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CAMP GURMAT 2022

Theme: ਗੁਰਮਤਾ (Gurmatta)

Ages 6 to 16 years

Dates: Dec 26th - 31st, 2022

Gurmat | Kirtan | Gatka | Sikh History | Sangat | Zip Lines | Archery and More

High School Juniors & Seniors can apply for Jr. Counselors.
Families/Volunteers and Counselors are welcome to apply.

Register at www.campgurmat.org

info@campgurmat.org | 903-213-2032

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Mission Statement

Camp Gurmat aims to provide experiences that shape and expand the Sikh commitment of our next generation. Free from all distractions, kids live, learn, play, work together, and are creatively challenged to make decisions resulting in changed lives.

Vision Statement

Camp Gurmat envisions a world in which each and every Sikh acts to make the most of life for themselves and becomes role model for everyone around them by following path illustrated by our Gurus.

Welcome

Dear Campers, Counselors, and Volunteers,
Waheguru Ji Ka Khalsa
Waheguru Ji Ki Fateh,

Welcome to Camp Gurmat 2022 Dallas at Collin County Adventure Camp!

We are glad and excited that you chose to be part of eighth **Camp Gurmat** in Dallas!

The theme for this year is ***Gurmata*.** The Punjabi word *Gurmata* is a combination of two words; *Gur* and *Mata*. The word "*mata*" is counsel or a resolution on an actionable matter and the prefix "*gur*" indicates that the assembly resolving an issue is of Sikhs that are acting with awareness of and in the name of the *Guru*. It is a very unique concept to address the religious, political and social challenges faced by the Sikhs.

The concept of *Gurmata* is closely intertwined with another concept, *Sarbat Khalsa*, which is an assembly of Sikhs where all groups are represented. While the focus of the camp will be the historic *Gurmatas* and its impacts, it is important to note that both concepts together provide Sikhs with a platform to assemble, discuss, and collectively make decisions which will be binding on all Sikhs.

The camp will cover the *Gurmatas* in the form of workshops. The students will be encouraged to come up with a collective resolution at different levels. First at smaller mini-groups level within the class, then collectively at class level and finally all classes will be joined as one. The focus is to encourage each student to express opinions based on facts, deliberate different options with possible outcomes and finally reach to a collective resolution.

The foundations of all *Sikhi* concepts are provided by the Guru. The concept of *Gurmata* is not an exception. The Sikh history has at least 2 recorded instances where Guru Gobind Singh Sahib let the 'general will' of Khalsa prevail over his own judgment. At the camp, an attempt will be made to encourage the students to accept and own the collective resolution wholeheartedly, perhaps against their own opinions they had during deliberation phase.

The camp is both educational and recreational. In addition to workshops on the theme, *Gatka*, and *Kirtan* sessions, you would also be doing lot of fun activities such as zip lining, boating, wall climbing, etc. We hope you have fun, enjoy yourself thoroughly and continue to be part of Camp Gurmat for years to come!

Let's learn from the *Gurmatas* and make our future better!

Gurfateh,
Camp Gurmat 2022 Dallas Sewadars

Rules

Please **read** the following camp rules and abide by them during the camp:

1. Please be RESPECTFUL to all, be ON TIME, listen to assigned Counselor/Volunteer/Organizers.
2. No child may roam around alone. His/her group Counselor/Volunteer must accompany all children at all times.
3. No child is allowed out of Camp limits without proper permission.
4. Boys shall not be allowed in the girls' bungas and vice versa.
5. Attendance in classes and Divans is mandatory for all campers/counselors.
6. No talking or disturbance during Divans/classes.
7. All campers are expected to follow instructions given by the counselors/volunteers.
8. No shorts are allowed except during sports times.
9. Be respectful of other campers and counselors.
10. No fighting shall be allowed. Any concerns shall be brought to the attention of the Counselor/Volunteer immediately. The assigned volunteer should communicate with Camp Security Volunteer to take further action.
11. Any concerns or questions during the Camp should be addressed to the assigned counselors/volunteers. Camper should not communicate with the organizing volunteers even if s/he may know them personally.
12. ANY CAMPER FOUND OUTSIDE THE BUNGA AFTER 09:15 P.M. AND BEFORE 6:00 A.M. WITHOUT PROPER WRITTEN AUTHORIZATION SLIP SHALL RESULT INTO EXPULSION AUTOMATICALLY.
13. **Parents** are requested to attend Diwan on the last day of the Camp (Saturday, Dec 31st, 2022 after 8:00 A.M.). Diwan is scheduled for children's performances and everyone is invited.
14. **Written/email authorization is required if any other guardian other than parent is picking up the camper on last day Dec 31st, 2022. Please bring a valid photo ID for verification.**
15. Cell Phones or any kind of smart phones, and ipods are not allowed. If volunteer(s) find any mobile devices with campers, it will be immediately confiscated and returned to campers on final day. Volunteers are not responsible for any lost devices.

Teachers Profile - I

Satprit Kaur, Seattle, WA - Group II, III, IV Teacher Profile

Satprit Kaur is a high school science teacher from the Seattle area. This is her 6th year teaching and she loves it! She currently teaches 9th grade biology and biology for English Language Learners. She wanted to be a teacher because it's a mashup of social justice and science—two things she cares about deeply.

In her time outside of the classroom, you can find Satprit at kirtan programs at the Gurdwara, reading fiction novels or watching a ridiculous amount of Netflix. This is her second year at Camp Gurmat and she has previously volunteered at other Sikh youth camps for the past 8 years.

Harliv Kaur, San Antonio, TX - Group I Teacher Profile

Harliv Kaur is a teacher by profession and a curriculum developer and teacher trainer with SikhRI. Her focus is creating interactive, hands-on activities that take learning to the next level. Besides her work with SikhRI, she founded Kikli, a company committed to developing fun and innovative tools for learning Panjabi including "Ik Chota Bacha & Other Sikh Nursery Rhymes," a collaborative project involving the Ujjaldidar Singh Memorial Foundation.

Harliv lives in San Antonio with her husband and 3 kids.

Jasvir Kaur, San Jose, CA - Group II, III, IV Teacher Profile

Jasvir Kaur is a pharmacist. She participates in disaster relief efforts including leading medical teams. She also regularly volunteers on medical and environmental missions with various organizations around the world including Peru, Ghana, Guatemala, Vietnam, and India. Locall Jasvir coordinates efforts to feed the homeless with various organizations and helped found Sikh Healing Collective for mental health needs and Sikh Outreach Services to work with youth and seniors in the community.

Jasvir also spends her time as a counselor for various Sikh camps and retreats around the country.

Kuldip Singh, Atlanta, GA - Group II, III, IV Teacher Profile

Kuldeep Singh works for General Electric in Atlanta, GA as Finance and Planning Architect. He is current president of Asian Pacific Americans Historical Society (APAHS) and Sikh American Community of GA. He is community activist who works to make minority communities safer and protected from discrimination.

He is a long-term advocate of bullying prevention and banning religious profiling in USA. He holds an MBA from Johnson School at Cornell University, NY and Master in Computer Science from National Institute of technology, India.

Teachers Profile - II

Bhai Manmohan Singh, San Jose, CA - Gurmat Kirtan Teacher Profile

Bhai Manmohan Singh lives in San Jose, California with his wife Amrit Kaur and 3 children. With Akaal Purakh blessings, he has been in *Sikhi Prachar Sewa* in various Gurdwara Sahibs in USA, Canada, and UK from last 32 years.

He, along with his family members, has been performing Gurbani Kirtan sew in *Akhand Kirtan Samagams* at several places. He has attended Gurmat Camps as an educator and taught Kirtan to a number of students. With Guru's grace, he developed a series of 7 *Kirtan* Books plus Audio CD and DVD for the purpose of teaching *kirtan*.

Jathedar Didar Singh, EL Sobrante, TX - Gatka Teacher Profile

Didar Singh is a Gatka practitioner and serves a Granthi Pracharak in El Sobrante Gurdwara Sahib California. He was lead Gatka teacher of Dallas Gurmat Camp 2011. He won Gatka Championship in year 2013 hosted by Yudh International Gatka Tournament.

Sukhwinder Singh, Riverside, CA - Tabla Teacher Profile

Sukhwinder Singh has developed his passion for *tabla*. Originally, he learned *tabla* from Pt. Swapan Chaudhuri who is a prominent figure in Indian Classical Music. He has mastered his skills in multiple *taals* and compositions.

Sukhwinder has taken the opportunity to accompany *kirtani jatha* to perform *tabla* at Darbar Sahib. He has been preparing students for the various camps, via online classes and providing training for *Kirtan* competitions.

Workshop I

Evacuation of Anandpur Sahib in 1705

Workshop on 1705 Gurmata	
Problem Statement	• Imagine, as a group, you were at Anandpur Sahib fort when the Mughals, and Hill states kings attacked. • Your group represents one of the key battalions of Sikh soldiers who are defending the fort with Guru Sahib. • Your group is counselled for decisive advice on how to move forward given the stark choice - to leave the Anandpur Sahib fort or stay put. • What will be your decision as a group? Give at least 3 convincing arguments to support your decision and portray a picture of the future on what might have happened if your decision was adopted.

Background	• **The Second Battle of Anandpur (1704**) also known as the Siege of Anandpur, was fought at Anandpur Sahib, between the Sikhs (led by Guru Gobind Singh Sahib) and the Mughals. The Mughals (under Aurangzeb) were led by Nawab Wazir Khan and Hindu Hilly kings of many smaller states (see the map).
	• **Prior to the battle:**
	  ○ Before this, the first battle of Anandpur Sahib was fought in 1700 where Guru Sahib defeated the combined forces of Hindu hilly kings, led by Raja Ajmer Chand, and the Mughals, led by Painda Khan and Dina Beg. Painda Khan was killed by Guru Sahib in a one-on-one battle and the combined forces of Mughals and Hilly kinds retreated.
	  ○ Prior to the battles of Anandpur Sahib, the Guru, acting in self-defense, won battle after battle but never captured an inch of territory, never nurtured enmity, and never attacked anybody as an aggressor. The Guru was attacked by Hilly kings, Mughals, and Pathans in these battles.
	• **Reasons for attack on the Guru**: The Guru's creation of Khalsa had established equality where marginalized segments of society had now become undaunted saint-soldiers and were able to enjoy the glow of freedom after centuries. The upper-caste brahmins, hilly chiefs, and Mughals saw this a threat to their existence and way of life.
	• **Aggressor:** Kings of several hill states (including Jammu, Nurpur, Mandi, Kullu, Guler, Chamba, Srinagar, Dadhwal, and Hindur) joined forces with the Mughal emperor Aurangzeb. Having heard of prior Mughals and hilly kings defeats, Aurangzeb ordered Governors of Sirhind, Lahore and Kashmir and kings of hill states to attack the Guru.
	• **Armies strength:**
	  ○ Defender: About 10,000 Sikhs at Anandpur Sahib
	  ○ Aggressor: The attacking army was twenty times (200,000 soldiers) bigger in number than the Sikhs

