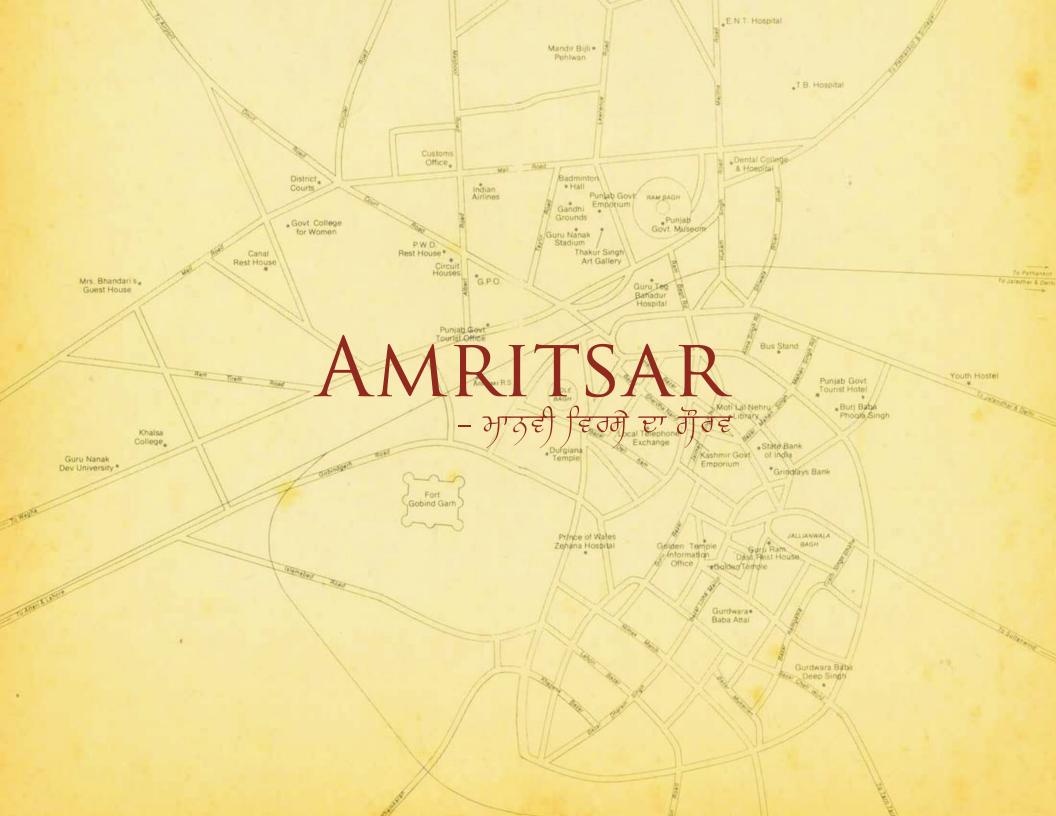




### Celebrating 10 years of excellence

An initiative by:
Beas Education & Health Care Society, Amritsar



#### **ACKNOWLEDGEMENT**

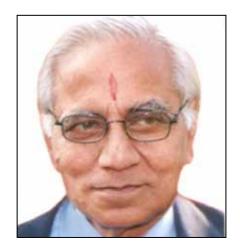
"Teamwork is the ability to work together towards a common vision.

The ability to direct individual accomplishments towards organizational objectives. Therefore, when hands connect and hearts unite, even common people achieve uncommon results.

With much gratitude we acknowledge the hard work put in by our committed faculty members for the publication of this unique journal on Amritsar.

Our vehement thanks to various departments for providing information and for collecting photographs, to the English department for sorting, compiling and editing the publication and the administrative staff for the computer support.

It is because of the relentless striving of the whole staff of DPS Amritsar that this dream mission is being realized.





### The Delhi Public School Society

It is nice to know that on the completion of ten years of its existence Delhi Public School, Amritsar is bringing out a book on Amritsar's rich heritage and culture. I am confident that the contents and get-up of the book will not only be a source of pride to everyone connected with the school but will greatly enhance the reputation of the school.

I send my best wishes on the occasion.

Ashok Chandra

Chairman





It gives me immense pleasure to know that Delhi Public School, Amritsar is bringing out its souvenir. In a rapidly transforming world, schools have to take upon themselves the responsibility of preparing children to face up to any challenge that the future may throw before them. Learning to work and live together, being proactive to enhance the natural environment, respecting multi-culturalism and diverse faiths, strengthening democratic ideals and contributing to common good are some of the aspects that have come to be enormous significance for schools in a global scenario that is beset with fissiparous tendencies. Schools should, by inculcating the right values, help children create a world of justice, peace, equality and sustainable development where people can work and live together in harmony.

To meet these aims, schools must move towards a holistic perception of the child's development. The concept of Continuous and Comprehensive Evaluation assumes enormous significance in the context. By nurturing all the three domains of human personality, i.e the cognitive, the affective and the contained by catering to multiple intelligence in a continuous manner, schools, through CCE, will be able to create complete human beings.

At the heart of CCE is the belief that every child is talented and is capable of learning. By providing a wide variety of opportunities in both the scholastic and co-scholastic areas, schools can unravel the potential of every child and develop it on the right lines. Creative and critical thinking, decision making, communication skills, working in a team and responsible behaviour are certain aspects that can be development only by providing appropriate opportunities for the children by the schools.

I am happy to learn that the school is imparting quality education & gives equal importance to co-curricular activities for all round development of children and hope that this souvenir will reflect the achievements of the institutes, contribution of teachers and students. I am also sure with the unswerving efforts of you all, the school will attain new heights of excellence in all the fields of education, thus reflecting the spirit behind CCE and other initiatives of the board. My best wishes to the students, teachers, staff, principal and management of the school

Vineet Joshi (I.A.S)

Chairman - CBSE





### The Delhi Public School Society

'DPS Amritsar' congratulations on successful completion of the first ten years. The maiden decade is an important milestone which symbolizes that the school is progressing.

This special decade issue of school magazine will refresh the memories of its birth, teething issues, growth and transformation.

I wholeheartedly felicitate the management, the staff, the students and their parents on the beginning of, yet another, decade.

With best Wishes

Rear Admiral M.M Chopra

Vice Chairman





### The Delhi Public School Society

Those who pay back to the homeland, serve it the best. The way Delhi Public School, Amritsar has decided to bring out an issue of the 'City Brochure' on the momentous occasion of celebrating the tenth year of unparalleled success of the school is exemplary. Through this magazine, the school has made an earnest effort to explore and display the sanctity, culture, cuisine, architecture, history, in fact, everything of the holy city to the outer world. In simple words, this is an unprecedented and selfless service to the roots you belong to. I wholeheartedly, congratulate the Management, the Principal, the staff and the students of Delhi Public School, Amritsar for this magnanimous effort. This significant step has made the DPS family proud as this is true meaning of the motto 'Service Before Self'. My heartfelt wishes go with this noble cause. May God bless this school and this lovely city with much more progress and prosperity in times to come!

Pramod Grover

11-11-

Vice Chairman





With great pleasure, I congratulate the Principal, staff and students of DPS Amritsar on completion of 10 successful years. In a span of 10 years, DPS Amritsar has grown from tender sapling to a blooming perennial tree spreading out the message of good education to young fledglings that come seeking an environment of excellence and creativity. Hope, the school would make all the efforts to foster creative and critical thinking and nurture good values amongst students.

With best Wishes

Mrs. Bindu Sehgal

R-Sely-l

Principal, DPS Vasant Kunj



It gives me immense pleasure and pride to state that Delhi Public School, Amritsar has decided to bring out 'Amritsar Brochure' – a magazine exploring the cultural odyssey, the religious sanctity and every other aspect of the city of Amritsar and presenting it to world around. The purpose is to explore every possible facet of the city and present in such a manner that even those who have never been to the place can have a peep into the soul of the holy city. It sounds even more significant that it is being published when the school celebrates ten years of its resounding success. I extend my heartfelt wishes to the success of this magnificent attempt.

Ved Khurana

(Pro Vice Chairman)



It is a matter of colossal pride for me to say that DPS Amritsar is making a splendid effort by publishing 'AMRITSAR – The City Unfolds' on this momentous occasion when the school commemorates ten years of imposing success. This is, perhaps, the best possible way to pay back significantly to the roots you belong to. Through this publication, DPS Amritsar is making an earnest effort to discover and display every facet of the holy city.

In 1996, UNESCO released the inspirational Delors report Learning: The Treasure Within. It presented a vision of education based on four pillars of learning; learning to live together, learning to know, learning to do and learning to be. The report emphasised that the survival of humanity is highly dependent on learning how to live together, beginning by understanding and accepting other people and their history, cultures, traditions and values.

This publication is an effort to create cultural understanding with the participation of all actors that includes historical facts, food, festivals and 'pehnava'. My heartiest wishes go with this wonderful effort to the Editorial & Design Team.

With Best Wishes,

Aakash Khandelwal

(Member - Managing Committee)



I am pleased that Delhi Public School, Amritsar is publishing a special journal on AMRITSAR to commemorate a decade of excellence.

For sure, there could have been no better way to return the love and support that we as an 'Institution of learning' owe to the people of this holy city.

Perhaps, our city of Amritsar is unique for myriad reasons, may it be, its proximity to international border, historical significance, religious diversity, role in independence struggle, rich traditions, vibrant craft or scrumptious food, this book reveals it all and thus enhance the glory of Amritsar all the more.

Hence, I hope this endeavour of DPS Amritsar would be of some help to the residents of Amritsar and surrounding areas and to smell the fragrance of our own vivacious city.

I also extend my heartfelt congratulations to the principal and faculty for smooth and successful completion of ten years.

Sanjay Maheshwari

(Member – Managing Committee)



I have watched the sapling of DPS Amritsar grow into a fruit-bearing tree, with great satisfaction.

It is gratifying to see that the school offers a rewarding package of experience to the children. The academic programmes of the school not only make them learn, but to learn-how-to-stream, finally culminating in self-directed learning in the spirit of life-long education. The schools cultured activities are not just annual day rituals, but built-into the ongoing schedule for drawing-out and whetting the inherent talents of the children. The games and sports activities admirably project the lineage of the school in the State and National level meets. The community work done by the students silently makes them human and humane.

To add to this, the frequent opportunities of international exposure to children through the student exchange programme, broaden their horizon. The regular teacher enrichment programmes positively contribute to enhancing their competences.

The enviable reputation which the school enjoys today is an unmistakable outcome of the tireless striving of students, teachers and the non-teaching staff. The Principal, Mrs. Sangeeta Singh, deserves a special word for nurturing the school with insight and foresight. The perennial support provided by Mr. Aakash Khandelwal, on behalf of the management, should not be missed and need to be mentioned.

I wish the school a glorious future.

H.S Srivastava

Former Dean - NCERT

New Delhi



The historic city of Amritsar is known for its holiness and sanctity as also for Indian's struggle for freedom and strategic position.

For me, it has another attraction for visit. It is the Delhi Public School, a 'Vidya Mandir - a temple of learning, with which I have been associated sincethe inception of its affiliation.

For overall development of the students, an institute has to undertake various co-curricular and extracurricular activities besides making efforts to bring improvements in scholastic field. And to this effect, DPS-Amritsar is bringing out the school magazine annually.

The magazine shall act as a mirror for reflecting and projecting the various activities and achievements. It will be helpful in 'Discovering a star in every child'.

We have been aiming at reaching the top of success. I wish, with team work of all stakeholders, we will achieve our goal.

P. C. Bose

Dy. Director of Education (Retd.)

Govt. of NCT of Delhi





"The Whole Purpose of Education is to turn Mirrors into Windows."

It gives me immense pleasure to know that Delhi Public School, Amritsar has entered into its tenth year of quality education. On this harmonious occasion, the school is coming out with School Souvenir based on school's progress in these glorious 10 years and also compiling a book on Amritsar's rich culture. I would like to congratulate and extend my best wishes to the Principal, teachers and students who have left no stone unturned in taking out such a great endeavour. It will really bring out the diverse heritage of the city into limelight.

I strongly hold that to embark on a journey of success one needs the tools of preparedness, foresight and strategy. These lead to the path of growth and high quality operation. It is imperative to combine these three forces in an educational institution, where every drop of knowledge and every bit of information acts like a pivot tilting the pan balance of students, in favour of bright future and nation reconstruction.

Schools employing the scheme of Continuous and Comprehensive Evaluation (CCE) system aim at identifying learning progress of students at regular time intervals on small portions of content. They also employ a variety of remedial measures of teaching, based on learning needs and potential of different students.

Delhi Public School, Amritsar has been immensely instrumental in creating innovative and responsible students for the society. With a strong backing from diligent Principal and the management, the school has some meaningful intervention in the field of education attempting to make knowledge delightful to the senses and translate spirituality as an experimental reality. I once again felicitate the school on this remarkable achievement.

Dr. Dharam Veer Singh

Chairman

Sahodaya Schools Complex, Amritsar



#### पि भिडिंगुर ਪ੍ਰਸਾਦਿ॥ 🥨

#### ਸੰਦੇਸ਼

ਵਿੱਚਿਆ ਉਹ ਚਾਨਣ ਹੈ ਜੋ ਜ਼ਿੰਦਗੀ 'ਚੋਂ ਕੁਹਜ ਰੂਪੀ ਹਨ੍ਹੇਰੇ ਨੂੰ ਦੂਰ ਕਰਕੇ ਨਿਰਮਲਤਾ ਤੇ ਸ਼ਾਲੀਨਤਾ ਦੇ ਪ੍ਰਕਾਸ਼ ਨਾਲ ਭਰ ਦਿੰਦਾ ਹੈ ਤੇ ਵਿੱਚਿਅਕ ਅਦਾਰੇ ਉਹ ਮੰਦਰ ਹਨ, ਜਿੱਥੇ ਅਧਿਆਪਕ ਆਪਣੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਗਿਆਨ ਰੂਪੀ ਰੌਸ਼ਨੀ ਵੰਡਦੇ ਹਨ। ਇਸ ਗਿਆਨ ਦੇ ਬਲਬੂਤੇ ਉਹ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਦੀਆਂ ਔਖੀਆਂ ਤੋਂ ਔਖੀਆਂ ਮੰਜ਼ਿਲਾਂ ਸਰ ਕਰਦੇ ਹਨ ਤੇ ਸਮਾਜ ਲਈ ਕਾਬਿਲ ਤੇ ਪ੍ਰਗਤੀਸ਼ੀਲ ਨਾਗਰਿਕ ਬਣਕੇ ਉਭਰਦੇ ਹਨ। ਦਿੱਲੀ ਪਬਲਿਕ ਸਕੂਲ ਵੀ ਅਜਿਹਾ ਹੀ ਅਦਾਰਾ ਹੈ ਜੋ "ਵਿੱਦਿਆ ਵਿਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ" ਦੇ ਮਹਾਂਵਾਕ ਦਾ ਧਾਰਣੀ ਬਣ ਹਮੇਸ਼ਾ ਤੋਂ ਸੁਚੱਜੇ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਰੂਪ 'ਚ ਚੌਗਿਰਦੇ ਨੂੰ ਮਹਿਕਾ ਰਿਹਾ ਹੈ। ਇਸ ਅਦਾਰੇ ਦੀਆਂ ਸ਼ਾਖਾਵਾਂ ਪੂਰੇ ਦੇਸ਼ ਵਿੱਚ ਕਈ ਥਾਵਾਂ ਤੇ ਸਥਾਪਿਤ ਹੋ ਚੁੱਕੀਆਂ ਹਨ ਅਤੇ ਬਾਖੂਬੀ ਚੱਲ ਰਹੀਆਂ ਹਨ। ਇੱਕ ਸ਼ਾਖਾ ਇੱਥੇ ਗੁਰੂ ਕੀ ਨਗਰੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਵੀ ਸੋਭਾ ਪਾ ਰਹੀ ਹੈ। ਮੈਨੂੰ ਖੁਸ਼ੀ ਹੈ ਕਿ ਇਹ ਸਕੂਲ ਨੌਂ ਸਾਲਾਂ ਦੇ ਸਫਲਤਾ ਭਰਪੂਰ ਸਫਰ ਨੂੰ ਤੈਅ ਕਰ ਦਸਵੇਂ ਸਾਲ ਵਿੱਚ ਪੈਰ ਧਰ ਰਿਹਾ ਹੈ। ਅਕਾਲ ਪੁਰਖ ਅੱਗੇ ਮੇਰੀ ਅਰਦਾਸ ਹੈ ਕਿ ਦਿੱਲੀ ਪਬਲਿਕ ਸਕੂਲ, ਅੰਮ੍ਰਿਤਸਰ ਇਕਾਈ ਵਿੱਦਿਅਕ ਅਕੀਦਿਆਂ ਨੂੰ ਪੂਰਿਆਂ ਕਰਦਿਆਂ, ਦਿਨ ਦੁੱਗਣੀ ਰਾਤ ਚੌਗੂਣੀ ਤਰੱਕੀ ਕਰੇ ਤੇ ਹਮੇਸ਼ਾ ਸਮਾਜ ਅਤੇ ਦੇਸ਼ ਦੀ ਪਨੀਰੀ ਲਈ ਚਾਨਣ ਮੁਨਾਰੇ ਦਾ ਕੰਮ ਕਰਦਾ ਰਹੇ।

ਸ਼ੁੱਭ ਇੱਛਾਵਾਂ ਸਹਿਤ

ਅਵਤਾਰ ਸਿੰਘ

ਪ੍ਰਧਾਨ,

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।





1984 (982)

ਭਊ ਜੀਡਵਰ ਪ੍ਰਸਾਦਿ । ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸ਼ੁਆਮੀ ॥

#### ALL INDIA PINGALWARA CHARITABLE SOCIETY (REGD.)

A CHARITABLE HOME FOR THE INSANE, AGED, INCURABLY SICK AND DESTITUTES

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E-mail: prigat@lia.vsni.net.in: Website: www.pingatwsrspnine.org "Brethern! He who serveth the sick, verily he serveth me." – Mahatama Buddha

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Date 13/2/13

ਪ੍ਰਿੰਸੀਪਲ ਦਿੱਲੀ ਪਬਲਿਕ ਸਕੂਲ ਮਾਨਾਂਵਾਲਾ ਅੰਮਿਤਸਰ

### ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦ

ਦਿੱਲੀ ਪਬਲਿਕ ਸਕੂਲ ਅੰਮ੍ਰਿਤਸਰ ਨੂੰ ਵਿਦਿਆ ਦੇ ਖੇਤਰ ਵਿੱਚ ਦੱਸ ਸਾਲ ਪੂਰੇ ਕਰਨ ਤੇ ਬਹੁਤ ਬਹੁਤ ਵਧਾਈਆਂ। ਰੱਬ ਅੱਗੇ ਅਰਦਾਸ ਹੈ ਕਿ ਭਾਰਤ ਦੇ ਸਾਰੇ ਹੀ ਬੱਚਿਆਂ ਨੂੰ ਇੱਕ ਤਰ੍ਹਾਂ ਦੀ ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਵਾਲੀ ਵਿਦਿਆਂ ਪ੍ਰਦਾਨ ਹੋਵੇ ਅਤੇ ਸਾਰੇ ਚੰਗੇ ਸ਼ਹਿਰੀ ਬਣ ਸਕਣ। ਦਿੱਲੀ ਪਬਲਿਕ ਸਕੂਲ ਦੀ ਮੈਨੇਜਮੈਂਟ ਨੂੰ ਵੀ ਬੇਨਤੀ ਹੈ ਦੱਸ ਫੀਸਦੀ ਗਰੀਬ ਬੱਚਿਆਂ ਨੂੰ ਮੁਫਤ ਤੇ ਮਿਆਰੀ ਵਿਦਿਆ ਪ੍ਰਦਾਨ ਕਰਕੇ ਆਪਣਾ ਦਸਵੰਧ ਕੱਢਣ।

ਸ਼ਭ ਇਛਾਵਾਂ ਸਾਹਿਤ,

ਭਾ.ਇੰਦਰਜੀਤ ਕੌਰ ਪ੍ਰਧਾਨ

The distinguished social servant who, under the auspides of Sikh shrines, served the suffering mankind for 70 long years and remained engaged in spreading awareness against environmental poliution and other ecological dangers.





