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ਸਿੱਖ ਬੁਲੇਟਨ



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DERA "SACHA SAUDA" CHIEF A RELIGIOUS "QUACK".

A resolution passed by the PAC of SAD on May 18, 2007 described the dera chief, Gurmeet Ram Rahim Singh, as a religious "quack". Resolution says, "The PAC condemns the heinous act of the religious quack of Sirsa dera in trying to replicate the holy appearance of the great tenth Master Guru Gobind Singh by appearing in a hypocritical dress like the robes graced by the great Guru".

Same day the All Party meeting also adopted the following resolution: "This all-party meeting shares with deep concern the pain felt by the Sikh community and all right thinking persons living in Punjab, the country and the rest of the world by the provocative act of trying to replicate the holy practices associated with the tenth Guru Sri Guru Gobind Singh Ji Maharaj. The meeting strongly condemns this act of incitement. It is matter of great satisfaction that Punjabis have stood as one to safeguard the hard earned atmosphere of peace and communal harmony in the State..."

Punjab Chief Minister Parkash Singh Badal has made statements that he would never visit Dera Sacha Sauda **again**. Admitting that like many other leaders of various political parties he had visited the dera before the Assembly elections, Badal said that then dera chief was not involved in such an act. "I had never expected that dera chief will do such an action", said Badal. It should be noted that during the recent Panjab elections Dera Chief had openly endorsed Congress candidates. That explains why Rajinder Kaur Bhattal, the leader of the Congress Legislature Party, has taken a stand friendly towards the Dera Chief. She said the dera chief had clarified that he had not hurt anybody's sentiments and that he had no intentions of imitating Guru Gobind Singh. In wake of this, she said the Sikh high priests must consider this before arriving at a final decision.

True to his form Vedanti pussyfooted at the Talwandi Sabo May 17, 2007 Panthic meeting. Thousands of participants raised slogans against him and Chief Minister Parkash Singh Badal to express their dissatisfaction over the edict issued by the Sikh clergy. They stormed into Gurudwara Takht Damdama Sahib and did not allow Vedanti to continue with his speech.

The Indian Penal Code, 1860-295-A allows for punishment for deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs. But then the minorities have no protection of any kind in this world's largest democracy called India.

Gurmeet Ram Rahim Singh is a scoundrel and so is every other derawala. The SGPC itself is a dera and its head pujari Joginder Singh Vedanti is the biggest scoundrel. On June 10, 2007 while visiting Dera Nangali Sahib in Jammu, against the advice of the Sikh community of the area, Vedanti was quoted in the Tribune saying, "There are deras where Guru Granth Sahib is duly regarded and recited as per the tenets of Sikhism and these should not be mixed up with those where self-styled godmen indulge in blasphemous activities.". Obviously he is oblivious to the activities of likes of Amar Singh Barundi and Daljit Singh Chicagowala two of his biggest financial benefactors even though this writer personally handed to him dossier on these two.

Hardev Singh shergill

MARTYRDOM OF GURU ARJAN IN WIDER PERSPECTIVE OF THE SIKH MOVEMENT

Gurtej Singh, Chandigarh

[This interpretation of the martyrdom of Guru Arjan was read as Inaugural Address at the seminar on the subject organised by the Department of Punjab Historical Studies, Punjabi University Patiala on January 25, 2007. It was attended by most of the scholars from the Universities in the Punjab. It gives a somewhat different interpretation of the Babarvani verses, it affords an insight into the kinds of people who were flocking to the Guru. Perhaps they were not Hindus (it is said for the first time), who were by and large, inimical to the Sikhs, Sikhi and the Sikh Gurus. It makes a fresh addition to our knowledge of the past by revealing that a protocol for a meeting between Guru Gobind Singh and Emperor Bahadur Shah was meticulously worked out. It also gives a new interpretation of Guru Arjan's love for horses and the reason for his encouraging his followers to take up horse trade. It emphasises, for the first time, the urgency haunting Guru Arjan for the bold steps he took as Guru. In the end it imparts a new significant dimension to the most moving event of his martyrdom. –Harshinder Singh]

While there are many studies relating to the martyrdom of Guru Arjan and all the aspects concerning the event have been much discussed, the larger perspective in which the Guru offered himself as a martyr remains, by and large, unexplored. Maybe because it is a politically inconvenient undertaking and therefore an anathema to scholars who would understandably maintain political neutrality. Ironically, it is this stance that has hindered the objective assessment of the Sikh revolutionary movement, has led to the inadequate appreciation of many historical events and has ultimately resulted in the distortion of Indian history. Among the very few immediately mentionable, inadequately interpreted events, are: the impact of the political concerns of Guru Nanak, the political status of the Tenth Guru, the contribution of Banda Singh Bahadur and of course the martyrdom of Gurus Arjan and Tegh Bahadur. The essence of political neutrality perhaps lies in trying to discover the truth regardless of the consequences. In this age of the spread of information, it is hoped that our historians will not disappoint the eagerly waiting students of history. Placing the Guru's martyrdom in its proper historical perspective promises to afford new insights into Indian historical processes, and the origin and progress of the Sikh movement. It is a challenge worth responding to. Guru Arjan was the Fifth Nanak. He was greatly inspired by the personality and work of Guru Nanak whom he remembered in terms of profound gratitude and unsurpassed adoration¹. Proper beginning for an undertaking of the type is to dwell on the relevant perceptions of Guru Nanak in some detail.

Guru Nanak felt concerned about human destiny in general. This led him to survey the contemporary world with great diligence and the precision of a deeply committed social scientist. His study-cum-missionary tours took him to all the centres of learning in India and the relevant foreign lands. He found it worthwhile to visit the major pilgrimage places sacred to Buddhists, Jains, Hindus, Jogis, Sufis, orthodox Muslims and others holding varied beliefs². No religion was irrelevant to him and no sect was too insignificant to draw his attention. The exact extent of his journeys is not known but what is known is sufficient to convince an objective analyst that his concerns were world wide. *He perhaps travelled more than all the prophets*

before him. Perhaps it was to indicate that he had come for the entire world and for no one particular race or culture. 'On close scrutiny, the Baba perceived the entire world to be in a deeply troubled state'³. Equipped with insights into the functioning of the contemporary state and society, Guru Nanak contemplated on the unfolding scenario. In particular, he found the country he named 'Hindustan,' in a deplorable state of abject slavery that paralysed and degraded the whole range of existence. No sphere of human activity was exempt from its evil effects. In his compositions (bani to be more precise), he touches upon the social, economic, political and spiritual aspects of slavery. He was much distressed with what he saw⁴.

His challenge was to forge a comprehensive response that would be in the nature of a cure for the ills of the entire humanity. The most urgent need was to totally transform and rejuvenate the society as he found it. A dynamic society shorn of the cumbersome burden of the past was required. Guru Nanak unveiled a clear vision of an eternally valid social order based upon his concept of a model human being, relevant to all ages, cultures and countries. To make the dream realisable, he rooted it in the expectations of the enlightened people and to the essence of the religious principles discovered by him⁵. His task was not easy and was certainly not achievable in one lifetime. The Guru's real genius lay in making long term arrangements for translating the vision into a concrete reality. The measures he devised were of universal applicability and included scriptural dimensions. He sought to progressively unfold his thesis in Hind.

New concepts had to be evolved. The grand edifice of his inspired society had high-minded individuals as its foundation. He proposed to create a new man, not seen in history since the reign of the great Buddha. It would be a deliberately chiselled human personality with the necessary ingredients grafted on to its nature to meet the stupendous task of total reconstruction. His ultimate model was God. He outlined the attributes of God as he conceived them. In His image he desired to mould all humans⁶. His most significant attributes were, His love for His creation, His altruism, fearlessness and the absence of enmity (nirbhau, nirvair). Divine sanction was necessary to the grounding of his thesis and such a sanction was Nanak's starting point⁷. The Guru evolved a universally applicable concept of freedom. He forged a totally fresh ethical system that would liberate humans and make them responsible in all the major concerns of mundane as well as spiritual existence. It was so different from the prevailing one that it was likened to making the river flow upstream and to turning the existing values up side down⁸. The beginning was made by binding humans to the soil, to render them capable of realising the freedom he preached. He shunned renunciation and accepted the world as the true place to practise spirituality. Thus he made the assumption of social responsibility an integral part of spiritual development and the instrument of social reconstruction.

His very first significant step was the casting aside of the 'sacred thread.' That was to signal grant of freedom from all

caste prejudices, superstition, ritualism and cant. It was a prelude to eliminating the influence of the rapacious clergy ubiquitous in every religious order and the bane of every religion. His denunciation of the priestly class is the strongest. He held them responsible for total disruption of normal human existence and had no place for them in his system⁹. Freedom from hunger was contemplated in order to give individuals the basic dignity required for complete personal transformation. For this he popularised new work ethics of productive labour and sharing the fruits thereof with others as the right conduct for a religious person¹⁰. It was institutionalised in the form of 'langar' even before he started on his odysseys or preaching tours. Brotherhood of all humans flowed naturally from his position of an uncompromising monotheist¹¹. It was the effect of this ideal that knit the society of his followers closely together, making them an effective instrument of social change. For Guru Nanak's most significant political pronouncements, his four Babarvani verses¹² may be approached. He appears to suggest that there are no short cuts to the preservation of one's culture and society. He pointed out the futility of depending upon depraved rulers and a miracle performing superstitious clergy for the purpose. The 'thousands of holy men' who had claimed that they would render the invader's army blind by performing miracles, did not suffice to turn 'even a single Mughal blind'¹³. Military measures were necessary to meet aggression. He denounced the 'beastly apathy' of the Lodhis who neglected the physical defence of the 'priceless heritage' (rattan) which they 'despoiled and cast away to dogs' (vigaar vagoe kuttin). With deep rooted dissatisfaction he observes that 'none will care for the Lodhis after death' (moyian saar na kaiee). Guru Nanak stood for non-aggression in international affairs. He strongly condemned the invader Babur. His army is for him the 'marriage party of sin', engaged in the despicable business of plunder and rape¹⁴. He betrays his strongest emotions in these verses. He uses the words to convey it too. He says, 'I sing this song of bloody mayhem (khoon ke sohle gavieh Nanak) and pour out a handful of my own blood' with every note (ratt ka kungoo paai ve Lalo). He surpasses his own compassionate self while describing the plight of the Hindu and Muslim women at the hands of the invading barbarians. Here you have the rare sight of Nanak, the pir of Hind, drenched to the very depth of his soul in the noblest emotions ever expressed. He devotes a whole verse to that description¹⁵.

His most potent suggestion is that the people must rise to defend themselves. There is no honourable substitute to physical defence. It must never be a situation in which 'a lion falls upon a herd of cows.' If that happens, the religious instructions that the people have received must be questioned¹⁶. Meeting an aggression effectively to preserve one's culture and dignity was the religious duty of each and every individual. Thus Guru Nanak laid the guiding principles for his followers and successor Gurus to implement. The most crucial of them is, 'life without honour is not worth living'¹⁷. He prescribed remaining ever in readiness to avert a disaster. 'Punishment does not visit those who perceive early and make preparation to avert a disaster.' (agge de je cheteai tan kayat mile sajai). Advance preparation for him is to acquire an attitude that culture and honour are worth defending at any cost. It involves sufficiently motivating

individuals and setting up a permanent military organisation of ordinary citizens to resist tyranny of any kind. It is in the latter context that the Guru talks of the privilege of 'dying for a cause acceptable to God'¹⁸. In the same context must be read his significant pronouncement that, 'those intensely desirous of playing the game of love must accept to die before venturing further God-wards'¹⁹. In peace these volunteers must continue soldiering to promote brotherhood of man and to create conditions that would banish aggression. This was Nanak's complete programme for a permanent revolution in human affairs.

He sanctioned a chain of successors to implement it. They were all to be regarded as Nanak's own self so as to emphasise the continuity of the message. Significantly, he renamed his immediate successor, Lehna, as Angad and instructed him to use the name Nanak for himself. It is in this background of the long term unfolding of Nanak's mission and the laying down of the parameters for its progress that we must look for establishing the context of the Fifth Nanak's martyrdom.

II

Guru Arjan accepts Guru Nanak's concept of God being the only sovereign and the only entity deserving the exclusive allegiance of a God-oriented person²⁰. He, likewise, recognised only One God as the 'sole king, the king of kings, whose order must prevail in every sphere'²¹. God is the father and mother of all and cares for them as a loving mother cares for a child²². He as Guru felt entitled to relay the announcement of this loving 'king of kings' that 'everybody should live happily and lead tension free lives, since the rule of the humble had begun.' The Merciful One had ordered that 'none should oppress another'²³. This was the central message of his ministry. As a follower of Guru Nanak, he sought to translate it into reality.

As a person who relayed His Hukam, the Guru himself was a part of the compassionate sovereign. His position of a 'true king' as he came to be called in consequence, emanated also from his denunciation of the politics of untruth and the initiation of the politics of the whole truth based on the sovereignty of God. He disapproved of the entire structure of the medieval state because, according to him, it was based on the pretension of power which was essentially illegitimate²⁴. He had no respect for those who exercised religious or political power in a manner that conflicted with God's benign Will²⁵. Appealing directly to the heart of every reasonable person, he denigrated all man made inequalities and degradations based upon positions in an administrative hierarchy, ill-gotten wealth²⁶ or grounded in caste reckoning. To him all inequalities being false, artificial and illegitimate were unsustainable²⁷. The effect of all this on the medieval mind brought up in the feudal system that brooked no deviation, was profoundly liberating.

The Guru provided a unique scripture to the new movement. He himself wrote more than half of it. It contained a comprehensive statement delineating his new politics. It emphasised human effort, discounted belief in miracles, prescribed freedom from political and spiritual slavery and superstition as preconditions to spiritual development. It sought

to liberate man, rather than to provide for his oppression by binding him head to foot in scriptural irrationality and the world of make believe. The Guru's theology did not conflict with human rights; it gave solace to the oppressed and did not provide justification to the oppressor. It made the human comfortable in the warmth of God and did not provide for his soul burning eternally in His wrath²⁸. It denied the existence of heaven and hell, belief in the evil existing independently of God and had no concept of original sin. His is a scripture which does not claim to exclusively know the ultimate truth and hence is not a source of intolerance and strife – of Jehads or of Crusades. It is in perfect harmony with the laws controlling the universe²⁹. Much later, elsewhere, "the scriptures were constantly being quoted by those who wanted to exact obedience. From the scriptures were derived all dogmas, all superstitious beliefs and practices -- miracles that had never been. Inasmuch as Nature followed uninterruptedly an immutable order, any violation of that order would prove, not that God was mighty but that he did not exist"³⁰.

Guru Arjan finalised the profile of a people who would implement God's Will. It was a profile that he himself had helped to shape. His ideal is a completely free person, stubbornly refusing to belong to any sectarian set up. S/he is free also from artificial bonds that enslave one to the priestly order or the administration presided over by kings insisting on false claims to rule over others. Two centuries prior to the French Revolution, the Guru's ideal person is a completely liberated one. All that he prescribes for him is a broad, basic commitment to spirituality and does not expect him to sell his soul to any usurping human power construct or to a religious order. The Guru himself was also the new liberated, fearless man, charged with a task by Nanak, as he affirmed in his bani³¹. He firmly rejects rituals and contemptuously dismisses the priestly classes in words, echoes of which can be heard in the writings of the later rationalist European philosophers³². Guru's Arjan's panth was the collection of altruistic individuals who were firmly committed to upholding the Truth revealed by the Guru. Such was the finished product of the Sikh movement that surrounded him. To such followers the Guru had recommended acquiring culture and enriching the self with righteous conduct³³. Depiction of the futility of the pursuit of wealth, power and pleasure, forms a considerable part of his bani. "The new light has revealed that Truth and the ability to do one's duty to man and God alone are liberating"³⁴. The Guru's promise of converting animals and ghosts into gods and of setting stones afloat, stood fulfilled³⁵.

III

The external situation prevailing just before the time of Guru Arjan's martyrdom needs also to be recalled. The Sikh movement had come to acquire great potential. Adherents to the Guru's ideology had become numerous. Even in Guru Nanak's time, the following was large. At the time of Guru Amardas, his area of influence had to be divided into 22 sub-units coinciding with the 22 administrative provinces under Akbar. Guru Arjan was obliged to appoint deputies called Masands to carry out certain financial and religious functions in behalf of the Guru.

During the time of Guru Hargobind, 'Mohsin Fani' confirmed that his followers were to be found in most of the important cities of the subcontinent³⁶. Nanak had fired the imagination of the East. His message had kindled a hope in every heart. Both Jehangir and Shaikh Ahmed Sarhindi believed that many Muslims had started joining the Sikh movement. From the point of view of the state, the situation was becoming more and more alarming.

At no time during the Guru period, was there a paucity of Muslim adherents to the Guru's ideology. The key to understanding the phenomena perhaps is that the underlying universal current in the movement attracted the discerning people of India without consideration of religious affiliation. The process appears to have begun early. Guru Arjan opened avenues for cooperation with other faiths and sects like the sultanis describable as Muslims, who formed a significant part of the population of the times. These people were not accepted as Hindus and presumably lived on the periphery of Hindu villages. They were not formally converted Muslims but belonged to the Sultani half-way-house. There is sufficient evidence that great many followers of Sakhi Sarwar characterized as 'half-Muslims' ('adh muslalamme') had formally converted and had joined the Guru's panth at various stages of the Sikh movement. During the Guru period they provided religious leaders like Hindal³⁷ (Bhangu 252.6), Bhai Baihlo (Bhangu 567) and Lakhmir (Bhangu 107). One of the most powerful political leaders Shyam Singh of the Karorsinghia misl came from amongst them (Bhangu 538). The Grewals around Ludhiana, perhaps like other Jats in the Punjab, were also followers of Sakhi Sarwar at the beginning of the eighteenth century. The Sultanis continued to join the Sikhs in ever increasing numbers. Bhangu reports that they joined out of genuine conviction³⁸. Even Banda Bahadur had a Muslim contingent of about five thousand in his army. In a manner of speaking, Jehangir was right. The Guru had encroached upon the fertile recruiting grounds of Islam³⁹.

It appears that the people had become organised well enough to collectively assert themselves in favour of the Guru and his ideology as is borne out by events happening at the beginning of the next Guru's spiritual reign. The Guru had no difficulty in raising a force of 2200 mounted soldiers as ordered by his father immediately before his martyrdom. They offered impressive non-violent resistance to ensure the release of Guru Hargobind from Gwalior and still later, they determinedly confronted the armed might of the Mughal Empire. They fought three major pitched battles with the Mughals. In all these battles the Mughals could not achieve their objective. Obviously during Guru Arjan's time the Sikh movement had become a potential threat, like no other, to the Mughal state. The political temper of his people slowly became compatible with the nature of the Truth that the Guru preached and the universal concerns he held so dear. He had successfully converted his followers into potent instrument of transformation of society. In response to the Guru's new politics, the humblest follower of the Guru had completely transformed himself. A grass cutter wanting to see the True

King strayed into Jahangir's tent. He offered his mite and bowed reverently touching the ground with his forehead. The moment he realised his mistake he promptly picked up the small coin and turned rudely away⁴⁰. Nothing like this had happened in a millennium. The new man was a reality. He was completely fearless, totally God-oriented and fully receptive of His hukam⁴¹. Surely the import of this most fascinating engineering feat in Indian history was not lost on the administration of the times. Since response to the Guru's ideology was widespread, it potentially left the king progressively with lesser and lesser number of partisans to preserve his stranglehold over others.

The major contributions of the Guru's ministry must be briefly recalled at this stage. He encouraged his followers to seriously take up horse trade. This involved their acquiring riding skills and getting familiar with the care and use of horses. His followers in his immediate circle, people like the scholar Bhai Gurdas were also involved in the exercise. His last instructions to his successor were to sit fully armed on the throne and to maintain a regular cavalry⁴². It is obvious that the ground to recruit the force had been already prepared. He expanded Amritsar and erected it into an autonomous city conducive to congregating freely and discussing without hindrance. He built the harmandar at Amritsar as the spiritual headquarters of Nanak's permanent revolution. He compiled the scripture to preside in the sanctum sanctorum as the future Guru Granth, the eternal guide. It gave the formidable scriptural sanction to Nanak's mission and placed it on secure ideological footing. Arrangements for the continued guidance of his followers were thus firmly put into place. The Guru had his own 'tithe collectors' or Masands. Finances were available for a worthy cause. This is the situation to which later historians would apply the epithet of a 'state within a state.' In consequence, the political status of Guru Arjan had grown so much that Akbar paid him a visit and Khusrau sought his help to rise to kingship. The Guru was hailed as the True King, and was deemed, entitled to ceremonials befitting a king⁴³. His responsibility to move on to the next stage on the path of liberation left nothing wanting. He was not only a Guru, but he was also a Sikh - a kind of Prometheus unbound, a Bodhisattva possessing infinite compassion, the basic structure of whose mind the Sikh movement had carefully, lovingly crafted. He had what he needed to formally unfold the next stage of the revolution that would ruffle many a feather. From his bani it appears that the Guru had done enough waiting. More waiting was not favoured⁴⁴. The Guru appears to be seized of a sense of urgency and makes repeated assertions like 'there is no turning back - deal with it this time, there will not be another birth'⁴⁵. It appears that the Guru was preparing to ignore the existing administration altogether. He was just a step away to setting up his own informal judicial system and to recruiting people's defence force.

IV

The Mughal state prevented that disaster from happening. So his most significant contribution became the formal launching of the next phase of the contemplated revolution with his own martyrdom. As a Sikh, the Guru had obtained heightened

consciousness by following the prescribed religious discipline. He had been able to efface his ego and had substituted it with God's Will- the source of altruism. By offering himself as a martyr, he tried to violently shake the larger society out of the psychological mould into which individuals composing it, had been beaten by oppressors of a thousand years. In the last act he emphasised the value system that he and his predecessors had inculcated for renewal and resurgence. He wanted to encourage everyone to take another birth in the Guru's house, that is, into a totally new value system. He wanted to provide a tool to ordinary individuals, powerless, disarmed, demoralised and enslaved to tackle the tyrannical system and individual tyrants. The Sikh movement after him bears out that the Guru was eminently successful in his mission and had also provided a model that could be worked by anyone anywhere. In his martyrdom he paved the royal road to human liberation and therefore to mundane social change and spiritual progress. Those who took to the path shown by him were never tired of proclaiming, 'I am a sacrifice unto Guru Arjan'⁴⁶.

The Guru's martyrdom was a grand launching of the next phase, namely, that of ignoring the existing administration and of erasing it from the people's minds to begin with and of eventually pushing it out of existence. The Guru's final pronouncement on the subject was openly spelt out. His specific shabad defining the duties of a God-oriented person must have come as nothing less than a declaration of war to certain ears. It is in part biographical. In this he traces his own spiritual development until he became one with God, who to him 'is sweeter than mother and father.' He aptly likens the change 'to the rehabilitation of a deserted place.' As a Guru, he believes, he has provided for the amelioration of the world by encouraging the use of 'Nanak's boat of Truth.' About himself he further affirms, 'I am God's champion. On forming an alliance with the Guru, I stand proud and elevated with a crown of a raised turban over me. I have discovered the opportunity I was seeking. The field is laid out. God Himself has come to witness the tournament. I will acquit myself such that I may never dance in this contest again'⁴⁷. The whole establishment understood the import of that declaration. The contest was between a moral colossus with a mandate to change the world unrecognisably and an usurper king, backed by the armed might of the state seeking to preserve the status quo. The empire was too small for two kings, one claiming allegiance over the minds of men and the other over their bodies. Each knew who would be victorious in the end. The true emperor's passionate striving was bearing fruit. The 'false one' was impatient and commanded an army. He placed his adversary in the hands of Chandu, the most vengeful, most cruel and the most arrogant of all executioners. This is how the 'crown of martyrs' began his new reign as a martyr. The Guru's martyrdom was the watershed of the final phase. The Gurus and their Sikhs had few moments of respite after this. All of them were persecuted by the state. Rival Gurus were created. All the Gurus coming after Guru Arjan died young and several died unnatural deaths, one was martyred likewise. All of them lived up to their resolve of 'never being seen by the king and of never seeing the king' again, except on terms of equality.