Workshop on 1705 Gurmata	

Background	• **Battle**:
	  ○ A fierce battle was fought for a few days around the city of Anandpur Sahib with Sikhs holding off every move of the enemy.
	  ○ The army of the Guru kept the Mughals and hill-men at bay but being surrounded by heavy odds, they took refuge in Anandpur Sahib fort, where they were besieged for many months with all supplies and communications cut off.
	  ○ Enemy planned a siege in such a way that all entrances and exits for both goods and persons were completely closed.
	  ○ This siege was 8 months long (May to December) and provisions were completely exhausted. The Sikhs lived on leaves and the bark of trees.
	  ○ The food ran out and the Sikhs struggled for water. They went out at night to snatch provisions from the besiegers and most of them would die fighting in the process.
	  ○ Enemy learned about the distressful situation of the Sikhs and they planned a different strategy to force the Guru to leave Anandpur Sahib. Enemy sent a proposal to the Guru saying that if he left Anandpur Sahib, their armies would withdraw and he could afterwards return whenever he pleased.
	  ○ The Guru refused the proposal multiple times. Some Sikhs went to the Guru's mother to use her influence but all efforts were in vain. The Guru said that the enemy's proposal was hypocritical since they planned to draw out the Sikhs from within the shelter of the city and attack them.
	  ○ Some Sikhs became impatient and insisted. The Guru asked them to declare their allegiance. Forty of them signed a disclaimer saying that he was not their Guru and they were not his Sikhs. After they signed the disclaimer, they were allowed by the Guru to go away. (These 40 sikhs came back at the Battle of Muktsar Sahib, and in Sikhi are known as the "Chali Mukte" or 40 immortals.
	  ○ The Guru planned to expose the hypocrisy to the Sikhs - The guru planned a fake departure to show Sikhs the true intent of the enemy.
	  ○ At last came an autographed letter from the Emperor Aurangzeb to the Guru requesting him to leave the fort and he will not be pursued or harmed. The Sikhs were so hungry that they refused to stay even for a day. The Sikhs, with support of Guru's mother, reached a collective decision ("mata") to request Guru to leave. The Guru promised the everlasting rule if they stayed but finally submitted to Khalsa.
	  ○ On the night of 20th December (Punjabi 6th month: Poh), Guru Gobind Singh Sahib, his family, and all the Sikhs left Anandpur Sahib as per Gurmata reached by Sikhs.

Limitations	• Focus on Evacuation of Anandpur Sahib • Ask clarifying questions • Explain with specific examples to delve deeper into the background
Resolution	• Explain your decision or “mata” with at least 3 strong points • Explain the future conditions if your “mata” is approved and adopted

Workshop II

The offer of *Jagir* (self-rule) in 1733

Workshop on 1733 *Gurmata*	
Problem Statement	• Should Sikhs accept the Land–Grant ("*Jagir*")? • Who on behalf of Sikhs would be the recipient of the *Jagir*?

Background	• Soon after the martyrdom of Bhai Tara Singh Vaan, In 1726 the Khalsa resolved to obstruct the despotic unresponsive government of the time. (This may have been one of the earliest, if not the first known instance of a "*Sarbat* Khalsa.")., consisting of a threefold plan of action:
	  • To plunder the government treasures in-transit between local and regional offices and the central treasury
	  • To raid government armories for weapons and government stables for horses and carriages
	  • To eliminate government informers and lackeys.
	Within 7 years of adopting and executing the 1726 *Gurmata* plan of action.
	  • Sikh's military power and control over Punjab region grew many folds.
	  • Against all odds, one of worst enemy of the Sikhs, Zakariya Khan representing the government appeared anxious to make peace with Sikhs and award them a land-grant (*Jagir*).

Limitations	• Significance of *Jagir* during 1700s • Potential outcomes of accepting or rejecting the Jagir • What guarantees the resolution (Gurmata) is adopted and executed? • Is *Gurmata* binding? • Is consensus driven resolution different from majority driven resolution?
Resolution	• Individual group resolution • Final resolution • What makes *Gurmata* binding?

Workshop III

Case: King versus institution 1805

Workshop on 1805 *Gurmata*

Problem Statement

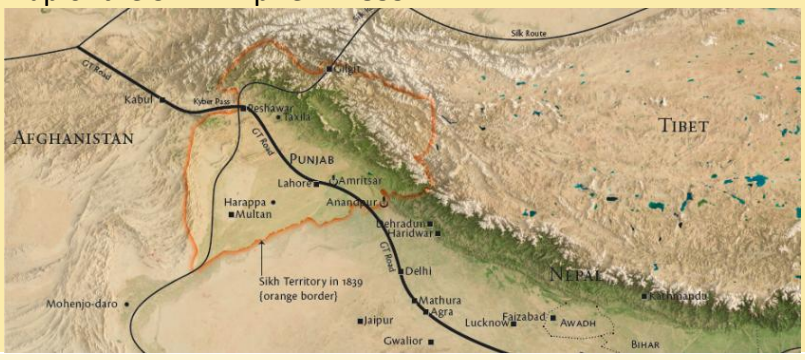
- Maharaja Ranjit Singh after years of effort established United Sikh Kingdom. However, he limited the *Gurmata* tradition to only religious decision.
- Hence limiting the impact of *Gurmata*
- Should *Gurmata* tradition as changed by King be adopted ?

Background

- Last Political *Gurmata* under Ranjit Singh
  - Fugitive Jaswant Rao Holkar arrives in Punjab while British Lord Lake chasing.
  - 1805 Singh Sardar gathered in Amritsar for Gurmatta on the attitude to be adopted towards the Maratha and his pursuers.
  - Maharaja Ranjit Singh personally attended this Smagam. He could not afford to make Punjab a theatre of war between two foreign armies.
  - Final *Gurmata* was to pursue super course of negotiations for reconciliation between the two - King Holkar and British.
- The Abolition of the GURMATTA Tradition
  - Last *Gurmata* was held in 1809 - Beyond that Maharaja Ranjit Singh abolished it for political affairs.
  - Move from Sikh King to 'common ruler of Hindus and Muslims as well as of Sikhs'
  - Secular image of Maharaj was in conflict with him taking orders from Akal Takht.

Limitations

Map of the Sikh Empire in 1839.



- Explain your decision or "mata" with at least 3 strong points

Workshop IV
The Declaration of Self-determination

Workshop on 1986 *Gurmata*	
Problem Statement	• Imagine, as a group, you were at Akal Takht, Amritsar Sahib where situation is very tensed. • Your group represent intellectuals who are advising Sikh leadership. • Your group is counseled for decisive advice on how to move forward given the stark choice - to accept the self determination or work within Indian system, or some other option. • What will be your decision as a group? Give at least 3 convincing arguments to support your decision and portray a picture of the future on what might have happened if your decision was adopted.
Background	• The *Sarbat* Khalsa has passed *Gurmatas* that addressed many topics such as: defending against Mughal armies, organizing jathas and misls (Sikh groups), removing British control of gurdwaras, and creating the Sikh Rehat Maryada. The history of *Sarbat* Khalsa and *Gurmatas* in post-independence India has been troublesome, particularly since 1984. Indian government unleashed a reign of terror and slaughter against the Sikhs in June, 1984. • In 1986, a *Sarbat* Khalsa was expressly convened for the first time in many years, during which the decision not to accept the Akal Takht built by the government of India was taken. The decision was to build an Akal Takht through kar sewa or community participation in service of the Panth. In the wake of the human right abuses for years, the *Sarbat* Khalsa also decided to struggle for Sikh self-rule. While the former was seen as a matter of the community's self-respect and dignity, the Indian state and Punjab government see the latter as a provocation and anti-Sikh policies still continues. • The empty promises of Indian leadership to grant the Sikhs "the glow of freedom" and soon after independence in 1947, Nehru's words that *"tab baat aur thi, ab baat aur hai - the times have changed"* continues to haunt the Sikhs. • India denied Sikhs separate identity under the newly adopted constitution and switched to joint electorate in 1951 cleverly hindered the representation of Sikhs. Thus, with the stroke of a pen, the political and social demotion of the Sikhs began from legislative oppression. • In 1956, the States Reorganization Act dictated that India states would be created based upon linguistic boundaries. However, although everyone in the PEPSU region spoke Punjabi, the Indian government refused to recognize it as the official state language. The Sikhs led the movement to demand the recognition of Punjabi as the official language which ultimately backfired with the Punjab Reorganization Act, which further divided Punjab and unfairly redistributed 3 remaining river waters to other states through the pretense of irrigation canals. • With the combined effects of restricted political representation, forced isolation, and economic injustice, the Indian government effectively set the stage for the Anandpur Sahib Resolution, and later the demand of self-determination.
Limitation	• Focus on Declaration of Self-determination • Ask clarifying questions • Explain with specific examples to delve deeper into the background
Resolution	• Explain your decision or "*mata*" with at least 3 strong points • Explain the future conditions if your "*mata*" is approved and adopted

The Guru and Sikhs leaving Anandpur Sahib

The Second Battle of Anandpur (1704) also known as the Siege of Anandpur, was fought at Anandpur Sahib, between the Sikhs (led by Guru Gobind Singh Sahib) and the Mughals. The Mughals (under Aurangzeb) were led by Nawab Wazir Khan and Hindu Hilly kings of many smaller states. About 10,000 Sikhs defended Anandpur Sahib against the combined forces 200,000 soldiers, twenty times bigger, in number than the Sikhs.

The Guru's message of Oneness and creation of Khalsa had established equality where marginalized segments of society had now become undaunted saint-soldiers and were able to enjoy the glow of freedom after centuries. The upper-caste brahmins, hilly chiefs, and Mughals saw this a threat to their existence and way of life and hence the attack on the Guru.

The army of the Guru kept the Mughals and hillmen at bay but being surrounded by heavy odds, they took refuge in Anandpur Sahib fort, where they were besieged for many months with all supplies and communications cut off.

This siege was 8 months long (May to December) and provisions were completely exhausted. The food ran out and the Sikhs struggled for water. They went out at night to snatch provisions from the besiegers and most of them would die fighting in the process. Enemy planned different strategy learning about the distressful situation of the Sikhs. They sent a proposal to the Guru saying that if he left Anandpur Sahib, their armies would withdraw and he could afterwards return whenever he pleased. Hill states kings sent a Pandit Parmanand who made false promises on "holy cow" idol.

The Guru refused the proposal multiple times. At last, a Muslim priest, Qazi Syyed Wali Hassan who supposedly belonged to the blood line of Prophet Muhammad, delivered a autographed letter from the Emperor Aurangzeb pleading the Guru and making false promises.

The Sikhs, with support of Guru's mother, reached a collective decision ("mata") to request Guru to leave. The Guru promised the everlasting rule if they stayed but finally submitted to Khalsa. On the night of 20th December (6 Poh), Guru Gobind Singh Sahib, his family, and all the Sikhs left Anandpur Sahib as per Gurmata reached by Sikhs.

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1726 Gurmata: Avenge *Shaheedi* of Bhai Tara Singh Vaan

Bhai Tara Singh Vaan providing shelter and food

After 1708, the next notable Sarbat Khalsa was held soon after the martyrdom of Bhai Tara Singh Vaan in 1726. The Sikhs passed a *Gurmata* to avenge the *Shaheedi* by laying down a threefold plan of action: to plunder the government treasures in transit between local and regional offices and the central treasury; to raid government armories for weapons and government stables for horses and carriages; and to eliminate government informers and lackeys.