Having been associated with a Pioneer Educational institute, a hub and harbour of learning for more than a decade, the era completed its journey with preachings and stories of success in its pocket.

The school, under the aegis of DPS society, has nurtured very well the students from all streams and its steward, Ms. Sangeeta Singh left, no stone unturned to maintain its glory at both the National and the International Levels.

The examples and milestones set by the faculty and the students are to go a long way and the coming generations are to be benefited from them.

Extending my sincerest gratitude and thanks to all the souls who are connected with promotion of thoughtful process for bringing the education and other activities to the magnanimous level and praying to the Almighty to shower his blessings further on the DPS!

Aamin!

B.Com, LL.B, C.C.I.F, C.W.D.M, M.B.A

Arvinder Singh Chamak



It gives me great joy to offer congratulations to DPS, Amritsar - the administration, teachers and the students for this special Souvenir based on Amritsar's rich heritage and culture being released on the occasion of completion of 10 glorious years. Delhi Public School has done well to recognize nature and let the God-given talents of the students to flourish and fructify from the time it was established in the city.

Human beings as children have the freedom and flexibility of thought and action but without proper guidance and encouragement they cannot succeed and this is where DPS has helped them so much in showing them the correct path. With the correct education children have a chance to not only improve themselves as individuals but to contribute to the development of society, as a whole.

Culture and its heritage reflect and shape values, beliefs and aspirations, thus defining people's national identity. There is a serious need for us to know deeply and celebrate our national heritage. This is important as it keeps our integrity intact as people of this great nation.

This School Souvenir on our rich heritage and culture is commendable and much needed in these times when children are forgetting them and adapting the western culture. We should feel proud that we are born in the land of rich cultural heritage and is is moral duty to spread the true meaning of our culture and also inherit the same for future generations.

I wish the school every success in their endeavour to inspire and educate the future generation and hope that DPS would strive with its noble objectives with greater zeal in the years to come.

Harkirat Waraich

PTA REP



I Congratulate the Delhi Public School and its family (consisting of Principal, Staff, children and the parents) on successful completion of 10 years.

This decade issue of the school magazine is an assurance in itself that D.P.S. Amritsar is growing as a school. It has become an institution to be looked at.

In the current scenario, a moral and spiritual revolution is the utmost need of our society and nation. D.P.S. with its current team of Principal and Staff members, with their dedication will surely mould the destiny of our young ones and make them stand the test of time in the coming future.

I ardently hope, that in time to come D.P.S. Amritsar will continue to shine brightly and make a mark Worldwide. I wish them all the best.

5 (24.) 5 1 1 1

Dr. (Maj.) Rahul Arora



Standing in the narrow entrance to the Jalianwala Bagh, I sank into a stony silence reflecting what might have happened on day of massacre? It also made me think how the sacred soil of Amritsar is witness to some of the most significant events of history, including the partition of India.

Time and again, I feel that the air of this holy city is laden with the divine blessings of the Sikh Gurus who established it. This is reflected in its rich culture and heritage. Strolling inside the walled city, one cannot resist but marvel at the mysterious criss-cross of lanes and alleys, the splendid architecture of yester years and the flamboyant life style of its residents. For me, everything about Amritsar is ethereal in some way. I do proudly hope that through this unique publication, our students would get an opportunity to unravel the past and present of their own city and get closer to its heart.

Infact, this book is a big landmark in our relationship with this holy city, as it is being released to mark the completion of a decade of excellence by Delhi Public School, Amritsar. We dedicate this book to the undying vibrant spirit of this holy city which like a phoenix every time rises again every time after crisis.

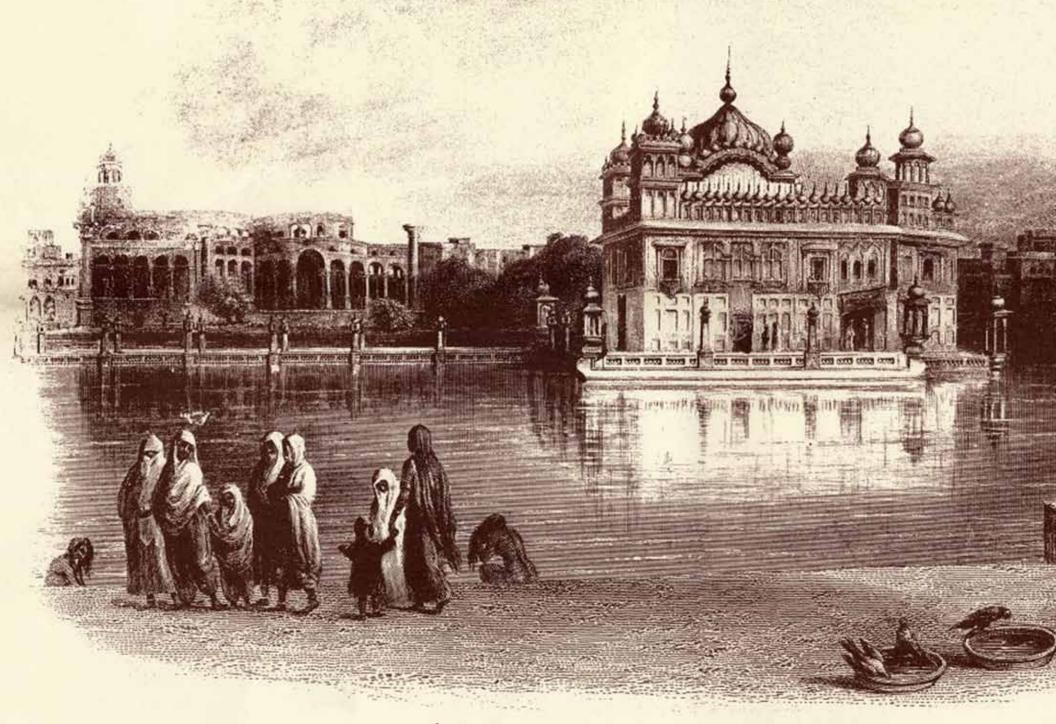
I fully acknowledge the Zeal and Zest of the DPS Team in compiling this souvenir.

The history of Amritsar is so varied that we might have failed in capturing each and every of its segment but I'm sure you will appreciate our attempt.

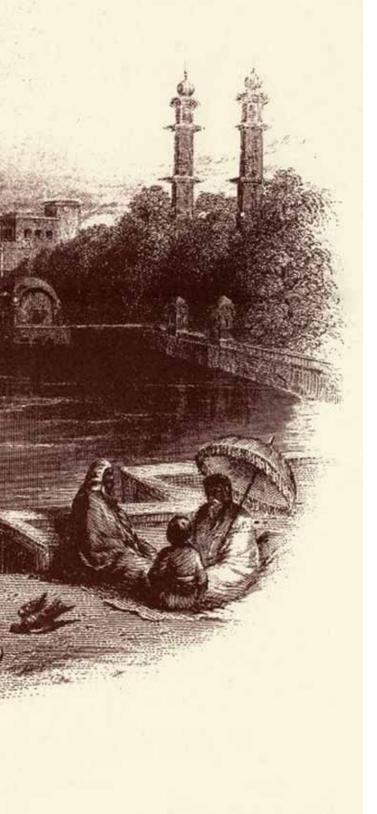
Enjoy reading ...

Sangeeta Singh

Principal



The Golden Temple Amritsar, 1833



## History of Amritsar

Amritsar, also known as Ramdaspur, is situated in the north-western part of India. It is the spiritual centre of the Sikh religion and the administrative headquarters of the Amritsar district in the state of Punjab.

It is the home to the Harmandir Sahib, also known as the Golden Temple, the spiritual and cultural center of the Sikhs. This important Sikh shrine attracts more than 10,000 visitors on weekdays alone. The city boasts of being the main centre of the Sikhs' cultural, religious and political history. It is also known for the incidents like Jallianwala Bagh Massacre in 1919 during British Rule and Operation Bluestar in 1984 during the rule of late Prime Minister of India, Indira Gandhi. The main commercial activities of this holy city include tourism, carpets and fabrics making, handicrafts, service trade and light engineering. The city is also known for its culture and cuisine.

As Amritsar is dominated by the history of the Hindus and the Sikhs, so many of their sacred shrines are found in and around the city. Amritsar's central walled city has narrow streets mostly developed in the 17th and 18th century. The city is a peculiar example of an introvert planning system and unique areas classed Katras meaning self styled residential units. They provided unique defense system during attacks on the city.

The seeds of the city were laid in 1577 when the fourth Sikh Guru, Guru Ram Das, heard of a pool in the area that had healing powers. He instructed his son and successor Guru Arjan Dev to construct a temple at the site that would be the focus of the Sikh religion. In 1574, Guru Ram Das built his residence and moved to this place. At that time, it was known as Guru Da Chakk. (Later, it came to be known as Chakk Ram Das.)

Guru Arjan Dev laid the foundations of the city of Ramdaspur in 1588 and by 1601, the Darbar Sahib was fully ready and on August 16, 1604 the first volume of the Guru Granth Sahib, the Sikh scriptures, was prepared and installed in the Darbar Sahib at Amritsar. The Mughal emperor Akbar is said to have donated the land around the temple after paying off the local Jat farmers, which came to be known as the Harmandir Sahib (Temple of God). The guru then invited the traders to settle around the temple complex. The Khatris and Aroras established their businesses and the town grew around its central nucleus.

It is here that the Akal Takht (The throne of immortality) the seat of Sikh political power was built by Guru Hargobind in 1609. Two flags representing temporal and spiritual authority and Sikh sovereignty were set up in front of the Akal Takth. Here Guru Hargobind wore two swords of Miri and Piri( temporal and transcendental authority). The city constantly faced threats from both the Muslim and the Hindi rulers, thus city had to be fortified. The Guru is said to have accepted offerings of weapons only from his disciples, which were used for defence of the temple town.



In the late 18th century, the town was plundered by Ahmad Shah Durrani, to be rebuilt by the first sikh ruler of Punjab, Maharaja Ranjit Singh. The Maharaja also donated 100 kilos of gold for the temple, which was added on the surface as plating and the temple come to be known as the Golden Temple. Ranjit Singh then constructed a double wall and moat around the city with twelve gates with corresponding bridges over the moat. Already in 1809, he had constructed the Gobindgarh Fort outside the Lahori Garh gate complete with a formidable moat, three lines of defence and several bastions and emplacements for heavy guns. Amritsar thus became his second capital. The royal Toshakhana or treasury was kept in Gobindgarh Fort which was also used as the royal residence during the Maharaja's frequent visits to the city.

The sacred city of the Amritsar has come to assume a special significance in Hindu cosmology because of various mythical and historical connections. Amritsar is particularly near and dear to hindus as it is believed that the twin sons of king Rama, Luv and Kush, along with their mother Mata Sita spent their early childhood in the ashram of Bhagwan Maharishi Balmiki on the land of Amritsar, currently known as Ram Tirath.

During India's freedom struggle, Amritsar became the scene of one of the worst atrocities perpetrated by the British at Jallianwala Bagh,. General Dyer, who was charged to enforce law and order in the region, marched up to the ground with his troops and blocked the narrow entrance. He then opened fire on the gathering without warning, killing and wounding thousands. Even today, the walls of the Jallianwala Bagh bear the bullet marks.

Partition of British India into India and Pakistan had the most profound effect on the demographics, economics, social structure and culture of Amritsar. The city experienced some of the worst communal riots during the partition of India. Muslim residents of Amritsar left the city en-masse leaving their homes and property behind due to violant anti- muslim riots in Amritsar. The state of Punjab was divided between India and Pakistan and Amritsar became a border city, often on the front lines of India- Pakistan wars.









## The Golden Temple

The Harmandir Sahib (or Hari Mandir) in Amritsar, Punjab, is the holiest shrine of Sikhism. Previously (and still more commonly) known as the Golden Temple, it was officially renamed Harmandir Sahib in March 2005.

Under the instructions of Guru Amar Das, this city was founded by Guru Ram Das in 1574, on the land bought by him for an amount of rupees 700 from the owners of the village Tung. (Earlier Guru Ram Das had begun building Santokhsar Sarovar, near erstwhile village of Sultanwind in 1564 according to one source in 1570. It could not be completed before 1588. In 1574, Guru Ram Das built his residence and moved to this place. At that time, it was known as Guru-Da-Chakk. (Later, it came to be known as Chakk Ram Das). Guru Ram Das Sahib began excavation of the Amritsar Sarovar (tank) in 1577. It was ready by 1581. This tank was renovated by Guru Arjun in 1586. Since then this city is known as Amritsar (after the name of the Sarovar). In 1590, Guru Arjan Dev moved to village Wadali where Guru Hargobind was born on June 19, 1590. By 1601, the Darbar Sahib was fully ready. In 1603-04, the first volume of Guru Granth Sahib, the Sikh scriptures, was prepared in this city and was installed at Darbar Sahib on August 16, 1604.

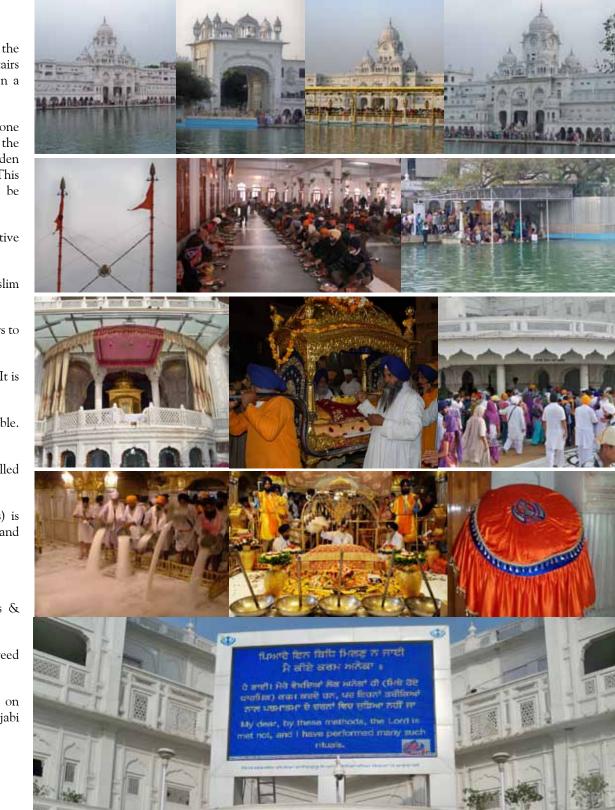
#### Marble Art

In the early 19th century, 100 kg of gold was applied to the inverted lotus-shaped dome and decorative marble was added. All this gold and marble work took place under the patronage of Maharaja Ranjit Singh. The legendary warrior king was a major donor of money and materials for the shrine and is remembered with much affection by the Sikh community and Punjabi people.

#### FACTS ABOUT GOLDEN TEMPLE

- 1. The Golden Temple was founded in 1604 by Guru Arjun Dev. It is the holiest shrine of the Sikhism. It is also known as Darbar Sahib, meaning "the sacred audience".
- 2. The axis of the Golden Temple is neither north, south, east nor west.
- 3. The Golden Temple has four entry gates symbolising that the temple is open to all the religions, Hindu, Muslim, Sikh and Isaiah.

- 4. It was built at a lower level than the surrounding land so that the devotees would go down steps to enter it. Each entry gate has stairs from higher to lower level. It symbolizes that everybody, even a king, has to come to a lower level to visit the Gurudwara.
- 5. The Golden Temple has two Nishaan Sahibs (Flagstaffs), one belonging to the Golden Temple and the second belonging to the Akal Takhat but the height of the Nishaan Sahib of the Golden Temple is 101 feet and that of the Akal Takhat is 100 feet. This symbolizes that out of politics and dharma, dharma should be supreme.
- 6. Free langar is served to one and all in the Golden Temple irrespective of the caste, colour or creed.
- 7. The foundation stone of the Golden temple was laid by a Muslim Saint Hazrat Mian Mir.
- 8. It is believed the Sarovar under the 'holy beri' has healing powers to cure many ailments.
- 9. The Akal Thakhat is one of the five holy Takhats of the Sikhs. It is the political centre of the Sikhs.
- 10. The Golden Temple is build with 500 kg of gold and strong marble. Various marble art forms can be seen in the parikarma.
- 11. Free water is distributed at the corners of the golden temple called Chhabiils.
- 12. Every day Guru Granth Sahib (the present guru of the sikhs) is taken on the Palki Sahib to sukhasan for sleep during night and back to the temple for parkash.
- 13. Daily the interior of the Golden Temple is cleaned with milk .
- 14. On historical days Jaloo (means showing historical weapons & other instruments and jewellery) is organised.
- 15. For any announcement in Golden Temple nagara (a reed instrument) is used.
- 16. Now new LCDs have been installed in the Golden Temple on which the meaning of Gurbani (holy book) is displayed in Punjabi and English.



# The Gurudwaras of Amritsar- A Historical Perspective



#### Gurudwara Shaheed Baba Deep Singh Ji, Amritsar

Gurudwara Saheed Baba Deep Singh Ji, Asthaan Antim Sanskar Sahib (Shaheedan Sahib), is situated in Amritsar at Chattiwind Gate on the Tarn Taran road. In the year 1757, when Baba Deep Singh got the news that Taimurshah and Jahan Khan had shown disrespect for Shri Darbar Sahib and had also started filling the holy sarovar, even though Baba ji was in the old age, he carried a 18 ser heavy Khanda in his hand to free Shri Darbar Sahib. He took a pledge to teach a lesson to the cruel and started on his journey for Shri Amritsar Sahib. On hearing this, Jahan Khan deployed thousands of his soldiers on the outskirts of the town near Gohalvadh village. There was a fierce battle. Baba ji was still far from the town when, during his battle with Jahan Khan, he was beheaded. A Singh, standing close to Baba ji, reminded him of his pledge. Then such a miracle happened which had never happened in the world before. Baba ji held his head in his left hand and swayed the Khanda with his right hand with such a force that the enemies started running away. Like this, fighting the fierce battle, Baba ji reached Shri Amritsar and offered his head at Shri Harmandir Sahib. Antim Sanskar of Baba Deep Singh ji and other Shaheed Singhs was done here.