Elaborate protocol laying down minute details seems to have been agreed upon when the Tenth Guru met Bahadur Shah⁴⁸. This interlude did not last long and then the battle to the finish ensued which ended in the gradual phasing out of the Mughal empire and its replacement with 'sarkar khalsa jio' or the people's government led by the Khalsa (to use Sirdar Kapur Singh's translation of the phrase).

Now that an analysis of the Gurus' contribution to reconstruction of the human material and society has been briefly attempted, a few questions that confront the inquisitive mind may be posed. Perhaps there is no better forum than this to raise them. Whenever these questions are probed they will be probed by distinguished historians like you: 'everyone else has succumbed to the bewitching charm of the godless seductress, now the prophet alone remains to side with God. 'Nanak's position is known. The questions are:

1. Who else felt so deeply concerned about the moral degradation resulting in political slavery that seemed never ending?
2. Who else made elaborate plans, spanning centuries, for ridding Hind of these demeaning disabilities?
3. Heads of which other order stood with the deprived people to the extent of sacrificing themselves and their families in a bid to seek their amelioration?
4. Who else of those who intervened, was not exploiting the situation for gains, but was in the 'game of love' solely for the sake of liberty and the spiritual well being of the masses?
5. Which other order fought myriad battles for making the individual sovereign (hanne hanne mir- a king in every pommel) and the society an autonomous self-governing entity? To understand this question better, it may be asked whether in comparison to all this, was the event of 1857 the 'first battle for India's freedom?' Was it a battle? Was it for freedom? Was it the first?
6. For four centuries it was Nanak and his progeny who were the symbols and guiding lamps of human self respect, collective honour and social glorification. Yet what position does Nanak have today in the life of the nation that benefited from his work? Does it appear that he has lost out to known hypocrites and collaborators of foreign colonisers?

Ajab tamasha ditham sajjan hik dehon tain darbare. Ibn-ul-waqat muazziz theendai jaan nissar khuarai.

[Read at the Seminar with the theme 'Perspectives on Guru Arjan Dev: Contribution and Martyrdom,' held by the Department of Punjab Historical Studies, Punjabi University, Patiala on January 25, 2007 as Inaugural Address. Code: Hist Conf, Shahid Guru].

Notes:

- 1 1. M5 GG1387; Asa M5GG454
- 2 2. *Babe dekhi pirhavi nau khand jithe tak ahi.* BG Var 1 Pauri 28.
- 3 *Baba dekhe dhian dahr jalti sabh prithvi dis aiyee-* BG Var 1 Pauri 24.
- 4 haun bhaal vikunni hoie andhere rah na koie—koor amavas sach chandrama disai nahee kaih charia. Majh M1GG145.
- 5 Parbhathi M1GG1328-29.
- 6 *anhat sunn ratte so kaisai. Jiste upjai tis hi jaisai-* Ramkali M1GG943
- 7 Tilang M1GG 722; Wadhans M1GG566.
- 8 Sorath M3GG 602
- 9 *kadi koor bol mal khaai, bahman navai jean ghai, jogi surat najaanai andh teeno ujare ka bandh* Dhanasri M.1. GG662; *mathai*

tikka ter dhori kakhai. Hath chhuri jagat kasai- Aasa M1GG471-72; also Aasa M5GG372.

10 *ghal khai kichh hathon de, Nanak rah pachhanai se-Sarang* M1GG1245.

11 *sabh mahai jot jot hai soe. Tisde chanan sabh mahai chanan hoe-* Dhanasri M1GG13; *sarab jot teri pasar rahi jeh jeh dekhian* *teh teh narhari-RamkaliMI-876.*

12 Asa M1GG 360, 417 and Tilang M1GG722

13 *koie mughal na andhaa hoa kinhe na parcha laeoo*

14 *paap ki janj lai Kabloh dhaiaa jori mangai daan ve Lalo kajian bahmana ki gal thakki agad parhai shaitan ve Lalo*

15 Asaa M1 GG417

16 *eti maar payee kurlanai tain ki dard na aiyya* Asa M1GG360. Biblical prescription on not resisting evil has been often examined. "Non-resistance in a world of men formed by natural selection and the struggle for existence, is an invitation to aggression and enslavement; a people that loved its enemies would be wiped off the face of the earth." Will Durant, *The Pleasures of Philosophy*, Simon & Schuater, New York, 1963, p. 363

17 *je jeevai pat lathi jai sabh haram jeta kuch khai-* M1GG142 *je jeevai pat lathi jai sabh haram jeta kuch khai-* M1GG142

18 *maran munsaa sooria-Wadhans* M1GG580, *maran na manda loka akhiye* Wadhans M1GG579

19 Slok M1GG1412

20 Gauri M5GG258; *sabh shahan sir saacha sahu.* Ramkali M5GG893

21 *eko aap toohe vad raja. Hukam sache ke poore kaaja.* Maru Sohle M5GG1074; *saacha takhat sachi paatshahi. Sach khazina saachaa sahee.* Maru Sohle M5GG1073.

22 Dakhne M5GG1101; Suhi M5GG783.

23 *hun hukam hoa mehervaan da . pai koe na kissai rajannda. Sabh sukhalee vuthian eh hoa halemi raaj jio* Srirag M5GG74

24 *rajrang mayia vishthar – asi hasti rath asvaari. Jhootha damp jhootha pasaari* GG p.288.

25 patshahi chhattar sir sou, dooja avar na kou Gauri Bawan Akhri M5

26 *papan baajhon hovai naahin moian sang na jaaiee-AsaM1GG417; lakh adambar bahut vishthara naam bina jhoothai pasaragauri* M5GG240.

27 *haiver gaiver raaj rang. Tyag chhalio hai moorh nang.* GG 210.

28 'Bloody Mary' the 16th century English queen, stated: 'As the souls of the heretics are hereafter to be eternally burning in hell, there can be nothing more proper for me than to imitate the Divine vengeance by burning them on earth.' *Critiques of God*, quoted by Paul N. Siegel in his, *The Meek and the Militant*, Oxford University Press, Bombay, 1986, p. 8

29 'This fool' said Luther of Copernicus, 'wishes to reverse the entire science of astronomy; but sacred Scriptures tell us that Joshua commanded the sun to stand still, and not the earth.' Paul N. Siegel, *Ibid.*, p. 7.

30 Paul Hazard, *The European Mind 1680-1715*, Pelican Books, Middlesex, England, 1964, p.168. Even in the age of Declaration of Rights of Man and the Bill of Human Rights included in the American Constitution, pious people, widely awake human right activists, convinced idealists like the high-minded George Washington continued to have slaves. European countries which held their scriptures in high regard continued to indulge in lucrative slave trade. High Church dignitaries continued to own slaves and even Napoleon, the 'child of the French Revolution,' brought up in the liberal rationalist tradition which allowed him to mock at the Pope, had his slave Abdullah as his most trusted bodyguard.

31 *footo aanda bharam ka manhe bhayia pargas, kaati beri pagah te gur keeni band khalas-Marua* M5GG1002.

32 Asa M5GG372; *hirdai sach eh karni saar hor sabh pakhand pooj khawaar-Parbhathi* M1GG1343.

33 *Nirdhan kau dhan tera nau, nithavain kau nau tera thau-* M5GG266; *Jis simrat dukh sabh jai, naam rattan vassai man aai-* Suhi M5GG192; *gurupdes jawahar manak sevai sikh so khoj lahai-* Parbhathi M1 GG1328-29

34 M5GG1386-87.

35 *pasu prèt pathar mugadh kau tarai, pahan paar utarai.* Bilawal

M5GG802; Gauri M5GG274; satgur paiaa poora nhaavan pasu preto dev karai- Parbhathi M1GG1329.
36 *Sikh History from Persian Sources*, J. S. Grewal & Irfan Habib, Tulika, 2001, 66.

38 Rattan Singh Bhangu, Panth Parkash, SGPC, Amritsar, 1984, p. 84 couplet 50; *Census of India*, [vol. XIX (Part 1), Office of the Superintendent of Government Printing, Calcutta, India, 1892, p.137] report for 1891, has a very telling paragraph in this regard.

It is being quoted here extensively. The followers of Sarwar, "eat animals whose throat has been cut in orthodox Musalman manner. This accounts for the fact that comparatively few Sikhs are followers of Sarwar and there is in fact a sort of opposition in the central districts between Sikhs and Sultanis – worship of Sarwar probably spread eastwards among the Jats in the fifteenth and sixteenth century, and was the prevalent cult at the time of the great development of Sikhism in the days of Guru Gobind Singh; and that most of the converts to the Khalsa faith were from the worshippers of Sultan. This appears a very probable account of the origin of such opposition as does exist between the two forms of faith. As between the Hindus generally and Sultanis there is no sort of opposition. – Sarwar himself was a Musalman and never pretended to be anything else. – His priests, Bharais, are Musalmans almost to a man.' The noticeable paradox is that the Hindus remained staunch supporters of the Mughal regime. From those who presented the *mazhar* against Guru Arjan (*mahzar jhootha keeton aap*-Gauri M5GG199) to Chandushah, the Hill Rajas who fought against Guru Gobind Singh to Khattris of the Punjab who financed the campaign against Banda Bahadur to Rajputs and Jats who took the field against him, (see, Muzaffar Alam, *The Crisis of Empire In Mughal North India*, Oxford University Press, Bombay, 1993) the Hindu opposition to the Sikh movement was consistent and perhaps suicidal in the sense that it much delayed political change. The thesis that the Sikhs are descendants of Hindu converts may be politically convenient but historically it is very difficult to support in the circumstances.

39 See, *Sikh History from Persian Sources*, Op. Cit., 57.

40 See, Santokh Singh, *Shri Gur Pratap Suraj Granth*, Khalsa Samachar, Amritsar, 1963, p. 2466.

41 Asa M5GG391.

42 Guru Nanak conducted the earliest battle review of India's battles against Babur. Like the modern historians he also came to the conclusion, that Babur had the advantage of the gun powder and of cavalry. His opponents lost because they used elephants. The same is true of India's battle against Alexander in 326 BCE. Alexander threw Porus' men "into confusion with storm of arrows and charges of their horse." (John W. McCrindle, *The Invasion of India by Alexander The Great*, (Westminster: A Constable, 1896, p 104) At the Battle of Tallikota in January 1565 CE where the Hindu confederacy lost a crucial battle to the Mughal power, the Commander in Chief of Vijayanagar force, Rama Raya, like Porus, commanded the army from atop an unusually large elephant. Being so conspicuous, he was attacked vigorously and was killed because the wounded animal panicked. Significantly, this happened during the life time of Guru Arjan. J. N. Sarkar understands that the defeat resulted from, "their leaders riding on elephants instead of swift horses." (*Military History of India*, Calcutta 1960, p.15) A cure for this malady of the Indian resistance movement was crucial to its success. It was the cavalry that eventually ensured the success of the Khalsa.

43 *Chhattar singhasan pirthami gur Arjan kau de aieo*- GG1409.

44 Incidentally, after the Battle of Tallikota, that had been lost during his lifetime (January 1565), India was a fully conquered land.

It was now without the possibility of organised resistance for a long, long time. It lay prostrate before a chain of unsympathetic autocratic and oppressive rulers supporting an inimical culture. Her humiliation was complete. The situation mocked God, Justice, Truth and the Guru's panth in the face.

45 *Agah ku tragh pichhaha fern a mohdara,sijh evaha vaar bahur na hoviee janamara*-Dakhne M5GG1396; Srirag M5 GG50.22

and M5GG12.

46 *Varan Bhai Gurdas*, Shiromani Gurdwara Prabandhak Committee, Amritsar, 1952, Var 24 Pauri 23.

47 Srirag M5GG73-74.

48 An elaborate protocol to receive the Guru was noticed by Bhangu. Bhangu, Op. Cit., 238-39. He came fully armed to the court, was received midway to the throne by the emperor himself muttering soothing greetings of welcome. Was respectfully seated and patiently heard. He was given costly presents on departure. William Irvine, *Later Mughals*, Oriental Book Reprint Corporation, New Delhi, 1971, 90. One of the presents was the sword of Ali the son-in-law of the prophet Muhammad. It had been confiscated in the Battle of Badar. It was spoken of as 'the costliest jewel in the treasury of the imperial Mughals' by the presenter. See, Kapur Singh, "An Islamic Sacred heirloom at Kesgarh Takhat," *The Sikh Review*.

GURU NANAK'S ESTATE FLOURISHES IN PAKISTAN

Naveen S. Garewal

The Bhattis of Nankana Sahib in Pakistan are keeping alive their 500-year-long family tradition of strengthening Sikh-Muslim ties. Naveen S. Garewal visits the Muslim family, whose ancestor Rai Bular Bhatti was the second disciple of Guru Nanak



Rai Bular Bhatti's haveli in Nankana Sahib was frequented by Guru Nanak during his childhood

BLESSED by Baba Nanak, the Bhatti family of Talwandi (now Nankana Sahib) has been a shining example of Muslim-Sikh brotherhood for over half a millennium. Rai Bular Bhatti, a contemporary of Guru Nanak Dev and a devout Muslim, became Guru Nanak's second disciple. After Bibi Nanki, Guru Nanak's sister, he was the second person to recognise that Guru Nanak was no ordinary mortal and that he was a divine soul.

Sakhis, pertaining to the life of Guru Nanak, feature Rai Bular repeatedly. In the sakhi where villagers are furious about Nanak's cattle eating their crop, it is Rai Bular who got the crop surveyed and found it to be undamaged. In yet another sakhi, Rai Bular is said to have spotted a hooded cobra providing shade to the sleeping Guru Nanak. This strengthened his belief that Guru Nanak was no ordinary mortal. The blessings the Bhatti family received have seen them prosper through 19 generations in five centuries.

Today when the world is getting divided on religious basis, the children of Rai Bular Bhatti continue to carry on the tradition of the Bhatti clan. An important functionary of the now defunct Nankana Sahib Foundation, the late Rai Bashir worked hard to build an institution on the 10 acres donated by his nephews Rai Sarwar Khan and Rai Ahmed Khan. He laid the foundation stone of the complex in June 1994.

Even though Rai Bular's family is today scattered all across the world, his descendants are actively involved with the promotion of Muslim-Sikh brotherhood. The family has kept alive their ancestral links with Gurus. Despite being devout Muslims, the family has emotional and spiritual attachment with Sikhism for the past several generations.



Rai Saleem Bhatti with his father Rai Akram Bhatti at their home in Nankana Sahib. Both have strong faith in Sikhism and regularly participate in Sikh functions.



One of the objectives of the now defunct Nankana Sahib Foundation was to spread Guru Nanak's teachings

The *Adi Granth* translated into English from Gurmukhi by Dr. Ernest Trumpp finds repeated references to Rai Bular. Members of the Bhatti family make special efforts to participate in all Sikh celebrations. They especially came from Pakistan to take part in the tercentenary celebrations of the birth of Khalsa at Anandpur Sahib some time ago. They

are bestowed the honour of leading the religious processions held at Nankana Sahib each year to celebrate the birth anniversary of Guru Nanak.

According to historians, originally, the Rais were Bhatti Rajputs and Rai Bular, a contemporary of Guru Nanak, was the ruler of Rai Bhoe di Talwandi where Nankana Sahib is now located. Mehta Kalyan Das (Kalu), a well-read person of Bedi caste, was an employee of Rai Bular. Nanak was born to Mehta Kalu and his wife Mata Tripta in 1469, at a place now known as Janam Asthan in Nankana Sahib town, which is now also a district.

According to the ancient revenue records in possession of the family, Rai Bular gave 247 *murabas* of land to Gurdwara Janam Asthan along with an annual jagir of Rs 9996. He also gave another 220 *murabas* to Gurdwara Bal Lila and extended an annual jagir of Rs 31 and another 290 *muraba* and annual grant of Rs 50 to Gurdwara Mal Sahib. This entire land of Nankana Sahib given to Guru Nanak by Rai Bular amounts to 757 *murabas* (approx. 18,750 acres) and is now controlled by the Evacuee Trust Property Board of Pakistan and leased out to the people of Nankana Sahib. Rai Bular chose to give his most fertile agricultural lands to Guru Nanak after he discovered Guruji's divine powers. It is on this land, and on the exact spot where Guru Nanak was born, that Gurdwara Janam Asthan was built by Maharaja Ranjit Singh.

Maharaja Ranjit Singh, incidentally, also had the same lineage as the Bhattis, who were direct descendants of Raja Rai Bhuni Khan — whose one son Rai Sanspal was the ancestor of Maharaja Ranjit Singh, while the other son Raja Manpal was the ancestor of the Bhatti clan. This fact finds mention in *Tarik-e-Bhattian*, a book on the history of the Bhatti family.

Today the Nankana Sahib Estate consists of about 16,962 acres, mainly leased to farmers and residents of Nankana Sahib. Almost all houses in Nankana Sahib are built on the property donated by the Bhatti family. "Babaji" (as Guru Nanak is affectionately called by the Bhatti family), says Rai Mohammad Saleem Akram Bhatti, the 19th generation descendant of Rai Bular, "is revered by all of us as our father."

The family had directly managed and looked after this property on behalf of Guru Nanak many years after him by the successive heads of the Bhatti family. Father-son duo Rai Rehmat Khan and Rai Anayat collected revenue after the Partition and deposited it with the Gurdwara Management, which was in turn used for the welfare and development of local Sikhs and the seven gurdwaras in Nankana Sahib.

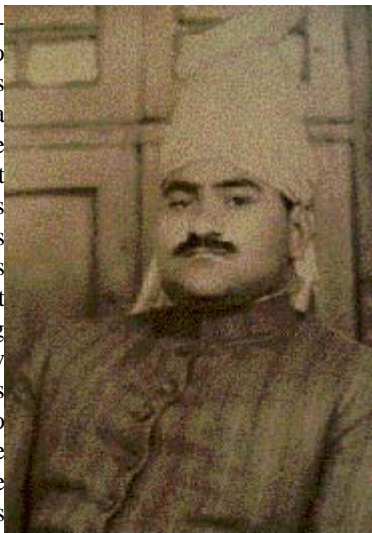
The Rai Bular family has maintained the highest traditions of Muslim-Rajput culture. It is said that during the Partition, Rai Hussain, father of Rai Bashir, personally escorted to safety over 1,000 Sikhs during the Partition. Heartbroken by the Partition and the massacre of thousands of lives, he passed away in 1948.

The earliest historical reference to the city of Talwandi (now Nankana Sahib) is found in ballads. There's mention of the first siege of Jaisalmer that occurred during the reign of Allaud-din Khilji (1295-1315). Khilji's Army had attacked Jaisalmer, a state in Rajputana, to avenge raids by Rajputs. It is said that after a bloody battle, one of the Bhatti Rajput prince who survived was taken hostage. He was sent to exile somewhere north of Punjab, near Kotli (about 40 miles from the present-day Lahore).

Folklore has it that Allaud-din Khilji was so touched by this boy's bravery that he paid a tribute to the young prince by giving him about 1,50,000 acres of Punjab's most fertile land as compensation for his loss and also as an enticement to keep him from rallying troops and building a new Rajput Bhatti Army. This exiled prince is said to have named the place Raipur and later Rai Bhoedi Talwandi (after his son). Nankana literally means Nanak *da ana* or the coming of Nanak.

In early 1994, a move was initiated to set up the Nankana Sahib Foundation. The purpose of the trust, which was to come up at Kot Hussain Khan, about 5 km from Nankana Sahib, was to generate revenue for the maintenance Nankana Sahib. The Bhatti family donated 10 acres for the same, but the Pakistan Government of Benazir Bhutto did not give permission for the trust and today the place has only a gate at the site.

Since almost all houses of Nankana Sahib are built on the property given to Guru Nanak by the Bhattis, the Nankana Sahib Estate is the property of the Nankana Sahib Gurdwara



(Top) Rai Hadayat Bhatti, the 17th descendant of Rai Bular, led a Sikh procession to mark Guru Nanak's 500th birth anniversary. (Right) Rai Hussain Bhatti escorted 1000 Sikhs to safety during Partition



(Gurdwara Janam Asthan) and it cannot be sold to anyone. Today, about one lakh people reside on this property.

Though all members of the family have always been close to the Sikh community, Rai Hadayat Khan Bhatti, the 17th descendant of Rai Bular, deserves a special mention as he devoted a lot of time to strengthening Sikh-Muslim relations. He led the Sikh procession on the occasion of the 500th anniversary of Guru Nanak. He inculcated the spirit of service in his two sons, Rai Aslam Bhatti and Rai Akram Bhatt, who conducted Sikh pilgrims to the gurdwara and invited them for food at their house.

Rai Akram Bhatti, a practising lawyer at Nankana Sahib welcomes Sikh pilgrims with open arms to his house. His faith in Sikhism is so strong that he says that he owes the birth of his elder son Rai Mohammad Saleem Akram Bhatti to the blessings of Baba Nanak. Saleem, a young criminal lawyer at the Lahore High Court, says: "It is because of Baba Nanak that I am in this world. For us Babaji has a special place in our lives and our family is blessed because of the grace bestowed upon us by Baba Nanak."

Talking about the Muslim-Sikh ties the family has upheld over the centuries, Rai Akram Bhatti says that Rai Hussain Bhatti was awarded the highest honour for his generosity, leadership, public service and vision by Queen Victoria at the golden jubilee celebrations of her coronation in 1887.

Maharaja Ranjit Singh, too, had acknowledged the role of this extraordinary family and its immense contribution to Sikhism. Ranjit Singh bestowed upon Rai Issa Khan (15th generation) the title of Rai Bhadur and he was made the in charge of a sub-jail in Thatta Issa village. He was also He was also appointed honorary magistrate and given the duty to collect the revenue.

"Militancy in Punjab in the 1980s had a direct impact on the pilgrim flow to Nankana Sahib. We are happy that with the return of peace, the number of pilgrims has risen, giving the Bhattis an opportunity to serve them," says Rai Akram Bhatti.

SIKH ELECTRONIC MEDIA

We both have talked in the past about our effort to start and maintain some kind of Sikh electronic media in the most powerful city in the world. This thought came to mind only after 1984 incidents in the Sikh history when we, living in the westren world outside India, realized that Sikh leadership could not defend or respond in a logical way (because of the absence of Sikh's own electronic media inside and/or outside India) the misinformed and cruel propaganda leased against Sikhs throughout the world. I wrote down an article on this subject of "Need for Sikh's own media", (<http://www.passionfortruthtv.com/NEED->

[OF-Sikh-own-Media.htm](#)) which was published in various Sikh publications like "Institute of Sikh Studies" Chandigarh and "Sikh Review". Since its publication in the "Institute of Sikh Studies" 4-5 years ago, a number of people contacted us and showed interest in such a project. But as you know, most of the people talk a lot and show interest in any visible project to put their own name forward. But when comes a time to put up some resources (money) in the project where their own name or ego is not satisfied, such people just try to get the information and try to set up their own similar projects where they could promote their own agenda.

