



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਿੱਖ ਬੁਲੇਟਨ

The Sikh Bulletin

ਪੰਥ ਕੀ ਜੀਤ

July-August 2008

ਸਾਵਣ-ਭਾਦੋਂ ੫੪੦ ਨਾਨਕਸ਼ਾਹੀ

editor@sikhbulletin.com

Volume 10, Number 7 & 8

Published by: Khalsa Tricentennial Foundation of N.A. Inc; 3524 Rocky Ridge Way, El Dorado Hills, CA 95762, USA Fax (916) 933-8020
Khalsa Tricentennial Foundation of N.A. Inc. is a religious tax-exempt California Corporation.

In This Issue/ਤਤਕਰਾ

Editorial: Punjabi & Mongolian? 1
 Marco Polo.....2
 Excerpts from my article "Des".....2
 From Gurbachan Singh Sidhu.....3
 A Physician's concern for future of Punjabi.....3
 Sanjhi Punjabi.....4
 Indian Secularism and the Sikhs, Prof. Gurtej Singh.....4
 Sarup Singh Alag contaminates Sikhism with
 Occultism, Charnjit Singh Bal.....19
 Belgian Court overturns ban on Sikh headcovering
 In School.....21
 Honesty Shop.....21
 Vedanti unceremoniously removed as Jathedar
 Akal Takhat.....22
 Man in Blue – Sarbat da Bhala, Harjinder Singh Khalsa..23
 ‘ਕਰਮਾ ਸੰਦਤਾ ਖੇਤੁ’ ‘ਚ ਪ੍ਰੋ. ਤਰਲੋਚਨ ਸਿੰਘ ਮਹਾਜਨ ਗੁਰੂ
 ਸਿਧਾਂਤ ਦੀ ਨਿਖੇਦੀ ਕਰਦੇ ਹਨ। ਗੁਰਚਰਨ ਸਿੰਘ (ਜਿਉਣ ਵਾਲਾ).....24
 ਪ੍ਰੋ. ਤਰਲੋਚਨ ਸਿੰਘ ਮਹਾਜਨ, ਪਟਿਆਲਾ, ਜੀ ਸਿੱਖੀ ਸਿਧਾਂਤ
 ਨੂੰ ਵੇਦਾਂ ਦੀਆਂ ਐਨਕਾਂ ਲਾ ਕੇ ਸਮਝਦੇ ਤੇ ਸਮਝਾਉਂਦੇ ਹਨ
 ਇਨ੍ਹਾਂ ਤੋਂ ਬਚੋ। ਗੁਰਚਰਨ ਸਿੰਘ (ਜਿਉਣ ਵਾਲਾ)25
 “ਪਗ ਤੇਰੀ ਗੁਰ ਨਾਨਕ ਦੀ”, ਅਨੂਪ ਸਿੰਘ, ਪਾਕਿਸਤਾਨ.....29
 ਹਿੰਦੂ ਮਿਥਿਹਾਸ ਦਾ ਪਾਤਰ “ਪਰਸੂਰਮ”
 (ਕੁਹਾੜੇ ਵਾਲਾ ਦੇਵਤਾ), ਸਰਵਜੀਤ ਸਿੰਘ, Sacramento.....30
 Democrats nominate Barack Obama.....31
 Book Page.....32

Editor in Chief

Hardev Singh Shergill

Editorial Board

Gurpal Singh Khaira, USA

Gurcharan Singh Brar, Canada

Dr. Sarjeet Singh Sidhu, Malaysia

Production Associates

Amrinder Singh

Sachleen Singh

This issue of the Sikh Bulletin is only in electronic format being sent to those whose email addresses we have. If you or someone you know would like to receive it please provide the email address. You may also pass it along to those on your email list.

The views expressed by the authors are their OWN. Please send the feedback and inputs to:
editor@sikhbulletin.com

Our Website: www.sikhbulletin.com

EDITORIAL

PUNJABI & MONGOLIAN?

Recent UNESCO report on languages concluded that languages of the world are disappearing at an alarming rate; “...most languages disappear because their speakers voluntarily abandon them”; and included **Punjabi among them**. That did not come as a surprise to me. Way back in 1960 I had travelled through Pakistan on my overland trip from New Delhi to Seattle, USA. Although every body I came in contact with in Pakistan, from Lahore to the Iranian border, spoke beautiful Punjabi and only Punjabi, their official language was Urdu. Later when I visited Punjab (India) in 2001, after an absence of 25 years, I had to ask myself why did Sikhs in Punjab agitate for Punjabi suba if they were not going to use the language? [See p. 2]. But just imagine my surprise as I turned to page 137 while recently reading “Marco Polo: From Venice to Xandau” by Laurence Bergreen.

This was my surprise: An alphabet adopted by **Kublai Khan** in 1269 to be used for transcribing all the languages of his vast empire that extended from China Sea to the Caspian Sea was Punjabi. Arrangement of letters is top to bottom, unlike Gurmukhi script which is left to right, but sound sequence is the same except for the missing fourth consonant in each row. This alphabet was devised by a Tibetan monk, **Matidhvaja Sribhadra**, in Kublai Khan’s court at the latter’s request. It is obvious that the monk was well aware of the use of Gurmukhi script in Punjab. He did, however, adapt it for use for transcribing sounds specific to various languages in Kublai Khan’s empire. It is inconceivable that it is a mere coincidence. Relevant text from that book appears on **page 2**. Hardev Singh Shergill

Consonants

Vowels

ਗ	ka	ਗ	tta	ਪ	pa	ਕ	zha	ਹ	ha	ਕ	i
ਕ	kha	ਥ	ttha	ਫ	pha	ਜ	za	ਯ	'a	ਊ	u
ਗ	ga	ਦ	dda	ਬ	ba	ੲ	-a	ਕੁ	qu	ੲ	e
ੲ	nga	ਨ	nna	ਮ	ma	ਯ	ya	ਖ	xa	ੲ	o
ਚ	ca	ਤ	ta	ਭ	tsa	ੲ	ra	ਫ	fa	ੲ	ee
ਚ	cha	ਥ	tha	ੲ	tsha	ੲ	la	ੲ	gga		
ੲ	ja	ੲ	da	ੲ	dza	ੲ	sha				
ੲ	nya	ੲ	na	ੲ	wa	ੲ	sa				

MARCO POLO

By Laurence Bergreen | Pages 136-137

Text relevant to Kublai Khan's alphabet:

In keeping with his aspiration to become the "universal emperor," Kublai sought to encourage a common written language for all the peoples of his empire. To bring order to the chaos of Mongol communication, he commissioned an influential Tibetan monk named Matidhvaja Sribhadra to devise an entirely new language: an 'alphabet' capable of transcribing all known tongues. Endowed with prodigious intellectual gifts, the monk was said to have taught himself to read and write soon after birth, and could recite a dense Buddhist text known as the Hevajra Tantra from memory by the age of three. As a result of these accomplishments, he was called 'Phags-pa, Tibetan for "Exceptional One." Having arrived at the Mongol court in 1253 as an eighteen-year-old prodigy, 'Phags-pa later found special favor with Kublai Khan's principal wife, Chabi, and came to exert a profound influence over the court.

Although Kublai Khan professed to respect four distinct faiths, 'Phags-pa ensured that his Buddhist sect, the Sa-skyapa, ranked first among equals. To the Chinese purist, the Mongol version of Buddhism was debased, corrupt; it derived from the Tantric Buddhism of Tibet, whose lamas, "Superior Ones," demonstrated a proficiency in sorcery that alternately delighted and intimidated the deeply superstitious Mongols and impressed the skeptical Marco Polo.

For a time, 'Phags-pa directed all spiritual matters at court, and even Kublai Khan deferred to him. In exchange for spiritual validation, he bestowed on the young monk a golden mandala said to contain pearls "the size of sheep droppings." When the two met for their mystical seances, 'Phags-pa sat above his pupil, and when conducting secular business, they traded places. The see-saw relationship was intended to demonstrate a harmonious balance between spiritual and temporal matters.

In 1269, 'Phags-pa, in fulfillment of his commission, presented Kublai Khan with a syllabic alphabet—that is, one in which symbols represent consonants and vowels—consisting of forty-one letters, based on traditional Tibetan. The new written language became known as "square script," owing to the letters' form. It was written vertically, from top to bottom and from left to right, using these symbols:

The system transcribed the spoken Mongolian tongue with more accuracy than its improvised predecessors, and even recorded the sounds of other languages, notably Chinese. Kublai Khan proudly designated this linguistic innovation as the language of Mongol officialdom, and he founded academies to promote its use. The Mongolian Language School opened the same year, and two years later, the National University. 'Phags-pa script appeared on paper

money, on porcelain, and in official edicts of the Yuan empire, but scholars and scribes, devoted by sentiment and training to Chinese, Persian, or other established languages, resisted adopting it. Nor did Marco demonstrate familiarity with the new Mongol idiom.

In 1274, about the time the Polo Company arrived in Mongolia, 'Phags-pa retired to the Sa-skyapa monastery in Tibet, where he died in 1280. By that time, his version of Buddhism was falling into disfavor with the Mongols, and his clever script had failed to catch on, except among a small number of adherents who employed it on ceremonial occasions. It remained a worthy but failed experiment in artificial or constructed language.

EXCERPTS FROM MY ARTICLE 'DES' Published in Sikh Bulletin of Dec. 2001

My 'Des' is no more

Punjab now is full of strangers and an alien language. This language is alien even though all my schooling from grade one through high school was in that medium because that was the language of the state where my grandparents decided to settle in 1924. Still Punjabi was the language at home, and language of communication with everyone other than the natives. In fifties, when one of my cousins cut off his hair, its impact was like a death in the family.

But this time even in my 'Des' I had to speak the alien language whenever I needed directions. Bhaiyas control the city transportation and since the **Sikh Youth are also clean-shaven they look like Bhaiyas too**. In Ludhiana, to look for a Turban on the streets is like looking for chicken in the American Chicken-Chowmein. It is much easier to see a Turban in Yuba City.

Children answer phones in that alien language, chaunks are named after non-Sikh 'Satgurus' and traffic signs are in that alien language.



One wonders why did our people agitate to split half of Punjab into three parts and settle for one third as Punjabi Sooba when even they themselves have quit using the language and we cannot even form a

Sikh government.

According to a story in The Tribune dateline Patiala Oct. 30th 2001, during a surprise inspection of 694 offices by the language department, 261 officers and 431 employees were found not using Punjabi in official work. Mansa district

topped the list of defaulters with 66 officers and 91 employees found not using Punjabi. "Contrary to popular thought, it is not only the Punjab Govt. Secretariat where Punjabi has been given the go-by. The language is still not being used in totality in various district-level offices all over the state." The Director of the department responsible to enforce use of Punjabi is Dr. Madan Lal Hasija. The name is non-Sikh, but we have to assume he is Punjabi. When questioned about the violations which had been detected by his department during the past six months, he said these were not considerable. Punjabi Hindus are the only group in the entire history of mankind who disowned their mother tongue way back in 1951 when India wide plebiscite was held to create linguistic states, setting the stage for the tragedy that has plagued Punjab ever since. Thanks to the wholesale abandonment of their mother tongue by Punjabi Hindus, Punjab was made a bilingual state and seeds of its further division were sown and Punjabi, by default, made language of Sikhs only. Cannot the Punjab govt. and its universities find Sikhi Sarup Sikhs to head their departments and chair their anniversary committees? **No wonder there is neither pride in Sikhi nor Punjabi language in Punjab today.**

*

Amritsar, August 16, 2008

**Punjabi as Official Language
Bill in coming session: CM
Tribune News Service**

The state government will present a Bill in the next session of the Assembly starting on September 4, 2008 for implementing the Punjabi language as official language in government departments. Addressing the gathering at Baba Bakala on the occasion of Rakhar Punnian, Chief Minister Parkash Singh Badal said Punjabi had failed to get its due status in Punjab and added that steps would be taken to promote it. [What took them so long? ED.]

FROM: GURBACHAN SINGH SIDHU

[mailto:gssidhu30@yahoo.co.uk]

Sent: Friday, July 11, 2008 10:21 AM

To: Hardev Singh Shergill

Subject: Re: Punjabi and Mongolian?

Dear Mr. Shergill: Thank you very much for sending me the universal alphabet of Kublai Khan. It is remarkable that the pronunciation of the letters matches exactly with that of the modern Punjabi Alphabet (tta, Ththa dadda, nna, gga, nga etc). Similar names for the written symbols were used by the Bhagats before the time of Guru Nanak (See Kabir's acrostic in Guru Granth Sahib Page340). Needless to say that the religious people always use the script prevalent during their times. If the Gurmukhi characters and their names were prevalent in the time of Kabir then they must have been used for quite a long time before the advent of Kabir for people to have expertise in reading them. Gurmukhi characters have already been discovered used in the 5th century BC. Some writings in these characters were discovered at Baku.

K. T. F. of N. A. Inc. 3524 Rocky Ridge Way, El Dorado Hills, CA. 95762

The arrangement of the characters is also to a large extent similar although vertical. As for the shapes we cannot say that they match exactly with modern Gurmukhi characters. The shapes of vowel symbols are nowhere near our commonly used modern Gurmukhi symbols. However we must not forget that scripts have been written by hand (long hand) for thousands of years and each writer unintentionally makes some slight changes in the shapes of the letters (See the photocopies of various writings in my book 'Punjab and Punjabi'). Over time the original shapes become corrupted (Landay and Gurmukhi are examples of the same script). Now that we have printing presses, such corruptions have more or less ceased but we still find different fonts in one and the same alphabet. We do have shapes like D, d, *d* etc and in some writings the top end in "d" is left free twisted to the left hand (especially in long hand). Such variations in handwritings were comparatively more pronounced in handwritten documents in the past than they are today.

Another significant fact that needs to be noted is that the inventor was a Tibetan. In old times people from Tibet visited the Punjab and even in the times of Guru Nanak people of Punjab are on record to have visited Kailash in Tibet. Guru Nanak's visit to Tibet is recorded in apocryphal Sikh literature. Only last month a group of Hindus started on their journey to Kailash in Tibet. I read somewhere that some years ago some Tibetans too visited Amritsar and claimed that it was their sacred place. No wonder this sort of cultural exchange may have resulted in borrowing scripts. If we can borrow the Persian script to write Indian languages or use dots under Jja, Shasha, Faffa etc to represent Persian sounds, the people in the old may also have borrowed the systems of writing.

If something written in this script is discovered, it may be helpful to gather further information about this script. Meanwhile I have kept it in my file for further study. Can somebody collect more information about such Tibetan scripts from Dalai Lama, now that he is a citizen of India? He might even know about this particular script because the inventor was a Buddhist monk.

G S Sidhu gssidhu30@yahoo.co.uk

A PHYSICIAN'S CONCERN FOR FUTURE OF PUNJABI

Varinder Walia, Tribune News Service, Amritsar, July 31, 2008

The book, "Maan Boli: Ik Doctri Drishtikon," (Mother tongue: A doctor's perspective), by Dr Harshinder Kaur, a paediatrician-cum-writer, that has been taken note of in the world of Punjabi, is being translated into Pashto, Sindhi, Urdu and English. It has already been transliterated into Shahmukhi (Persian script). The book raises apprehensions

about the bleak future of Punjabi on the basis of a Unesco report on languages which read: "Most languages disappear because their speakers voluntarily abandon them".

Harshinder said here yesterday while work of translation in Sindhi and Urdu had already been completed, a Washington-based Punjabi scholar had sought permission to translate the book into Pashto. The English translation of the book was released recently in New Zealand.

Harshinder has been invited by Manzur Ejaz, president, Wichaar Publishers, Lahore, to mark the release of Wichaar in Pakistan on October 26. Expressing concern over the future of Punjabi, Harshinder asked: "Will the third generation of Punjabi immigrants forget the language of their forefathers in 50 years as predicted by an American linguist? In India too, Punjabi faces the threat of extinction in many parts, because many upper-class people have started abandoning it". She says many of the third-generation Punjabi immigrants have never visited Punjab, hence, will forget it.

Harshinder's concern assumes significance as world's languages are disappearing at the rate of one in a fortnight. The eight articles in the book are an eye-opener. The first one is on the impact of language on a child's mind. She is concerned about the pathetic condition of Punjabi which, she claims, is older than English. Harshinder is WHO and Unicef-certified trainer and life member of 11 paediatric societies. Her research papers were published in national and international journals. She has published five books and two are in the press. She has written books on heart diseases, "Saade Bachche, Saade Chirag", "Bachian Dian Manovigyanik Samasiyan Te Ilaj" and "Bachian Bare Gyan Vigyan Te Manovigyan".

Her survey on mother tongue, published by Singh Brothers, was released in New Zealand on April 13 to mark Baisakhi. Her sixth book on female foeticide is being published by the SGPC, Amritsar, and another book of stories for children "Dactar Massi Dian Kahaniyan," is under publication.

A recipient of the Punjab State Award (August 15, 2006) for social work, female foeticide prevention and professional excellence, and the SGPC award Faqr-e-Qaum for work on preventing female foeticide.

SANJHI PUNJABI

Dear Friends: I hope you are doing fine.

It is a great pleasure to inform you that the 4th issue of APNA's quarterly Punjabi magazine "Sanjh" has been

published both in Shahmukhi from Lahore and Gurmukhi from Ludhiana. See the following page for details:

<http://www.apnaorg.com/sanjh-4/>

With this issue, Sanjh has completed its first year. Our primary objective for Sanjh is to bridge the script divide between the readers of Shahmukhi and Gurmukhi scripts by publishing the same magazine separately in two scripts and provide the best contemporary Punjabi writings from all sources to both West and East Punjabi readers. Sanjh has been received very well and is now widely recognized as an important Punjabi journal:

1. It is the first and only Punjabi magazine that publishes separately from West Punjab (in Shahmukhi) and East Punjab (in Gurmukhi), with identical content.

2. It provides the best writings of East, West and Diaspora Punjabi writers, thus providing a comprehensive reading of current Punjabi writings from all sources.

3. Sanjh is the first serious attempt to try to close the wide gap that has been created in literary Punjabi language being used on both sides of Punjab's border due to indiscriminate use of Hindi/Sanskrit vocabulary in East Punjab and Urdu/Persian in West Punjab. Sanjh is pioneering the effort to publish only those writings that represent Punjabi without the undue influence of either Sanskrit/Hindi or Urdu/Persian.

Please check the following links if you are interested in subscribing to Sanjh:

In Pakistan: <http://www.apnaorg.com/sanjh-subscription/sanjh-pakistan.html>

In India: <http://www.apnaorg.com/sanjh-subscription/sanjh-india.html>

Outside India & Pakistan: <http://www.apnaorg.com/sanjh-subscription/>

Let me know if you have any questions or comments. Hope to hear from you soon.

Regards, Safir Rammah
Coordinator - Academy of the Punjab in North America
(APNA) Web page: <http://www.apnaorg.com>

INDIAN SECULARISM AND THE SIKHS

Gurtej Singh, Chandigarh

[Dear friends, placed below is the complete text of the presentation, a summary of which was read at the UNO Human Rights Council, through the courtesy of the Interfaith International on June 12, 2008 at Geneva. Appendix-A and Appendix-E referred to hereunder are not being reproduced as they are already in wide circulation. It is hoped that it will assist you in formulating your views about the Sikh situation in India. Regards, Harshinder Singh].

1. I am grateful to this assembly for the opportunity to relate the story of the Sikhs in India. After an amendment to the constitution, the preamble now describes India as a “socialist, secular and democratic republic.”¹ It is one of the bulkiest constitutions of the world. Like everything else that sounds good in its ample body, the preamble too is borrowed from another constitution. Regrettably in all other cases also, words have been copied while the noble spirit that animated them originally has been grossly distorted and rendered into the ugliest ever witnessed.

2. The word secular does not mean what it meant to originators of the secular movement of the mid nineteenth century. By series of judicial interpretation, it has been ascribed a special meaning. Consequently, in the Indian context it has come to mean that the state has no religion of its own, that it is not concerned with the religion of its citizens and observes complete neutrality towards all religions.² The truth however is quite different. Complete functioning of the state is tailored solely according to the interests and norms prescribed by the culture and traditions of the permanent Hindu majority comprising about 85% of India’s population.

3. In the context of the Sikh people, we may try to understand the situation that prevailed and still prevails notwithstanding the 42nd Amendment.

II

4. The Sikh faith (Sikhi) is a revelation based, universal, and a sovereign dispensation. It seeks to liberate humans socially, politically and to insulate them against religious tyranny. It frees the mind from all superstition and enjoins the worship of One God alone. It acknowledges the important role of human values and human reason in the spiritual development of humans. It claims to be nearest to Truth. It aims at creating a volunteer force of spiritually elevated people charged with implementing, in human affairs, the Will of God as realized by the Sikh Gurus. The Will is wholly benign and is the product of Divine love for creation. The very act of implementing His Will is *mukti*, *moksha*, salvation, *nirvana* or the final release for a Sikh. The goal is to be achieved by selfless incessant striving, personal conduct, gentle persuasion, service and sacrifice. All Sikhs are expected to take a formal vow of dedicating their lives to the implementation of the Will. This is done by formal initiation called the *amrit* ceremony. Those who participate in it are expected to observe rigorous spiritual self-discipline and are expected to actively confront evil without pausing, without relenting, without tiring. The force of arms in resisting evil is sanctioned but only in the last resort, when it becomes absolutely inevitable to control the disruptive and destructive forces. Sikhi is not a proselytising religion in the sense that

Islam and Christianity are and accepts the validity of all faiths that are true to their own preaching.

5. Hinduism is a caste based faith built painstakingly around the firm belief in human inequality and the notions of purity and pollution that attach to individuals by birth. Its rituals are grounded in the proposition to afford unlimited privilege to the ‘higher’ castes to exploit the labour and persons of castes deemed inferior. It has a hierarchical system of exploitation built into religious practises and ends up in Brahmins exploiting all other castes. The driving force of the entire system is hatred and the denigration of the human personality.

6. Though Sikhi has no enmity with any religion, Hinduism feels itself threatened by the mere existence of egalitarian Sikhi that stands for the ‘whole truth’ and ‘complete justice’ to the individual. First step of the strategy worked out by Hinduism to destroy Sikhi is to completely deny the historically evolved separate Sikh identity and sovereign nature of the dispensation. This denial is now a part of **Article 25 of the constitution of India**. It has further made it its primary business to erase the Sikh consciousness with a view to absorbing the Sikh faith into Hinduism. This has been the perception of our most enlightened people including Bhai Kahan Singh Nabha and Sirdar Kapur Singh, the universally respected intellectuals. This is also the finding of independent observers.

III

7. From 1710 CE when the first “People’s Republic led by the Khalsa” was carved out, the Sikhs were a sovereign people up to the middle of the nineteenth century.³ Again in the year 1918 the Montague-Chelmsford Report on Indian Constitutional Reforms recognised the Sikhs as an independent political identity. Since then, the Sikhs have been a third party (along with the Hindus and the Muslims) to share the sovereignty of India and were represented at all the national and international conferences at which the constitution for the to-be de-colonised India was hammered out. De-colonisation resulted in the vivisection of India into two (now three) sovereign nations; India and Pakistan from which, the third, Bangladesh was later on carved out. In 1947, the Sikhs had an option of joining either of the two entities or they could make an effective bid for meaningful autonomy. They chose to remain in India primarily on the strength of the solemn promises made to them by the most respected Hindu leaders that they would have statutory autonomy in India. It was promised that their province, the Punjab, would be autonomous and that they would be empowered to protect their culture and language.⁴ They were also promised reservations in legislatures according to their numbers, separate electorate and share in government service (then the biggest and the most influential employer).

These commitments were made voluntarily, publicly and were reduced to writing in the form of the “objective resolution”⁵ of the constituent assembly and were incorporated into the first and the second drafts of the constitution then being deliberated. By such allurements as that the Sikhs would still be ruling over themselves even as a part of India and would have the additional advantage of belonging to a vast country, the Sikhs were persuaded not to plead for a separate autonomous territory at the crucial time of British de-colonisation. By the same allurements they were persuaded to keep away from the other entity which made sincere efforts to associate with them.

8. Ever since the de-colonisation of India in 1947, the Hindus have come into political power on the strength of sheer numbers and the Sikhs, as a people, have been re-colonised mainly because they are just two percent of the total population of India. The constitution for India was designed to accommodate the provision for re-colonisation of the Punjab and the enslavement of the Sikhs. This has had its grave repercussions on the Hindu-Sikh relations and the political and cultural destiny of the Sikhs in particular. Immediately after securing the reins of power in its hands, the overwhelming permanent majority started taking measures for the ruin of the Punjab, the homeland of the Sikhs and for wiping out the Sikhs as a people. The Sikhs have been struggling constantly since 1947 to maintain their identity intact.

IV

9. Sikh difficulties began in the beginning. The partition of the country brought about solely by the representatives of the Hindu⁶ was primarily the partition of the Punjab and Bengal. Punjab, the Sikh homeland was torn asunder in almost two equal halves. The process was accompanied by large scale bloodshed in which six lakhs of (0.6 million) people perished and 6 million suffered forced migration. Hindu Congress leaders at the helm of affairs encouraged strife with the aim of promoting permanent enmity between the Sikhs and Muslims on either side of the international border.⁷ Very significantly, they did not give a thought to the exchange of population suggested both by Jinnah and the Sikhs leaders.⁸ That alone could have saved more than half a million lives.

10. In October 1947, just within three months of the most violent upheaval in human history of which Sikhs were the main victims, an order was issued by the Governor of the Punjab, instructing the all powerful district officials to treat the migrating Sikhs as a criminal people who were a threat to the peaceloving Hindus of the state and to suppress the Sikhs with the force of arms. It automatically offered immunity to the officials who would order the killings of the unarmed, uprooted and defenceless population entrusted to their care by the turn of historical events. There is no doubt that this

order of ‘general massacre’ was generously implemented with the declared object of bringing home to the Sikhs that their homeland, the Punjab was just a colony of the new Indian Union and that they themselves were no more than slaves.⁹

11. The Muslims who migrated to Pakistan were generously compensated for the properties they had left behind in India. They were routinely given four to five times the lands that they owned here.¹⁰ A decision was made in Hindu India to rehabilitate the Sikhs only in the Punjab, though theoretically the whole of India belonged to them. This severely limited the amount of compensation they would get as most of the landowning Muslims had migrated from other parts of India. It sometimes resulted in the Sikhs getting mere 5% to 20% of what they had been forced to abandon in Pakistan.¹¹ This is cited as a measure of the deep-rooted desire to economically destroy the decimated, displaced and impoverished Sikhs and to confine them into a closely monitored area. The position remains the same even today.¹² No one has been held responsible, much less censured for seeking to promote violence by formulating sinister policies of hatred and for using the newly acquired instrument of state power against a section of its own population professing a different faith.

12. The next step was also that of further economically crippling the Punjab into which the Sikh people had been consciously dumped. The beginning was made in 1955. A scheme was devised whereby the river water over which, according to the constitution of India, the Punjab alone was sovereign was allocated to the neighbouring Hindu states of Rajasthan, Haryana and Delhi.¹³ Rivers Ravi, Beas and Satluj flow through the territory of the Punjab alone thus making the Punjab, a sole riparian state. Of the total water of the Punjab rivers that has been allocated after re-colonisation, 80% has gone to the non-riparian states of Delhi, Jammu & Kashmir, Rajasthan and Haryana. All the three rivers of the Punjab have 32 Million Acre Feet (MAF) of water. To irrigate its 105 lakh acres of land according to the prevailing cropping pattern, the Punjab needs at least 52.5 MAF. It is presently left just with about 17 MAF of its own river water and is forced to depend upon ground water for irrigation. At ten to twenty times the cost, it pumps out 55 MAF of water annually with its 15 hundred thousand tube wells run on costly electricity and mostly on costlier diesel. The Punjab is being forced to use its precious ground water. I am a farmer and my wheat crop this season had to be totally irrigated with underground water. The effect of this according to many studies, including some by the UNO, is that the Punjab is slowly turning into a desert and that the process is likely to be completed by the year 2025. This has so destroyed the environment that a large number of the Sikhs are daily migrating to foreign lands just to escape the imminent disaster ominously looming large over the Punjab.

This is a result of illegal policies of water management followed by the Indian state to the detriment of the Punjab, the only homeland of the Sikhs. The matter of the river water has been taken to the Supreme Court of India several times but no judicial pronouncement could be obtained because our courts are quick to discern the state policy and to comply accordingly.¹⁴

13. The matters have come to such a pass that the Punjab does not have enough fresh water to drink. The entire Malwa belt (substantial part of the Punjab) is forced to drink the polluted water into which raw untreated sewage of several towns and the waste of industrial units finds disposal.¹⁵ The matter is so serious that the DNA of the affected people has been altered and children are taking birth with devastating diseases and deformities. It is the most modern way of committing genocide by the 'peaceful Gandhian methods.' This could also be termed the latest version of Hitler's "total solution." Cases of cancer abound in every village. My younger brother, my elder brother's daughter-in-law, my cousin's son and my wife's aunt have died of cancer within the last two years.

14. One of the long standing grievances of those propounding the Sikh cause has been that money collected from the Punjab is siphoned off by the banking system to invest elsewhere in India; thus depriving the Punjab of immediate development and its long term fruits. This has been done in the name of maintaining 'regional balances.' When reckoned on a long term basis the negative impact of the export of bank capital on the economy of the state is at least crippling.¹⁶

15. The Hindu theory of suppression from the beginning has been built upon the denial of the separate Sikh identity. Against all reason the Hindu tactically believes that Sikhi is just a minor sect of the Hindu religion. Consequently the persistent Sikh call for framing the Sikh personal law has fallen on deaf ears of the government of India for the last sixty years. It was a major demand of the peaceful Sikh agitation that rocked the Punjab for almost a decade. The Anand Marriage Act of 1909, inadequate as it was, had been rendered ineffective for decades by several kinds of judicial manipulations. Now that the registration of marriages has been made compulsory by law, and considering that this Act has no provision for registration (except in the Punjab since April 2008), even the only Sikh personal law enacted by the British almost a century earlier, has been all but obliterated from the statute book. *The irony is that the Islamic state of Pakistan has enacted the Sikh Marriage Act by way of Sikh Marriage Ordinance 2008, for about 13000 Sikhs living in their part of the Punjab and 'secular, democratic' India which has at least 20 million Sikh population is still toying with the idea –very lightly at that.*

16. Other methods used for liquidating the Sikh identity, include re-writing of history with a view to denigrating Sikh heroes,¹⁷ preventing genuine Sikh leadership from emerging and promoting the Sikh leadership that serves Hindu interests, stealing Sikh heroes, (for instance Banda Singh Bahadur), promoting Sikh apostates as Sikh heroes (for instance, Bhagat Singh), propping up false prophets with government support (Radhaswamis, Nirankaris, Dera Sirsa people, et al), preventing the Sikhs from ruling themselves even when legitimately returned to power, neglecting primary education in the rural Punjab to keep the Sikh population ignorant, promoting spurious literature as Sikh scriptures and discouraging the use of Punjabi, the mother tongue of the Punjab Sikhs and the language of their scripture. In a myriad ways such as portrayal of the Sikhs in the popular Hindi cinema as half-wits and misrepresentations of Sikh culture in the Media, a powerful propaganda machine has been created to coerce the Sikhs into effacing the pride in the Sikh culture and nationhood. Sometimes the inner strength of the Sikh culture throws up competent leadership that wipes out such disadvantages in a short time and under it the Sikh nation rises anew from the ashes. It is then that that leader, for instance, Sant Jarnail Singh Bhinderanwale, is eliminated and another general massacre of the Sikhs is made to happen.

V

17. The decimation of 1947 was not the last one that the Sikhs have had to endure. There have been more. A thorough study of the Hindu-Sikh relations equips one to assert that since the very birth of the Sikh faith the Hindus have regarded it an antagonistic belief that must be destroyed root and branch for the sake of preserving Hinduism. This sentiment has been translated into administrative action whenever the Hindus have become capable of harming the Sikhs.

18. In the beginning of the eighties, the largest political party in India which swore by secularism felt that in the vigorously rising tide of Hindu religious nationalism, it would soon become irrelevant. It decided to formally incarnate into a Hindu party. It also decided to anoint the new incarnation of the Congress with the blood of the Sikhs.¹⁸ They were the most available for blood-letting as they, being a small minority and a colonised nation, would have no sympathy anywhere in the world.

