

This is an excerpt from the Introduction portion of the English adaptation of the book “Guru Kian Saakhian – Tales of the Sikh Gurus” by Pritpal Singh Bhindra.

### **Date of Completion of 'Chritropakhyan' (By Pal Singh Purewal)**

In *Saakhi* 55 Kaushish says that, “ਸਤਿਗੁਰਾਂ ਇਸ ਸਮੇਂ ਸੰਮਤ ਸਤਰਾਂ ਸੈ ਅਠਤਾਲੀ ਸੇ ਪਰਾਰੰਭ ਗ੍ਰੰਥ ‘ਚਰਿਤ੍ਰੋਪਖਯਾਨ’ ਸਤਰਾਂ ਸੈ ਤਿਰਵੰਜਾ ਭਾਦਵ ਸੁਦੀ ਅੱਠੇ ਕੇ ਦਿਹੁੰ ਸੰਪੂਰਨ ਕੀਆ।” The weekday is not given, but in 'Chritropakhyan' the date given for completion of the composition is Sunday, *Bhadrav sudi* 8, 1753 Sambat.<sup>1</sup> This date is very problematic. In normal parlance Bikrami Samvat years are elapsed years. When we say that Bikrami 2059 started in April 2002, what we really mean is that 2059 years of the Bikrami Era have completed and 2060<sup>th</sup> started. In some instances the date could have been written with the current (*vartmaan*) year designation: for example 1<sup>st</sup> Vaisakh 2060 Samvat in current year designation is the same date as 1<sup>st</sup> Vaisakh 2059 in elapsed (*gat*) year designation. There is another variation too. In north India the luni-solar Bikrami year starts with *Chet Sudi* 1<sup>st</sup> called '*Chitradi system*', and in Gujarat, Maharashtra, and in some southern states in India the year begins 7 months later on *Kartik Sudi* 1 - the day after Divali and is known as *Kritadi system*.

When the given weekday of the *tithi* is out by more than 1 day from the correct day on that *tithi*, then the historical date is considered spurious. But before rejecting such date it has to be checked in 'elapsed/*gat*' and 'current/*vartmaan*' systems, as well as in *Chitradi* and *Kritadi*. When I was working on my 'Jantri 500 years' I was using *Chitradi* and 'elapsed/*gat*' system prevalent in north India. When calculation for *Bhadrav Sudi* 8 *Samvat* 1753 was done, the weekday came to be Tuesday and not Sunday as given in *Dasam Granth*. I did the calculation using different methods, but got the same result. The date was out by 2 days using the standard interpretation. At that time I did not have access to any book to verify my results. I was certain of accuracy of my calculations for this date, since I had done them many times over using different methods. I was stuck, and at one time **I was thinking not to get the book published, just because of this date.** I even thought—is it possible that in the text of *Dasam Granth ashtmi* (8<sup>th</sup>) *tithi*, over course of time, got somehow changed from *khastmi* (6<sup>th</sup>)? It was Sunday on *Bhaddon Sudi* 6 *Samvat* 1753. I even discussed this with Dr. Surindar Singh Kohli who stayed with us during his visit to Edmonton. He told me that he had never come across the word *khastmi* in *Dasam Granth* text. I showed him the manuscript of my work—Jantri 500 years. This was published towards the end of 1994 CE. Just about that time I bought *Dasam Granth Darshan* by Prof. Piara Singh Padam, and found out, to my surprise, that he had indeed given *Bhaddon Sudi* 6, 1753 BK as the date of completion of '*Chritropakhyan*', and not *Bhaddon Sudi* 8 as given in the *Dasam Granth*. What was his source of that date? I do not know. After some time I did, what I should have done in the beginning, viz. check the date in other systems. Immediately, I found out that for the calendar for *Samvat* 1754 in my Jantri 500 Years, the entry for *Bhaddon Sudi* 8 had

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<sup>1</sup> “ਚੋਪਈ ॥ ਸੰਬਤ ਸੱਤ੍ਰਹ ਸਹਿਸ ਭਣਿਜੈ ॥ ਅਰਧ ਸਹਸ ਫੁਨਿ ਤੀਨਿ ਕਹਿਜੈ ॥ ਭਾਦਵ ਸੁਦੀ ਅਸ਼ਟਮੀ ਰਵਿ ਵਾਰਾ ॥ ਤੀਰ ਸਤ੍ਰਦ੍ਵ ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥੪੦੫॥” – *Dasam Granth*, p. 1388. This is from the closing lines of the composition ‘Chritropakhyan’.