But this has not discouraged us. We have been proceeding, since 1988, in our own slow pace, with our meager resources, and continue to keep up with the new technologies of TV media. So now we have launched a new web-cast TV channel "TVPunjabi" after tirelessly working on weekly Radio Programs for 14 years and two weekly TV programs in Washington, DC area (The most powerful city in the world) for the last 18-19 years. We very successfully launched live web-cast of Vaisakhi celebrations during the last weekend starting with Saturday April 14 at Washington National Gurdwara (covering the participants of Amrit Sanchar, sponsored jointly by all the Gurdwaras of the Washington metropolitan area), then Khalsa Day Parade at the Mall of Washington, DC and ending with celebrations on Sunday at Guru Nanak Foundation of America, Maryland..

There was a lot of excitement expressed by the people who were able to view the cable cast on their computers and cell phones, where ever they were at that time. We have to and are moving with the latest technology and are able to produce and send the Sikh message to each and every body throughout the world. To access and view this 24/7 web-cast of new "TVPunjabi-USA", go to the web site www.passionfortruthtv.com and click on the link to start the stream. We plan to bring you the live web-cast of any important newsworthy event in the Washington, DC area and some live Kirtan, on Sundays, from one of the Washington area Gurdwaras. For any question and/or more information, please contact Manmohan Singh Chawla at (703) 734-0689 or e-mail to mschawla@hotmail.com.

M. S. Chawla, Producer, Winner of Telly Award and The Accolade Competition "PASSION FOR TRUTH" TV "PUNJABI COMMUNITY HOUR" TV Program On the Web Web Pages: To view archived TV Programs www.passionfortruthtv.com

ANZAC Day Celebration in Sydney

Bawa Jagdev, Australia

Every year on 25th April the Australia's RSL (Returned Soldier's League) celebrate ANZAC day (Australian Newzilan Army Corp) by organising a march in which all

the surviving soldiers or their descendents of the two World Wars participate.

Although more than 110 thousand Sikhs were killed and an equivalent number wounded while fighting along with the Allied forces in the two World Wars yet their contribution was never recognised by the organisers of the ANZAC day celebration. This year the Sikh Council Of Australia took up the matter with the organisers and made them realise that the Sikh Regiments also played a major role in defending the British Empire and should be a part of the ANZAC day celebration.

It was the first time in the history of the ANZAC day celebration that the Sikhs were allowed to lay wreath at the Cenotaph and march along with others, in the celebration to honour and pay their tributes to all those who journeyed from the four corners of the Commonwealth, at the call of the duty in the two World Wars, and gave their lives in a supreme sacrifice for their country and the ruler of their land so that we and our children could live freely.

On Tuesday 24th April at 7.30 pm wreath laying ceremony, at the Cenotaph in Martin Place Sydney, was performed by the secretary of the Sikh Council. On 25th April at 10.30 am over sixty Ex- Defence forces Sikh men and women, their descendents and other Sikhs gathered at the corner of Hunter Street and Pit street Sydney and stood there for over an hour often in pouring rain waiting for their turn to march along with others to honour the memory of all those, Sikhs in particular, who did every thing and sacrificed their lives to bring freedom to us. To be a part of the march was a unique and wonderful experience and since we looked different from others (with turbans) we often received encouraging remarks and cheers from the onlookers throughout the march. We all felt elated to be part of this historic event and wonderful celebration as it gave us the satisfaction that we were honouring our martyrs and had also accomplished our mission of showing to the Australians that the Sikhs fought along side with the Australians in the two World Wars and were a part of the ANZAC.

Sikhs have now been recognised as a part of the ANZAC day celebration and we will have a bigger and better organised march every year.

The Editor, Sikh Bulletin

Re: Sikh Temple Makindu, Kenya – SB March-April 2007 page 7

Dear Editor, Vaheguru Ji Ka Khalsa, Vaheguru Ji Ki Fateh

Thank you very much for your latest e-copy of March/April Issue of the Sikh Bulletin in which you have so kindly published the above article. I simply forwarded the article to

the Sikh Bulletin and several colleagues of mine on the Internet as I had received from Nairobi, Kenya [my place of birth] some months ago. I am very optimistic that the story of Late Gwalo [a native of Kenya] would certainly attract the attention of the readership of the Sikh Bulletin especially some Gursikhs who, as expected of them would/should offer their suitable comments regarding Gwalo's story in the write up. The text of Gwalo's story as mentioned in the article is copied below:

'Then one day Gwalo saw a miracle. He went and told a Sikh farmer in the area, known as Dhanna Singh that he had seen some Sikhs on horseback riding from the sky down towards the Temple. Gwalo saw a painting of Sri Guru Gobind Singh Ji at Dahnna Singh's place and said he saw a person like that come down from the sky on a horse back. Dhanna Singh came to Nairobi and related Gwalo's story to other Sikhs. The community was shaken by Gwalo's story and felt the urge to do something to revive the Temple.'

Please allow me to submit my own comments regarding the article:

1. I submitted the article but I am not the author of the article. It was e-mailed to me by a prominent member of the Gurdwara management committee.
2. As a Sikh I do not believe in such 'hearsay' stories that are so commonly attached to many other places of worship simply to give the places unnecessarily excessive importance.
3. Such 'hearsay' stories or miracles directly contradict Gurmat and unequivocally undermine the fundamental principles of the Sikh religion.
4. Sikhs do not believe in miracles and the Sikh religion has no place for any miracles whatsoever.

I am sure you would kindly consider publishing my comments concerning the article in your forthcoming issue of The Sikh Bulletin. Thanks. Yours sincerely,

*Swaran Singh Panesar
Leeds, West Yorkshire, England. E-Mail: swaransinghpanesar@yahoo.com*

MAHINDER SINGH JOSH PASSED AWAY

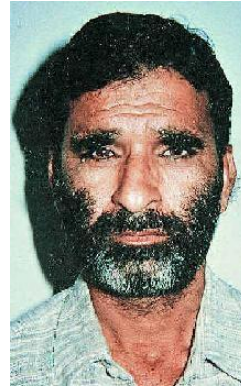
Tribune News Service. Chandigarh, May 11, 2007

Mahinder Singh Josh, founder of the Sikh missionary movement in Punjab, died this morning. He was 70. Harjinder Singh Dilgir, a Sikh scholar, said that representatives of all Sikh missionary colleges in the state attended the funeral at Mohali. He was cremated this afternoon. Dilgir said Josh had authored about two dozen books on Sikhism. A representative of the Delhi Sikh Gurdwara Management Committee also attended the funeral. [Mahinder Singh Josh played a crucial and positive role in the success of the World Sikh Conventiom Mohali-Chandigarh October 26, 2003. We mourn his loss to the Sikh community. ED.]

GODMAN UNDER A CLOUD

T.K. RAJALAKSHMI. in Sirsa

Courtesy 'Frontline' Volume 19 - Issue 26, December 21, 2002 - January 03, 2003, India's National Magazine' from the publishers of THE HINDU The Dera Sacha Sauda in Haryana and its head are under investigation in connection with the murder of a journalist and charges of sexual exploitation of women followers of the sect.



Ram Chandrs Chatrapati

THE death, on November 21, 2002 of Ram Chandra Chatrapati, the 53-year-old editor of *Poora Sach* (Complete Truth), an evening daily from Sirsa, Haryana, at the Apollo Hospital in New Delhi went largely unnoticed by the mainstream media. On the night of October 24, 2002 two men riding a motorcycle, claiming to be followers of a religious sect called Dera Sacha Sauda, had shot at him four times from point-blank range. The sect, headquartered in Sirsa, claims a following of more than one crore people and has branches in many States. The Master of the Dera is Gurmit Ram Rahim Singh Ji, popularly known as Maharaj.

The activities of the Dera attracted attention in May after an anonymous letter alleging sexual exploitation by Maharaj came to light. The issue was reported by several newspapers, and Chatrapati had consistently written about the Dera's activities since then. The letter, written by a female disciple of Maharaj, or a *sadhvi*, was addressed to the Prime Minister and its copies had been marked to the Union Home Minister, the Central Bureau of Investigation (CBI), the Haryana Chief Minister, the Sirsa Superintendent of Police, the National Human Rights Commission, newspapers and women's and social organisations. It was alleged in the letter that several girls had been subject to exploitation.

The *sadhvi* stated that she was a graduate and had been in the Dera (spread over 700 acres, or 280 hectares) for the last five years. Her family, being very religious, had sent her there to serve as a *sadhvi*. She alleged that Gurmit Singh threatened to kill her if she reported the goings-on in the Dera to anyone. He also boasted, as stated in the letter, about the influence he wielded with politicians in Punjab and Haryana. It is well known that leading politicians from both the States have visited the Dera to seek the blessings of Maharaj. Prominent among them are former Punjab Chief Minister Prakash Singh Badal and Haryana Chief Minister Om Prakash Chautala.

The letter alleged sexual exploitation of several girls, many of whom had post-graduate and even M.Phil degrees. They were "leading a life in hell due to the superstitious nature

and dead faith of their family members", it said, and added that many girls from Mansa, Ferozepur, Patiala and Ludhiana districts of Punjab had returned to their homes but kept quiet out of fear. The three-page letter in Hindi also detailed how a *sadhvi* from Bhatinda in Punjab, was beaten up by the rest of the *sadhvis*, when she tried to disclose the deeds of Maharaj. Some 45 girls were living in fear and insecurity but were ready to disclose everything in confidence, the letter stated.

On September 3, taking *suo motu* notice of the letter, the Punjab and Haryana High Court directed the District and Sessions Judge to conduct an inquiry. In his report, the District and Sessions Judge suggested that the matter be investigated by a Central agency. The High Court, taking cognisance of the recommendation and the serious nature of allegations, referred the matter to the CBI on September 24 and directed it to submit a report within six months. The CBI is bound to take a close look at the statements given to the police by the two men who were caught and handed over to the police by the public for allegedly shooting Chatrapati. During questioning they reportedly said that they were Dera followers from Punjab and had been sent by Kishan Lal, a senior functionary of the Dera, to silence Chatrapati. Kishan Lal was also taken into custody.



The Dera Sacha Sauda in Sirsa, Haryana.

Chatrapati battled for his life for 28 days, first at the Rohtak Medical College and then at the Apollo Hospital. In fact, several local journalists had received threats, but no one took serious note of them. However, Chatrapati did write to the Sirsa Superintendent of Police asking for protection. Meanwhile, on November 3, 2002 the former sarpanch of Khanpur Koliyan in Kurukshetra district told newsmen that his son had been murdered by followers of the Dera because of the anonymous letter. The murder took place on July 10, he said, and claimed that when the police failed to nab the killers, he wrote to the Haryana Chief Minister for a CBI inquiry and sent copies of the letter to the Prime Minister, the Deputy Prime Minister, the Chief Justice of the Punjab and Haryana High Court, and the State Home

Secretary, among others. The CBI will investigate this case as well.

The motive for the boy's murder and other activities of the Dera are the topics of discussion in Sirsa and surrounding districts. Chatrapati, also being a poet imbued with a reformist zeal, perhaps wrote a bit more consistently than the rest of his fraternity. By targeting him and also by attacking the office of *Lekha Jokha*, an evening newspaper published from Fatehabad, the Dera seemed to be sending a message to the journalistic fraternity. A total of 11 journalists have been given police protection. Political parties and journalist unions of all hues have condemned the actions of the Dera.

The Dera Sacha Sauda was set up in 1948 by Shah Mastana from Baluchistan. Conceived as a centre of spiritual inquiry and learning, the Dera stood as a symbol of disagreement with all established religions and orthodoxies. Its beginnings were rooted in a liberal and progressive theology that accepted into its fold many people. This naturally attracted several people. His successor, Shah Satnam, continued the good work and a lot of branches came up in other States as well. But since 1992, when Gurmit Singh took over, the Dera began to acquire a lot of agricultural land, much of it allegedly by coercion. One of the philosophies of the Dera is that it neither receives nor gives donation.

Today the Dera owns some 700 acres, which extend to the outskirts of Sirsa town, and its spokespersons claim that the main source of revenue is agriculture. A guide points to the Dera set up by the founder, and the girls hostel, which was reportedly built in record time using free labour. What is not shown is the petrol pump, the sophisticated supermarket and a revolving restaurant, to name a few of the entrepreneurial activities of the Dera. It runs a biscuit factory and an ice factory. All this information was gleaned locally and not from the Dera. The Dera spokesperson, Dr. Aditya Arora, an ophthalmologist, preferred to highlight its boys' school affiliated to the Central Board of Secondary Education, its degree college affiliated to Kurukshetra University and a 175-bed hospital in Rajasthan's Ganganagar district. Ganganagar is also the birthplace of Gurmit Singh.

The Dera has 36 branches in 11 States, including Rajasthan, Punjab, Gujarat, Chattisgarh, Madhya Pradesh and Uttar Pradesh. According to R.K. Soni, a *sevadaar* or volunteer, there are 400 *sadhus* and 100 *sadhvis* living in the Dera. "They manage on their own," said a *sevadaar*, rebutting the allegations of sexual exploitation. The main mass of the Dera followers comprises peasants who claim to toil on Dera land for 18 hours a day. Dera followers claimed that the liquor mafia as well as followers of organised religion were working against Maharaj. They regretted the murder of Chatrapati but claimed that he "wrote all kinds of things".



Journalists and members of political parties protest in Sirsa against the attack on Ram Chandra Chatrapati in October 2002.

Arora claims that the Sessions Judge who conducted the inquiry did not meet any of the relevant persons in the Dera. Chatrapati had been writing unprovoked, false and baseless reports, he maintained. "There was a difference between a sex scandal and an anonymous letter. The media should have made the distinction clear as it involved the feelings of 1.25 crore people," he said. Deputy Commissioner D. Suresh was requested to restrain Chatrapati, but nothing happened, he said. Suresh told *Frontline* that Dera representatives had indeed made such a request and that he had cautioned them not to take the law into their own hands. He added that his office had received several complaints against the Dera, alleging land-grabbing, drugs-peddling and tax evasion.

The Dera had done good work but all that was glossed over by the media, lamented Arora. "We don't accept charity; we are totally anti-liquor and support de-addiction. We must have enraged the liquor lobby and organised religion," he said. Arora claimed that the Dera was the premier disaster relief organisation in the country, having supported drought relief in Gujarat, flood relief in Sirsa and even in Orissa. "Please do not defame the Master," requested the doctor, who had been trained at the All India Institute of Medical Sciences.

A popular movement against the Dera is taking shape, with all political parties demanding a thorough investigation into its activities. In a memorandum submitted to Haryana Governor Babu Parmanand, the Haryana Patrakar Sangh, the Haryana Union of Journalists, the Chandigarh Journalists Association, the Punjab Union of Journalists, the Himachal Pradesh Working Journalists Association and the Himachal Pradesh Union of Journalists demanded a CBI probe into the functioning of the Dera, including its sources of income and a review of the firearm licences issued to Dera inmates, and provision of security to the journalists who have received threats.

MURDER CASE AGAINST SIRSA DERA CHIEF CONG INFLUENCING PROBE: VICTIM'S SON

Tribune News Service, Chandigarh, April 9, 2007



Accusing the Congress high command of influencing the ongoing probe in the murder of Ram Chander Chhatrapati, a Sirsa-based journalist, to shield the Dera Sacha Sauda chief and

others involved in the case, the victim's son today alleged that the move is part of a larger conspiracy. Addressing mediapersons today, Anshul Chhatrapati, the victim's son, alleged that the transfer of case from investigating officer, DSP Dr Armandeep Singh, to another CBI officer, DSP Satish Dagger, was an indication of tampering with the ongoing probe. He added that the investigation into the case was about to complete at this juncture.

The CBI has been probing two cases of murder - one of Ram Chander Chhatrapati, editor of *Poora Sach*, and the other of Ranjit Singh, a member of the dera - and a case of sexual abuse against dera chief Gurmeet Singh on an anonymous complaint filed by a dera woman worker. Anshul, who is now the editor of *Poora Sach*, alleged that members of the Punjab Pradesh Congress Committee (PPCC) had urged Congress president Sonia Gandhi to influence the CBI probe in favour of dera chief, as he had supported the Congress in the recent elections. He alleged that the PPCC had entered into a deal with the dera chief before elections, wherein dera chief's support would have earned him help from the party in cases of murder and sexual abuse filed against him.

Anshul flanked by Thakur Shiv Ram Singh, sarpanch of Bajekan village in Sirsa, and advocate Lekh Raj said: "Due to the interference of the PPCC, the probe, which was nearing completion, is now going at snail's pace. As Dr Armandeep was handling the case, the transfer of the case to another official will only affect the probe adversely. I demand that all three cases be handled by Dr Armandeep." He asserted that as the case was being influenced by politicians, he would approach general secretaries of both the CPI and the CPM, besides meeting Sonia Gandhi and other high-ups, to get justice. Earlier in the day, confusion prevailed among mediapersons when Anshul and his associates went to the CBI office in Sector 30 and did not respond to calls made by them. He showed up after much delay and cleared the doubts of mediapersons. He said he had gone to discuss the case with CBI SP.

MURDER, ABUSE CLOUD ON DERA CULT

17 May, 2007 1 0132 hrs IST 1 Vishwa Mohan/TIMES NEWS NETWORK

NEW DELHI: Religious cult Dera Sacha Sauda, which has triggered sectarian strife across Punjab after an advertisement reportedly featured its chief Baba Gurmeet Singh as Guru Gobind Singh, is set to face the CBI's heat on May 22, 2007 when the agency will argue before an Ambala court that the sect's former office-bearers were involved in the murder of their fellow member when he tried to expose their misdeeds. The matter relates to the murder of one of the 10 members of the cult's Sirsa-based management committee, Ranjit Singh, who had spoken against Gurmeet Singh.

The CBI has filed a chargesheet against five disciples of the Baba, including Avtar Singh, the grandson of the previous head of Dera. Besides the Ranjit Singh murder case, the Dera is under the CBI's scanner for two more cases, relating to the killing of Sirsa-based journalist Ram Chander Chatterpati and another pertaining to alleged sexual exploitation of sadhvis (women followers) by the Baba himself. Chatterpati had extensively written about the alleged illegal activities of the Dera which has 36 branches in 11 states, including Punjab, Rajasthan, Gujarat, Chhattisgarh, Madhya Pradesh and Uttar Pradesh. Dera was also in focus recently for its reach when it reportedly extended support to the Congress in the Punjab Assembly polls.

All three cases were handed over to CBI under the Punjab and Haryana High Court's orders in 2002. Though the last two cases are still being investigated, the agency found that the fear of being ostracised and possible threats from cult followers had kept the sadhvis and their family members from making any kind of disclosure against the Baba. Locals in Sirsa felt so threatened that the CBI had to issue a public notice in 2005 seeking information about Dera and its head with an assurance that their identities would be kept secret. "Although we have gathered a lot of information about the functioning of the Dera, we are still looking for some concrete evidence before filing chargesheets in the two pending cases," said an official.

The murky functioning of the Dera was revealed in May 2002 when an anonymous letter alleging sexual exploitation by the Baba came to light. The letter, written by a woman disciple of Gurmeet Singh, was addressed to the then PM and its copies were marked to the Union home minister, CBI, Haryana police chief and the National Human Rights Commission. The letter, in Hindi, carried graphic details of the alleged exploitation of sadhvis. According to the CBI's FIR (No. RC-5(S)/2002/SIU-XV/CHG), a copy of which is with TOI, the Punjab and Haryana HC, after considering the inquiry report of the Sirsa sessions judge, had referred the matter to the investigating agency. The FIR (dated December 12, 2002) has named 'Maharaj' Gurmeet Singh, the cult head, as an accused. The case was registered against him and other

unknown persons under Sections 376 (rape), 506 (criminal intimidation) and 509 (word, gesture or act intended to insult the modesty of a woman) of the Indian Penal Code. [Courtesy Times of India]

A SADHWI'S LETTER TO PRIME MINISTER OF INDIA

Reproduced from Spokesman Weekly dated December, 2002.

Shri Atal Behari Vajpayee, Prime Minister New Delhi

I am a girl hailing from Punjab State. I have been serving as a 'Sadhwi' in 'Dera Sacha Sauda', Sirsa (Haryana) for the last five years. Beside me, there are hundreds of other girls here, who serve for 18 hours daily. But we are sexually exploited here. The 'Dera Maharaj' Gurmit Singh rapes the girls in the 'dera'. I am a graduate. My family has blind faith in the 'Maharaj' (Gurmit Singh). It was at my family's bidding that I became a 'Sadhwi'. Two years after I became a 'Sadhwi', a special woman-disciple of Maharaj Gurmit Singh came to me one night at 10' o' clock and said that the Maharaj had summoned me to his room. I felt elated that Maharaj himself sent for me. I was going to him for the first time. After climbing the stairs, when I went into his room, I saw that he was holding a remote in his hand and was watching a blue film on the TV. Beside his pillow on the bed, lay a revolver. Seeing all this, I was frightened and became nervous. I had never imagined that Maharaj was a man of this type. Maharaj switched off the TV and seated me beside him. He offered me water and said that he had called me because he considered me very close to him. This was my first experience. Maharaj took me in his embrace and said that he loved me from the core of his heart. He also said that he wanted to make love with me. He told me that at the time of becoming his disciple, I had dedicated my wealth, body and soul to him and he had accepted my offering. When I objected he said, "There is no doubt that I am God." When I asked if God also indulges in such acts, he shot back:

1. Sri Krishna too was God and he had 360 'gopis' (milkmaids) with whom he enacted 'Prem lila' (love drama). Even then people regarded him as God. So there is nothing to be surprised at it.

2. I can kill you with this revolver and bury you here. The members of your family are my devoted followers and they have blind faith in me. You know it very well that members of your family cannot go against me.

3. I have considerable influence with governments also. Chief Ministers of Punjab and Haryana and central Ministers come to pay obeisance to me. Politicians take help from us. They cannot take any action against me. We will get the members of your family dismissed from govt. jobs and I will get them killed by my 'Sewadars' (servants). We

will leave no evidence of their murder. You know that earlier also we got the 'dera' Manager Fakir Chand killed by goondas. His murder remains untraced till this day. The 'dera' has a daily income of one crore rupees with which we can buy leaders, police and the judges.

After this, the Maharaj raped me. The Maharaj has been doing this with me for the last three years. My turn comes after every 25-30 days. Now I have learnt that before me too, the Maharaj had been raping the girls he had summoned. Most of these women are now 35 to 40 years old and they are past the age of marriage. They have no other option but to remain in the 'dera'. Most of the girls are educated --- B.A., M.A., B.Ed, etc. But they are living a life of hell in the 'dera', simply because the members of their families have blind faith in the Maharaj. We wear white clothes, tie a scarf on the head, cannot even look at men and as per Maharaj's commands, talk with men from a distance of 5-10 feet. To the people we look like 'devis' (goddesses), but we are living like harlots. This time I tried to tell my family that all was not well at the 'dera'. But they rebuked me saying that there was no better place than the 'dera' for here they were in the company of God (Maharaj). They said that I had formed a bad notion about the 'dera' and that I should recite the name of 'Satguru'. I am helpless here because I have to obey every command of the Maharaj. No girl is permitted to talk with another. According to the commands of the Maharaj, girls are not permitted to talk to their families even on the telephone. If any girl talks about the reality of the 'dera', she is punished according to Maharaj's commands. Sometimes ago, a Bhatinda girl revealed the wrong doings of the Maharaj. At this, all the women disciples gave her a sound thrashing. Because of a fracture in the backbone, she is now bed-ridden. Her father gave up the service in the 'dera' and went home. For fear of the Maharaj and his own disgrace, he is not revealing anything.