#### Baba Atal Sahib

Gurudwara Shri Atal Sahib is situated in the Distt City Amritsar. It is situated on the back side of the Golden Temple. Baba Atal Rai was born in Samvat 1676 at Amritsar to Shri Guru Hargobind Sahib. From early age, he was intelligent, lively and a deeply religious boy. He was called 'Baba' because he carried a wise head over his young shoulders. He used to play with his age-mates and tell them many wise things. Whatever he said, even in jest, had some deep humane meaning. All his playmates loved and obeyed him. Shri Guru Hargobind Sahib was especially fond of him. He used to take him in his lap, cuddle him and say, "God has given you much power. Don't make a show of it. If you have to use it, use it with caution and wisdom. Don't waste it away on little things"

#### Dukh Bhanjani Beri

Duni Chand Khatri was a rich land lord of Patti town. He had five daughters. All were beautiful and talented. One day Duni Chand asked his daughters to tell him who provided them with meals. The elder four readily said that it was their father who provided them everything. He was their benefactor according to them.



But the younger daughter named, Rajni replied, "It is God that sustains all living beings" Hearing this reply Duni Chand was so enraged that he married Rajni to a leper. But Rajni did not care about it. She accepted the leper as her husband and served him with great love. In those days, Guru Ram Das was constructing a new city at Amritsar.

Rajni took the leper with him and reached Amritsar. She met the devotees of the Guru. When the devotees saw that her husband was a leper, they took pity on her and provided them with a room to live. She also joined the other devotees and was deputed to cook meals in the common kitchen. She was well contented with her fate. She was always contemplating the name of God. While going for her duty, she used to take her husband with her.

After Making a suitable arrangement for his sitting under a shady tree, she used to go to the kitchen. One day, she left him to sit under a Ber tree. When her husband, the leper, was sitting on the bank of the pond, he saw a pair of crows taking a dip in the pool and flying away with their colour changing from black to white. Seeing this, he concluded that the pool did not contain an ordinary water. So, he made up his mind to bathe in the tank. He reached near the pond took a dip into the water.

#### A miracle happens

When he came out, he was astonished to see himself healed and healthy. He was no longer a leper. He walked as a youngman and again sat under the shade of the

Ber tree. When Rajni returned from langar, she was unable to recognize him. When the youngman convinced her by telling her the whole story; Rajni felt very happy. They met Guru Ram Dass and told him the whole story. The Guru was pleased to hear it. He told Baba Budha that pond was the same holy place about which Guru Amar Dass had foretold. When the people of the area heard about the appearance of Nectar pond they rushed to see and have a bath in it The tree, under which the leper was sitting, came to be known as Dukh Bhanjani Beri as it relieves pains and afflictions. A Gurdwara has been built near that Beri and thousands of people take bath under that Beri.

#### Gurudwara Bhai Shalo Da Tobha, Amritsar

Gurudwara Shri Tobha Bhai Shalo is situated in Amritsar. Situated in the Hall Bazaar area of Amritsar marks the place of pond where Bhai Shalo used to stay during the construction of Amritsar City. Bhai Shalo was born on 29th September 1554 in Dhaula Kangra village, in Malwa region. His father was Bhai Dyala and mother was Mata Sukhdei. His parents were followers of Hazrat Sakhi Sarvar and turned into gursikhs, after meeting Shri Guru Ram Das. Bhai Sahib's parents went to Majitha and Bhai Sahib stayed with Guru Sahib and started selfless service (sewa) and meditation (simran).

**Establishment of City:** For establishment of city, Bhai Salho brought traders and workers of 52 castes and settled here. Guru Arjun Dev was delighted to know this and gave charge of whole city to Bhai Sahib.



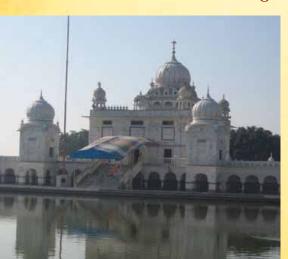
Renovation of Sarovar: For strengthening and renovation of the Sarovar, the fuel required for kiln was finished. Bhai Sahib went to many villages like Pandori Waraich and exclaimed that a person who would donate fuel (Biofuel like dung cakes, firewood, agri-residue etc) would be blessed with a son. Many people gave donations and Bhai Sahib bought carts full of fuel. When the Guru came to know this, he was very much pleased with Bhai Sahib and stated the person who would bath, with heart and soul, in Bhai Salho's pond would be blessed with a son and weak children who bathe in it would become healthy.

#### Gurudwara Guru Ka Mahal



Gurudwara Guru ka Mahal is situated in the Amritsar City near to the Golden Temple. Shri Guru Ramdas and his family were staying here. Shri Guru Ramdas founded the city of Ramdaspur (Modern day Amritsar) and began excavation of the 'Pool of Nectar'. Shri Guru Arjan Dev got married and was also blessed as Guru here. Shri Guru Hargobind Sahib was also married here. This place is also the birth place of Baba Atal Rai and Shri Guru Teg Bahadur.

#### Gurudwara Guru Ka Bagh



Gurudwara Shri Guru Ka Baag is situated in the village Sainsara in the Amritsar. It is situated on Amritsar-Ajnala Road. This holy place is built in rememberance of Shri Guru Arjan Dev. When Raja Hari Sen came to Amritsar, Guru Sahib uttered these words "Lekh na Mitye he sakhi jo likhya kartar".

Guru Sahib showed the future of the next 40 years to Raja Hari Sen in his dreams. After Shri Guru Arjan Dev, Shri Guru Teg Bahadur Sahib came here. Guru Sahib stayed at sikhs house for 9 Months, 9 days and 9 hours. Shri Guru Tegbahadur Sahib ji used to meditate here during that time. Guru Sahib planted trees at this place and named it Guru Ka Baag. Guru Sahib also blessed this place as "Jehra akhoo GURU ka Baag, uhnoo lagange Bhaag".

#### Gurudwara Beed Baba Budha Ji, Thaatha Amritsar

Gurudwara Beed Baba Bhuda ji is situated on Chaabal Amritsar road. Baba Bhuda spent much part of his life here. Guru Arjan Dev also visited this place. Mata Ganga expressed her wish for a son. So Guru Arjan Dev suggested her to pay homage to Baba Bhuda and ask for 'putar di daat'. Mata got delecious food prepared and visited Baba Ji here. But Baba ji refused to accept the food. Later Mata ji herself prepared missi roti and a onion (pyaaj) and visited Baba ji. Baba Bhuda blessed Mata ji with son and told her that her son would be a great warrior and he would crush Muslims heads as he crushed the onion. Later Mata ji and Shri Guru Arjan Dev were blessed with Shri Guru Hargobind Sahib.





#### Gurdwara San Sahib, Basarke

Gurdwara San Sahib (31.575°N 74.767°E) is situated in the village of Basarke in Amritsar District, Punjab, India. Guru Amar Das was named the next Guru by Guru Angad Dev but Datu, the son of Guru Angad Dev was, like Guru Nanak's son, sure that, being the Guru's son, he should be appointed the Guru. He forced Guru Amar Das to leave Goindwal Sahib. Guru Amar Das, being a humble person, returned to his family village of Basarke.

Here the Guru shut himself up in a small hut with a note on the door. The note said, "He who opens this door is no Sikh of mine, nor I am his Guru." When a delegation of the Sikhs lead by Baba Buddha ji found the hut, they were perplexed as what to do. Finally, Baba Buddha decided to make a hole in the wall so as not to go against the Guru's instruction.

Once inside, they pleaded with the Guru to return to Goindwal Sahib as only he was their true beloved Guru and the Sikhs could not live without him. Guru Amar Das finally relented and returned with the Sikhs. The hole in the wall is still preserved today inside the Gurdwara Sahib. Gurdwara Sahib is situated on the Amritsar-Chabbal Road.

#### Akal Takht Sahib

The Akal Takht (Punjabi: ਅਕਾਲ ਤਖ਼ਤ; literally means the Seat (Throne) of the Timeless One or the Seat (Throne) of God is the highest seat of the temporal authority of the Khalsa and is equivalent to any parliament of the world sovereign State. Akal means The Timeless One - another term for God. Takht means 'seat' or 'throne' in Persian. Akal Takht is located in the Harmandir Sahib complex in Amritsar, Punjab, and faces the Darshani Deohri.

The Akal Takht was built by the sixth Sikh Guru, Guru Hargobind as a symbol of the political sovereignty of the Sikhs. It stood as a symbol of political and military resistance against the tyranny and cruelty of the rulers in the 17th and 18th century. In the 18th century, Ahmed Shah Abdali led a series of attacks on the Akal Takht and the Harmandir Sahib.

On June 4, 1984, the Akal Takht building was damaged during the Operation Bluestar launched by the Indian Army on the orders of the then Prime Minister Indira Gandhi to evict a group of armed Sikh Saint Soldiers that had fortified the buildings and were posing a threat to the Indian Government's political powers. The Akal Takht was founded by Guru Hargobind on June 15, 1606 (now celebrated on 2 July) and was established as the place from which the spiritual and temporal concerns of the Sikh nation could be acted upon.

It stood as a symbol of political bulwark against the Mughal Emperors in the 17th and 18th century. The various attacks on the Akal Takhat and Harimandir Sahib were led in past by Ahmed Shah Abdali and Massa Rangar in the 18 century. On June 4, 1984, the Akal Takht was badly damaged and literally reduced to rubble when the Indian Army attempted to take out Sikh militants in a military operation known as Operation Bluestar.

#### Gurdwara Baba Bakala

Gurudwara Baba Bakala, the historical shrine at Baba Bakala, is associated with an important event in the Sikh history. This gurdwara is situated at the village Baba Bakala on Gurdaspur road, a kilometre away from Rayya on the Amritsar Road.

The shrine is associated with Guru Tegh Bahadur, Baba Makhan Shah Labana and Mata Ganga.

Before death, at Delhi on March 30, 1664, Guru Harkrishan uttered these words 'Baba Bakala', thereby meaning that his successor was to be found at Bakala village in Amritsar. In Bakala, there were many men who claimed to be the Guru's successor. This was the first time that a Guru had not selected his successor in person. It created some anxiety in the sikhs.

#### Gurudwara Chheharta Sahib

Gurudwara Chheharta Sahib, 7 km west of Amritsar (31° 38'N, 74° 52'E), is named after a well that Guru Arjan (1563-1606) had sunk. The well was so wide and the water supply so abundant, that six Persian wheels installed around the interior of its circumference could operate simultaneously. Hence its name Chheharta, lit. having six (chhe) Persian wheels (hart or harta).

The well has now been covered, but its water is still pumped to feed the main tank of the Gurdwara. Now developed as an industrial township, Chheharta falls within the revenue limits of Vadali Guru, a village one km to the south, where Guru Arjan stayed during 1594-97.

#### Gurudwara Goindwal

GOINDVAL (31°22'N, 75"9'E), the firstever place of the Sikh pilgrimage so designated by its founder, Guru Amar Das. This, in fact, was the spot where the ancient eastwest highway crossed the River Beas. With the renovation of the highway by Sher Shah Suri, the Afghan ruler of north India (1540-45), this ferry site became an important transit point. This led one Goinda or Gonda, a Marvaha Khatri trader, to plan establishing an habitation at the western end of the ferry. Thwarted in his endeavour by natural calamities which Goinda attributed to the evil spirits, he repaired to Khadur to seek Guru Angad's blessing. The Guru deputed his devoted disciple, (Guru) Amar Das, to help Goinda. Amar Das, who knew that



track very well as he had been carrying river water from this place to Khadur daily for his Master's ablutions, laid the foundation of a village which was named after Goinda. After his apointment as Guru in 1552, Guru Amar Das shifted from Khadur to Goindval. In 1559, Guru Amar Das commenced the digging in Goindval of a baoli, i.e. a well with steps descending down to water level which, when completed, attracted pilgrims from far and near. Goindval also became ,in the time of Guru Amar Das, the centre of an annual fair on the occasion of Baisakhi. Even after Guru Amar Das's successor. Guru Ram Das, had built up Amritsar and made it his permanent seat, devotees continued to visit Goindval to have a dip in the sacred baoli and pay homage at other local shrines.

Baoli Sahib is to the left of the main asthan at Goindwal

• SRI BAOLI SAHIB is a large, open well, 8 metres across. Its water level is reached through a covered passage comprising a flight of 84 steps. A wide pointed archway opens on a domed clearance, four steps below the ground level. Its cupola is painted with multicoloured floral designs and portraits of Guru Amar Das, Guru Ram Das, Guru Hargobind and Guru Gobind Singh. The area between the arch and the coping is covered with portraits of the Ten Gurus, and those of Baba Mohari, Baba Mohan and Baba Anand. Other paintings depict scenes from the life of Guru Amar Das. Most of the steps are covered with marble slabs donated by the different devotees, the earliest of these being dated 1963 Bk/AD 1906. The lotus dome above the entrance has a tall gold-plated pinnacle with pinnacled kiosks and solid decorative domes around it.

#### Gurudwara Guru Ki Wadaali



Gurudwara Damdama Sahib- Guru Ki Wadali is situated in the Guru Ki Wadali village in Amritsar Distt. It is a holy place where Guru Arjan Dev started the Five Harat. With time Guru Hargobind along with thousands of Sikhs, came for a visit and also Gurudwara Chehhrata Sahib where he took bath and had a congregation.

The followers from Guru Ki Wadali requested that a pig disturbed them a lot. The Guru sent Painde Khan to chase the pig. The pig hit Painde Khan's horse and made him fall. The Guru laughed and said "You could not kill a pig. Let me chase it". The Guru challenged the pig and it ran directly towards the Guru. The Guru stopped the attack with a shield, stood on one side of the stirrup and attacked the pig following which the pig was split into two halves. A lighting came out of pig's mouth for which Bhai Bhaana asked the Guru and the Guru said that it was a Sikh who was cursed by your father, Baba Budda and that he had been offered Salvation.

Mata Ganga came on carts to Baba Budda Sahib in order to get blessed with a son. Baba Budda Sahib asked who was coming. A Sikh replied that "Guru Ke Mahal" are coming. Then Baba ji asked where was "Guru Ke Mahal" coming in a haste from. Sikh replied that "Guru Ke Mahal" was coming to meet him but why he was speaking bitter words. Baba ji said "Its I who knows or the GURU who knows it, why are you acting like a pig?". On hearing Baba ji's words, Mata went back to Amritsar. On being explained by Guru Arjan Dev, Mata again went to Baba Budda humbly on foot. Baba Budda gave a son's blessing to Mata Ganga. That Sikh requested that his wordings would not blank, when he would attain Salvation. Baba Budda said that the Sixth guru would offer him Salvation. He would go to Heaven. The pig was buried & a platform was constructed and named Guru Damdama Sahib and also given a boon that whoever cursed does Ardaas here, his curse would go. Whoever would offer Ardaas at that place, it would be fulfilled.

#### Gurudwara Tarantaran Sahib

Tarn Taran Sahib is a city in the Indian state of Punjab. It is the district headquarters

and hosts the municipal council of Taran Taran district.

#### History

Tarn Taran Sahib was founded by the fifth Sikh Guru Shri Guru Arjan Dev (1563–1606). He laid the foundation of Sri Tarn Taran Sahib Temple.



Tarn Taran Sahib was part of the Bhangi Sikh Dynasty ruled by a powerful Sikh Family of Dhillon Clan from 1716-1810).

In 1947, the year of the partition of India and the partition of Punjab, Tarn Taran was a tehsil in Punjab along with Shiekhupura, Ludhiana, Jalandhar, Hoshiapur, Kapurthala, Amritsar, Lyallpur, Patiala with a majority Sikh population. The city was a center of the Sikh insurgency during the 1980s and early 1990s. Tarn Taran Sahib was suggested as the capital of *Khalistan*, the proposed Sikh independent nation. The main occupation in this area is agriculture and agroindustry with very few other industries.

Tarn Taran district was formed in 2006. The declaration to this effect was made by Captain Amarinder Singh, Ex-Chief Minister of Punjab, during the celebrations marking the martyrdom day of Sri Guru Arjan Dev Ji. With this, it became the 19th district of Punjab.

#### Five Sarovars of Amritsar

#### **GOLDEN TEMPLE**

Many sacred Sikh shrines can be found in the Sikh holy city of Amritsar. Of particular importance are the five sacred pools in this city. These are called sarovars and it is the practice of some Sikhs to have a dip in all five of these holy pools. The ritual, apart from being good exercise, acquaints one with the importance of these five sites.

#### These five holy Sarovars are:

- Amritsar (1586) (the name is now used more to refer to the city rather then the sarovar)
- Santokhsar (1587-88)
- Ramsar (1602-03)
- Kaulsar (1627)
- Bibeksar (1628) This sarovar is located to south/south-east of the most important landmark for the Sikhs, the Harimandir Sahib.

Amritsar ((31.62°n 74.8765°e) 31°38'N, 74°53'E) (literally "pool of nectar") was originally called Ramdaspur - Guru Ramdas's City (literally the City of God's

Servant). This is now the name of a district and a Sikh holy city located in the northern Indian state of Punjab, in which the Harimandir Sahib complex is located. This is the current principal holy city of the Sikhs and is the headquarters of the district (Amritsar) in the Punjab.

#### Gurudwara Ramsar

Among the other famous historical shrines located in the city of Amritsar is the Ramsar Gurudwara situated on the bank of the pool of the same name. Located north-east from the Golden Temple, this place is, where Guru Arjun Dev for a year or more went into seclusion along with his scribe, the great savant Bhai Gurdas to compile the holy Adi Granth. The sacred volume was completed in 1604 and installed with due honour and ceremonies in the Harmandir Sahib In this holy book, Guru Arjun Dev collected the hymns of first four Gurus, namely Guru Nanak, Guru Angad, Guru Amar Das, Guru Ram Das and adding his own compositions as well as selections from the writings of the Hindu and Muslim mystic saints.

The selection for the holy scripture was based on the principle of the unity of God and the brotherhood of mankind. In this unique holy book is preserved the purity of the scriptures embodying, the philosophy of the Gurus for the perpetual guidance of the Sikhism and other faiths.

This holy Adi Granth was arranged according to the musical measures or notes in which they were intended to be sung. The holy book was given the status of the Guru by Guru Gobind Singh. Just before he left for his abode in heaven on October 7, 1708, in his wisdom he proclaimed, "Accept Guru Granth Sahib as the visible image of the Guru. Those whose hearts are pure can find the truth in the shabad". This was the last injunction to the Sikhs of the Tenth Guru. He put an end to apostolic succession and enjoined upon the Sikhs to look upon the Granth Sahib as their only Guru in future. There lies the importance of the place where this sacred volume was compiled by Guru Arjun Dev. Gurudwara Ramsar is held in great reverence by the Sikhs.

Gurudwara Ramsar stands on the bank of the Ramsar sarovar, near Chativind Gate, on the southeastern side of the walled city. After the completion of the Harimandar,

Guru Arjan undertook the compilation of Adi Granth, the Holy Book, now revered as Guru Granth Sahib. For this task, he chose a secluded site. The spot selected was then a shady nook, one km away from the bustle of the town. To make the surroundings more agreeable, he had a tank dug which was named Ramsar after Guru Ram Das. Here, Guru Arjan composed his famous Sukhmani, the Psalm of Peace, and with Bhai Gurdas as his scribe compiled the Adi Granth during 1603-04. The present Gurdwara Ramsar, a small marble-lined hall topped by a gilded, fluted lotus dome built in 1855, marks the site of the Guru's labours.

named after a holy lady who was raised as a Muslim called Bibi Kaulan, the adopted (possibly Hindu) daughter of the Qazi of Lahore.