19. In pursuance of that policy, it decided to utilise the ongoing Sikh agitation in the Punjab. In the early eighties of the last century peaceful agitation to stem the prevailing religious discrimination, to secure the legitimate economic rights of the Punjab, among which were the questions of river water, separate Sikh identity and personal law, took place. Many compromises with the agitating Akalis and

other Sikhs were arranged by several intermediaries commissioned by the Prime Minister of India. She rejected them all¹⁹ and kept on dexterously stoking the fires of Sikh hatred among the Hindus of India.²⁰ She freely used the forum of the parliament for the purpose. Not much effort was required to harness the Media. Being composed mainly of the Hindus, as always it was only too willing to lead from the front. Having made these preparations, she came down heavily on the Sikhs and ordered the Indian defence forces to attack at least forty Sikh shrines with the aim of physically eliminating the highly motivated Sikhs and for destroying Sikh pride and prestige.

20. It was a diabolical and a multi-pronged plan. Curfew was imposed on the entire Punjab to facilitate the attack. This was deliberately timed to coincide with one of holiest days of the Sikh calendar when attendance at the shrines was expected to be the thickest. Curfew was lifted for a few hours prior to the attack to entrap the maximum number of Sikhs inside. No warning of the attack was given.²¹ The Prime Minister of India and the official Media continued to mislead the people until the last. It was stated inside and outside the parliament that there would be no attack.²² The Indian forces killed a large number of temple servants, priests, pilgrims, women and children²³ and took the remaining as “prisoners of war.” They burnt the famed Sikh Reference Library that had thousands of manuscripts some dating back to the times of the Sikh Gurus and several of them bearing their signatures. This surely was the most barbaric act indulged in by religiously surcharged forces since the sack of Constantinople in 1453 CE. They trampled underfoot every inch of the soil made sacred by the touch of the Sikh Gurus and the blood of Sikh martyrs. They made a gaping wound in the heart of every living Sikh and assured by their barbarity that none in future will be born without it. An enquiry into the circumstances leading to the invasion has been sought for over two decades now but no government has condescended to accept the plea. The Supreme Court of India (SCI) too declined the opportunity to investigate. Efforts of the Citizen’s Court set up by some distinguished people were frustrated by the judiciary. Neither have the foreign independent human rights bodies been allowed to investigate the matter on the spot. I myself have been a part of deputations to at least three successive prime ministers of India to demand that the list of the killed be made public. All other requests have also been ignored. The common perception is that the army attack was calculated to bring home to the Sikhs that the profession and the practise of their faith is a taboo in Hindu India.

21. The persistent attempts of the Hindu empire, to wipe out the Sikhs from the face of India, found another expression. From October 31, 1984 to November 4, 1984, was perpetrated the general massacre of the Sikhs in Delhi and other north Indian states. The president of India was

constrained to call it a “holocaust” in his memoirs.²⁴ It made the later prime minister of India hang his head in shame before the world. After the murder of the then Prime Minister by her own (Sikh) bodyguards, the succeeding Prime Minister and other leading politicians ordered massacre of the Sikhs.²⁵ For five days Delhi saw open persecution of the Sikhs by the Hindu hordes in connivance with and aided by the entire administration including the police and the political establishment.

22. It started with attack on the caravan of the Sikh president of India.²⁶ On the first day it was confined mainly to setting ablaze properties of the Sikhs and to beating up the Sikhs wherever seen. For the next four days, it was the dance of destruction of Shiva (*Tandav*) that the Sikhs endured. While politicians identified Sikh homes and properties, the police transported and supplied goons with liquor, arson material, lethal weapons and gave them protection. It disarmed the Sikhs to render them an easy prey. Complaints of the Sikhs were generally not registered, or were registered in a manner that identification of the culprits would become impossible. Protected goons went about freely and indiscriminately ‘burning, maiming, looting, raping, burning alive and killing.’ For full four days it was the reign of terror for the Sikhs.²⁷ In his description, the president did not mention that his own convoy was attacked and his car was hit.

23. Requests for the registration of cases were mostly rudely refused from November 1 to November 4 or the registration was not properly done. There was no follow up or arrests or prosecution. No deterrent action was taken. The army was called in but only to parade around the town. It resulted in assuring the violent mob that no action against them was contemplated. Government did not cooperate with the relief camps opened by non government organisations and obstructed their working.²⁸

24. Speaking to the state controlled media, the prime minister justified the killings with the words, “**when a big tree falls, earth shakes.**” This statement was relayed again and again by the state owned television along with ‘blood for blood’ slogan of the killer gangs. Such was the seething hatred that the whole administration cooperated with the prime minister in thwarting effects at providing relief to the victims. Several doctors refused to treat the injured and threw them out in the injured state. Three thousand Sikhs perished in Delhi alone in the winter of 1984 with the entire world Media looking on. Except for one or two inconsequential persons, none has been brought to book for the carnage. Some victims are still struggling (in 2008) to get their complaints registered.²⁹

25. In continuation of the above mentioned undeclared war against the Sikhs hundreds of thousands of innocent Sikh

young men, women and children were killed by the armed forces of India during the 'bloody decade' from 1983 to 1996. Some of them were abducted from their homes, tortured, killed and their bodies were cremated as "unidentified." Private investigation discovered what had happened and eventually in 1996 (a Sikh judge) of the Supreme Court of India took notice of what he was pleased to call "**genocide.**" The SCI entrusted the matter to the National Human Rights Commission and the Central Bureau of Investigation. The Bureau was to ascertain criminal liability for death in police custody. It has not launched a single prosecution since 1996. The Commission and the Bureau limited the investigation to just three cremation grounds in one of the districts, Amritsar only, although the killings had taken place all over the Punjab. It finally further limited the scope of the enquiry to just finding out why the bodies were not handed over to the parents although it was known who the deceased were. No criminal liability for abducting and killing is sought to be fixed because almost to the man these young people were Sikhs. Two thousand and fifty-nine cases were investigated by human rights bodies and the events from arrest to the disposal of bodies in the cremation ground were traced. Country's premier investigating agency and the National Human Rights Commission refused to go beyond that. Meagre compensation is being provided to the relatives of some victims just for the fact that the bodies were not handed over to them. To this extent is the state protecting its armed forces, para-military forces and the police that no case of murder is being registered and none for abduction.³⁰ There is ample evidence that hundreds of thousands of people with religious beliefs deemed inconvenient by the state were killed by its armed forces on instructions of political masters. There is enough evidence that large-scale killing of the young Sikh people was a considered policy of the state.³¹ This is worse than what some of the totalitarian states have done.

VI

26. The inadequate and intrinsically infirm European concept of 'one nation one state' and its selective use have become the bane of many societies around the world. The aura of written constitution' and the Anglo-Saxon concept of rule of law which flows from it are being exploited by the large states to annihilate the minorities and other nations as in India. This annihilation is both psychological as well as physical. It contravenes natural justice and the provisions of many international charters sponsored by the UNO. Secularism or neutrality in religious affairs of the citizens is amongst the most abused of concepts that has been harnessed to deny religious freedom and identity to the smaller nations and minorities within larger states.

27. The Sikh initiation ceremony of *amrit* was continuously discouraged, during the 'bloody decade'. Official instructions were issued to the army to regard the duly initiated Sikhs as

terrorists. These instructions were issued in June 1984 when the anti- Sikh sentiment in the entire country had been whipped up into frenzy by the then prime minister. This Hindu tendency has been in operation for long and was also noticed in 1911 by D. Petrie, Assistant Director Central Intelligence, Government of India.³² This is the real cause of the Hindu-Sikh conflict. *Amritdhari*s are still suspect and are liable to be picked up by police under suspicion of illegal activity no matter how unfounded the suspicion may be. In a recent case of a bomb blast in a cinema hall at Ludhiana approximately 500 such *amritdhari* young men were picked up and tortured.

VII

28. The effect of this is to discourage the young people from taking formal and wholly innocuous religious vows³³ on pain of torture and even death. The religious policy of elimination of Sikhi from India, with its necessary adjunct of periodically decimating the Sikhs to demoralise them, has been so projected by the political leadership of India that, it has effectively become a mega project deemed necessary for national Hindu self assertion, preservation of the Hindu faith and for safeguarding the 'unity and integrity of India.' When this policy is implemented by the politicians in power at the national or the state level, all organs of the state including the Media cooperate with them fully.³⁴ The situation may be better understood on consideration of how these pillars of state in modern polity have behaved since 1947.

29. It is with the full cooperation of the parliament, the executive particularly the police, the courts right up to the SCI and of the communal Hindu permanent majority that the extremely oppressive state machinery has been erected by the Hindu leaders. The Punjab has been permanently turned into a police state more oppressive for the Sikhs than Hitler's Germany ever was for the Jews when it is considered that his was a wartime madness of a singularly unusual dictator while the Hindu policy is a cold, calculated, a deliberate and a permanent policy of a state selling itself as the 'largest democracy of the world.' It is a policy to the formulation and sustenance of which every political party has contributed what it deemed politically proper.

Legislature

30. The Indian parliament has too meekly accepted the dictates of the executive to formulate lawless laws in pursuance of the sinister annihilation plan initiated by the party in power. It consented to being used to enact laws that were specifically aimed at demoralising and persecuting the Sikhs. The potential for misuse was not properly assessed. Draconian laws were enacted in spite of the more effective laws being actually present on the statute book.³⁵ That has had a gravely adverse effect on the destinies of the Sikh

nation. The parliament failed to properly scrutinise the anti-Sikh laws or to question their rationale³⁶ even when the courts had struck down some of them. It continued to help the executive in re-enacting them again and again. In crucial cases it refuses to stand by the constitution when it is found to be operating in favour of the Punjab, for instance, the riparian law. It has failed to defend even the demarcation of the Punjabi Region that it had made earlier.³⁷ The worst kind of communal hysteria has been whipped up against the Sikhs by the misuse of the parliamentary forum without drawing a protest from any non-Sikh quarter.³⁸

Judiciary

31. All over the world, the courts of justice are regarded as temples of democracy, as particular places especially sacrosanct where God Himself dispenses justice through the agency of high-minded judges. Every judge worth his salt believes he is deputising for God and is weighed down by the tremendous obligation of his office to make decisions according to the evidence before him. That is not the position in India. A judge even of the highest court, particularly where Sikh interests are involved, feels obliged to tow the party line dictated by the perceived interests of the permanent cultural majority. If judicial pronouncements of the Supreme Court of India, since 1947, are scrutinised they will exhibit strict conformity to this unwritten law of Indian jurisprudence. Some half a dozen such cases have been analysed here and are believed to bear the truth of the statement being made.³⁹

Police

32. During the period of the modern holocausts, the law and order, which is a state subject was strictly controlled by the Union Government.⁴⁰ In the above circumstances, the Indian police with a long tradition of cringing before colonial masters,⁴¹ was at its brutal worst. For it there has been nothing cheaper than the life of a Sikh. Policemen officially received bounties for torturing and killing Sikhs. More often than not, they killed them in full public view. This happened on many, many occasions. The police maintained convenient witnesses to ensure conviction in even the false cases it cooked up against the innocent.⁴² They were not brought to book for the murders. Attempts were made by the Hindu chauvinist party the BJP, to formally grant them blanket amnesty in 200.⁴³ Eventually, they had to make do with an informal but an equally effective one.⁴⁴ In May 2008 it was revealed that those policemen who had been convicted for murder, never went to jail but continued to serve in the police force and some even retired after taking full pension. K. P. S. Gill who earned the sobriquet of “the butcher” in one quarter and of “supercop” in the other, was even rehabilitated after retirement as a president of the Indian Hockey Federation.⁴⁵

33. Policemen, conscious of the immunity they were granted, often advertised themselves as the killers.⁴⁶ Innocence or

guilt had nothing to do with qualifying a person for execution. One just had to be known as a good Sikh. A new term “suspected unknown Sikh terrorists” came into vogue and was freely applied. Six farmers going on a bullock cart were mowed down as ‘suspected Sikh terrorists.’⁴⁷ In another case a young man who was on his way to drop his guests at a railway station on his wedding day, was killed when he failed to notice the police signal to stop. I brought this case to the notice of the Governor of the state. He had the audacity and callousness to tell me that he ‘could understand his being fired upon if he did not stop on being asked to.’ My question to him, “how could you do that for a traffic offence?” elicited just a cold, blank and arrogant stare.

34. The police and other forces in the Punjab go about murdering innocent Sikhs on the promise of enjoying effective impunity. Another term that served the police well in its murderous spree was “**encounter.**” It claimed to have killed many young men when they fired on the police thus engaging it in encounter. In reality they were all cold-blooded murders.⁴⁸ The patronage that the police are receiving for murdering hundreds and thousands of Sikhs is sufficient to confirm that it is executing the state policy.

Media

35. Media surveys and studies are routinely undertaken in western democracies but are rare in India. The world never gets to know the reality prevailing in the Indian Media and consequently in India. According to a survey that took place sometime back the electronic and print Media is fully controlled by Brahmins and upper caste Hindus for the benefit of their order and to the detriment of all others. The survey took into account 37 Media establishments considered to comprise the whole of the ‘national Media.’ **It found the modern democratic establishments caught in the vice of ancient Manu’s caste system.** It was discovered that 71% high caste Hindus held the topmost decision making positions.⁴⁹ In the nineties of the last century, India’s Dalit population was 150 million but not even one Dalit was working as a correspondent or a sub-editor with any daily paper. This controlled Media, subscribing to the permanent majority’s perception about the Sikhs as enemies, has always played a leading role in India’s suppression drives against the Sikhs.

VIII

36. Some who may have been offended with reference to the Punjab as a colonised state and the Sikh people as slaves of imperial Hindu India, may ponder over the facts narrated here. If I have not been able to adequately describe the death dealing situation in which the Sikhs are placed in India, the fault is attributable to my inadequate articulation. The reality remains extremely menacing. India is a veritable

death trap for the Sikhs. The Sikhs, belonging to the youngest of world religions and representing a unique culture with all its meaningful gifts for humankind, is in the immediate danger of being obliterated as a result of deliberate state policy formulated by an overwhelming permanent cultural majority that has the Indian state in its vice like grip. To wipe out the Sikh culture may be the requirement of an ancient irrational society struggling to find justification for existing in the modern world. The permanent majority in accordance with its tradition of always hiding behind a thick veil of deception while committing the worst crimes against every hapless minority that has come its way throughout its march in history, is resorting to the same strategy again. The Sikhs are worried that the deception is working. Tallest in the world feel proud to shake hands with leaders of a country, who stand upon the bleeding corpses of hundreds of thousands of Sikhs, Muslims, Dalits and the Tribals entrusted by destiny to their care.⁵⁰ The Sikhs have a right to expect that the comity of nations will start questioning the diabolical designs of the most callous administration in the world. The Sikhs want to live. ***During the five hundred and forty years of their existence they have supported a universal culture, defended worthy causes, befriended the right minded, have promoted excellent work ethics, have proved to be a productive people everywhere, have remained steadfast in their moral commitments and have never shirked their duty to love and serve humankind. They have contributed their mite to worthy causes, have proved to be useful and law abiding citizens of every country they have gone to. This much cannot be said of many other peoples. They expect that all friends of justice, for whom pious declarations by the world organisations are not mere words, will be convinced that self determined political status for the Sikhs in India is the only way out of the terrible situation and will help the Sikhs in achieving it.***

Notes

1. Terms 'secular' and 'socialist,' were inserted with effect from January 3, 1977, by the Constitution (42nd Amendment) Act 1976.

2. The word 'secular' has drifted afar from the meaning originally supplied to it by the originator of the concept of secularism. With George Holyoake (who was an atheist) and his colleagues of the secularist movement, its meaning was: 'anti-religious or against religion.' *Webster's New Twentieth Century Dictionary of the English Language*, (2nd Edn. 1977), understands it as "a system of doctrines and practises that rejects any form of religious faith and worship." *The Concise Oxford Dictionary* primarily ascribes it a negative meaning. It defines it as, "not spiritual or sacred; not concerned with religious belief or religion." Ever since it was introduced in the preamble the word has been often interpreted by several judicial pronouncements. (More important cases are: Aruna Roy v. Union of India, AIR 2002 SC 355; S. R. Bommai v. Union of India, AIR 1994SC 1918; Indira v. Rajnarian, AIR 1975 SC 2299 para 5; Kesavananda v. State of Kerala AIR 1973 SC 1461 para 1437.) The phrases that have been used to delineate the concept, are: the sense of "equal treatment of all religions," complete neutrality towards all religion, "the right freely to profess, practice and propagate religion" and that "the State shall not discriminate against any citizen on the ground of religion only."

It is prominently mentioned in the preamble to the constitution of India along with several other high sounding words which sum up the nature of the constitution that 'We the people of India have' ostensibly given to

themselves. Like most of the words and the symbolism designed to advertise the new Indian state as a modern polity based on certain concepts considered essential for assuming the democratic mantle, the word secularism too has been denuded of original import and indeed of all benign content and intent ever since it has become associated with that document. Tragically these words came to have much qualified and severely limited connotations when they were forcibly harnessed to advertise a state that did not answer to the basic concepts underlying them. Significantly, a prominent English writer of Indian origin, Nirad C. Chaudhary likens India to *Continent of Circe*.

Those who go by the written constitution of India and place too much faith in the words used therein must do so with caution. The translation of concepts into reality has to pass through the filter of permanent majority's psyche before it becomes functional in the Indian polity. It is here that distortions are automatically applied. The word 'secular' is not an enabling provision and is considered to make explicit what was already provided for in (particularly Articles 25 to 28) of the constitution. According to the statement of objects and reasons of the bill, what was there already, did not prevent its misuse for promoting sectarian interests. We know for certain that the special emphasis provided by the amendment did not do so either. Most violent of the worst crimes against the minorities and other nations in India took place subsequent to this insertion. It has in effect, like the rest of the constitution, served merely as a public relations exercise to mislead the world opinion rather than as an inspiration to higher moral commitment.

The lions atop the abacus on the ancient Ashoka pillar are ubiquitous on all state stationary and are employed as a seal and an emblem of the Union Government and the State Governments in India. They, however, no longer instruct the rulers to reign in their ferocious instincts and to utilize the enormous strength of the state for the common good under a strict code of self-discipline. It is therefore that the "wheel of law" which majestically dominated the four lions representing four directions and stood literally on their heads has been eliminated from the official icon. Now it simply represents the naked, ferocious brute power of the most violent beast of the jungle.

3. The Sikhs created a "People's Republic" in a vast area in the north of India. At its height the People's Republic led by the Sikhs had a treaty with the King of China and the Dalai Lama of Tibet, with British India, and the King of Afghanistan. The writ of the Republic ran in a larger area than any empire which the sub-continent had seen until then. They were on their way to liberating India from all foreign rulers when the rest of India united under the British to crush this first ray of independence seen in India after a thousand years of abject political slavery. This happened in 1849 and after about a hundred years of Sikh domination of the political scene.

The urge to be free, never died within the Sikh heart. In the last decades of the 19th and in the first quarter of the last century, the Sikhs started tending towards revolutionary political activity to free India from the British yoke. It is at this time that the British and the Hindus led by the master collaborators, R. N. Tagore and M. K. Gandhi got together for mutual benefit to abort the imminent upheaval. This marriage of convenience ended in 1947.

4. See Sirdar Kapur Singh's speech in the Indian parliament at appendix A.

5. In the three decades preceding 1947, it was planned that India would be a federal state comprising of autonomous units. This philosophy held its sway well into the period of framing of the constitution. The objective resolution and the earlier drafts of the constitution are evidence that this indeed was so. See text of the Objective Resolution at Appendix B.

6. Writing in his prison diary on December 28, 1943, J. L. Nehru says, "it is better to have Pakistan or almost anything if only to keep Jinnah away --." In an allied context K. M. Munshi affirmed that all the Congress leaders shared his thought, *Pilgrimage to Freedom*, 104; so also Maulana Azad in *India Wins Freedom*, pp. 154-155; also H. M. Seervai, *Legend and Reality*, p.50 and Wavell in his *Journal*, p134.

7. One such case pertaining to Partap Singh Kairon is mentioned by me in *Tandav of the Centaur*, Institute of Sikh Studies, Chandigarh, 1996. Pp.58-59.

8. Later it was supported also by Raja Gazanfar Ali, see Ajit Singh Sarhadi, *Punjabi Suba*, U. C. Kapur & Sons, Delhi, 1970. Pp103 and 132.

9. This Policy letter of October 10, 1947, issued by the Home Secretary on orders of the Governor was exhibited (Exhibit D 11/7) as part of the

Written Statement of Sirdar Kapur Singh in the departmental enquiry, and is mentioned in the records of the Supreme Court of India, Application No. 2 of 1956, in *Sardar Kapur Singh versus The Union of India*, Civil Writ Petition No. 322 of 1953, Record of Documents Vol. II, p. 102.

10. See Ajmer Singh, *Babu Rajab Ali*, Punjabi University, Patiala, 1986, 7 and 10.

11. Of the 67 lakh (22 lakh acres perennially irrigated and 43 lakh acres generally irrigated) acres of land that they left behind they were given only 26 lakh acres (4 lakh acres perennially irrigated and 22 lakh acres generally irrigated) in the East Punjab. See, Gurtej Singh, *Tandav of the Centaur*, Institute of Sikh Studies, Chandigarh, 1996, p. 66 ISBN 81-85815-02-x.

12. The Sikhs had agreed to be a part of India at the time of British decolonisation in 1947 also because they expected to be a part of a large country. Immediately after 1947, they were confined to the Punjab then known as East Punjab, comprising of no more than 2% of the country's area. In his so called prayer meetings, Gandhi the biggest spiritual swindler known to humankind, asked the Sikhs who wanted to settle in other parts to go back to their Punjab. He made determined bids to throw them out of Delhi on the pretext of their violent manners which he attributed to them wrongly. Confinement of the Sikhs progressively became more and more rigid. What happened to the Sikhs visiting Delhi in 1983, has been related. Very serious attempts have been made to expel Sikhs living in other parts of India. In some quarters, the massacre of 1984 was calculated to send them back to the Punjab. The scheme partially succeeded. Uttar Pradesh made several serious attempts to expel the Sikh farmers of the Terai (Himalayan foot-hill region). Those still living there have not been given the right to own land even after informally owning it for more than seven decades. The position today is that a Punjabi cannot own land in Himachal Pradesh or Rajasthan. Both states require domicile certificates issued by the government before land can be transferred. Jammu and Kashmir is anyway out of bounds for the Punjabis. Because of a special status granted to it, no outsider can purchase land there. The effect of it is that the Punjabis are prohibited from owning land in three of the states with which it has common border and landowners have had to face difficulties in Uttar Pradesh. The position of those aspiring to own land in the Punjab is exactly the reverse. Anyone can just walk into the Punjab and can buy the whole state if he has the adequate amount of money. One of the social upheavals that the Punjab is facing is that of a drastic demographic change brought about by this factor in combination with others like it, especially designed by India for the ultimate purpose of wiping out the Sikh culture.

13. The reference is to the January 29, 1955, 'agreement' which is really a proceeding of the meeting of junior officers held in Delhi and not an agreement as defined in the constitution of India.

14. See, Appendix C for one example of the stratagem used by the courts to do injustice.

15. A study, "Effect of effluent disposal on water quality & human health among the people living in close proximity to major waste drains in Punjab" was recently conducted by Dr. J. S. Thakur of the Post Graduate Institute of Medical Sciences and Research (PGI) at Chandigarh. This study was commissioned by the Punjab Pollution Control Board and has since been suppressed. I could not obtain a copy even after striving for it for several months. It is however a matter of common knowledge as many write-ups regarding it have appeared in the daily papers. See *The Times of India*, December 24, 2008, "Cancer stalks villages," *The Times of India*, December 13, 2008, "Another survey on cancer in Bhatinda," *The Times of India*, November 29, 2008, "In Punjab, farmers suffer toxin-induced DNA dent" & also "Everything here is contaminated." Similar reports have appeared in other papers also for instance, *Hindustan Times*, February 12, 2008, "Exposure to pesticide causing DNA damage, says study". The polluted water has caused "cancer, kidney damage leading to neuro, reproductive and gene toxicity." It has been spelt out graphically, "this means there would be increased number of people suffering from cancer, bone deformities and gastrointestinal disorders in future." Poisonous pesticides and heavy metals are entering the food chain and are destroying the people's health. They have developed into an epidemic of vast dimensions. A renal specialist at the PGI says, "we are seeing at least 20 new patients on weekly basis." See, *The Times of India*, December 7, 2008, 2, "Metals found in vegetables too."

16. This issue has been often investigated. The advance-deposit ratio in the Punjab during the 1975 to 1991 period was between 32.5 to 46.6%. It was

much below the 55% prescribed by the Reserve Bank of India. These amounts were invested in states like Kerala, Tamil Nadu, Karnataka, Maharashtra and even in the highly advanced Union Territory of Chandigarh. Had the ratio been adhered to there would have been 14040.5 million rupees more to invest in the Punjab by 1991. Had the banks followed the advance-deposit ratio as in other states, there would have been 24960.93 million of rupees more to invest in the Punjab. This is the extent to which the Punjab is being deprived of even the fruits of its own labour. Pritam Gill, "Economic Development and Current Crisis," in the *Punjab: Past, Present and Future*, Ajanta, Delhi, 1994, 84-85. In addition the amount siphoned off from the Punjab through the Life Insurance Corporation of India is stupendous. Gujarat today has a growth rate of 14%, that is twice the national average and that raises no heckles.

17. See Appendix D.

18. Indira Gandhi, the then prime minister of India had decided to attack the holiest Sikh shrine at Amritsar in the year 1980 during the period of perfect tranquillity in the Punjab. Gurdev Grewal, *Searching Eye*, 266.

19. *Memoirs of Giani Zail Singh The Seventh President of India*, Har-Anand Publications Pvt. Ltd, New Delhi, 1997, pp. 164, 167; H. S. Surjeet, who was for a long time the general secretary of the Communist Party of India Marxist and a confidant of the prime minister, wrote in "Tragedy of Punjab," a priced publication of the Politburo, "myself as well as Swaran Singh were directly involved in the negotiations. The government once again backed out. Both the present president and the prime minister who were then members of the Cabinet Sub-committee dealing with Punjab are quite aware of what happened," p. 8.

20. Throughout the period circumstances were contrived, in which the killing of the Sikhs by the police could be justified to the unsuspecting world. Hitler's tactics in this regard pale into insignificance when examined besides the machinations of the government of India. It has been often stated and even contended in a writ petition before the SCI that the government of India was squarely responsible in 1984 for bringing about a situation leading to "pre-planned army assault calculated to destroy the most sacred places of the Sikhs and to portray them as a community inimical to the national fabric of the country." Thousands of men, women, old people and children were killed in the garb of fighting terrorists. A hand of the undercover policemen has been noticed by independent observers in some of the most gruesome murders and mass murders blamed on the militant Sikhs. The murder of Atwal, a senior police officer, on April 25, 1983, the killing of six Hindus on October 5, 1983, near Dhillwan and the killing of four Hindus on November 18, 1983, have all been attributed respectively to the chief minister of the Punjab Darbara Singh, union home minister Zail Singh and chief minister of Haryana Bhajan Lal by Kirpal Dhillon who worked as Director General of Punjab Police in 1984-85. *Identity and Survival*, pp. 114-121. Rajiv K. Bajaj, wrote quoting highly placed intelligence sources in the monthly *Surya India* in September 1984, "the total Punjab drama, from the rise of Bhinderanwale to the army action, was scripted, enacted and closed by the intelligence agencies, under the directions of the ruling Congress (I)," and that a special intelligence unit under the name of the Third Agency, was created - to incite violence in the Punjab. "Dead men tell no tales." This well known write up is also cautiously quoted by Kirpal Dhillon. Later this policy of giving the dog a bad name and hanging it acquired international ramifications. The government of India under young and innovative Rajiv Gandhi was of course better than its state units and its predecessor governments. It planned and executed the blowing up of the IA aeroplane Kanishka killing more than 300 passengers to blame the Sikhs for the heinous crime. The incident had a world wide impact in promoting negative image of the Sikhs. Judgment in the Kanishka fastens the guilt on Talwinder Singh Parmar. Independent investigation by two Canadian journalist and the joint "Top Secret" report of the Canadian intelligence services confirm that Parmar was an agent of the government of India's secret services. (Appendix E).

21. *Memoirs of Giani Zail Singh* --, 178 and 266.

22. *Memoirs of Giani Zail Singh The Seventh President of India*, 180.

23. Gurdev Grewal, *Searching Eye*, 258.

24. *Memoirs of Giani Zail Singh The Seventh President of India*, 207.

25. That the prime minister Rajiv Gandhi and his entire government was involved is common knowledge. It finds expression in Zail Singh's

Memoirs, Grewal' *Searching Eye* and in several other works. Grewal cites evidence to show that it was premeditated and pre-planned act. Indira Gandhi had timed it for Guru Nanak's birthday procession on November 8, 1984, when even a slight provocation could provide semblance of an excuse for attacking the defenceless Sikhs.

26. On his return from a foreign tour, the President of India went to the All India Institute of Medical Sciences in the capital to see the 'injured' prime minister of India on October 31, 1984. The hospital was heavily guarded with a policeman to every available inch. Testifying before the Justice G. T. Nanavati Commission, Tarlochan Singh who was the president's Press Secretary and had accompanied him to the AIIMS, stated: 'president's security was breached. His car was hit by the stoning, his bodyguard sustained injuries while trying to shield the president. The Daily Telegraph wrote on November 1, 1984, "Zail's car stoned, panic in Delhi – president's cavalcade was heavily brick-batted. Three cars in the cavalcade were stoned. Goliangs were. *Giani Murdabad* (Death to Zail Singh), *Sardar Gaddar hain* (Sikhs are traitors) and *Khoon ka badla khoon* (blood for blood)." Corroborating him, an eyewitness, D. P. Gulati, an engineer said in a sworn statement, "it was a 20 to 25 strong mob led by the local Congress leader Arjan Dass." Manoj Mitta & H. S. Phoolka, *When a tree shook Delhi*, ISBN 978-81-7436-598-9, Lotus Collections, New Delhi, pp. 9-11.

27. The following description of it is adapted from *Memoirs*. When he went to see the dead body of the prime minister, he saw "some persons trying to commit arson." (p. 205) He saw a "car ablaze" and the beginning of the "death dance". His calls on phone informed of "hurting, maiming, looting and killing, -- burning of houses and the Sikh places of worship" and the "molestation of women". There was "collusion by the authorities police were not helping the victims.....". The new prime minister informed him that he had ordered the police to "control the riots. But there was no let up. Police was acting in tandem with rioters and murders, who had let loose a reign of terror on the hapless people". The police "confiscated licenced weapons of the Sikhs in a large number of cases and then signalled to (Hindu crowds to) pounce upon the holed-up defenceless, men, women and children..... Rajiv, the new prime minister was lukewarm to his suggestion that the army be called in. "the police transported rioters and killers to stage a deathdance in various parts of the capital..... Everyone was claiming that the police had a hand in the massacre". "Ultimately the army was called in but they were told not to fire. They were used for flag-marches only..... I again telephoned Rajiv Gandhi. On November 2, Rajiv rang up to say that the situation had been controlled and attacks on Sikhs had abated. It is strange..... after the evening of November 1, I did not receive any call..... Nor could I contact any one. The telephone lines had been doctored by the authorities.....one Congress leader vehemently told me of the macabre drama deliberately staged to kill members of the Sikh community as a deterrent, as also to put them in their place.....supporters of the ruling congress were not spared.....A Sikhmust be bludgeoned to death with iron rods or burnt alive.....(or by) garland treatment(that is) done to death by placing blazing motor tyres around the neck.... A large number of Sikh...intrains were taken out and lynched Sikh officers in military uniforms were done to death..." See also, H. S. Surjeet, in "Tragedy of Punjab" p. 8. He writes, "Thousands of Sikhs were mercilessly killed. Main act of macabre story was enacted in the capital of the country in full view of the Indian politicians and the representatives from various countries. *The fragile nature of secularism as practised in the country was exposed.*" (Emphasis supplied)

28. Gurdev Grewal, *The Searching Eye*, Rupa & Co., New Delhi, 2006, 241. 29 "Victim prevented from giving testimony," *The Tribune*, Chandigarh, January 14, 2008.

30. For some of the recently pronounced orders by the National Human Rights Commission, please see its web site nhrc.nic.in under the heading "Punjab Mass Cremation Orders."

31. For official ideology evolved for suppression, see, Gurdev Grewal, *The Searching Eye*, Rupa & Co., New Delhi, 2006, 271 and 273, Grewal was a senior officer of the Government of India in the Home Ministry where policy formulations take place: None other than the Director General of Police in the Punjab has confirmed that to kill the Sikhs was a state policy. "There occur moments in the life of a nation when the state itself takes to promoting violence and terrorism to serve its own sinister ends. Apparently the Indian state was engaged in just such a pursuit at that moment in history. So a mere police chief could not be allowed to undermine the hidden political motives

and agenda of an all powerful establishment in Delhi. Kirpal Dhillon, *Identity and Survival*, 219."