Similarly, a Kurukshetra girl has also left the 'dera' and has gone home. When she narrated the events in the 'dera' to her family, her brother who worked in the 'dera' gave up his job. When a Sangrur girl left the 'dera', went home and narrated the wrong-doings in the 'dera' to the people, the dera's armed Sewadars/ hooligans reached the girl's house and threatened to kill her and warned her not to leak anything about the 'dera'.

Similarly girls from Mansa, Ferozepur, Patiala and Ludhiana districts are afraid of revealing anything about the 'dera'. Although they have left the 'dera', yet they do not say anything for fear of losing their lives. Similarly, girls from Sirsa, Hissar, Fatehabad, Hanuman Garh and Meerut disclose as to what happened to them in the 'dera'.

If I reveal my name, I and my family will be killed. I want to reveal this truth for the benefit of the common man, because I

cannot bear all this tension and harassment. My life is in danger. If a probe is conducted by the press or some govt. agency, 40 to 50 girls living in the 'dera' will come forward to reveal the truth. We can also be medically examined to find out whether we are still celibate disciples or not. If we are no longer virgins, the matter should be gone into to find out who has violated our chastity. The truth will then come out that Maharaj Gurmit Ram Rahim Singh of 'Sacha Sauda' has ruined our lives.

Submitted by Amandeep Singh [amandeep1699@gmail.com] at
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PRESS-STATEMENT

(Issued at Chandigarh on May 19, 2007 by Gurtej Singh, Er. Jagtar Singh Bhogal, Prof. Gurmej Singh, Prof. Kulbir Singh & Dr. Sukhjeet Kaur Gill and Harshinder Singh Advocate- both human rights' activists)

Events in the Punjab are taking an ugly turn reminding one of 1978-79, which was a watershed year when the violence and bloodshed of the decades that followed, could have been aborted. Guru Gobind Singh, the noblest of all humans of all ages, has been caricatured and his distinct contribution to human progress, the promulgation of the Khalsa Order has been ridiculed in much the same manner as was done in 1978. The culprit again is a self proclaimed saint perceived to be inimical to Sikhi and patronized by the Central Congress government in much the same manner as Nirankaris. A section of the Media (particularly the visual Media) has already commenced its partisan role by insinuating that the Sikhs (described wrongly as Akalis) are to blame for the clash between 'two Sikh sects.' Politicians are busy blaming those they consider 'the other.'

The head of the Dera at Sirsa, who already stands accused of murder and rape, has committed a sacrilege that is unpardonable according to law of the land and offends good sense and decency. He must be immediately arrested and brought to book. The mistake of 1978 in letting the Nirankari roam free must not be committed in 2007.

The young people agitating against the sacrilege must ensure that they do not surrender the leadership to outsiders, howsoever respectable, they may now seem. This mistake was made by Sant Baba Jarnail Singh and he paid for it with his life. It also heaped miseries on his supporters whose ordeal has not ended even up to now. It must be remembered that the so-called Sikh 'high priests' now trying to come into the leadership position are mere agents of the political bosses and have no independent existence. They will eventually play the game of their masters. This combination of 'priests' and politicians in the aftermath of 1978, denigrated and defamed the actual leaders of 1978 and now don't tire of calling them 'extremists, agents of the Congress.' They also ensured the elimination of actual leaders by, among many other strategies, the boycott of elections.

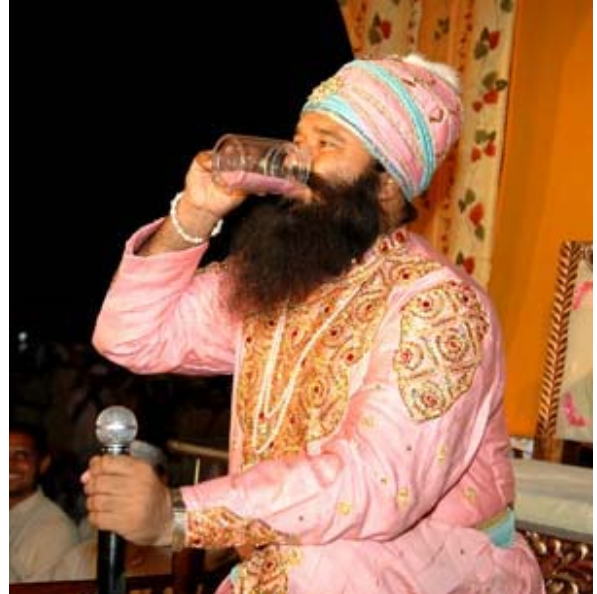
The movement against *gurudom* and *dera* culture must not be allowed to weaken but at the same time it must be totally free of violence. Violence is tantamount to inviting brutal repression. This is also the time to consider the serious problems connected with these recurring maladies. The political and cultural compulsions of those sponsoring *gurudom* must be thoroughly analysed and effectively remedied so that the peace of the Punjab is not disturbed ever again. Sons of the Punjab must not be put under the butcher's knife every few years to suit the designs of decaying religious orders, jittery unscrupulous politicians and rapacious pseudo saints.

The BJP's blinkered vision needs condemnation. Sant Jarnail Singh Bhindranwale was fighting creation of the Congress, the Nirankari head, whose present avatar is the head of Dera Sirsa. We request the leaders of the present movement to appoint a 'Media watch committee' to study how the movement is being maligned and establish a 'Media centre' to remedy the situation by effective dissemination of correct information regarding the movement.

We request the main political party presently forming the government in the Punjab to take effective measures against all *deras* thriving on Sikh baiting. The mistake of remaining neutral between the house owner and the thief is not a good policy. It resulted in denying them political power for several decades after 1978. It will not yield better results now. Every human life is precious and must be preserved.

[Distributed to the press on 19th May 2007. Only 'Spokesman' published it in its Chandigarh edition. 'Ajit' and 'Panjabi Tribune' published it partly.]

ANTICS OF GURMEET RAM RAHIM SINGH



COMMUNITY OF DIFFERENCES

J.S.Grewal

Former vice-chancellor, Guru Nanak Dev University, Amritsar

Historically, a number of groups emerged from time to time in opposition to the mainstream Sikhs. The first was headed by Sri Chand, the elder son of Guru Nanak. He did not acknowledge Guru Angad as the only successor of Guru Nanak, and his followers, known as Udasis, were renunciants. They remained on the periphery of the Sikh community which consisted of householders.

The sons of Guru Angad, who did not recognise Guru Amar Das, and the sons of Guru Amar Das, who did not recognise Guru Ram Das, did not succeed in forming any important

group. The eldest son of Guru Ram Das, Prithi Chand, offered a protracted opposition to his younger brother Guru Arjan; he refused to acknowledge Guru Hargobind, claimed to be the sixth Guru, starting a new line. His successors remained in occupation of Ramdaspur (Amritsar) in the 17th century. They were denounced by Bhai Gurdas as minas, or dissemblers, who stood in opposition to the true Guru.

Similarly Dhir Mal refused to acknowledge his younger brother Guru Har Rai and started a new line at Kartarpur in the Jalandhar Doab. Ram Rai refused to acknowledge his younger brother Guru Har Krishan and established his own gaddi at Dehra Dun. These dissenting groups acquired added importance because of the politicisation of the Sikh community after the martyrdom of Guru Arjan in 1606.

Birth of the Khalsa

Guru Gobind Singh instituted the Khalsa in 1699 as a political community and excommunicated all the dissenting groups. The Khalsa were not to have any association with the followers of Prithi Chand, Dhir Mal and Ram Rai. The Khalsa alone were the true Sikhs for Guru Gobind Singh. They believed in the ten Gurus. A day before his demise in 1708, Guru Gobind Singh declared that Guruship henceforth was vested in the Khalsa and Gurbani. The Guruship of the Panth and the Granth became the established doctrines of the Khalsa.

The keshdhari Singhs, who represented the central stream of the Khalsa, were also the most numerous among the Sikhs by the early 19th century. However, there were also the sahajdharis who believed in the ten Gurus and the Guruship of the Granth. They were not keshdhari, but they were seen as an integral part of the Khalsa in the 18th century. Then there were several categories of Udasis, and the descendants or successors of Prithi Chand, Dhir Mal and Ram Rai, and their followers. They were all patronised by the Sikh rulers. Some new groups had appeared on the scene, the Nirankaris, Namdharis and Nirmalas. The first two were sahajdhari and they subscribed to the doctrine of Guru Granth. The Adi Granth served as the basis of their beliefs and practices. The Nirmalas were Singhs who subscribed to doctrines of Guru Panth and Guru Granth, but gave Vedantic interpretation of Gurbani, like the Udasis. Like them, again, they set up deras and remained celibate.

Sharpening of identities

Under colonial rule there was an overall sharpening of identities. The Singh Sabha Movement stood for Singh identity, the doctrines of Guru Granth and Guru Panth, the Khalsa rahit, and the gurdwara as the Sikh sacred space. Sikh scholars tried to give a systematic exposition of Sikh faith and the Sikh tradition, and Singh reformers accepted western science and technology and western education. The Singh leaders demanded that the management of the historic Sikh

gurdwaras should be vested with the representatives of the Singhs. The Akali Movement resulted in the formation of the Shiromani Gurdwara Prabandhak Committee as a statutory body. The SGPC defined Sikh beliefs and practices and appointed the Jathedar of the Akal Takht as symbolic of Panthic authority. Not merely the existence but also the demonstration of 'unorthodoxy' or 'heterodoxy' among other groups owing allegiance to, or using elements of the Sikh tradition for their own purposes, informed the attitude of the SGPC towards them.

SGPC and others

The Udasis were no longer within the pale of Sikh society. The original Nirankaris were tolerated or even appreciated even though they are sahajdharis and did not subscribe to the doctrine of Guru Panth. The Namdharis, on the other hand, were seldom appreciated because of their belief in a personal Guru which infringed the doctrines of Guru Granth and Guru Panth. The Sant Nirankaris came into conflict with the Damdami Taksal and were eventually excommunicated by the SGPC because of the public disrespect they showed to Guru Granth Sahib and the Sikh Gurus. The Radha Soamis make use of some elements of the Sikh tradition but without any disrespect for Sikh belief or practice. They are seldom criticised by the Sikhs or the SGPC. Thus, it is not the differences in religious beliefs and practices alone which lead to conflict but the demonstration of disrespect for cherished Singh beliefs, practices or institutions. The perceived political necessities play a part in heightening tensions.

The importance the Singh orthodoxy attach to external forms tends to circumscribe its appeal. Sikhs and non-Sikhs, especially the disprivileged, tend to seek solace in what appears to be a meaningful religious life offered by a personal guide. [Copurtesy The Indian Express May 31, 2007]

AIR INDIA INQUIRY QUESTIONED

(Extensions of Remarks - May 23, 2007 [Page: E1125] GPO's PDF
SPEECH OF HON. EDOLPHUS TOWNS OF NEW YORK IN THE
HOUSE OF REPRESENTATIVES
TUESDAY, MAY 22, 2007

Mr. TOWNS. Madam Speaker, recently a Canadian writer and editor named Dr. Awatar Singh Sekhon, Managing Editor of the International Journal of Sikh Affairs, wrote a detailed response to an article about the 1985 Air India bombings. As you know, those bombings continue to be controversial more than 20 years later and the Canadian government is launching yet another inquiry into the matter. Dr. Sekhon's quite comprehensive letter, which was written in response to an Edmonton Sun article, is very detailed. It makes a very strong argument and brings up a lot of very important information on the case. Before I put it into the

RECORD, I will attempt to summarize the highlights.

Dr. Sekhon points out that Indian diplomat Mani Shankar says that in 1984, the year before the bombing, the Indira Gandhi government in India commissioned him "to portray Sikhs as terrorists." This directive occurred before Operation Bluestar, the June 1984 attack on the golden Temple in amritsar (the seat of Sikhism) and several other Sikh Gurdwaras around Punjab, in which 20,000 Sikhs, including over 100 Sikh youth ages 8 to 13, were killed and the Sikh holy scripture, the Guru Granth Sahib, was desecrated by being shot with Indian Army bullets. The orders for that operation were given in January 1984, according to the Sikh Bulletin, October-November 2005. The Air India operation was part of that campaign. In addition, the newspaper Hitavada reported that the Indian government paid the late governor of Punjab, Surendra Nath, the equivalent of \$1.5 billion to foment terrorist activity in Punjab and Kashmir.

Dr. Sekhon refers to the first hijacking of an Air India plane by two Brahmin brothers named Pandey to secure Indira Gandhi's release from jail. He notes the penetration of Canada by Indian intelligence in the 1980s. The letter cites both Zuhajr Kashmeri and Brian McAndrew's excellent book *Soft Target* and former Canadian Member of Parliament David Kilgour's book *Betrayal: The Spy That Canada Forgot*. Both show India's responsibility for the bombing. Kashmeri and McAndrew cite the Canadian Security Intelligence Service (CSIS), which said, "if you really want to clear the incidents quickly, take vans to the Indian High Commission and the consulates in Toronto and Vancouver, load up everybody and take them down for questioning. We know it and they know it that they are involved."

Kilgour writes that a Canadian-Polish double agent was approached by an East German named Udo Ulbrecht, who was working with people affiliated with the Indian government, to participate in a second bombing, but he declined to be part of it and the plot never came off. Dr. Sekhon rightly asks why neither Kashmeri, McAndrew, nor Kilgour has been asked to testify in the current inquiry. He also requests that the Indian diplomatic and intelligence personnel who were declared persona non grata in Canada in the wake of the Air India bombing be summoned back to testify before the inquiry. He notes the mass killings of Sikhs, Christians, Muslims, Assamese, Tamils, and other non-Brahmin minorities by the Indian government. Their effort to portray the Sikhs, especially those who speak out peacefully and democratically for an independent Khalistan, as terrorists is a pretext for this "ethnic cleansing."

He quotes my colleague, the gentleman from California, who said in this chamber that for Sikhs and Kashmiris, "India might as well be Nazi Germany." The late General Narinder Singh said that Punjab was a police state. This has been an

extension of the India government's strategy that was outlined in a memo in 1947 in which India's first Home Minister V.B. Patel described the Sikhs as "a lawless people" and "a criminal tribe." In other words, the Indian government was trying to discredit and destroy the Sikhs almost from the moment of independence.

Madam Speaker, the time has come to stop our aid and trade with this repressive regime and to demand self-determination for the Sikhs of Punjab, Khalistan, the Muslims of Kashmir, the Christians of Nagalim, and all the people seeking freedom in South Asia. The essence of democracy is the right to self-determination, not an ongoing half-century effort to kill your minority citizens. I would like to place Dr. Sekhon's letter into the RECORD at this time for the information of my colleagues.

Edmonton, Alberta, Canada, May 9, 2007.

Ret Air India Flight 182 (Toronto--Montreal--London--Delhi),
June, 23 1985: Enquiry of Justice John Major

DEAR SIR, My writing to you relates with some minor and major comments related to the subject, and also on "Air India's Shared Tragedy Lost in the 'SILOS' between two nations by George Abraham (The Edmonton Journal, 8th May, 2007)."

I would like to comment on Abraham's writing "Prime Minister (Brian Mulroney had telephoned his condolences to his Indian counterpart, Rajiv Gandhi--an act that was based on a fundamental misunderstanding of who, exactly, had been victimized, and who, in fact, was to blame." Mr. Abraham seems to be in the grip of part of the problem. As a Canadian national and belonging to the Canadian Sikh community, it appears to me that "telephoning to the prime minister of a country, which had betrayed Canada and the international community in 1974 (explosion of a nuclear device prepared from the by-product of a Candu reactor technology for peaceful and medical purposes) by the Right Hon. Prime Minister of Canada" was far more important than about 90 percent of the Canadian passengers of the ill-fated aircraft. It, certainly, is new information that has come out in Justice Major's enquiry. What a pity our Canadian prime minister, who put Rajiv Gandhi first rather than thinking and offering his condolences to the Canadian Sikhs and the victimized families. This act of Prime Minister Mulroney will never be forgotten by the Canadian Sikhs. Earlier, his predecessor, Charles Joseph Clark, had said to the journalists that "if you want more information about Sikhs, go and call these numbers (of the Indian Consulate Toronto and High Commission in Ottawa):" What an unacceptable act of the prime minister, who hands out the telephone numbers of a foreign mission to get information about Canadian Sikhs. Should we, the Canadian Sikhs who have been in Canada over a century, imply that our Canadian administration has no idea of its Sikh Canadians; or, a foreign mission in Canada has more information about the Canadian Sikhs, especially when the Indian Constitution 1950, Article 25, has eliminated the 'Sikh Identity and Sikh Faith'. The latter is one of the six major faiths of our world.

Does George Abraham know that Mani Shanker Iyer, an Indian diplomat, said, "In early 1984, to the hearing of all, mentioned that at the instance of Indira Gandhi, he was given an unpleasant job of portraying Sikhs as terrorists." A few days later, Iyer stated that, "against his wishes he had done the job?" This was before "Operation Bluestar, the orders for which had been delivered in January 1984" (The Sikh Bulletin, October-November 2005, p. 11; editor@sikhbulletin.com).

Based on the two previous enquiries and the present one which is going on, it appears to me that nothing extraordinary will come from these enquiries, because the major things which might yield substantial information and which might reveal the real cause of the 'Air India Explosion of Flight 182' will never find a place in the enquiry that is going on. Some of the points

that, as I believe, have not been discussed so far, are summarized below:

1. Why Mr. Zuhair Kashmeri and Mr. Brian McAndrew, two Canadian journalists, who gave their views in their title, *Soft Target India's Intelligence Service and its Role in The Air India Disaster 1989* first ed. and 2005 second ed. ISBN 10:1-55028-904-7 and 13: 978-1-55028-904-6, have not been called to testify before the enquiry commission? [Page: E1126] GPO's PDF

2. Why Hon. David Kilgour, former member of parliament, Speaker of the House of Commons, former Secretary of State for Asia and Africa, and the author of the title *BETRAYAL THE SPY CANADA ABANDONED 1994* Prentice Hall Canada Inc., Scarborough, ON ISBN0-13-325697-9, the title that contained Chapter 9 and 10, *A Bizarre Episode in Rome and A Battle For Canada*, pp.129-163, has not been asked to testify? Hon. Kilgour writes "One day, while reading a German newspaper, I spotted the photograph and description of a wanted terrorist. I would have known that face anywhere. It was the man who had conducted the meeting in Rome, plotting to bomb some Air India flight. I was quite positive it was him; his name was Udo Ulbrecht or Albrecht, wanted for many terrorist attacks and kidnappings in West Germany and Western Europe. I was upset by the whole thing and decided I wanted out of West Germany as soon as I had done my time." In Hon. Kilgour's title, he further writes "He was greeted in English, heavily accented with German, and led into a larger room where a number of men were already seated and smoking. There were two Sikhs wearing traditional turbans, another pair who looked Italian, Paszkowski and the German, who chaired and greeted them in English as all of them spoke the language with differing levels of fluency. The German spoke of the need for international co-operation and how important the mission was for each of their respective governments. He stressed that the group must work closely together. "Some of the tasks," he said, "might appear strange or even incomprehensible to you. Don't worry about that. Let it be the concern of those who sent you here. Your role is to carry out orders to the letter without asking questions." Everyone sat quietly and listened intently. "The job at hand is, with the use of explosives, to blow up an Air India plane in Europe. Lives will be lost but we must not think about it Each of you will be supplied with documents allowing you to move freely in Europe, weapons, explosives, money and detailed instructions. I will meet with each of you personally to supply you with all these. Wait for me and be prepared for action at any time."

3. Under the guise of 'Democracy', the Indian administrations of post-15th of August, 1947 era (JL Nehru to Manmohan Singh) and before becoming the political masters of the British Empire later known as the British India Empire, the Brahmins/Hindus (neither a religion nor a culture; see Dalit Voice, Dalit Sahitya Akademy, Bangore, and other Sikh and non-Sikh academics), betrayed the international community and the Sikhs of Punjab, now the State of Punjab (under the occupation of the alleged Indian democracy, since the 15th of August, 1947). It must be noted that the Sikh Raj of monarch Ranjit Singh, 1799 to 14th March, 1849, was the first Secular and Sovereign country of South Asia. The Sikhs lost to the British Empire's forces led by General Gilbert on the 14th of March, 1849. As such, the "Struggle To Regain Their Lost Sovereignty, Independence and Political Power of the Sikhs began, by peaceful means taught by their 10 Masters/Gurus (from Guru Nanak Sahib to Guru Gobind Singh ji) right on the day they lost to the British Empire's forces." "The new territory of the British Empire remained 'status less' but on the 29th of March, 1849, the British agent made a proclamation that the newly conquered 'Sikh Raj' is "annexed" but not "amalgamated" to the British Empire for the 'administration purpose only'. It should be noted that the status of the Sovereign and Secular Sikh Raj of Monarch Ranjit Singh remained as "annexed" territory and 'not' the part of India under British Empire or the time British exit from India on the 15th of August, 1947. It should also be noted that there did not exist the word 'India' in any dictionary or Encyclopedia of the English language until the British agent made the annexation of The Sikh Raj to the British Empire on the 29th of March, 1849. As such, the existence of the 'Indian nationality' until the 29th of March, 1849, was out of question. The Sikhs were 'never' Indian nationals, as evident from the Indian Constitution 1950, Article 25. The Constitution which Sikhs' elected representatives 'rejected' in its draft and final forms in

the Indian parliament in 1948, the 26th of November, 1949, 1950 and more recently on the 6th of September, 1966. The Canadian news media, along with the international news media and major democratic administrations like the United Kingdom, Canada, United States, Australia, etc., never paid any attention on the "Sikhs' Struggle for Independence" for the reason only known to themselves. Volumes of books and tens of tons news dispatches have been made by the journalists virtually 'devoid' of the Sikhs' Struggle for Sovereignty and Sikhs' status in the Indian Constitution 1950 Article 25. which proclaimed the alleged Indian state as the Republic of India.

Under the umbrella of democracy (or Brahmins autocracy), India has killed more than 2.3 to 3.2 million Sikhs; over 500,000 Muslims in general; more than 100,000 Muslims of the Internationally Disputed Areas of Jammu and Kashmir; over 300,000 Christians; tens of thousands of Dalits; 15,000 Tamils, thousands of Assamese and other non-Brahmin, non-Hindu minorities, since 15th August, 1947. What kind of democracy in India is this which kills its own citizens? There are other democracies in our world, like the United States, Canada, United Kingdom, Australia and others. Has anyone of these countries killed its own citizen(s)? How many Brahmins, Hindus or pro-Brahmins India and its armed forces killed since its inception?

I would like to hear from the journalists like Madam Kim Bolan on the genocides of the Sikhs, Muslims, Christians, Kashmiris and other non-Brahmin and non-Hindu minorities carried out by the Indian democracy? Does she have any information or has she written even a single word on India carrying out genocides of non-Brahmin and non-Hindus since the 15th of August, 1947? Or, else she loves writing against the Sikhs.