She was a highly spiritual woman who was above religious divides and took refuge with the sixth master Guru Hargobind at Amritsar (1606-1645). The samadh of this lady, who is called Mata Kaulan, lies at the western end of the Kaulsar Gurdwara.

The significance of Gurdwara Mata Kaulan and Kaulsar sarovar could be adjudged



#### Gurudwara Santokhsar

Gurdwara Santokhsar Sahib is an historical sikh shrine, situated at distance of 700 Meters from Harimandir Sahib. This is one of the five historical sarovers constructed by Guru Arjun Dev.

When Guru Ram Das, had not yet ascended to the gaddi, he came here to find out a place for excavation of the holy tank on instructions from Guru Amar Das. When Guru Ram Das was getting the place dug, he found a Yogi, meditating.

#### Gurudwara Kaulsar

This is the Sarovar or pool next to the Gurdwara Mata Kaulan near Gurdwara Baba Atal in Amritsar, Punjab next to the main Darbar Sahib at Harmandar Sahib. It is from the fact that Guru Hargobind, the sixth Sikh guru, had directed the devotees to take a dip in the Sarovar Kaulsar before the Golden Temple sarovar. (sakhi to this effect is written right outside the entrance of Gurdwara Bibi Kaulan, adjacent to Darbar Sahib).

#### Gurudwara Shri Shri Bibeksar Sahib

Gurudwara Shri Shri Bibeksar Sahib is situated in Amritsar near Chattiwind gate. It marks the place where Shri Guru Hargobind Sahib used to tie his horse with Kareer Tree. Whenever the Guru used to come back from hunting, he used to take rest at this lonely place for a while. The Guru himself laid the foundation of the holy tank. (Srovar) Here the Guru used to discuss religious matters with wise people.

## An account of those who suffered for Patriotism



'No Indian can deny the importance of the efforts put in by Sat Guru Ram Singh Ji seventy five years back in achieving freedom for the motherland. Congress merely followed the path shown by him and attained independence.' - Pandit Nehru, 1947.



Ram Singh

#### The Kukas(Namdharis) Pioneers of freedom movement

India won freedom due to the blood and tears shed by hundreds of nameless revolutionaries and their families who braved British barbarity and faced death, deportation, imprisonment and forfeiture of property. Freedom was certainly not won by pleas, prayers and petitions. It was won substantially by violent and armed struggle by revolutionaries, a process that culminated in the Naval Uprising of 1946. Amritsar made great sacrifices in the freedom struggle of India and it is full of Memorials to such martyrs and also to the heroes of The Indo-Pak wars.

The Namdhari or Kuka movement was probably founded by Bhagat Jawahar Mal, also known as Sain Sahib. He aimed at purifying the sikh religion by removing the obnoxious Hindu practices and superstitions, worship of tombs, ideals and ascetics and urged his followers to lead simple and austere life. Bhagat Jawahar Mal and his favourite disciple Balak Singh attracted large number of followers and established their head quarters at Hazro in the North-West frontier province (now in Pakistan). They proclaimed Guru Gobind Singh as the only true Guru who prohibited all the worships, save the recitation of Granth.

After the death of Balak Singh, the leadership of Namdharis fell into the hands of Ram Singh. Under him, the revival of sikh sovereignty became the chief item in the programme of Kukas. He asked the followers not to accept services under the government, not to send children to government schools, not to use the law courts but settle their disputes in panchayats, not to use foreign goods and not to use the government postal service. To give separate identity to his followers, he enjoined upon them to tie their turbans in a peculiar fashion (Sidhpag), to wear a necklace of wooden cord tied in knots, to wear short drawers and to carry staves about their hands.

The Kukas first came into conflict with the British Government when they planned the murders of butchers and others whom they suspected of slaughtering cows. They murdered four butchers and wounded three others for cow killing in Amritsar. In 1872, they received information about the cow killing in the Muslim state of Malerkotla. A band of about 150 Kukas made a sudden attack on the palace and treasury of the Nawab but they were driven off by the Nawab's troops. A large number of Kukas were arrested by the Patiala authorities while trying to escape.



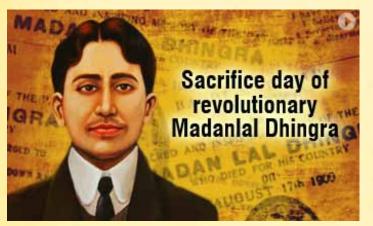
49 of the captured Kukas (Namdharis) were blown off by cannons without trial by the orders of Mr. Cowan, D.C. of Ludhiana.

### The Historical Banyan Tree( Shaheedi Bohr):

This historical tree with massive girth and lush green canopy stands majestically in the Namdhari Shaheedi Samark against the majestic back drop of the northern boundary of Ram Bagh. Sixteen Kukas were hanged from this tree. They hanged because they had reacted violently against the hawking of beef around the Golden Temple.

On receiving the news of this incident, Mr. Cowan, the Deputy Commissioner of Ludhiana arrived in the scene of occurance. By his orders, 49 of the captured kukas were blown off by cannons without trial. Ram Singh was held responsible for the outrages and was deported to Rangoon where he remained as a state prisoner till his death in 1885.





## Madan Lal Dhingra - (1883–1909)

Madan Lal Dhingra was an Indian revolutionary freedom fighter. He stands out for his sheer courage and supreme sacrifice. Madan Lal Dhingra went to the gallows on 17 August 1909. While studying in England, he assassinated Sir William Hutt Curzon Wyllie a British official, hailed as one of the first acts of revolution in the Indian independence movement in the 20th century. In early life, Dhingra had to work as a clerk, a Tonga (horse-driven cart) puller, and a factory labourer. Dhingra attempted to organise a union there, but was sacked. In 1906, Madan Lal departed for England to enroll at University College, London, to study Mechanical Engineering. On the evening of 1 July 1909, a large number of Indians and Englishmen gathered to attend the annual day function of the Indian National Association. When Sir Curzon Wyllie entered the hall with his wife, Dhingra fired five shots right at his face, four of which hit their target. Cowasji Lalkaka, a Parsee doctor who tried to save Sir Curzon, died of Madan Lal's sixth and seventh bullets, which the latter fired because Lalkaka caught hold of him. He was sentenced to death. After the judge announced his verdict, Dhingra is said to have stated, "I am proud to have the honour of laying down my life for my country but remember we shall have our time in the days to come."



## Saifuddin Kitchlew (January 15, 1888 - October 9, 1963)

Saifuddin Kitchlew was an Indian freedom fighter, barrister and an Indian Muslim nationalist leader. An Indian National Congress politician, he first became Punjab Pradesh Congress Committee (Punjab PCC) head and later the General Secretary of the AICC in 1924. He is remembered the most for the protests in Punjab after the implementation of Rowlatt Act in March 1919, after which, on April 10, he and another leader Dr. Satya Pal, were secretly sent to Dharamsala. A public protest rally against their arrest and that of Gandhi, on April 13, 1919 at Jallianwala Bagh, Amritsar, led to the infamous Jallianwala Bagh massacre. He was awarded the Stalin Peace Prize (now known as Lenin Peace Prize) in 1952. Kitchlew was also the chairman of the reception committee of the Congress session in Lahore in 1929-30. He was also a founding leader of the Naujawan Bharat Sabha (Indian Youth Congress), which rallied hundreds of thousands of students and young Indians to nationalist causes.





#### Shaheed Udham Singh (December 26, 1899 – July 31, 1940)

Udham Singh was an Indian independence activist, best known for assassinating Michael O'Dwyer in March 1940, what has been described as an avenging of the Jallianwalla Bagh Massacre. Udham Singh changed his name to Ram Mohammad Singh Azad, symbolizing the unification of the three major religions of India: Hinduism, Islam and Sikhism. With the help of Bhai Kishan Singh Ragi, he was taken in by the Central Khalsa Orphanage Putlighar in Amritsar on October 24, 1907. He was trained in arts and craft. He passed his matriculation examination in 1918 and left the orphanage in 1919. On the 31st July, 1940, Udham Singh was hanged at Pentonville jail, London. On the 4th of June in the same year, he had been presented before Mr. Justice Atkinson at the Central Criminal Court, the Old Bailey. Udham Singh was charged with the murder of Sir Michael O'Dwyer, the former Lieutenant-Governor of the Punjab who had approved of the action of Brigadier-General R.E.H. Dyer at Jallianwala Bagh, Amritsar on April 13, 1919, which had resulted in the massacre of hundreds of men, women and children and left over 1,000 wounded during the course of a peaceful political meeting.

Echoes of Kartar Singh Sarabha and Bhagat Singh may be found in the words of Udham Singh in the wake of the assassination of O'Dwyer.

'I don't care, I don't mind dying. What is the use of waiting till you get old? This is no good. You want to die when you are young. That is good, that is what I am doing'.

After a pause he added:

'I am dying for my country'.

In a statement given on March 13th, 1940 he said:

'I just shot to make protest. I have seen people starving in India under British Imperialism. I have done it. The pistol went off three or four times. I am not sorry for protesting. It was my duty to do so. Put some more. Just for the sake of my country to protest. I do not mind my sentence, ten, twenty, or fifty years or to be hanged. I have done my duty'.

This is how the pen of Rabinder Nath Tagore wept when he composed this poem immediately after the massacre of Jallianwala Bagh.

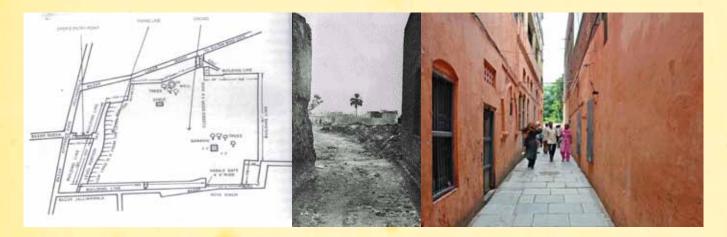
#### FOR YOU, ON YOU

Let me hold my head high in this Faith that thou art our shelter, That all fear is mean distrust of thee. Fear of man? But what man is there In this world, what king, O king of kings Who is thy rival, who has hold of me For all time and in all truth? What power, is there in this world to rob Me of my freedom? And must I cling to this body in fear of Death, as a miser to his barren treasure? Has not this spirit of mine the eternal call To the feast of everlasting life? Let me know that all pain and death Are shadows of the moment, that the dark force Which seeps between me and why truth is but the Mist before the sunrise..... (Tagore composed this poem and sent it to Gandhi Ji in a letter on the eve of Jallianwala Bagh massacre.)



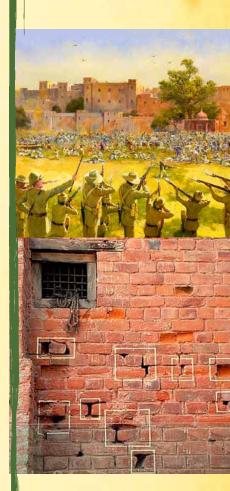
# The Massacre at Jallianwala Bagh, Moral Bankruptcy of the Empire

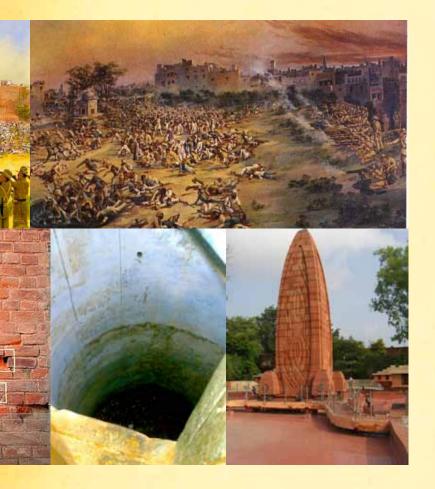
The Jallianwala Bagh site is witness to one of the most brutal incidents that took place during the Indian Freedom Struggle. The incident still fills the minds of the people with anguish. The Jallianwala Bagh incident played an important role in giving a definite direction to the Indian Freedom Movement. Hence to pay homage to the thousands killed in the awful incident, the Jallianwala Bagh was resurrected



On the day of Baishaki, on 13th April 1919 around 10,000 people gathered at the Jallianwala Bagh to protest peacefully against the oppressive Rowllat Act quite unaware of the impending danger surrounding them in the form of the brutal General Dyer and his army.

A squad of Gurkha and Baluchi troops under the command of British officers marched into an enclosed park in the city of Amritsar and levelled their weapons. The park was densely crowded and there was only one way, in and out. The officer in charge – General Reginald Dyer, whose name will forever be cloaked in infamy – gave the order to shoot. As the only exit point was blocked and the walls of the park were beyond the reach, the innocent people were trapped helplessly before the spraying bullets. After 15 minutes and 1650 rounds of firing, 400 people were killed on the spot including children. The 1500 wounded were left to





die in the pool of their own blood. The Jallianwala Bagh, where this massacre took place, was a walled enclosure, a trap with no easy exit. Hence, the crowd could not escape.

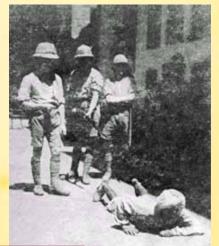
This incident had an international impact, but the guilty General Dyer was not punished for his wrongdoings. The Indian Freedom Struggle took a significant turn from this tragic incident and the politicians started raising their voices for complete independence. Although Queen Elizabeth offered a wreath on the Jallianwala Bagh in 1997, she was unable to wash off the ruthless act of General Dyer.

After independence, in around 1961, a large flame shaped memorial was built in the Jallianwala Bagh. This 45 foot red stone pillar was erected to pay homage to those thousands of innocent and helpless people. This monument is popularly known as the Jallianwala Bagh.

#### The Aftermath

A reign of terror followed. Barbarous and inhuman punishments were inflicted on the inhabitants of the city. General Dyer issued orders that Indians using the streets, in which a woman missionary had been beaten, should crawl on their ballies.

If they tried to rise on all fours, they were struck down by the butts of the soldier's guns. A public platform for whipping the people was erected near the Govindgarh fort and a number of triangles for flogging were set up at several places in the city. Water supply and electric supply of the Indians were cut off. The Martial law authorities constituted special courts which tried nearly 300 men summarily, sentenced 51 persons to death and hundreds to long terms of imprisonment.



# Pul Kanjari

A renovated monument in Amritsar brings alive a historical romance- between Maharaja Ranjit Singh and Rani Moran, a nautch girl who became his queen later.

About 40 km from Amritsar, where lush fields sweep into tall trees in the horizon, stands a memorial to a historical romance. This is Pul Kanjari-literally the bridge of a nautch girl. The "fallen woman" was Rani Moran, dancer so beautiful and talented that one of Punjab's greatest heores, Maharaja Ranjit Singh, fell deeply in love with her.

Until a few years ago, the monument seemed doomed to dilapidation, one of the many forgotten relics of the past. Last year, however, Pul Kanjari, now officially called Pul Moran, was restored by the Punjab Government, and Spring Dale Senior School, Amritsar took charge of its maintenance.

Handy cam-wielding tourists Visit the renovated monument, and even groups of children flock around the old sarovar and temple, where a legendary love story once unfolded. Moran was a nautch girl from Makhanpur village near Amritsar in the 19th Century. It is said that when she danced, Moran reminded the audience of dancing peacock (Hence, the name Moran or Peacock). When Maharaja Ranjit Singh stopped at the Bari Dari between Lahore and Amritsar, she performed for him and the emperor was captivated.

In 1802, the Maharaja married Moran. Orthodox Sikhs were incensed- Moran was a Muslim, had been a tawaif, and did not observe the purdah. The Akal Takhat, the highest political institution of the Sikhs, ordered that the Maharaja be punished with public flogging. The emperor appeared before the Takht and humbly bared his back for the lashes. Touched by his humility; the punishment was reduced to a fine.



# Ram Bagh (Company Garden)

Ram Bagh Garden attracts a lot of tourists every year, owing to the enormous natural beauty. It used to be the summer palace of Maharaja Ranjit Singh (1780-1839) in the past. Earlier, it was called the Company Garden. Later, Maharaja Ranjit Singh changed its name to Ram Bagh, to commemorate his unflinching devotion to Guru Ram Das, the founder of the city of Amritsar.

The garden is built on the model of Shalimar gardens in Lahore. It has a huge collection of plants and trees, some of them very rarely found anywhere else. It is rich in natural beauty, with the splendors untarnished by any outside factor. It stands out for its collection of rare coniferous trees, herbal plants and water channels set with fountains and golden fish. At one end of the garden, one can see a lively statue of the king seated on a horse.

The garden has a panorama of the Maharaja Ranjit Singh, which is a joint venture of The National Council of Science and Museums and the State Government of Punjab. This panorama depicts the important events in the life of the Great Maharaja through three-dimensional montages. Today, the summer palace of Ranjit Singh has been converted into a museum, which is rich in traditional items.

The museum boasts of an exclusive display of antique weapons dating back to the Mughal times, portraits of ruling houses of Punjab and a replica of diamond "Kohinoor". In the earlier days, the garden was approached by a huge fortified gate, which exists even today. However, it is placed on the periphery of the garden today.



# Gobindgarh Fort

The fort occupies a unique place in the Indian military history. Built in 1760, it was called Bhangian Da Kila (Bhangis was one of the twelve Sikh misles). According to historians, during 1808, the fort was known as the fort of Gujjar Singh Bhangi. Later it was re-built by Maharaja Ranjit Singh with the help of Jodh Singh. The legendary Maharaja enhanced the fortification of the fort in order to keep his treasures and treaties in safety. The specially constructed Toshakhana, in the centre of the fort, also stored large amount of grains and provisions for the 12,000-strong army.

The fort was constructed with brick and lime with numerous army bastions and iron gates with 25 cannons on the ramparts, now replaced with modern weaponry.

The fort was constructed on a square pattern with a parameter of 1500 sq mt with two strong gates, four large bastions and well-defined rampart.

The majestic entrance has been named Nalwa Gate, after the great Sikh warrior. The other end of the gate is known as Keelar Gate and it is rumoured that in its close proximity existed an escape tunnel, connecting to Lahore tunnel. However, the army authorities said that they had not been able to locate any such tunnel so far.

The British Army had added Darbar Hall, Hawa Mehal and Phansi Ghar (hanging place) to the fort after the annexation of Punjab. After Partition, the fort provided a temporary shelter to a large number of refugees from Pakistan. In October 1948, the fort was handed over to the Indian Army.

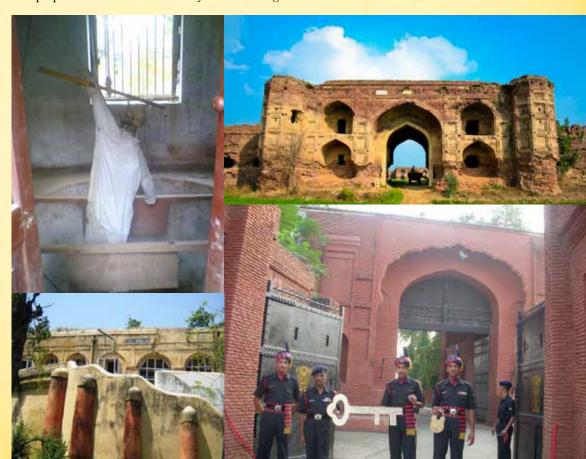
## Dyer's sadism

This fort holds a special significance in the freedom struggle. It has been a witness to many nameless freedom fighters who kissed the gallows willingly. Gen O Dyer's office-cum-residence was located just opposite the Phansi Ghar. It is said that he got sadistic pleasure watching the hanging of the patriots in the Phansi Ghar.