The plan of action delivered to Sikhs as *Gurmata* attempts to do exactly opposite of Mughal government and their informers tried to subdue and further enable the acts shelter and protection from Mughal oppressors for which Bhai Tara Singh Vaan was known for.

Tara Singh Vaan, the eldest of the five sons of S. Gurdas Singh, was born around 1687. Receiving the rites of initiation (Amrit) , he grew up to be a devout Sikh, skilled in the martial arts, Tara Singh collected around him a band of fearless men and lived defiantly at Vaan.

Tara Sing gave refuge to any Sikh who came to him to escape Mughal persecution. A government informer, Sahib Rai of Naushahra Pannuari, complained to the faujdar of Patti, Jafar Beg, that Tara Singh harboured criminals. The faujdar sent a contingent of 25 horse and 80 foot to Van, but Tara Singh fought back and routed the invaders with several dead, including their commander, a nephew of the faujdar. Jafar Beg reported the matter to Zakariya Khan, who sent a punitive expedition consisting of 2,000 horse, five elephants, 40 light guns and four cannon on wheels under his deputy, Momin Khan.

Tara Singh had barely 22 men with him at the time. They kept the Lahore force at bay through the night. They were able to inflict heavy losses on the enemy. The invaders were very near losing their hearts. But the rising of the sun betrayed the true number of Bhai Tara Singh's men. The invaders regained courage and men were all martyred in the hand to hand fight on the following day. This happened on 24 December 1732. A Gurdwara Sahib now marks the site where Tara Singh Vaan and his companions were cremated.

The plan of action delivered the desire results for Sikhs within 7 years. Their military power grew spreading the control over Punjab region against all odds and the one of worst enemy of the Sikhs in 17th century, Zakariya Khan, was forced to think to give self-rule to the Sikhs in 1733. It was proven time and again that self-rule is achieved by enabling ourselves instead of reqeusting and/or petitioning.

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1733 Gurmata: Self-rule and deputed Kapur Singh as Nawab

Nawab Kapur Singh as caretaker of stables

The adoption and execution of 1726 Gurmata led to the situation where, In 1733, the government appeared anxious to make peace with Sikhs and award them a land-grant. The Sikhs debated the matter at a *Sarbat* Khalsa and passed a *Gurmata* with one voice deputed Kapur Singh, a caretaker of the stables, to be the recipient of the largesse (*jagir*) along with the title of ***Nawab***. The *jagir* consisted of the three parganas of Dipalpur, Kanganval and Jhabal.

After some mutual discussion, the Sikhs accepted the offer. Kapur Singh was reluctant, but could not deny the unanimous will of the community taking from past history.

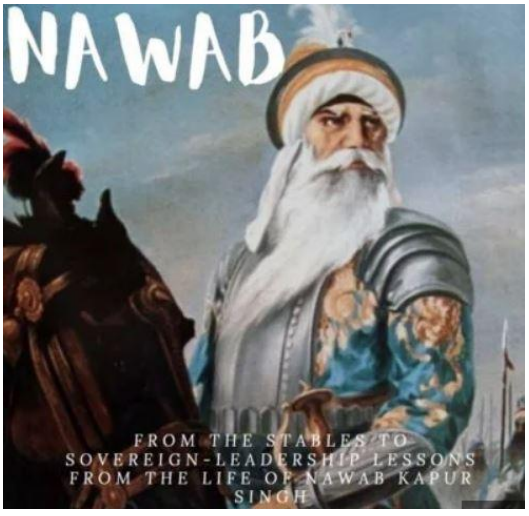
Nawab Kapur Singh (1697-1753) is considered one of the most revered, pivotal and legendary figures in Sikh history post 1716. Under his leadership decisions and courage, the Numerous Sikh community went through some of the darkest periods of its history, from 1716-1733, and 1735-1764.

The founding father of the Sikh Confederacy and Sikh Empire, he was also the founder of the Dal Khalsa. Alongside Banda Singh Bahadur who dominated the scene before him, he laid the foundations of the Sikh Empire and the eventual over-through of the vicious Mughal Empire

The formation of Dal Khalsa was instrumental to Sikh self-rule later. He merged many Sikh forces into a single central fighting force (The Dal) divided into two sections - The Budha Dal, the army of the veterans, and the Taruna Dal, the army of the young.

The former was entrusted with the task of looking after the holy places, preaching the word of the Gurus and inducting converts into the Khalsa Panth by holding baptismal ceremonies. The Taruna Dal was the more active division and its function was to fight in times of emergencies.

The personality of Nawab Kapur Singh was the common link between these two wings. He was universally respected for his high character. He was also very wise to choose the right successor of Dal Khalsa, Jassa Singh Ahluwalia, in 1948.



Nawab Kapur Singh as Nawab

The Sikh groups carrying out raid

The *Sarbat* Khalsa took place at Amritsar Sahib on Diwali (14 October) of 1745 to take stock of the situation following the death of the governor of Lahore, Zakariya Khan, who had launched large-scale persecution. The key resolution was put forward and approved by the gathering as *Gurmata* which extended the sanction to the 25 Sikh groups which had emerged at that time and permitted them to carry out raids on Mughal strongholds. The idea is to take advantage of the situation while the enemy is disarray and consolidate the Sikh control over the region.

The number of Sikh groups as an active fighting force of the Sikhs was reorganized into 25 jathas (bands) of about 100 each. They adopted guerrilla warfare given the numerical strength of the enemy.

The Guru taught Sikhs to survive against all odds with righteous living. The Guru also taught on how to build value based character (a perfect person) and not shy away from defending or fighting against a numerical higher enemy. This was the main reason why Sikh survived against all odds reaching to a point of establishing stable self-rule.

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1747 Gurmata: To erect a fort at Amritsar Sahib for protection

Picture showing Ramgarh Fort, Amritsar. After the death of Jassa Singh son, Jodh Singh, in 1815 Ranjit Singh took over the entire Misl and demolished this fort.

The *Sarbat* Khalsa took place at Amritsar Sahib on Vaisakhi (30th March) of 1747. The assembly passed a *Gurmata* to erect a fort at Amritsar Sahib which came to be known as Ram Rauni..

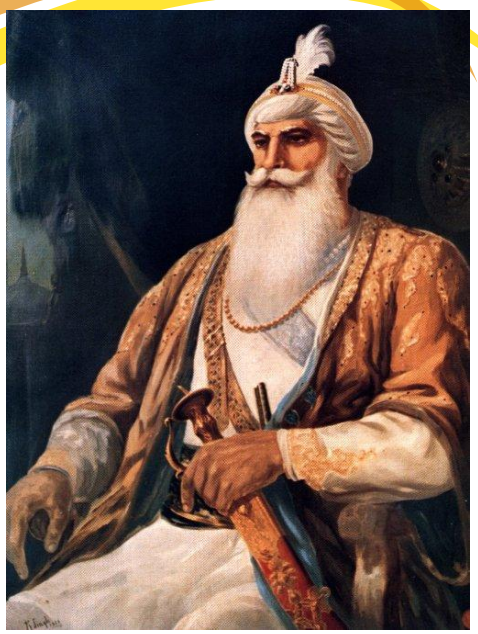
The Sikhs took the clue from the 6th Nanak, Guru Hargobind Sahib who built first Sikh Fort named ***Lohgarh*** at Amritsar Sahib for the protection of the City and Darbaar Sahib, to challenge the Authority of Mugal empire and to prove the independent and true thoughts of the Sikhs. During the assembly Jathedar Bhai Sukha Singh Mari Kamboki proposed a fort to be built at Amritsar Sahib for protection of city and Darbar Sahib.

The Sikhs took clue from the 6th Guru, Guru Hargobind Sahib who built first Sikh Fort named Lohgarh at Amritsar Sahib for the protection of the City and Darbaar Sahib, to challenge the Authority of Mugal empire and to prove the independent and true thoughts of the Sikhs. During the assembly Jathedar Bhai Sukha Singh Mari Kamboki proposed a fort to be built at Amritsar Sahib for protection of city and Darbar Sahib. To meet the immediate requirements first of all a small *Kachcha* Fort called *Garhi* was built and named RamRauni .

The fortress, named after Guru Ram Das, the founder of the city of Amritsar, became a rallying point for the Sikh bands against the recurrent onslaughts of the Mughal satraps of Lahore and the Jalandhar Doab. When the Sikhs assembled at Amritsar Sahib to celebrate the Diwali festival of 1748, Mir Mannu, the severest of the Mughal governors, led out a force against them. He also summoned from Jalandhar Adina Beg who blockaded Ram Rauni where nearly 500 Sikhs had taken shelter, the rest hiding themselves in the bushes near Ramsar. The siege continued for three months, from October to December, and, reduced to extreme straits, Sikhs wrote to Jassa Singh Ramgarhia, who was in the service of Adina Beg, to come to their rescue.

Jassa Singh, responding to the appeal of his Sikh brethren, left Adina Beg to join them. The siege was ultimately lifted at the intervention of Diwan Kaura Mall, Mir Mannu`s minister, who had his sympathies with the Sikhs. After the death of Mir Mannu in 1753, the Sikhs rebuilt the fort. Jassa Singh Ramgarhia took a leading part in fortifying it. Renamed Ramgarh, it became the base of Sikhs` future operations.

The Ramgarhia misl derived its name from the fortress which its leader, Jassa Singh, had redesigned.



Jassa Singh Ahluwalia

The *Sarbat* Khalsa took place at Amritsar Sahib on Vaisakhi (39th March) of 1748. By Gurmata, the Sikhs decided to establish the Dal Khalsa, choosing Jassa Singh Ahluvalia as the leader and reducing the number of recognized jathas to 11 (the number having gone up to 65 by then) and also required that the records of the territories controlled by each group (*misl*) be maintained at the Akal Takht. Nawab Kapur Singh proposed the name of Jassa Singh Ahluwalia as leader of Dal Khalsa succeeding him

Thus eleven *misls* came into being that later became twelve.

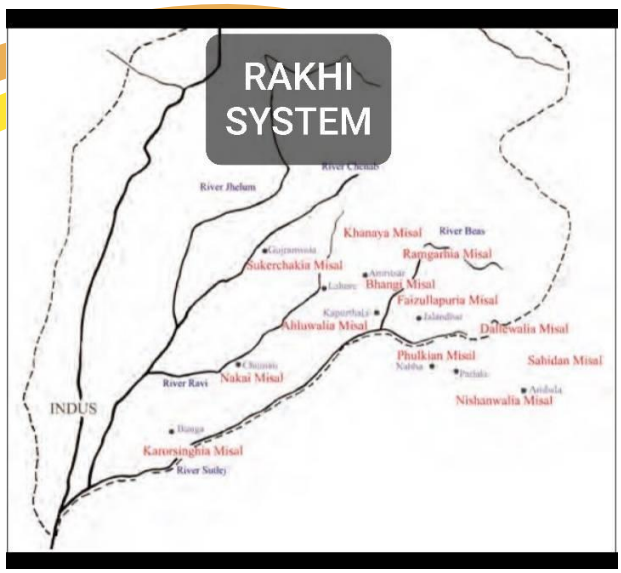
The appointed leader was an able and powerful administrator, even displaced & brought Mughal's centre of power at the time (Red Fort) under Khalsa flag. He made the foundation of Khalsa firm for future generations to lead.