For Madam Kim Bolan and her national and international colleagues written specifically or generally on the 'fake hijacking' carried out by the RAW of India (they must examine the archives of the All India Radio, if they pretend to be unaware of the activities of the Indian personnel of RAW and other agencies). The author was wondering if Madam Kim Bolan and her journalistic colleagues know that the 'first hijacking' of South Asia' was carried out by two 'Brahmin' brothers (the Pandey brothers), to secure the release of their Congress leader Indira Gandhi from a jail. Indira Gandhi awarded them, the Brahmins, with her Congress' nominations to the UP Legislative Assembly. These criminals were made the 'law makers'. When criminals are made the law makers intentionally, then what could be expected in a democratic country, so to speak?

Madam Kim Bolan and other journalists must read Congressman Dan Rohrabacher of California's remarks appeared in the United States Congressional Records of the House of Representatives that "For the Sikhs, Christians, Muslims and other non-Hindu minorities, India might as well be a Nazi Germany."

4. A community, which is less than 15 percent of the total population of India, i.e., the Brahmins, Hindus and pro-Brahmins (3+12=15 percent), deceived and betrayed the Sikhs of the Sikh Raj of monarch Ranjit Singh, robbed them from their land (partitioned on the 15th of August, 1947) in the day light, along with the Sovereign people of states like Assam, Jammu and Kashmir, Hyderabad, Faridkot (now in Punjab), Bikaner (now in Rajasthan), Dalits (who are still used to remove the human waste from the households and public places of India), Adivaasis, etc.

5. The journalists and writers like Kim Bolan, George Abraham, Martin Collacott, Ian Mulgrew, Bharti Mukeherjee, Clark Blaise, Bill Moyer, etc., are virtually devoid of the 'Sikhs' history from the Sikhs' point of view'. They are known as staunchly anti-Sikh writers and do not get along with the Canadian and/or American Sikhs, simply because they are 'devoid' of the Sikh history. Indeed, they are well known anti-Sikh writers. Why are they anti-Sikhs and write against the Sikhs, it is only known to them. They cannot exonerate themselves from the 'anti-Sikh' renowned journalists or writers for the reasons only known to them.

6. Madam Kim Bolan and other Canadian journalists, with the exception of well respected Zuhair Kashmeri and Brian McAndrew, never understood

the Canadian Sikh psyche. Why is it so? Only Madam Kim Bolan, other journalists and one Narula of the Asia Watch may explain their position, if they so desire.

7. It goes without doubt that Indian intelligence penetrated Canada in 1980s. This was done to provide cover for the Indian administration's intended 'attack on the Sikhs' Darbar Sahib Complex (mistakenly known as the Golden Temple Complex), which includes the Supreme Seat of Sikh Polity, The Akal Takht Sahib, Amritsar, in the name of a brutal Indian military 'Operation Bluestar' of June, 1984. This was not only an 'undeclared' war on the Sikh Nation, Punjab, but it was carried out to 'exterminate The Sikh Identity and The Sikh Faith'. One may ask the question did Indian administration succeed? The answer is 'No'; it failed miserably. Their penetration made the life of the Sikhs of Canada no less than a hell. Did anybody, especially the Canadian journalists, with two exceptions, pay any attention to Sikh nationals of Canada? Every Sikh, who is the follower of the Sikh religion, believes in the Canadian way of life, Canadian law, Canadian policy of multiculturalism provided by the administration of the Right Honourable Pierre Elliot Trudeau and Canadian values. Whereas, the Indian administration deliberately made the Sikhs as 'terrorists'; on the 10th of October, 1947, just 7-weeks post of the 15th of August, 1947; the Indian administration of J.L. Nehru and V.B. Patel and their man, Chandulal Trivedi in Punjab 'declared' the 'Sikhs as lawless people' in a secret memo. The writer is citing only a few major points out of numerous.

8. Considering the penetration of Indian intelligence in 1980s, not only the RAW personnel (Research and Analysis Wing), but the Indian administration made use of Sikhs, especially Akalis like Gurcharan Singh Tohra, Harchand Longowal, Balwant Ramoowalia, Prakash Singh Badal, Balwant Singh, Dr Jagjit Singh Chohan (now deceased), Maj-Gen Jaswant Bhullar, M S Sidhu, Didar Singh Bains of the United States, Prabhu Dayal Singh, Harjinderpal Singh Nagra and Akalis (correspondence between R K Dhawan of 1, Safdarjang Road, New Delhi; the 30th of January--April 25, 1984; please see Chakravayuh Web of Indian Secularism by Gurtej Singh 2000 ISBN81-85815-14-3).

When democratic administrations employ their 'state intelligence' against their own citizens, then what is the guarantee that any individual or state appointed commission will find a way to deliver its 'just' judgment?

I could write more but I should conclude my writing by elaborating that (i) the Indian missions' employees/intelligence workers, who have since been declared persona non grata or left Canada should be summoned back by the commission to question them. I have my doubts that the 'Diplomatic Immunity' may play its stumbling block's role and nothing constructive will come out from any commission; (ii) the Indian administrations' notoriousness is responsible for the Air India disaster of 1985; (iii) in fact, there should be an International Commission to explore and examine the terrorism, persecution, atrocities, human rights violations, and genocides committed by the democratic India. I am of the opinion that Sirdar Gurtej Singh, IAS & IPS (formerly), Professor of Sikhism and Editorial Advisor of the International Journal of Sikh Affairs ISSN 1481-5435 may shed much needed light to the Commission of Justice John Major. All in all, Indian administrations have been responsible not only of the Air India Flight 182, but also of other humanitarian problems, such as Manorama of Assam, who was raped by the Indian Armed personnel in Assam (Assam situation discussed at the 5th United Nations Human Rights Council, Geneva, Switzerland in March 2007). Best wishes and warmest regards. Sincerely,

Awatar Singh Sekhon, Managing Editor and Acting Editor in Chief,
International Journal of Sikh Affairs.

VALUE OF AN ELEPHANT

There is a proverb in Punjabi: A living elephant is worth one Lakh (hundred thousand) and –the same- dead elephant is worth Sava Lakh (125,000). It is supposedly the usefulness of the bones and the tusks of the elephant. This proverb is often used to

describe an individual, event or commodity that has an enduring value and usefulness. Mr. Talwinder Singh Parmar, the alleged conspirator of the bombing of Air India Flight 182 deserves this epithet. But the question is, to whom he was useful when alive and who is benefiting from his death. There are three possible beneficiaries; Government of India, Government of Canada and its various agencies, RCMP, etc, and the Sikh Community.

As far the Sikh community is concerned, it suffered when Mr. Parmar was alive and will suffer for a long time to come. While alive, Mr. Parmar and his cohorts were busy exciting the Sikh youth, especially the innocent ones against the atrocities committed by the Indian Government. During those demonstrations Mr. Parmar and his cohorts made provocative speeches, such as "we would kill 50,000 Hindus." These were just bravado and slogans, with out any meaning and practicality. It will not be wrong to assume that these people were acting as agent provocateurs. Of course, through such provocative speeches they lured young innocent individuals to support them and fleece money from the psychologically wounded Sikh community. What the Sikh community got? Media is busy depicting these individuals as Sikh extremists. Of course, it is only a small step, to ascribe the so-called extremism to the entire Sikh community. This is what Talwinder has given to the community. And he will be benefiting his real masters in death as well. Who those masters are, will be explained further down.

Psyche of the Sikh Community

The question arises, why and how the Sikh community allows itself to be beguiled by such mostly illiterate, dishonest and unscrupulous individuals. We need to look for the phenomenon in the history, psychology and the present fragmentation of the community. In brief, the origin of the Sikhs can be traced to Guru Nanak (1469-1537). At the end of the 17th Century, Sikhs were struggling for their very existence. Mughals-power in Delhi and Pathans in Afghanistan were trying to control the north west of India. But both were hostile to the Sikhs. Sikhs put up an extraordinary resistance. By the middle of the 18th century Sikhs were a force to reckon with in the North West of India. They became masters of vast areas, extending from Jamuna to Peshawar.

It was really during this period of resistance, acquiring and exercise of the political power that the seeds of the future downfall and bewilderment were sown. The struggle for the very existence of the community destroyed the nascent education of the community. Sikh shrines were taken over by the elements that were not really imbued with the principles of Sikhism. Secondly, at the height of their power, Sikh Sardars (chiefs) never developed ways and means to resolve internal stress and strains of the community. In due course, under internal and external pressures-British imperialism- political power was lost. The community, especially the lower classes, was left to fend for itself. The Sikh Sardars (Chiefs and landed aristocracy) became sycophants of the British. There were no religious leaders of stature and the community at large was

illiterate. In this confused state descendants of the Gurus tried to carve a special status for themselves. Some even tried to pose as successive gurus. Sikh shrines were controlled by Mahants, who were more inclined towards Hinduism. There was pressure from the Christian missionaries.

In this situation some even predicted that Sikhs (Sikhism) won't survive for more than 50 years. At the same time Swami Dayanand was roaming in various parts of the country. He had more success in Punjab. He was welcomed by Hindus and Sikhs alike. But the cooperation, whatever it was supposed to be did not last long. What the Sikhs wanted/expected from the Swami is not very clear. Soon the Swami started denigrating Guru Nanak. Under the insults of Swami Dayanand and pressure from the Christian missionaries, the community rose from slumber. The inspiration did not come from the Chiefs and the landed aristocracy, rather from poor and unsung heroes like Prof. Gurmukh Singh and Giani Ditt Singh. This led to the Gurdwara Sudhar (Reform) movement. Eventually, Sikh shrines were freed from the Mahants and SGPC-Shromani Gurdwara Parbandhak Committee- came into being for the management of the Sikh shrines. As compared to the Mahant period the management of the shrines is better to day, but much remains desired.

SGPC was established in the 1920's. During the last eighty years the Sikh leadership, religious as well political, has not been able to develop procedures and structures whereby the internal stresses and strains of the community can be meditated. Sikh leadership is more concerned with the power grab, with out any concern for the welfare of the community. And this has given rise to a type of individuals, who will do any harm for their personal gain. The gain may not be monetary. It could be just ego and megalomania. Religious leadership, in the true sense, does not exist. Those who hold exalted positions, like Jathedars of the Takhts, are either subservient to the political bosses or they are busy developing their own cohorts to gather money. These Jathedars support the so-called Sadhs who are mostly unsavory characters. Here it may be mentioned that the Sikh intellectuals have almost, barring few honorable exceptions, abandoned the community. This is the situation in Punjab, birth place of Sikhism and where majority of the Sikhs live. Situation is not much different in the diaspora, Canada, USA and UK.

The chaotic state leaves individuals to their own resources. Majority are looking for direction, at the end they hope/desire to meet some Messiah who will solve all their problems. Futile is this hope. But the desire for a Messiah, without any personal effort, is being exploited by the unscrupulous individuals, be they religious or political. In the religious sphere, it has given rise to the so-called Sadhs/Saints. If you investigate these Sadhs, you will find their teachings and activities in two fields only.

1. They will exhort their followers to attach themselves to the Guru (Granth). In practical terms, it means a paid Akhand Paath, i.e., reading of the Granth Sahib in 48 hours without any concern, if any one listens to it or not.

2. Personal devotion to the Sadh, with various gifts of money and more often something beyond that.

On the political side, there are two types of individuals, one who do participate in the political process. Their purpose is not the welfare of the community, but only their personal aggrandizement. For that they use the grievances of the community. The second type can be termed only as double dealers, megalomaniacs, double agents or even multi-agents.

A nexus has developed between the 'double' agents and the Sadhs. Quite often the same person embodies the two elements. Outwardly, such a person presents himself as a pious person, wholly devoted to the Guru (Granth). To hide/camouflage his double agent activities he extols the old heroes and glorious traditions of the Khalsa warriors. He presents a panacea for the ills affecting the community. During the last three decades this panacea is the "Khalistan". Majority of the so-called Khalistanis fall in this category. They have never defined the boundaries of the Khalistan, and how they are going to achieve it and what will be the working principles of such a state.

Sikh masses abandoned by the intellectuals and politicians are an easy prey to such megalomaniacs and charlatans. Sikh community has suffered on account of the activities of these people, in men and material and loss of respect. The epithet of extremism will stay with the community for a long time to come. The legacy of Parmar, etc., has benefited the Indian government. By showing to the world that the "agitation" in Punjab was due to Sikh extremism, Indian government of Indra Gandhi and Rajiv Gandhi was successful to a great extent to hide the genocidal policies towards the Sikh community. How they were able to achieve it?

Genocidal policies

To understand the diabolic and genocidal policies of Indra Gandhi and Rajiv Gandhi, we have to understand the genesis of the events in 1983-84 in the Punjab. This will take us to the partition- independence in 1947.

In the struggle for independence of India Sikhs contributed far more than their number warranted. Though Sikhs were less than 2% of the Indian population, among the individuals hanged during the struggle, more than 80% were Sikhs. When time came for the British to leave, Moslem League were adamant for division of the country based upon the majority Moslem population provinces. Punjab was one of those. Moslem league wanted the whole of Punjab included in Pakistan. To achieve this objective they started "Direct action", i.e., killing of the non-Moslem population and started in those areas where these populations were most vulnerable, i.e., in western Punjab, Rawalpindi and Jhelum districts. Non-Moslem population in these areas was hardly 20%. Moslem League made the Sikhs special target of their ferocious attacks. News papers in West Punjab controlled by Moslem League were every day exhorting their coreligionists to expel the Sikhs: "No Sikh should be allowed to remain in West Punjab." If the Sikhs had joined the Pakistan, eastern boundary of Pakistan would have been very close to Delhi and Kashmir would have automatically gone to Pakistan. In subsequent communal riots/civil war Sikhs lost more in men and material, over and above their holy shrines, e.g., birth place of Guru Nanak. Fully

one third of the community was uprooted.

Before proceeding further, it would be appropriate to deal with the usual complaints of the pseudo-Khalistanis and their Pakistani sympathizers. They –pseudo-Khalistanis- blame the Sikh leadership for opting for India and not for Pakistan. According to these people Jinnah was more reliable than Nehru. Wishful thinking does not depend upon reason. Do these people think that Sikhs would have received better treatment than Ahmadiyas and they should look at the Shia Sunni carnage going on every day in Pakistan. The present writer believes that to opt for India was a better decision. Harassed and bloodied but still defiant Sikhs crossed the demarcation line. They expected at least a compassionate reception, if not a hero's welcome from the Indian authorities. But they found out pretty soon that the new political masters headed by Nehru and Gandhi had something else in store for them. Gandhi in his daily prayer meetings was regularly condemning the Sikhs for all the evils in the world. Nehru cabinet had plans to cripple their linguistic and social progress, as much as it was practical to do so.

The core issue came to be the language. Before independence Congress –Nehru, Gandhi party- had promised to reorganize the states on linguistic basis. After some delay, they kept the promise, but not for Punjab. Punjab was the only state that was not organized on linguistic basis. Four parties come into play;

- a. Government of India,
- b. Congressite Sikhs,
- c. Akali Sikhs, and
- d. Punjabi Hindus.

Government of India, under Nehru was dead against the Punjabi language. Congressite Sikhs have always been beholden to Congress Chiefs and Gandhi, even when Gandhi denigrated Guru Gobind Singh, the Tenth Master. Punjabi Hindus led by Arya Samajis even disowned their mother tongue (Punjabi). For the census they have mostly declared Hindi as their mother tongue, which has distorted all the subsequent decisions.

Akalis struggled, agitated for the Punjabi speaking state, but with the opposition of Nehru and Arya Samajis disowning their mother tongue, it was a stalemate. Nehru was followed by Lal Bahadur Shastri. Soon ensued the 1965 Indo-Pakistan war. Its main theatre was on the demarcation line of East and West Punjab. Punjab peasantry, mostly Sikhs, rendered a yeoman's support to the Indian army. It was at this time that Lal Bahadur Shastri conceded Punjabi Suba in principle. A commission was set up to demarcate the boundary. During all this period, Indra Gandhi, in the wings, was maneuvering against the Punjabi Suba. Unfortunately, Shastri died and he was followed by Indra Gandhi.

Indian Democracy

Before proceeding further, it would be worthwhile to have a look at the Indian democracy. Western powers, media and academics are fascinated by the Indian experience. India is always compared with Pakistan. In this comparison India always comes better and the western powers do not want to look deeper.

India always cries hoarse proclaiming to be the 'biggest' democracy in the world.

True there have been regular elections in India. So far no individual, army general or politician has been able to control completely the Indian state. But this is not due to lack of trying. India has been just too big to be controlled. But the Indian democracy is only skin deep. Indian elite, Congress or other parties are not democratic at heart. It started with Nehru. On account of historical factors and the way the power was transferred to the Indian leadership, Nehru and his cohorts were considered by the Indian masses as almost semi-gods. Bamboozled by Gandhian rhetoric, western powers are almost dumbfounded. Nehru used to preach every one in UNO. In reality Nehru was an autocratic. He was democratic as long people voted for him and his party. Otherwise, whenever possible he destabilized the opposition parties and dismissed non-congress governments in the states. To stay in power he supported corrupt Chief Ministers and used his influence to get elected individuals who were accused of corruption and scams. Krishna Menon was one of such protégés. Pratap Singh Kairon of Punjab and Bakhshi Ghulam Mohammed of Kashmir were the Chief Ministers openly supported by Nehru. The trend set by Nehru has borne fruit. A nexus has developed between politicians, criminal elements, big business and charlatan Sadhs/Saints. It is reported that about one third of the members of the Indian parliament are under various indictments including murder. State legislatures are no better.

Another curious phenomenon has occurred in USA and Canada. If there is a human rights violation in China, a howl goes up and the academics do not stop talking of human rights. Human rights violations in India never have such an effect, neither on legislators nor on academia. Every thing is covered under the Gandhian 'Non-violence'. It is worth mentioning, the greatest democracy in the world under Rajiv Gandhi did not allow Amnesty International to enter into India.

Back to Punjabi Suba

The Commission to determine the boundaries of the Punjabi Suba (Punjabi Speaking State) started right away on wrong premises. It used the census data on language. That was totally bogus, falsified by the declaration by the majority of the Punjabi Hindus Hindi as their mother language. As a result a large chunk of Punjabi speaking areas were denied to Punjab. Punjab was denied its capital and water resources of Punjab are still under dispute. Congressite Sikhs-Beant Singh, as Chief Minister under pressure from Indra Gandhi agreed to give away Punjab waters to Haryana. That was the main cause of the 1983 agitation. It resulted in, according to some estimates almost quarter million Sikh youth killed in Punjab, and 329 deaths of the Air India Flight 182. Who is responsible for this? Indian Government blames it on the Sikh extremists, which is a code word for the Sikh community. Canadian Government and media, CBC in particular, are silent about every thing except the Air India disaster. Government of Canada and Media, no matter how many enquiries they have, will not be able to explain satisfactorily the Air India disaster without explaining

the role by the Indian Government agent provocateurs. That is the dilemma facing the Government of Canada.

To understand the puzzle one has to know some developments in India and the mechanization of the Indian Government under Indra Gandhi and Rajiv Gandhi and their cohorts. *It is well known that in the 'biggest democracy' of the world there has developed a nexus between politicians, big money, criminal elements, police and human traffickers.* No political party is free from it. Even courts, especially at the lower level are not independent. Still here and there we find judges who stand up to the powers to be. Such a case was in the Allahabad court in 1974/75. A case was filed against Indra Gandhi for violating election rules. She was accused of utilizing the State machinery for her election campaign. The case went against her. As a result she was supposed to step down.

So democratic is the Nehru Gandhi Family, that they cannot see the Indian parliament/ministry without them. Rather than accepting the verdict of the court or appealing it, Indra Gandhi imposed emergency. Individuals for no crime of theirs were thrown indiscriminately in jails. Only group/political party that steadfastly put up resistance were the Sikhs under Akalis. Here it is worth mentioning, a number of Hindu politicians to escape the wrath of Indra Gandhi took refuge in the Golden Temple complex. Finally, she realized that she could not sustain the emergency, so she gambled on elections. There she was totally mistaken and was defeated. Unfortunately, the opposition coalition that came to power proved to be totally inept. This made possible for Indra Gandhi to come back. Once in power she never forgot the people who had opposed her emergency, in particular the Akalis.

In regard to Punjab, she moved on two fronts, with the support and connivance of Giani Zail Singh and Beant Singh, successive Chief Ministers of Punjab, both Congressite Sikhs. The first plank was to weaken the Akalis. For that Giani Zail Singh, in cooperation with Sanjay Gandhi and then Rajiv Gandhi, adopted two strategies. On the religious side he tried to bring in religious individuals, so called Sadhs/Saints, who could point out the deficiencies and weakness of the Akalis in the management of the Sikh shrines. Here it is worth mentioning that most of these Sadhs are semiliterate, with no knowledge of national and international happenings. Their only strength is harkening back to the old glories of the Khalsa Raj and sacrifices of the Sikh Gurus and Sikh warriors. Giani Zail Singh was able to bring in Bhindrawale. They both belong to the same area. Bhindrawale fits the old mould of rustic, honest preacher but without any organizational capability in the modern sense. He did field his followers in the elections for SGPC, but none was successful.

Most of the Sikhs deep down would desire to keep their particular identity and from time to time it is expressed in having Khalistan, an area where they could feel safe and secure. But no serious person has advocated an independent state. Giani Zail Singh knew this psyche very well. He gathered some young men, who advocated the creation of Khalistan. Giani was not serious about Khalistan, it was only a ploy to weaken the Akalis

.Eventually this monster created by Giani Zail Singh played havoc with the Sikh youth, especially the innocent ones. Indian Government and media, CBC in particular, present this Khalistan specter a dream of the Sikh extremists. But no body wants to know who created this monster: Indra Gandhi, Rajiv Gandhi and Giani Zail Singh. Eventually, Giani was elected President of India. He was Indra Gandhi's choice. Of what caliber Giani Zail Singh was should be evident from his statement, while President. "I am only a Jharoo Bardar-sweeper-of the Gandhi family."

Giani was elevated to the position of President of India and in Punjab Beant Singh became Chief Minister. It was under his ministry that Indra Gandhi designed a plan to give Punjab waters to Haryana. That triggered the agitation by the Akalis with disastrous results for the Sikhs and death of Indra Gandhi.

As has been mentioned earlier, Congressite Sikhs have been always beholden to Nehru, Gandhi Family. Akalis have espoused the Punjab and Sikh interest, but they squander the results when it comes to the implementation and administration. This time the agitation was mainly for:

1. Punjabi Speaking areas that were not included in the newly carved Punjab.
2. Capital city of Chandigarh
3. Allocation of Punjab waters.

Negotiations went on for months and years, but no end in sight. There were other developments as well. Bhindrawale was brought in by Giani Zail Singh. He broke away from Indra Gandhi. What brought this rupture; we do not know and perhaps will never know. Dal Khalsa boys, Khalistanis-created by Giani Zail Singh, were making their noise. Bhindrawale was saying that this time Akali leadership will not be allowed to make underhand deals at the last moment. He had no plans, he never demanded Khalistan. He had no organization worth the name. Whatever organization he had, it was infiltrated by agent provocateurs, police informers and even criminals under police control. At the same time Rajiv Gandhi was praising Bhindrawale as a "Saintly" person.

