

Bandi Chhod Date

On what date did Divali occur in 1619 CE?

We find from page for 1619 CE of my Jantri 500 Years that 27 October o.s. was the date of *Katik Amavas*. Divali. occurs on the day designated as *Amavas* or one day before. Detailed calculations show that in this case it was on the day designated as *vadi* 14, one day before *Amavas* i.e. 26 October 1619 CE o.s. This is the date according to *Bhat Vahi*¹, of the release of Guru Hargobind Sahib from the fort of Gwalior. However, another entry in the *Bhat Vahi*² mentions that Naik Hari Ram Drogha lit strings of earthen lamps in celebration of *Bandi-chhorh* Guru Hargobind Sahib's release. The date mentioned above looks like to be an extrapolation. If it were Divali date then the whole of Gwalior, and India would be lit, and also *Bhatt Vahi* entry should have mentioned Divali along with *Katik vadi* 14. But if only Drogha Naik Hari Ram lit lamps in his house, then it could not have been Divali on that day. According to another *Bhat Vahi* Guru Sahib reached Amritsar on 1 Magh³, the day of Maghi [Wednesday, 29 December, 1619 CE o.s.]. Bhai Gurdas Ji, Baba Buddha Ji, and other Sikhs celebrated the joyous occasion by lighting strings of earthen lamps in Harimandir Sahib. It was certainly not Divali on Maghi (1 Magh)! But when we check this date against another entry in *Bhatt Vahi* and what is mentioned in *Tozk-i-Jahangiri* (Jahangir's Memoirs) we find that Guru Ji could not have reached Amritsar on the day of Maghi. The *sangrand* date mentioned in *Bhat Vahi* most likely was the *sangrand* of the following month Phagun.

The following dates with events are extracts from Jahangir's Memoirs (English Translation by Alexander Rogers and Henry Beveridge):

Aban 1, Thursday, [14 October 1619 o.s. Jahangir goes on pilgrimage to the mausoleum of the late king (Akbar)

Aban 8, Thursday, [21 October 1619 o.s.], Jahangir goes to see Bindraban at Mathura, meets Gosa'in Jadrup

Aban 12, Moday, [25 Oct 1619 o.s.] Jahangir again goes to see Gosa'in Jadrup

Oct 26 Divali (Katik Vadi 14, 1676 BK)

14 Aban, Wednesday, [27 Oct 1619 o.s.] Jahangir again visits Gosa'in Jadrup

15 Aban, Thursday, [28 Oct 1619 o.s.] Marched and pitched near Brindaban

29 Aban, Thursday, [11 Nov 1619 o.s.] Alights in Delhi

1 Azar, Saturday, [13 Nov 1619 o.s.] Hunts cheetahs in Palam area

13 Azar, Thursday, [25 Nov 1619 o.s.] Hunting in Palam continues to this date

16 Azar, Sunday, [28 Nov 1619 o.s.] March from Delhi and on Friday, [3 Dec 1619 o.s.] halted at pargana of Kairana (in Sarkar Saharanpur)

12 Day [month name], Thursday, [23 Dec 1619 o.s.] Goes to see garden of Sirhind

29 Day, Sunday, [9 January 1620 o.s.] Feast for son Shahjahan on the bank of river Beas [celebration for grandson's birth earlier]

2 Bahman, Wednesday, [12 January 1620 o.s.] halted at garden of Kalanaur, the place where his father Akbar had ascended the throne

3 Bahman, Thursday, [13 January 1620 o.s.] at Garden of Kalanaur

10 Bahman, Thursday, [20 January 1620 o.s.] Shahjahan returns from Lahore to his father still in Kalanaur

o.s. – Old Style Julian calendar date.

Now here in Jahangir's words:

“As it was reported to me that in Lahore one Miyan Sheikh Muhammad Mir [Sai'n Miyan Mir] by name, who was a Darvish, a Sindi by origin, very eloquent, virtuous, austere, of auspicious temperament, a lord of ecstasy, had seated himself in the corner of reliance upon