On 11 March 1783, Jassa Singh Ahluwalia and Jassa Singh Ramgarhia joined forces with Baghel Singh who had been raiding Mughal seat Delhi since 1764 but without success. The combined Sikh army conquered the Red fort of Delhi hosting Nishan Sahib.

In the words of Professor Hari Ram Gupta, a historian and head of Panjab University's History department from 1957 to 1963, greatest Sikh leader of 17th century, Jassa Singh Ahluwalia, described as below:

"He (Jassa Singh Ahluwalia) had the great privilege of conquering Lahore and issuing his own coin and sitting on the throne of the Mughal Emperors in the Red Fort at Delhi [after conquering it]. He fought a number of times face to face with Ahmad Shah Durrani, the greatest Asian general of his days. The invader tried to win him over in vain. The Maharajas of Patiala and Jind stood before him in all reverence and humility. The Rajas of Nalagarh, Bilaspur, Kangra Hills and Jammu touched his knees. The Nawabs of Malerkotla and Kunjpura paid him homage. And yet he remained a humble and docile disciple of Guru Gobind Singh. In the person of Jassa Singh Ahluwalia, the Guru actually made a sparrow kill hawks. Jassa Singh was a great warrior, mighty general and eminent organizer. He bore thirty-two scars of sword cuts and bullet marks on the front part of his body and none on his back. He was a giant in body.... Qazi Nur Muhammad who saw him fighting against Ahmad Shah Durrani called him a mountain"

1753 Gurmata: Endorsed *Rakhi* (protection) System



Rakhi system by Sikh Misls (Dal Khalsa)

A gurmata in 1753 formally endorsed the system of *Rakhi* introduced by the ruling Sikh groups (Dal Khalsa - *misls*). This important development sowed the seeds of the Sikh political authority (Dal Khalsa) in the Punjab region and beyond.

The *Rakhi* system was an arrangement whereby the Dal Khalsa during the mid decades of the eighteenth century established their sway over territories not under their direct occupation. *Rakhi*, lit. `protection` or `vigilance,` referred to the cess levied by the Dal Khalsa upon villages which sought their protection against aggression or molestation in those disturbed times. The establishment of Dal Khalsa in 1748 coincided with the first of a series of invasions by Ahmad Shah Durrani which further weakened the already crumbling administration of the.

The result was an utter chaos and the populace was at the mercy of the roving bands of plunderers of various descriptions. The people of Punjab were suffering from the evils of a dual monarchy, not knowing whether the province was a part of Indian Empire to be controlled in its administration from Delhi or from Kandhar or Kabul. During these years the state political apparatus had literally collapsed and, as such, the protection of law and life could not be given to the people by the nominal governments professing to be holding charge of the state. Trade had practically come to a standstill as the highways and trade routes were not safe.

Sikhs were then the only organized people who also followed high moral standards, but they were not yet in a position to establish their direct authority. They introduced a plan offering protection of the Dal Khalsa to a village or a group of villages on payment of *rakhi* or protection money. The rate varied from one eighth to one half, but usually it was one fifth of the government revenue payable in two installments corresponding to the two main harvests.

The system gained popularity, villages after villages started opting for it. This ensured peace for the people and brought regular revenue to the Dal Khalsa without antagonizing the local population. In the Punjab the system lasted until 1764-65 after which the Sikh *misls* began occupying territories over which they established their regular rule under what is known as the *misldar* system. But *rakhi* continued to be collected from territories in the Gangetic Doah and the country between Delhi and Panipat right up to 1803 when the British East India Company established its power in that region.

Thus, *rakhi* proved as a boon both for those who availed of it and for those who gave it- The former settled for peace and the latter laid foundations of their independent Sikh states in the Punjab.

Sikh coin

In 1765, a *Gurmata* was passed proclaiming the supremacy of the *Sarbat* Khalsa over individual *misl* leaders and a coin was struck with the inscription, *Deg o tegh o fateh o nusrat be dirang, yaft az Nanak Guru Gobind Singh* (prosperity, power and unfailing victory received from Guru Nanak and Guru Gobind Singh), and on the reverse, "Struck at Lahore, the seat of government, in the auspicious samvat 1822 (AD 1765).

In the same year, another *Gurmata* was passed to challenge Ahmad Shah Durrani returning from Sirhind to Lahore at the time of his seventh invasion of India (1764-65). Sikh historian, Ratan Singh Bhangu, records in his book, Prachin Panth Prakash,

"assembled in a divan. Sitting in one place, they adopted a gurmata that they must now confront the Shah and match arms with him. Every second day, they say, he comes and harasses us. Without fighting him now, we shall obtain no peace. He who survives will be spared this daily suffering; he who dies attains realms divine."

1805 Gurmata: Discuss Maratha chief entry into Punjab as fugitive on run

Maharaja Ranjit Singh

In the days of Sikh rule, the institution of *Gurmata* fell and the sense of a Sikh commonwealth gradually wore away. The last *Gurmata* and probably the only one in 18th century was an assembly of Sikh sardars called by Maharaja Ranjit Singh in 1805 to discuss the situation arising from the entry into Sikh dominions of the fugitive Maratha chief, Jasvant Rao Holkar, followed by British troops under Lord Lake.

They key facts about 1805 *Gurmata*:

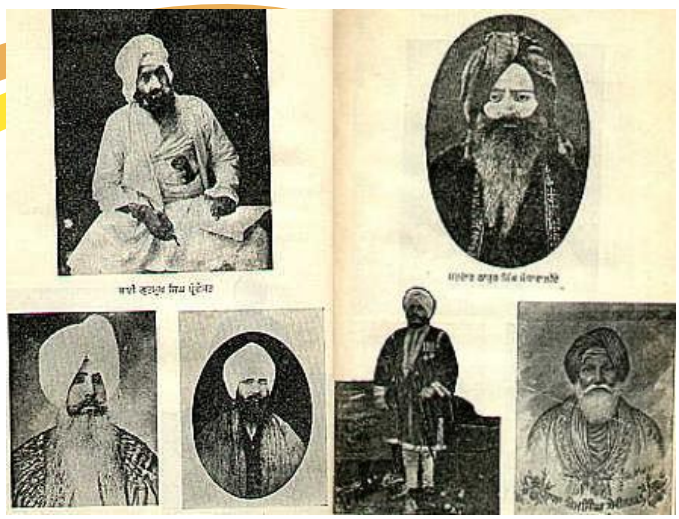
- Fugitive Jaswant Rao Holkar arrives in Punjab while British Lord Lake chasing.
- 1805 Singh Sardar gathered in Amritsar for Gurmatta on the attitude to be adopted towards the Maratha and his pursuers.
- Maharaja Ranjit Singh personally attended this Smagam. He could not afford to make Punjab a theatre of war between two foreign armies.
- Final Gurmatta was to pursue super course of negotiations for reconciliation between the two - King Holkar and British.

The abolition and re-establishment of the *Gurmata* tradition:

- Last Gurmata was held in 1809 - Beyond that Maharaja Ranjit Singh abolished it for political affairs.
- Move from Sikh King to ‘common ruler of Hindus and Muslims as well as of Sikhs’
- Secular image of Maharaj was in conflict with him taking orders from Akal Takht.
- Gurmat tradition was re-establish in 1925 to take control of Gurdwaras from British.

Camp Gurmat 2022 Dallas

1925 Gurmata: Take control of the historic gurdwaras from British



They key figures of Sikh Sabha Movement

After the gap of almost 120 years, the *Sarbat* Khalsa met in 1925 amidst the Sikh struggle to seize control of their own *Gurdwaras* from British appointed managers. The situation have changed drastically for Sikhs. Just 150 years back they were ruler of the land fearlessly roamed and ruler all over Punjab and around. By 125 they were reduced to 1% of Indian subcontinent trying find their place in changed situation. Not only they did not rule the land but even lost the control of their historic *Gurdwaras* to British and corrupt *mahants* whom they appointed as managers. Hence it was a great step towards their lost self.

The *Gurmata* a was result of many years of work by **Singh Sabha Movement (SSM)** which was established in 1873 to achieve a moral, spiritual and educational reawakening of the Sikh people. The basic aim of the founders of the SSM was to impart the knowledge of the glorious heritage of the Sikh faith and its traditions to the younger generations. The movement sought to inspire the young with high moral standards of conduct so that they could become the best models of the community.

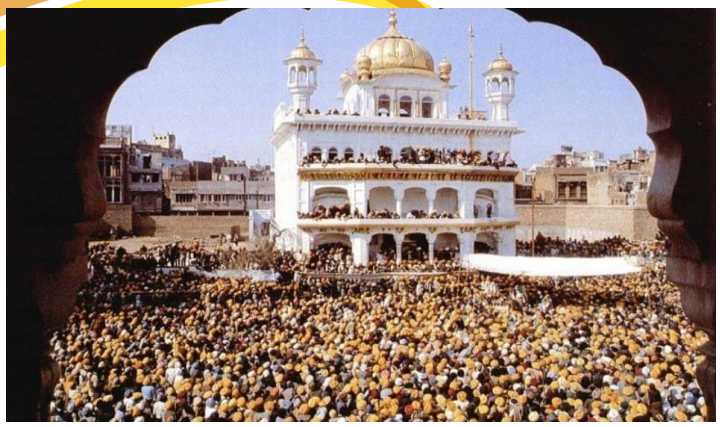
The leaders were determined to alert the Sikh people to the corruption of Sikh values and practices, and they set about correcting detrimental deviations that had crept into social customs and religious practices. Because the Hindus held such an overwhelming majority, and such an ancient tradition, it had become difficult for the Sikhs to remain above Hindu superstitious beliefs and practices.

The Singh Sabha Movement concerned itself with four main areas:

- Establishment of Sikh schools and colleges
- Organization and management of Sikh *Gurdwaras* by the congregation
- Re-establishment of the Khalsa codes of conduct and lifestyle, as taught by the Sikh Gurus
- Promotion of the political rights of the individual cremated.

Thousands of devoted Sikhs were slaughtered as they demonstrated peacefully during SSM. Finally, however, mounting public pressure compelled the British administrators to give up protecting the corrupt managers. After much deliberation, the Gurdwara Act of 1925 was passed, giving control of the Sikh Gurdwaras and community funds to the Sangat along with the lands that had been granted to the individual gurdwaras for their support.

The Singh Sabha Movement also created an environment of other Sikh organizations, such ***Babbar Akali*** and ***Gahddri Babeh*** to evolve and carry the fight to remove British colonizers and the Arya Samaj.


1986 Sarbat Khalsa

The *Sarbat* Khalsa has passed *Gurmatas* that addressed many topics such as: defending against Mughal armies, organizing jathas and misls (Sikh groups), removing British control of gurdwaras, and creating the Sikh Rehat Maryada. The history of Sarbat Khalsa and *Gurmatas* in post-independence India has been troublesome, particularly since 1984. Indian government unleashed a reign of terror and slaughter against the Sikhs in June, 1984.