Akalis were totally paralyzed. They could not deal with Indra Gandhi and did not know what to do with Bhindrawale. At the same time mayhem prevailed in Punjab. Murders were not uncommon. Government was blaming Akalis and Bhindrawale and they were blaming government agents and the police. As it has come out now, the murders were often by the police and their agents or criminals. During all this time army was practicing with a replica –some where in UP- of the Golden Temple complex, how to attack the Golden Temple. The diabolic attack did come on 6th of June 1984, with the declared objective of clearing the complex of extremists. Their number was put at 100-200.

To clear 200 extremists whole Western command of the Indian army was deployed. Punjab was totally cut off. No newsman was allowed in. In addition to the Golden Temple Complex

about 30 other major Gurdwaras in Punjab were attacked. The objective was not to capture or eliminate the extremists. It was the final solution, to teach a lesson to the Akalis and the Sikhs for opposing Indra Gandhi during the 1976 emergency, in the process to kill as many Sikh youth, guilty or innocent, as possible. The attack was on the Martyrdom day of the Fifth Guru, Guru Arjan Dev. Guru Arjan Dev was tortured and killed during the reign of the Mughal Emperor, Jahnagir. On this celebration thousands of devotees were visiting the Golden Temple. Indra Gandhi utilized this opportunity to maximize the kill. How many people were killed? No body knows. The Indian army, in the land of non-violence of Mahatma Gandhi, burned those bodies en mass. No outside government ever has raised a voice against this mass murder. As noted earlier violation of human rights in India is sanctified by the non-violence of Mahatma Gandhi.

Diabolic as the attack on Golden Temple complex was, what followed was worse. A reign of terror was let loose in Punjab. Any Sikh boy was a terrorist. Police would pick up young boys, demand ransom. If parents could not afford ransom or were slow to respond, the boy would be killed in a "fake encounter". According to police claims number killed was 50,000 (fifty thousand), but the real number is much higher. Mr. KPS Gill, a Sikh by appearance, was the chief butcher of the Sikh youth. The perpetrators of fake encounters were paid bounty money. To escape the wrath of the Indian police quite a few Youth crossed the border into Pakistan. There the Pakistan intelligence agencies used and exploited these innocent, inexperienced youth. The real story of their mistreatment will never come out.

Attack on the Golden temple was bound to create an emotional response in the Sikh community every where. The Government of India was well prepared for that. The plan was to mislead the community and diffuse slowly the anger or to destroy the youth in Punjab, who could raise any voice. Nevertheless no one can control every thing. Human spirit is so unpredictable.

Sikh leadership was totally paralyzed. Congressite Sikhs were tongue tied. They would not utter a word against the genocide of the Sikh youth. Akali leadership was either in jails or under ground. Bhindrawale was dead. The myth of Khalistan movement was exploded. Baba Joginder Singh, father of Bhindrawale became the Head of the Akali Dal. ***How ridiculous and desperate the situation was, can be gauged from the fact, that at this stage an 80 year old man is the head. He was totally illiterate, who had no political experience.*** He just happened to be father of Bhindrawale. Bankruptcy of the Akali Leadership can be further observed from the fact; at the next election Akalis boycotted the election. As a result Congressites came to power unopposed. It was during this period that Congress under Beant Singh as Chief Minister and KPS Gill as Director General of Police killed the maximum number of Sikh youth.

Here is a brief description of the methods used by the Government of India to create and then control the insurgency. The indiscriminate killings of Sikh youth, either in fake encounters or as hunting bounty did force some youth to leave

their homes and take up arms. At the same time Government used double agents and even criminals to incite and infiltrate the so-called insurgents. People like Talwinder Singh Parmar fall in this category. Even the leadership to these harassed youth was provided by the Government of India. That way there could be a maximum kill. In this regard name of Dr. Sohan Singh is prominent. Dr. Sohan Singh was a medical doctor, at one time head of medical services. These boys used to call him Bapu (Father). But they did not know that their "Bapu" was really a wolf in sheep's clothing. At one time this man is shown in the company of Hikmatyar Khan, one of the war lords and one time Prime Minister of Afghanistan. Eventually, at the appropriate time, Dr. Sohan Singh was arrested in Kathmandu, Nepal. There was a bogus court case and ever since this "Bapu" is living in an air conditioned Bungalow in Chandigarh. He has been well rewarded. His son was appointed Vice-Chancellor of the Punjabi University at Patiala. Talwinder Singh Parmar was in the same category, a double agent. Unlike Dr. Sohan Singh, he was illiterate and rabble rouser and a street brawler. It is sufficient to note that finally when he was killed by the Indian police, he was coming from Kathmandu. What were these people, Sohan Singh and Parmar, doing in Khatmandu, Nepal? People in Surrey who are presenting Parmar as a hero are doing a great service to the Government of India. What are their real objectives: simple bravados, ignorance or they are double agents just like Parmar. Only God knows!

Outside India: USA, Canada:

Government of India did expect great resentment among the Sikh diaspora, on account of the attack on the Golden Temple. Mr. J.S. Bhullar was assigned the task to mitigate the resentment of the diaspora. He presented himself as a follower of Bhindrawale. Bhullar was a retired army general-Major General. He leaves for USA and his summons were issued the same day, but only after he had taken up the flight. In USA and Canada he became head of WSO (World Sikh Organization). WSO started making some noise. They started a newspaper as well-World Sikh News. First Editor of the paper was a relative of KPS Gill, the butcher of the Sikh youth. People contributed generously for the establishment of WSO. During the next two three years Bhullar gathered all the information he needed, created enough disinformation that no viable organization could come into action and has gone back. He is living in Chandigarh, enjoying the patronage of his masters. There were other lesser known individuals in this category.

It has been already mentioned, it was Giani Zail Singh who gathered some boys and they constituted themselves as Dal Khalsa-Khalistanis. Before the attack on the Golden temple these individuals slipped away and eventually they were helped by the Government of India to migrate to USA and Canada. Here they presented themselves as followers of Bhindrawale. The author met one of them, it was in 1984. In the Sikh Gurdwaras, especially in British Columbia and California, these are the Khalistanis who have created the most trouble. Of course with the passage of time some have settled down, others

are still at the old game.

Role of the Canadian Government and Media

Now we come to role of the Canadian Government and the media, especially CBC. It is simply inconceivable, that the Canadian Government and its law and order agencies, RCMP, CSIS, etc. did not know that Indian Government operators, agent provocateurs, were working within the Sikh community. This is the greatest cover up and to cover their incompetence they will attribute every thing to Parmar. That is the easiest escape. Dead men do not tell any tale. CBC is following the same track, because it is an easy way out. Ujjal Dosanjh is the white Knight of the CBC. Any time there is news about Air India tragedy or disturbance in the Sikh community, they show Mr. Dosanjh as deploring the violence. Simple question: Is it believable that as Attorney General of British Columbia he did not know about the Indian agent provocateurs? The following statement, when he became Premier of British Columbia, is revealing. As reported in the newspapers, he said, "I am Canadian first, then Indian and Punjabi and then Sikh."

Some questions

There are a few questions that are worth asking.

1. What was Mr. Parmar doing in Kathmandu, Nepal?
2. What was the relationship between Parmar and Ripudaman Singh Malik?
3. How Malik became millionaire? Did the Government of India provide any financial help to Malik?
4. How Bagri and Parmar have been able to provide for their families? They never worked regular jobs.
5. What was the relationship of Malik with Yogi Bhan, an operator in USA, and a friend of Giani Zail Singh- Jharoo Bardar of Gandhi Family?

Unless the Judge Major delves into the role of the Indian Government, it will not find any real answer to the Air India 182 Tragedy.

Finally, as the sayings go: "Sinner is overwhelmed by his own sin", and "Race is not to the fastest, bread is not to the wisest...., luck, chance, destiny happens to every one." At the height of her power, Indra Gandhi considered herself beyond and above all restraints. Destiny had something else in store for her. Her own body Guards, who happened to be Sikhs, struck her down. Indian Government, Canadian agencies and CBC always link these two boys with Bhindrawale. They had nothing to do with Bhindrawale. It was their gut reaction to the attack on the Golden Temple by the Indian Army and innocent killings in thousands. What followed was definitely planned, and Giani Zail Singh, a Sikh, President of India-Jharoo Bardar of Gandhi family- facilitated the action.

Parliamentary procedure, in an emergency, such as if the Prime Minister is incapacitated; the senior most member of the cabinet takes over. After that who comes as Prime Minister is decided by the caucus, but not in this case. At the time Rajiv Gandhi was only an MP, not a member of the cabinet. Giani Zail Singh, as President catapulted him to the position of Prime Minister. Then the real drama, death dance started in Delhi. Under direct orders,

of course camouflaged, of Rajiv Gandhi a reign of terror was let loose on the Sikh population. Congress MPs actively participated in the killings. With voters list in their hands they directed the goons to the Sikh houses. Delhi police actively helped the goons. Sikh members of the police force were sent home and quarantined. All-India Radio, government controlled -exhorted the population to take revenge on the poor innocent Sikhs. The death dance continued for three days. Congress MPs involved in the massacres were rewarded by Rajiv Gandhi with ministerial berths.

Mr. Joe Clark, Foreign Minister of Canada, was tongue tied. Even Dr. Ubale, a Hindu, at that time Human Rights Commissioner in Ontario, justified the killing of Sikhs in Delhi. Some times truth is stranger than fiction. Diabolic as the planned massacre of Sikhs in Delhi was/is, there is an opinion that this was the lesser evil to befall. According to this opinion-Sangat Singh, Author of Sikhs through the History- Indra Gandhi had much bigger plan. Her sudden death saved the Sikhs and India from a real cataclysm. There is no way to prove or disprove this theory.

(Name withheld)

[Sikh Bulletin is published in USA and as Sikh Americans we are very much concerned about the actions of the US Government. The three articles below express our sentiments but even they do not begin to condemn the arrogant and unlawful policies of the Bush administration which subverted and corrupted every aspect of the administrative machinery-Judiciary, FBI, CIA, FEMA, GSA, Electoral Process, Environmental Protection Agency, Consumer Product Safety, Energy, Education, Interior Department, International Agreements and many more. By injecting corruption into public service this draft dodging duo, Bush/Cheney, have turned this great country into a Third World Banana Republic. Republicans went to a great length to persecute Clinton with fake charges and impeachment over a moral issue. Why cannot the Democrats, now finally in power, impeach Bush/Cheney duo for crimes not only against the US citizens but the humanity at large? Do they really need whipping boys for the 2008 election? It is not the 'loyalty' Bush feels about Gonzales and others; the fact is that Gonzales and others lied for him at his instigation. Bush is very fond of saying 'the world is a better place without Sadaam'; but it would be even much better without Bush/Cheney duo. As an ultimate insult to the intelligence of the American people V. P. Cheney has turned ridiculous into sublime by unilaterally putting his office out of the administrative branch. ED]

CARTER BASHES BUSH WORLD POLICIES: 'WORST IN HISTORY'

ASSOCIATED PRESS



LITTLE ROCK - Former President Jimmy Carter says President George W. Bush's administration is "the worst in history" in international relations, taking aim at the White House's policy of preemptive war and its Middle East diplomacy. The criticism from Carter, which a biographer says is unprecedented for the 39th president, also took aim at Bush's environmental policies and the administration's "quite disturbing" faith-based initiative funding. "I think as far as the adverse impact on the nation

around the world, this administration has been the worst in history," Carter told the Arkansas Democrat-Gazette in a story that appeared Saturday. "The overt reversal of America's basic values as expressed by previous administrations, including those of George H.W. Bush and Ronald Reagan and Richard Nixon and others, has been the most disturbing to me."

Carter spoke while promoting his new audiobook series, "Sunday Mornings in Plains," a collection of weekly Bible lessons from his hometown of Plains, Ga. "Apparently, Sunday mornings in Plains for former President Carter includes hurling reckless accusations at your fellow man," said Amber Wilkerson, Republican National Committee spokeswoman. She said it was hard to take Carter seriously because he also "challenged Ronald Reagan's strategy for the Cold War."

Carter came down hard on the Iraq war. "We now have endorsed the concept of pre-emptive war where we go to war with another nation militarily, even though our own security is not directly threatened, if we want to change the regime there or if we fear that some time in the future our security might be endangered," he said. "But that's been a radical departure from all previous administration policies." Carter, who won a Nobel Peace Prize in 2002, criticized Bush for having "zero peace talks" in Israel. He also said the administration "abandoned or directly refuted" every negotiated nuclear arms agreement, as well as environmental efforts by other presidents. He also offered a harsh assessment for the White House's Office of Faith-Based and Community Initiatives, which helped religious charities receive \$2.15 billion in federal grants in fiscal year 2005 alone. "The policy from the White House has been to allocate funds to religious institutions, even those that channel those funds exclusively to their own particular group of believers in a particular religion," Carter said. "As a traditional Baptist, I've always believed in separation of church and state and honored that premise when I was president."

Douglas Brinkley, a Tulane University presidential historian and Carter biographer, described Carter's comments as unprecedented. "This is the most forceful denunciation President Carter has ever made about an American president," Brinkley said. "When you call somebody the worst president, that's volatile. Those are fighting words."

Carter also lashed out Saturday at British Prime Minister Tony Blair. Asked how he would judge Blair's support of Bush, the former president said: "Abominable. Loyal. Blind. Apparently subservient."

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ALBERTO GONZALES: ANYTHING FOR THE CAUSE

Eugene Robinson

WASHINGTON - It just gets worse and worse. We already knew that Alberto Gonzales - who, unbelievably, remains our attorney general - was willing to construe the Constitution and

the Geneva Conventions however President Bush and Vice President Dick Cheney wanted. We knew he was willing to politicize the Justice Department. Now we learn that Gonzales also was willing to accost a seriously ill man in his hospital room to get his signature on a dodgy justification for unprecedented domestic surveillance. The man Gonzales harried on his sickbed was his predecessor as attorney general, John Ashcroft. The episode - re-counted this week in congressional testimony by Ashcroft's former deputy, James Comey - sounds like something from Hollywood, not Washington. It was the night of March 10, 2004. Several days earlier, Ashcroft had been stricken with a severe case of pancreatitis and rushed to George Washington University Hospital, where his gallbladder was removed and he was placed in intensive care. Ashcroft's wife had banned all visitors and phone calls.

Ashcroft's illness came amid a fight between the White House and the Justice Department over the program of warrantless domestic electronic surveillance that Bush had authorized following the 9/11 attacks. Comey, serving as acting attorney general because of Ashcroft's illness, refused to sign off on a reauthorization of the program until changes were made. The night before the current authorization was to expire, Comey said, he was being driven home when he got a call from Ashcroft's chief of staff, who had just heard from Ashcroft's wife that Gonzales, then serving as White House counsel, and White House Chief of Staff Andrew Card were on their way to the hospital. They wanted to get the ailing Ashcroft to overrule Comey and sign the reauthorization. Comey ordered his driver to turn around and managed to get to the hospital first. Rather than wait for the elevator, he ran up the stairs. "And Mrs. Ashcroft was standing by the hospital bed," he testified, "Mr. Ashcroft was lying down in the bed, the room was darkened. And I immediately began speaking to him, trying to orient him as to time and place, and try to see if he could focus on what was happening, and it wasn't clear to me that he could. He seemed pretty bad off."

Gonzales was carrying an envelope when he and Card arrived. Gonzales told Ashcroft they were there "to seek his approval for a matter," Comey recalled. Ashcroft refused to sign anything, told them why, and said that, in any event, Comey was the acting attorney general with the full powers of the office.

Now let's fast-forward a couple of years - to February 2006, after the secret surveillance program had become public. Gonzales, testifying before Congress, said there had been no serious disagreement within the administration about the legality of conducting such widespread electronic eavesdropping without seeking court warrants. In fact, there was nearly an insurrection. Comey and other high-ranking Justice Department officials threatened to resign if the White House continued the surveillance program as it then was constituted. "Mr. Ashcroft's chief of staff asked me something that meant a great deal to him," Comey testified, "and that is that I not resign until Mr. Ashcroft was well enough to resign with

me." Ultimately, Bush and Cheney agreed to modifications that addressed Justice's concerns.

Gonzales' testimony in 2006 was that officials expressed no reservations that "dealt with the program that we are talking about today." Presumably he was being extraordinarily careful with his words - "the program that we are talking about today" had already been modified, two years earlier, to avoid what threatened to become a Wednesday Night Massacre. Before those changes, the attorney general neglected to tell Congress, the program had caused a legal riot.

The image I can't get out of my head is of Alberto Gonzales carrying a document for Ashcroft's signature into the man's hospital room, attempting a sneaky end-run around the deputy whom Ashcroft left in charge of the department, knowing full well that Ashcroft was seriously ill and almost certainly medicated. What did he intend to do, guide the man's hand? **This is the attorney general of the United States, ladies and gentlemen. Heaven help us.**

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COUNTING DAYS UNTIL BUSH HORROR IS OVER

By Joseph L. Galloway

There are a little more than 600 days left until Jan. 20, 2009, and the end of our long national nightmare as President Bush and his Rasputin, Vice President Dick Cheney, shuffle off to their necessarily well-guarded retirement homes and onto the ash heap of history. So much of what they talked about doing in a new century and a new and different world never came to pass. So much of what they did to grow the power of the presidency and prune the constitutional safeguards crafted by our Founding Fathers, they never talked about.

The American people have turned their backs on Bush and his dreams of planting the seeds of democracy in Mesopotamia at the point of a gun and seeing them spread like kudzu across the Middle East. He's failed in his quest for victory in Iraq and for a world put in order by a new and stronger United States, and his brash blundering into a dangerous land has made us all much less safe. The president's approval ratings are below his knees, sinking to 28 percent in one recent poll, and he cannot recover short of the kind of miracle that parts seas and feeds the multitudes. The war that was never ours to win by military means - the only button this president who never learned war ever learned how to push - is lost. Bush and Cheney and the rest of their cronies and co-conspirators are toast.

The question is: How did such ordinary-looking men - seemingly unable to carry out even the smallest nonpolitical tasks of governing - succeed in doing such extraordinary and lasting damage to our country, our military and our body politic in so few years? With Congress in the hands of the Democrats, and the 2008 election looming dead ahead, the president can't even count on key figures in his own Republican Party to stand

behind him as he embarks on a long and painful lame duck-hood. His hopes of Grafting meaningful immigration reform and fixing Social Security are dead on arrival. The legacies that Bush will carry into retirement are the war he started, lost and stubbornly refused to end, and the corruption that he and his team visited on our democracy and Constitution.

The president's lawyer, *mi abogado*, Attorney General Alberto Gonzales, dangles in the wind as we learn, day by day, of how grotesquely this administration politicized the professional staff of the Justice Department. It was Gonzales, as White House counsel, who provided legal cover for the torture and maltreatment of prisoners and suspects that led directly to the Abu Ghraib prison scandal and the CIA's secret Kafkaesque prisons scattered around the world where "enhanced" interrogation methods were generously, if un-productively, employed. It was Gonzales, as attorney general, who hired and gave unprecedented hiring and firing powers to a 33-year-old attorney, Monica Goodling, who'd graduated from a TV evangelist's law school. It was Goodling who resigned and took the Fifth Amendment to avoid answering questions that hadn't even been asked. It was Goodling who was Justice's liaison to the White House and Karl Rove.

Meantime, the White House can't find 5 million e-mail messages involving official business and refuses to provide many of those it can find to the congressional committees investigating the firing of U.S. attorneys.

The agencies of government - the CIA, FBI, Treasury, Department of Defense and who knows who else - use secret executive authority to suck up databases of personal information about ordinary Americans, without regard to their privacy rights, in a search for suspected terrorists. Have they found any using that information? Have they unearthed terror cells with more potential than the ones in Florida and New Jersey that were penetrated and perhaps manipulated by FBI informants? **That sort of terrorist isn't half so frightening as Bush and Cheney.**

Over in Iraq, 150,000 American troops soldier on, attempting, at the cost of their own lives and limbs, to follow the orders of a president who still thinks he can pull victory out of defeat. A democratically elected but hopelessly divided Iraqi parliament feuds and dithers and contemplates its summer vacation while Americans and Iraqis die in increasing numbers in the streets outside the Green Zone, and the mortar and rocket fire lands inside that sanctuary with increasing frequency. **Nineteen months, and counting. It doesn't seem possible or even bearable.**

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ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੀ ਸ਼ਹੀਦੀ ਜਾਂ ਲੱਸੀ ਵਾਲਾ ਗੁਰਪੁਰਬ। ਠੀਕ ਕੀ?