Even the staunchest critics agree that the army had tried its best to keep the buildings in the fort intact. However, reservations are already being expressed whether the state government would be able to preserve (and restore) its original glory.

A large number of city residents, who had lost their dear ones during summary trials under the British rule, have been trying to gather information about their relatives who were hanged to death in the Phansi Ghar.

Some of the freedom fighters had sought the permission of the government to build a suitable memorial at the Phansi Ghar, which had stood out as a place of resistance against the atrocities of the British military general, General O Dyer, the perpetrator of the massacre of Jallianwala Bagh in 1919.





# History of Wagah Border

The Wagah checkpoint is about mid-way between the cities of Lahore in Pakistan and Amritsar in India, each about 25 kilometers away, on the only road link between the two neighbours. Wagah itself is a village through which the controversial Radcliffe Line was drawn. The village was divided by independence in 1947. Today, the eastern half of the village remains in the Republic of India while the western half is in Pakistan.

Here the border is marked in white as it cuts across the historic Grand Trunk Road (GTR). The road has been closed for years at Wagah by two metal gates, one on each country's side. The two flag posts are located contiguous to the boundary line between the two gates.

The Wagah border, often called the "Berlin wall of Asia", is a ceremonial border on the India-Pakistan Border where each evening there is a retreat ceremony called 'lowering of the flags', which has been held since 1959.

At that time there is an energetic parade by the Border Security Force (B.S.F) of India and the Pakistan Rangers soldiers. It may appear slightly aggressive and even hostile but in fact the paraders are imitating the pride and anger of a Cockerel. Troops of each country put on a show in their uniforms with their colorful turbans. Border officials from the two countries sometimes walk over to the offices on the other side for day to day affairs. The happenings at this border post have been a barometer of the India-Pakistan relations over the years.



# The walled city, Amritsar

The Sikh misalas (confederations) gained power in the later 18th century. It was then that the walled city emerged as an architectural masterpiece. The construction of the wall began in 1821 and was completed in about 20 years. It had 240 towers and 12 gates. Bungas, katras, bazars, forts, gardens, tanks and havelies came up all around as the constituents of ever enlarging city of Amritsar.

In the third decade of the 19th century, Maharaja Ranjit Singh started constructing a wall around the city to improve its fortifications as well as to mark his unshared sway over the city which had come to serve as his second capital. It was completed finally costing over 12 lacs rupees. The thick outer wall, encircled by a wide and deep moat, was made of unbaked bricks. The inner wall too was encircled by a moat. It was thinner but made of baked bricks. The twelve gates with bridges on the moats controlled all ingress and egress with a number of soldiers posted at each under the directions of the city administrator appointed directly by the Maharaja. All the twelve gates (darwazas) were named by Aliuddin:



Hall Gate

Hakima GateHathi Gate

Khazana Gate

Lahori Gate

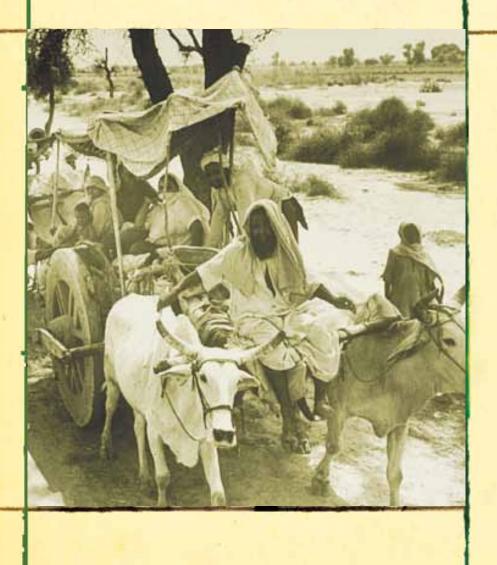
Ram Bagh

Bhagta wala Gate, Gilwali Gate, Chatiwind Gate, Sultanwind Gate, Ghee Mandi, Mahan Singh Gate, Lohgarh Gate



Some of them came to be known by different names subsequently.

The Darwaza-i-Rangar Nanglian is now known as the Bhagtanwala Gate, the Ramgarhia as the Chatiwind Gate, the Ahluwalia as Sultanwind Gate, the Doburji as the Ghee Mandi Gate, the Deorhi-Kalan as the Mahan Singh Gate, and the Darwaza-i-Shahzada as the Hathi Gate



# The wounds of Partition

India and Pakistan won independence in August 1947, following a nationalist struggle lasting nearly three decades. It set a vital precedent for the negotiated winding up of European empires elsewhere. Unfortunately, it was accompanied by the largest mass migration in human history of some 10 million. As many as one million civilians died in the accompanying riots and local-level fighting, particularly in the western region of Punjab which was cut in two by the border.

One explanation for the chaos in which the two nations came into being, is Britain's hurried withdrawal with the realisation it could ill afford its over-extended empire.

The partition of India too left the land of Amritsar most injured of all. The communal riots were pitiless. The woes of people who lost their land and loved ones pierced every human heart. People moved on to the unknown destination with hopeless feet and injured hearts. The riots affected Amritsar very badly. About 25% of the buildings within the walled city were burnt and destroyed.



## Interviews:

# A Talk with Prof. Gurbux Singh Bhatia



Q1 What was your first reaction when you heard about partition of India?

Ans. My first reaction hearing about the decision that India was to be partitioned on religious grounds was that of a tremendous shock and fear. The joy of freedom from foreign yoke disappeared immediately.

Q2 Which part of Pakistan did you stay in?

Ans. I lived in North-West Frontier Province. We constituted a pathetic minority. Hindus and Sikhs combined, were not more than five percent of the total population. We became apprehensive of the forthcoming changes that were bound to accompany freedom. We began to accuse the Congress party which accepted freedom by sacrificing its fundamentals and basic policies.

Q3 How did you come to India?

Ans. We came to the Indian side by 'train'. As the acceptance of the partition made it inevitable to make us refugees and travel to our own side of the border. This necessitated the earmarking of some days and trains to carry these refugees. I was dismayed when I could not find a seat on the train which left the country

on the 11th August,1947. I travelled on the train which left for new country on the 12th August,1947. On reaching India we were told that the people travelling by the earlier train were virtually massacred, maimed and left bleeding and crying. The people in Pakistan were responsible for the heinous crime. I was alive because I was denied a seat on the earlier train.

Q4 Where did you stay after coming to India?

Ans. We entered India as refugees but the people of India treated us very well.

Most of the schools and colleges were closed to accommodate the refugees till they got some suitable accommodation. We were looked after by the people of Amritsar very well.

Q5 How is being like a refugee in another country?

Ans. As refugees in India we had hard days ahead. The refugees rose equal to the occasion and in the next short period they were settled by the Government of India. The Government had set up camps for us and we were settled till we got suitable accommodation.

Q6 How did you give a start to your new life?

Ans. I got a job in the daily Ajit as a Sub-Editor of the newspaper. But soon-after I got a job as a lecturer at Khalsa college, Amritsar the Premiere Institute of the Punjab and then never looked back.

Q7 Do you wish to go back to Pakistan and see?

Ans. I would like to go on a short visit to the country where I was born, brought up

and educated. But two new quiet and peaceful countries have come up, we would like to accept what was mutually accepted by both of the countries. But they must accept the reality and show each other great regards for peace and prosperity of both.

Q8 Can you imagine your life without partition of India?

Ans. Matching the grave political and economic uncertainties in Pakistan and the great progress India has made, I think people of Pakistan would have lived better here and could have made great progress in all the fields. This can be predicted by the contribution of Muslims appointed on the highest jobs in India.

Moreover as United India our voice in the International affairs could have certainly been listened to with greater respect, honour and satisfaction.

# Thus speaks: Mr. Sarjit Singh



29-12-1947 Ministry of Rehabilitation

I was about 20 years old when the partition of the Country was announced on 15-august-1947. We were then staying in our Kothi, built on a 2/2 Kanal plot in an upcoming town known as Kahna Nau, situated on Lahore-Ferozpur road about 15 miles from Lahore. I had just graduated from Lahore where I had studied with a family of educationists who were running a private school-cum boarding facilities.

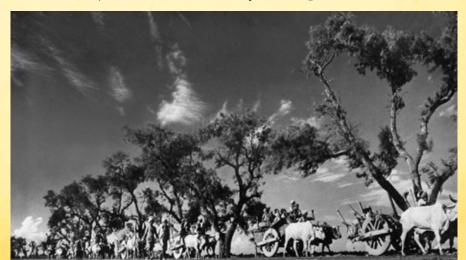
The earlier indications of Partition were that Lahore district would stay in India. The partition came as a surprise to us. My mother, a younger sister, aged 8 years and a younger brother aged 6 years were also staying with me ar Kahna Nau. Our Kothi was let out to the area police Thanedar who was incharge of over 35 villages.

Till 24th August 1947, we continued hoping that the things would settle down and we would go on living as before even after partition. But soon, the riots started in Pakistan and the Hindus and the Sikhs were made to vacate their houses so that the Muslims coming from India could occupy them. Reports also came pointing that

riots on Indian side had also escalated and people started migrating from one country to another. So on the night of 24th August, we too decided to walk over with the "Kaffalas" going to India. From our town, the border was just six or seven miles. On the night of 24th August, while it was drizzling, we also joined the "kaffalas", and by sunrise, we crossed over to Indian side along with the people fleeing from Pakistan. Though our neighbours and muslim friends assured us that all will be well soon and all will be safe. They even escorted us to the Indian Border and left with heavy hearts. But we decided not to go back.

On the Indian side, looting and killing was also going on as in Pakistan and people were leaving with whatever possible means they could muster and leave with as little baggage as they could carry. After crossing over to the Indian side, we chose to spend a few days in Tarn Taran with our relations. Then we came to Jalandhar with Uncle's family and soon afterwards came to Delhi. Here we got ourselves registered with Rehabilitation Department and came to be known as Refugees which we did not like much, however we did not avail of any doles from Government, rather we managed to live with private tuitions and help from our Father who was in Iraq with his second local family. In about 2 years, I settled down with a Government job.

Now I am not interested in going back to see our house in Pakistan (Kahna Nau). But my second daughter, who is the principal of DPS Amritsar, was anxious to see where we lived. So once on a trip to Lahore with a school team, she visited our house in Kahna Nau. She even brought some pictures of the house. The house has since been converted to a 'Masjid'. Surely if no partition had taken place, we would have continued to stay there, but now it is out of question to go there.







The Bazaars of Amritsar

Since times immemorial, the immediate vicinity of the Darbar Sahib in Amritsar has housed numerous markets around its periphery. These markets were known for offering quality goods, and were completely dependent on the Sikh shrine for their business. These bazaars, which earned popularity during those times, included the Mai Sewan Bazaar, Jhootha Bazaar and Kathiya Bazaar. There are, however, miles of additional bazaars in the gullees and warrens spreading in concentric circles emanating from the Darbar Sahib complex.

One of the original markets came to be known as the Jhootha Bazaar because it was believed that everything else was materialistic and hence ephemeral, the real beauty was "Sachkhand" - the Darbar Sahib. The Jhootha Bazaar started in the sixteenth century and had a very narrow lane.

Another famous bazaar was the KathiyaWala Bazaar, which was located in the backdrop of Akal Takht. The market started in 1620 just after Guru Hargobind Singh had passed an edict (hukumnama) to bring only horses and weapons as offerings.

The Mai Sewan Bazaar started early in the era of Ranjit Singh.

It was Maharaja Ranjit Singh who dedicated this bazaar to a lady named Mai Sewan, who very sincerely did "seva", which means service, in the Harmandir Sahib. She was the wife of a military commander Fateh Singh Kaaliawaala.

The original area of the Mai Sewan Bazaar was 400 square feet. The Jhootha Bazaar was popular among women for embroidery, lace work, Punjabi juttis, artificial jewellery, whereas the Khatiya Bazaar specialized in leather goods.

The Mai Sewan Bazaar had shops of drafting material. It used to have four printing presses, sweets shops and bookshops. It also had a HaathiKhaana where Maharaja Ranjit Singh's elephants were parked during his visit to the Darbar Sahib. Today the markets that exist, though not with the same flourish, are the Mai Sewan Bazaar and the KathiyaWala Bazaar. In fact, these markets 'exist more in name' in the sense that the old name has been retained, but the markets have registered numerous changes. The Mai SewanWala Bazaar has the UdasiAkhaara and the SangalWalaAkhara - started by Sri Chand.

The residence of the Mahant of the Golden Temple, which was given by Maharaja Ranjit Singh, was demolished some years ago. With it was also lost the building that had archaeological value. Now, a new serai is being constructed at that place.





The Kathiya Wala Bazaar has become the market of paints, sanitary fittings and hardware goods.

Katra Jaimal Singh is full of sarees and textiles. The saree and fabric shops here are a textile lover's delight, which provide silky synthetics to the finest silks and wools. The market is also famous for beautifully designed handicrafts such as phulkari and jewellery etc.

Guru bazaar is famous for its intricately designed gold ornaments. Traditional Indian jewellery called 'jadau' can be purchased from jewellery shops here. The city was also a favourite spot for chess pieces which were carved from ivory and exported to Britain. Chess pieces are now made from sandalwood and rosewood.

Kapda Bazaar near Town hall is the main shopping area for ladies. The bazaar is lined with a number of small shops with products at reasonable rates. Dupattas, earrings, salwar kameezes, bangles and bindis of different colours are available from these shops. Besides these, the narrow path on both sides of the bazaar are occupied with platform sellers, selling different colors of cloth pieces, sikh paraphernalia, papad to vibrant head scarves.

Mishri bazaar This bazaar is famous for variety of sharbats, murabba and pickles. This bazaar is hot shopping spot during summers.

Paparan wala bazaar- Amritsar is famous worldwide for its papad and warian. Papars of different flavours and types are exported to various countries from this bazaar.

Majith mandi- It is famous for its dry fruits.

Chure wala bazaar- The Punjabi bride is incomplete without our red bangles called 'chura'. It consists of set of red and white bangles which can vary in number according to the choice of a bride. Chura bazaar is famous for various designs of chura and other bridal accessories. The shop also contains other materials required for various ceremonies organized during marriage.

Religious products- Amritsar is hub of Sikh religion. People from all around world come here to pay homage at Golden Temple. The area around the Golden Temple is known as 'Galliara' It has many shops of various religious products like kirpans, kara, chaur sahib, chandoa, rumalas etc.



Introduction to Amritsari Cuisine

Amritsari food is a part of the Punjabi cuisine, which is characterized by spiciness, richness and calorie loaded dishes and drinks. City speaks of delicacies like paranthas, Amritsari kulchas, satpura and rabri which are famous all over the country and many parts of the world. Both vegetarian and non-vegetarian foods are eaten in Amritsar city, with special emphasis on milk and milk – products like ghee and butter.

**KULCHA** - Kulcha is a type of an Indian flatbread made from Maida flour. It is particularly popular in north India and Pakistan and is usually eaten with chole. Kulcha is a typical Punjabi recipe, originated in Punjab. Amritsar is known for its Amritsari kulchas or Amritsari naan. Flour dough, mashed potatoes, onion (optional) and lots of spices are rolled into a flat round shape and baked in an earthen clay oven until golden brown. When baked, it is rubbed with butter and then eaten with spicy 'chole' (chickpea curry).

PAPPAD WADIYAN - The other katras which attract crowd include the Papad - Warian Bazaar - Katra Kathian, Mishri Bazaar, and Katra Mohan Singh. The aroma of the Papad-Warian Bazaar is appetising. Stacks of the home-made *papad* and *wadian* lie in the streets ready for customers to grab them. One smells the place even before one reaches there. Rows and rows of fresh Papad and Warian (made with pulses)-all-home-made- are ready for sale. With not much competition so far, the Amritsar businessman guards the secret of technique of making them so delicious and peppery.

PURI CHANA - Grab fluffy puri's at Kanhaiya or at Novelty Sweets on Lawrence Road or at Munim di Hatti. Puri chana of these places are famous in Amritsar.

LASSI - 'Lassi' is made by blending yogurt with water, salt, and spices until frothy. One popular Lassi shop of Amritsar is Gyan Singh's Punjabi lassi, which is located in the Hathi Gate area, the shop has been functioning for 70 years. A glass of Lassi, is served with butter and cream floating on the top. Even foreign tourists, during their visit to the city, make it a point to relish a glass of it. Lassi is a healthy drink in comparison to other soft drinks available in the market. It is very popular among the wrestlers in rural Punjab and people also drink it to keep their body healthy," says one of the Lassi lovers.



FISH - The Amritsari fish at "Makhan da Dhaba" is everything the BBC and Lonely Planet had made it out to be. This place gives us sole from the Beas River, fried lightly in a besan-and-egg white batter. It's not soggy with oil, but quite dry, with firm white meat flavoured, uniquely, with ajwain.

LACCHEDAR PARANTHA AND MAA KI DAL - For close to a hundred years, simple Kesar da Dhaba in Bazaar Passian has been serving superb vegetarian dishes. That the people of Amritsar live to eat is obvious from the scores of *dhabas*, Punjabi-style "fast-food" joints serving tasty and filling thalis multicourse platters), that showcase various traditional dishes everywhere. This is the land of *desi-ghee* (clarified butter) and butter, added to almost every dish. You'll be served a sizable spread that you eat with your fingers, dipping piping-hot *parathas* (fried flatbread) into *maa ki dal*, *channa*, and other concoctions arranged in little heaps on your platter.

SARSO KA SAAG, MAKKI KI ROTI - This typical Punjabi dish tastes really nice a dollop of fresh butter. Sarso ka saag with Makki di roti is a specialty of Punjab. Amritsari's are very fond of this dish.

MATKA KULFI - As the name suggests the Kulfi is chilled in a matka, or earthern bowl, this is usually served with noodles/vermicilli and is stuffed with loads of saffron and pistas. This traditional dessert still gives a tough competition to the present day ice - creames.

LUCHI PURI - Luchi is simple food and made with the principle of vaporization of water using dough . Luchi is served with fried potatoes .

#### AMRITSARI SATPURA:



# The Epitome of Literacy richness Preet Nagar

Gurbakhsh Singh established Preet Nagar Township that was at equidistance between Amritsar and Lahore. Gurbaksh Singh Preetlari, through his personal charisma, brought people like Balraj Sahni,Nanak Singh, celebrity artiste Sobha Singh (painter)] and Diwan Singh, father of Lt Gen Jagjit Singh Arora of Bangladesh war fame, apart from associating Faiz Ahmad Faiz,Sahir Ludhianvi, Upendra Nath Ashq and Kartar Singh Duggal, playwright Balwant Gargi, poets Mohan Singh and Amrita Pritam: the best talent of the time — with Preet Nagar. The great martyr Diwan Singh Kalepani,the great intellectual Principal Teja Singh and principal Jodh Singh were closely associated. Gandhiji was to visit here and Nehru did. Tagore was aware of it. Mulkh Raj Anand, a renowned writer in English, said that Tahore's legacy was carried forward by four in India and counted Gurbakhsh Singh as one of them.