32. Pritam Singh one of the retired officers functioning as a sub-divisional magistrate during the Punjabi Suba agitation revealed that Pandit Nehru, the then prime minister of India had written a personal letter to all those controlling law and order. The letter was to the effect that no action will be taken against them for killing the Sikhs agitators. It was to enable them to disregard all laws on the subject against which the word of the Pandit would prevail and it did prevail; Instructions were issued to the army to regard the duly initiated Sikhs as terrorists. *Baatchet*, Serial Number 153 for June 1984 had instructions to that effect,

"Amritdharis – are dangerous people, pledged to commit murder arson and acts of terrorism --. These people may appear harmless from outside but are basically committed to terrorism --." These instructions were issued in June 1984 when the anti- Sikh sentiment in the entire country had been whipped up into frenzy by the then prime minister. See, Gurtej Singh, *Chakravayuh*, Institute of Sikh Studies, Chandigarh, 2000, pp. 51-53, ISBN 81-85815-14-3; "I remember an occasion when Bhinderanwale's father was touring Punjab, 'baptizing' the Sikhs and asking them to take an oath of adherence to religious principles. This was causing concern all around." Julio Ribeiro, *Bullet For Bullet*, Viking, New Delhi, 1998, p.318; This tendency was also noticed in 1911 by D. Petrie, who wrote, "Hinduism has always been hostile to Sikhism whose Gurus powerfully and successfully attacked the principle of caste which is the foundation on which the whole fabric of the Brahmanical religion has been reared. The activities of Hindus have, therefore, been constantly directed to the undermining of Sikhism both by preventing the children of Sikh fathers from taking the *Pahul* and by seducing professed Sikhs from their allegiance to their faith. Hinduism has strangled Buddhism. Once a formidable rival to it, and it has already made serious inroads on the domains of Sikhism. The movement to declare the Sikhs Hindus, though widespread and of long duration, is according to Macauliffe, "in direct opposition to the teachings of the Gurus." D. Petrie, *Secret CID Memorandum on Recent Developments in Sikh Politics 1911*, *The Punjab Past And Present*, Punjabi University, Patiala, October 1970, 306.

33. Grewal, *The Searching Eye*, 258.

34. Grewal, *The Searching Eye*, 239 & 256.

35. Was TADA really necessary? The NHRC, consisting of the former Chief justice of India, J. S. Verma, and two Supreme Court judges (Justices Sujatha Manohar and K. Ramaswamy) rightly points out that the need for TADA is "substantially taken care of under the existing laws" — including provisions of the Indian Penal Code relating to the sovereignty and integrity of India (Ss. 153B), conspiracy to overawe by criminal force (Sect. 121A), collecting arms and ammunition (Sect. 122), sedition (Sect.124A), promoting enmity between groups (Sect. 153A,295A) offences against body Chap. XVI) and property (Chapter XVII), offences under the Arms Act 1959, Explosives and Explosive substances Act (dealing with weaponry), Armed Forces Special Power Act 1958 (for disturbed areas), Unlawful Activities Act 1967, anti-Hijacking Act 1972, Preventive Detention statutes of all descriptions, the Narcotic Act 1988. Punishments could always be increased, by Parliament. Sec.124-B could be added creating a new offence of "terrorism". There is no reason not to use the ordinary procedure of the Criminal Procedure Code (Cr. P.C.) rather than the extraordinary processes of TADA?

36. The parliament enacted anti-Punjab and anti-Sikh law thus establishing a lawless law leading to "legislated tyranny." The parliament amended the National Security Act by the Act Number 24 and also Number 60 of 1984 with a view to meeting what it called a 'law and order' disturbance in the Punjab. These enabled the government to detain without trial any person suspected of carrying on unlawful activities for two years. The period could be extended by another two years. The Terrorist Affected Areas (Special Courts) Act adopted by the parliament in August 1984, made it compulsory for the Special Courts to try those accused of activity prejudicial to national integration and of waging war against the State to try them in camera. The accused, contrary to the well established principle of jurisprudence, were to be presumed to be guilty until they established their innocence. The Terrorist and Disruptivities (Prevention Act) (TADA) held out death sentence for terrorist crimes involving murder. Ignoring the fact that torture in police custody was the normal Indian practise, TADA provided that a

confession made in police custody would be admissible as evidence.

Quite often in recent history the Indian parliament has convinced itself that the absolute denial of the right of life to a Sikh (Punjabi) is the necessary condition of India's continued existence as a nation. Although initially enacted for a short period TADA was renewed every two years and remained in force for one full decade from 1985 to 1995. Every time it came up for renewal, the parliament deliberately frittered away every chance for proper scrutiny. The average time spent on debates was just 3 hours and 2 minutes though the police terrorism, communalism and mindless arrests it had inspired had its impact on many states of India. In the debate of the year 1993 only 8 members of parliament (total number of members is more than 500) spoke. It was referred to as the, "most misused and abused anti-civil liberties legislation since independence." [The Hindu, November 16, 2001, 10].

TADA is the most abused peace time non-emergency legislation of Independent India. The statistics are startling. Till 1994, some 76,000 people were arrested. Non-terrorist Gujarat saw a conspiratorial communal use. By the year 1999 (years after TADA lapsed in 1995), 1,344 cases were yet to be investigated and 4,958 trials to be completed. In the Shaheen Welfare case, an embarrassed Supreme Court ordered the review of needless arrests and detentions. Potentiality for abuse is no ground for unconstitutionality. But, even the Law Commission agrees that unconstitutionality is not the only test. The Process is the punishment. Like TADA, also encouraged local police terrorism, communalism, mindless arrests, compulsory jail not bail and long drawn trials. Draconian laws invite such state terrorism to wipe out civil liberties. Parliament ignored the potential abuse which it was its duty to foresee.

37. Most of the later ills of the Punjab and the Sikhs also date to the modification of the Punjabi Region by the Punjab Reorganisation Act demarcating the Punjabi speaking state in 1966. Had the same area designated as the Punjabi Region by an earlier Act of the parliament been maintained intact by the later law, it would have caused much less trouble. (For more details, see the Sardar's speech in the Lok Sabha, appended here.) An area inundated by Gobind Sagar that was neither Hindi or Punjabi speaking was included in Himachal just to make it eligible for free share of electricity produced by the Bhakra Dam complex. It were these anomalies that the agitation of the eighties sought to remove. The parliament had nothing to say when Venkataraman, the president of India refused to meet a delegation of some of the most acceptable Sikh public figures of the times on the ground that they were carrying, *kirpans*, generally regarded as mandatory symbols of the Sikh faith. This was in violation of Article 25 (Explanation 1) of the constitution that prescribes that the "wearing and carrying of *kirpans* shall be deemed to be included in the profession" of the Sikh faith. It was never pointed out that the president had violated the oath of his office, "to the best of my ability preserve, protect and defend the Constitution and the law" (Article 60) and thereby rendered the constitution a drawing room decoration piece, merely an exercise in public relations.

38. The Armed Forces (Punjab and Chandigarh) Special Powers Act, 1983, conferred special powers on the armed forces and rendered them immune to prosecution for excesses. The Punjab Disturbed Areas Act 1983, was aimed at suppression of disorder and the restoration of public order in the Punjab. Once the area was declared 'disturbed' all other draconian laws would apply to it. Both of these laws became the efficient instruments of oppression, particularly in the Punjab.

The Indian Parliament, to which not more than a couple of Sikhs interested particularly in Sikh issues can find admittance, has consistently been used as a tool by the controlling juntas to build up public opinion against the Sikhs and to adopt legislation exclusively detrimental to the interest of Sikhs and the Punjab. This has happened so often that a person will have to be amply gullible to suppose that it is happening by chance. In March 1988, the 59th Amendment to the constitution came up for discussion. It involved selectively suspending the right to life of citizens. Members taking part in the debate were apprehensive that this draconian power would be misused. Some feared that the government had the design to enact the amendment with the Punjab in the foreground but would use it in the rest of India. The Home Minister gave an assurance that the measure was meant exclusively for the Punjab (and therefore, the Sikhs). All the members readily agreed to the proposal. The parliament ended up enacting a Sikh specific oppressive

law, not only knowing that it was Sikh specific but after obtaining the assurance from the home minister that it was Sikh specific.

The sensitive mind may contrast this with the reaction of the Sikh people to the suspension of human rights in the period of 'national emergency' (June 1975-March 1977). Indira Gandhi had clamped the emergency over the whole of India but there was no organised protest against the measure. Akali Dal, (then) the Sikh political party was the first to launch peaceful resistance to the imposition on July 9, 1975. Throughout the nineteen months it was the only stout opposition to the suspension of the constitution. More than 45000 Sikhs courted arrest peacefully to oppose it and the protest continued everyday of those fateful nineteen months until the constitution was restored. In an unparalleled expression of ingratitude the whole of India united in 1998 to constitutionally suspend the Sikh's right to life. This is quoted as an example of the limitless hatred that inheres in the Hindu mind for anything Punjabi or anything Sikh.

39. A. A careful study of the judicial response to the continuing crisis in the Punjab, varies from complete indifference to complete complicity with the executive and the political leadership of the country. Innumerable case studies could be cited to substantiate the truth of this observation. One of the cases in the early eighties of the last century, relates to the harassment of the Sikhs going to Delhi from the Punjab. They had to pass through Haryana, which at the instance of the central government started executing offensive and demeaning searches of the Sikhs on their way. Most respected Sikhs like the retired army generals and Members of Parliament were not spared. Insults were piled upon all Sikhs in equal measure. Reports of this campaign started appearing in the Press every day. The matter of restraining the Haryana government came up before the Supreme Court of India (SCI) in writ petitions 8816 and 8817 of 1982 and several others. The court held on November 18, 1982, that "there does not appear to be any executive order in existence, *in writing at any rate*, authorising the police to barricade any highway or to subject every Sikh in motion to physical restraint." (Emphasis supplied). The italicised phrase shows that the court was aware of what was happening on ground but refused to interfere and thereby conniving at abridging the constitutional right of the Sikhs to move about freely throughout the territory of India. The deliberate casualness with which the petition was disposed of shall ever be the subject of regret and the example of extreme callousness. Zail Singh in his *Memoirs*, (pp. 173-176) gives a graphic description of what had happened on the roads in Haryana during those days and analyses its impact on the Sikhs. See also, Kirpal Dhillon, *Identity And Survival*, Penguin Books, New Delhi, 2006, pp.104 and 105.

B. The government of India was known to be in favour of gifting river water belonging to the Punjab to the neighbouring and non-riparian states of Haryana and Rajasthan (Prime minister's award of March 24, 1976). In 1978, the Punjab government filed a writ petition in the SCI and challenged the constitutional validity of the executive exercise of power. The case was fool-proof and could have by no means gone against the Punjab. The SCI just kept it pending until Indira Gandhi's party was returned to power in 1980 at the centre and in the state. She forced her chief minister in the Punjab to withdraw the case "at gun point" as the phrase then became common in relation to the withdrawal. The SCI failed to pronounce judicially and meekly allowed the case to be withdrawn knowing full well that grave injustice was being perpetrated and that it would lead to social strife.

C. There is another suit relating to the Punjab river water that did not leave even the fig leaf on the SCI and left the Muse of justice without her scales. Some half a dozen Punjabi (read Sikh) farmers filed suits in the Punjab and Haryana High Court at Chandigarh. These were not admitted for two long years with every judge mortally terrified of the consequences of admission that certainly would favour the Sikh dominated Punjab and deprive the Hindu populated states of their loot. This was until a courageous Sikh judge became the Chief Justice. He boldly admitted the case and constituted a full bench of the judges of the High Court for hearing it on the 15th. It created a high intensity earthquake of sorts. On the 14th morning the SCI withdrew the suit to itself *without any provision of law* enabling it to do so. It gave no notice of withdrawal to the petitioners, *which was mandatory*. It also decided to teach the offending Chief Justice a lesson that eventually sent the signal that the Sikhs were beyond the purview of Indian justice and he who even entertains the thought of doing justice to them shall pay with his

blood. On the 14th afternoon it transferred him from his native state, the Punjab to far off Bihar. There he rotted until he retired. The suits gathered dust and up to this day none has heard of them. (Ref.)

D. The case of a Sikh leader, Harchand Singh Longowal is another eye-opener. He was known to have committed no crime but was nevertheless arrested immediately after the 1984 armed forces' attack the Darbar at Amritsar. He filed a habeas corpus petition. Legal opinion was that it could not fail according to the prevalent law. The SCI was closed for holidays and as is the custom, a single vacation judge functioned to deal with urgent cases. There was nothing more urgent than the liberty of a citizen so Longowal's case was heard. Then the judge suddenly developed cold feet. He could find nothing convincing to reject the case. But he was no ordinary judge. Though he lacked the spine, he was a brilliant innovator so he invented the doctrine of "weak shoulder joints" to hide his contemptible approach. He said words to the effect, 'my shoulders are too weak to bear the burden' of deciding this case," he did not say so but his heart was weaker.

E. The story being related now will take the cake any day. Of the most lawless laws which squarely established judicial tyranny in the Punjab in recent time, the most draconian was the TADA referred to elsewhere. It was an unnecessary law in this that all its operational provisions already existed in the ordinary criminal law. Its hidden purpose was to deal a severe psychological blow to the Sikhs who had dared to stand up for their democratic rights. "It negated civilised jurisprudence" and was "brutal in its operation." It was an expression of the government's iron will to grind the Sikhs to the dust. Some of its other provisions have been collectively termed "legalised tyranny" and "judicial extremism which is part of the syndrome of state terrorism" (V. M. Krishna Iyer, "Special Courts," *The Popular Jurist*, Sept- Oct 1984, New Delhi pp. 15-18) by competent jurist were unconstitutional and discriminatory. These provisions were challenged in the Punjab and Haryana High Court by several persons. Full bench of the court pronounced upon some of them. One such was Civil Writ Petition No. 3761 of 1986 decided on October 20, 1987. (1988 AIR Punjab 95). This judgement struck down several provisions of TADA holding them to be ultra vires of the constitution. This rendered TADA totally ineffective. The state filed a Special Leave Petition in the SCI. It admitted the petition and stayed the operation of the High Court's judgement. Then it quietly forgot about the matter until TADA became so oppressive of other people than the Sikhs also and had to be repealed by the parliament. The SCI thus became primary cause of retaining a dead law. Its life support to it continued for 8 of the 10 years of TADA's lifespan. Taking advantage of it the state piled untold miseries especially on the Sikhs for one full decade.

F. The case of Kehar Singh who was hanged in the Indira Gandhi Murder Case was much criticized during the proceedings. Kehar Singh was a relative of Beant Singh the prime accused. All the 'clinching' evidence against him was that he had attended a social gathering at the house of Beant Singh. During that meeting Beant Singh took him aside and discussed something with him. There was no record of what they discussed but the mere act of a private conversation with his nephew cost him his life. He was ably defended and his innocence was established but he went to the gallows nevertheless. His hanging on the orders of the SCI was described as "judicial murder" by the prominent men and women representing the judicial conscience of India. "After a full discussion of question involved in the conviction of Kehar Singh by the three judges, I end as I began, I agree with Mr. Tarkunde, a retired judge of the Bombay High Court that even a dog could not be hanged on the evidence presented against Kehar Singh. I also agree with Mr. Mino Masani that the conviction of Kehar Singh was a "judicial murder," that is, "death caused by court sentence held legal, but unjust." H. M. Seervai, *Constitutional Law of India*, vol. ii, N. M. Tripathi Pvt. Ltd., Bombay, 1993, 4th Edition, p. 1232.

G. On August 30, 1984, a well known writer and Member of Parliament, Khushwant Singh moved a petition seeking direction to restrain the Union Government from interfering and obstructing the holding of a Sikh Conference at Amritsar on September 2, 1984.

In the petition he recalled the recent history of the Punjab accusing the government of India of hatching a deliberate plan to destroy the Sikh places of worship and of portraying the Sikhs as terrorists. He went on to say rather than "atone for the havoc intentionally brought about by calculated manipulation of events" the government revealed a plan to "interfere with religious affairs of the Sikhs" under the garb of administering a healing

touch. "The situation was sought to be utilised for take-over ---of religious institutions of the Sikhs." The court had an ample chance of examining the intentions of the government and of pronouncing upon the issues of *mala fides* and discrimination so raised. It took an easy way out, that of dismissing the petition without a speaking order.

A competent jurist commenting on the attitude of the SCI in the above mentioned cases says, "the court was perhaps, daunted by the consideration of these issues would require full investigation into the recent events in the Punjab. Like the Roman magistrate, Pontius Pilate, before whom Jesus Christ was produced, the Bench washed its hands of the whole affair. History will no doubt, record its verdict on the subject matter of this petition." V. M. Krishna Iyer, "Special Courts," *Popular Jurist*, Sept.-Oct. 1984, New Delhi, p.21.

40 According to the constitutional arrangement, Law and order is a state subject with which the central government may not interfere. This is also the essence of self rule. But since the Punjab is a colony it is totally and completely administered by the centre --informally from 1947 to 1980 and blatantly from 1980 to the present day. Some rare unbiased scholars were able to notice the arrangement. "the Punjab law and order issues are controlled by Delhi. Elimination lists were drawn up not by the DGP but by the Director General Intelligence who took his orders from the Intelligence Bureau." Joyce Pettigrew, *The Sikhs of Punjab, Unheard Voices of State and Guerrilla Violence*, London, Zed Books, 1995, 109. Writing about the times after retirement, one DGP confirmed the arrangement, "Gill wanted complete control over all units including the National Security Guards but this had been denied to him. The IB director (M. K. Narayanan) and P. Chidambaram (Minister for internal security) felt that all important decisions should be made in Delhi." (Julio Ribeiro, *Bullet For Bullet*, Viking, New Delhi 1998, 338).

41. This trait of the Indian police is well known. Kirpal Dhillon, has also noticed it. "This has induced in the police forces a habit of excessive servility and submission to political and civilian officialdom and disdain and disregard for the community --." *Identity and Survival*, p.123.

42. The oppressive machinery set up by the state had many facets, many manifestations because the façade of democracy had to be kept up to avoid the piercing eyes of the world's human right bodies. Police maintained 'stock witnesses' to ensure convictions. These were omnipresent witnesses who would swear, in exchange for money that they were present at any scene of crime and would bring on record of the court the police version of an events. Every area had its convenient or 'stock witness.' One Jaswant Singh Mauji was presented in many cases engineered by the police at Amritsar. He upheld the police version in more than 200 cases. He was so reliable that the police could cite him even without obtaining his prior consent. (*Hindustan Times*, New Delhi, August 21, 2001, 4). The newspaper was however erred in assuming that his was a fit case for "entry in to the Guinness Book of World Records." It ignored that he had many peers, one or two in every district of the Punjab.

43. The then home minister of India, L. K. Advani announced at Jalandhar that the "central government may soon take measures to provide relief to all police and paramilitary officials facing prosecution for acts carried out in the fight against militancy." *Indian Express*, August 20, 2001, p.1; "Punjab cops may get general amnesty," *The Tribune*, August 20, 2001, p. 1. Amnesty could not be granted but sufficiently strong signals in favour of the murders were sent to the courts and the prosecuting authorities. That perhaps, was the object of the announcement.

44. Some constables rounded up and killed 42 Muslim young men on May 22, 1987 in what came to be known the Hashimpura killings. They were given "glowing entries" in their personal character rolls. *The Tribune*, September 5, 2007.

45. He ruined the game but loud hue and cry could not dislodge him: neither could allegations of large scale corruption. For the first time in history, the Indian hockey team could not even qualify for the Olympics. Everyone was reluctant to ask him to go because as the Media puts it, he had "fought the country's battle for unity and integrity." Until the newly appointed minister for sports came along in April 2008 and until Gill's deputy was caught taking a bribe on camera for including a person in the team, he kept on bashing ahead in spite of his all too apparent senility. The sports minister almost literally lifted him from the chair and threw him out into the street. K. P. S. Gill came out publicly with the secret of his

remaining put even when everything was against him. He accused the sports minister of being a leader of the ‘terrorists.’ The implication was that he was in office because he had murdered so many young Sikhs that none but their sympathiser could have dislodged him from his lucrative perch.

46. In my book, I published the tragic account of a salesman in a nearby shop who was pulled out of the shop by the police and burnt to death in full daylight by dousing it in diesel. The excuse was that the culprit who had exploded a small bomb in the area could not be caught. Accompanying the write up is a photograph of the young Sikh going up in flames. All the police officers including the senior most in the district hierarchy were seen standing around the unconscious body. I gave it to the Governor of the state Mr. Nirmal Mukerjee, who was the only humane governor the Punjab has seen in recent decades. All the police officers standing in the photograph were identified. The ‘super cop’ K. P. S. Gill took the file from the Crime Branch and no one ever heard anything more about it. *Chakravayuh*, Institute of Sikh Studies, Chandigarh, 2000, pp.116-119. Another similar case was that of Avtar Singh Chhatrana a photograph of whose corpse showed visible signs of torture with red hot iron, many of his limbs were broken. (pp. 120-123).

47. In one case, six people proceeding on a bullock cart to a gas station to get diesel were still in their own village Nathu Ka Buraj, when they were mowed down along with the bull, as ‘suspected unknown terrorists’ on February 26, 1991. According to the Human Rights Watch, *Punjab Crisis: Human Rights in India*, (1991) p. 95, no action was taken against the police.

48. One Suba Singh a school teacher visited the residence of his friend Mukhtiar Singh on October 1994 who was a police constable and found that one Jaspal Singh was tied hand and foot and was lying on the floor with two other constables present. Jaspal Singh was slated for elimination. When Mukhtiar Singh realised that Suba Singh would spill the beans, he took him into illegal custody. Suba Singh’s wife saw him being tortured in police custody on October 10, 1994. He too was eventually killed in an engineered ‘fake encounter,’ that is by giving him out as a terrorist who had attacked the police personnel and was killed in the exchange of fire. (*Spokesman*, Chandigarh, February 2002, 34).

A slight variation of the formula, used to be that the alleged terrorist was being taken for recovery of weapons when his friends laid an ambush for the police party. In the exchange of fire, the terrorist they had come to rescue died in cross fire but the entire police party escaped totally unhurt. Justice Ranjit Singh of the Punjab and Haryana High Court (Civil Writ Petition No. 14941 of 1994, date of decision April 1, 2008) recently had a dig at that theory. He observed during the hearing of a case that “perhaps the police is not aware of what happens during an ambush as it is yet to encounter any real one.”

On June 8, 1992, the police came for three militants residing in a house in house in Behla village. Along with the three militants they also killed 6 young men of the village. Their dead bodies were not handed over to the villagers present there. The villagers were threatened with the same fate should they try to take legal action. The actual number of persons killed in these engineered encounters will, as it seems, never be known.

The judicial system rendered itself amenable to exploitation by the police while maintaining a correct legal posture. Satwant Singh Manak, an ex-constable filed a plea in the court that he knew of 10 persons who had been murdered by the policemen named by him. It was given out that they had died in police encounters. His case “faced hurdles at every stage” and remained unheard for 14 long years. When it did come up for hearing in May this year, it had not been listed since 2005. Many of those who had perpetrated murders must have retired from service. The case was entrusted by the judge for investigation to the police agency controlled by the Union of India. A safe guess is that it will remain under investigation for as many years more and at the end of it perhaps all the criminals and the complainant will have died meriting the closure of the file. A report about it appeared in *The Times of India* on May 18, 2008, 2.

49. This simple chart drawn up by the survey team tells most of the story. It is reproduced from the *Fourth Page*, produced by the Media Studies Group, Delhi, p. 1.

RELIGIOUS BACKGROUND

	Hindu	Muslim	Christian	Sikh
Proportion of Population in India	81%	13%	2%	2%
Print Hindi	97%	2%	0%	0%

Print English	90%	3%	4%	0%
Electronic Hindi	90%	6%	1%	0%
Electronic English	85%	0%	13%	2%
Total	90%	3%	4%	1%

50. When Rajiv Gandhi visited the USA, after the 1984 massacre of the Sikhs, he was given a hero’s welcome. It included a standing ovation by the representatives of the people. The loud and long applause may have secured certain diplomatic and business advantages to that country, but had nothing impressive to say about its moral fibre. The representatives of the people, revealed themselves as frivolous cheer leaders on that occasion.

APPENDIX-B
OBJECTIVES RESOLUTION

This Constituent Assembly declares its firm and solemn resolve to proclaim India as an Independent Sovereign Republic and to draw up for her future governance a Constitution—

WHEREIN the territories that now comprise British India, the territories that now form the Indian States, and such other parts of India as are outside British India and the States as well as such other territories as are willing to be constituted into the Independent Sovereign India shall be a Union of them all; and

WHEREIN the said territories, whether with their present boundaries or with such others as may be determined by the Constituent Assembly and thereafter according to the law of the Constitution, shall possess and retain the status of autonomous units, together with residuary powers, and exercise all powers and functions of government and administration, save and except such powers and functions as are vested in or assigned to the Union, or as are inherent or implied in the Union or resulting therefrom; and

WHEREIN all power and authority of the sovereign Independent India, its constituent parts and organs of government, are derived from the people; and

WHEREIN shall be maintained the integrity of the territory of the Republic and its sovereign rights on land, sea and air according to justice and the law of civilized nations, and this ancient land attain its rightful and honoured place in the world and make its full and willing contribution to the promotion of world peace and the welfare of mankind.

APPENDIX-C
STATE OF THE LAW

Anatomy of a Case

That writ petitions challenging provisions of an Act of Parliament and other Issues of great public importance should not only take about 2 years to be admitted for final hearing but within days of admission the High Court be deprived of deciding the same, sound somewhat strange. But this is reality. A writ petition under Article 226 of the Constitution was filed in January 1982 in the High Court of Punjab and Haryana. The petitioners were organisations like the Kisan, Sabha legislators and other public figures. They were challenging the validity of Section 78 of the Punjab Reorganisation Act as well as Central Government’s decision to allocated water of River Beas (which follows through the State of Punjab) between Punjab, Haryana and Himachal.

At the preliminary hearing, notice to show cause as to the locus standi of the petitioners was issued to Union of India and various States. Four other petitions were also thereafter filed in the same High Court. Nothing was decided at a number of hearings before different Benches. Ultimately, on 1-11-1983, a Bench comprising of Chief Justice Sandhwalia and Justice S.S. Sodhi admitted the petitions and directed the petitions to be heard on 15.11.1983 by a Full Bench in view of the long delay that had already taken place.

Some States moved like lightning. They asked Supreme Court to grant Special Leave to Appeal from the Order of the High Court admitting the writ petitions. Request was made on 3 occasions to list the Special Leave Petition, which were intended to be filed, before 14.11.1983 but the Supreme Court declined the same.

In the meanwhile, a Special Full Bench was constituted by High Court before which the hearing of the petitions was to commence on 15.11.1983. The Full Bench comprised of Chief Justice Sandhwalia and Justice S.C. Mittal and S.S. Sodhi.

On the morning of 14.11.1983 the Attorney General made an oral request before the Chief Justice of India and on the oral request the proceedings in the High Court were stayed. On 14.11.1983 itself, i.e., the day before the Full Bench was to commence hearing of the petitions, the Central Government transferred Chief Justice Sandhawalia to Patna High Court.

On 18.11.1983, the Supreme Court not only granted Special Leave to Appeal from the High Court's Order admitting the petition but in exercise of powers under Article 139 A of the Constitution, withdrew all the five petitions pending in the High Court to be heard by the Supreme Court. Under Article 139 A the power of the Supreme Court to transfer a case from High Court to itself is confined to a situation where two similar cases are pending before two or more High Courts or in a High Court and the Supreme Court.

Obviously, this is to prevent any eventuality where conflicting decisions may follow to the case, however the petitions were pending only in one High Court and therefore Article 139 A was not attracted. Moreover, four of the petitions were transferred without even giving notice to the petitioners contrary to the Rules framed by the Supreme Court itself. The Supreme Court Rules requires one month's notice to be given to the parties in cases which are sought to be transferred.

The Constitution of India provides for writ petitions as an extraordinary remedy where other efficacious and effective remedy may not be available. These writ petitions deal with the challenge to the allocation of river waters of Punjab to other non-riparian States. The issue underlying these petitions is highly sensitive and the challenge to the Award of the Central Government is on the ground that it is illegal, arbitrary and biased.

APPENDIX-D

DU GOES BEYOND BOOK, BLACKBOARD

Sonia Sarkar / TNN

New Delhi: How about reliving the Mughal era to understand the events of history? Or watching the video clips of the famous play Ghasiram Kotwal to study the lessons in Hindi literature? For undergraduates in Delhi University (DU), learning will be real fun as they can soon watch animated movies and graphics on the website of the varsity's Institute of Life-long Learning (ILL). They can also refer back to their classroom lectures on the website.

Going beyond the chalk and blackboard teaching, DU is making an effort to help students grasp the lessons more easily. Moving images would be the most common medium to be used while packaging the lessons for the website. For instance, while describing the reign of Aurangzeb's son Bahadur Shah, animation and video clips will describe how he made settlements with the implacable Marathas, vanquished the Rajputs, defeated the Sikhs in Punjab and took their last Guru into his service followed by his last days in Lahore.

"For history lessons, we have appointed teams to make field visits and shoot videos to help the students relive those days. There will be proper storyboards following the video images to ensure dramatization of the particular era. Animation would also be an essential part of it," said Sanjiv Singh, co-ordinator of the content development project. Students will be given user identities and passwords to access the lessons.

Video clips may also be borrowed from National School of Drama for Vijay Tendulkar's highly controversial play, Ghasiram Kotwal, which deals with the story of transformation of a simple Brahmin from Kannauj into a veritable monster, for Hindi (H) lessons. "While discussing the famous Sufi poet Amir Khusro's biography, we have plans to visit his ancestral house in Etawah in Uttar Pradesh where Khusro was born and the place where the prodigy penned poems before leaving for Delhi at the age of 32," said Singh.

Besides History and Hindi, the e-learning material will also be prepared for other subjects like Maths, Physics, Biology, Chemistry, Economics, Electronics, and English. "For the course on fluency in English, there will be use of multimedia. There will be animated characters conversing with each other to give a demonstration of communication skills. The effort has been made to make the lessons visually appealing as it was found that students grasp lessons faster when they are exposed to moving images," said Shormistha Panja, dean, arts faculty, who is dealing with the content development of English (H) courses.

Interestingly, the web content will be developed with the help of lecturers and readers of DU colleges. "However, before putting the content on the

website, the vetting committee will have a look at it to ensure that it is absolutely error-free," said Panja.

Besides the visual lessons, students can even access the latest web resources available on their subjects and the last lecture delivered in their class. "Not all lectures would be put on the website but a few important ones can be accessed here," said Panja. sonia.sarkar@timesgroup.com

From: Gurtej Singh, To: The Vice-Chancellor,

House No. 742 Sector 8, Delhi University,

Chandigarh- 160009 New Delhi.

(94178-71742)

January 11, 2008

Dear Mr. Vice-Chancellor,

Please refer to "DU goes beyond book, blackboard" by Sonia Sarkar, in *The Times Of India*, Delhi, dated January 10, 2008, Section *Times City*, 2, (copy of the news-item is attached).

I hope it will be possible for you to go through the short article "Rewriting History DU style."

The Sikhs are greatly distressed to know that distortion of Sikh values and denigration of high spiritual personages, which was hitherto perceived to be the preserve of the uneducated power drunk uncouth people far removed from the ancient culture of India, is now seeping into the practice of our places of higher learning. If the news report, above cited, is to be believed, this nefarious activity is going to be a part of the future history syllabus of the Delhi University.

The vision of the historians who seek to propagate such views about Guru Gobind Singh is exceedingly myopic. They do not even know that the lists of the *mansabdars* of the Mughals are available. No name of a Sikh, much less than that of a Guru appears in them.

Please let these people go through the accompanying article and let them decide on merit whether it would be proper for them to entertain the notions that they seem to have formed about Guru Gobind Singh, the successor to Nine Nanaks?

If they find that they have erred in their judgment, let them apologise to the followers of the Guru.

If, however, they would like to clarify their views by discussing the relevant facts, my services are available to them. I live in Chandigarh but will travel to Delhi at my own expense for the purpose of such a discussion. I may also mention that I have done my post graduation in history from the Panjab University and have written several books and research papers for respected journals etc.

If required to come for a discussion, I would like to go back on the same day and will have about five hours at my disposal in Delhi.