ਗੁਰਚਰਨ ਸਿੰਘ (ਜਿਉਣ ਵਾਲਾ)

1994 ਵਿਚ ਮੈਂ 'ਵਰਲਡ ਟਰੇਡ ਸੈਂਟਰ' ਦਿੱਲੀ ਵਾਲਾ ਦਫਤਰ ਵੇਚ ਕੇ ਬਾਬਾ ਖੜਕ ਸਿੰਘ ਮਾਰਗ ਦਿੱਲੀ, ਬੰਗਲਾ ਸਾਹਿਬ ਗੁਰਦੁਆਰੇ ਦੇ ਬਿਲਕੁਲ ਨਜ਼ਦੀਕ ਆ ਗਿਆ। ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਦੇ ਬਿਲਕੁਲ ਸਾਹਮਣੇ ਹਿੰਦੋਸਤਾਨ ਪੈਟਰੋਲੀਅਮ ਦਾ ਪੰਪ ਦੋ ਸਰਦਾਰ ਭਰਾਵਾਂ ਦਾ ਹੈ ਤੇ ਪਿਛਲੇ ਪਾਸੇ ਸਾਡਾ ਦਫਤਰ ਜਿਥੋਂ ਅਸੀਂ ਆਪਣਾ ਟੈਕਸੀਆਂ ਦਾ ਕਾਰੋਬਾਰ ਕਰਦੇ ਸੀ।

ਜਨਮ ਅਸ਼ਟਮੀ ਆਈ, ਉਗਰਾਹੀ ਮੰਗਣ ਵਾਲੇ ਆਏ, ਅਸੀਂ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ, ਉਹ ਰਾਤ ਨੂੰ ਸਾਡੀਆਂ ਗੱਡੀਆਂ ਦੇ ਤਾਲੇ ਵਗੈਰਾ ਤੋੜਦੇ ਰਹੇ ਜਾਣੀ ਬਹੁਤ ਨੁਕਸਾਨ ਕੀਤਾ ਪਰ ਅਸੀਂ ਬਿਲਾਵਜ਼ਾ ਕਿਸੇ ਕੰਮ ਵਾਸਤੇ ਪੈਸੇ ਦੇਣੇ ਜਾਇਜ਼ ਨਹੀਂ ਸਮਝੇ।

ਲੱਸੀ ਵਾਲਾ ਗੁਰਪੁਰਬ ਆਇਆ, ਸਰਦਾਰ ਜੀ ਉਗਰਾਹੀ ਮੰਗਣ ਆਏ, ਅਸੀਂ ਫਿਰ ਜਵਾਬ ਦੇ ਦਿੱਤਾ, ਸਰਦਾਰ ਜੀ ਨਰਾਜ਼ ਹੋਏ ਪਰ ਅਸੀਂ ਪ੍ਰਵਾਹ ਨਹੀਂ ਕੀਤੀ ਤੇ ਆਪਣਾ ਕੰਮਕਾਰ ਕਰੀ ਗਏ। ਉਹ ਲੱਸੀ ਦਾ ਡੋਲਣਾ ਭਰ ਕੇ ਦਫਤਰ ਵਿਚ ਦੇਣ ਆਏ ਅਸੀਂ ਲੈਣ ਤੋਂ ਵੀ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ। ਉਸ ਦਿਨ ਉਹ ਪੂਰੇ ਜੋਰ-ਸ਼ੋਰ ਨਾਲ ਲੋਕਾਂ ਦੇ ਤਪਦੇ ਸ਼ਰੀਰ ਨੂੰ ਘੰਟੇ ਦੇ ਘੰਟੇ ਲਈ ਠੰਡਾ ਕਰ ਰਹੇ ਸਨ ਪਰ ਉਨ੍ਹਾਂ ਨੂੰ ਲੋਕਾਂ ਦੇ ਹਿਰਦਿਆਂ ਨਾਲ ਕੋਈ ਵਾਸਤਾ ਹੀ ਨਹੀਂ ਇਸ ਕਰਕੇ ਉਹ ਲੋਕਾਂ ਨੂੰ ਬਦਮਾਂ, ਰੂਹ ਅਫਜ਼ਾ, ਦੁੱਧ, ਪਾਣੀ, ਸ਼ਕਰ-ਚੀਨੀ ਅਤੇ ਠੰਢਿਆਈ ਵਾਲੀ ਲੱਸੀ ਪਿਆ ਪਿਆ ਕੇ, ਸਿੱਖੀ ਅਸੂਲਾਂ ਦੇ ਬਿਲਕੁਲ ਉਲਟ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੇ ਅੱਧ-ਜਲੇ ਸ਼ਰੀਰ ਨੂੰ ਵੀ ਇਸੇ ਲੱਸੀ ਦੇ ਸਹਾਰੇ ਠੰਡੀ ਸ਼ਰਧਾਂਜਲੀ ਭੇਟ ਕਰ ਰਹੇ ਲੱਗਦੇ ਸਨ।

ਵਾਹ ਮੇਰੇ ਗੁਰੂ ਅਹਿ ਤੇਰੇ ਸਿੱਖ ਜੇ ਤੇਰੀ ਇੱਤਨੀ ਵੱਡੀ ਕੁਰਬਾਨੀ ਦਾ ਮੁੱਲ ਕੱਚੀ ਲੱਸੀ ਪਾ ਰਹੇ ਹਨ। ਸ਼ਹੀਦਾਂ ਦੇ ਸਿਰਤਾਜ਼, ਸਿੱਖਾਂ ਦੇ ਪਹਿਲੇ ਸ਼ਹੀਦ, ਮੁਰਦਾ ਰੂਹਾਂ ਵਿਚ ਜਾਨ ਭਰਨ ਵਾਲੇ ਸ਼ਹੀਦ, ਕੌਮ ਦੀ ਘਾਤ ਘੜਨ ਲਈ ਆਪਣੇ ਹੱਥੀਂ 'ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਬਾਨੁ' ਲਿਖਣ ਵਾਲੇ ਸ਼ਹੀਦ, ਉਜੜਦੇ ਭਾਰਤ ਨੂੰ ਮੁੜ ਵਸਾਉਣ ਵਾਲੇ ਸ਼ਹੀਦ, ਤਰਨ ਤਾਰਨ, ਕਰਤਾਰਪੁਰ ਅਤੇ ਅੰਮ੍ਰਿਤਸਰ ਵਸਾਉਣ ਵਾਲੇ ਸ਼ਹੀਦ, ਲੋਕਾਂ ਨੂੰ ਜ਼ਿਲਤ ਭਰੀ ਜਿੰਦਗੀ ਵਿਚੋਂ ਕੱਢ ਕੇ ਵਪਾਰ ਵਿਚ ਪਾਉਣ ਵਾਲੇ ਪਹਿਲੇ ਸ਼ਹੀਦ ਦੇ ਸਿੱਖ ਲੋਕਾਂ ਨੂੰ ਠੰਡੀ ਲੱਸੀ ਪਿਆ ਪਿਆ ਕੇ ਆਪਣੇ ਪਿਆਰੇ ਤੇ ਸਤਿਕਾਰੇ ਸ਼ਹੀਦ ਦੀ ਅੱਧ-ਜਲੀ ਦੇਹ ਨੂੰ ਠੰਡੀ ਲੱਸੀ ਨਾਲ ਠੰਡਾ ਕਰ ਰਹੇ ਹਨ। ਵਾਹ ਮੇਰੀ ਤਕਦੀਰੇ ਬੀਜੀਆਂ ਸੀ ਮੂਲੀਆਂ ਤੇ ਉਗ ਪਏ ਖੀਰੇ। ਜੇ ਫਰਜ਼ ਕਰੇ ਇਸ ਕੰਮ ਨੂੰ ਮਨੁੱਖਤਾ ਦੀ ਸੇਵਾ ਹੀ ਮੰਨ ਲਿਆ ਜਾਵੇ ਤਾਂ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਹੁਕਮ ਮੁਤਾਬਕ ਸਾਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚੋਂ ਦੇਖਣਾ ਪਏਗਾ ਕਿ ਗੁਰੂ ਸਾਹਿਬਾਨ ਸੇਵਾ ਕਿਸਨੂੰ ਕਹਿੰਦੇ ਹਨ।

ਪਉੜੀ॥ ਹਰਿ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਥਾਇ॥ ਜਿਸੁ ਹਰਿ ਭਾਵੈ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ, ਸੋ ਹਰਿਨਾਮੁ ਧਿਆਇ॥ ਗੁਰੁ ਸਬਦੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਪਾਰਿ ਲਘਾਇ॥ ਮਨੁ ਹਠਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ ਵੇਦਾ ਜਾਇ॥ ਨਾਨਕੁ ਹਰਿ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ, ਜਿਸੁ ਲਏ ਹਰਿ ਲਾਇ॥ 10॥ {ਪੰਨਾ 86}

ਅਰਥ :—ਪ੍ਰਭੂ ਦੀ ਬੰਦਗੀ ਹਰ ਇਕ ਲਈ ਹੀ ਸਫਲ ਹੈ (ਭਾਵ, ਮਨੁੱਖਾ ਜਨਮ ਨੂੰ ਸਫਲਾ ਕਰਨ ਵਾਲੀ ਹੈ, ਪਰ) ਪਰ ਕਬੂਲ ਉਸ ਦੀ ਹੁੰਦੀ ਹੈ (ਭਾਵ, ਪੁਰਨ ਸਫਲਤਾ ਉਸ ਨੂੰ ਹੁੰਦੀ ਹੈ) ਜੋ ਸਤਿਗੁਰੂ ਦੇ ਸਨਮੁਖ ਰਹਿੰਦਾ ਹੈ, ਉਸੇ ਮਨੁੱਖ ਨੂੰ ਹੀ ਸਤਿਗੁਰੂ ਮਿਲਿਆ ਦੱਸਿਆ ਗਿਆ ਹੈ ਅਤੇ ਉਸੇ ਉੱਪਰ ਹੀ ਕ੍ਰਿਪਾ ਹੋਈ ਕਹੀ ਜਾਂਦੀ ਹੈ ਅਤੇ ਉਹੋ ਹੀ ਹਰੀਨਾਮ ਦਾ ਸਿਮਰਨ ਕਰਦਾ ਹੈ। ਜੀਵਾਂ ਨੂੰ ਸੰਸਾਰ-ਸਾਗਰ ਤੋਂ ਪ੍ਰਭੂ ਹੀ ਪਾਰ ਲੰਘਾਂਦਾ ਹੈ, ਉਹ ਮਿਲਦਾ ਹੀ ਸਤਿਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੁਆਰਾ ਹੈ। ਵੇਦ (ਆਦਿਕ ਧਾਰਮਕ ਪੁਸਤਕਾਂ) ਨੂੰ ਭੀ ਜਾ ਕੇ ਪੁੱਛ ਵੇਖੋ (ਭਾਵ, ਪੁਰਾਤਨ ਧਰਮ-ਪੁਸਤਕ ਭੀ ਇਹੀ ਗੱਲ ਦੱਸਦੇ ਹਨ) ਕਿ ਆਪਣੇ ਮਨ

ਦੇ ਹਠ ਨਾਲ ਕਿਸੇ ਨੇ ਰੱਬ ਨਹੀਂ ਲੱਭਾ। ਪ੍ਰਮਾਤਮਾ ਦੀ ਸੋਝੀ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਰਾਹੀਂ ਹੀ ਹੁੰਦੀ ਹੈ। ਹੇ ਨਾਨਕ! ਹਰੀ ਦੀ ਸੇਵਾ ਉਹੀ ਜੀਵ ਕਰਦਾ ਹੈ ਜਿਸ ਨੂੰ ਗੁਰੁ ਸ਼ਬਦ ਦੀ ਸੋਝੀ ਨਾਲ ਹਰੀ ਮਿਲਾਪ ਹੋ ਜਾਂਦਾ ਹੈ। 10।

ਸਲੋਕ ਮ: 3॥ ਸਤਿਗੁਰੁ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਅਚਿਤੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਟੀਐ ਹਉਮੈ ਮਮਤਾ ਜਾਇ॥ ਉਤਮ ਪਦਵੀ ਪਾਈਐ ਸਚੇ ਰਹੈ ਸਮਾਇ॥ ਨਾਨਕ ਪੁਰਬਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ॥ 1॥ {ਪੰਨਾ 552}

ਅਰਥ :—ਜੇ ਮਨੁੱਖ ਮਨ ਟਿਕਾ ਕੇ ਸਤਿਗੁਰੂ ਦੀ (ਦੱਸੀ ਹੋਈ) ਕਾਰ ਕਰੇ, ਤਾਂ ਉਹ ਸੇਵਾ ਜ਼ਰੂਰ ਫਲ ਦੇਂਦੀ ਹੈ—ਨਾਮ ਧਨ ਮਿਲ ਜਾਂਦਾ ਹੈ ਤੇ ਚਿੰਤਾ ਤੋਂ ਰਹਿਤ (ਪ੍ਰਭੂ) ਮਨ ਵਿਚ ਆ ਵੱਸਦਾ ਹੈ, ਹਉਮੈ ਮਮਤਾ ਦੂਰ ਹੋ ਜਾਂਦੀ ਹੈ। ਤੇ ਇਹ ਸਾਰੀ ਉਮਰ ਦਾ ਦੁੱਖ ਕੱਟਿਆ ਜਾਂਦਾ ਹੈ। (ਹਜ਼ੂਰੀ ਵਿਚ) ਵੱਡਾ ਰੁਤਬਾ ਮਿਲਦਾ ਹੈ, ਮਨੁੱਖ ਸੱਚੇ ਹਰੀ ਵਿਚ ਸਮਾਇਆ ਰਹਿੰਦਾ ਹੈ।

ਹੇ ਨਾਨਕ! ਮੁੱਢ ਤੋਂ (ਕੀਤੇ ਹੋਏ ਚੰਗੇ ਕੰਮਾਂ ਅਨੁਸਾਰ) ਜਿਨ੍ਹਾਂ ਦੇ ਹਿਰਦੇ ਵਿਚ (ਚੰਗੇ ਸੰਸਕਾਰ) ਉੱਕਰੇ ਹੋਏ ਹਨ, ਉਹਨਾਂ ਨੂੰ ਹੀ ਸਤਿਗੁਰੂ ਆ ਮਿਲਦਾ ਹੈ (ਭਾਵ, ਉਹੀ ਸਤਿਗੁਰੂ ਨੂੰ ਪਛਾਣ ਲੈਂਦੇ ਹਨ) 1।

ਪਉੜੀ॥ ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰੁ ਕਾ ਮਨੁ ਮੰਨੇ॥ ਜਾ ਸਤਿਗੁਰੁ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ॥ ਉਪਦੇਸੁ ਜਿ ਦਿਤਾ ਸਤਿਗੁਰੁ ਸੋ ਸੁਣਿਆ ਸਿਖੀ ਕੰਨੇ॥ ਜਿਨੁ ਸਤਿਗੁਰੁ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਚਤੀ ਚਵਗਣਿ ਵੰਨੇ॥ ਇਹ ਚਾਲ ਨਿਰਾਲੀ ਗੁਰਮੁਖੀ ਗੁਰ ਦੀਖਿਆ ਸੁਣਿ ਮਨੁ ਭਿੰਨੇ॥ 25॥ {ਪੰਨਾ 314}

ਅੱਜ-ਕੱਲ੍ਹ ਸਤਿਗੁਰੂ ਜੀ ਤਾਂ ਸਾਡੇ ਕੋਲ ਨਹੀਂ ਹਨ ਫਿਰ ਕਿਵੇਂ ਪਤਾ ਚੱਲੇ ਕਿ ਸਤਿਗੁਰੂ ਜੀ ਦਾ ਮਨ ਪਤੀਜ਼ ਗਿਆ ਹੈ ਜਾਂ ਨਹੀਂ? ਦੂਸਰਾ ਸਵਾਲ ਇਹ ਹੈ ਕਿ ਅੱਜ ਸਾਡੇ ਗੁਰੂ ਹਨ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਤੇ ਉਹ ਹਨ ਸ਼ਬਦ ਰੂਪ ਵਿਚ ਤੇ ਉਨ੍ਹਾਂ ਦਾ ਮਨ ਤਾਂ ਹੈ ਹੀ ਨਹੀਂ। ਇਸ ਕਰਕੇ ਪ੍ਰਚੱਲਤ ਵਿਆਖਿਆ ਤੋਂ ਥੋੜਾ ਹੱਟ ਕੇ ਇਸ ਸਲੋਕ ਨੂੰ ਸਮਝਣਾ ਪਵੇਗਾ। ਉਹ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਸ ਨਾਲ ਗੁਰੂ ਦੇ ਹੁਕਮ/ਨਿਯਮ ਨੂੰ ਮੰਨਿਆ ਜਾ ਰਿਹਾ ਹੈ। ਜਦੋਂ ਮਨੁੱਖਾ ਜੀਵ ਨੇ ਸਤਿਗੁਰੂ ਦੇ ਹੁਕਮ ਨੂੰ ਮੰਨ ਲਿਆ ਤਾਂ ਪਹਿਲਾਂ ਦੇ ਬੇਹੋਸ਼ੀ ਦੀ ਹਾਲਤ ਵਿਚ ਕੀਤੇ ਸਾਰੇ ਮਾੜੇ ਕੰਮ (ਪਾਪ) ਖਤਮ ਹੋ ਜਾਂਦੇ ਹਨ। ਜਿਨ੍ਹਾਂ ਨੇ ਸਤਿਗੁਰੂ ਦੇ ਉਪਦੇਸ਼ ਨੂੰ ਆਪਣੇ ਕੰਨਾਂ ਨਾਲ ਸੁਣ ਲਿਆ ਤੇ ਉਨ੍ਹਾਂ ਨੇ ਸਤਿਗੁਰੂ ਦੇ ਭਾਣੇ/ਹੁਕਮ/ਨਿਯਮ ਨੂੰ ਮੰਨ ਲਿਆ ਤਾਂ ਉਨ੍ਹਾਂ ਨੂੰ ਇਸ ਜਿੰਦਗੀ ਦੇ ਅਸਲ ਮਨੋਰਥ ਦੀ ਦੂਣੀ/ਚੋਣੀ ਰੰਗਣ ਚੜ੍ਹਦੀ ਹੈ। ਗੁਰੂ ਦਾ ਉਪਦੇਸ਼ ਸੁਣ ਕੇ ਮਨ ਵਿਚ ਵਸਾ ਕੇ ਅਮਲ ਕਰਨ ਵਾਲਾ ਰਸਤਾ ਹੀ ਦੂਸਰੇ ਰਸਤਿਆਂ ਨਾਲੋਂ ਨਿਰਾਲਾ ਅਤੇ ਅਸਲੀ ਹੈ।

ਪਉੜੀ॥ ਢਾਢੀ ਤਿਸੁ ਨੋ ਆਖੀਐ ਜਿ ਖਸਮੈ ਧਰੇ ਪਿਆਰੁ॥ ਦਰਿ ਖੜਾ ਸੇਵਾ ਕਰੇ ਗੁਰੁ ਸਬਦੀ ਵੀਚਾਰੁ॥ ਢਾਢੀ ਦਰੁ ਘਰੁ ਪਾਇਸੀ ਸਚੁ ਰਖੈ ਉਰਧਾਰਿ॥ ਢਾਢੀ ਕਾ ਮਹਲੁ ਅਗਲਾ ਹਰਿ ਕੈ ਨਾਇ ਪਿਆਰਿ॥ ਢਾਢੀ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਹਰਿ ਜਪਿ ਹਰਿ ਨਿਸਤਾਰਿ॥ 18॥ {ਪੰਨਾ 516}

ਅਰਥ :—ਜੇ ਮਨੁੱਖ ਆਪਣੇ ਮਾਲਕ-ਪ੍ਰਭੂ ਨਾਲ ਪਿਆਰ ਪਾਉਂਦਾ ਹੈ, ਉਹੀ ਪ੍ਰਭੂ ਦਾ ਢਾਢੀ ਅਖਵਾ ਸਕਦਾ ਹੈ (ਭਾਵ, ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਉਹੀ ਬੰਦਾ ਕਰਦਾ ਹੈ)। ਜਿਹੜਾ ਮਨੁੱਖ ਪ੍ਰਭੂ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਟਿਕ ਕੇ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਰਾਹੀਂ ਉਸ ਦੇ ਗੁਣਾਂ ਦੀ ਵੀਚਾਰ ਕਰਦਾ ਹੈ। ਪ੍ਰਭੂ ਦੇ ਸ਼ਬਦ ਨੂੰ ਪਿਆਰ ਕਰਨ ਨਾਲ ਮਨੁੱਖ ਦੇ ਮਨ ਦੀ ਅਵਸਥਾ ਉੱਚੀ ਹੋ ਜਾਂਦੀ ਹੈ। 18।

ਜੁਤੀਆਂ ਝਾੜਨੀਆਂ, ਪੱਖਾ ਝੱਲਣਾ, ਲੰਗਰ ਦੀ ਸੇਵਾ, ਰੋਟੀਆਂ ਪਕਾਉਣੀਆਂ, ਪਾਣੀ ਪਿਆਉਣਾ ਆਦਿ ਅਸਲੀ ਸੇਵਾ ਵੱਲ ਨੂੰ ਵੱਧਣ ਦਾ ਰਸਤਾ ਹੈ ਅਤੇ ਅਸਲੀ ਸੇਵਾ ਹੈ 'ਅਤਿ ਨਿਰਮਲੁ ਗੁਰੁ ਸਬਦ ਵੀਚਾਰੁ॥ ਨਾਨਕੁ ਨਾਮਿ ਸਵਾਰਣਹਾਰੁ॥ 4॥4॥43॥ {ਪੰਨਾ 361-362} ਸਤਿਗੁਰੂ ਸੇਵਨਿ ਆਪਣਾ

ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ (ਪੰਨਾ 1415) ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਵੀਚਾਰ ਹੀ ਅਸਲੀ ਸੇਵਾ ਹੈ ਪਰ ਸਾਨੂੰ ਇਸ ਤੋਂ ਵਾਂਝੇ ਕਰਕੇ ਲੱਸੀ ਪਿਆਉਣ ਦੇ ਲੜ ਲਾ ਕੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਅਵਾਜ਼ ਨੂੰ ਲੱਸੀ ਦੇ ਟੱਬ ਥੱਲੇ ਦੱਬ ਦਿੱਤਾ ਹੈ।

ਇਨ੍ਹਾਂ ਸਲੋਕਾਂ ਦੀ ਵਿਆਖਿਆ ਨੂੰ ਮੱਦੇ ਨਜ਼ਰ ਰੱਖਦਿਆਂ ਇਹੀ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਤਿੰਨ ਮਹੀਨੇ ਲਗਤਾਰ ਗਰਮੀ ਦੇ ਦਿਨਾਂ ਵਿਚ ਜੇ ਕਿਤੇ ਕਿਸੇ ਨੇ ਇੱਕ ਦਿੱਨ ਠੰਡੀ ਲੱਸੀ ਪੀ ਵੀ ਲਈ ਤਾਂ ਕੀ ਫਰਕ ਪੈਣ ਲੱਗਾ ਹੈ। ਬਾਕੀ ਦੇ 89 ਦਿਨ ਕਿਵੇਂ ਲੰਘਣਗੇ? ਵਪਾਰੀ ਲੋਕ ਸਿੱਖਾਂ ਦੀ ਇਸ ਹੁਤਮੱਤੀ ਸੇਵਾ ਦਾ ਰੱਜ ਕੇ ਫਾਇਦਾ ਉਠਾਉਂਦੇ ਹਨ। ਰੂਹ-ਅਫਜ਼ੇ ਦੀ ਬੋਤਲ ਦੀ ਕੀਮਤ ਦੁਗਣੀ ਕਰ ਦਿੱਤੀ ਜਾਂਦੀ ਹੈ ਕਿਉਂਕਿ ਠੰਡੀ ਲੱਸੀ ਦੇ ਗੁਰਪੁਰਬ ਵਾਸਤੇ ਸਿੱਖਾਂ ਨੇ ਹਰ ਕੀਮਤ ਨੂੰ ਨਜ਼ਰ ਅੰਦਾਜ਼ ਕਰਕੇ ਛੁੱਟੀਆਂ ਤਾਂ ਲਾਉਣੀਆਂ ਹੀ ਹਨ। ਹੇ ਗੁਰੂ/ ਅਕਾਲ ਪੁਰਖ ਵਾਹਿਗੁਰੂ ਤੂੰ ਹੀ ਸਿੱਖਾਂ ਨੂੰ ਸੁਖਮੱਤ ਬਖਸ਼। ਹਿੰਦੂ ਭਰਾਵਾਂ ਨੇ ਤਾਂ ਕਿਤੇ ਇਕ ਵਾਰੀ ਗਨੇਸ਼ ਦੀ ਮੂਰਤੀ ਨੂੰ ਦੁੱਧ ਪਿਆ ਕੇ ਕਰੋੜਾਂ ਰੁਪਏ ਗੰਦੀ ਨਾਲੀ ਵਿਚ ਰੋੜ੍ਹ ਦਿੱਤੇ ਪਰ ਸਿੱਖ ਤਾਂ ਇਹ ਕੰਮ ਹਰ ਸਾਲ ਕਰਦੇ ਹਨ। ਇਹ ਲੋਕ ਇਹੀ ਪੈਸਾ ਖਰਚ ਕੇ ਤੇਰੇ ਬਖਸ਼ੇ ਹੋਏ ਸਿਧਾਂਤ ਨੂੰ ਲੋਕਾਂ ਵਿਚ ਪਹੁੰਚਾਣ ਵਿਚ ਸਫਲ ਹੋ ਜਾਣ। ਲੋਕਾਂ ਨੂੰ ਸੋਝੀ ਆਵੇ ਤੇ ਇਹ ਲੋਕ ਸਾਧੂਆਂ/ ਸੰਤਾਂ ਦੇ ਚੁੰਗਲ ਵਿਚੋਂ ਨਿਕਲ ਕੇ ਤੇਰੇ ਸਿਧਾਂਤ ਨਾਲ ਜੁੜ ਕੇ ਆਪਣਾ ਜੀਵਣ ਸਫਲਾ ਕਰਨ।

ਅੱਜ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਅਵਾਜ਼/ਸਿਧਾਂਤ/ਨਿਰਮਲ ਪੰਥ ਲੱਭਿਆਂ ਵੀ ਨਹੀਂ ਲੱਭਦਾ ਤੇ ਜੋ ਦਿਸ ਰਿਹਾ ਹੈ ਇਹ ਨਿਰਮਲ ਪੰਥ ਨਹੀਂ। ਲੱਸੀ ਦੀ ਛੁੱਟੀ ਲਾਉਣ ਵਾਸਤੇ ਉਗਰਾਹੀ ਨੂੰ ਜਾਓ ਪੈਸੇ ਮਿਲ ਜਾਣਗੇ, ਨਵਾਂ ਗੁਰਦੁਆਰਾ ਉਸਾਰਨਾ ਹੋਵੇ ਉਗਰਾਹੀ ਮਿਲ ਜਾਵੇਗੀ। ਪਰ ਗੁਰੂ ਬਾਬੇ ਦੇ ਸੰਦੇਸ਼ ਨੂੰ ਸੰਸਾਰ ਵਿਚ ਫੈਲਾਉਣ ਲਈ ਸਿੱਖ ਇਕ ਡਾਲਰ ਲਾਉਣਾ ਵੀ ਫਜ਼ੂਲ ਸਮਝਦੇ ਹਨ। ਵਾਹ ਮੇਰੇ ਦਾਤਾ ਵਾਹ ਮੇਰੇ ਦਾਤਾ ਅਜ਼ਬ ਤੇਰੀ ਇਹ ਲੀਲਾ ਹੈ।

ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੀ ਸ਼ਹੀਦੀ ਦੇ ਕਾਰਣ?