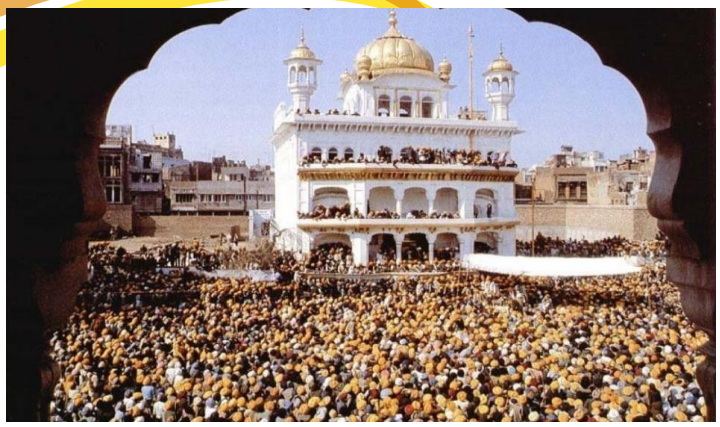
In 1986, a *Sarbat* Khalsa was expressly convened for the first time in many years, during which the decision not to accept the Akal Takht built by the government of India was taken. The decision was to build an Akal Takht through *kar sewa* or community participation in service of the *Panth*. In the wake of the human right abuses for years, the *Sarbat* Khalsa also decided to struggle for Sikh self-rule. While the former was seen as a matter of the community's self-respect and dignity, the Indian state and Punjab government see the latter as a provocation and anti-Sikh polices still continues.

The empty promises of Indian leadership to grant the Sikhs "the glow of freedom" and soon after independence in 1947, Nehru's words that "*tab baat aur thi, ab baat aur hai* - the times have changed" continues to haunt the Sikhs.

India denied Sikhs separate identity under the newly adopted constitution and switched to joint electorate in 1951 cleverly hindered the representation of Sikhs. Thus, with the stroke of a pen, the political and social demotion of the Sikhs began from legislative oppression.

In 1956, the States Reorganization Act dictated that India states would be created based upon linguistic boundaries. However, although everyone in the PEPSU (Patiala and East Punjab States Union) region spoke Punjabi, the Indian government refused to recognize it as the official state language. The Sikhs led the movement to demand the recognition of Punjabi as the official language which ultimately backfired with the Punjab Reorganization Act, which further divided Punjab and unfairly redistributed 3 remaining river waters to other states through the pretense of irrigation canals.

With the combined effects of restricted political representation, forced isolation, and economic injustice, the Indian government effectively set the stage for the Anandpur Sahib Resolution,
and later the demand of self-determination.


1986 Sarbat Khalsa

The *Sarbat* Khalsa 2015 was held on November 10, 2015 in Chabba village on the outskirts of Amritsar, with the purpose to strengthen all Sikh institutions and traditions. Many *matas* were proposed and passed as *Gurmatas*. The Sikhs were particularly very angry with apology granted by Akal Takht Jathedar Gurbachan Singh to Gurmeet Ram Rahim Insan and sacrilege incident of Guru Granth Sahib around Punjab.

As many as 550,000 to over 600,000 Sikhs from around the world attended the event. Many Sikh organizations supported to *Sarbat* Khalsa attended the event and recognized the resolutions passed. But a few Sikh organizations in support of the ruling party did not attend the event and refused to recognize the resolutions passed. The event was also opposed by then Punjab Chief Minister and his Party. The Sikh congregation passed 13 resolutions to be implemented..

A number of key resolutions were taken:

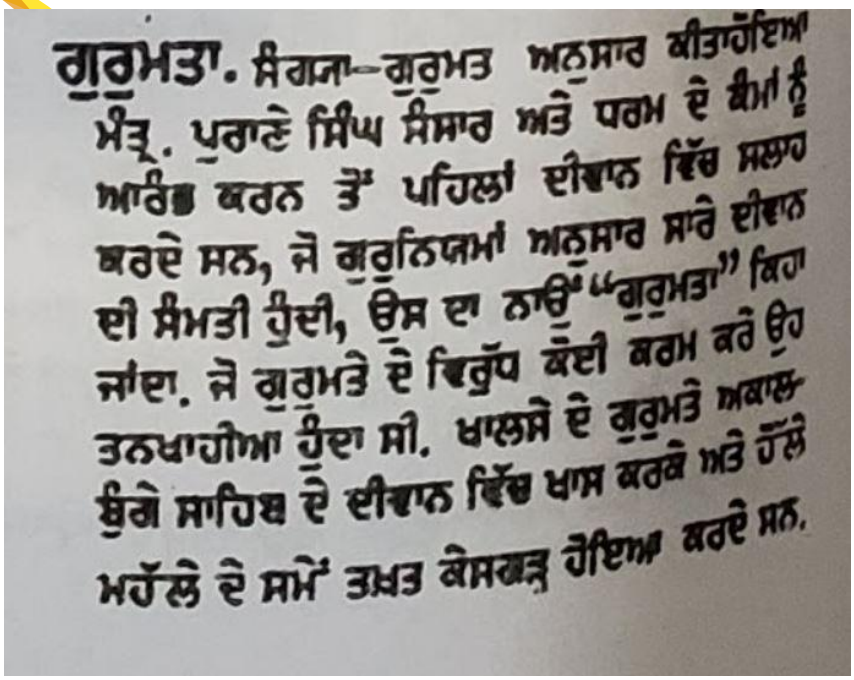
- Jagtar SIngh Hawara was made Akal Takht Jathedar
- KP Gill and KS Brar have been deemed as “tankhaeeye” (guilty) for their role in the Sikh Genocide. These have been asked to appear at Akal Takht Sahib by November 30, 2015
- Faqr-E-Qaum & Panth Ratan titles have been taken away from Badal, and Makkar is relieved from his title of Shiromani Sevak
- Starting from November 30 2015, there will be a pursuit for an International Sikh Parliament to represent the Global Sikhs. Committee will be drafted of Punjab and diaspora Sikhs
- Denounce desecration and punish perpetrators who do beadbi of Guru Granth Sahib
- Free political prisoners from Punjab and other struggles such as Kashmir. Sarbat Khalsa recognizes Sikh political prisoners as assets of the Sikh Nation and recognizes Bapu Surat Singh’s plight
- SGPC will be revised to be democratic
- Sikhs must refrain from all internal scriptural debates until Akal Takht Sahib is independent.
- Solidify a sovereign Sikh calendar
- Vatican like status for Sri Harmandir Sahib where all Sikhs could visit without problems
- Reaffirm the resolutions adopted by Sarbat Khalsa of 1986
- Caste Based gurdwaras are to be stopped globally
- All Sikhs must adopt all resolutions in letter and spirit.

ਗੁਰਮਤਾ ਜਿਵੇਂ ਕਿ ਹੁਣ ਤੱਕ ਅਸੀਂ ਦੇਖਿਆ ਹੈ ਗੁਰਮਤਾ ਸੋਧਕ ਜਥੇਬੰਦੀ ਦਾ ਜਿਸ ਨੂੰ ਸਰਬਤ ਖਾਲਸਾ ਦੇ ਨਾਂ ਨਾਲ ਸੁਸ਼ੋਭਤ ਕੀਤਾ ਗਿਆ ਹੈ ਗੁਰੂ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਸਰਬ ਸੰਮਤੀ ਨਾਲ ਕੀਤਾ ਫੈਸਲਾ ਜਾਂ ਨਿਰਣਾ ਹੈ । ਜਿਥੇ ਦੂਜੇ ਨਿਰਨੇ ਰਾਜਨੀਤਕ ਖੇਤਰ ਨਾਲ ਬਹੁਤ ਸੰਬੰਧਤ ਹੁੰਦੇ ਹਨ ਉਥੇ ਗੁਰਮਤਾ ਮੂਲ ਰੂਪ ਵਿਚ ਧਾਰਮਕ ਹੈ ਜਿਸ ਦੇ ਪਿਛੋਕੜ ਵਿਚ 'ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ਅਤੇ 'ਦੁਸ਼ਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ' ਦੀ ਸਮੁੱਚੀ ਪ੍ਰਕਿਰਿਆ ਕਾਰਜਸ਼ੀਲ ਹੈ ਅਤੇ 'ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ' ਦੇ ਸਿਧਾਂਤ ਦੀ ਨਿਰਨੇ ਜਨਕ ਅਟੱਲਤਾ ਤੇ ਇਸ ਦੀ ਫਲੀਭੂਤੀ ਲਈ ਤਤਪਰਤਾ ਦਾ ਸਾਹਸ ਤੇ ਦਲੇਰੀ ਦੋਵੇਂ ਸਰਗਰਮ ਦਿਖਾਈ ਦਿੰਦੇ ਹਨ । ਇਸ ਲਈ ਗੁਰਮਤੇ ਦੇ ਧਾਰਮਿਕ ਸੁਭਾ ਦਾ ਮੂਲ ਕਾਰਨ ਧਰਮ ਆਧਾਰਤ ਗੁਰਮਤਾ ਸੋਧਕ ਸੰਸਥਾ ਹੀ ਨਹੀਂ ਬਲਕਿ ਧਾਰਮਿਕ ਮਨੋਰਥ ਵੀ ਹੈ । ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਨੇ ਜੋ ਆਪਣੇ ਸੰਸਾਰ ਆਗਮਨ ਦਾ ਉਦੇਸ਼ ਪਵਿੱਤਰ ਮੁਖਾਰਬਿੰਦ ਤੋਂ ਉਚਾਰਨ ਕੀਤਾ ਹੈ ਉਹ ਇਸ ਪਰਕਾਰ ਹੈ :—

'ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੋਹਿ ਆਏ । ਧਰਮ ਹੇਤ ਗੁਰਦੇਵ ਪਠਾਏ ।'