I may however inform you that this issue has been thrashed out several times in the past and the other point of view on the subject has been accepted many a time. Recently, for instance, the NCERT which has been propagating the same wrong view in its text books had decided to replace the offending paragraph with a one more true to known facts of history. (See, *The Tribune*, November 11, 2006, 2).

It is surprising that the reversion to the wrong position is recurring with sickening regularity. Does this have its own story to tell?

With best wishes,

Yours truly,

(Gurtej Singh)

REWRITING HISTORY DU STYLE

Gurtej Singh

Please refer to "DU goes beyond book, blackboard" by Sonia Sarkar, in *The Times Of India*, Delhi, dated January 10, 2008, Section *Times City*, (2).

Sikh-baiting has been the favourite pass-time of the boorish anglicised Hindu youth since 1947. It is now going to be made a part of the syllabus by the Delhi University (DU), if the above quoted news-item is true. It is distressing to note that the Delhi University's strong dependence on the hagiographic and hearsay, which was hitherto the basis of its studies in Gandhi's history and 'philosophy,' is now to become also the basis of its teaching of history in general. The misinterpretation of Sikh history and the denigration of high spiritual personalities are now going to be the official stance of the University which plans to train its young wards to grow up into ignorant but efficient calumnious adults. It has long been suspected

that denigration of the Sikh role models and the distortion of Sikh history is not only the favourite pastime of the Hindu politicians and intellectuals, but has been accepted as the national policy of the decolonised Hindu-India. Apart from the ample volume of credible evidence that could be adduced to establish the hypothesis, the DU's latest move will be in glaring confirmation of it. The misguided policy of political India, aimed at 'containing the Sikhs' by limiting the cultural impact of the unique Sikh movement and by stealing its heroes, is henceforth to be imparted an intellectual veneer. Who should the Sikhs thank for making everything so plain?

Even if the purpose of invention of new material to demolish the authentic Sikh thesis is ignored, the activity to sow intellectual dishonesty must be considered abominable. It is particularly when it is being done amongst Hindus, who have been the greatest beneficiaries of the Sikh movement – greater even than the Sikhs themselves. (In Baba Bulleshah's estimation, 'only Guru Gobind prevented the conversion of the entire population of India to Islam,' *agar na hote Guru Gobind Singh, sunnat hoti sabh ki*). The long drawn out campaign to cast aspersions on the personalities of the Gurus, along with its various and varied manifestations in the cultural and political life of the country, that have led to distortions of far reaching consequences, can only be considered reprehensible. It is surprising how lies of mind-boggling dimensions are often invented to attack particularly Guru Gobind Singh, who may justly be regarded as the greatest human being of all times. The latest is that the emperor Bahadur Shah defeated the Sikhs and induced Guru Gobind Singh to serve as a servant of the Mughal empire.

The facts known to history are entirely different. The Sikh political resistance movement was an offshoot of the spiritual movement led by ten Nanaks. The object of both was to free the human mind of oppression of all kinds and to inculcate the cultural norms that would banish fear and tension from human relations for all times to come. It passed through many phases. It adopted a variety of methods depending upon the quality resources available to it and on the requirement of times. At no time however, did the Sikh movement accept defeat, not even momentarily as, for instance, Rana Pratap Singh did. (Muni Lal, *Mughal Glory*, Vanguard Books (Pvt) Ltd., Lahore, 1988, 91-92) In the closing years of the 17th century and thereafter, the movement adopted a militant stance and did not relax until the Mughal rulers (*shashinshah-i-alam*, rulers of the world) were rendered effective only 'az Delhi ta Palam.' The Sikhs also put a permanent stop to the invaders from Afghanistan and Iran who had been used, for centuries, to having a cake walk into India at will.

Once begun, the Sikh militant struggle to retrieve self-respect of the people, culminated only in selfrule. It had many serious setbacks. Those were incidental to an undertaking by a handful of unarmed people against the well established empire – one of the greatest known to history. At one crucial time, the Sikhs were reduced to mere eight hundred and many times to much less than that figure.

There are many well documented facts of history that militate against the thesis propounded by the DU that the Guru, ever entertained a desire to serve the Mughal emperor as a servant, like Shivaji did or like his father remained all his life. (James W. Laine, Shivaji: *Hindu King in Islamic India*, Oxford University Press, 2003, 26 & 21) The following is not an exhaustive list:

1). When the Guru met Bahadur Shah, a special protocol, unheard of in the history of the imperial Mughals, was evolved for the meeting. The Guru came fully armed (*Akhbarat-i-Darbar-i-Maula*, Jaipur, dated July 24, 1707, Forster, *A Journey from Bengal to England*, vol. ii, pp 302-303 and Koer Singh, *Gurbilas Patshahi 10*, Punjabi University, Patiala, 1969, 258 Koer Singh also affirms that the Guru went wearing an aigrette, the visible sign of sovereignty) and riding to the very door of the court room. When he dismounted and started walking towards the throne, the emperor vacated the throne and walked towards the Guru. They met half-way. The emperor enquired after the Guru's welfare and thereafter they exchanged greetings. He walked to the throne along with the Guru and provided him a seat (at least) on the throne platform itself. (See, Rattan Singh Bhangu, *Prachin Panth Prakash*, (1845) Shiromani Gurdwara Prabandhak Committee, Amritsar, pp.238-239, see also Koer Singh, Op. Cit., 260)

2). During the spiritual discourse with the official Qazi of the empire, the Guru drew his sword to underline a point under discussion. Any subordinate attempting this would have been executed even before he had laid his hand on the hilt of his sword.

3). The Guru presented the customary presents of one hundred gold coins. In return, besides other valuable presents, he received a costly robe of honour and a bejewelled medallion (See, J. S. Grewal, *Sikh History from Persian sources*, Indian History Congress, Tulika, 2001, 106). The ornament was worth at least sixty thousand rupees (Ganda Singh, *Hukamnameh*, Punjabi University, Patiala, 1967, 186) and the sword of Ali the son-in-law of prophet Muhammad. Without doubt, it was "the costliest jewel in the treasury of imperial Mughals" as Bahadur Shah put it at the time of presentation. (See, Kapur Singh, "An Islamic sacred heirloom at Kesgarh Takhat," *The Sikh Review*) He was exempted from the well established custom that obliged recipients to carry away the presents personally. They were carried away by a disciple or a servant of the Guru named Sahib Singh (Koer Singh, p. 260).

4). It is also known that the Portuguese East India Company headquartered at Agra struck a special coin to commemorate the Guru's visit to Agra.

5). The Sikh tradition, recorded on the evidence of near contemporaries, is that henceforth the emperor regarded himself as a follower of the Guru (See, particularly Rattan Singh Bhangu)– may be, in the fashion of the present day politicians who are acolytes to many holy-men at the same time.

6). Down south, on the banks of the resplendent Godawari, the emperor often met the Guru publicly as a friend. On his death, he had sent the mourning robes (*khillat-i-maami*), proclaimed him a holy man '*darvesh*' and ordered that his belongings need not be attached to the state treasury (William Irvine, *Later Mughals*, Oriental Books Reprint Corporation, New Delhi, 1971, 90; Grewal and Irfan Habib, 107) as was the custom in respect of those who died without leaving a male successor.

7). During his last days at Lahore, the emperor was declared a heretic by the most learned Qazis of the empire. They refused to dine with him even when threats of execution were held out to them. (Note the conduct of Haji Yar Muhammad as quoted by William Irvine, *Later Mughals*, 130) It was ostensibly because Bahadur Shah had hinted at turning a Shia. People also came to accept him as a heretic and a lunatic. Historians attributed the killing of all dogs in Lahore ordered by him as proof of his unstable mind. (See *Later Mughals*, 131-132) When the thus exhausted, rejected and the dejected emperor died, Guru's Banda was still defiant and headed the 'people's commonwealth' exercising sovereignty in behalf of the people at large.

8). Addressing the Sikhs during his last moments on earth, the Guru had clarified, 'we did not come as a suppliant to the king. We have nothing to do with anyone. Whatever happens has to happen on our own strength.' (Koer Singh, *Gurbilas Patshahi 10*, Punjabi University, Patiala, 1969, 281) It is also a historically verifiable truth that the Guru never considered himself as less than fully sovereign person, so he was regarded by his followers. His enemies, including Aurangzeb were aware of the position. (J. S. Grewal & Irfan Habib, 113 & 114) The only fact deducible from the known credible evidence, is that Bahadur Shah revered the Guru as a spiritual person and politically regarded him as an equal.

It is distressing that the Delhi University is planning to convert the most glorious chapter in human history into a shameful one, just to slight the Guru and to deflect the Sikhs from their faith. There are dimensions to history that do not concern individuals but have wider repercussions from the point of view of human progress. The places of higher learning must not consent to becoming the willing tools of base and destructive propaganda.

The Sikh people must effectively resist the attempts of the DU and must protest against the senseless policies pursued by the neo-colonial rule in this regard. The denigration of the most cherished ideals and the most evolved spiritual personalities is an insult to humanity and must never be allowed to go unchallenged. It is astounding that in spite of ample historical evidence, the DU's make belief based on deep-rooted prejudices of Hindutava origin are being inflicted upon the unsuspecting young minds as facts of history.

Can someone ask the DU to pay heed to the hard facts of the past and to stop pedalling its hopes, fantasies and its destructive sinister designs as history?

(Code: Slander DU; January 10, 2008)

SARUP SINGH ALAG CONTAMINATES SIKHISM WITH OCCULTISM

Charnjit Singh Bal, Canada

Sarup Singh Alag's claim that he is distributing his books free is questionable, in view of the fact, that he has been collecting funds from the credulous Sikh individuals, institutions, and Gurdwara societies in India and abroad. Every couple of years goes globetrotting to solicit funds. According to grapevine sources he received \$70,000 to \$75,000 from four local Gurdwara societies and a radio station during his tour, in May-June of this year 2008, of Canada's Metro Vancouver that has more than dozen Gurdwaras. Apparently there is no accountability or audit of these funds.

Whereas his professed claim to distribute his books free and apparent lack of accountability of the funds he collects is questionable, the contents of his books are more than questionable. The occult content in his one book '**BHAGAT CONTRIBUTORS OF GURU GRANTH SAHIB**' that I have read is analogous [common] to Hindu mythology rather than cognitive Sikh scriptural anthology and authentic Sikh history.

During his visit to Akali Singh Sikh Gurdwara, when confronted by congregation's half-a-dozen Sikhs, including Society's President and the Permukh, he not only agreed with them, but also thanked them profoundly for having brought to his notice the occult content in his book, and promised to make amends and exclude mystical and mythological content his future writings. However, according to his host, Alag told him that his writings are impeccable but he didn't want to argue with the vociferous critics.

Occult Content in 'Bhagat Contributors of Guru Granth Sahib'.

Note: We have scribed the ludicrous extracts from Sarup Singh Alag's book, in verbatim text including original spellings and grammar.

Sheikh Farid:

'It is said that soon after his [Farid's] birth when his mother tried to breast-feed him, he did not suck milk till night because he had been observing Roza (fast) at the time of his birth.' P. 8

'It is said that at the time of Farid's death even a small piece of cloth to serve as coffin could not be found in his house. For the tomb over his grave, the brick's were taken by pulling down a portion of one of the walls of his house.' P. 9.

Bhagat Jaidev:

'Thus three volumes of his compositions came into being to be known as 1. Darshan Raghav, 2. Geet Govinde, and 3. Chandia Lok. Of these, his Geet Govinde has been generally

accepted as better in terms of poetics, music and thought contents. ---- It is generally accepted among his followers of Jaidev that Akalpurakh (God) Himself used to come in the form of Jagan Nath, so as to listen to this book.'

'He was too old and weak to go to the river Ganga to bathe therein. However, floods caused a miracle, perhaps an outburst of a devotee's love for his deity. The Ganga river changed its course a little and started flowing just by Jaidev's residence.'

'Once it so happened that Jaidev stopped completing a verse and God himself completed in his absence.' Pp. 11-12.

Bhagat Ravidas:

'There is on page 345 of the *Guru Granth Sahib* depicted the scene of this beautiful, unique town. The inhabitants of this place suffer from no anxiety or apprehension, pain or sorrow. This town of the name of *Begumpura* is saturated with immense pleasure because the echoes of Divine Name are ever heard all around.' P. 41.

COMMENT: The author's implied interpretation of Bhagat Ravi Das's hymn epitomizes his ignorance of Gurbani's concepts and textual construct. No such geographical town exists on the face of the earth. In actuality the hymn depicts an exhilarative spiritual state where an eminent pious person transcends mundane miseries and worries.

'Once a *Brahmin* was about to set out for Haridwar to have a ritual purificatory bath there. Bhagat Ravidas approached him with a two-pice (small Indian coin) he had saved from his righteous earnings and requested him that he may offer this coin to mother Ganges only when she stretches out her hands seeking the offer. The *Brahmin* took it as a joke, but still accepted the coin and left for Haridwar. It is said that as the *Brahmin* was having his bath, mother Ganges stretched out her hands and sought for offering her devotee Ravidas had sent. The *Brahmin* was wonderstruck, but still he put the coin on her hand. Mother Ganges was immensely pleased on receiving an offering from her devotee, and in return she gave for Ravidas, a golden bangle to the *Brahmin* who was tempted by this beautiful and costly object. On his return he did not give that bangle to Ravidas ---- but instead gave it to a King and earned considerable in lieu of it----. The King's wife----requested her husband that he should order the *Brahmin* to bring another such bangle----. The King ordered the *Brahmin* to bring one more bangle----.'

'Now the *Brahmin* found himself in a tight corner. When he could think of no way out, he went to Ravidas. He admitted his deceit----. He further told Ravidas that his life is spared only if Ravidas helps him get the queen another bangle----. Ravidas advised him to have patience, and then asked him to look into the bowl which was full of water---. The

Brahmin looked intently into the bowl. He saw the Ganges flowing therein and many such bangles also lying on its bottom.' Pp. 42-43.

'He lived to a ripe old age of 151 years, and died in 1529 AD----.' P.47.

Bhagat Sain:

'He used to remain absorbed in Divine Name at night and visit early morning to the royal palace to message the king's body so as to cure it of various physical maladies. One day he had some guests and he remained occupied all the night in Kirtan or singing of Divine eulogy. Thus service of the *saints* and the *Sangat* made him miss his duty at the palace to serve the king. Realizing the intensity of his love for the saints and the *Sangat*, God Himself adopted Sain's form and went over to the palace and served the king. Consequently the malady of the king was cured. On the other hand Sain, after he got free from his guests, went over to the king with utter humility so as to seek forgiveness for his absence. The king saw from afar Sain approaching and calling him to his presence the king removed his cloak and put it on him as a token of his pleasure. He further told Sain that the way he messaged him last time had really captivated him. All his ailments had vanished. This was heard by the entire mankind. In this way God Himself intervened to prove the greatness of his devotee.' Pp. 49, 50.

Bhagat Dhanna:

'He was one of such devotees as remain ever absorbed in God even when they are occupied in various jobs to earn their livelihood. It was this deep devotion of Dhanna that ultimately enabled him to have glimpse of the Timeless Lord in a stone.' P.54.

Bhagat Sadhna:

'Consequently, the poor Sadhna had his hands chopped off as a punishment for the crime he never committed. ----. Sadhna also prayed to God;' 'The Lord listened to his prayer and accepted it. God through His graceful benevolence made his hands healthy once again.' P.76.

Sarup Singh Alag and other mythology oriented scholars' such ludicrous writings could be dismissed as rigmaroles, if these didn't impact Guru Nanak's cognitive and pragmatic Sikhism negatively. The Gurbani, Sikh scripture, does not propagate occultism avatarism, witchcraft or wizardry. It is the legacy of anonymous Hindu, pseudo-Sikhs or quasi-Sikh scholars' Works, i.e. Dasam Granth, Gurbilas, Panth Perakash, Suraj Perakash, Janam Sakhis etc. The Gurus and Gurbani's co-authors, eminent Hindu/Muslim holy sages, attributed the supernatural powers to the absolute God alone. The Sikh theology subscribes to the divine mystical phenomena i.e. creation of universe with its galaxies, solar systems, bountiful

planets with prolific flora and animated fauna and life-sustaining natural elements etc.

Sultan had Nama (Namdev) tied [and said] let me see [your Hari] Beethla's (miracle). Resurrect the dead cow or I will cut [your] throat right here. [Namdev said] how can it happen? No dead [body] comes back to life. Nothing happens by my doing. What the God wills happens. GG. P.1166.

Sidh [Nath] said listen Nanak, you showed miracles to the world. Show some [miracles] to us too, why do you delay? Baba [Nanak] said listen Nath Jee, and uttered the truth, 'Except true [God's] Name's glory, I have no other miracles. Bh. Gurdas, Var 1-34.

[India's Afghan Rulers], summoned thousands of Pirs [to cast evil spell], when [they] heard Mir [Moghul Babar] was rushing to invade. But, Moghul invaders burned mansions, palaces; and laid Princes' chopped bodies to rot in the dirt, (because) no Moghul was blinded [by Pirs' evil spell]. GG. P.417.

Occultism in Erudite Scholars' Views

"The gist of the argument is that pursuer of spirituality should beware of thaumaturgy [witchcraft, wizardry]----." Babania kahlania, **Dr. Sahib Singh**, p.56":

"But in the world of religion, opposite practices are seen. The attributes of the [so-called] Saints' are described by their abilities to perform miracles. In the pursuit of wizardry and witchcraft, people regress from worship of humans to animals, birds, craters, dunes and trees." Ibid, p.57.

"Whereas the Sikh literati authors of Gurus' biographies were high-flying poets, they were also conversant with the literatures of ancient Hindu and western religions, Judaism, Christianity, Islam, that are replete with paranormal tales associated with their holy savants. Some people consider paranormal and unnatural acts of the [so-called] eminent persons as signs of their excellent holiness. Under the influence of this school of thought many Sikh scholars, in their flights of poetic imaginations and the envy, lest their Guru Sahibs' spiritual and religious excellence be perceived inferior to other religionists, have contaminated their biographies with paranormal tales." Dr. Ganda Singh.

"No Janam Sakhi is perfect and true but Para Mokha's is absolutely rubbish." Prof. Gurmukh Singh; Jiwan té Rachna, p.52 [Gurdev Singh Sidhu, (Ed.)]

"Zest for occult acts is for the people fascinated with the paranormal fantasies, the spiritually-kindled peoples' minds are aloof from it. Bh. Kahn Singh Nabha, Gurmat Martund, Vol. 2, p.802.

BELGIAN COURT OVERTURNS BAN ON SIKH HEADCOVERING IN SCHOOL

Press Release: 1st Jul 2008, Tuesday,
17th Harh (Samvat 540 Nanakshahi)

"The Court has sent a clear message that it is illegal for a school to deny education to a student because of his religious belief," said Walter Van Steen Bruggen, the lawyer hired by UNITED SIKHS and the Guru Nanak Sikh Society of Belgium to represent five Belgian Sikh schoolboys. "This is proof that Belgium respects the freedom of religion and will not tolerate a ban on religious signs in schools in the name of a uniform policy," said Mejjindarpal Kaur, UNITED SIKHS legal director.

Hasselt, Belgium - The Hasselt Civil Court overturned today a ban on the *patka*, a Sikh head covering, which was imposed by a state school, KTA Domein Speelhof, on five Sikh schoolboys since 2005. The court said that the ban on the religious head covering was a violation of the Sikh students' right to manifest their religion under article 9 of the European Convention on Human Rights, of which Belgium is a signatory.

In a judgment handed down today, Judge Madam H. Coenen said that by excluding young people because of their religious beliefs the Domein Speelhof School in St Truiden had violated their right to practice their faith.

On 26th May, the Hasselt court heard evidence that in 2005, KTA Domein Speelhof school, that had previously allowed Sikh students to wear the *patka*, had introduced a uniform rule banning the wearing of any head dress, including the *patka*, which affected five Sikh schoolboys, Pawandeep Singh, 18, Jaswant Singh, 20, Parminder Singh, 17, Harjeet Singh, 14, and Sukhdeep Singh, 16. "The Court has sent a clear message that it is illegal for a school to deny education to a student because of his religious belief," said Walter Van Steenbrugge, the lawyer hired by UNITED SIKHS and the Guru Nanak Sikh Society of Belgium to represent the five Belgian Sikh schoolboys.

"Unlike France, there is no law in Belgium that bans religious signs in schools, yet the school in question had imposed the ban in the name of a school uniform policy that banned any head covering," said Mejjindarpal Kaur, UNITED SIKHS legal director who had been dealing with this case since 2005.

"This judgment proves that Belgium respects freedom of religion and will not tolerate a ban on religious signs in schools in the name of a uniform policy. We applaud and thank the families of the five Sikh schoolboys and the 6,000 strong Belgian Sikh community for standing resolutely against the ban," she added.

Pawandeep Singh, one of the students who had to leave the school because of the ban on the *patka* said, "I couldn't believe it when I was told just now that we have won the case. I am very happy for all Sikh boys who will now be able to wear a *patka* in all Belgian schools."

In 2005, UNITED SIKHS took up the case in response to a global appeal for assistance from the secretary of the Guru Nanak Sikh Society of Belgium, Amarjit Kaur, who said that the ban at Domein Speelhof had forced the Sikh students to travel 100 miles everyday to attend another school or to attend school with a bare head. "I am thankful to the Hasselt court for upholding the rights of children to practise their faith.," said Amarjit Kaur. The president of the Sikh Sangat Gurdwara in St Truiden, Mohinder Singh, said, "We thank God for the outcome and are relieved that the court has seen it right to uphold our children's right to obtain a sound education whilst they practice their faith."

Parents of the affected students telephoned UNITED SIKHS to convey their gratitude for the support they received. "We are very grateful to UNITED SIKHS, the Guru Nanak Sikh Society and the global Sikh community for standing by us," said Karamjeet Singh, father of Harjeet Singh and Sukhdeep Singh, who will be returning to Domein Speelhof school wearing their *patka*, whilst the other three students will continue their education in the technical schools in which they are now enrolled. You may read a previous press release on UNITED SIKHS advocacy campaign for the right to wear a turban in France at <http://www.unitedsikh.org/PressReleases/PRSRLS-04-06-2008-00.htm>.

Issued By: Rishpal Singh International Civil and Human Rights Advocacy (ICHRA) UNITED SIKHS 07709830442

HONESTY SHOP

Bhagat Puran Singh's village sets example others can emulate
Sarbjit Dhaliwal, Tribune News Service
Rajewal(Ludhiana), July 20, 2008



A shop without a salesman! Seems unusual. But this village has one for students. A student wanting to buy a notebook picks it up from the stock lying inside the shop and puts money in a box placed on a table outside the shop door.

Students who have
21

no money, put slips with their names written on these in a separate box kept on the table. Whenever they have money, they put it in the cash box and take away their slips. The shop has been opened in Bhagat Puran Singh Memorial Senior Secondary School and Girls College. And it has been named Honesty Shop.

“We are running the shop without an attendant and salesman for several months and we have not encountered cheating on the part of any student nor suffered any loss,” said J.S. Brar, principal of the institution having more than 1,000 students. Notebooks are provided on concessional prices to students. A notebook available for Rs 27 in market is provided for Rs 20 to students.

“Honesty, which has been becoming rare in the country, is at least being made to survive by people of this area. We have many goals for students and the first one is to make them honest citizens. Obviously, we are keen on inculcating honesty in their minds by making them practise it at the school level,” says Balbir Singh Rajewal, patron of the school, who is better known as a leader of the Bharti Kisan Union.

Another example set by the village, famous for being the native place of late Bhagat Puran Singh, is regarding copying. During the annual board or university examinations, parents or relatives of student are not allowed to come near the school. In case anyone is found there, a fine of Rs 500 is slapped on him or her. “We are very clear against copying. It is an evil and enemy of students as well as of the education system. Students stop respecting their teachers when they are encouraged at any level to pass examination with the help of copying,” says Amarjit Singh, president of the management committee of the institution.

“We encourage flying squads to check our students thoroughly during board and university examinations. Our result remains almost 100 per cent in board and university examinations with a good number of students securing near 70- 80 per cent marks,” he adds.

About 60 per cent students get free-of-cost education in the school. The institution is being run with donations and the government has not given a single penny so far to help it. Bhagat Singh Puran’s soul must be resting in peace on seeing people of his village trying to live up to his ideals.

Every member of the 21-member management committee has to give Rs 1,100 at the beginning of every year. Everyone of them recently contributed about Rs 20,000 for buying a bus. School and college caters to the needs of 82 villages in its periphery. There two computer laboratories, and one science laboratory is being set up, but paucity of funds continues to create hurdles in improving the institution.

“When the Badal government will set up Adarsh schools we do not know, but here we are running one. Parkash Singh Badal should send us Rs 2 crore to see as we have fulfilled his dream of an Adarsh school,” says a member of the committee.

[How refreshing! ED.]

VEDANTI UNCEREMONIOUSLY REMOVED AS JATHEDAR AKAL TAKHAT

Vedanti skips installation

Akal Takht chief for uniformity in maryada

Varinder Walia, Tribune News Service, Amritsar, August 7, 200d

After his installation ceremony here today, Giani Gurbachan Singh, Jathedar of Akal Takht, emphasised the need for bringing uniformity of “maryada” (Sikh code) in all Sikh institutions and the accomplishment of the desired goals as per the age- old Sikh tenets.



“The distinct identity of the Sikhs should be a source of inspiration for the world,” he said. Seeking immediate arrest of Dera Sacha Sauda chief Gurmeet Ram Rahim Singh, the newly installed Jathedar asked the Central and Haryana governments to seal his dera in Sirsa and its branches.

Answering a question, Giani Gurbachan Singh said he would discuss with other Sikh clerics in case the dera chief offered to appear before Akal Takht as a humble Sikh. To yet another question whether he would ask Shiromani Akali Dal supremo to get baptised, he simply said: “We will try”. He, however, said he would personally monitor the movement of “Amrit Parchar”.

Sikh clerics from Takht Patna Sahib and Hazoor Sahib, SGPC chief, Nihang sects, Akali factions, student federations and Nirmala Sants, etc, presented the Jathedar with “Dastars” (turbans) in the presence of a moderate gathering. SAD general secretary Prem Singh Chandumajra hoped that the new Jathedar would be instrumental in resolving all the pending issues of the Sikh community.

However, Giani Joginder Singh Vedanti, the outgoing Jathedar, was conspicuous by his absence at the installation ceremony. Giani Puran Singh, who had been unceremoniously removed as Jathedar of Akal Takht by the SGPC eight years ago, presented Dastar to the new Jathedar. Vedanti succeeded him then.

SGPC chief Avtar Singh said former Jathedar did not turn up at the function though Harbhajan Singh, manager of the Darbar Sahib visited his residence yesterday to invite him for the ceremony. He said Vedanti had tendered his resignation due to “ill-health” and the committee appreciated his services as Jathedar and Granthi of the

Golden Temple. When asked that Vedanti had told the media that he was forced to quit, he said it was an afterthought.

The SGPC president said strict action would be taken against those officials who had locked the Akal Takht secretariat with a view to stopping the entry of Vedanti into it. The SGPC president said the long-pending matter of appointing a religious adviser to the Jathedar of Akal Takht would be made if Jathedar Gurbachan Singh desired so. Former Jathedar Vedanti had sent a number of reminders to the SGPC to appoint religious adviser to streamline the functioning of the Akal Takht secretariat.

Lifts ban on Iqbal Singh Tribune News Service

Amritsar, August 7, 2008

The ban imposed on Giani Iqbal Singh, Jathedar of Patna Sahib, from attending the meetings of Sikh clergy has been lifted by Giani Gurbachan Singh, a few minutes after his installation as the Jathedar of Akal Takht here today. Giani Gurbachan Singh was one of the signatories to the "Gurmatta", which had reversed the controversial edicts pronounced by Giani Iqbal Singh from Takht Patna Sahib.

The Patna clergy had impeached Jathedars of three Takhts of Punjab, Akal Takht, Takht Damdama Sahib and Takht Kesgarh Sahib, besides the Head Granthi (now Jathedar Akal Takht) and Granthi of the Golden Temple, debarring their involvement in any Panthic activity.

The decision of Giani Gurbachan Singh to lift the ban on Giani Iqbal Singh may cause embarrassment to the SGPC, which had been demanding the latter's resignation.

Notice to SGPC, Centre over Vedanti's removal Tribune News Service

Amritsar, August 7, 2008

UK-based religious adviser to Giani Joginder Singh Vedanti, Jasdev Singh Rai, today served a legal notice on the SGPC and the union home minister for the "unceremonious removal" of Jathedar of Akal Takht. In an e-mail to The Tribune, Rai said he would also move the UNO against the SGPC and the Government of India for violating the Gurdwara Act, passed by the Lok Sabha in 1925.

It added the statutory body SGPC had gone beyond its limit as permitted under Article 25 (a) of managing shrines and other gurdwaras by unilaterally assuming authority and responsibility to manage, appoint and influence the highest temporal office of the Sikh community.

http://www.santsipahi.org/videos/giani_gurbachan_singh.htm

MAN IN BLUE - SARBAT DA BHALA

Harjinder Singh Khalsa [harjindersinghkhalsa@yahoo.co.uk]

At the very end of the Ardás we find this wonderful phrase 'Sarbat da Bhalá', usually translated as 'welfare for all'.

The aim of every Sikh, should be to be the servant of all, regardless of caste, faith, ethnicity, gender or any other human category. Sikhs should go beyond giving handouts, Sikhs should help people in need to look after themselves. We should come up for the rights of victims of discrimination or persecution and we should fight against injustice.

All the Gurus followed this way of life, culminating in Guru Teg Bahadur sacrificing his life to protect the pandits of Kashmir, and Guru Gobind Singh's struggle with the Mughals and the Hilly Rajas for the rights of all to follow the religion of their choice.

The Guru campaigned against purdah (hiding women from men behind the purdah=curtain) and sati (cremation of widows with their deceased husbands), the Guru asked the emperor to lower land taxes for farmers during a period of bad harvests, the Guru made everybody eat together in the langar to demonstrate the oneness of humanity, and included low caste Bhakti Bhagats in the Guru Granth Sahib because of their brilliant spiritual poetry and to demonstrate the equality of all.

One of the reasons why I am not quite happy with the present Ardás is that there is so much text on our history, our institutions, and that only at the very end we pay attention to what Guru said was the main business of the Khalsa, the welfare of all, in what is admittedly a powerful one-liner.

I live in Southall, and feel mostly very comfortable here. But I am not here because I am hiding from the non-Sikh world outside. I hope that as long as my mind and body will sustain me, I will go out into the wider society and be an ambassador for Sikhs and Sikhí and a servant to all.

This is not always easy. There is lot of ignorance and prejudice out there. But Guru does not mean our life to be easy. Living in Amritsar and spending most of my time in or around Harmander Sahib and other

Gurdwaré, it was easy to concentrate on things spiritual. When I moved to Chandigarh it became more difficult. Here in the UK, where most people, including most Sikhs, firmly worship Maya and my lifestyle is seen as eccentric, you are under even more pressure to conform to this Maya worship.

I live a simple life, and am very blessed earning about £ 1000 (before tax) a month doing work which contributes to better understanding between people of different ethnic and faith backgrounds. I am no spiritual genius, but I try to make a contribution to make society a better place for all. We should all make a contribution; just being law-abiding is not good enough.