He brought great solace and a sense of adventure to the upcoming middle class and would be professionals, through his writings in the journal he founded in 1933. This journal, Preetlari, The Lovelink, preceded the setting up of the township. The township was in line with the international trend for Intended Communities. It had among other efforts, a community kitchen, an activity based school called Activity School, a park, physical, artistic, political, economic activity, a peace corps, gatherings of like minds, theatrical activity, picnics etc.

The journal, Preet Lari, carried translations, interpretations of western thought and trends as well as sought to reinvent indigenous institutions in the same, i.e. modern light.

# Preet Lari

To share his vision and philosophy of life with others, he started the monthly journal Preet Lari in 1934. The journal became so popular that Gurbaksh Singh came to be known as Gurbaksh Singh Preet Lari, although he himself never used this suffix as an author. During Gurbaksh Singh's lifetime, from the 1950s his son Navtej Singh, a well-known writer himself, started co-editing the journal with his father and remained its editor until his own death in 1981. After the death of Navtej Singh, his son Shammi and Shammi's wife Poonam continued to run the magazine. Shammi was killed by Sikh extremists. The magazine is now run by Poonam Singh who is the editor and Rati Kant Singh, Shammi's younger brother and husband to Poonam Singh. Gurbaksh Singh's son Hirday Paul Singh edited "Bal Sandesh" the special children's magazine in Punjabi, also started by Sardar Gurbaksh Singh. A[3]

# Punjabi Poets and Writers of Amritsar

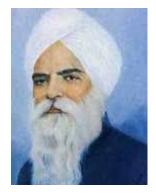
The language Punjabi, bestowed with the masterpieces of the great poets and writers, is proud and prosperous.

#### AIMS AND OBJECTIVES:

The literature of every language mirrors its culture and social set up. Punjabi literature, being no exception, owns a rich inheritance. Embellished and esteemed by the Gurus, this language 'Gurumukhi' holds the biggest (both in size and standard) Holy Scripture, 'The Guru Granth Sahib' in its lap.

The list of the beloved poets and writers, of this mother tongue Punjabi, is extremely long. Bhai Veer Singh, Dhani Ram Chaatrik, Gurbaksh Singh Preetlari and Nanak Singh top the list of the Jewels of Punjabi Literature of Amritsar. They all have contributed in heaps to the pool of it. Their compositions give solace to soul and direction to life. These stars of the rich Punjabi language will always stay alive in the sky of Punjabi Literature. There are no two opinions that every Punjabi feels proud of them.

Bhai Vir Singh (December 5, 1872, Amritsar-June 10, 1957, Amritsar)



Bhai Veer Singh was a poet, scholar and theologian and a figure in the movement for the revival and renewal of Punjabi literary tradition. He launched the Khalsa Tract Society in 1894. The tracts produced by the Khalsa Tract Society introduced a new style of literary Punjabi. Some of his major creative works such as Sri Guru Nanak Chamatkar and Sri Guru Kalgidhar Chamatkar, were originally serialized in its columns. In literature, Vir Singh started as a writer of romances which are considered forerunners of the Punjabi novel. His

writings in this genre - Sundari (1898), Bijay Singh (1899), Satwant Kaur (published in two parts, I in 1900 and II in 1927), were aimed at recreating the heroic period (eighteenth century) of Sikh history. Through these novels he made available to his readers, models of courage, fortitude and human dignity.

An important work was Vir Singh's annotation of Santokh Singh's Sri Gur Pratap Suraj Granth, published from 1927 to 1935 in fourteen volumes. He was honored with the Sahitya Academy Award in 1955 and the Padam Bhushan Award in 1956.

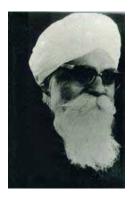
## Dhani Ram Chatrik (October 4, 1876 – December 18, 1954)



Dhani Ram Chatrik is considered the founder of modern Punjabi poetry. He worked all his life to lift the status of the Punjabi language. He was the founding president of Punjabi Sabha (a Punjabi Literary Society). He worked relentlessly to get Punjabi its due status amongst people as well as government. He was the first person to standardize the type set for Gurmukhi script, publish Guru Granth Sahib and Bhai Kahn Singh's Mahan Kosh, the first Punjabi dictionary by using modern technique at his Sudarshan Printing Press. He was a highly creative writer.

He used his composing skills to experiment with different genres of Punjabi. He used simple and fresh vocabulary. His use of metaphor, tone, and style were easy to understand by the masses. He has been called "Punjab's greatest lyricist and poet".

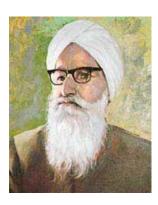
## Gurbaksh Singh Preetlari (1895–1977)



Gurbaksh Singh Preetlari was a Punjabi novelist and short story writer with more than fifty books to his credit. He is also considered the father of modern Punjabi prose. He received Sahitya Akademi Fellowship,New Delhi in 1971. Gurbaksh Singh established Preet Nagar Township that was at equidistance between Amritsar and Lahore. Gurbaksh Singh Preetlari, through his personal charisma, brought people like Bhisham Sahni, Balraj Sahni, Nanak Singh, celebrity artiste Sobha Singh and Diwan Singh, father of Lt Gen Jagjit Singh Arora of Bangladesh war fame toghter,

apart from associating Faiz Ahmad Faiz, Sahir Ludhianvi, Upendra Nath Ashq and Kartar Singh Duggal, playwright Balwant Gargi, poets Mohan Singh and Amrita Pritam — the best talent of the time — with Preet Nagar. To share his vision and philosophy of life with others, he started the monthly journal Preet Lari in 1934.

## Nanak Singh (July 4, 1897 – 1971)



Nanak Singh, was a poet, songwriter and novelist in the Punjabi language. His writing, in support of India's independence movement, led the British to arrest him. He published several novels which won him literary acclaim. On April 13, 1919, British troops shot and killed 379 peaceful rally participants in what came to be known as the Jallianwala Bagh Massacre on Baisakhi (Punjabi New Year) day in Amritsar. Nanak Singh was present at the rally in which two of his friends were killed. This incident impelled Nanak

Singh to write **Khooni Visakhi**– (*Bloody Baisakhi*), an epic poem that mocked and targeted colonial rule. The British Government became extremely concerned about his provocative writing and banned the book. Nanak Singh wrote novels while in jail. He wrote over 40,000 pages in long hand Gurmukhi (Punjabi) script. He was recognized with many awards, including Punjab's highest literary award in 1960. His great historical novel, *Ik Mian Do Talwaran* (One Sheath and Two Swords, 1959) won him India's highest literary honour, the Sahitya Akademi Award in 1962.

# About Guru Granth Sahib ji

Q1. How old is your Press?

Ans. It was established in 1994.

Q2. How is Shri Guru Granth Sahib ji Composed?

Ans. In earlier years the printing of Shri
Guru Granth Sahib ji was done by
Stone Printing (Pathar Shapa) and then
afterwards printing was done by clicking
pictures and then printed by negatives.
Now a days the printing is going through
computers.



Mr. Manpreet Singh with Mr. Jasvinder Singh (Information Officer - Golden Temple amritsar)

Q3. Where is it printed?

Ans. It is printed at Golden Offset Press, Gurudwara Ramsar, Amritsar

Q4. How do you maintain religious sanctity in your vicinity?

Ans. We keep complete sanctity, the employees of the press do their job with dedication, when they enter the premises, they remove their shoes, employees cover their heads properly. Patras (pages) of Shri Guru Granth Sahib are covered properly with Rumalas and put into racks, after that they go for binding in the upper portion of the same building, in the whole process sanctity is kept all the times.

Q5. How do you charge for the order?

Ans. We distribute Shri Guru Granth Sahib free of cost to Gurudwaras and to the Sikh Sangat.

Q6. What is the consideration when somebody wants Shri Guru Granth Sahib Ji?

Ans. One has to come with proper sanctity (Rehat Maryada) to take Shri Guru Granth Sahib- they have to bring with them Five beloved ones (panj piyare), Peera Sahib (small bed), Chour Sahib, Vijhai (mat), including pillows and mattress and Rumalas (cotton sheets)

Q7. Any thing else you wish to share?

Ans. Shri Guru Granth Sahib is the 'Living Guru' of the Sikhs'. We also call it 'Shabad Guru'. What I feel 'Guru Granth Sahib is for every human being for it guides us about how to live, how to lead a life.'



# The Dances of the Soul - Folk Dance

From ages, dancing has always been an important source of entertainment both for the viewer and the performer. The foremost attraction of dancing is that it is total fun. It pulls you out from your stressful life and infuses enjoyment in you. Generally, dancing is done with music which is the other huge source of relaxation. Dancing can be done in any occasion like in parties, discos, weddings, social gatherings or even when you are alone. A good dancing skill also makes you special, especially when you are dancing in a special occasion like in your wedding because this is your day and you are the center of attraction. A beautiful dancing performance by you will surely impress everybody.

Dancing also plays a vital part in boosting your confidence. It is one of the best methods to boost your confidence. It teaches you how to carry yourself confidently and improves your posture. While dancing you are totally relaxed and this builds your confidence. Dancing is form of an exercise, so it keeps your body toned and mind fresh. While dancing every body part is moving and you get a total work out. Blood is circulated all over your body and you feel more alive. Dancing is also a very good kind of mental exercise and generally doctors recommend dancing to tackle stress and strain in life.

The Punjabis have it all, special dances for the men, women and even the young Punjabi girls.

- → Bhangra is not a single dance but composed of several sub-genres. It is as follows:
  - i. **Jhumer:** The term 'Jhumer' means to swings. It is a men's dance that is performed at weddings and other festivals. It is characterised by a particular rhythm which is substantially slower than the one normally used in bhangra.

ii. **Kikli:** The Kikli is generally performed by women. For this, women lock their hands and swing around in circles. There are usually pairs of girls, but on Special occasions four girls may perform also this move.





- iii. Luddi: It is a dance that contains a very characteristic posture of the bhangra. In this, the dances have one hand behind their head and the other outstretched.
- iv. Sammi: This is usually considered a woman's dance. Wearing vibrant kurtas andlahangas, the women of Punjab perform the dance of sammi. The unique feature of this dance lies in traditional heavy adorning jewellery that is used by the dancers.

So Bhnagra is not a single dance but composed of several sub-genres. This dance is performed on the 13th April on the occasion of Baisakhi, to celebrate the joy.

#### Giddha

Giddha is very vigorous folk dance and like other such dances it is very much an affair of the legs. So quick is the movement of the feet in its faster parts that it is difficult for the spectator even to wink till the tempo falls again. The embroidered duppattas and heavy jewellary of the participants, whose number is unrestricted, further exaggerate the movements.

#### Jaago Dance

On the night before the wedding, the female relatives of the bridegroom prepare a `Jaago`. Jaago is constructed following the style of ancient balconies on several surfaces on which the lamps are hanged in the style of stars. These are filled with ghee or oil; cotton wicks are placed in them and lighted. By singing, dancing, frolicking and knocking at the doors of residents of the groom's village they take entry in the village, where the dancing group accepts the presents

of food, grain and ghee for the lamps. They continue these rounds throughout the night, when the youth glow and the dark of the night resounds with mirth and laughter.







The Musical Harmony of Punjab

# Music is the literature of the heart; it commences where speech ends. - Alphonse de Lamartine

The flowing water, the blowing breeze and the rustling waves create a gentle but perfect music of their own. Motivated by these symphonies of nature, man, with his ingenuity, created a large number of musical instruments which have perhaps undergone some modifications over a period of time.

Different musical instruments vary in size and shapes and involve different playing techniques may it be blowing, thumping, beating or tapping; but with every instrument it is the invisible air that supports man to make music. All you need is the skill and will of an artist.

So, let's explore some antique and traditional instruments of Punjab.

#### **DHOL**

The Dhol is played using two wooden sticks, usually made out of bamboo and cane wood. The stick used to play the bass side of the instrument, known as 'dagga' in Punjabi, is thick (roughly about 10mm in diameter) and is bent in a quarter-circular arc on the end that strikes the instrument. The other stick, known as 'Tihli', is much thinner and flexible and is used to play the higher note end of the instrument.

#### **CHIMTA**

Chimta literally means tongs. Over time, it has evolved into a traditional percussion instrument of South Asia by the permanent addition of small brass jingles. This

instrument is often used in popular Punjabi folk songs, Bhangra music and the Sikh religious music known as Gurbani Kirtan.

#### BUGCHU

Bughchu (also spelled as Bugchu, Bugdu or Bughdu) is a traditional musical instrument native to Punjab region. It is used in various cultural activities like folk music and folk dances like Bhangra, Malwai Giddha etc. It is simple but unique instrument made of wood. Its shape is much similar to Damru, an Indian musical instrument. It makes a sound similar to its name Bugchoo.

#### BEEN

The pungi, also called 'been or bin' is a wind instrument played by snake charmers in India. The pungi is similar to the Chinese Hulusi but has only two reed pipes, known as the "jivala". The pungi was improved to produce the Shehnai. The pungi originated in India and is still played by snake charmers in street performances. It is generally available in all general knowledge books and music instrument shops. This is an instrument traditionally used by the people as a form of occupation and used in rural places even today. It is a form of livelihood for many as they earn money organizing shows of attracting the snakes out of their holes by playing it...

#### SARANGI

The sarangi is a bowed, short-necked string instrument of India originated from Rajasthani folk instruments. It plays an important role in India's Hindustani



classical music tradition. Of all Indian instruments, it is said to resemble the sound of the human voice the most. It is able to imitate vocal ornaments such asgamakas (shakes) and meend (sliding movements).

#### **TUMBI**

The Tumbi or Toombi is an ancient traditional North Indian musical instrument from Punjab. It was popularized by the renowned folk-singer of Punjab "Lal Chand Yamla Jatt". In the 1960s, 70s and 80s, most of the Punjabi singers used the Tumbi. The most popular were Kuldeep Manak, Mohammed Sadiq, Didar Sandhu, Amar Singh Chamkila and Kartar Ramla. The high pitched single string plucking instrument is associated with folk music of Punjab and is presently very popular in Western Bhangra music.

#### **ALGOZE**

Algoze is a pair of two Punjabi woodwind instruments adopted by Sindhi folk musicians, also called Jorhi, Do Nally, Satara or Ngoze. It resembles a pair of wooden flutes. The musician plays it using three fingers on each side. The sound is generated by breathing into it rapidly; the quick recapturing of breath on each beat creates a bouncing, swing rhythm.

It is generally used as a folk instrument and the Punjabi folk singers use it to play traditional music such as Jugni, Jind Mahi, and Mirza. It is also a popular choice among UK musicians for making contemporary Bhangra music and figures as an important instrument in Rajasthani and Baloch folk music. The greatest exponents

of Alghoza, however, are the Sindhi musicians (Late) Khamisu Khan, Misri Khan Jamali and Akbar Khamisu Khan.Gurmeet Bawa is the other Punjabi folk singer to use the instrument in her songs.

#### **DHADD**

Dhadd also spelled as Dhad or Dhadh is a hourglass-shaped traditional musical instrument native to Punjab that is mainly used by the Dhadi singers. It is also used by other folk singers of the region.

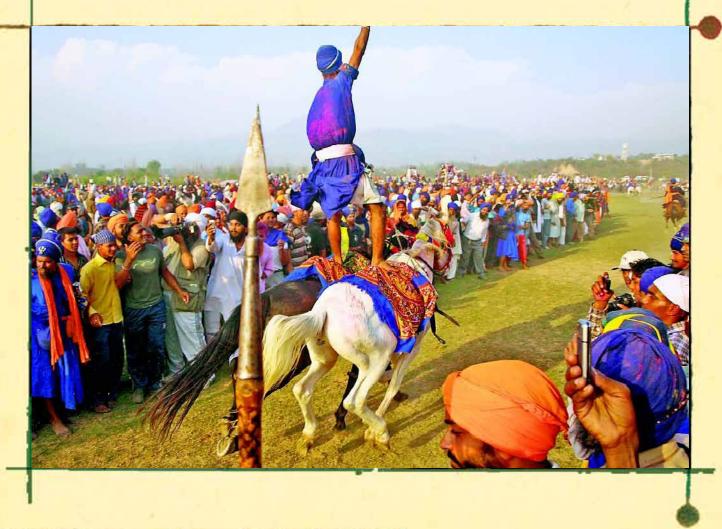
#### **SAPP**

Sapp also known as Chhikka, also spelled as Sap or Supp is a traditional musical instrument native to Punjab. It is used specially in folk dances like Bhangra, Malwai Giddha and other.

#### **KATO**

Kato also spelled as Kaato or Katto, is one of the traditional musical instruments of Punjab. It is used in various cultural activities especially in folk dances like Bhangra, Malwai Giddha and many others. Kato literally means squirrel in Punjabi and named after its design similar to squirrel but used as a symbol of happiness. In Punjab, when a happy man is asked how he is. He answers, "Ajj Taan Kaato Phullan Te Aa" i.e the squirel of his mood is on flowers today.







The Cultural Odyssey of Amritsar

The culture of Amritsar District is reflected in the rich and vibrant traditions and lifestyles of the people. The Festivals, fairs and literature are the important components of the culture of Amritsar District. This culture is found not only in its Gurudwaras and temples, mosques and churches, but also in its theatres and galleries, parks and gardens, archives and libraries, art and architecture, museums and memorials and forts and vibrant folk dances. Thus, Amritsar is described as a diamond with many facets. It is said that the city of Amritsar is a dazzling showcase of composite culture and secular heritage. It has a proud past, a glorious present and a promising future. This city is called the mukut-mani (Jewel of the crown) of Punjab. A rich repository of spiritual and national heritage, it has been hailed as 'the home of all virtues' (sifti da ghar).

Fairs and Festivals in Amritsar reflects the vibrant tradition of cultural extravaganza. Connoting different mythical and religious significance, the festivals and fairs of this city are celebrated by the enthusiastic inhabitants of the place.

They form an integral part of the culture of Amritsar District. The festivals, celebrated here, are a wonderful prism of social, moral, religious and patriotic values. The people of this district celebrate Gurpurbs, Diwali, Baisakhi, Holi, KarvaChauth, Teej festival, Ram Tirath Mela, Vasant Panchami Langoor Mela at Durgiana and many more. Some of the notable festivals and fairs held in this holy city of Punjab are:

#### Tulla-toarna at Ram Tirath Fair

Tulla-toarna, a ceremony which occurs at thefair organized at Ram Tirath, a pilgrim

spot of Amritsar 11 Km west of Amritsar on Chogawan road, dates back to the period of Ramayana, Rishi Balmiki's hermitage. A fair is organised here a fortnight after Diwali every year.

The pilgrims in large numbers take a holy dip in the sacred tank. It continues for five whole days in which there are arrangements of tulla floating (Women light lamps made from kneaded flour and put them in the tank by placing them on leaf plates. It is believed that this ceremony absolves one's sins and is known as tullatoarna). Throughout the ceremony, devotional songs and hymns are recited.

LangurMela - - To mark the beginning of the Navratra festival, the distinctive
ten days "LangurMela" is commenced at Amritsar's Bara Hanuman Temple.
For ten days, young boys as well as some older people dress up as "langurs" and
go to the temple complex bare-footed every morning and evening with their
families.

The couples seeking for the male child tie a thread on the ancient banyan tree in the court yard of the Bara Hanuman temple. When their wishes are fulfilled, they come here during 'Navratra' along with the male child. During these nine days, they sleep on the floor, observing fast. They take one time food of raw vegetables and fruits. The recitation of Ramayana especially Sunder kand goes on throughout the nine days.