ਸਾਹਿਬ ਦੇ ਦੁਆਲੇ ਬਣਾਏ ਬੁੰਗਿਆਂ ਵਿਚ ਠਹਿਰਦੇ ਸਨ । ਇਕੱਤ੍ਰਤਾ ਦੇ ਸਮੇਂ ਉਹ ਸਾਰੇ ਅਕਾਲ ਤਖਤ ਦੇ ਸਾਹਮਣੇ ਜੁੜਦੇ ਸਨ, ਵੱਖ ਵੱਖ ਮਿਸਲਾਂ ਦੇ ਸਰਦਾਰ ਆਪਣੇ ਆਪਣੇ ਜਥੇ ਦੇ ਆਗੂਆਂ ਦੇ ਪਿਛੇ ਬੈਠਦੇ ਸਨ ਅਤੇ ਆਪਣੇ ਆਗੂ ਦੇ ਦੁਆਰਾ ਹੀ ਵਿਚਾਰ ਵਟਾਂਦਰੇ ਵਿਚ ਭਾਗ ਲੈਂਦੇ ਸਨ । ਪਿਛੇ ਬੈਠੇ ਮੈਂਬਰਾਂ ਨੂੰ ਜਦ ਕੋਈ ਨਵਾਂ ਵਿਚਾਰ ਜਾਂ ਨੁਕਤਾ ਸੁਝਦਾ ਸੀ ਤਾਂ ਉਹ ਆਪਣੇ ਸਰਦਾਰ ਤੱਕ ਪਹੁੰਚਾ ਦਿੰਦੇ ਸਨ । ਇਸ ਤਰ੍ਹਾਂ ਵੱਧ ਤੋਂ ਵੱਧ ਬਾਰਾਂ ਮੁੱਖੀ ਜਾਂ ਆਗੂ ਹੀ ਬੋਲਦੇ ਸਨ । ਗੁਰਮਤੇ ਇਕਹਿਰੀ ਵੋਟ ਦੁਆਰਾ ਜਾਂ ਬਹੁ ਸੰਮਤੀ ਨਾਲ ਨਹੀਂ ਸਗੋਂ ਸਰਬ ਸੰਮਤੀ ਨਾਲ ਪਾਸ ਕੀਤੇ ਜਾਂਦੇ ਸਨ । ਇਹ ਸਭ ਕੁੱਝ ਦੇ ਹੁੰਦੇ ਹੋਏ ਵੀ ਕਦੇ ਅੜਚਨਾਂ ਨਹੀਂ ਪੈਂਦੀਆਂ ਸਨ ਅਤੇ ਨਾਂ ਹੀ ਵਿਅੱਕਤੀਗਤ ਸਰਦਾਰਾਂ ਦੀ ਜਿੱਦ ਹੀ ਕਾਰਵਾਈ ਰੋਕਣ ਦਾ ਕਾਰਣ ਬਣਦੀ ਸੀ । ਕਾਰਣ ਇਸ ਦਾ ਇਹ ਸੀ ਕਿ ਫੈਸਲੇ ਗਿਣਤੀ ਦੇ ਮੁਰਦਾ ਵਜ਼ਨ ਨਾਲ ਨਹੀਂ ਬਲਕਿ ਚੁਣੇ ਹੋਏ ਉਹਨਾਂ ਜਥੇਦਾਰਾਂ ਦੀ ਸੰਮਤੀ ਨਾਲ ਹੁੰਦੇ ਸਨ ਜਿਨ੍ਹਾਂ ਤੋਂ ਗੰਭੀਰ ਪੰਥਕ ਸੰਕਟ ਦੇ ਸਮੇਂ ਨਿਸ਼ਕਾਮ ਤੇ ਨਿਸ਼ਕਪਟ ਹੋਣ ਅਤੇ ਤੁੱਛ ਰੁਕਾਵਟਾਂ ਨਾ ਪਾਉਣ ਦੀ ਆਸ ਕੀਤੀ ਜਾਂਦੀ ਸੀ । ਕੋਈ ਗੁਰਮਤਾ ਉਤਨੀ ਦੇਰ ਤੱਕ ਖਾਲਸਾ ਦਲ ਜਾਂ ਸਰਬੱਤ ਖਾਲਸੇ ਦੇ ਅੱਗੇ ਨਹੀਂ ਰੱਖਿਆ ਜਾਂਦਾ ਸੀ ਜਿਤਨੀ ਦੇਰ ਤੱਕ ਕਿ ਹਾਜ਼ਰ ਲੀਡਰਾਂ ਵਲੋਂ ਗੁਰੂ ਸਾਹਮਣੇ ਇਕ ਹੋਣ ਦਾ ਬਚਨ ਨਹੀਂ ਸੀ ਦਿਤਾ ਜਾਂਦਾ । ਜੇ ਕਿਸੇ ਦੇ ਪੁਰਾਣੇ ਹਿਸਾਬ ਕਿਤਾਬ ਨਿਪਟਾਣੇ ਬਾਕੀ ਹੁੰਦੇ ਸਨ ਤਾਂ ਉਹ ਉੱਠ ਕੇ ਬਾਹਰ ਚਲੇ ਜਾਂਦੇ ਅਤੇ ਜਦੋਂ ਨਿਪਟਾਰਾ ਹੋ ਜਾਂਦਾ ਤਾਂ ਅੱਗੇ ਆਕੇ ਐਲਾਨ ਕਰਦੇ ਕਿ ਖਾਲਸਾ ਫਿਰ ਗੁਰੂ ਦੇ ਨਾਂ ਤੇ ਇਕ ਹੈ । ਇਸ ਲਈ ਗੁਰਮਤਾ ਉਹਨਾਂ ਦੇ ਅੱਗੇ ਰੱਖਿਆ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ । ਫਿਰ ਗੁਰਮਤੇ ਦੇ ਸ਼ਬਦ ਪੜ੍ਹ ਦਿੱਤੇ ਜਾਂਦੇ ਸਨ ਅਤੇ ਪਿਛੋਂ ਉਸ ਤੇ ਵਿਚਾਰ ਹੁੰਦੀ ਸੀ । ਵਿਚਾਰ ਹੋਣ ਉਪਰੰਤ ਜਦੋਂ ਮਤੇ ਨੂੰ ਸਾਰੇ ਪ੍ਰਵਾਨਗੀ ਦੇ ਦਿੰਦੇ ਸਨ ਤਾਂ ਮਤਾ ਫਿਰ ਅਰਦਾਸ ਵਿਚ ਸ਼ਾਮਲ ਕਰਕੇ ਪੜ੍ਹਿਆ ਜਾਂਦਾ ਸੀ । ਇਹ ਮਤੇ ਦੀ ਸਰਵ ਉੱਤਮ ਪ੍ਰਵਾਨਗੀ ਹੁੰਦੀ ਸੀ ਇਸ ਤੋਂ ਬਾਦ ਮਤਾ, ਗੁਰਮਤਾ ਬਣ ਜਾਂਦਾ ਸੀ । ਇਸ ਤਰ੍ਹਾਂ ਗੁਰਮਤੇ ਤੇ ਸਰਬ ਉੱਚ ਪ੍ਰਵਾਨਗੀ ਗੁਰੂ ਦੀ ਹੁੰਦੀ ਸੀ। ਕਿਸੇ ਐਸੀ ਸੂਰਤ ਵਿਚ ਜਿਥੇ ਸੰਕਟ ਦੀ ਗੰਭੀਰਤਾ ਜਾਂ ਕਿਸੇ ਹੋਰ ਕਾਰਨਾਂ ਕਰਕੇ ਪੰਥ ਹਿਤੈਸ਼ੀ ਪ੍ਰਤਿਸ਼ਟ ਪੰਥਕ ਆਗੂਆਂ ਨੂੰ ਸਮੁੱਚੇ ਪੰਥ ਦੀ ਅਦਮ ਮੌਜੂਦਗੀ ਵਿਚ ਗੁਰਮਤਾ ਸੋਧਣਾ ਪੈ ਵੀ ਜਾਵੇ ਤਾਂ ਉਥੇ ਵੀ quorum ਘੱਟੋ ਘੱਟ ਪੰਜ ਸਿੰਘਾਂ ਦਾ ਜ਼ਰੂਰੀ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ । ਇਸ ਪ੍ਰਥਾਇ ਭਾਈ ਦਯਾ ਸਿੰਘ ਜੀ ਦੇ ਰਹਿਤਨਾਮੇ ਵਿਚ ਹਦਾਇਤ ਹੈ "ਪਾਂਚ ਸਿੰਘ ਮਿਲ ਕਰ ਰਹਤ ਬਿਬੇਕ ਕਾ ਗੁਰਮਤਾ ਕਰੇਂ ।" ਪੰਜ ਤੋਂ ਘੱਟ ਸਿੰਘਾਂ ਦਾ ਫੈਸਲਾ ਗੁਰਮਤਾ ਨਹੀਂ ਮੰਨਿਆ ਜਾ ਸਕਦਾ ।

Reference: Book by Professor Labh Singh - Gurmatta Te Is Da Mahatav (Sidhantak Pakh)
Link: http://www.panjabdigilib.org/InitialSearchedPage?ID=41393&page=1&CategoryID=12&Searched=



ਗੁਰੁਮਤਾ. ਸੰਗ੍ਯਾ—ਗੁਰੁਮਤ ਅਨੁਸਾਰ ਕੀਤਾਹੋਇਆ ਮੰਤ੍ਰ. ਪੁਰਾਣੇ ਸਿੰਘ ਸੰਸਾਰ ਅਤੇ ਧਰਮ ਦੇ ਕੰਮਾਂ ਨੂੰ ਆਰੰਭ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਦੀਵਾਨ ਵਿੱਚ ਸਲਾਹ ਕਰਦੇ ਸਨ, ਜੋ ਗੁਰੁਨਿਯਮਾਂ ਅਨੁਸਾਰ ਸਾਰੇ ਦੀਵਾਨ ਦੀ ਸੰਮਤੀ ਹੁੰਦੀ, ਉਸ ਦਾ ਨਾਉਂ "ਗੁਰੁਮਤਾ" ਕਿਹਾ ਜਾਂਦਾ. ਜੋ ਗੁਰੁਮਤੇ ਦੇ ਵਿਰੁੱਧ ਕੋਈ ਕਰਮ ਕਰੇ ਉਹ ਤਨਖਾਹੀਆ ਹੁੰਦਾ ਸੀ. ਖਾਲਸੇ ਦੇ ਗੁਰੁਮਤੇ ਅਕਾਲ-ਬੁੰਗੇ ਸਾਹਿਬ ਦੇ ਦੀਵਾਨ ਵਿੱਚ ਖਾਸ ਕਰਕੇ ਅਤੇ ਹੋਲੇ ਮਹੱਲੇ ਦੇ ਸਮੇਂ ਤਖ਼ਤ ਕੇਸਗੜ੍ਹ ਹੋਇਆ ਕਰਦੇ ਸਨ.

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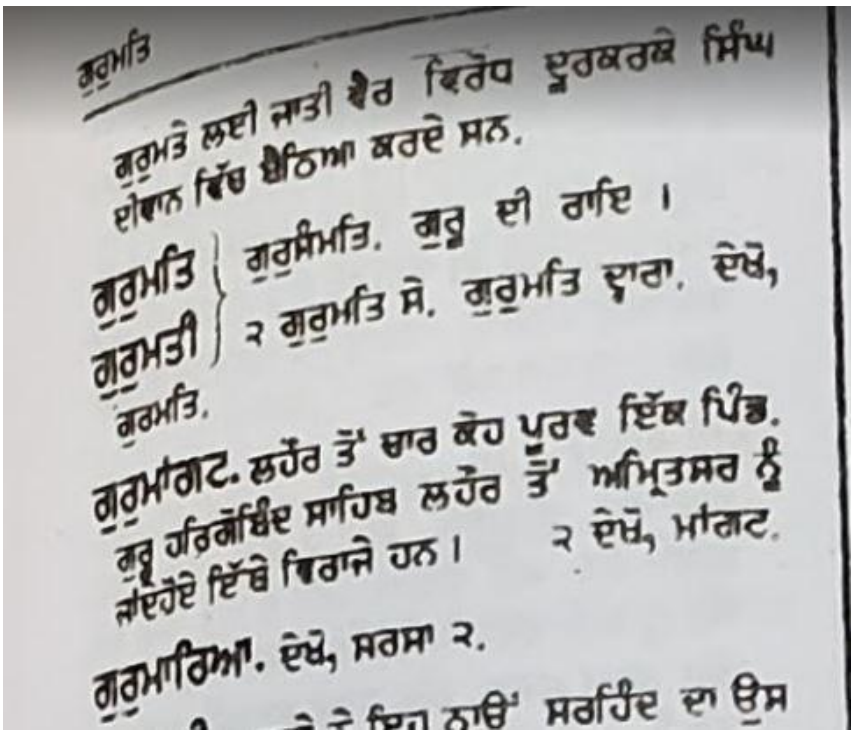


ਗੁਰੁਮਤਿ

ਗੁਰੁਮਤੇ ਲਈ ਜਾਤੀ ਵੈਰ ਵਿਰੋਧ ਦੂਰਕਰਕੇ ਸਿੰਘ ਦੀਵਾਨ ਵਿੱਚ ਬੈਠਿਆ ਕਰਦੇ ਸਨ.