‘ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ’ ‘ਚ ਪ੍ਰੋ. ਤਰਲੋਚਨ ਸਿੰਘ ਮਹਾਜਨ ਗੁਰੂ ਸਿਧਾਂਤ ਦੀ ਨਿਖੇਦੀ ਕਰਦੇ ਹਨ।

ਪਟਿਆਲੇ ਦੇ ਬਹੁਤ ਸਾਰੇ ਵਿਦਵਾਨ ਵਿਕਾਉ ਮਾਲ ਹੋਣ ਕਰਕੇ ਬੁਠ ਬੋਲਣ ਵਿਚ ਮਾਹਰ ਹਨ ਤੇ ਹਰ ਹਾਲਤ ‘ਚ ਉਹ ਸਿੱਖ ਧਰਮ ਦਾ ਨੁਕਸਾਨ ਕਰਨ ਤੇ ਤੁਲੇ ਹੋਏ ਹਨ। ਜਿਵੇਂ: ਪ੍ਰੋ. ਹਰਭਜਨ ਸਿੰਘ ਪਟਿਆਲਾ ਯੁਨੀਵਰਸਿਟੀ, ਡਾ. ਹਰਪਾਲ ਸਿੰਘ ਪੰਨੂ, ਡਾ. ਜੋਧ ਸਿੰਘ, ਡਾ. ਅਨੁਰਾਗ ਸਿੰਘ ਲੁਧਿਆਣਾ, ਡਾ. ਆਹਲੂਵਾਲੀਆ ‘ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ’ ਯੁਨੀਵਰਸਿਟੀ ਦਾ ਵਾਈਸਚਾਂਸਲਰ ਤੇ ਹੋਰ ਲੰਡੀ-ਬੁਚੀ। ਇਹ ਸਾਰੇ ਬਾਬਾ ਵਿਰਸਾ ਸਿੰਘ ਦੀ ਖੁਰਲੀ ਦਾ ਖੋਰ ਖਾ ਕੇ ਪਲ ਰਹੇ ਹਨ ਤੇ ਹੁਣ ਪ੍ਰੋ. ਤਰਲੋਚਨ ਸਿੰਘ ਮਹਾਜਨ ਨੂੰ ਵੀ ਇਸ ਖੁਰਲੀ ਤੇ ਬੰਨ ਦੇਣ ਵਿਚ ਕੋਈ ਹਰਜ਼ ਨਹੀਂ।

ਪ੍ਰੋ. ਤਰਲੋਚਨ ਸਿੰਘ ਮਹਾਜਨ ਜੀ ਤੁਸੀਂ ਆਪਣੇ ਲੇਖ, “ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ” ਦੇ ਪਹਿਲੇ ਪਹਿਰੇ ‘ਚ ਪਿਛਲੇ ਤੇ ਅਗਲੇ ਜਨਮਾਂ ਦੇ ਕਰਮਾਂ ਦੇ ਫਲ ਦੀ ਗੱਲ ਕਰਦੇ ਹੋ ਅਤੇ ਇਸੇ ਹੀ ਲੇਖ ਦੇ ਅਖੀਰਲੇ ਪਹਿਰੇ ਵਿਚ ਸਾਨੂੰ ‘ਕਰਮਾ ਸਿਧਾਂਤ’ ਨੂੰ ਦਿਲੋਂ ਮੰਨਣ ਦੀ ਤਾਰੀਖ ਵੀ ਕਰਦੇ ਹੋ ਕਿ ਇਸ ਤਰ੍ਹਾਂ ਕਰਨ ਨਾਲ ਇਹ ਸੰਸਾਰ ਸਵਰਗ ਬਣ ਸਕਦਾ ਹੈ। ਤੁਹਾਡੇ ਕੋਲ ਇਸ ਤੋਂ ਵੱਡਾ ਕੋਈ ਹੋਰ ਬੁਠ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਜੇ ਹੈ ਤਾਂ ਦੱਸਣਾ?

ਇਹ ਸਿਧਾਂਤ ਹਿੰਦੂ ਵੇਦਾਂ ਦਾ ਹੈ ਤੇ ਇਸ ਨੂੰ ਮੰਨਣ ਵਾਲੇ 80 ਕਰੋੜ ਲੋਕਾਂ ਨੇ ਹਿੰਦੁਸਤਾਨ ਦੀ ਧਰਤੀ ਨੂੰ ਨਰਕ ਬਣਾ ਧਰਿਆ ਹੈ। ਕੀ ਇਹ ਬੁਠ ਹੈ? ਤੁਸੀਂ ਵੀ ਇਸ ਨਰਕ ਨੂੰ ਸਿੱਧੇ ਤਰੀਕੇ ਨਾਲ ਕਬੂਲ ਕਰਕੇ ਹੀ ਆਪਣੇ ਲੜਕੇ ਨੂੰ ਟੋਰਾਂਟੋ ਵਿਚ ਪੜ੍ਹਨ ਲਈ ਭੇਜ ਦਿੱਤਾ ਹੈ ਨਹੀਂ ਤਾਂ ਤੁਸੀਂ ਆਪ ਪਰੋਫੈਸਰ, ਤੁਹਾਡੀ ਜਾਣ-ਪਹਿਚਾਣ ਵਾਲੇ ਵੀ ਡਾਕਟਰ ਤੇ ਪਰੋਫੈਸਰ। ਫਿਰ ਇਸ 80 ਕਰੋੜ ‘ਕਰਮ ਸਿਧਾਂਤ’ ਨੂੰ ਮੰਨਣ ਵਾਲੀ ਦੁਨੀਆਂ, ਜੋ ਤੁਹਾਡੇ ਲਿਖਣ ਮੁਤਾਬਕ ਸਵਰਗ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ, ‘ਚ ਤੁਹਾਡੇ ਆਪਣੇ ਸਕੇ ਪੁੱਤਰ ਦਾ ਪੜ੍ਹਨਾ ਕਿਉਂ ਠੀਕ ਨਹੀਂ? ਜਦੋਂ ਤੁਸੀਂ ਦੁਨੀਆ ਨੂੰ ਡਰਾ ਕੇ ਸਿੱਧੇ ਰਾਹ ਪਾਉਣ ਦੀ ਗੱਲ ਕਰਦੇ ਹੋ ਤਾਂ ਵੀ ਆਪਣੇ ਬੁਕਲ ਦੇ ਚੋਰ ਨੂੰ ਅਹਿਸਤਾ ਅਹਿਸਤਾ ਬਾਹਰ ਆਉਣ ਤੋਂ ਰੋਕ ਰਹੇ ਹੋ ਕਿ ਬਾਕੀ ਦੁਨੀਆ ਕਿਤੇ ਸਮਝ ਨਾ ਜਾਵੇ ਕਿ ਮਹਾਜਨ ਨੂੰ ਵੀ ਬਾਬੇ ਵਿਰਸਾ ਸਿੰਘ ਦੀ ਖੁਰਲੀ ਦਾ ਖੋਰ ਮਿਠਾ ਲੱਗਣ ਲੱਗ ਪਿਆ ਹੈ।

ਗਰੀਬੀ ਤੇ ਅਮੀਰੀ ਕਿਸੇ ਪਰਮਾਤਮਾ ਦੀ ਬਣਾਈ ਹੋਈ ਨਹੀਂ ਸਗੋਂ ਸਾਡੀ ਆਪਣੀ ਕਾਢ ਹੈ। ਜੇ ਕੋਈ ਬੱਚਾ ਗਰੀਬ ਘਰ ਤੇ ਕੋਈ ਬੱਚਾ ਅਮੀਰ ਘਰ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਤਾਂ ਸਾਡੀ ਵਜ੍ਹਾ ਕਰਕੇ ਨਾ ਕੇ ਕਿਸੇ ਰੱਬ ਦੀ ਗਲਤੀ ਕਰਕੇ। ਇਹ ਪਿਛਲੇ ਜਨਮ ਦੇ ਮਾੜੇ ਕਰਮਾਂ ਦਾ ਫਲ ਨਹੀਂ ਤੇ ਨਾ ਹੀ ਕਿਸੇ ਪੂਜਾ-ਪਾਠ ਨੇ ਸਾਡਾ ਅਗਲਾ ਜਨਮ ਸਵਾਰਨਾ ਹੈ। ਇਹ ਕਰਤੂਤ ਇਨ੍ਹਾਂ ਸੰਤਾਂ ਦੀ ਹੈ।

ਆਸਾ ॥ ਗਜ ਸਾਵੇ ਤੈ ਤੈ ਧੋਤੀਆ, ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥
ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ, ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥
ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ, ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥1॥
ਐਸੇ ਸੰਤ, ਨ ਮੇ ਕਉ ਭਾਵਹਿ ॥ ਡਾਲਾ ਸਿਉ ਪੇਡਾ ਗਟਕਾਵਹਿ
॥1॥ ਰਹਾਉ ॥ {ਪੰਨਾ 476}

ਜੇ ਕਰ ਪਿਛਲੇ ਕਰਮਾਂ ਦਾ ਫਲ ਆਪਾਂ ਇਸ ਜਨਮ ਵਿਚ ਭੋਗ ਰਹੇ ਹਾਂ ਤਾਂ ਪ੍ਰੋ. ਮਹਾਜਨ ਜੀ ਇਹ ਦੱਸਣਾ ਕਿ ਨੀਚੇ ਲਿਖੀਆਂ ਲੱਖਾਂ ਸ਼ਹੀਦੀਆਂ, ਜਿਨ੍ਹਾਂ ਦਾ ਸਬੰਧ ਸਿੱਖ ਲਹਿਰ ਨਾਲ ਹੈ, ਦਾ ਕੀ ਕਰੀਏ? ਪਿਛਲੇ ਜਨਮ ਦੇ ਕੀਤੇ ਮਾੜੇ ਕਰਮਾਂ ਦਾ ਫਲ ਇਸ ਜਨਮ ਵਿਚ ਮਿਲਦਾ ਹੈ ਤਾਂ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਸਿੱਖਾਂ ਦੇ ਪਹਿਲੇ ਸ਼ਹੀਦ, ਸਹੀਦਾਂ ਦੇ ਸਿਰਤਾਜ਼ ਨਹੀਂ ਸਨ, ਸਗੋਂ ਆਪਣੇ ਪਿਛਲੇ ਜਨਮ ਵਿਚ ਕੀਤੇ ਮਾੜੇ ਕਰਮਾਂ ਦੀ ਸਜ਼ਾ ਭੁਗਤ ਗਏ ਹਨ। ਇਸੇ ਹੀ ਤਰ੍ਹਾਂ ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਜੀ ਵੀ ਸ਼ਹੀਦ ਨਹੀਂ ਸਨ, ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ, ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ, ਮਾਤਾ ਗੁਜਰੀ, ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ, ਬਾਬਾ ਦੀਪ ਸਿੰਘ ਤੇ ਭਾਈ ਮਨੀ ਸਿੰਘ, ਚਾਰੇ ਸਾਬਿਜ਼ਾਦੇ, ਪੰਜ ਪਿਆਰੇ ਤੇ ਹੋਰ ਲੱਖਾਂ ਸਿੰਘ ਸਿੰਘਣੀਆਂ ਜਿਨ੍ਹਾਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ ਇਹ ਸ਼ਹੀਦ ਨਹੀਂ ਸਨ। ਇਹ ਦੱਸਣ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰਨੀ ਕਿ ਇਨ੍ਹਾਂ ਨੂੰ ਕੀ ਕਿਹਾ ਜਾਏ?

ਤੁਹਾਨੂੰ ਪਹਿਲਾਂ ਵੀ ਬੇਨਤੀ ਕੀਤੀ ਸੀ ਕਿ ਹੁਣ ਅਸੀਂ ਪੇਂਡੂ ਲੋਕ ਵੀ ਪੜ੍ਹਾਈ-ਲਿਖਾਈ ਦਾ ਕੰਮ ਸਿੱਖ ਗਏ ਹਾਂ ਤੇ ਇਹ ਕੰਮ ਹੁਣ ਸਿਰਫ ਸ਼ਹਿਰੀ ਲੋਕਾਂ ਤਕ ਹੀ ਸੀਮਤ ਨਹੀਂ ਰਿਹਾ। ਹੁਣ ਅਸੀਂ ਵੀ ਸਿੱਖ ਧਰਮ ਨੂੰ ਸਮਝਣ ਵਿਚ ਕਾਮਯਾਬ ਹੋ ਰਹੇ ਹਾਂ। ਇਸ ਕਰਕੇ ਹੁਣ ਤੁਸੀਂ ਸਿੱਖ ਧਰਮ ਵਿਚ ਹੋਰ ਗੰਧਲਾ ਪਣ ਨਹੀਂ ਪਾ ਸਕਦੇ। ਗੁਰਬਾਣੀ ਪਿਛਲੇ ਤੇ ਅਗਲੇ ਜਨਮ ਨੂੰ ਰਲ ਗੱਡ ਨਹੀਂ ਕਰਦੀ ਸਗੋਂ ਮਨੁੱਖ ਨੂੰ ਵਰਤਮਾਨ ਕਾਲ ‘ਚ ਜਿਉਣ ਦਾ ਸੱਦਾ ਦਿੰਦੀ ਹੈ ਤੇ ਗੁਰੂ ਜੀ ਨੇ ਇਹ ਕਰਕੇ ਦਿਖਾਇਆ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਕਰਨ ਨਾਲ ਹੀ ਮਨੁੱਖ ਨਿਡਰ ਬਣਦਾ ਹੈ।

ਤੁਹਾਡੀ ਪਹਿਲੀ ਗੱਲ ਤਾਂ ਇਹ ਗਲਤ ਹੈ ਕਿ ਤੁਸੀਂ ਮਨੁੱਖੀ ਜੀਵ ਨੂੰ ਡਰਾ ਕਿ ਵਧੀਆ ਬਣਾਉਣਾ ਚਾਹੁੰਦੇ ਹੋ। ਇਹ ਸਿਧਾਂਤ ਭਾਰਤ ਵਿਚ ਤਾਂ ਫੇਲ੍ਹ ਹੈ। ਦੂਸਰੇ ਪਾਸੇ ਗੁਰੂ ਜੀ ਕਹਿੰਦੇ ਹਨ ਕਿ ਪ੍ਰਮਾਤਮਾ ਤੇਰੇ ਨਾਲ ਵਸਦਾ ਹੈ ਤੇ ਫਿਰ ਇਹ ਡਰ ਕਿਉਂ?

ਗਉੜੀ ਮਹਲਾ 5 ॥ ਓਹੁ ਅਬਿਨਾਸੀ ਰਾਇਆ ॥
ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੈ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ ॥1॥
ਰਹਾਉ ॥ ਪੰਨਾ 206 ॥
ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਪ੍ਰਾਣੀ ਛੁਟੈ ॥
{ਪੰਨਾ 293}

ਜਦੋਂ ਇਸ ਸੰਸਾਰ ਵਿਚ ਕੋਈ ਜੀਵ ਨਹੀਂ ਸੀ ਤੇ ਕੋਈ ਮਨੁੱਖ ਨਹੀਂ ਸੀ ਤਾਂ ਫਿਰ ਇਸ ਮਨੁੱਖੀ ਜੀਵ ਦੇ ਇਸ ਦੁਨੀਆ ਵਿਚ ਪਹਿਲੀ ਵਾਰੀ

ਆਉਣ 'ਚ ਪਿਛਲੇ ਜੀਵਨ ਦੇ ਕਰਮਾਂ ਨੇ ਕਿਹੜਾ ਰੋਲ ਅਦਾ ਕੀਤਾ? ਮੁਢਲੇ ਬੰਦੇ ਦੇ ਪੈਦਾ ਹੋਣ ਤੋਂ ਪਹਿਲਾਂ ਕਿਹੜੇ ਕਰਮ ਤੇ ਉਹ ਕਿਸਨੇ ਕੀਤੇ? ਗੁਰਬਾਣੀ ਵਿਚ ਪਿਛਲੇ ਕੀਤੇ ਕਰਮਾਂ ਦੇ ਫਲ ਨੂੰ ਕੱਟ ਕੇ ਇਸੀ ਜਨਮ ਵਿਚ ਕੀਤੇ ਕਰਮਾਂ ਦੇ ਫਲ ਨੂੰ ਸਥਾਨ ਪ੍ਰਾਪਤ ਹੈ। ਗੁਰਬਾਣੀ ਸਾਨੂੰ ਵਰਤਮਾਨ ਵਿਚ ਖੜਾ ਕਰਦੀ ਹੈ ਤੇ ਪੰਡਿਤਵਾਦ ਭੂਤਕਾਲ ਤੇ ਭਵਿਖਤ ਕਾਲ 'ਚ। ਗੁਰੂ ਮਨੁੱਖ ਨੂੰ ਡਰ ਚੋਂ ਬਾਹਰ ਕੱਢਦਾ ਹੈ ਤੇ ਪੰਡਿਤਵਾਦ ਮਨੁੱਖੀ ਖੱਲੜੀ ਪੱਟਣ ਲਈ ਮਨੁੱਖ ਨੂੰ ਡਰ 'ਚ ਧਕੇਲਦਾ ਹੈ। ਅੱਜ ਸਾਰੇ ਹਿੰਦੋਸਤਾਨੀ ਵਰਤਮਾਨ 'ਚ ਨਾ ਜਿਉਂ ਕੇ ਭਵਿਖ ਦੇ ਡਰ 'ਚ ਜੀਅ ਰਹੇ ਹਨ ਤੇ ਹਾਲਤ ਤੁਸੀਂ ਪਟਿਆਲੇ ਬੈਠੇ ਚੰਗੀ ਤਰ੍ਹਾਂ ਤਕ ਸਕਦੇ ਹੋ। ਇੱਧਰ ਗੋਰਾ ਵਰਤਮਾਨ 'ਚ ਜਿਉਂਦਾ ਹੈ ਤੇ ਚੰਗੀ ਜਿੰਦਗੀ ਬਤੀਤ ਕਰਦਾ ਹੈ ਇਸ ਕਰਕੇ ਹੀ ਤੁਸੀਂ ਆਪਣੇ ਲੜਕੇ ਨੂੰ ਵੀ ਇਸ ਮੁਲਕ ਵਿਚ ਭੇਜਣਾ ਹੀ ਮੁਨਾਸਬ ਸਮਝਿਆ ਹੈ। ਇਹ ਕੋਈ ਮਾੜੀ ਗੱਲ ਨਹੀਂ ਪਰ ਮਨੁੱਖੀ ਜੀਵ ਅਸਲੀਅਤ ਸਵੀਕਾਰ ਕਰਨ ਤੋਂ ਕੰਨੀ ਕਿਉਂ ਕਰਤਾਉਂਦਾ ਹੈ?

ਗੁਰਬਾਣੀ ਸਾਨੂੰ ਇਹ ਸਮਝਾਉਂਦੀ ਹੈ ਕਿ ਬੰਦਾ ਇਸ ਜਨਮ ਵਿਚ ਆ ਕੇ ਕੰਮ ਕਰਦਾ ਹੈ ਤੇ ਮਨੁੱਖੀ ਜੀਵ ਇਸੇ ਜਨਮ ਵਿਚ ਹੀ ਕੀਤੇ ਕੰਮ ਦਾ ਫਲ ਭੁਗਤਦਾ ਹੈ। ਬਾਕੀ ਅੱਗੇ ਪਿਛੇ ਦਾ ਕਿਸੇ ਨੂੰ ਕੋਈ ਪਤਾ ਨਹੀਂ।

ਸੂਹੀ ਮਹਲਾ 5 ॥ ਜਬ ਕਛੁ ਨ ਸੀਓ ਤਬ ਕਿਆ ਕਰਤਾ ਕਵਨ ਕਰਮ ਕਰਿ ਆਇਆ ॥

**ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ਠਾਕੁਰਿ ਰਚਨੁ ਰਚਾਇਆ ॥1॥
ਮੇਰੇ ਰਾਮਰਾਇ ਮੁਝ ਤੇ ਕਛੁ ਨ ਹੋਈ ॥**

**ਆਪੇ ਕਰਤਾ ਆਪਿ ਕਰਾਏ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਈ ॥1॥ ਰਹਾਉ ॥
{ਪੰਨਾ 748}**

**ਕਰਮ ਬਧ ਤੁਮ ਜੀਉ ਕਹਤ ਹੈ, ਕਰਮਹਿ ਕਿਨਿ ਜੀਉ ਦੀਨੁ ਰੇ ॥2॥
ਹਰਿ ਮਹਿ ਤਨੁ ਹੈ, ਤਨ ਮਹਿ ਹਰਿ ਹੈ, ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਇ ਰੇ ॥
ਕਰਿ ਕਬੀਰ, ਰਾਮ ਨਾਮੁ ਨ ਛੋਡੁਓ, ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਇ ਰੇ
॥3॥3॥ {ਪੰਨਾ 870}**

ਕੀ ਤੁਸੀਂ ਇਹ ਦੱਸਣ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰੋਗੇ ਕਿ ਜੇ ਮੇਰੀ ਅੱਜ ਮੌਤ ਹੋ ਜਾਏ ਤੇ ਮੈਂ ਕਿਸੇ ਹੋਰ ਦੁਨੀਆ ਵਿਚ ਕਿਸੇ ਹੋਰ ਜੂਨ 'ਚ ਪੈ ਜਾਵਾਂ ਤਾਂ ਮੇਰੇ ਕਰਮਾਂ ਦੇ ਫਲਾਂ ਨੂੰ ਜਾਂ ਕਿਸੇ ਲੇਖਾਕਾਰ ਨੂੰ, ਜੋ ਹਾਲੇ ਭੁਗਤਣੇ ਬਾਕੀ ਹਨ, ਮੇਰੇ ਬਾਰੇ ਜਾਣਕਾਰੀ ਕਿਵੇਂ ਹਾਸਲ ਹੋਏਗੀ? ਜਦੋਂ ਕੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਸ਼ਰੇਆਮ ਇਹ ਕਹਿ ਰਹੇ ਹਨ ਕਿ ਕਿਸੇ ਦਾ ਕੋਈ ਪਤਾ ਨਹੀਂ ਕਿ ਮਰਨ ਤੋਂ ਬਾਅਦ ਕੋਈ ਕਿਥੇ ਜਾਂਦਾ ਹੈ।

ਗਉੜੀ ਮਹਲਾ 1 ॥ ਕਿਰਤੁ ਪਇਆ ਨਹ ਮੇਟੈ ਕੋਇ ॥

ਕਿਆ ਜਾਣਾ ਕਿਆ ਆਗੈ ਹੋਇ ॥

ਜੇ ਤਿਸੁ ਭਾਣਾ ਸੋਈ ਹੂਆ ॥

ਅਵਰੁ ਨ ਕਰਣੈ ਵਾਲਾ ਦੂਆ ॥1॥

ਨਾ ਜਾਣਾ ਕਰਮ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥

ਕਰਮੁ ਧਰਮੁ ਤੇਰੇ ਨਾਮ ਕੀ ਜਾਤਿ ॥1॥ ਰਹਾਉ ॥ {ਪੰਨਾ 154}

ਹਮ ਜਾਨਿਆ ਕਛੁ ਨ ਜਾਨਹ ਆਗੈ ਜਿਉ ਹਰਿ ਰਾਖੈ ਤਿਉ ਠਾਢੇ ॥

**ਹਮ ਭੂਲ ਚੁਕ ਗੁਰ ਕਿਰਪਾ ਧਾਰਹੁ ਜਨ ਨਾਨਕ ਕੁਤਰੇ ਕਾਢੇ ॥4॥
{ਪੰਨਾ 171}**

ਮ: 1 ॥ ਇਕ ਦਝਹਿ ਇਕ ਦਬੀਅਹਿ ਇਕਨਾ ਕੁਤੇ ਖਾਹਿ ॥

**ਇਕਿ ਪਾਣੀ ਵਿਚਿ ਉਸਟੀਅਹਿ ਇਕਿ ਭੀ ਫਿਰਿ ਹਸਣਿ ਪਾਹਿ ॥
ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਹਿ ॥2॥ {ਪੰਨਾ 648}**

ਗੁਰਬਾਣੀ ਤਾਂ ਇਹ ਵੀ ਕਹਿੰਦੀ ਹੈ ਕਿ ਚੰਗੇ ਕਰਮ ਕਰੋ ਫਿਰ ਜਮਣ-ਮਰਨ ਹੁੰਦਾ ਹੀ ਨਹੀਂ।

ਰਾਮ ਭਗਤਿ ਗੁਰ ਸੇਵਾ ਤਰਣਾ ॥

ਬਾਹੁੜਿ ਜਨਮੁ ਨ ਹੋਇ ਹੈ ਮਰਣਾ ॥1॥ ਰਹਾਉ ॥ {ਪੰਨਾ 154}

“ਜੇ ਬੀਜੈ ਸੋਈ ਫਲੁ ਪਾਏ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਣਿਆ {ਪੰਨਾ113-114}”.

“ਕੂੜਿ ਕਪਟਿ ਕਿਨੈ ਨ ਪਾਇਓ ਜੇ ਬੀਜੈ ਖਾਵੈ ਸੋਇ” (ਪੰਨਾ 39-40).

**“ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ, ਮਥੈ ਜੋ ਲਿਖਿਆਸੁ (ਪੰਨਾ 134)”
ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜਅਉਰੀਆਂ, ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ.., ਪੈਪਾ ਲੋੜੈ
ਪਟੁ {ਪੰਨਾ 1379}**

**“ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੋ ਖਾਤਿ.. ਪੰਨਾ 78”.
ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ, ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ {ਪੰਨਾ 134}..**

ਪ੍ਰੋ. ਮਹਾਜਨ ਜੀ ਤੁਸੀਂ ਇਹ ਵੀ ਦੱਸਣ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰਨੀ ਜੀ ਕਿ ਇਨ੍ਹਾਂ ਪੰਗਤੀਆਂ ਵਿਚ ਕਿਸ ਕਿਸ ਅੱਖਰ ਦਾ ਮਤਲਬ ਪਿਛਲਾ ਜਨਮ ਨਿਕਲਦਾ ਹੈ ਤੇ ਇਨ੍ਹਾਂ ਪੰਗਤੀਆਂ ਵਿਚ ਭੁਤਕਾਲ ਜਾਂ ਭਵਿਖਤ ਕਾਲ ਕਿਸ ਕਿਸ ਅੱਖਰ ਦਾ ਮਤਲਬ ਹੈ?

ਸਰੋਤਾ ਜਨਾਂ ਵਾਸਤੇ ਇਹ ਦੱਸਣਾ ਮੁਨਾਸਬ ਹੈ ਕਿ ਉਪਰ ਲਿਖੀਆਂ ਸਾਰੀਆਂ ਪੰਗਤੀਆਂ ਵਰਤਮਾਨ ਵਿਚ ਹਨ ਤੇ ਕਿਸੇ ਇਕ ਵੀ ਅੱਖਰ ਦਾ ਮਤਲਬ ਪਿਛਲਾ-ਅਗਲਾ ਜਨਮ ਨਹੀਂ ਬਣਦਾ। ਵੀਰ ਮਹਾਜਨ ਜੀ ਸਾਡੇ ਪਿਛਲੇ ਛੇ ਮਹੀਨਿਆਂ ਤੋਂ ਖਵੇ ਸਵਾਲਾਂ ਦਾ ਕੀ ਬਣਿਆ?

ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ, ਗੁਰਚਰਨ ਸਿੰਘ (ਜਿਉਣ ਵਾਲਾ) ਬਰੈਪਟਨ ਕੈਨੇਡਾ।

**ਪ੍ਰੋ. ਤਰਲੋਚਨ ਸਿੰਘ ਮਹਾਜਨ, ਪਟਿਆਲਾ, ਜੀ ਸਿੱਖੀ
ਸਿਧਾਂਤ ਨੂੰ ਵੇਦਾਂ ਦੀਆਂ ਐਨਕਾਂ ਲਾ ਕੇ ਸਮਝਦੇ ਤੇ
ਸਮਝਾਉਂਦੇ ਹਨ ਇਨ੍ਹਾਂ ਤੋਂ ਬਚੋ।**

ਕੀ ਅਮੀਰੀ ਤੇ ਗਰੀਬੀ ਰੱਬ ਦੀ ਦੇਣ ਹੈ? ਗੁਰਬਾਣੀ ਇਸ ਜਨਮ ਤੋਂ ਪਹਿਲਾਂ ਤੇ ਬਾਅਦ ਵਾਲੇ ਜਨਮਾਂ ਦੀ ਗੱਲ ਕਰਦੀ ਹੈ? ਕੀ ਇਸੇ ਜਨਮ ਵਿਚ, ਜਿਉਂਦੇ ਜੀਅ, ਮਨੁੱਖ ਹਰ ਰੋਜ ਆਪਣੇ ਕਰਮਾਂ ਕਰਕੇ ਵੱਖਰੀਆਂ ਵੱਖਰੀਆਂ ਜੂਨਾਂ ਵਿਚ ਪੈਂਦਾ ਹੈ? ਪੂਰਬ ਜਨਮ ਦਾ ਕੀ ਮਤਲਬ ਹੈ? ਕੀ ਅਮੀਰੀ ਤੇ ਗਰੀਬੀ ਰੱਬ ਦੀ ਦੇਣ ਹੈ? ਗੁਰਬਾਣੀ ਮੁਤਾਬਕ ਅਮੀਰ ਤੇ ਗਰੀਬ ਕੌਣ ਹੈ?