The male children dress up as langoors during the mela, in bright red outfits laced with gold or silver lining. Their faces are smeared with fuller's earth in order to look like langoor and a big tail with an artificial mace completes the appearance.

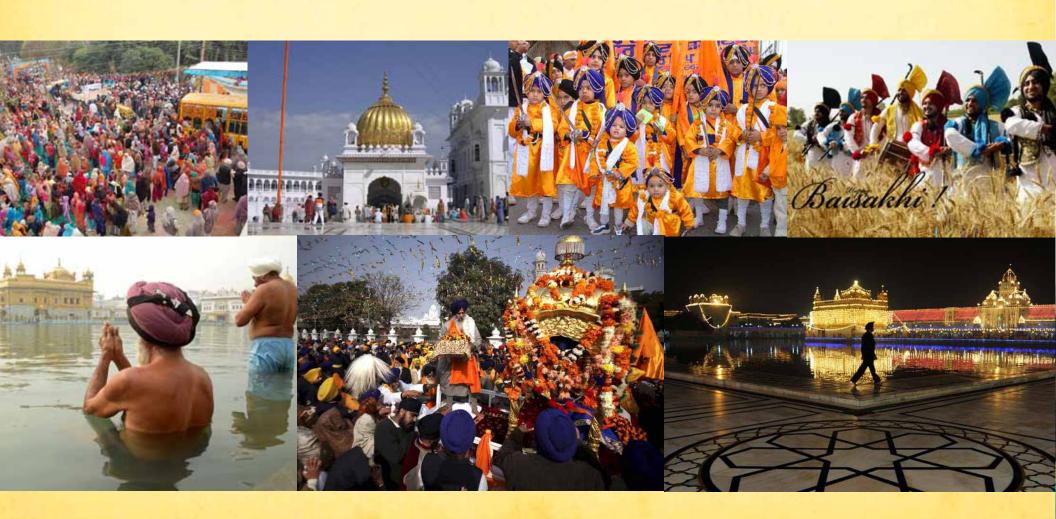


BasantPanchami at Chheharta Sahib — Among the various fairs and festivals
in Amritsar, Basant Panchami at Chheharta Sahib stands as one of the relevant
ones. Held at the starting of February and the end of January, Basant Panchami
is celebrated in the Hindu month of Magh.

The main attraction of BasantPanchami at Chheharta Sahib is the kite flying practice which is a very old custom attached to the festival. Reflecting the mirth and vigor of the local people of Amritsar, BasantPanchami at Chheharta Sahib successfully celebrates the religious charm of Sikhism.

Nagar kirtan / Baisakhi celebrations – This festival is celebrated by the people
of Amritsar on 13th of April every year when they pay respect to their religious
traditions.

Major celebrations of Baisakhi are organized at Golden Temple, Amritsar. Most Sikhs strive to visit Golden Temple on the occasion. Another high point of Baisakhi celebrations by Sikhs is the Baisakhi procession or nagarkirtan carried though the city under the leadership of PanjPiaras or the Five Beloved Ones. Men, women and children alike participate in the Baiskhi processions with enthusiasm. Mock duels, bands playing religious tunes and performance of bhangra and gidda dances make Baisakhi processions quite colourful and enchanting. Later in the evening, people exchange greetings with friends and relatives usually with a boxs of sweets or other traditional gifts.







• Making of Kite Thread in Amritsar - Kite flying marks small local events and traditional festivals being held for hundreds of years in the country. Manja is the abrasive string used with fighter kites. It is gummed, coloured and coated with powdered glass. Kites are fought all throughout the year and during special kite flying festivals in the region.

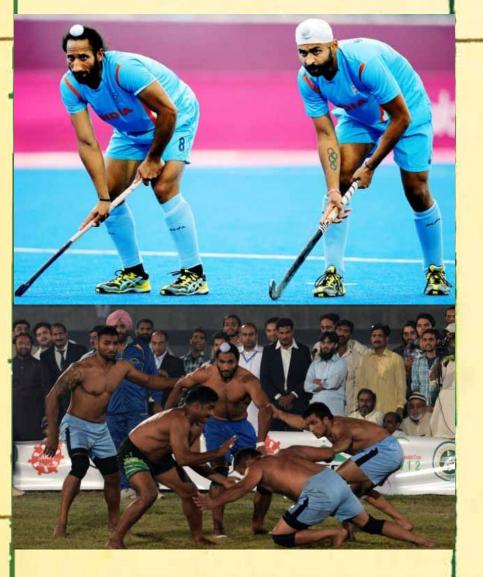
Two fighters will entangle the glass powder coated manja while flying their kites in the sky and try to cut off the string of each other's kites by pulling it. The winner's kite keeps flying while the loser's kite gets cut and drifts away with the wind. Children and sometimes adults run after a cut kite and try to capture it when it falls to the ground, a practice called kite running

• Saawan /Teej Celebration - Teej festival is held during monsoon season, July - August every year. This festival is dedicated to Lord Shiva and Goddess Parvati. During this time, married women pray for a happy and long married life. The festival marks the beginning of the rainy season. The swings are covered with flowers and hung from the trees. The festivity involves singing and dancing in praise of Goddess Parvati, for her devotion to her husband Lord Shiva.

Newly married girls return to their parents' home for the festival. A fair is organized during this festival called TeejMela where women dance and pamper themselves by buying bangles, bindis, bead necklaces etc. The women are dressed up in best of their clothes, finery and jewellery.

 Bangle ceremony in Amritsar - Bangle ceremony tradition started in Amritsar. This ceremony takes place a girls wedding. All friends and relatives are invited at girls place; they dress up the girl and make her wear red/green bangles to mark her wedding ceremony.





Sports of Punjab

Much before the advent of cricket in India, hockey reigned the hearts of the masses, as this was the only game that won gold medal in Olympics. Like all the games, hockey is the game of skill, patience and team spirit. After being in a state of neglect for many years, again the efforts are being made to revive the game and glorify it.

If hockey is the pride of the nation, Kabaddi is the beloved game of the Punjabi's. This is the game that originated in the soil of rural Punjab and still smells of it. It is a game of speed, strength, strategy and, most importantly, lungpower. On the Mississauga arena floor, the bare-chested gladiators parade before their match. Their powerful bodies are glossed with sweat and they gamely slap at the knee brace or shoulder harness that guards their frailest point.

### Gatka

Gatka is the name of a Sikh martial art. It is a style of stick fighting, with wooden sticks intended to simulate swords. The Punjabi name gatka properly refers to the wooden sticks used. It is said that this dance was started after the martyrdom of the Fifth Guru Arjun Dev.



Students of DPS Amritsar performing Gatka

# The Leading Lights of Amritsar



#### Dr. Daljit Singh - The Eye Wizard

For the people of Amritsar, the name, Dr. Daljit Singh, needs no introduction for his Eye Hospital, in Amritsar, is the ultimate resort to the eye patients. Hundreds of eyes gain salvage at his hands daily.

Born in 1933, at the Khalsa college campus, Dr. Daljit Singh did his M.B.B.S. from Amritsar Medical College in 1956 and performed his first surgery a year later. Since then, he has had no respite. With a grin, he puts the estimated number of surgeries to be over three lakhs.

Tall, fit and energetic, as ever, Dr. Singh discloses that he has simple eating habits consisting mainly of fruits and veggies and his two daily companions are exercise and books. Such a prolific reader he himself is that he laments at the loss of reading habit in the present generation.

Here are some excerpts of an interview with this great eye surgeon by the D.P.S. students:

Student: Sir, did you ever think of settling abroad? If yes, why didn't you go?

Dr. Singh: After I completed my studies, my eldest brother suggested that I should go to England but I said, "Just now we have been freed from the Britishers." Then, in 1980, I got an invitation from an American medico friend to work in America. I went there but came back after 15 days giving him the reason that it is better to be known, respected and recognized in your home city than to be a millionaire without recognition abroad.

Student: Sir, what do you like the most about Amritsar?

Dr. Singh: I know almost every part of the city here. The place is small and familiar.

The bigger cities are dirtier and more polluted with lots of traffic jams, hence commutation time is less.

Student: Sir, what is the difference between present day schools and ones of your time?

Dr. Singh: There is no basic difference; just that rote learning has become ten times worst. The child is badly pressurised, has many distractions and is left with no play. The books and syllabi have become vast and education has become poor. True education should allow you time to think and be multidimensional.

Student: Sir, despite being so busy as a doctor, how did you think of writing books?

Dr. Singh: Reading has been my passion since childhood. Earlier, I wrote poetry but poetry is not as an effective a medium to give messages. So, I took to prose. Two of my books have already been published in Punjabi and translated to Hindi and English. I strongly dream of a society where everybody is enlightened. So, I took to writing.

Student: Behind every successful man is a woman? Whom would you give this credit to?

Of course, to my wife, who was a real companion.

Student: Any suggestions for the aspiring doctors?

To the medical aspirants, I would just ask not to be beckoned by the glamorous side of the profession. Instead, they should choose this stream only if they are ready to work hard for the whole of their lives.



Dr Singh with Bani and Shahbaz Dr Singh with Bani and Ms Ritu Khaneja

DR DALJIT SINGH WITH THE INTERVIEWING PANNEL



#### Kiran Bedi

Kiran Bedi is truly an icon of heroism. She was the first Indian woman to join the Indian Police Services. She was born on June 9, 1949 at Amritsar in Punjab. She has been one of the most renowned police officers so far.

She did her schooling from the Sacred Heart Convent School in Amritsar. She completed her graduation in English (Hons.) from the Government College for Women, Amritsar and received her Master's degree in Political Science from Punjab University, Chandigarh. She continued her studies, even when she joined the Indian Police force. In the year 1988, she received a degree in Law (LLB) from Delhi University. In the year 1993, the Department of Social Sciences, the Indian Institute of Technology in New Delhi awarded her with a Ph.D. degree.

Her career started in the year 1970, when she took the job of a lecturer at Khalsa College for Women in Amritsar. Two years later, she joined the Indian Police Services. All the way through her career, she has taken up a number of challenging assignments. She has served as the Traffic Commissioner of New Delhi, Deputy Inspector General of Police in the insurgency prone area of Mizoram. She has also been the Lieutenant Governor of Chandigarh and Director General of Narcotics Control Bureau. An interesting thing about Kiran Bedi is that sometimes, she is referred to as Crane Bedi. The reason behind calling her by this name is that, she dragged

the car of the Prime Minister Indira Gandhi due to violation of parking rules.

Kiran Bedi laid the foundation for the establishment of two voluntary organizations, namely, Navajyoti (1988) and India Vision Foundation (1994). These organizations were primarily set up with an aim of improving the living conditions of the drug addicts and the underprivileged. The efforts of Kiran Bedi have borne fruits and brought her the worldwide recognition. Her works have always earned appreciation. For drug abuse prevention, her organization was presented with the Serge Soitiroff Memorial Award by the United Nations.

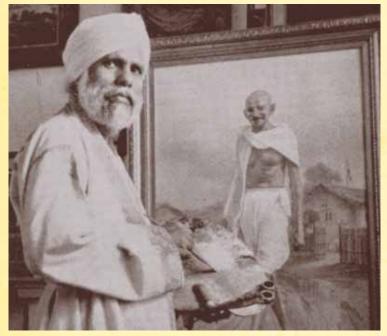
For her outstanding work, Kiran Bedi has received a number of accolades like:

- President's Gallantry Award (1979)
- Women of the Year Award (1980)
- Asia Region Award for Drug Prevention and Control (1991)
- Magsaysay Award for Government Service (1994)
- Mahila Shiromani Award (1995)
- Father Machismo Humanitarian Award (1995)
- Lion of the Year (1995)
- Joseph Beuys Award (1997)
- Pride of India (1999)
- Mother Teresa Memorial National Award for Social Justice (2005)





If today we are able to see a lot of young girls entering Military and Police services, the true credit definitely goes to KIRAN BEDI. So, let's salute this woman of substance.





#### S.G Thakur Singh, Famous Sikh Painter (1899-1976)

S.G Thakur Singh was born in 1899 at Verka, a tiny village four miles from Amritsar. He never had proper education wing due to his poor family circumstances. From early years his heart was set upon painting & drawing. He apprenticed himself to Mohammad Alam, a local skilled painter of some repute and later accompanied him to Bombay.

After a few years of initial struggle, Thakur Singh got the job of a scene painter in Bombay Theatre and soon won the admiration of art lovers.

He painted in oils, pastels and water colours. Some of his famous & award winning paintings include 'After the Bath', 'The Victory Tower', 'The Taj Mahal' and the most famous being 'Her Last Desire' which was acquired by the U.S.S.R.

Whole through his life, Thakur Singh won many awards & honours and reputed patron. He is the man who brought into being The Thakur Singh school of Art, Amritsar for which the art living community of the town shall always remain endowed.









#### Dr. Manmohan Singh

There's a person in our nation; an economist, a philanthropist and the current Prime Minister of India. He is the only Prime Minister, since Jawaharlal Nehru, to return to power after completing a full five-year's term. He is, none other than, Dr. Manmohan Singh.

Dr. Manmohan Singh was born on September 26, 1932, in Gah, Punjab (Now in Pakistan), British India to a Sikh family. He lost his mother when he was very young and was raised by his paternal grandmother to whom he was very close. He was a hard working student who studied by candlelight as his village did not have electricity. After partition, he migrated to Amritsar, India where he studied at Hindu College. He attended Punjab University, Chandigarh studying Economics and attaining his Bachelor's and Master's degrees in 1952 and 1954 respectively, standing first throughout his academic career. After that, he attended Cambridge University, London wherefrom he earned a first class Honours degree in 1957. He continued with his studies at Oxford University and achieved a doctorate in Economics in 1962.

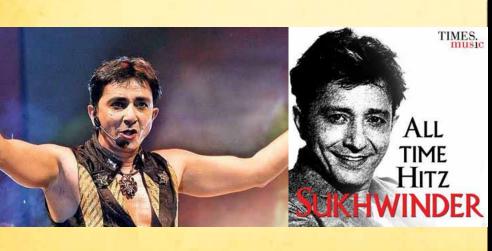
He is the man who saved India from being hit by the recession that hit the rest of the world very badly. He is the 19th most powerful person in the Forbes list of Most Powerful people; surpassing Warren Buffet, Ban Ki-Moon, Sergey Brin and Larry Page. On March 26, this year at the Nuclear Security Summit at Seoul, President Obama gave Dr. Manmohan Singh a big hug saying, "Nice to meet you Prime Minister!" Dr. Manmohan Singh has represented India at the various international forums. During his term as the Finance Minister, India was at its financial apex. Because of his leadership, India has such strong financial policies that multiple countries across the world have adopted them. The Independent described him as "one of the world's most revered leaders" and "a man of uncommon decency and grace," noting that he drives a Maruti 800, one of the humblest cars in the Indian market. Khushwant Singh lauded Singh as the best Prime Minister India has had, even rating him higher than Jawaharlal Nehru. He is a role model for many economists and policy makers all across the world.



#### Sukhwinder Singh

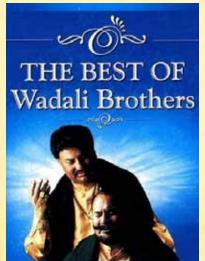
Sukhwinder Singh is a much celebrated highly acclaimed Bollywood singer hailing from Amritsar, Punjab, India. Sukhwinder was born on July 18th, 1968 in Amritsar, Punjab. He was interested in music since his childhood and always wanted to become a singer and, as a result, vowed to make a career in singing. Amongst his first successes was the famous song 'Ilu-Ilu' from film Saudagar by Subhash Ghai. His greatest success is inarguably the song 'Chaiyya Chaiyya' for Mani Ratnam's 1998 film Dil Se, composed by A. R. Rahman, for which he won the 'Best Male Playback' award at the 1999 Filmfare Awards in India (the same song was used in Spike Lee's film Inside Man). His popularity increased even more after he sung Chak De India-an Indian patriotic song in the Hindi film Chak De India. Recently he also performed in the Indian Idol Grand Finale. After the release of the Indian blockbuster, Om Shanti Om, in November 2007, his portfolio of successes got enriched by Dard-E-Disco.

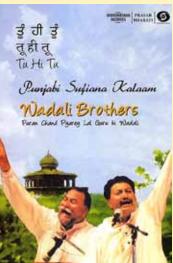
His title song from the movie 'Chak De India' became a national anthem in 2007 and he hogged the limelight all over again. His 'Jai Ho' from 'Slumdog Millionaire' also won him an Academy Award for Best Song. He really has taken Amritsar's name to the international stage.





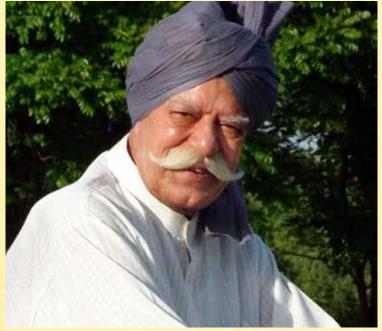






#### The Wadali Brothers

The Wadali Brothers (Puranchand Wadali and Pyarelal Wadali) are the Sufi singers and musicians from Guru Ki Wadali in the Amritsar District in Punjab, India. Born in the fifth generation of musicians given to singing the messages of Sufi saints, the Wadali brothers dabbled in the most unexpected of professions before 'swaras' (Music notes) became their religion. While Puranchand Wadali, the elder brother, was a regular in the 'akharas' (wrestling houses) for a good 25 years. Pyarelal, the younger one, contributed to the meager family income by playing the role of Krishna in the village 'Rasleela'. They believe in Sufi tradition deeply. They consider themselves as the mediums through which the preachings of great saints has to be passed on to the others. They have never indulged commercially and they have only a handful of recording to their names. They believe that spiritual heights can only be attained if you sing unreservedly, in a free atmosphere.



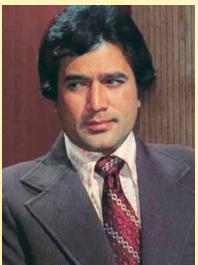




#### Dara Singh

Born on 19th November 1928 in the holy city of Amritsar, Deedar Singh Randhawa, popularly known as Dara Singh, was a wrestlerturned-actor. He had a good physique due to which he was encouraged to take up pehalwani, an indian style of wrestling. He excelled in his field and won glory for the nation. The great entertainer announced his retirement from wrestling in the year 1983. But before his retirement, the wrestle mania king had developed a passion for acting. He started his acting carrier as co-star with his first movie sangdil. He then played his first leading role in the film King Kong. He was the most liked in the role of Hanuman in the epic "Ramayana". He then became a popular actor and later was nominated as a member of Rajya Sabha, the upper house, due to his good work in the fields of sports and acting, in the year 2003 and held his seat for the next six years. Rustam-e-Hind, 1954 and Rustam-e-Punjab, 1966 were feathers to his cap of achievements and he was felicitated with Wrestling Observer Newsletter Hall of Fame - Class of 1996. Unfortunately, the great hero left for heavenly abode on 12 july 2012 in his home at Mumbai.