ਗੁਰੁਮਤਿ, ਗੁਰੁਮਤੀ } ਗੁਰੁਸੰਮਤਿ. ਗੁਰੂ ਦੀ ਰਾਇ। ੨ ਗੁਰੁਮਤਿ ਸੋ. ਗੁਰੁਮਤਿ ਦ੍ਵਾਰਾ. ਦੇਖੋ, ਗੁਰਮਤਿ.

ਗੁਰੁਮਾਗਟ. ਲਹੌਰ ਤੋਂ ਚਾਰ ਕੋਹ ਪੂਰਵ ਇੱਕ ਪਿੰਡ. ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਲਹੌਰ ਤੋਂ ਅੰਮ੍ਰਿਤਸਰ ਨੂੰ ਜਾਂਦੇਹੋਏ ਇੱਥੇ ਵਿਰਾਜੇ ਹਨ। ੨ ਦੇਖੋ, ਮਾਗਟ.

ਗੁਰੁਮਾਰਿਆ. ਦੇਖੋ, ਸਰਸਾ ੨.

Page 421: MahaKosh by Kahn Singh Nabha

੧੮੦੫ ਈ: ਤੋਂ ਬਾਦ ਜਦੋਂ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਨੇ ਰਾਜਨੀਤਕ ਗੁਰਮਤਿਆਂ ਦਾ ਅਧਿਕਾਰ ਆਪਣੇ ਹੱਥ ਵਿਚ ਲੈ ਲਿਆ ਤਾਂ ਗੁਰਮਤਾ ਪ੍ਰਨਾਲੀ ਨੂੰ ਸਮੁੱਚੇ ਤੌਰ ਤੇ ਬੜਾ ਧੱਕਾ ਲੱਗਾ । ਇਕ ਤਰ੍ਹਾਂ ਨਾਲ ਇਹ ਗੁਰਮਤੇ ਦੀ (ਸੰਸਥਾ) ਦੀ ਬੁਨਿਆਦੀ ਬਣਤਰ (Basic structure) ਦਾ ਨਿਖੇੜਾ ਸੀ। ਅਜੇਹਾ ਕਰਨ ਨਾਂਲ ਸਿੱਖ ਆਗੂਆਂ ਜਾਂ ਸਰਦਾਰਾਂ ਦੀ ਗੁਰਮਤੇ ਵਿਚ ਉਹ ਖਿੱਚ ਨਾ ਰਹੀ ਅਤੇ ਧਾਰਮਕ ਅਤੇ ਸਮਾਜਕ ਮਾਮਲਿਆਂ ਬਾਰੇ ਗੁਰਮਤਾ ਕਰਨ ਦੇ ਅਧਿਕਾਰ ਕਈ ਵਾਰੀ ਕੁਝ ਅਨਪੜ੍ਹ ਹੱਠੀ, ਗ਼ੈਰ ਜ਼ਿਮੇਵਾਰ ਗੁਰਦੁਵਾਰਿਆਂ ਦੇ ਪੁਜਾਰੀਆਂ ਦੇ ਹੱਥ ਵਿਚ ਚਲੇ ਗਏ ਜਿਨ੍ਹਾਂ ਨੇ ਇਸ ਨੂੰ ਸਾਰੀਆਂ ਮਾਨਤਾਂਵਾਂ ਤੋਂ ਬਾਂਝ ਬਣਾ ਦਿੱਤਾ ।

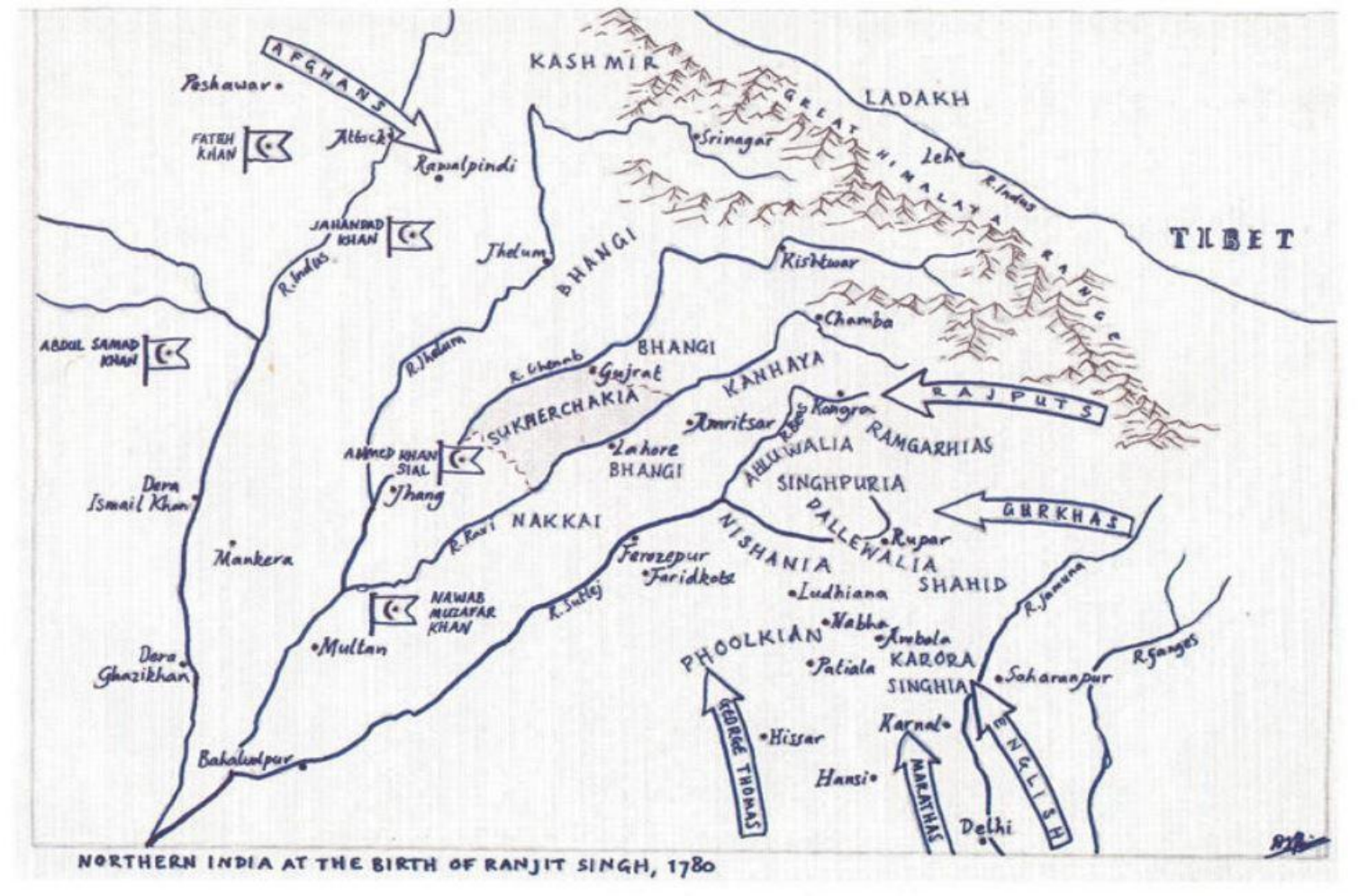
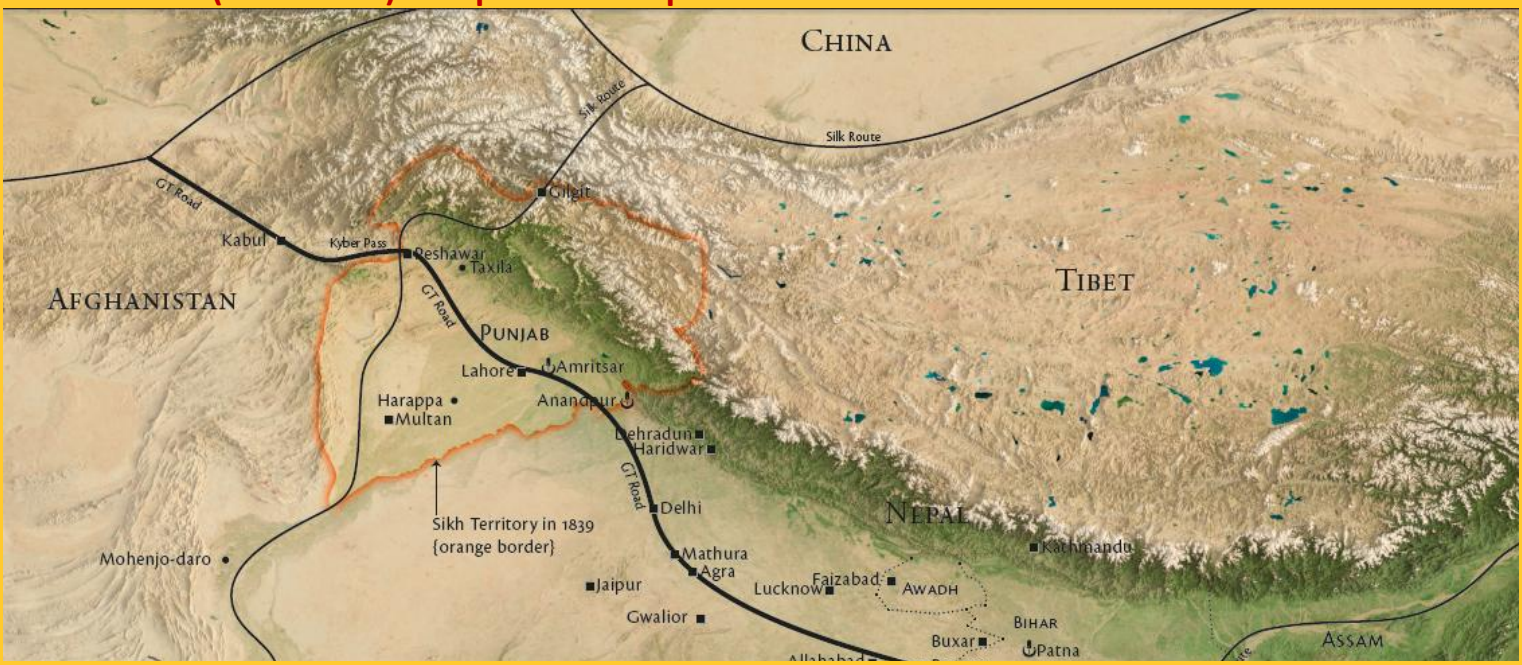
ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਨੇ ਆਪਣੀ ਪੁਸਤਕ (Sikhism its ideals and Institutions) ਵਿਚ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦੇ ਇਸ ਕਾਰਜ ਨੂੰ ਉਚਿੱਤ ਲਿਖਿਆ ਹੈ ਅਤੇ ਇਸ ਵਿਚ ਸਿੱਖ ਮੱਤ ਦੇ ਨਿਰਪੱਖ ਸੇਵਾ ਦੇ ਆਦਰਸ਼ ਦੀ ਪੂਰਤੀ ਹੁੰਦੀ ਦੱਸੀ ਹੈ । ਪਰ ਅਸੀਂ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦੇ ਅਜਿਹੇ ਕਾਰਜ ਦੀ ਸ਼ਲਾਘਾ ਨਹੀਂ ਕਰ ਸਕਦੇ । ਸਾਡੇ ਵਿਚਾਰ ਅਨੁਸਾਰ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦਾ ਇਹ ਕਦਮ ਥੋਹੜ-ਚਿਰੀ ਰਾਜਨੀਤਕ ਸਤਹ ਕਾਇਮ ਰੱਖਣ ਲਈ, ਸਦੀਵੀ ਮਹੱਤਵ ਵਾਲੇ ਧਾਰਮਕ ਪ੍ਰੇਰਨਾ ਸੋਮੇਂ ਵਲੋਂ ਮੂੰਹ ਮੋੜਨਾ ਸੀ । ਵਿਦਵਾਨ ਅਤੇ ਸਤਿਕਾਰ ਯੋਗ ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਜੀ ਤੋਂ ਵੀ ਪੁਛਿਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਕੀ ਨਿਰਪੱਖ ਸੇਵਾ ਦਾ ਆਦਰਸ਼ ਧਾਰਮਿਕ ਪ੍ਰੇਰਨਾ ਸੋਮੇਂ ਤੋਂ ਮੂੰਹ ਭੁਆ ਕੇ ਹੀ ਪੂਰਣ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ ? ਕੀ ਗੁਰੂ ਸਾਹਿਬਾਨਾਂ ਨੇ ਨਿਰਪੱਖ ਸੇਵਾ ਕਰਦਿਆਂ ਧਰਮ ਵੱਲ ਪਿੱਛਾ ਕੀਤਾ ਸੀ ? ਕੀ ਪ੍ਰਿੰਸੀਪਲ ਸਾਹਿਬ ਇਹ ਕਹਿ ਸਕਦੇ ਸਨ ਕਿ ਸਿੱਖ ਧਰਮ ਅਜਿਹਾ ਧਰਮ ਹੈ ਜਿਥੇ ਧਰਮ ਦੇ ਪ੍ਰੇਰਨਾ ਸੋਮੇਂ ਨਾਲ ਜੁੜੇ ਰਹਿੰਦਿਆਂ ਨਿਰਪੱਖ ਸੇਵਾ ਨਹੀਂ ਕੀਤੀ ਜਾ ਸਕਦੀ ? ਅਸੀਂ ਇਥੇ ਇਹ ਕਹੇ ਬਿਨਾ ਨਹੀਂ ਰਹਿ ਸਕਦੇ ਕਿ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦਾ ਗੁਰਮਤਾ ਸੰਸਥਾ ਤੋਂ ਰਾਜਨੀਤਕ, ਗਰਮਤਿਆਂ ਦੀ ਸ਼ਕਤੀ ਵੱਖ ਕਰਨਾ ਸਰਬੱਤ ਖਾਲਸੇ ਤੇ ਲੋਕਤੰਤਰੀ ਨਿਯਮਾਂ ਰਾਹੀਂ ਵਿਧਾਨ ਤੇ ਮਾਰੂ ਚੋਟ ਸੀ ਅਤੇ ਇਹ ਸਿੱਖ ਵਿਧਾਨ-ਸਾਜ਼ੀ ਦੇ ਰੱਬ-ਤੋਂ-ਦਰਤ ਪ੍ਰਜਾ ਤੰਤਰੀ ਸਰੂਪ ਤੇ ਹਮਲਾ ਸੀ । ਅੱਜ ਦੇ ਸਮਾਜ ਵਿਚ ਸਿੱਖ ਕੌਮ ਦੇ ਦੁਖਾਂਤ ਦਾ ਸ਼ਾਇਦ ਇਹ ਹੀ ਮੂਲ ਕਾਰਨ ਸੀ ਜਿਸ ਵਿਚ ਕਿ ਸਿੱਖਾਂ ਨੂੰ ਇਸ ਦੇ ਸਦੀਵੀ ਪ੍ਰੇਰਨਾ ਸੋਮੇਂ ਤੋਂ ਨਖੇੜਿਆ ਗਿਆ ਸੀ । ਲੋੜ ਹੈ ਸਰਬੱਤ ਖਾਲਸੇ ਦੀ ਉਸੇ ਪੁਰਾਣੀ ਗੁਰਮਤਾ ਪ੍ਰਨਾਲੀ ਨੂੰ ਉਸ ਦੇ ਪੂਰਨ ਰੂਪ ਵਿਚ ਸੁਰਜੀਤ ਕਰਨ ਦੀ। ਮੁੜ ਆਪਣਾ ਮੂਲ ਪਛਾਨਣ ਦੀ ਅਤੇ ਇਸ ਨਖੇੜੇ ਦੀ ਬੁਨਿਆਦੀ ਭੁੱਲ ਹੀ ਕਾਰਨ ਹੈ ਕਿ ਅੱਜ ਕੱਲ ਵੀ ਕਈ ਤਾਲੋਂ ਘੁਥੇ ਅਖੌਤੀ ਸਿੱਖ ਆਲ ਪਤਾਲ ਬੋਲ ਰਹੇ ਹਨ ਅਤੇ ਧਰਮ ਨਿਰਪੇਖ ਸਿੱਖ ਰਾਜਨੀਤੀ ਦੀਆਂ ਗੱਲਾਂ ਕਰਦੇ ਹਨ ।