ਆਮ ਜਨ ਸਧਾਰਣ ਦੀ ਬੋਲੀ ਵਿਚ ਤੇ ਨਿਤਾ ਪ੍ਰਤੀ ਦੀ ਜਿੰਦਗੀ ਵਿਚ ਵੀ ਦੇਖਣ ਨੂੰ ਮਿਲਦਾ ਹੈ ਕਿ ਜੇ ਵੀ ਬਾਪ ਵੱਡ ਵੰਡਾਈ ਸਮੇਂ ਆਪਣੇ ਧੀਆਂ ਪੁੱਤਰਾਂ ਵਿਚ ਵੱਖਰੇਵਾਂ ਕਰਦਾ ਹੈ ਉਹ ਚੰਗਾ ਬਾਪ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਜੇ ਇਹ ਗੱਲ ਸੱਚੀ ਹੈ ਤਾਂ ਰੱਬ ਸਾਰੀ ਦੁਨੀਆ ਵਿਚ ਅਮੀਰੀ ਤੇ ਗਰੀਬੀ ਦੀਆਂ ਵੰਡੀਆਂ ਪਾ ਕੇ ਇਕ ਚੰਗਾ ਬਾਪ ਕਿਵੇਂ ਹੋ ਸਕਦਾ ਹੈ? ਪ੍ਰੋ. ਤਰਲੋਚਨ ਸਿੰਘ ਮਹਾਜਨ ਜੀ ਤੁਹਾਨੂੰ ਇਸ ਗੱਲ ਦੀ ਸਮਝ ਪੈ ਗਈ ਜਾਂ ਨਹੀਂ? ਅੱਜ ਤਕ ਤੁਸੀਂ ਮੇਰੇ ਕਿਸੇ ਸਵਾਲ ਦਾ ਜਵਾਬ ਨਹੀਂ ਦਿੱਤਾ ਤੇ ਤੁਸੀਂ ਆਪਣੀ ਚਿੱਠੀ ਵਿਚ ਗੱਲ ਹੋਰ ਪਾਸੇ ਨੂੰ ਲੈ ਤੁਰਦੇ ਹੋ। ਇਸ ਕਰਕੇ ਇਸ ਚਿੱਠੀ ਤੇ ਅੰਤ ਵਿਚ ਉਹ ਸਾਰੇ ਸਵਾਲ ਫਿਰ ਤੋਂ ਲਿਖਾਂਗਾ ਜੇ ਮੈਂ

ਤੁਹਾਨੂੰ ਪਹਿਲਾਂ ਪੁੱਛ ਚੁਕਿਆ ਹਾਂ।

ਜੇ ਕਰ 450 ਸਾਲ ਪਿੱਛੇ ਹੱਟ ਜਾਈਏ ਜਦੋਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਪੈਦਲ ਤੁਰ ਕੇ ਮੱਕੇ-ਮਦੀਨੇ ਗਏ ਸਨ ਤਾਂ ਕਿਸੇ ਵੀ ਮਨੁੱਖ ਦਾ ਕੋਈ ਪਾਸ ਪੋਰਟ ਨਹੀਂ ਸੀ ਹੁੰਦਾ। ਆਪਣੇ ਆਪਣੇ ਰਾਜਾਂ ਦੀਆਂ ਹੱਦਾਂ ਬੰਨੇ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਲੋਕ ਬਿਨਾਂ ਕਿਸੇ ਪਾਬੰਦੀ ਦੇ ਕਿਸੇ ਵੀ ਥਾਂ ਜਾ ਕੇ ਵੱਸ ਜਾਂਦੇ ਸਨ। ਇਸ ਤੋਂ ਹੋਰ ਪਿੱਛੇ ਹੱਟ ਜਾਈਏ ਜਦੋਂ ਲੋਕ ਕਬੀਲਿਆਂ ਦੇ ਰੂਪ ਵਿਚ ਵਿਚਰਦੇ ਸਨ ਤਾਂ ਇਸ ਧਰਤੀ ਤੇ ਕਿਸੇ ਦਾ ਕਬਜ਼ਾ ਨਹੀਂ ਸੀ ਤੇ ਨਾ ਹੀ ਕੋਈ ਤੇਲ ਤੇ ਕਿਸੇ ਖਣਿਜ ਪਦਾਰਥਾਂ ਬਾਰੇ ਜਾਣਦਾ ਸੀ ਇਸ ਕਰਕੇ ਮਨੁੱਖੀ ਜਿੰਦਗੀ ਵਿਚ ਅਮੀਰੀ ਗਰੀਬੀ ਦਾ ਪਾੜਾ ਨਹੀਂ ਸੀ ਤੇ ਨਾ ਹੀ ਬਿਲ ਗੇਟ ਬਿਲੀਅਨੇਅਰ ਸੀ। ਇਹ ਸਾਰਾ ਕੁੱਝ ਮਨੁੱਖੀ ਦਿਮਾਗ ਦੀ ਕਾਢ ਹੈ। ਰੱਬ ਜੀ ਨੇ ਤਾਂ ਜੋ ਕੁੱਝ ਸੀ ਇਕ ਵਾਰ ਧਰਤੀ ਵਿਚ ਪਾ ਦਿੱਤਾ ਤੇ ਸਾਰਿਆਂ ਨੂੰ ਰਲ-ਮਿਲ ਕੇ ਇਸਨੂੰ ਭੋਗਣ ਦਾ ਹੁਕਮ ਕੀਤਾ। ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਣ ਇਸ ਤਰ੍ਹਾਂ ਹੈ:

**ਆਸਣੁ ਲੇਇ ਲੇਇ ਭੰਡਾਰ ॥
ਜੇ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥
ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ ਪੰਨਾ 7 ॥**

ਪਰਮਾਤਮਾ ਨੇ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਵਿਚ ਜੋ ਕੁੱਝ ਪਾਉਣਾ ਸੀ ਉਹ ਸਾਰਾ ਕੁੱਝ ਇਕ ਵਾਰ ਪਾ ਕੇ ਇਸ ਸੰਸਾਰ ਦੀ ਕਾਰ ਸੰਭਾਲ ਲਈ। ਉਸ ਪਰਮਾਤਮਾ ਨੇ ਅਮੀਰ ਗਰੀਬ ਨਹੀਂ ਬਣਾਏ। ਕਿਉਂਕਿ ਉਹ ਨਿਰਵੈਰ ਹੈ। ਪ੍ਰੋ ਤਰਲੋਚਨ ਸਿੰਘ ਜੀ ਤੁਹਾਨੂੰ ਇਸ ਗੱਲ ਦੀ ਸਮਝ ਪੈ ਗਈ ਕਿ ਉਹ ਨਿਰਵੈਰ ਹੈ? ਇਹ ਮੈਂ ਨਹੀਂ ਕਹਿ ਰਿਹਾ। ਇਹ ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਮੂਲ ਮੰਤਰ/ ਮੰਗਲਾ ਚਰਨ ਵਿਚ ਫੁਰਮਾਇਆ ਹੈ। ਰੱਬ ਜੀ ਦੇ ਗੁਣਾਂ ਦਾ ਵਰਨਣ ਕਰਦੇ ਕਰਦੇ ਗੁਰੂ ਜੀ ਇੰਝ ਸਪੱਸ਼ਟ ਕਰਦੇ ਹਨ।

**ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥**

ਜੇ ਪਰਮੇਸ਼ਰ ਨਿਰਵੈਰ ਨਹੀਂ ਤਾਂ ਤੁਸੀਂ ਅਗਲੀ ਚਿੱਠੀ ਵਿਚ ਆਪਣਾ ਪ੍ਰਤੀਕਰਮ ਜਰੂਰ ਲਿਖਣਾ ਫਿਰ ਰੱਬ ਬਾਰੇ ਆਪਣੀ ਚਰਚਾ ਅੱਗੇ ਚੱਲਦੀ ਰਹੇਗੀ। ਕਿਉਂਕਿ ਗੁਰੂ ਨਾਨਕ ਜੀ ਦਾ ਉਪਰ ਲਿਖਿਆ ਫੁਰਮਾਣ ਸਿਰ-ਮੱਥੇ ਹੈ। ਇਸ ਕਰਕੇ ਮੈਂ ਇਹ ਮੰਨ ਲੈਂਦਾ ਹਾਂ ਕਿ ਪ੍ਰਭੂ ਜੀ ਨਿਰਵੈਰ ਹਨ। ਜੇ ਪਰਮਾਤਮਾ ਨਿਰਵੈਰ ਹੈ ਤਾਂ ਉਹ ਕਿਸੇ ਨੂੰ ਗਰੀਬ ਤੇ ਕਿਸੇ ਨੂੰ ਅਮੀਰ ਪੈਦਾ ਕਰ ਹੀ ਨਹੀਂ ਸਕਦਾ। ਇਸ ਦੁਨੀਆਂ ਵਿਚ ਆ ਕੇ ਸਾਨੂੰ ਕੰਮ/ਕਰਮ ਕਰਨ ਦੀ ਪੂਰਨ ਅਜ਼ਾਦੀ ਹੈ, ਠੀਕ ਸਮੇਂ ਤੇ ਕੀਤੇ ਠੀਕ ਫੈਸਲੇ ਅਨੁਸਾਰ ਹੀ ਨਤੀਜਾ ਨਿਕਲਦਾ ਹੈ, ਤੇ ਇਸ ਨਾਲ ਅਸੀਂ ਅਮੀਰ ਤੇ ਗਰੀਬ ਬਣਦੇ ਹਾਂ। ਬਿਲ ਗੇਟ ਵੀ ਇਸੇ ਗੱਲ ਦੀ ਦੇਣ ਹੈ। ਆਓ ਹੁਣ ਦੇਖਦੇ ਹਾਂ ਕਿ ਇਸ ਸੰਸਾਰਕ ਗਰੀਬੀ ਬਾਰੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਕੀ ਫੁਰਮਾਣ ਹੈ।

**ਪਉੜੀ ॥ ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ ਪੂਰੇ ॥
ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੋਤੀ ਹੀਰੇ ॥
ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੂਰੇ ॥
ਸੇ ਪ੍ਰਭੂ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥ 6 ॥
{ਪੰਨਾ 707}**

ਕਿਸੇ ਆਦਮੀ ਕੋਲ ਸੁੰਦਰ ਔਰਤ/ਔਰਤਾਂ ਹੋਣ, ਅਨੇਕਾਂ ਸੁਖ ਹੋਣ, ਹਰ ਪ੍ਰਕਾਰ ਦੇ ਅਨੰਦ ਹੋਣ, ਸੋਇਨੇ ਦਾ ਘਰ ਹੋਵੇ, ਚੰਦਨ ਦੀ ਸੁਗੰਧੀ ਲਾਉਣ ਨੂੰ ਹੋਵੇ, ਮੋਤੀ ਹੀਰੇ ਪਹਿਨਦਾ ਹੋਵੇ ਤੇ ਦੁੱਖ ਇਕ ਵੀ ਨਾ ਹੋਵੇ। ਜੇ ਕਰ ਉਹ ਸੱਚ ਨਾਲੋਂ ਟੁਟਿਆ ਹੋਇਆ ਹੈ ਤਾਂ ਸਮਝੋ ਕਿ ਇਤਨਾ ਧਨਾਢ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਉਹ ਮਨੁੱਖ ਗੰਦਗੀ ਦਾ ਕੀੜਾ ਹੈ। ਹੁਣ ਅਗਲੀ ਪਉੜੀ ਵਲ ਤਕੋ।

**ਪਉੜੀ ॥ ਬਸਤਾ ਤੂਟੀ ਝੁੰਪੜੀ ਚੀਰ ਸਭਿ ਛਿੰਨਾ ॥
ਜਾਤਿ ਨ ਪਤਿ ਨ ਆਦਰੇ ਉਦਿਆਨ ਭੁਮਿੰਨਾ ॥
ਮਿਤ੍ਰੁ ਨ ਇਠ ਧਨ ਰੂਪ ਹੀਣ ਕਿਛੁ ਸਾਕੁ ਨ ਸਿੰਨਾ ॥
ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ ॥
ਤਿਸ ਕੀ ਧੂੜਿ ਮਨੁ ਉਪਰੈ ਪ੍ਰਭੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨਾ ॥ 7 ॥ {ਪੰਨਾ 707}**

ਟੂਟੀ ਕੁੱਲੀ ਦਾ ਵਾਸੀ ਹੋਵੇ, ਤਨ ਦੇ ਕਪੜੇ ਲੀਰੇ ਲੀਰ ਹੋਣ, ਕੋਈ ਚੰਗੀ ਜਾਤ ਨਾ ਹੋਵੇ, ਕੋਈ ਇੱਜ਼ਤ ਤੇ ਆਦਰ ਮਾਣ ਵੀ ਨਾ ਕਰਦਾ ਹੋਵੇ, ਕੋਈ ਸਾਕ ਸਬੰਧੀ ਤੇ ਰਿਸ਼ਤੇਦਾਰ ਵੀ ਨਾ ਹੋਵੇ, ਸੁੰਦਰਤਾ ਤੇ ਧਨ ਦੌਲਤ ਵੀ ਨਾ ਹੋਵੇ। ਜੇ ਕਰ ਉਹ ਮਨੁੱਖ ਦਾ ਮਨ ਪਰਮਾਤਮਾ ਨਾਲ ਜੁੜਿਆ ਹੋਇਆ ਹੈ ਤਾਂ ਸਮਝੋ ਕੇ ਉਸਨੂੰ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਦਾ ਰਾਜ ਪ੍ਰਾਪਤ ਹੈ। ਇਹ ਹੈ ਗੁਰਬਾਣੀ ਦੀ ਗਰੀਬੀ ਤੇ ਅਮੀਰੀ ਦੀ ਨਿਸ਼ਾਨੀ।

ਸਵਾਲ: ਭਗਤ ਕਬੀਰ ਜੀ, ਜਾਤ ਜੁਲਾਹਾ, ਬਹੁਤ ਗਰੀਬ ਸਨ। ਉਹ ਰੱਬ ਦੇ ਪਿਆਰੇ ਸਨ। ਜੇ ਰੱਬ ਗਰੀਬੀ ਤੇ ਅਮੀਰੀ ਦਿੰਦਾ ਹੈ ਤਾਂ ਰੱਬ ਨੇ ਆਪਣੇ ਪਿਆਰੇ ਨਾਲ ਦੁਸਮਣਾਂ ਵਾਲਾ ਵਰਤਾਓ ਕਿਉਂ ਕੀਤਾ?

ਇਹੀ ਸਵਾਲ ਤੁਹਾਨੂੰ ਭਗਤ ਰਵੀਦਾਸ, ਨਾਮਦੇਵ ਆਦਿ ਬਾਰੇ ਕਰਦਾ ਹਾਂ? ਜੇ ਰੱਬ ਨੂੰ ਮੰਨਣ ਨਾਲ ਅਮੀਰੀ ਮਿਲਦੀ ਹੈ ਤਾਂ ਸਾਰੇ ਭਾਰਤ ਦੀ ਘੱਟ ਤੋਂ ਘੱਟ 80% ਅਬਾਦੀ 33 ਕਰੋੜ ਦੇਵੀ ਦੇਵੀ ਤਿਆਂ ਤੇ ਲੜ ਲੱਗੀ ਹੈ। ਲੱਛਮੀ ਦੀ ਪੂਜਾ ਕਰਦੀ ਹੈ ਪਰ ਹੈ ਲੱਛਮੀ ਗੋਰਿਆਂ ਕੋਲ ਜਿਹਨਾਂ ਕਦੇ ਲੱਛਮੀ ਦੀ ਪੂਛ ਵੀ ਨਹੀਂ ਤੱਕੀ ਪੂਜਾ ਤਾਂ ਕੀ ਕਰਨੀ ਸੀ। ਜਿਨ੍ਹੀ ਸੋਹਣੀ ਲੱਛਮੀ ਹਿੰਦੂ ਮੰਦਰਾਂ ਵਿਚ ਬਣਾ ਕੇ ਖੜੀ ਕੀਤੀ ਹੁੰਦੀ ਹੈ ਜੇ ਕਿਤੇ ਗੋਰਿਆਂ ਕੋਲ ਹੁੰਦੀ ਤਾਂ ਇਨ੍ਹਾਂ ਜਰੂਰ ਲੱਛਮੀ ਦਾ ਚੀਰ ਹਰਣ ਕਰ ਦੇਣਾ ਸੀ।

ਗੁਰਬਾਣੀ ਇਸ ਜਨਮ ਤੋਂ ਪਹਿਲਾਂ ਤੇ ਬਾਅਦ ਵਾਲੇ ਜਨਮਾਂ ਦੀ ਗੱਲ ਕਰਦੀ ਹੈ?

ਇਸ ਚਿੱਠੀ ਵਿਚ ਪਿਛਲੀ ਚਿੱਠੀ ਦਾ ਕਾਫੀ ਹਿਸਾ ਕੱਟ ਕੇ ਲਾ ਰਿਹਾ ਹਾਂ ਕਿਉਂਕਿ ਪ੍ਰੋ. ਮਹਾਜਨ ਜੀ ਇਨ੍ਹਾਂ ਸਵਾਲਾਂ ਦਾ ਉੱਤਰ ਦੇਣ ਤੋਂ ਬਗੈਰ ਹੀ ਅੱਗੇ ਵਧੀ ਜਾ ਰਹੇ ਹਨ। ਜੇ ਕਰ ਇਸੇ ਹੀ ਤਰ੍ਹਾਂ ਚੱਲਦਾ ਰਿਹਾ ਤਾਂ ਮੈਨੂੰ ਪਿਛਲੇ ਛੇ ਮਹੀਨਿਆਂ ਵਾਲੀਆਂ ਸਾਰੀਆਂ ਚਿੱਠੀਆਂ ਫਿਰ ਤੋਂ ਅਗਲੀ ਚਿੱਠੀ ਵਿਚ ਕੱਟ ਕੇ ਲਾਉਣੀਆਂ ਪੈਣਗੀਆਂ। ਤੁਸੀਂ ਗੁਰਬਾਣੀ ਵਿਚ ਆਏ ਜੰਮਣ ਮਰਣ ਮੁਹਾਵਰੇ ਦੀ ਵਿਆਖਿਆ ਗਰੁੜ ਪੁਰਾਣ ਦੀਆਂ ਐਨਕਾਂ ਲਾ ਕੇ ਕਰ ਰਹੇ ਹੋ ਇਸ ਕਰਕੇ ਹੀ ਤੁਹਾਨੂੰ ਗੁਰਬਾਣੀ ਦੀ ਸਮਝ ਨਹੀਂ ਪੈਂਦੀ।

ਗੁਰਬਾਣੀ ਸਾਨੂੰ ਇਹ ਸਮਝਾਉਂਦੀ ਹੈ ਕਿ ਬੰਦਾ ਇਸ ਜਨਮ ਵਿਚ ਆ ਕੇ ਕੰਮ ਕਰਦਾ ਹੈ ਤੇ ਮਨੁੱਖੀ ਜੀਵ ਇਸੇ ਜਨਮ ਵਿਚ ਹੀ ਕੀਤੇ ਕੰਮ ਦਾ ਫਲ ਭੁਗਤਦਾ ਹੈ। ਬਾਕੀ ਅੱਗੇ ਪਿੱਛੇ ਦਾ ਕਿਸੇ ਨੂੰ ਕੋਈ ਪਤਾ ਨਹੀਂ।

ਸੂਹੀ ਮਹਲਾ 5 ॥

ਜਬ ਕਛੁ ਨ ਸੀਓ ਤਬ ਕਿਆ ਕਰਤਾ ਕਵਨ ਕਰਮ ਕਰਿ ਆਇਆ ॥
ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ਠਾਕੁਰਿ ਰਚਨੁ ਰਚਾਇਆ ॥1॥
ਮੇਰੇ ਰਾਮਰਾਇ ਮੁਝ ਤੇ ਕਛੁ ਨ ਹੋਈ ॥
ਆਪੇ ਕਰਤਾ ਆਪਿ ਕਰਾਏ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਈ ॥1॥
ਰਹਾਉ ॥ {ਪੰਨਾ 748}

ਕਰਮ ਬਧ ਤੁਮ ਜੀਉ ਕਹਤ ਹੋ, ਕਰਮਹਿ ਕਿਨਿ ਜੀਉ ਦੀਨੁ ਰੇ ॥2॥
ਹਰਿ ਮਹਿ ਤਨੁ ਹੈ, ਤਨ ਮਹਿ ਹਰਿ ਹੈ, ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਇ ਰੇ ॥
ਕਹਿ ਕਬੀਰ, ਰਾਮ ਨਾਮੁ ਨ ਛੋਡਉ, ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਇ ਰੇ
॥3॥3॥ {ਪੰਨਾ 870}

ਕੀ ਤੁਸੀਂ ਇਹ ਦੱਸਣ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰੋਗੇ ਕਿ ਜੇ ਮੇਰੀ ਅੱਜ ਮੌਤ ਹੋ ਜਾਏ ਤੇ ਮੈਂ ਕਿਸੇ ਹੋਰ ਦੁਨੀਆ ਵਿਚ ਕਿਸੇ ਹੋਰ ਜੂਨ 'ਚ ਪੈ ਜਾਵਾਂ ਤਾਂ ਮੇਰੇ ਕਰਮਾਂ ਦੇ ਫਲਾਂ ਨੂੰ ਜਾਂ ਕਿਸੇ ਲੇਖਾਕਾਰ ਨੂੰ, ਜੋ ਹਾਲੇ ਭੁਗਤਣੇ ਬਾਕੀ ਹਨ, ਮੇਰੇ ਬਾਰੇ ਜਾਣਕਾਰੀ ਕਿਵੇਂ ਹਾਸਲ ਹੋਏਗੀ? ਜਦੋਂ ਕੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਸ਼ਰੇਆਮ ਇਹ ਕਹਿ ਰਹੇ ਹਨ ਕਿ ਕਿਸੇ ਦਾ ਕੋਈ ਪਤਾ ਨਹੀਂ ਕਿ ਮਰਨ ਤੋਂ ਬਾਅਦ ਕੋਈ ਕਿਥੇ ਜਾਂਦਾ ਹੈ।

ਗਉੜੀ ਮਹਲਾ 1 ॥ ਕਿਰਤੁ ਪਇਆ ਨਹ ਮੇਟੈ ਕੋਇ ॥

ਕਿਆ ਜਾਣਾ ਕਿਆ ਆਗੈ ਹੋਇ ॥

ਜੋ ਤਿਸੁ ਭਾਣਾ ਸੋਈ ਹੁਆ ॥

ਅਵਰੁ ਨ ਕਰਣੈ ਵਾਲਾ ਦੁਆ ॥1॥

ਨਾ ਜਾਣਾ ਕਰਮ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥

ਕਰਮੁ ਧਰਮੁ ਤੇਰੇ ਨਾਮ ਕੀ ਜਾਤਿ ॥1॥

ਰਹਾਉ ॥ {ਪੰਨਾ 154}

ਹਮ ਜਾਨਿਆ ਕਛੁ ਨ ਜਾਨਹ ਆਗੈ ਜਿਉ ਹਰਿ ਰਾਖੈ ਤਿਉ ਠਾਢੇ ॥

ਹਮ ਭੂਲ ਚੂਕ ਗੁਰ ਕਿਰਪਾ ਧਾਰਹੁ ਜਨ ਨਾਨਕ ਕੁਤਰੇ ਕਾਢੇ ॥4॥

{ਪੰਨਾ 171}

ਮਃ 1 ॥ ਇਕ ਦਝਹਿ ਇਕ ਦਬੀਅਹਿ ਇਕਨਾ ਕੁਤੇ ਖਾਹਿ ॥

ਇਕਿ ਪਾਣੀ ਵਿਚਿ ਉਸਟੀਅਹਿ ਇਕਿ ਭੀ ਫਿਰਿ ਹਸਣਿ ਪਾਹਿ ॥

ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਹਿ ॥2॥ {ਪੰਨਾ 648}

ਗੁਰਬਾਣੀ ਤਾਂ ਇਹ ਵੀ ਕਹਿੰਦੀ ਹੈ ਕਿ ਚੰਗੇ ਕਰਮ ਕਰੋ ਫਿਰ ਜਮਣ-ਮਰਨ ਹੁੰਦਾ ਹੀ ਨਹੀਂ।

ਰਾਮ ਭਗਤਿ ਗੁਰ ਸੇਵਾ ਤਰਣਾ ॥

ਬਾਹੁੜਿ ਜਨਮੁ ਨ ਹੋਇ ਹੈ ਮਰਣਾ ॥1॥ ਰਹਾਉ ॥ {ਪੰਨਾ 154}

ਜੇ ਕਰ ਪਿਛਲੇ ਕਰਮਾ ਦਾ ਫਲ ਆਪਾਂ ਇਸ ਜਨਮ ਵਿਚ ਭੋਗ ਰਹੇ ਹਾਂ ਤਾਂ ਪ੍ਰੋ. ਮਹਾਜਨ ਜੀ ਇਹ ਦੱਸਣਾ ਕਿ ਨੀਚੇ ਲਿਖੀਆਂ ਲੱਖਾਂ ਸ਼ਹੀਦੀਆਂ, ਜਿਨ੍ਹਾਂ ਦਾ ਸਬੰਧ ਸਿੱਖ ਲਹਿਰ ਨਾਲ ਹੈ, ਦਾ ਕੀ ਕਰੀਏ?

ਪਿਛਲੇ ਜਨਮ ਦੇ ਕੀਤੇ ਮਾੜੇ ਕਰਮਾਂ ਦਾ ਫਲ ਇਸ ਜਨਮ ਵਿਚ ਮਿਲਦਾ ਹੈ ਤਾਂ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਸਿੱਖਾਂ ਦੇ ਪਹਿਲੇ ਸ਼ਹੀਦ, ਸਹੀਦਾਂ ਦੇ ਸਿਰਤਾਜ, ਨਹੀਂ ਸਨ ਸਗੋਂ ਆਪਣੇ ਪਿਛਲੇ ਜਨਮ ਵਿਚ ਕੀਤੇ ਮਾੜੇ ਕਰਮਾਂ ਦੀ ਸਜਾ ਭੁਗਤ ਗਏ ਹਨ। ਇਸੇ ਹੀ ਤਰ੍ਹਾਂ ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਜੀ ਵੀ ਸ਼ਹੀਦ ਨਹੀਂ ਸਨ, ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ, ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ, ਮਾਤਾ ਗੁਜਰੀ, ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ, ਬਾਬਾ ਦੀਪ ਸਿੰਘ ਤੇ ਭਾਈ ਮਨੀ ਸਿੰਘ, ਚਾਰੇ ਸਾਬਿਜ਼ਾਦੇ, ਪੰਜ ਪਿਆਰੇ ਤੇ ਹੋਰ ਲੱਖਾਂ ਸਿੰਘ ਸਿੰਘਣੀਆਂ ਜਿਨ੍ਹਾਂ ਨੇ ਧਰਮ

ਹੇਤ ਸੀਸ ਦਿੱਤੇ ਇਹ ਸ਼ਹੀਦ ਨਹੀਂ ਸਨ। ਇਹ ਦੱਸਣ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰਨੀ ਕਿ ਇਨ੍ਹਾਂ ਨੂੰ ਕੀ ਕਿਹਾ ਜਾਏ?

ਜੇ ਕਰ ਅਸੀਂ ਪਿਛਲੇ ਜਨਮ ਦਾ ਕੀਤਾ ਫਲ ਭੁਗਤਦੇ ਹਾਂ ਜਾਂ ਪ੍ਰਾਪਤ ਕਰਦੇ ਹਾਂ ਤਾਂ ਇਹ ਵੀ ਦੱਸਣਾ ਕਿ ਤੁਹਾਡਾ ਪੁਤਰ ਜੇ ਪਟਿਆਲਾ ਛੱਡ ਟੋਰਾਂਟੋ ਵਿਚ ਪੜ੍ਹਾਈ ਕਰਨ ਲਈ ਆਇਆ ਹੈ ਇਹ ਆਪਣੇ ਪਿਛਲੇ ਕਰਮਾ ਕਰਕੇ ਆਇਆ ਹੈ ਜਾਂ ਇਸ ਜਨਮ 'ਚ ਕੀਤੇ ਕਰਮਾ ਕਰਕੇ? ਕੀ ਇਸੇ ਜਨਮ ਵਿਚ, ਜਿਉਂਦੇ ਜੀਅ, ਮਨੁੱਖ ਹਰ ਰੋਜ ਆਪਣੇ ਕਰਮਾਂ ਕਰਕੇ ਵੱਖਰੀਆਂ ਵੱਖਰੀਆਂ ਜੂਨਾਂ ਵਿਚ ਪੈਂਦਾ ਹੈ?

ਵਡਭਾਗੀ ਹਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥

ਗੁਰਿ ਪੂਰੈ ਹਰਿਰਸੁ ਮੁਖਿ ਪਾਇਆ ॥

ਭਾਗਹੀਨ ਸਤਿਗੁਰੁ ਨਹੀ ਪਾਇਆ

ਮਨਮੁਖ ਗਰਭ ਜੂਨੀ ਨਿਤਿ ਪਉਦਾ ਜੀਉ ॥3॥

ਆਪਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ ॥

ਮਲੁ ਹਉਮੈ ਬਿਖਿਆ ਸਭ ਨਿਵਾਰੀ ॥

ਨਾਨਕ ਹਟ ਪਟਣ ਵਿਚ ਕਾਂਇਆ

ਹਰਿ ਲੈਂਦੇ ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੀਉ ॥4॥5॥ {ਪੰਨਾ 95}

ਉਪਰਲੀਆਂ ਪੰਗਤੀਆਂ ਦਾ ਤੀਸਰਾ ਬੰਦ ਇਹ ਫੁਰਮਾਉਂਦਾ ਹੈ ਕਿ ਮਨਮੁੱਖ ਹਰ ਰੋਜ ਗਰਭ ਜੂਨੀ ਵਿਚ ਪੈਂਦਾ ਹੈ। ਵੀਰ ਜੀ ਇਹ ਦੱਸਣ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰਨੀ ਕਿ ਕੀ ਕੋਈ ਮਨੁੱਖ ਹਰ ਰੋਜ ਮਾਤ ਗਰਭ ਵਿਚ ਪੈ ਸਕਦਾ ਹੈ? ਇਹ ਵੀ ਦੱਸਣ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰਨੀ ਕਿ ਇਸ ਸ਼ਰੀਰ ਵਿਚ ਬਜ਼ਾਰ ਕਿੱਥੇ ਖੁਲੇ ਹੋਏ ਹਨ?

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥

ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥ ਪੰਨਾ 278, ਮ:5॥

ਹਰ ਮਨੁੱਖ ਇਹ ਕਹਿੰਦਾ ਹੈ ਕਿ ਮੈਂ ਕੁੱਝ ਕਰ ਰਿਹਾ ਹਾਂ ਪਰ ਗੁਰਬਾਣੀ ਤਾਂ ਇਹ ਕਹਿੰਦੀ ਹੈ ਕਿ ਜਦੋਂ ਕੋਈ ਇਹ ਸਮਝੇ ਕਿ ਮੈਂ ਕੁੱਝ ਕਰਦਾ ਹਾਂ ਤਾਂ ਉਹ, 'ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ'। ਇੱਥੇ ਕਿਹੜੀ ਗਰਭ ਜੋਨ ਦੀ ਗੱਲ ਹੈ?

ਅਕਲ ਕਲਾ ਸਚੁ ਸਾਚਿ ਟਿਕਾਵੈ ॥

ਸੋ ਨਰੁ ਗਰਭ ਜੋਨਿ ਨਹੀ ਆਵੈ ॥4॥ ਪੰਨਾ 414॥

ਜੇ ਕਰ ਓਹੀ ਮਨੁੱਖ ਸੱਚ ਨੂੰ ਆਪਣੀ ਅਕਲ ਵਿਚ ਟਕਾ ਲਏ ਤਾਂ ਗਰਭ ਜੋਨ ਵਿਚ ਨਹੀਂ ਆਉਂਦਾ। ਇਹ ਕਿਹੜੀ ਗਰਭ ਜੋਨ ਦੀ ਗੱਲ ਹੈ?

ਮਲਾਰ ਮਹਲਾ 3 ਅਸਟਪਦੀਆ ਘਰੁ 1 ॥

ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰਮੁ ਹੋਵੈ ਤਾ ਸਤਿਗੁਰੁ ਪਾਈਐ

ਵਿਣੁ ਕਰਮੈ ਪਾਇਆ ਨ ਜਾਇ ॥

ਸਤਿਗੁਰੁ ਮਿਲਿਐ ਕੰਚਨੁ ਹੋਈਐ

ਜਾਂ ਹਰਿ ਕੀ ਹੋਇ ਰਜਾਇ ॥1॥

ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇ ॥

ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਪਾਈਐ

ਸਾਚਾ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥1॥ ਰਹਾਉ ॥

ਸਤਿਗੁਰ ਤੇ ਗਿਆਨੁ ਉਪਜੈ ਤਾਂ ਇਹ ਸੰਸਾ ਜਾਇ ॥

ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਬੁਝੀਐ ਗਰਭ ਜੋਨੀ ਨਹ ਪਾਇ ॥2॥

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤ ਮਰੈ ਮਰਿ ਜੀਵੈ ਸਬਦੁ ਕਮਾਇ ॥

ਮੁਕਤਿ ਦੁਆਰਾ ਸੋਈ ਪਾਏ ਜਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥੩॥
ਗੁਰ ਪਰਸਾਦੀ ਸਿਵ ਘਰਿ ਜੰਮੈ ਵਿਚਹੁ ਸਕਤਿ ਗਵਾਇ ॥
ਅਚਰੁ ਚਰੈ ਬਿਬੇਕ ਬੁਧਿ ਪਾਏ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਾਇ ॥੪॥
(ਪੰਨਾ 1276)

ਇਸ ਸਲੋਕ ਵਿਚ ਇਹ ਸਮਝਾਇਆ ਗਿਆ ਹੈ ਕਿ ਕੇ ਮਨੁੱਖ ਸਤਗੁਰੂ ਤੋਂ ਗਿਆਨ ਪ੍ਰਾਪਤ ਕਰ ਲਏ ਤਾਂ ਉਸਦੇ ਸਾਰੇ ਭਰਮ ਭੁਲੇਖੇ ਦੂਰ ਹੋ ਜਾਂਦੇ ਹਨ ਤੇ ਸੱਚੇ ਗਿਆਨ ਕਰਕੇ ਹੀ ਬੰਦਾ ਗਰਭ ਜੋਨ ਵਿਚ ਨਹੀਂ ਪੈਂਦਾ।

ਗੁਜਰੀ ॥ ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ,
ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥1॥
ਅਰੀ ਬਾਈ, ਗੋਬਿਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ ॥ ਰਹਾਉ ॥
ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ, ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥2॥
ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਕੇ ਸਿਮਰੈ, ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਸੁਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥3॥
ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ, ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥4॥
ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ, ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਬਦਤਿ ਤਿਲੋਚਨੁ, ਤੇ ਨਰ ਮੁਕਤਾ, ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ
॥5॥2॥ {ਪੰਨਾ 526}

ਐ ਬੰਦੇ ਤੂੰ ਗੋਬਿੰਦ ਦਾ ਨਾਮ ਨਾ ਵਿਸਾਰ ਨਹੀਂ ਤਾਂ ਲਾਲਚ ਵੱਸ ਸੱਪ ਦੀ ਜੂਨੀ 'ਚ ਜਿਉਂਦੇ ਜੀਅ ਪੈ ਜਾਏਗਾ। ਇਸੇ ਹੀ ਤਰ੍ਹਾਂ ਬਾਕੀ ਦੀਆਂ ਪੰਗਤੀਆਂ ਦੇ ਅਰਥ ਬਣਦੇ ਹਨ। ਇਥੇ ਮਰਨ ਤੋਂ ਬਾਅਦ ਕਿਸੇ ਜੂਨੀ ਵਿਚ ਪੈਣ ਦੀ ਗੱਲ ਨਹੀਂ ਕਿਉਂਕਿ ਮਰਨ ਤੋਂ ਬਾਅਦ ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਲਿਖਦੇ ਹਨ ਕਿ ਕੋਈ ਪਤਾ ਨਹੀਂ ਬੰਦਾ ਕਿੱਥੇ ਜਾਂਦਾ ਹੈ।

ਮਃ 1 ॥ ਇਕ ਦਝਹਿ ਇਕ ਦਬੀਅਹਿ ਇਕਨਾ ਕੁਤੇ ਖਾਹਿ ॥
ਇਕਿ ਪਾਣੀ ਵਿਚਿ ਉਸਟੀਅਹਿ ਇਕਿ ਭੀ ਫਿਰਿ ਹਸਣਿ ਪਾਹਿ ॥
ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਹਿ ॥2॥ {ਪੰਨਾ 648}

ਪੂਰਬ ਜਨਮ ਦਾ ਕੀ ਮਤਲਬ ਹੈ?