Sunday for weekday. The *tithi* and weekday agreed with those given in the *Dasam Granth*. Now, for the year of the Samvat, even if it is elapsed given in the Jantri, it was still 1753 in the *kritadi* system. The problem was solved.

### Now the conversion:

*Bhadon Sudi 8* Samvat 1753 elapsed, *Chitradi* system—Tuesday, 25<sup>th</sup> August 1696 CE os. Kannupillai also gives Tuesday, 25<sup>th</sup> August, 1696 CE os for this date.

*Bhadon Sudi 8* Samvat 1753 elapsed - *Kritadi* Sunday, 15<sup>th</sup> August 1697 CE os.

Therefore, the correct converted date is Sunday, 15<sup>th</sup> August 1697 CE os.

It is clear that Kaushish used this date as of *Chitradi* system prevalent in Punjab, because of his insertion of the *Saakhi* at the place where it is. His source for the date, of course, was 'Chritropakhyan'. However, with this *Kritadi* date this section of the *Saakhi* does not fit here, and has to be shifted into the next *Saakhi*. *The Encyclopaedia of Sikhism* gives this date as "*sudi ashtmi* of Bhadon 1753 BK/24<sup>th</sup> August 1696.<sup>2</sup>" The converted date is wrong, since, on 24<sup>th</sup> August 1696 CE os it was Monday.

Another date given in *Saakhi* #43 is that of completion of 'Krishan Avtar'. Kaushish writes, “ਸਤਿਗੁਰਾਂ ਫਤੇਸ਼ਾਹ ਜੀ ਹਿਲਜੁਲ ਸੁਣ ਕੇ ਸੰਮਤ ਸਤਰਾਂ ਸੈ ਪੈਤਾਲੀਸ ਸਾਵਨ ਸੁਦੀ ਸੱਤੇ ਮੰਗਲਵਾਰ ਕੇ ਦਿਹੂ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨਾਵਤਾਰ ਕੀ ਸਮਾਪਤੀ ਕਰ ਦਈ”, and he quotes from *Dasam Granth* –

ਸਤਰਾਂ ਸੈ ਪੈਤਾਲੀਸ ਮੇਂ ਸਾਵਨ ਸੁਦਿ ਤਿਥ ਦੀਪ ॥<sup>3</sup>

ਨਗਰ ਪਾਂਵਟਾ ਸੁਭ ਕਰਨ ਜਮਨਾਂ ਬਹੈ ਸਮੀਪ ॥੨੪੯੦॥

Kaushish correctly gives the weekday of that date—*Sawan Sudi 7*, 1745 *Samvat* (24<sup>th</sup> July 1688 CE os) as Tuesday<sup>4</sup>, even though the weekday is not given in the *Dasam Granth* text.

<sup>2</sup> Harbans Singh, *The Encyclopaedia of Sikhism* Vol I, Punjabi University, Patiala, p. 517.

<sup>3</sup> ਇਹ ਦੋਹਰਾ ਦਸਮ ਗ੍ਰੰਥ ਵਿਚ ਇਸ ਪ੍ਰਕਾਰ ਹੈ – “ਸਤ੍ਰਹ ਸੈ ਪੈਤਾਲ ਮਹਿ ਸਾਵਨ ਸੁਦਿ ਥਿਤਿ ਦੀਪ ॥ ਨਗਰ ਪਾਂਵਟਾ ਸੁਭ ਕਰਨ ਜਮਨਾ ਬਹੈ ਸਮੀਪ ॥੨੪੯੦॥”

<sup>4</sup> Purewal, Pal Singh, *Jantri 500 Years*, Punjab School Education Board, Chandigarh, 1994.