#### Rajesh Khanna

Rajesh Khanna, born as Jatin Khanna on 29 December 1942 in the holy city, was a bollywood actor, film producer and politician. He was adopted and raised by Chunni Lal Khanna and Leela Wati Khanna who were relatives of his biological parents. The hero made his debut in the film Aakhri Khat after winning the 'All India Talent' contest by overcoming near about 10,000 contestants. During major years of his carrier from 1966-1991, he revolutionized the bollywood with super hit films like Aradhana, Kati Patang, Amar Prem etc which rocked the Indian cinema. By this time, he was referred to as the first superstar of the bollywood. The maestro came back in 1994 with lead role in Khudai but afterwards he declined to act in movies. He worked in 4 serials from 2000 to 2009. Khanna was a life member of the International Film and Television Research Centre, the International Film and Television Club and the Asian Academy of Film and Television. He was the Guest Faculty of 'Specialized Cinema Courses At Asian School Of Media Studies'. In his political carrier in early nineties, he stood up for INC from the Delhi constituency, won the elections and held his seat for 4 consecutive years. He even invested his money in Shirdi to open a school for disciples of Shri Sai baba. In the long run, his health kept on deteriorating and finally on 18th July, 2012 he lay his soul in peace, but the fact is that he is still alive in the hearts of the people and his audience.

# Interviews

### Mr Jatinder Brar



Abhay Sodhi with Mr Jatinder Brar

#### What is Naatshala doing?

Naatshala is a dream project of Mr.Jatinder Brar in Amritsar. Naatshala is nurtured by the passion of all the artists who perform here. It gives a platform to all the budding artists along with the artists of the national repute who perform here regularly. Different theatre groups come up with plays of social concerns and spread awareness through a very effective medium of theatre.

The mission is to make "Naatshala" the ultimate choice of the artists, the promoters, and the viewers. In this pursuit "Naatshala" provides the best possible theatrical equipment to the artists for reharsals and staging high quality plays. To attain high quality performances equivalent to international standards, "Naatshala" is trying its best to maintain equilibrium in art, culture and technology by achieving distinction in each field.

#### Interview with Mr. Jatinder Brar

Abhay: How did you get associated with Theatre?

Mr Brar: In school day, I was having hobby and that's why I participated in many

school plays. After studies when you face real tough life then you realize that theatre cannot be adopted as a hobby. That's why; theatre can be a good platform to fight against social injustice. So, when I completed my studies, I met S. Bushlaren Singh, who was Amritsar Natak Kala king.

He also encouraged me for writing and acting in plays.

Abhay: In the age of multimedia, how powerful theatre is?

Mr Brar: The performing art is much more effective than multimedia because it

creates message in much efficient way to the audience sitting right in

front of stage.

Abhay: Which is your favorite play so far?

Mr Brar: I have written more than 25 plays in Punjabi and to say which one is

best is just like asking the parents to tell which of their children is the best. It is just as for parent which child is best. Its very difficult to rate

my creation.



Abhay: Have you ever acted in any play? Mr Brar: Yes, right from the school days.

Abhay: Which play got the maximum response from public?

Mr Brar: Faasle, more than 200 performances were held on the stage of Punjab

Naatshala.

Abhay: Do you think people of Amritsar have a taste for theatre?

Mr Brar: Yes, they have a taste for the theatre as they are good artists.

Abhay: Naatshala has come up a long way and is now well equipped. How do

you react to this?

Mr Brar: It's a nice feeling to see the institution, we started with scratch, now

attaining the International repute.

Abhay: Any plans for starting an acting school?

Mr Brar: Not much, but the other companies come here for the workshops.

Abhay: How can theatre be promoted in youngsters?

Mr Brar: First of all, they should make theatre as hobby. We should give them

opportunities by making them participate in the workshops. Then

they'll do something good.

Abhay: When the artists like "Bharti" get a good start on "The small screen"

and leave Naatashala, how do you feel?

Mr Brar: We feel very proud that she is performing at the National Level. Her

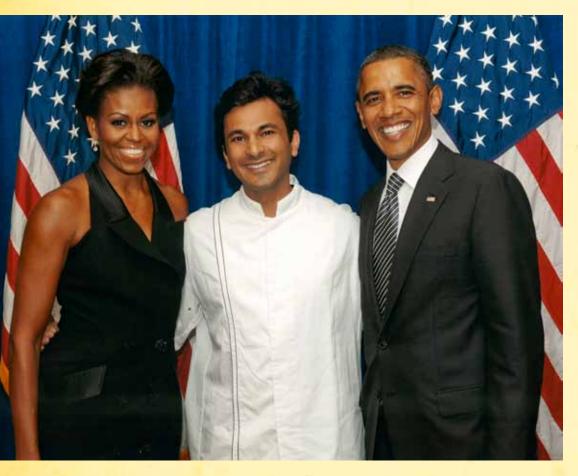
success came because of her hard work.

Abhay: Is it coincidence that with your wife shares the same passion with you?

Mr Brar: Yes, because she likes theatre very much. So it's a coincidence.

## Interviews

### Mr Vikas Khanna



Q1: How did your parents react when you first told them that you wanted to be a chef? Didn't they want you to be a doctor or an engineer?

My Mother has only one agenda. She just wants me to be happy in whatever I choose. My Parents were not surprised by the choice as they knew it that I would not be able to do anything else except cooking.

Q2: When did you discover your passion for food?

When I used to see my Biji cook in the kitchen. Everything made sense.

Q3: Why did you decide to move to U.S?

I had read the story of Jonathan Livingston Seagull and it always stayed with me. My sister had been to NY and would always tell me that its the best place to feature talents on the world stage. So, I came to the land of Jonathan Livingston Seagull.

Q4: Which Indian food is the most popular in U.S.?

Punjabi food is the most popular cuisine in the West. Its been my most important vision to bring the regional cuisines forward.

Q5: Vikas Khanna – the master chef – what is your own favorite food?

I love simple daal and roti.

# Q6: A few know that apart from being a chef and author you are a humanist. I am talking about 'food for disabled'. Can you tell us something about the healing qualities of food?

I feel that food when created for the comfort of soul, heals the soul. I have always stood by my beliefs.

### Q7: How did you get the idea of 'Satvik Bhojan' in this era of fast food?

I think as Indians in diaspora we always look back at anchors to reach out to our Motherland. One of the simplest things, rituals and foods connect us most to our roots. Satvik bhojan is something that is simple to digest and healthy for mind.

## Q8: Those who cannot make to Junoon in New York where should they go to taste your food?

I have lots of books and videos, I encourage people to cook as its very theraputic.

#### Q9: Any Plans to open a restaurant in Amritsar?

No plans yet.

# Q10: In which school did you study? What message would you like to give to those aspiring for a culinary career?

I studied at St. Francis School, Amritsar and DAV College, Amritsar. My message is that food should be an expression of your beliefs. So connect to it on a much deeper level.

#### Q11: When & where have you tested the best food?

The best food in my life has always been the Langar at Harimandir Sahib.

#### Q12: What is your inspiration?

Hunger: It should never be lost.

## Q13: Do you think Indian especially Amritsar food is correct blend of flavour & nutrition?

Of course it is. Our cuisine is based on the fundamentals of Ayurveda. Amritsari home cooking is fantastic...

### Q14: What do you like your mother to cook for you?

Rajma Chawal...

#### Q15: It is said about Amritsar people that they live to eat. Do you agree?

Indians are very passionate about food, so of course we live to eat, especially Amritsaris. I feel that the way we express our love, acceptance and hospitality is through food. Its a very strong bond of food.

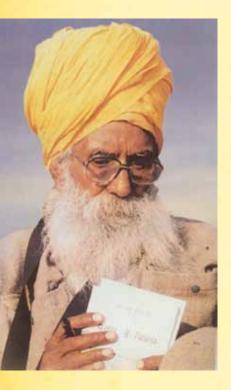
And the last one

#### Q16: Any message for the young People/Children.

See something that no one can see. Follow something that YOU believe in and let no one limit your imagination and ability.

Kush Arora
Founder filmmaker
Pixel pilgrims

# Pingalwara



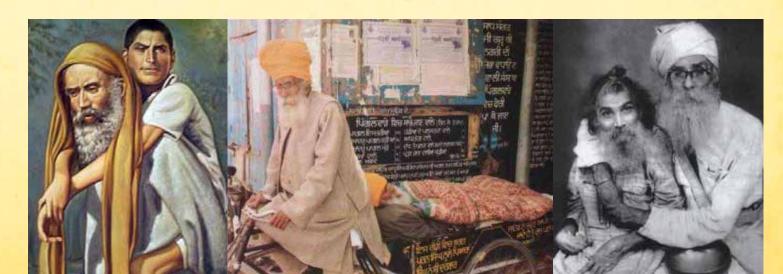
#### BHAGAT PURAN SINGH - THE MOTHER TERESA OF SIKHISM

If you serve others in your life, you get the honour and respect at the Abode of the Almighty.

Bhagat Puran Singh is, undoubtly, the single Sikh Hero of this century who worked totally selflessly all his life to provide the last hope to the mentally and terminally ill patients. Whenever he used to see a deserted dead body (human or animal), he would prepare, with his own hands, a grave. He was to the Sikhism, what Mother Teresa was to the Catholicism. Against the backdrop of violence and poverty, in 1947, he established a premier institute which takes care of the sick, disabled and forlorn persons. Whatever money and financial resources he could gather, he used it to establish this institute. It is also believed that he was also nominated to receive Nobel Peace Prize in 1990, but not giving him the coveted prize was the loss of the sick and disabled as well as the Nobel Prize committee.

He was born at Rajewal, District Ludhiana on June 4, 1904 to father Chaudhari Chibu Mal and mother Mehtab Kaur. He was a Hindu by birth but took to Sikhism after an incident which affected his mind deeply. He set out in life for the service of the suffering humanity- the greatest religion. He was also a writer, a publisher and an environmentalist. He founded Pingalwara in 1947 with a few discarded patients. It is a very big home of human service. Bhagat Puran Singh's contribution in spreading awareness about the global dangers of environment pollution, increasing soil erosion etc. is also commendable. His dedication was awarded with heaps of honours from many quarters. The most prestigious among these was the Padamshri award in 1979, which he surrendered in the wake of the army attack on the Golden Temple in 1984. He left for his heavenly abode on August 5, 1992.

Really, his life story is a saga of grit, determination, faith in the Almighty and unending love for the suffering humanity.



# The Zorch bearers of Education in Amritsar

### Guru Nanak Dev University

GURU NANAK DEV UNIVERSITY was established at Amritsar on November 24, 1969 to mark the 500th birth anniversary of Sri Guru Nanak Dev. It is both a residential and an affiliating university.

Being an affiliating University, it also performs the parenting role of directing and monitoring the academic programmes of more than 100 colleges located in the five districts of Amritsar, Jalandhar, Kapurthala, Nawanshehar and Gurdaspur, some of which have a long and creditable history of imparting higher education since the late nineteenth century.

Studies and research on the life and teachings of Guru Nanak, in addition to working towards the promotion of Punjabi language and spreading education among educationally backward classes and communities, were the other commitments. In consonance with these expectations, the University, in its eventful history of 35 years, has taken long strides in spreading the message of the Guru and promoting education in such fields as science, arts, management, information technology, industrial technology, environment, planning and architecture.

The motto of the University, as engraved on its emblem, 'Guru's Wisdom Illumines' all speaks of the vision and idealism for which the University stands. Spread over a stretch of 500 acres towards the west of the City, Guru Nanak Dev University presents a picture of modern architecture. Traditional red brick geometrical blocks represent its regard for time-honored values and commitment to scientific advancement. To promote research among its faculty, almost all the departments have been provided with independent computer facilities, internet connectivity and departmental libraries. In addition to the academics, the University has also created necessary facilities for recreation and all round development of the students and the faculty in the form of a Department of Youth Services, National Service Scheme, a 900 seat all purpose auditorium, half a dozen seminar and conference halls, a modern hi-tech sports complex, a sports hostel, a faculty club, a students' centre, a health centre, a day care centre, two separate holiday homes at Dalhousie for the teachers and the students, a working women hostel, Baba Buddha College Bhawan along with on campus residential facilities for a large number of the students, teachers and administrative staff. The Campus, with its lush green grounds, swaying fields, and blossom laden tree lined lanes, provides the most conducive physical environment for work and progress.



### History of Khalsa College

Khalsa College is a historic educational institution in the northern Indian city of Amritsar in Punjab state. Founded in 1892, the sprawling 300-acre campus is located about eight km outside of the city center on the Amritsar-Lahore highway (part of the Grand Trunk Road), adjoining Guru Nanak Dev University campus, with which Khalsa College is academically affiliated. The college's foundation stone was laid in 1892, it has since become one of the eminent Sikh educational institutions

It was at this location that Guru Hargobind won his first battle in 1634. The Guru was about to celebrate the marriage of his only daughter Bibi Viro when a Mughal force of 7,000 troops mounted a surprise attack on Amritsar. A force of 700 Sikhs defeated the much larger Mughal army declaring victory of the Sikh soldiers.

Khalsa College Amritsar, the magnificent edifice, is a creation of the Punjab's greatest architect of the colonial period, Bhai Ram Singh, the Principal of the Mayo School of Arts, Lahore, with the help of engineer Dharam Singh Gharjakhia. The main building is considered a gem of the Indo-Sarcenic style, which is strongly influenced by traditional Indian and Mughal schools of architecture. The foundation stone was laid on March 5, 1892, with the first classes starting in 1893

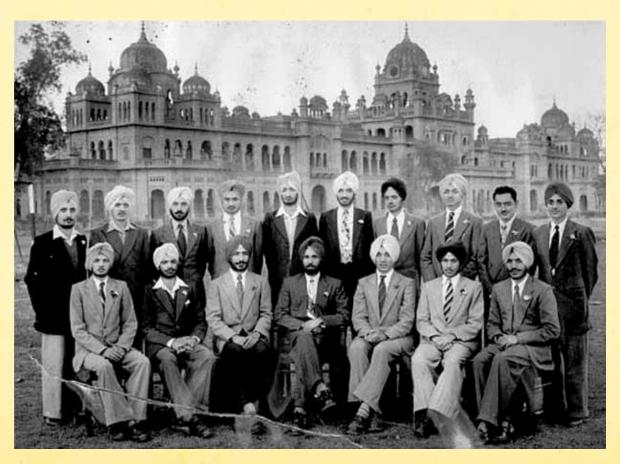
The Khalsa College Establishment Committee was set up in 1890 with Colonel W. R. M. Holroyd, Director of Public Instruction (Punjab) as president, and W. Bell, Principal of Government College, Lahore, as secretary. Among the native constituents of this 121-member committee were Sir Attar Singh, Gurdial Singh Maan of Nabha, Diwan Gurmukh Singh of Patiala, Bhai Kahn Singh, Professor



Gurmukh Singh and Sardar Jawahir Singh. Many princely states of British India gave their financial help in the establishment of Khalsa College, including Maharaja Rajendra Singh of Patiala, Maharaja Hira Singh of Nabha, Maharaja Jagatjit Singh of Kapurthala and Sir Sunder Singh Majithia.

The 300-acre campus was sited just outside the village of Kot Sayyad Mehmood, which was later renamed Kot Khalsa. With the persistent efforts of the Khalsa College Establishment Committee (KCEC), about 101 acre of land was purchased for Rs 10,000 in the village.

Professor Kishen Singh was the first Sikh Principal of Khalsa College Amritsar, the pioneer Sikh institution in India. He was a professor of Maths at the College and on 30th April 1898, when Mr Vere O'Ratigan, the Principal, left the College. Professor Kishen Singh was called to officiate as Principal, thus becoming the first Sikh Principal of the College. He again took over the reins of Principal of the College on 15th August 1899 when Dr. John Cambell Oman left the College to sail to England



Graduating Class, Khalsa College 1952

### Delhi Public School, Amritsar



DPS, Mathura Road,
The First School of The DPS Family

The Delhi Public School Society came into being as a non-profit making body. It established its first school in 1949 at Mathura Road, New Delhi. In pursuance of its motto 'Service Before Self' and its commitment to an integrated educational system, the mission of the society was to enhance learning among the Indian youth.

School followed school in rapid succession and today the Society has grown into a family of 124 schools: 7 of them in New Delhi, 96 in other parts of the country and 21 abroad. Each school has developed into a pace-setting autonomous institution, with a well-designed programme of instruction, based on the pursuit and promotion of excellence. Based on the premise that good education is the high road to both individual and national progress, the Society has proved to be a significant trendsetter, both within and without the educational system.

In the light of these successes, the DPS Society also received requests to set up similar schools abroad, and make them part of the larger structure. This has led to the establishment of 21 schools in foreign lands like - Kuwait, Sharjah, USA, Nepal, and many others.

Many factors have played a vital role in the creation of this 'epitome of quality education.' The vision and foresight of the pioneers; the total involvement and professional interest in the cause of education of the serving Board of Governors; the appointment of outstanding Principals to steer each school in the right direction; an unmatched faculty; and finally, the selection of meritorious and bright students. These characteristics have placed the DPS Society on the forefront of the educational map of India and the world.





As it has been said, "It is good to have an end to the journey, but it is the journey that matters in the end." The involvement of the Society in universal educational enhancement and its endeavour to build a democratic, pluralistic and secular nation has made all the difference. It is no more a question of lighting a candle here or there; it is an attempt at total electrification. The whole world has begun to glow with the light of literacy radiated by the Delhi Public School Society.

The Delhi Public School, Amritsar was established in the year 2003, as another branch of the already widespread DPS Family, with its first academic session starting from the 16th of April. The objective of the school is to provide a holistic development of the child's personality by providing the child with the environment that stimulates and cultivates a creative and learning aptitude in the students of the school.

As one of the eminent schools of Amritsar, the academic program of the Delhi Public School in Amritsar incorporates instructions in all the science and art subjects. The school has classes from Pre-nursery to class 12. The eminent academic institute follows the syllabus laid down by the Central Board of Secondary Education which conducts the secondary and the higher secondary examination. The school encourages the students to participate in several extra-curricular activities and programs organized by the school to inculcate in the student the spirit of participation and competition. The infrastructure of the school is provided with a spacious campus that has playgrounds and play courts. Music rooms and dance floors are present in the school along with the laboratories, computer room and a well-furnished library.

The Delhi Public School of Amritsar works under the endorsement and guidance of the DPS Society that has included a trained and knowledgeable faculty to instruct the students. It is a co-educational school where boys and girls are given instructions in English. The academic curriculum and the activities of the Delhi Public School, Amritsar is designed to inspire and foster the creativity in the students.

# Industries



The city of Amritsar has long been one of the biggest business and commercial centers in the northern zone of India. Industries in Amritsar play a significant role in the economy of the state.

One of the factors that has contributed to the growth of Amritsar as trading center is that the city is the seat of the Sikh religion. Thousands of pilgrims visit Amritsar every year which is a boost for the various industries.

Amritsar is famous for the manufacturing of fine pashmina shawls, thick serge, silk goods and carpets. Besides the pashmina work, Amritsar is also engaged in the manufacturing of silk goods. Carpet weaving is another industry, which is very popular in Amritsar. This was an offshoot of pashmina industry, since the carpets were produced from inferior varieties of raw wool.

The Industries in Amritsar are mostly engaged in the production of various goods namely panel pins, paper-cutting, engineering goods, textile machinery, wood and machine screws, printing and machinery, electric fans, chemicals and the textiles including woollen, silken, cotton, etc. Throughout India, Amritsar holds a place of prominence in the production of woollen fabrics, like worsted, tweeds, blankets, shawls, etc. After suffering a setback during the terrorism times ,industrialisation is again progressing at arapid pace.

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