ਸਵੇਰੇ ਜਦੋਂ ਸੂਰਜ ਚੜ੍ਹਦਾ ਹੈ ਤਾਂ ਅਸੀਂ ਇਹ ਕਹਿੰਦੇ ਹਾਂ ਕਿ 'ਸੂਰਜ ਪੂਰਬ' 'ਚ ਹੈ ਤੇ ਉਹੀ ਸੂਰਜ 10-12 ਘੰਟਿਆਂ ਬਾਅਦ ਪੱਛਮ 'ਚ ਹੁੰਦਾ ਹੈ। ਸਾਡਾ ਹਰ ਲੰਘਿਆ ਮਿੰਟ ਆਉਣ ਵਾਲੇ ਮਿੰਟ ਦਾ ਪੂਰਬ ਹੈ। ਇਸ ਜਿੰਦਗੀ ਦਾ ਜੋ ਦਿਨ ਬੀਤ ਗਿਆ ਉਹ ਆਉਣ ਵਾਲੇ ਦਿਨ ਦਾ ਪੂਰਬ ਹੁੰਦਾ ਹੈ। ਜੇ ਕੰਮ ਅਸੀਂ ਪਿਛਲੇ ਹਫਤੇ ਕੀਤਾ ਉਸਦਾ ਇਵਜਾਨਾ ਸਾਨੂੰ ਅਗਲੇ ਹਫਤੇ 'ਪੂਰਬ ਲਿਖੇ ਕਾ ਲਿਖਿਆ ਪਾਈਐ' ॥ ਵਜੋਂ ਮਿਲ ਗਿਆ। ਬਸ ਇਹੀ ਮੁਹਾਵਰਾ ਗੁਰਬਾਣੀ ਵਿਚ ਵਰਤਿਆ ਗਿਆ ਹੈ। ਪਰ ਹਿੰਦੂਵਾਦ ਦੀਆਂ ਐਨਕਾਂ ਲਾਕੇ ਗੁਰਬਾਣੀ ਨੂੰ ਨਹੀਂ ਸਮਝਿਆ ਜਾ ਸਕਦਾ। ਜਨਮ ਦਾ ਮਤਲਬ ਕਿਸੇ ਦਾ ਕਿਸੇ ਮਾਂ ਦੇ ਪੈਟ ਵਿਚੋਂ ਬਾਹਰ ਆਉਣਾ ਨਹੀਂ ਸਗੋਂ ਸਮੇਂ ਦਾ ਪਰਤੀਕ ਹੈ।

ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ, ਇਹੁ ਜਨਮੁ ਤੁਮਾਰੇ ਲੇਖੇ ॥
ਕਹਿ ਰਵਿਦਾਸ ਆਸ ਲਗਿ ਜੀਵਉ, ਚਿਰ ਭਇਓ ਦਰਸਨੁ ਦੇਖੇ ॥2॥1॥
{ਪੰਨਾ 694}

ਪਹਿਲੀ ਪੰਗਤੀ ਵਿਚ ਲਫਜ਼ ਜਨਮ ਵਰਤ ਕੇ ਇਸੇ ਲਫਜ਼ ਜਨਮ ਦੀ ਵਿਆਖਿਆ ਕਰਦੇ ਭਗਤ ਰਵੀਦਾਸ ਜੀ ਲਫਜ਼ 'ਚਿਰ' ਵਰਤਦੇ ਹਨ। ਚਿਰ ਦਾ ਮਤਲਬ ਸਮਾ ਹੈ ਨਾ ਕਿ ਕੋਈ ਪਿਛਲਾ ਜਨਮ।

ਪ੍ਰੋ. ਮਹਾਜਨ ਜੀ ਨੂੰ ਕੁੱਝ ਪੁਰਾਣੇ ਸਵਾਲ:

ੳ. ਕੁਦਰਤ ਕੀ ਚਾਹੁੰਦੀ ਹੈ ਇਸ ਬਾਰੇ ਕਿਸੇ ਨੂੰ ਕੋਈ ਇਲਮ ਨਹੀਂ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦਾ ਫੁਰਮਾਣ ਹੈ: ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ॥

ਅਤੇ
ਰੰਕੁ ਰਾਉ ਜਾ ਕੈ ਏਕ ਸਮਾਨਿ॥ ਕੀਟ ਹਸਤਿ ਸਗਲ ਪੂਰਾਨ॥
ਬੀਓ ਪੂਛਿ ਨ ਮਸਲਤਿ ਧਰੈ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਆਪਹਿ ਕਰੈ॥ 2॥
ਇਸ ਕਰਕੇ ਤੁਹਾਨੂੰ ਕਿਵੇਂ ਪਤਾ ਚੱਲਿਆ ਕਿ ਕੁਦਰਤ ਇਹ ਚਾਹੁੰਦੀ ਹੈ ਕਿ ਅਸੀਂ ਹਰ ਪਲ ਨੂੰ ਸੋਚੀਏ ਜਿਸ ਵਿੱਚ ਅਸੀਂ ਸਾਹ ਲੈ ਰਹੇ ਹਾਂ?

ਅ. ਮਰਨ ਤੋਂ ਬਾਅਦ ਸਾਡੀਆਂ ਦਿਮਾਗੀ ਪਲੇਟਾਂ ਜਾਂ ਚੇਤਨਾ ਵਾਲੀਆਂ ਡਿਸਕਾਂ ਬਦਲ ਜਾਂਦੀਆਂ ਹਨ ਤਾਂ ਅਗਲੇ ਜਨਮ ਵਿੱਚ ਸਾਨੂੰ ਕਿਵੇਂ ਪਤਾ ਚੱਲਦਾ ਹੈ ਕਿ ਹੁਣ ਸਾਡਾ ਪੁਨਰ ਜਨਮ ਹੋ ਗਿਆ ਹੈ? ਉਹ ਕਿਹੜੀ ਵਿਧੀ ਹੈ ਜਿਸ ਰਾਹੀਂ ਸਾਨੂੰ ਇਹ ਗਿਆਨ ਹੁੰਦਾ ਹੈ? ਗੱਲ ਪੁਨਰ ਜਨਮ ਦੇ ਪਤਾ ਲੱਗਣ ਦੀ ਹੈ। ਨਹੀਂ ਤਾਂ ਕਰੋੜਾਂ ਮੌਤਾਂ ਤੇ ਜਨਮ ਤਾਂ ਹਰ ਰੋਜ਼ ਕੁਦਰਤੀ ਨਿਯਮ ਅਨੁਸਾਰ ਹੋ ਹੀ ਰਹੇ ਹਨ। ਇਹ ਸੰਸਾਰ ਰੁਕਦਾ ਨਹੀਂ। ਸਮਾ ਚੱਲੀ ਆ ਰਿਹਾ ਹੈ। ਅਸੀਂ ਰੁਕ ਸਕਦੇ ਹਾਂ। ਕਿਸੇ ਨੂੰ ਜਾ ਕੁਦਰਤ ਨੂੰ ਇਸ ਨਾਲ ਕੋਈ ਮਤਲਬ ਨਹੀਂ। ਸਾਡੇ ਰੋਕਿਆ ਕੁਦਰਤ ਰੁਕਣ ਵਾਲੀ ਨਹੀਂ।

ੲ. ਸੱਤਵੀਂ ਅੱਠਵੀਂ ਜਮਾਤ ਵਿੱਚ ਪੜ੍ਹਦੇ ਹੁੰਦੇ ਸਾਂ ਭੌਤਿਕ ਤੇ ਰਸਾਇਣਕ ਪ੍ਰੀਵਰਤਨ। ਅਲਬਰਟ ਆਈਨਸਟਾਈਨ ਮੁਤਾਬਕ ਪਦਾਰਥ ਇੱਕ ਦੂਜੇ ਵਿੱਚ ਰੂਪਾਂਤਰ ਹੁੰਦੇ ਹਨ ਖਤਮ ਨਹੀਂ ਹੁੰਦੇ। ਇਹ ਵੀ ਓਹੀ ਹੈ। ਪਾਣੀ ਦਾ ਬਰਫ ਬਣਨਾ, ਭਾਫ ਬਣਨਾ ਤੇ ਫਿਰ ਪਾਣੀ ਬਣਨਾ ਸੰਭਵ ਹੈ। ਲੱਕੜੀ ਦਾ ਜਲਣਾ ਤੇ ਸੁਆਹ ਹੋ ਜਾਣਾ ਇੱਕ ਵੱਖਰੀ ਗੱਲ ਹੈ। ਸੁਆਹ ਤੋਂ ਲੱਕੜੀ ਨਹੀਂ ਬਣਾਈ ਜਾ ਸਕਦੀ। ਇਸੇ ਹੀ ਤਰ੍ਹਾਂ ਮਰੇ ਆਦਮੀ ਤੋਂ ਸੁਆਹ ਬਣ ਜਾਂਦੀ ਹੈ ਮਤਲਬ ਸਾਰੇ ਤੱਤ ਤੱਤਾਂ ਵਿੱਚ ਮਿਲ ਗਏ ਮਰਿਆ ਕੁੱਝ ਵੀ ਨਹੀਂ। ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਣ ਹੈ:

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ॥
ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਰਲਿ ਜਾਇਆ॥
ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ॥ ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ॥ 1॥
ਕਉਨੁ ਮੁਆ ਰੇ ਕਉਨੁ ਮੁਆ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ॥ 1॥ ਰਹਾਉ॥
ਅਗਲੀ ਕਿਛੁ ਖਬਰਿ ਨ ਪਾਈ॥ ਰੋਵਨਹਾਰੁ ਭਿ ਉਠਿ ਸਿਧਾਈ॥
ਭਰਮ ਮੋਹ ਕੇ ਬਾਂਧੇ ਬੰਧ॥ ਸੁਪਨੁ ਭਇਆ ਭਖਲਾਏ ਅੰਧ॥ 2॥
ਇਹੁ ਤਉ ਰਚਨੁ ਰਚਿਆ ਕਰਤਾਰਿ॥ ਆਵਤ ਜਾਵਤ ਹੁਕਮਿ ਅਪਾਰਿ॥
ਨਹ ਕੇ ਮੁਆ ਨ ਮਰਣੈ ਜੋਗੁ॥ ਨਹ ਬਿਨਸੈ ਅਬਿਨਾਸੀ ਹੋਗੁ॥ 3॥
ਜੋ ਇਹੁ ਜਾਣਹੁ ਸੇ ਇਹੁ ਨਾਹਿ॥ ਜਾਨਣਹਾਰੇ ਕਉ ਬਲਿ ਜਾਉ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ॥ ਨਾ ਕੋਈ ਮਰੈ ਨ ਆਵੈ ਜਾਇਆ॥ 4॥
10॥ {ਪੰਨਾ 885}

ਸ. ਸਾਹਿਬ ਤੁਹਾਡੇ ਮੁਤਾਬਕ ਤਾਂ ਚੇਤਨਤਾ ਉਰਜਾ ਹੈ। ਮੇਰੀ ਸੋਚ ਮੁਤਾਬਕ ਚੇਤਨਤਾ ਉਰਜਾ ਨਹੀਂ ਸਗੋਂ ਚੇਤਨਤਾ (ਸੋਚ ਸਕਤੀ) ਕਿਸੇ ਉਰਜਾ ਨਾਲ ਚੱਲਦੀ ਹੈ ਤੇ ਜਦੋਂ ਕਿਸੇ ਜੀਵ ਵਿੱਚ ਕੋਈ ਸਕਤੀ ਖਤਮ ਹੋ ਗਈ ਉਸ ਵਕਤ ਚੇਤਨਤਾ ਵੀ ਖਤਮ ਹੋ ਗਈ। ਮਰੇ ਹੋਏ ਪ੍ਰਾਣੀ ਦੀ ਕੋਈ ਚੇਤਨਤਾ ਨਹੀਂ ਹੁੰਦੀ?

ਪੰਚ ਦੂਤ ਕਾਇਆ ਸੰਘਾਰਹਿ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ॥
ਅੰਤਰਿ ਮਾਇਆ ਮੋਹ ਗੁਬਾਰਾ ਜਿਉ ਸੁਪਨੈ ਸੁਧਿ ਨ ਹੋਈ ਹੇ॥ 11॥
ਇਨ੍ਹਾਂ ਪੰਗਤੀਆਂ ਵਿੱਚ ਵੀ ਹਰ ਰੋਜ਼ ਜੰਮਣ ਤੇ ਮਰਨ ਦੀ ਗੱਲ ਗੁਰੂ ਜੀ ਕਰਦੇ ਹਨ ਤੇ ਜਿਹੜੇ ਸ਼ਬਦ ਦੀ ਵੀਚਾਰ ਨਹੀਂ ਕਰਦੇ ਉਹ ਜੰਮਦੇ ਮਰਦੇ ਰਹਿੰਦੇ ਹਨ

ਇਸੇ ਜਿੰਦਗੀ ਵਿੱਚ ਜਿਉਂਦੇ ਜੀਆ।

ਪਉੜੀ॥ ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ ਨ ਪਛੋਤਾਈਐ॥
 ਝੂਠਾ ਇਹੁ ਸੰਸਾਰੁ, ਕਿਨਿ ਸਮਝਾਈਐ॥
 ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ ਧੰਧੈ ਧਾਈਐ॥
 ਕਾਲੁ ਬੁਰਾ ਖੈ ਕਾਲੁ ਸਿਰਿ ਦੁਨੀਆਈਐ॥
 ਹੁਕਮੀ ਸਿਰਿ ਜੰਦਾਰੁ ਮਾਰੇ ਦਾਈਐ॥
 ਆਪਿ ਦੇਇ ਪਿਆਰੁ ਮੰਨਿ ਵਸਾਈਐ॥
 ਮੁਹਤੁ ਨ ਚਸਾ ਵਿਲੰਮੁ, ਭਰੀਐ ਪਾਈਐ॥
 ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਸਚਿ ਸਮਾਈਐ॥ 20॥ {ਪੰਨਾ 147}
 ਹੁਣਿ ਵਤੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ॥
 ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ॥ 2॥ ਪੰਨਾ 450॥

ਅਸੀਂ 'ਅੱਗੇ' ਦਾ ਮਤਲਬ ਸਾਧਾਂ ਦੀ ਵਿਆਖਿਆ ਮੁਤਾਬਕ ਅਗਲਾ ਜਨਮ ਸਮਝ ਲਿਆ ਇਸ ਕਰਕੇ ਹੀ ਇਹ ਸਾਰਾ ਝਗੜਾ ਖੜਾ ਹੋਇਆ ਹੈ। 'ਹੁਣ' ਦਾ ਮਤਲਬ ਅੱਜ ਹੈ ਤਾਂ ਇਸ ਪੰਗਤੀ ਦੇ ਪਿਛਲੇ ਅੱਧੇ ਹਿੱਸੇ ਦਾ ਮਤਲਬ ਅਸੀਂ ਭਵਿਖਤ ਕਿਉਂ ਕਰਦੇ ਹਾਂ? ਕਿਉਂਕਿ ਹਰ ਮਨੁੱਖ ਮੌਤ ਤੋਂ ਡਰਦਾ ਹੈ ਤੇ ਸਾਧ ਲੋਕਾਂ ਨੂੰ ਡਰਾ ਡਰਾ ਕੇ ਲੋਕਾਂ ਕੋਲੋਂ ਪੈਸੇ ਲੈ ਕੇ ਕਲਿਆਣ ਕਰਨ ਦੀ ਗੱਲ ਕਰਦੇ ਹਨ ਤੇ ਭੋਲੇ ਭਾਲੇ ਲੋਕ ਇਸ ਚੱਕਰ ਵਿੱਚ ਫਸ ਜਾਂਦੇ ਹਨ। ਗੁਰਬਾਣੀ ਮਨੁੱਖ ਨੂੰ 'ਨਿਰਭਉ' ਬਣਾਉਂਦੀ ਹੈ, "ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ" ਬਸ ਫਿਰ ਸਾਰੇ ਟੰਟੇ ਖਤਮ ਹੋ ਜਾਂਦੇ ਹਨ।

ਹ.

“ਜੋ ਬੀਜੈ ਸੋਈ ਫਲੁ ਪਾਏ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਣਿਆ
 (ਪੰਨਾ113-114)”
 “ਕੂੜਿ ਕਪਟਿ ਕਿਨੈ ਨ ਪਾਇਓ ਜੋ ਬੀਜੈ ਖਾਵੈ ਸੋਇ”
 (ਪੰਨਾ 39-40).
 “ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ, ਮਥੈ ਜੋ ਲਿਖਿਆਸੁ (ਪੰਨਾ 134)”
 ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜਅਉਰੀਆਂ,
 ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ.., ਪੈਧਾ ਲੋੜੈ ਪਟੁ {ਪੰਨਾ 1379}
 “ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੋ ਖਾਤਿ.. ਪੰਨਾ 78”
 ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ, ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ {ਪੰਨਾ 134}..

ਪ੍ਰੋ. ਮਹਾਜਨ ਜੀ ਤੁਸੀਂ ਇਹ ਵੀ ਦੱਸਣ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰਨੀ ਜੀ ਕਿ ਇਨ੍ਹਾਂ ਪੰਗਤੀਆਂ ਵਿੱਚ ਕਿਸ ਕਿਸ ਅੱਖਰ ਦਾ ਮਤਲਬ ਪਿਛਲਾ ਜਨਮ ਨਿਕਲਦਾ ਹੈ ਤੇ ਇਨ੍ਹਾਂ ਪੰਗਤੀਆਂ ਵਿੱਚ ਭੁਤਕਾਲ ਜਾਂ ਭਵਿਖਤ ਕਾਲ ਕਿਸ ਕਿਸ ਅੱਖਰ ਦਾ ਮਤਲਬ ਹੈ?

ਕ.

ਸ੍ਰ. ਸਰਬਜੀਤ ਸਿੰਘ ਕੈਲੇਫੋਰਨੀਆਂ ਨੇ ਤੁਹਾਨੂੰ ਸਵਾਲ ਕੀਤਾ ਸੀ ਕਿ ਕਿਹੜੀ ਚੀਜ਼ ਖਾਈਏ ਕਿ ਅਸੀਂ ਜੀਵ ਹੋਇਆ ਕਰਨ ਤੋਂ ਬੱਚ ਸਕੀਏ ? ਇਸ ਸਵਾਲ ਦਾ ਉਤਰ ਤੁਸੀਂ ਅੱਜ ਤਕ ਨਹੀਂ ਦਿੱਤਾ।

ਖ.

ਸ੍ਰ. ਅਮਰਿੰਦਰ ਸਿੰਘ ਨੇ ਤੁਹਾਨੂੰ ਫਿਜ਼ਿਕਸ ਦੇ ਸਵਾਲ ਹੀ ਕੀਤੇ ਸਨ ਕੀ ਤੁਸੀਂ ਕਦੀ ਉਨ੍ਹਾਂ ਦੇ ਸਵਾਲਾਂ ਦੇ ਜਵਾਬ ਵੀ ਦੇਓਗੇ? ਹਾਂ ਸੁਖਦੇਵ ਸਿੰਘ ਸਿਖਿਆਰਥੀ ਜੀ ਨੂੰ ਤੁਹਾਡੇ ਤੇ ਅਮਿਤ ਕੁਮਾਰ ਲਾਡੀ ਜੀ ਦੇ ਲੇਖਾਂ ਦਾ ਬਾਰ ਬਾਰ ਪੜ੍ਹਨਾ (ਅਖੰਡ ਪਾਠ ਕਰਨਾ) ਚੰਗਾ ਲਗਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਕਰਨ ਨਾਲ ਉਨ੍ਹਾਂ ਦੇ ਮਨ ਨੂੰ ਸ਼ਾਂਤੀ ਆਉਂਦੀ ਹੈ। ਚੰਗਾ ਹੋਵੇ ਜੇ ਕਰ ਤੁਸੀਂ ਆਪਣੇ ਤੇ ਅਮਿਤ ਕੁਮਾਰ ਲਾਡੀ ਜੀ ਦੇ ਲੇਖਾਂ ਦੀ ਠੰਢਿਆਈ (ਸ਼ਰਬਤ) ਬਣਾ ਕੇ ਕਿਸੇ ਬੋਤਲ ਵਿੱਚ ਪਾ ਕੇ ਸਿਖਿਆਰਥੀ ਜੀ ਨੂੰ ਭੇਜ ਦੇਵੋ ਤਾਂ ਕਿ ਉਨ੍ਹਾਂ ਦਾ ਮਨ ਪੂਰਨ ਟਿਕਾਓ ਵਿੱਚ ਆ ਜਾਏ?

ਮੇਰੇ ਈ-ਮੇਲ 'ਚ 400 ਬੰਦਿਆ ਦੇ ਈ-ਮੇਲ ਸਿਰਨਾਵੇਂ ਹਨ। ਤੁਹਾਨੂੰ ਲਿਖੀਆਂ ਚਿਠੀਆਂ ਇਨ੍ਹਾਂ ਸਾਰਿਆਂ ਨੂੰ ਭੇਜੀਆਂ ਜਾਂਦੀਆਂ ਹਨ। ਜੇ ਮੇਰੀ ਲਿਖਤ ਪੰਜਾਬ ਐਕਸਪਰੈਸ ਤੇ ਤੁਹਾਡੀ ਸ਼ੋਹਰਤ ਵਧਾ ਰਹੀ ਸੀ, ਜਿਵੇਂ ਤੁਸੀਂ ਆਪਣੀ ਲਿਖਤ ਵਿੱਚ ਬਿਆਨ ਕੀਤਾ ਹੈ, ਤਾਂ ਤੁਸੀਂ ਗੁਰਬਾਣੀ ਦੇ ਅਗਲੇ ਫੁਰਮਾਣ ਮੁਤਾਬਕ ਤੜਪਦੇ ਕਿਉਂ ਹੋ?

ਮ: 1 ॥ ਵੇਖੁ ਜਿ ਮਿਠਾ ਕਟਿਆ, ਕਟਿ ਕੁਟਿ ਬਧਾ ਪਾਇ ॥
 ਖੁੰਢਾ ਅੰਦਰਿ ਰਖਿ ਕੈ, ਦੇਨਿ ਸੁ ਮਲ ਸਜਾਇ ॥
 ਰਸੁ ਕਸੁ ਟਟਰਿ ਪਾਈਐ, ਤਪੈ ਤੈ ਵਿਲਲਾਇ ॥
 ਭੀ ਸੋ ਫੇਗੁ ਸਮਾਲੀਐ, ਦਿਚੈ ਅਗਿ ਜਲਾਇ ॥
 ਨਾਨਕ ਮਿਠੈ ਪਤਰੀਐ ਵੇਖਹੁ ਲੋਕਾ ਆਇ ॥ 2 ॥ {ਪੰਨਾ 143}

ਪ੍ਰੋ. ਤਰਲੋਚਨ ਸਿੰਘ ਮਹਾਜਨ ਦਾ ਸਿੱਖੀ ਸਿਧਾਂਤ ਪੜ੍ਹਨ ਲਈ www.sikhmarg.com ਤੇ ਕਲਿਕ ਕਰੋ ਜੀ.

ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ,
 ਗੁਰਚਰਨ ਸਿੰਘ (ਜਿਉਣ ਵਾਲਾ) ਬਰੈਪਟਨ ਕੈਨੇਡਾ।
www.singhsabhacanada.com

“ਪਗ ਤੇਰੀ ਗੁਰ ਨਾਨਕ ਦੀ”

ਦਾਸ, ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਪੰਜਾ ਸਾਹਿਬ ਵਿੱਚ ਲੰਗਰ ਹਾਲ ਦੀ ਉਪਰਲੀ ਛਤ ਤੇ ਚੜ੍ਹ ਰਿਹਾ ਸੀ। ਉਪਰ ਚੜ੍ਹਨ ਵਾਸਤੇ ਛੋਟੀ ਲੋਹੇ ਦੀਆਂ ਸੀੜੀਆਂ ਲਗੀਆਂ ਹੋਈਆਂ ਹਨ। ਜਿਸ ਵਿੱਚ ਅਗਰ ਸੰਗਤ ਜ਼ਿਆਦਾ ਹੋਜਾਏ ਤਾਂ ਦੋ ਹੀ ਬੰਦੇ ਲੰਘ ਸਕਦੇ ਹਨ।

ਦਾਸ ਨੂੰ ਉਪਰ ਚੜ੍ਹਦਿਆਂ ਇਕ ਬੀਬੀ ਮਿਲੀ ਜਿਸ ਨੇ ਪਤਾ ਨਹੀਂ ਖੰਡੇ ਬਾਟੇ ਕੀ ਪਾਹੁਲ ਪਾਨ ਕੀਤੀ ਸੀ ਯਾ ਨਹੀਂ? ਪਰ ਉਸ ਨੇ ਕ੍ਰਿਪਾਨ ਜ਼ਰੂਰ ਰਖੀ ਸੀ। ਦਾਸ ਨੇ ਜਦ ਵੇਖਿਆ ਕਿ ਰਸਤਾ ਹੋਰ ਨਹੀਂ ਹੈ ਤਾਂ ਦਾਸ ਜਗਾ ਤੇ ਹੀ ਖੜੋ ਗਿਆ ਤੇ ਬੀਬੀ ਦੇ ਲੰਘਣ ਦਾ ਇੰਤਜ਼ਾਰ ਕਰਨ ਲਗਾ ਤਾਂ ਕਿ ਦਾਸ ਨੂੰ ਲੰਘਣ ਦੀ ਵਾਰੀ ਮਿਲ ਜਾਏ।

ਬੀਬੀ ਦਾ ਲੰਘਣਾ ਹੀ ਸੀ ਕਿ ਇਕ ਸਰਦਾਰ ਜੀ ਦਾਸ ਨੂੰ ਮਿਲੇ ਤੇ ਸ਼ੋਰ ਸ਼ਰਾਬਾ ਸ਼ੁਰੂ ਕੀਤਾ ਤੇ ਦਾਸ ਨੂੰ ਬਹੁਤ ਕੋਸਣ ਲਗ ਪਿਆ। ਤੇ ਕਿਹ ਰਿਹਾ ਸੀ ਕਿ ਤੂੰ ਬੀਬੀ ਨੂੰ ਰਸਤਾ ਕਿਉਂ ਨਹੀਂ ਦੇ ਰਿਹਾ ਸੀ। ਦਾਸ ਚੁਪ ਚਾਪ ਖੜੋਤਾ ਸਰਦਾਰ ਜੀ ਦੀ ਗੋਲ ਪਗ ਵਲ ਨੂੰ ਵੇਖ ਰਿਹਾ ਸੀ। ਤੇ ਫਿਰ ਦਾਸ ਦੀ ਨਜ਼ਰ ਸਰਦਾਰ ਜੀ ਦੀ ਕ੍ਰਿਪਾਨ ਵਲ ਨੂੰ ਚਲੀ ਜਾਂਦੀ ਤਾਂ ਦਾਸ ਨੂੰ ਬਹੁਤ ਹੀ ਅਫਸੋਸ ਹੋਇਆ।

ਕਿ ਵੀਰ ਜੀ ਦੀ ਦਸਤਾਰ ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਵਰਗੀ ਹੈ ਪਰ ਸਰਦਾਰ ਜੀ ਦੇ ਬੋਲ ਗੁਰੂ ਨਾਨਕ ਦੇ ਨਹੀਂ ਹਨ। ਕੀ ਹੋਇਆ ਜੇ ਦਸਤਾਰ ਰਖ ਵੀ ਲਈ, ਅਮਲ ਤਾਂ ਗੁਰੂਆਂ ਵਰਗੇ ਨਹੀਂ ਹਨ। ਮੰਦਰ, ਗੁਰਦੁਆਰਾ, ਮਸੀਤ ਦੀ ਕੋਈ ਦੀਵਾਰ ਟੁਟ ਕੇ ਫਿਰ ਬਣਾਈ ਜਾ ਸਕਦੀ ਹੈ ਪਰ ਇਕ ਜੀਭ ਹੀ ਹੈ ਜਿਸ ਨਾਲ ਮੰਦੇ ਬੋਲ ਬੋਲ ਕੇ

ਕਿਸੀ ਦਾ ਦਿਲ ਟੁਟ ਜਾਏ ਤਾਂ ਓਹ ਫਿਰ ਮੁਸ਼ਕਿਲ ਨਾਲ ਹੀ ਜੁੜਦਾ ਹੈ।

ਕਾਸ਼ ਅਸੀਂ ਸਾਰੇ ਸਿਖ ਵੀਰ ਤੇ ਭੈਣਾ ਮਿਠਬੋਲੜੇ ਹੁੰਦੇ ਤਾਂ ਜੋ ਦੁਨੀਆਂ ਨੂੰ ਅਸੀਂ ਵਿਖਾ ਸਕਦੇ ਕਿ ਇਕ ਗੁਰੂ ਦਾ ਸਿਖ ਕਿਤਨਾ ਨਿਮਰਤਾ ਭਾਵ ਤੇ ਪਿਆਰ ਕਰਨ ਵਾਲਾ ਹੁੰਦਾ ਹੈ। ਆਉ, ਅਸੀਂ ਸਾਰੇ ਮਿਠਬੋਲੜੇ ਬਣੀਏ ਤੇ ਦਿਲਾਂ ਨੂੰ ਟੁਟਣ ਦੀ ਥਾਂ ਇਕ ਦੂਸਰੇ ਨਾਲ ਜੋੜੀਏ। ਤਾਂ ਜੋ ਆਪਸੀ ਪ੍ਰੇਮ ਭਾਵ ਵਧ ਸਕੇ।

ਅਨੁਪ ਸਿੰਘ, ਪਾਕਿਸਤਾਨ, +92-31-39404142, singh179@yahoo.com

ਹਿੰਦੂ ਮਿਥਿਹਾਸ ਦਾ ਪਾਤਰ “ਪਰਸੁਰਾਮ” (ਕੁਹਾੜੇ ਵਾਲਾ ਦੇਵਤਾ)

ਸਰਵਜੀਤ ਸਿੰਘ, Sacramento



ਰੋਜ਼ਾਨਾ ਦੀ ਤਰ੍ਹਾਂ 16 ਅਗਸਤ ਦਿਨ ਸਨਿੱਚਰਵਾਰ ਦਾ “ਰੋਜ਼ਾਨਾ ਸਪੋਕਸਮੈਨ” ਪੜ੍ਹ ਰਿਹਾ ਸੀ ਤਾਂ ਪੰਨਾ 13 ਉਪਰ ਇਕ ਲੇਖ “ਬ੍ਰਾਹਮਣ ਪਰਸੁਰਾਮ ਵਲੋਂ ਕਸ਼ਤਰੀ ਵੰਸ਼ ਦਾ ਸਰਵਨਾਸ਼” ਪੜ੍ਹਿਆ ਤਾਂ ਮੈਨੂੰ ਕੋਈ ਹੈਰਾਨੀ ਨਹੀਂ ਹੋਈ ਕਿਉਂਕਿ ਮੈਂ ਇਸ ਅਖੌਤੀ ਦੇਵਤੇ ਬਾਰੇ ਪਹਿਲਾਂ ਵੀ ਪੜ੍ਹ-ਸੁਣ ਚੁੱਕਾ ਸੀ। ਇਸ ਲੇਖ, ਜੋ ਅਸਲ ਵਿਚ ਬਲਾਚੋਰ ਨਿਵਾਸੀ ਅਸ਼ਵਨੀ ਕੁਮਾਰ ਵਲੋਂ ਅਨੁਵਾਦ ਹੀ ਕੀਤਾ ਹੋਇਆ ਸੀ, ਦਾ ਮੂਲ ਸਰੋਤ ਮਹਾਤਮਾ ਜੋਤੀ ਰਾਉ ਫੂਲੇ ਦੀ ਲਿਖਤ “ਗੁਲਾਮਗਿਰੀ ਗ੍ਰੰਥ” ਹੈ। ਯਾਦ ਰਹੇ ਇਹ ਗ੍ਰੰਥ ਮਹਾਰਾਸ਼ਟਰ ਦੀ ਸਰਕਾਰ ਵਲੋਂ ਛਾਪਿਆ ਗਿਆ ਹੈ। ਇਸ ਤੋਂ ਅੱਗਲੇ ਹੀ ਦਿਨ ਭਾਵ ਐਤਵਾਰ