¹ Guru Kian Sakhian (Punjabi) Bhaee Swaroop Singh Kaushish, Edited by Piara Singh Padam, Singh Borthers, 1991 CE ‘ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਮਹਲ ਛੁਟਾ ਬੋਟਾ ਗੁਰੂ ਅਰਜਨ ਜੀ ਕਾ, ਸੋਢੀ ਖੱਤੀ ਚੱਕ ਗੁਰੂ ਕਾ ਪਰਗਣਾ ਨਿਝਰਆਲਾ, ਸੰਮਤ ਸੋਲਾਂ ਸੈ ਛਿਹੜਾ ਕੱਤਕ ਮਾਸੇ ਕ੍ਰਿਸ਼ਨਾ ਪੱਖੇ ਚੌਦਸ ਕੇ ਦਿਹੂੰ ਗੁਰੂ ਜੀ ਬਾਵਨ ਰਾਜਯੋਂ ਕੇ ਗੈਲ ਗੜ੍ਹ ਗੁਆਲੀਅਰ ਸੇ ਬੰਧਨ ਮੁਕਤ ਹੁਏ ।’ – ਭੱਠ ਵਹੀ ਜਾਦੋਬੰਸੀਆਂ ਬੜਤੀਆਂ ਕੀ, quoted by Piara Singh Padam .

² *ibid.* ਨਾਇਕ ਹਰੀਰਾਮ ਦਰੋਗਾ ----- ਨੇ ਬੰਦੀ ਛੋੜ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਕੇ ਬੰਧਨ-ਮੁਕਤ ਹੋਨੇ ਕੀ ਖੁਸ਼ੀ ਮੇਂ ਦੀਪਮਾਲਾ ਕੀ।

³ *ibid.* ‘ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਮਹਲ ਛੁਟਾ ਬੋਟਾ ਗੁਰੂ ਅਰਜਨ ਜੀ ਕਾ ਸੰਮਤ ਸੋਲਾਂ ਸੈ ਸਤੱਤਾ [? 1677 BK does not make sense, 1676 BK as in footnote 1 is correct] ਮਾਘ ਪ੍ਰਵਿਸ਼ਟੇ ਪਹਿਲੀ ਕੇ ਦਿਹੂੰ ਹੋਹਰ ਨਗਰੀ ਸੇ ਚਲ ਗਾਮ ਗੁਰੂ ਕੇ ਚੱਕ ਆਏ, .. ਗੁਰੂ ਜੀ ਕੇ ਆਨੇ ਕੀ ਖੁਸ਼ੀ ਮੇਂ ਦੀਪਮਾਲਾ ਕੀ ਗਈ।’ – ਭੱਠ ਵਹੀ ਤਲਉੱਚਾ, ਪਰਗਣਾ ਜੀਂਦ।

God and retirement, and was rich in his poverty and independent of the world, my truth-seeking mind was not at rest without meeting him, and my desire to see him increased. As it was impossible to go to Lahore, I wrote a note to him, and explained to him the desire of my heart, and that saint, notwithstanding his great age and weakness took the trouble to come. I sate with him for a long time alone, and enjoyed a thorough interview with him. Truly he is a noble personage and in this Age he is a great gain and a delightful existence. This supplicant for Grace was taken out of himself by companionship with him and heard from him sublime words of truth and religious knowledge. Although I desired to make him some gift, I found that his spirit was too high for this, and so did not express my wish. I left him the skin of a white antelope to pray upon, and he immediately bade me farewell and went back to Lahore.

On Monday, the 28th, 7 February 1620 o.s., I pitched in the pargana of Karohi, which is on the bank of the Bihat (Jhelam)..”

According to Bhatt Vahis Guru Hargobind Sahib accompanied Jahangir from Agra to Kalanaur. But Jahangir’s memoirs make no mention of Guru Sahib. At Kalanaur Guru Sahib too, most likely, would have met Sai’n Mian Mir Ji . Some time during the period of Jahangir’s stay in Kalanaur from 12 January 1620 o.s. to the end of January Guru Sahib separated from Jahangir’s entourage. Most probable date is near about 21 January, and then Guru Sahib went to Heran village and finally to Amritsar. Bhatt Vahi mentions Sangrand of Magh as the date of arrival at Harmandir Sahib It could not be Sangrad of Magh as this occurred on Wednesday, 29 December 1619 o.s. Guru Ji and Jahangir arrived at Kalanaur about two weeks after that date. The most likely date of Guru Sahib’s arrival at Harmandir Sahib would be, then, the next Sangrand of the month of Phagun, on Thursday, 27 January, 1620 o.s. This is the date on which Baba Buddha Ji, Bhai Gurdas Ji and other Sikhs lit strings of earthen lamps, *deepmala*, to celebrate Guru Sahib’s homecoming .

In Nanakshahi calendar this event, Guru Sahib’s homecoming, should be fixed on 1 Phagun / 12 February; and, also, in the absence of any conclusive proof for date of Bandi Chhorh day this date could be celebrated as such. The historical date would be 1 Phagun / 27 January 1620 o.s., and for observing in Nanakshahi calendar it would be 1 Phagun / 12 February each year.