Reference: Book by Professor Labh Singh - *Gurmatta Te Is Da Mahatav* (Sidhantak Pakh)
Link: http://www.panjabdigilib.org/InitialSearchedPage?ID=41393&page=1&CategoryID=12&Searched=

Camp Gurmat 2022 Campers

No.	Id	Camper Name
1	2022-C-5517	Achint Kaur
2	2022-C-6460	Agamveer Singh
3	2022-C-8206	Amrik Singh
4	2022-C-1007	Anaahat Kaur
5	2022-C-6034	Anantdeep Singh
6	2022-C-7270	Angad Singh
7	2022-C-8106	Anhad Singh
8	2022-C-843	Anmol Singh
9	2022-C-8348	Anureet Kaur
10	2022-C-8093	Aradhana Kaur
11	2022-C-4055	Arman Singh
12	2022-C-8814	Arshpreet Kaur
13	2022-C-5570	Asnehdeep Singh
14	2022-C-4384	Avakvir Singh
15	2022-C-221	Bani Kaur
16	2022-C-1426	Basant-Bibek Singh
17	2022-C-6572	Baz Singh
18	2022-C-9787	Bhavroop Kaur
19	2022-C-4093	Brahmjot Kaur
20	2022-C-1938	Darsh Singh
21	2022-C-2859	Daya Singh
22	2022-C-1416	Daya Singh
23	2022-C-7480	Ekam Kaur
24	2022-C-6621	Ekam Singh
25	2022-C-9803	Ekam Singh
26	2022-C-4073	Eveleen Kaur
27	2022-C-3824	Gani Kaur
28	2022-C-5906	Gurinder Kaur
29	2022-C-3146	Gurneet Kaur
30	2022-C-8994	Gursneh Kaur
31	2022-C-5504	Gurtek Singh
32	2022-C-4755	Harben Singh
33	2022-C-9627	Harekas Singh
34	2022-C-6728	Harjot Kaur
35	2022-C-3592	Harjot Singh
36	2022-C-6516	Harjot Singh
37	2022-C-2977	Harjus Kaur
38	2022-C-8313	Harkeeth Singh
39	2022-C-5436	Harkirat Singh
40	2022-C-9557	Harnidh Singh
41	2022-C-398	Harrag Singh
42	2022-C-9588	Harsimar Kaur
43	2022-C-5862	Ilahe Kaur
44	2022-C-4891	Imanat Kaur
45	2022-C-3689	Insaf Singh
46	2022-C-8410	Ishmeet Singh
47	2022-C-6230	Japmeet Kaur
48	2022-C-9719	Japmeh Kaur
49	2022-C-763	Japneet Singh
50	2022-C-7229	Jasleen Kaur
51	2022-C-1604	Jasleen Kaur
52	2022-C-3251	Jasreen Kaur
53	2022-C-4362	Jasrina Kaur
54	2022-C-1284	Jayveer Singh
55	2022-C-1559	Jazmine Kaur
56	2022-C-5685	Jeevan Kaur
57	2022-C-711	Jeeve Singh
58	2022-C-5366	Jivat Singh
59	2022-C-716	Joben Singh
60	2022-C-1774	Jujhar Singh
61	2022-C-3867	Kanwar Singh
62	2022-C-300	Khanak Kaur
63	2022-C-882	Khivan Singh
64	2022-C-7570	Khushmit Singh
65	2022-C-8484	Mani Singh
66	2022-C-5422	Manjot Kaur
67	2022-C-8346	Manjot Singh
68	2022-C-6534	Mannat Kaur
69	2022-C-4003	Manrag Singh
70	2022-C-1144	Manraj Singh
71	2022-C-5029	Manraj Singh
72	2022-C-5735	Manraj Singh
73	2022-C-4872	Manraj Singh
74	2022-C-3068	Manroop Kaur
75	2022-C-4848	Mehar Kaur
76	2022-C-780	Mehar Kaur
77	2022-C-4170	Mehar Kaur
78	2022-C-4445	Mehpreet Kaur
79	2022-C-3799	Navroop Kaur
80	2022-C-76	Noorpreet Kaur
81	2022-C-5001	Pahul Kaur
82	2022-C-9019	Pavit Kaur
83	2022-C-6111	Pavit Kaur
84	2022-C-4392	Piousvir Singh
85	2022-C-7488	Prabhleen Kaur
86	2022-C-7950	Puneet Kaur
87	2022-C-45	Rajveer Singh
88	2022-C-7532	Ranvir Singh
89	2022-C-471	Reeth Kaur
90	2022-C-8676	Ronin Singh
91	2022-C-5779	Rubbi Singh
92	2022-C-183	Saahaj Singh
93	2022-C-3548	Saheb Singh
94	2022-C-6068	Sahib Singh
95	2022-C-3606	Sahiba Kaur
96	2022-C-411	Saihaj Kaur
97	2022-C-5665	Samarjeet Singh
98	2022-C-9097	Sarabjot Singh
99	2022-C-7491	Sehaj Kaur
100	2022-C-3087	Simardeep Kaur
101	2022-C-3226	Simarleen Kaur
102	2022-C-603	Suhaavi Kaur
103	2022-C-7781	Suhavi Kaur
104	2022-C-6285	Taaran Singh
105	2022-C-3880	Tania Kaur
106	2022-C-117	Tanreej Kaur
107	2022-C-8295	Tegh Singh
108	2022-C-3776	Tejdeep Kaur
109	2022-C-756	Tripat Kaur

Sikh Self-rule (1709-1789) : Map of Sikh *Misls*



Sikh Self-rule (1789-1839) : Map of Sikh Empire