ਦੇ ਮੁਖ ਪੰਨੇ ਤੇ ਸੰਪਾਦਕ ਅਤੇ ਅਨੁਵਾਦਕ/ਲੇਖਕ ਵਲੋਂ ਸਪੱਸ਼ਟੀਕਰਨ ਨੂੰ ਪੜ੍ਹਿਆ ਤਾਂ ਮਹਿਸੂਸ ਕੀਤਾ ਕੇ ਕਈ ਧਿਰਾਂ ਇਸ ਲੇਖ ਵਿਚਲੇ ਸੱਚ ਨੂੰ ਬਰਦਾਸ਼ਤ ਨਹੀਂ ਕਰ ਸਕੀਆਂ। ਇਹ ਪੜ੍ਹ ਕੇ ਖੁਸ਼ੀ ਹੋਈ ਕਿ ਇਸ ਮਸਲੇ ਨੂੰ ਬੁਹਤ ਹੀ ਸੁਹਿਰਦਤਾ ਨਾਲ ਨਜਿੱਠ ਲਿਆ ਗਿਆ ਹੈ। ਮੁਖ ਸੰਪਾਦਕ ਨੇ ਤਾਂ ਉਨ੍ਹਾਂ ਧਿਰਾਂ ਨੂੰ ਆਪਣਾ ਜਵਾਬੀ ਲੇਖ ਭੇਜਣ ਦਾ ਵੀ ਸੱਦਾ ਦਿੱਤਾ ਸੀ ਜੋ ਉਸ ਵੇਲੇ ਮੰਨ ਲਿਆ ਗਿਆ। ਬੜੀ ਉਤਸੁਕਤਾ ਨਾਲ ਸਬੰਧਤ ਧਿਰ ਦਾ ਪੱਖ ਪੜ੍ਹਨ ਦੀ ਉਡੀਕ ਕਰ ਰਿਹਾ ਸੀ ਤਾਂ ਅਚਾਨਕ ਹੀ 19 ਅਗਸਤ ਦਿਨ ਮੰਗਲਵਾਰ ਦੇ ਅਖ਼ਬਾਰ ਵਿਚ “ਭੂਤਰੀ ਹੋਈ ਭੀੜ ਵਲੋਂ ਪਰੈਸ ਦੀ ਅਜ਼ਾਦੀ ’ਤੇ ਜਾਬਰਾਨਾ ਹਮਲਾ” ਦੀ ਸੁਰਖੀ ਪੜ੍ਹੀ ਤਾਂ ਮੈਂ ਹੈਰਾਨ ਰਹਿ ਗਿਆ।

ਸਬੰਧਤ ਧਿਰਾਂ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਦੇਵਤਿਆਂ ਦੀ ਕਲਪਣਾ ਕੀਤੀ ਤੁਸੀਂ, ਉਨ੍ਹਾਂ ਨਾਲ ਚੰਗੀਆਂ-ਮੰਦੀਆਂ ਕਹਾਣੀਆਂ ਜੋੜੀਆਂ ਤੁਸੀਂ, ਅਤੇ ਮਿਥਿਹਾਸ ਨੂੰ ਲਿਖਿਆਂ ਵੀ ਤੁਸੀਂ। ਗੌਤਮ ਵਲੋਂ ਇੰਦਰ ਨੂੰ ਸਰਾਪ ਦੀ ਸਾਖੀ ਕਿਸ ਨੇ ਲਿਖੀ ਸੀ? ਜੇ ਅੱਜ ਕੋਈ ਉਸ ਮਿਥਿਹਾਸ ਨੂੰ ਆਮ

ਭਾਸ਼ਾ ਵਿਚ ਪਾਠਕਾਂ ਦੀ ਜਾਣਕਾਰੀ ਲਈ ਪੇਸ਼ ਕਰਦਾ ਹੈ ਤਾਂ ਉਹ ਦੋਸ਼ੀ ਕਿਵੇਂ? ਕੀ ਤੁਹਾਡਾ ਇਹ ਫ਼ਰਜ਼ ਨਹੀਂ ਸੀ ਬਣਦਾ ਕਿ ਤੁਸੀਂ ਲਿਖਤੀ ਰੂਪ ਵਿਚ ਆਪਣਾ ਪੱਖ ਪੇਸ਼ ਕਰਦੇ। ਕੀ ਆਪ ਹੀ ਵਾਇਦਾ ਕਰਕੇ ਉਸ ਤੋਂ ਅਮਲ ਨਾ ਕਰਨਾ ਦਿਆਨਤਦਾਰੀ ਹੈ? ਕੀ ਇਹ ਮੰਨ ਲਿਆ ਜਾਂਦੇ ਤੁਹਾਡੇ ਕੋਲ ਕਹਿਣ/ਲਿਖਣ ਲਈ ਕੁਝ ਵੀ ਨਹੀਂ ਹੈ। ਤੁਸੀਂ ਲਿਖਤੀ ਰੂਪ ਵਿਚ ਇਸ ਲੇਖ ਵਿਚ ਲਿਖੇ ਗਏ ਸੱਚ ਨੂੰ ਰੱਦ ਨਹੀਂ ਕਰ ਸਕਦੇ ਤਾਂ ਹੀ ਤੁਸੀਂ ਅਸਭਿਅਕ ਤਰੀਕਾ ਅਪਨਾਇਆ ਹੈ। ਕੀ ਤੁਸੀਂ ਖੁਦ ਸਬੰਧਤ ਧਿਰਾਂ ਨੂੰ ਜਾਣ ਕੇ ਹੈਰਾਨੀ ਹੋਵੇਗੀ ਕਿ ਤੁਹਾਡੇ ਇਸ ਭਗਵਾਨ ਨਾਲ ਸਬੰਧਤ ਜਾਣਕਾਰੀ ਤਾਂ ਭਾਸ਼ਾ ਵਿਭਾਗ ਪੰਜਾਬ ਵਲੋਂ ਛਾਪੇ ਅਤੇ ਘੱਟ ਕੀਮਤ ਤੇ ਲਗਾਤਾਰ ਵੇਚੇ/ਵੰਡੇ ਜਾ ਰਹੇ “ਹਿੰਦੂ ਮਿਥਿਹਾਸ ਕੋਸ਼” ਵਿਚ ਵੀ ਦਰਜ ਹੈ। ਇਹ ਵਿਭਾਗ ਉਸੇ ਸਰਕਾਰ ਦਾ ਹੈ ਜਿਸ ਦੇ ਤੁਸੀਂ ਭਾਈਵਾਲ ਹੋ।

ਅੰਗਰੇਜ਼ੀ ਭਾਸ਼ਾ ਦੇ ਪ੍ਰਸਿੱਧ ਵਿਦਿਵਾਨ ਜੌਨ ਡੋਸਨ ਵਲੋਂ ਲਿਖੀ ਗਈ ਪ੍ਰਸਿੱਧ ਪੁਸਤਕ “ਹਿੰਦੂ ਕਲਾਸੀਕਲ ਡਿਕਸ਼ਨਰੀ” ਦਾ ਪੰਜਾਬੀ ਅਨੁਵਾਦ ਰਾਜਿੰਦਰ ਸਿੰਘ ਭੰਡਾਰੀ ਵਲੋਂ ਕੀਤਾ ਗਿਆ ਹੈ। ਭਾਸ਼ਾ ਵਿਭਾਗ ਪੰਜਾਬ 1963 ਤੋਂ ਲਗਾਤਾਰ ਇਸ ਨੂੰ ਛਾਪ ਰਿਹਾ ਹੈ। ਪਾਠਕਾਂ ਦੀ ਜਾਣ ਕਾਰੀ ਲਈ ਪੇਸ਼ ਹੈ “ਹਿੰਦੂ ਮਿਥਿਹਾਸ ਕੋਸ਼” ਦੀ ਅਸਲ ਲਿਖਤ।

ਪਰਸੁਰਾਮ (ਪਰਸਰਾਮ): “ਉਹ ਰਾਮ ਜਿਸ ਦੇ ਹੱਥ ਵਿਚ ਕੁਹਾੜਾ ਫੜਿਆ ਹੋਇਆ ਹੈ।” ਇਹ ਪਹਿਲਾਂ ਰਾਮ ਅਤੇ ਵਿਸ਼ਨੂੰ ਦਾ ਛੇਵਾਂ ਅਵਤਾਰ ਸੀ। ਇਹ ਜਾਤ ਦਾ ਬ੍ਰਾਹਮਣ ਅਤੇ ਜਗਦਗਨੀ ਤੇ ਰੇਣੁਕਾ ਦਾ ਪੰਜਚਾਂ ਪੁੱਤਰ ਸੀ। ਆਪਣੇ ਪਿਤਾ ਦਾ ਭ੍ਰਿਗੂ ਵੰਸ਼ ਦਾ ਹੋਣ ਕਾਰਨ ਇਸ ਦਾ ਨਾਂ ਭਾਰਗਵ ਪ੍ਰਸਿੱਧ ਹੋਇਆ ਅਤੇ ਆਪਣੀ ਮਾਂ ਦੀ ਵੰਸ਼ ਪੰਚਮਰਾ ਅਨੁਸਾਰ ਇਹ ਕੁਸ਼ਿਕ ਰਾਜ ਨਾਲ ਸਬੰਧਤ ਸੀ। ਇਸ ਦਾ ਅਵਤਾਰ ਤ੍ਰੇਤਾਯੁਗ ਦੇ ਸ਼ੁਰੂ ਵਿਚ (ਯਾਦ ਰਹੇ ਕੱਲਯੁਗ 43200 ਸਾਲ, ਦੁਆਪਰ 864000 ਅਤੇ ਤ੍ਰੇਤਾ 1296000 ਅਤੇ ਸੱਤਯੁਗ 1728000 ਸਾਲ) ਕਸ਼ਤਰੀਆਂ ਦੇ ਅਤਿਆਚਾਰਾਂ ਨੂੰ ਦੂਰ ਕਰਨ ਲਈ ਹੋਇਆ। ਇਸ ਦੀ ਕਹਾਣੀ ਮਹਾਂਭਾਰਤ ਤੇ ਪੁਰਾਣਾਂ ਵਿਚ ਮਿਲਦੀ ਹੈ। ਇਸ ਦਾ ਹਵਾਲਾ ਰਾਮਾਇਣ ਵਿਚ ਵੀ ਮਿਲਦਾ ਹੈ, ਪਰ ਉਸ ਵਿਚ ਖਾਸ ਤੌਰ ਤੇ ਇਸ ਦਾ ਚਿਤਰਨ ਰਾਮਚੰਦ੍ਰ ਦੇ ਵਿਰੋਧੀ ਰੂਪ ਵਿਚ ਹੀ ਕੀਤਾ ਗਿਆ ਹੈ। ਮਹਾਂਭਾਰਤ ਅਨੁਸਾਰ ਇਸ ਨੇ ਅਰਜਨ ਨੂੰ ਸ਼ੱਸਤਰ ਵਿਦਿਆ ਸਿਖਾਈ ਸੀ ਅਤੇ ਭੀਸ਼ਮ ਨਾਲ ਲੜਾਈ ਵੀ ਹੋਈ ਸੀ, ਜਿਸ ਵਿਚ ਦੋਨੋਂ ਹੀ ਬਰਾਬਰ ਰਹੇ ਸਨ। ਇਹ ਕੌਰਵਾਂ ਦੀ ਯੁਧ ਕੌਸਲ ਵਿਚ ਵੀ ਸ਼ਾਮਲ ਸੀ, ਪਰਸਰਾਮ ਜੋ ਕਿ ਵਿਸ਼ਨੂੰ ਦਾ ਛੇਵਾਂ ਅਵਤਾਰ ਸੀ, ਭਾਵੇਂ ਰਾਮ ਜਾਂ ਰਾਮਚੰਦ੍ਰ ਜੋ ਕਿ ਵਿਸ਼ਨੂੰ ਦਾ ਸਤਵਾਂ ਅਵਤਾਰ ਸਨ, ਤੋਂ ਪਹਿਲਾਂ ਹੋਏ ਹਨ ਤਾਂ ਵੀ ਇਹ ਦੋਨੋਂ ਇਕੋ ਸਮੇਂ ਜੀਵਤ ਸਨ। ਪਰਸਰਾਮ ਦੇ ਦਿਲ ਵਿਚ ਰਾਮ ਲਈ ਬੁਹਤ ਈਰਖਾ ਭਰੀ ਹੋਈ ਸੀ। ਮਹਾਂਭਾਰਤ ਵਿਚ ਲਿਖਿਆ ਹੈ ਕਿ ਰਾਮ ਨੇ ਪਰਸਰਾਮ ਨੂੰ ਬੇਹੋਸ਼ ਕਰ ਦਿੱਤਾ ਸੀ। ਰਾਮਾਇਣ ਵਿਚ ਆਉਂਦਾ ਹੈ ਕਿ ਜਦੋਂ ਰਾਮ ਨੇ ਸ਼ਿਵਜੀ ਦਾ ਧਨੁਸ਼ ਤੋੜਿਆ ਤਾਂ ਪਰਸਰਾਮ ਜੋ ਸ਼ਿਵਜੀ ਦਾ ਅਨੰਤ ਭਗਤ ਸੀ, ਬੁਹਤ ਦੁਖੀ ਹੋਇਆ ਅਤੇ ਉਸ ਨੇ ਰਾਮ ਨੂੰ ਲੜਾਈ ਕਰਨ ਲਈ ਵੰਗਾਰਿਆ। ਲੜਾਈ

ਵਿਚ ਇਸ ਦੀ ਹਾਰ ਹੋਈ, ਜਿਸ ਨਾਲ ਇਸ ਦਾ ਨਾਂ ਸਵਰਗ ਪ੍ਰਾਪਤ ਕਰਨ ਵਾਲਿਆ ਦੀ ਸੂਚੀ ਤੋਂ ਕੱਢ ਦਿੱਤਾ ਗਿਆ। ਮੁਢਲੇ ਜੀਵਨ ਵਿਚ ਇਹ ਸ਼ਿਵਜੀ ਦੇ ਕੋਲ ਹੀ ਰਹਿੰਦਾ ਸੀ, ਇਸ ਲਈ ਇਸ ਨੇ ਉਨ੍ਹਾਂ ਤੋਂ ਹੀ ਸ਼ਸਤਰ ਵਿਦਿਆ ਸਿੱਖੀ ਸੀ। ਸ਼ਿਵਜੀ ਨੇ ਇਸ ਨੂੰ ਇਕ ਕੁਲਹਾਤਾ (ਪਰਸੂ) ਦਿੱਤਾ, ਜਿਸ ਤੋਂ ਇਸ ਦਾ ਨਾਂ ਪਰਸਰਾਮ ਪ੍ਰਸਿੱਧ ਹੋਇਆ। ਸਭ ਤੋਂ ਪਹਿਲੇ ਮਹਾਂਭਾਰਤ ਵਿਚ ਇਸ ਦਾ ਵਰਣਨ ਮਿਲਦਾ ਹੈ, ਉਸ ਅਨੁਸਾਰ ਇਸ ਨੇ ਆਪਣੇ ਪਿਤਾ ਦੀ ਆਗਿਆ ਨਾਲ ਆਪਣੀ ਮਾਂ ਰੇਣੁਕਾ ਦਾ ਸਿਰ ਵੱਡ ਦਿੱਤਾ ਸੀ। ਪਰਸਰਾਮ ਦਾ ਪਿਤਾ ਆਪਣੀ ਪਤਨੀ ਰੇਣੁਕਾ ਦੀ ਚਰਿਤਰਹੀਣਤਾ ਕਾਰਨ ਗੁੱਸੇ ਹੋ ਗਿਆ ਸੀ। ਉਸ ਨੇ ਆਪਣੇ ਹਰ ਇਕ ਪੁੱਤਰ ਨੂੰ ਮਾਂ ਨੂੰ ਕਤਲ ਕਰਨ ਲਈ ਕਿਹਾ, ਪਰ ਸਿਰਫ ਪਰਸਰਾਮ ਨੇ ਹੀ ਉਸ ਦੀ ਆਗਿਆ ਦਾ ਪਾਲਣ ਕੀਤਾ। ਜਗਦਮਨੀ ਬੁਹਤ ਖੁਸ਼ ਹੋਇਆ ਅਤੇ ਉਸ ਨੇ ਪਰਸਰਾਮ ਨੂੰ ਵਰ ਮੰਗਣ ਲਈ ਕਿਹਾ। ਪਰਸਰਾਮ ਨੇ ਮੰਗ ਕੀਤੀ ਕਿ ਉਸ ਦੀ ਮਾਂ ਜੀ ਪਵੇ ਅਤੇ ਉਹ ਮੁੜ ਇਕੱਲੀ (ਸ਼ਾਇਦ 'ਇਕੱਲਾ' ਹੋਵੇ ਕਿਉਂਕਿ ਇਹ ਪਹਿਲਾ ਰਾਮ ਤੋਂ ਹਾਰ ਚੁੱਕਾ ਹੈ) ਮੁਠ ਭੇੜ ਵਿਚ ਕਿਸੇ ਕੋਲੋਂ ਵੀ ਨਾ ਹਾਰੇ ਅਤੇ ਉਸ ਦੀ ਉਮਰ ਲੰਮੀ ਹੋ ਜਾਵੇ। ਪਰਸਰਾਮ ਤੇ ਕਸ਼ਤਰੀਆਂ ਦੀ ਜਿਹੜੀ ਪ੍ਰਤੱਖ ਰੂਪ ਵਿਚ ਦੁਸ਼ਮਣੀ ਦਾ ਪ੍ਰਗਟਾਉ ਹੁੰਦਾ ਹੈ, ਉਸ ਤੋਂ ਇਹ ਪ੍ਰਗਟ ਹੁੰਦਾ ਹੈ ਕਿ ਕਸ਼ਤਰੀਆਂ ਅਤੇ ਬ੍ਰਾਹਮਣਾਂ ਦੇ ਵਿਚਕਾਰ ਪਾਰਸਪਰਕ ਸਰਬਉੱਚਤਾਂ ਬਾਰੇ ਕਾਫੀ ਸੰਘਰਸ਼ ਰਿਹਾ ਹੈ। ਇਸ ਨੇ ਇਕ ਵਾਰੀ ਕਸ਼ਤਰੀਆਂ ਦਾ ਨਾਸ਼ ਕੀਤਾ ਅਤੇ ਉਨ੍ਹਾਂ ਦਾ ਰਾਜ ਬ੍ਰਾਹਮਣਾਂ ਨੂੰ ਦਿੱਤਾ।

ਪਰਸਰਾਮ ਤੇ ਕਸ਼ਤਰੀਆਂ ਦੀ ਵਿਰੋਧਤਾ ਦਾ ਕਾਰਨ ਇਸ ਤਰ੍ਹਾਂ ਦੱਸਿਆ ਜਾਂਦਾ ਹੈ:- ਕਾਰਤਵੀਰਯ, ਜੋ ਹੈਹਯਾਂ ਦਾ ਰਾਜਾ ਸੀ, ਦੀਆਂ ਹਜ਼ਾਰ ਬਾਹਵਾਂ ਸਨ। ਇਹ ਰਾਜਾ ਜਮਦਗਨੀ ਰਿਸ਼ੀ ਦੀ ਗੈਰ ਹਾਜ਼ਰੀ ਵਿਚ ਉਸ ਦੇ ਆਸ਼ਰਮ ਵਿਚ ਗਿਆ। ਰਿਸ਼ੀ ਦੀ ਪਤਨੀ ਰੇਣੁਕਾ ਨੇ ਉਸ ਦਾ ਅਥਿਥੀ ਸਤਿਕਾਰ ਕੀਤਾ, ਪਰ ਉਹ ਆਉਣ ਲਗਿਆਂ ਯਗ ਦੀ ਗਊ (ਕਾਮਧੇਨ ਗਊ) ਜ਼ਬਰਦਸਤੀ ਆਪਣੇ ਨਾਲ ਕੈ ਆਇਆ। ਇਸ ਗੱਲ ਤੋਂ ਪਰਸਰਾਮ ਨੂੰ ਏਨਾ ਰੋਹ ਚੜ੍ਹਿਆ ਕਿ ਇਸ ਨੇ ਉਸ ਦਾ ਪਿੱਛਾ ਕਰਕੇ ਉਸ ਦੀਆਂ ਹਜ਼ਾਰ ਬਾਹਵਾਂ ਵੱਢਕੇ ਉਸ ਨੂੰ ਕਤਲ ਕਰ ਦਿੱਤਾ। ਇਸ ਦਾ ਬਦਲਾ ਲੈਣ ਲਈ ਕਾਰਤਵੀਰਯ ਦੇ ਪੁੱਤਰਾਂ ਨੇ ਜਮਦਗਨੀ ਰਿਸ਼ੀ ਨੂੰ ਮਾਰ ਸੁਟਿਆ। ਬਸ ਉਨ੍ਹਾਂ ਦੀ ਇਸ ਗੱਲ ਤੋਂ ਗੁੱਸੇ ਹੋਕੇ ਪਰਸਰਾਮ ਨੇ ਕਸਮ ਖਾਧੀ ਕਿ ਉਹ ਸਾਰੀ ਧਰਤੀ ਤੋਂ ਕਸ਼ਤਰੀਆਂ ਦਾ ਬੀਜ ਖਤਮ ਕਰ ਦੇਵੇਗਾ। ਇਸ ਨੇ ਇੱਕੀ ਵਾਰੀ ਕਸ਼ਤਰੀਆਂ ਨੂੰ ਮਾਰਕੇ ਉਨ੍ਹਾਂ ਦੇ ਖੂਨ ਨਾਲ ਪੰਜ ਵੱਡੀਆਂ ਝੀਲਾਂ, ਜਿਨ੍ਹਾਂ ਦਾ ਨਾਂ ਸਮੰਤ-ਪੰਚਕ ਸੀ, ਭਰੀਆਂ। ਇਸ ਤੋਂ ਬਾਦ ਇਸ ਨੇ ਸਾਰੀ ਧਰਤੀ ਕਸ਼ਯਪ ਨੂੰ ਦੇ ਦਿੱਤੀ ਅਤੇ ਆਪ ਮਹੇਂਦ੍ਰ ਪਹਾੜ ਤੇ ਚਲਾ ਗਿਆ। ਜਿੱਥੇ ਇਸ ਨੂੰ ਅਰਜਨ ਆਕੇ ਮਿਲਿਆ। ਪਰੰਪਰਾ ਅਨੁਸਾਰ ਮਾਲਾਬਾਰ ਦੇਸ਼ ਪਰਸਰਾਮ ਨਾਕ ਸਬੰਧਤ ਹੈ। ਇਕ ਰਵਾਇਤ ਅਨੁਸਾਰ ਇਸ ਨੇ ਇਹ ਦੇਸ਼ਵਰੁਣ ਕੋਲੋਂ ਭੇਟਾ ਵਜੋਂ ਪ੍ਰਾਪਤ ਕੀਤਾ ਸੀ, ਪਰ ਦੂਜੀ ਰਵਾਇਤ ਅਨੁਸਾਰ ਇਸ ਨੇ ਸਮੁੰਦਰ ਨੂੰ ਪਿਛੇ ਧਕੇਲਕੇ ਆਪਣੇ ਕੁਹਾੜੇ ਨਾਲ ਦਰਾਰਾਂ ਨੂੰ ਘਾਟਾਂ ਵਿਚ ਬਦਲ ਦਿੱਤਾ ਸੀ। ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਇਸ ਨੇ ਬ੍ਰਾਹਮਣਾਂ ਨੂੰ ਉੱਤਰ ਵਿਚੋਂ ਇਸ ਦੇਸ਼ ਵਿਚ ਲਿਆਂਦਾ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਕਸ਼ਤਰੀਆਂ ਦੇ ਮਾਰਨ ਦੇ

ਪਰਾਸ਼ਚਤ ਵਜੋਂ ਸਾਰੀ ਧਰਤੀ ਦਾਨ ਦੇ ਦਿੱਤਾ ਸੀ। ਇਸ ਨੂੰ ਖੰਡ-ਪਰਸੂ, 'ਕੁਹਾੜੇ ਨਾਲ ਮਾਰਨ ਵਾਲਾ' ਅਤੇ ਨਜਕਸ਼, 'ਘਟੀਆ' ਨਾਵਾਂ ਨਾਲ ਵੀ ਸੰਬੋਧਤ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। (ਹਿੰਦੂ ਮਿਥਿਹਾਸ ਕੋਸ਼, ਤੀਜੀ ਵਾਰ-2000, ਪੰਨਾ 329-331)

17 ਅਗੱਸਤ ਦਿਨ ਐਤਵਾਰ "ਰੋਜ਼ਾਨਾ ਸਪੋਕਸਮੈਨ" ਦੇ ਮੁਖ ਪੰਨੇ ਉੱਪਰ ਮੁਖ ਸੰਪਾਦਕ ਵਲੋਂ ਲਿਖੇ ਨੋਟ ਵਿਚ ਇਹ ਪੜ੍ਹਕੇ "ਇਸ ਬਾਰੇ ਸਾਨੂੰ ਕਈ ਹਿੰਦੂ ਅਤੇ ਬ੍ਰਾਹਮਣ ਜਥੇਬੰਦੀਆਂ ਨੇ ਮਿਲ ਕੇ ਜਾਂ ਫੋਨ ਕਰਕੇ ਦੱਸਿਆ ਹੈ ਕਿ ਅਨੁਵਾਦ ਵਿਚ ਕੁੱਝ ਲਫਜ਼ ਗਲਤ ਦਿੱਤੇ ਗਏ ਹਨ" ਮੈਂ ਲੇਖ ਨੂੰ ਦੁਵਾਰਾ ਪੜ੍ਹਿਆ ਤਾਂ ਦੇਖਿਆ ਕਿ ਆਖੇ ਜਾਂਦੇ ਭਗਵਾਨ ਲਈ ਸ਼ਬਦ 'ਚੰਡਾਲ' ਵਰਤਿਆ ਗਿਆ ਸੀ। "ਅਤੇ ਉਸ ਬ੍ਰਾਮਣ ਪਰਸੁਰਾਮ ਨੇ, ਕਸ਼ਤਰੀਆਂ ਦੀਆਂ ਅਨਾਥ (ਵਿਧਵਾਵਾਂ) ਔਰਤਾਂ ਤੋਂ ਉਨ੍ਹਾਂ ਦੇ ਛੋਟੇ-ਛੋਟੇ, ਚਾਰ-ਚਾਰ, ਪੰਜ-ਪੰਜ ਮਹੀਨਿਆਂ ਦੇ ਨਿਰਦੋਸ਼ ਮਾਸੂਮ ਬੱਚਿਆਂ ਨੂੰ ਜਬਰਦਸਤੀ ਖੋਹ ਕੇ, ਆਪਣੇ ਮਨ ਵਿਚ ਕਿਸੇ ਤਰ੍ਹਾਂ ਦੀ ਹਿਚਕਾਹਰ ਨਾ ਰੱਕਦੇ ਹੋਏ, ਬੜੇ ਜਬਰ ਜੁਲਮ ਨਾਲ ਉਨ੍ਹਾਂ ਨੂੰ ਮੌਤ ਦੇ ਹਵਾਲੇ ਕਰ ਦਿੱਤਾ ਸੀ। ਉਹ ਚੰਡਾਲ ਇੰਨਾ ਹੀ ਕਰ ਕੇ ਚੁਪ ਨਾ ਰਿਹਾ ਸਗੋਂ ਆਪਣੇ ਪਤੀ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ, ਕਈ ਔਰਤਾਂ ਨੂੰ, ਜੋ ਆਪਣੇ ਪੇਟ ਦੇ ਗਰਭ ਦੀ ਰਖਿਆ ਕਰਨ ਲਈ ਬੜੇ ਦੁਖੀ ਮਨ ਨਾਲ ਜੰਗਲਾਂ-ਪਹਾੜਾਂ 'ਚ ਭੱਜੀਆਂ ਜਾ ਰਹੀਆਂ ਸਨ, ਉਹ ਸ਼ਿਕਾਰੀ ਦੀ ਤਰ੍ਹਾਂ ਪਿੱਛਾ ਕਰਕੇ, ਉਨ੍ਹਾਂ ਨੂੰ ਫੜ ਕੇ ਲੈ ਆਇਆ..."

ਜੇ ਇਕ ਵਦੇਸ਼ੀ ਵੀ ਇਹ ਲਿਖਣ ਲਈ ਮਜਬੂਰ ਹੈ, "ਇਸ ਨੇ ਇੱਕੀ ਵਾਰੀ ਕਸ਼ਤਰੀਆਂ ਨੂੰ ਮਾਰਕੇ ਉਨ੍ਹਾਂ ਦੇ ਖੂਨ ਨਾਲ ਪੰਜ ਵੱਡੀਆਂ ਝੀਲਾਂ, ਜਿਨ੍ਹਾਂ ਦਾ ਨਾਂ ਸਮੰਤ-ਪੰਚਕ ਸੀ, ਭਰੀਆਂ।" ਤਾਂ ਜਿਹਨਾਂ ਨੇ ਇਸ ਜੁਲਮ ਨੂੰ ਆਪਣੇ ਪਿੰਡੇ ਤੇ ਹੰਡਾਇਆ ਸੀ, "ਹੇ ਪਰਸੁਰਾਮ! ਅਸੀਂ ਤੇਰੇ ਕੋਲੋਂ ਇੰਨੀ ਹੀ ਦਇਆ ਦੀ ਭੀਖ ਮੰਗਣਾ ਚਾਹੁੰਦੀਆਂ ਹਾਂ ਕਿ ਸਾਡੇ ਗਰਭ 'ਚ ਪੈਦਾ ਹੋਣ ਵਾਲੇ ਅਨਾਥ ਬੱਚਿਆਂ ਦੀ ਜਾਨ ਬਖਸ਼ ਦੇ।" ਜੇ ਉਨ੍ਹਾਂ ਨੇ ਇਸ ਅਥੋੜੀ ਦੇਵਤੇ ਲਈ 'ਚੰਡਾਲ' ਦਾ ਸ਼ਬਦ ਲਿਖ ਦਿੱਤਾ ਤਾਂ ਇਸ ਵਿਚ ਗਲਤ ਕੀ ਹੈ?

ਆਪਣੀਆਂ ਸ਼ਕਲਾਂ ਦੇਖੋ ਸੀਸ਼ੇ ਨੂੰ ਨਾਂ ਤੋੜੋ,
ਸੀਸ਼ੇ ਨੇ ਤਾਂ ਅਸਲੀ ਰੂਪ ਦਿਖਾਇਆ ਹੈ।

DEMOCRATS NOMINATE BARACK OBAMA AS THEIR CANDIDATE FOR PRESIDENT OF THE UNITED STATES OF AMERICA

Denver, August 28, 2008. Forty-five years old dream of Rev. Martin Luther King Jr. is one step closer to realization with the nomination of Barack Obama, not on the basis of the color of his skin but the strength of his character. I do hope the American people will not short change themselves, as they have done in 2000 and 2004, by electing Bush to his third term by electing John McCain. Please see the Editorial in the Sikh Bulletin of September-October 2007, 'Why Barack Obama is my Candidate. Hardev Singh Shergill

BOOKS FROM KHALSA TRICENTENNIAL FOUNDATION OF NORTH AMERICA INC.

Realizing the need for correct information about Sikhism in the English language for the benefit of Diaspora youth, KTF requested S. Gurbachan Singh Sidhu, UK, to revise some of his books and write new ones. Mr. Sidhu is one of the founders of The Sikh Missionary Society of UK and Guru Nanak Charitable Trust, Mullanpur Mandi, Ludhiana. Of the many books and pamphlets in English that he has authored we have been able to afford to publish only four:

1. Sikh Religion and Christianity – 110 pages
2. Sikh Religion and Islam – 153 pages
3. An Introduction to Sikhism – 76 pages
4. Panjab and Panjabi – 177 pages

These are excellent books for Sikhs and non Sikhs alike. Reading these books you will get the real meaning of Sikhi, something that Gurdwaras have miserably failed to teach. These books are for free distribution. We invite our readers in the USA to order any combination of 40 books for a donation to KTF of \$100.00, including postage, and distribute them free to their family, friends, local sangats or schools operated by Gurdwaras. Your donation will help in the publication of The Sikh Bulletin.

TEACH YOURSELF GURBANI. FOLLOWING TWO SOURCES ARE EXCELLENT:

1. www.srigranth.org This website will help you find page number of a shabad in Gurmukhi, English, Devanagari and Transliteration; and also to Panjabi translation by Prof Sahib Singh.
2. www.gurugranthdarpan.com This site carries the Panjabi translation of GGS by Prof Sahib Singh.

Some other useful links

Aarti condemned by the Sikh Gurus being practiced at Patna Sahib: <http://www.youtube.com/watch?v=1gWDCBdddU>
www.sawaddinewsusa.com; www.sikhmarg.com;

Khalsa Tricentennial Foundation of North America Inc.
 3524 Rocky Ridge Way
 El Dorado Hills, Ca 95762



Address
 Label
 Here

If you do not wish to receive this bulletin, please write '*do not mail*' across the label and return to sender.
 If you wish for someone else to receive it, please provide us with their mailing address. Thank you.