1. ਸੱਭ ਤੋਂ ਪਹਿਲਾਂ ਹਿੰਦੂ ਪਹਾੜੀ ਰਾਜੇ ਸੈਂਟਰ ਸਰਕਾਰ ਕੋਲ ਸ਼ਕਾਇਤ ਕਰਦੇ ਸਨ ਕੇ ਜਾਤ-ਪਾਤ ਰਹਿਤ ਸਮਾਜ ਜੋ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬਾਨ ਸਿਰਜ ਰਹੇ ਹਨ ਸਾਡੇ ਲਈ ਖਤਰੇ ਦੀ ਘੰਟੀ ਹੈ।
2. ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਦਾ ਵੱਡਾ ਭਰਾ ਪ੍ਰਿਥੀ ਚੰਦ ਵੀ ਸਰਕਾਰ ਨਾਲ ਮਿਲਕੇ ਵਿਰੋਧਤਾ ਕਰ ਰਿਹਾ ਸੀ।
3. ਸਰਹੰਦ ਦਾ ਇਸਲਾਮਕ ਸਕੂਲ ਦਿੱਲੀ ਦੀ ਹਕੂਮਤ ਤੇ ਬਹੁਤ ਹੀ ਜ਼ਿਆਦਾ ਪ੍ਰਭਾਵ ਰੱਖਦਾ ਸੀ ਤੇ 'ਦਰਅਸੁਲਾਮ' ਦਾ ਨਾਹਰਾ ਦਿੰਦਾ ਸੀ। ਜਹਾਂਗੀਰ ਦੇ ਤੱਖਤ ਤੇ ਬੈਠਣ ਤੋਂ ਪਹਿਲਾਂ ਹੀ ਮੁਜੱਦਦ ਨੇ ਸਹਿਜਾਦਾ ਸਲੀਮ ਤੋਂ ਪ੍ਰਣ ਲੈ ਲਿਆ ਸੀ ਕਿ ਗੱਦੀ ਤੇ ਬੈਠਦਿਆਂ ਸਾਰ ਹੀ ਬਹੁ-ਕੇਂਦ੍ਰਿਤ ਸਮਾਜ ਪ੍ਰਚਾਰਣ ਵਾਲੇ ਸਿੱਖ ਮੱਤ ਦਾ ਖੁਰਾ-ਖੋਜ ਮਿਟਾ ਦੇਵੇਗਾ। ਜਹਾਂਗੀਰ 'ਤੇਜ਼ਕਿ' ਵਿਚ ਲਿਖਦਾ ਹੈ, "ਬੜੇ ਚਿਰ ਤੋਂ ਮੇਰਾ ਵੀਚਾਰ ਸੀ ਕਿ ਇਸ ਬੂਠ ਦੀ ਦੁਕਾਨ (ਸਿੱਖ ਮੱਤ) ਨੂੰ ਢਾ ਢੇਰੀ ਕਰਾਂ ਯਾ ਗੁਰੂ ਨੂੰ ਇਸਲਾਮੀਆਂ ਦੇ ਟੋਲੇ ਵਿਚ ਸ਼ਾਮਲ ਕਰ ਲਵਾਂ"

ਇਸ ਹੁਕਮ ਵਿਚੋਂ ਇਹ ਸੰਕੇਤ ਮਿਲਦਾ ਹੈ ਕਿ ਗੁਰੂ ਜੀ ਨੂੰ ਇਸਲਾਮ ਧਰਮ ਵਿਚ ਮਿਲਾਣ ਲਈ ਕਈ ਕਿਸਮ ਦੇ ਲਾਲਚ ਤੇ ਸਰਦਾਰੀਆਂ ਦੇਣ ਦੀ ਵੀ ਪੇਸ਼ਕਸ਼ ਕੀਤੀ ਗਈ ਹੋਵੇਗੀ। ਪਰ ਮਨੁੱਖਤਾ ਨੂੰ ਪਿਆਰ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਸਰਦਾਰੀਆਂ ਤੇ ਹੁਰਾਂ ਜਾਂ ਨਵਾਬੀਆਂ ਦੀ ਕੀ ਜ਼ਰੂਰਤ? ਜਿਨ੍ਹਾਂ ਨੂੰ ਮਨੁੱਖਤਾ ਨਾਲ ਪਿਆਰ ਹੋਵੇ ਉਹ ਰੱਬ ਦੇ ਪਿਆਰੇ ਆਪਣੀ ਜਾਨ ਨੂੰ ਪਿਆਰ ਨਹੀਂ ਕਰਦੇ। ਇਸ ਅਸੂਲ ਨੂੰ ਮੱਦੇ ਨਜ਼ਰ ਰੱਖਦੇ ਹੋਏ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਚਲਾਏ ਨਿਰਮਲ ਪੰਥ ਦੇ ਅਸੂਲਾਂ ਅਨੁਸਾਰ ਸ਼ਹਾਦਤ ਦਾ ਜਾਮ ਪੀ ਗਏ। "ਸੁਖੁ ਦੁਖੁ ਤੇਰੀ ਆਗਿਆ ਪਿਆਰੇ ਦੂਜੀ ਨਹੀਂ ਜਾਇ" ਮ:5, ਪੰਨਾ

431॥ ਅਤੇ "ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥2॥42॥93॥ [ਪੰਨਾ 394] ਦੇ ਮੁਖ ਵਾਕਾਂ ਅਨੁਸਾਰ ਗੁਰੂ ਜੀ ਆਪਣੇ ਸਿਧਾਂਤ ਤੇ ਅਤੇ ਰਹੇ, ਸਹਿ ਅਤੇ ਅਸਹਿ ਕਸ਼ਟ ਸਹਾਰਦੇ ਹੋਏ ਜਨਤਾ ਦੇ ਭਲੇ ਲਈ ਆਪਣਾ ਬਲੀਦਾਨ ਦੇ ਗਏ। ਪਰ ਅਸੀਂ ਹਰ ਸਾਲ ਲੱਸੀ ਵਾਲਾ ਗੁਰ ਪੁਰਬ ਮਨਾ ਕੇ ਉਨ੍ਹਾਂ ਦੀ ਸ਼ਹਾਦਤ ਨੂੰ ਠੰਡੀ ਲੱਸੀ ਨਾਲ ਤੁਲਣਾ ਦੇ ਰਹੇ ਹਾਂ।

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਕਾਫੀ ਮਹਲਾ 1 ਘਰੁ 8 ਅਸਟਪਦੀਆ॥ ਜੈਸੇ ਗੋਇਲਿ ਗੋਇਲੀ ਤੈਸੇ ਸੰਸਾਰਾ॥ ਕੂੜੁ ਕਮਾਵਹਿ ਆਦਮੀ ਬਾਧਹਿ ਘਰ ਬਾਰਾ॥ 1॥ ਜਾਗਹੁ ਜਾਗਹੁ ਸੁਤਿਹੋ ਚਲਿਆ ਵਣਜਾਰਾ ॥1॥ ਰਹਾਉ ॥ ਪੰਨਾ 418॥

ਸਿੱਖ ਭਰਾਵੇ!! ਗੁਰੂ ਦੇ ਹੁਕਮ ਮੁਤਾਬਕ ਜਾਗੋ। ਸਮੇਂ ਦੀ ਨਜ਼ਾਕਤ ਨੂੰ ਸਮਝੋ। ਚੰਗੇ ਤੇ ਮਾੜੇ ਦੀ ਪਛਾਣ ਕਰਨ ਦੇ ਯੋਗ ਹੋਵੋ। ਇਸਨੂੰ ਹੀ ਗੁਰਬਾਣੀ ਵਿਚ ਬਬੇਕ ਬੁਧ ਕਿਹਾ ਹੈ ਤੇ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਅਕਾਲ ਪੁਰਖ / ਪ੍ਰਮਾਤਮਾ ਤੋਂ ਮੰਗ ਵੀ ਬਬੇਕ ਬੁਧੀ ਦੀ ਹੀ ਕਰਦੇ ਹਨ। 'ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ' ਪੰਨਾ 641॥ ਸਿੱਖ ਕੌਮ ਦਾ ਸਰਮਾਇਆ ਲੱਸੀ ਦੇ ਹੜ ਵਿਚ ਨਾ ਰੋੜੇ। ਇਸ ਸਰਮਾਏ ਨੂੰ ਗੁਰੂ ਬਾਬੇ ਦੇ ਸਿਧਾਂਤ ਦੇ ਪ੍ਰਚਾਰ ਦੇ ਹੜ ਵਿਚ ਲਾਓ। ਫਿਰ ਇਹ ਹੜ ਸਾਰੀ ਲੋਕਾਈ ਦੇ ਭਲੇ ਦੀ ਗੱਲ ਕਰੇਗਾ। ਫਿਰ ਇਹ ਹੜ, 'ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ' ਪੰਨਾ 853॥ ਦੀ ਗੱਲ ਕਰੇਗਾ। ਸਾਰੀ ਲੋਕਾਈ ਵਿਚ ਠੰਡ ਵਰਤੇਗੀ।

ਗੁਰੂ ਪੰਥ ਦੇ ਦਾਸ, ਸਿੰਘ ਸਭਾ ਕੈਨੇਡਾ, ਬਰੈਪਟਨ।

ਪੂਜਾ, ਪੁਜਾਰੀ (ਪ੍ਰੋਹਿਤ) ਅਤੇ ਪੂਜਣ ਵਾਲੇ

ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ-ਜਨਰਲ ਸਕੱਤਰ ਗੁਰੂ ਗ੍ਰੰਥ ਪ੍ਰਚਾਰ ਮਿਸ਼ਨ ਆਫ USA, Inc.

ਪੂਜਾ, ਪੁਜਾਰੀ ਅਤੇ ਪ੍ਰੋਹਿਤ (ਬ੍ਰਾਹਮਣ) ਸੰਸਕ੍ਰਿਤ ਦੇ ਸ਼ਬਦ ਹਨ। ਇਹ ਸ਼ਬਦ ਸਨਾਤਨ ਧਰਮ-ਹਿੰਦੂ ਧਰਮ ਨਾਲ ਸਬੰਧਤ ਹਨ। ਇਨ੍ਹਾਂ ਦਾ ਸਿੱਖ ਧਰਮ ਨਾਲ ਦੂਰ ਦਾ ਵੀ ਸਬੰਧ ਨਹੀਂ ਹੈ। ਕਾਜ਼ੀ, ਬ੍ਰਾਹਮਣ, ਜੋਗੀ, ਜੈਨੀ, ਭਗਵੇ ਸਾਧ, ਮੁਲਾਂ ਮੌਲਾਣੇ ਅਤੇ ਪਾਦਰੀ ਆਦਿਕ ਇਨਸਾਨੀਅਤ ਤੋਂ ਥੱਲੇ ਡਿੱਗ ਕੇ ਆਮ ਜਨਤਾ ਨੂੰ ਲੁਟਦੇ ਅਤੇ ਰਾਜਿਆਂ ਮਹਾਰਾਜਿਆਂ ਦੀ ਜੀ ਹਜ਼ੂਰੀ ਕਰਦੇ ਸਨ ਅਤੇ ਸੱਚ ਬੋਲਣ ਵਾਲੇ ਦੇ ਵਿਰੁੱਧ ਫਤਵੇ ਆਦੇਸ਼ ਆਦਿਕ ਜਾਰੀ ਕਰਵਾਉਂਦੇ ਸਨ। ਇਸ ਕਰਕੇ ਆਮ ਜੰਤਾ ਇਨ੍ਹਾਂ ਦੇ ਦੱਸੇ ਕਰਮਕਾਂਡਾਂ ਅਨੁਸਾਰ ਪੂਜਾ ਕਰਨ ਲਈ ਮਜਬੂਰ ਸੀ। ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਇਨ੍ਹਾਂ ਧਾਰਮਿਕ ਲੁਟੇਰਿਆਂ ਤੋਂ ਜਨਤਾ ਨੂੰ ਜਾਗਰੂਕ ਕਰਦੇ ਹੋਏ ਫੁਰਮਾਇਆ ਸੀ-**ਕਾਦੀ ਕੂੜ ਬੋਲਿ ਮਲਿ ਖਾਇ॥ ਬਾਮਣ ਨਾਵੈ ਜੀਆਂ ਘਾਇ॥ ਜੋਗੀ ਜੁਗਤਿ ਨਾ ਜਾਣੈ ਅੰਧੁ॥ ਤੀਨੋ ਓਜਾੜੈ ਕਾ ਬੰਧੁ॥**(ਪੰਨਾ-662) ਪਰ ਅੱਜ ਦਾ ਸਾਧ ਲਾਣਾ ਅਤੇ ਸੰਪ੍ਰਦਾਈਆਂ ਨੇ ਇਨ੍ਹਾਂ ਪੁਰਾਤਨ ਧਾਰਮਿਕ-ਲੁਟੇਰੇ ਆਗੂਆਂ ਦੇ ਹੀ ਨਕਸ਼ੇ ਕਦਮਾਂ ਤੇ ਚਲਦਿਆਂ ਹੋਇਆਂ, ਪੂਜਾ, ਪੁਜਾਰੀ ਅਤੇ ਪ੍ਰੋਹਿਤਵਾਦ ਨੂੰ ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਘਸੋੜ ਦਿੱਤਾ ਹੈ। ਜਿਸ ਦਾ ਨਤੀਜਾ ਅੱਜ ਜਿਥੇ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਵੀ ਵਿਖਾਵੇ ਵਾਲੀ ਪੂਜਾ ਹੋ ਰਹੀ ਹੈ, ਓਥੇ ਤਖਤਾਂ ਦੇ ਪੁਜਾਰੀ (ਜਥੇਦਾਰ) ਵੀ ਆਪਣੇ ਬੇਹੂਦੇ ਆਦੇਸ਼ ਜਾਰੀ ਕਰਕੇ ਆਮ ਸਿੱਖ ਜਨਤਾ ਅਤੇ ਆਪਣੇ ਆਕਾਵਾਂ ਦੇ ਵਿਰੋਧੀ ਆਗੂਆਂ ਨੂੰ ਜ਼ਲੀਲ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ।

ਮਹਾਨ ਕੋਸ਼ ਅਨੁਸਾਰ ਪੂਜਾ-ਪੂਜਨ ਦੀ ਕ੍ਰਿਆ ਜੋ ਦੇਵੀ ਦੇਵਤਿਆਂ ਦੀਆਂ ਮੂਰਤੀਆਂ ਸ਼ਿਵਲਿੰਗ ਆਦਿਕ ਨੂੰ ਦੁੱਧ-ਘੀ, ਧੂਪ, ਦੀਪ, ਸੰਧੂਰ, ਚੰਦਨ ਲੋਪਨ, ਕਸਤੂਰੀ, ਤੁਲਸੀ, ਅੰਨ ਪਾਣੀ, ਖੱਟਾ-ਮਿੱਠਾ ਆਦਿਕ ਪਦਾਰਥਾਂ ਨਾਲ ਪੂਜਿਆ ਜਾਂਦਾ ਹੈ। ਪਰ ਗੁਰਮਤਿ ਅਜਿਹੀ ਮਨੋਕਲਪਿਤ ਪੂਜਾ ਨੂੰ ਪ੍ਰਵਾਣ ਨਹੀਂ ਕਰਦੀ। ਭਾ. ਕਾਨ੍ਹ ਸਿੰਘ ਨੂਭਾ ਲਿਖਦੇ ਹਨ ਕਿ ਕਿਸੇ ਖਾਸ ਸਥਾਨ ਅਰ ਖਾਸ ਸਮੱਗਰੀ ਨਾਲ ਸਰਬ ਵਿਆਪੀ ਕਰਤਾਰ ਦਾ ਪੂਜਨ ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਨਿਸ਼ੇਧ

ਕੀਤਾ ਗਿਆ ਹੈ। ਪਰਮ ਪਿਤਾ ਵਾਹਿਗੁਰੂ ਦੀ ਪੂਜਾ ਬਾਰੇ ਗੁਰੂ ਸਾਹਿਬ ਇਸ ਤਰ੍ਹਾਂ ਉਪਦੇਸ਼ ਕਰਦੇ ਹਨ-**ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆ, ਜੇ ਮਨੁ ਉਰਸਾ ਹੋਇ॥ ਕਰਣੀ ਕੁੰਗੁ ਜੇ ਰਲੈ, ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਹੋਇ॥1॥ ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ, ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ॥1॥ ਰਹਾਉ॥ ਬਾਹਰਿ ਦੇਵ ਪਖਾਲੀਅਹਿ, ਜੇ ਮਨੁ ਧੋਵੈ ਕੋਇ॥ ਜੁਠਿ ਲਹੈ ਜੀਉ ਮਾਂਜੀਐ, ਮੇਖ ਪਇਆਣਾ ਹੋਇ॥ (ਪੰਨਾ-489)** ਭਾਵ ਨਾਮ ਹੀ ਅਸਲ ਪੂਜਾ ਹੈ, ਬਾਕੀ ਸਭ ਕਰਮ ਕਾਂਡ ਹਨ। ਇਨ੍ਹਾਂ ਬਾਹਰੀ ਸਮੱਗਰੀਆਂ ਨਾਲ ਪ੍ਰਮਾਤਮਾਂ ਦੀ ਪੂਜਾ ਹੋ ਹੀ ਨਹੀਂ ਸਕਦੀ ਇਸ ਦੀ ਪ੍ਰੋਤਤਾ ਕਰਦੇ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਵੀ ਫੁਰਮਾਂਦੇ ਹਨ-**ਦੂਪ ਤੁ ਭਛੈ ਥਨਹੁ ਬਿਟਾਰਿਓ॥ ਫੁਲੁ ਭਵਰਿ ਜਲੁ ਮੀਨਿ ਬਿਗਾਰਿਓ॥1॥ ਮਾਈ ਗੋਬਿੰਦ ਪੂਜਾ ਕਹਾਂ ਲੈ ਚਰਾਵਉ?...ਪੂਜਾ ਅਰਚਾ ਆਹਿ ਨ ਤੇਰੀ॥ ਕਹਿ ਰਵਿਦਾਸ ਕਵਨ ਗਤਿ ਮੇਰੀ॥5॥1॥ (ਪੰਨਾ-525)** ਭਾਵ ਦੁੱਧ ਨੂੰ ਵੱਢੇ, ਫੁੱਲ ਨੂੰ ਭਵਰੇ, ਜਲ ਨੂੰ ਮੱਛੀ ਆਦਿਕ ਨੇ ਜੁਠਾ ਕਰ ਦਿੱਤਾ ਹੈ। ਧੂਪਾਂ ਦੀਆਂ ਸਮੱਗਰੀਆਂ ਆਦਿਕ ਵੀ ਸੁਗੰਧੀ ਕਰਕੇ ਜੁਠੀਆਂ ਹੋ ਚੁੱਕੀਆਂ ਹਨ। ਇਸ ਕਰਕੇ ਮੈਂ ਤਨ ਮਨ ਦੀ ਭੇਟਾ ਹੀ ਪੂਜਾ ਲਈ ਅਰਪਣ ਕਰਦਾ ਹਾਂ ਭਾਵ ਆਪਾ ਭੇਟ ਕਰਨਾ ਹੀ ਅਸਲ ਪੂਜਾ ਹੈ। ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਫੁਰਮਾਂਦੇ ਹਨ ਕਿ-**ਭਰਮਿ ਭੂਲੇ ਅਗਿਆਨੀ ਅੰਧੁਲੇ, ਭਰਮਿ ਭਰਮਿ ਫੁਲੁ ਤੋਰਾਵੈ॥ ਨਿਰ ਜੀਉ ਪੂਜਹਿ ਮਤਾ ਸਰੇਵਹਿ, ਸਭ ਬਿਰਥੀ ਘਾਲ ਗਵਾਵੈ॥ (ਮਲਾਰ ਮ: 4)** ਭਾਵ ਨਿਰਜਿੰਦ ਪੱਥਰਾਂ ਨੂੰ ਪੂਜਣ ਲਈ ਜੀਵਤ ਫੁਲ ਤੋੜ ਕੇ ਪੂਜਾ ਲਈ ਚੜ੍ਹਾਉਂਦੇ ਹਨ।

ਸ੍ਰ. ਪਿਆਰਾ ਸਿੰਘ ਪਦਮ ਅਨੁਸਾਰ ਇਸ਼ਟ ਪ੍ਰਤੀ ਸ਼ਰਧਾ ਭਾਵਨਾ ਜਾਂ ਆਦਰ ਪ੍ਰੇਮ ਪ੍ਰਗਟਾਉਣ ਵਾਲੀ ਕ੍ਰਿਆ ਪੂਜਾ ਹੈ। ਹਿੰਦੂ ਮੱਤ ਵਿੱਚ ਚੁੰਕਿ ਦੇਵਤਾ ਨੂੰ ਸਾਕਾਰ ਰੂਪ ਵਿੱਚ ਕਲਪਿਆ ਜਾਂਦਾ ਸੀ। ਇਸ ਲਈ ਮਾਨਸਿਕ ਪੂਜਾ ਮਾਤ੍ਰ ਤੋਂ ਇਲਾਵਾ ਬਾਹਰਲੇ ਅਮਲਾਂ ਰਾਹੀਂ ਵੀ ਉਸ ਨੂੰ ਪੂਜਿਆ ਆਰਾਧਿਆ ਜਾਂਦਾ ਹੈ। ਇਸ ਪੂਜਾ ਦੇ 16 ਭੇਦ ਦੱਸੇ ਹਨ-**ਅਵਾਹਨ, ਆਸਨ, ਪਾਦਯ, ਅਰਘ, ਆਚਮਨ, ਇਸ਼ਨਾਨ, ਬਸਤਰ, ਜਨੇਊ, ਸੁਗੰਧ, ਪੁਸ਼ਪ, ਧੂਪ, ਦੀਪ, ਭੋਜਨ, ਭੇਟਾ, ਵਾਰੇ ਜਾਣਾ, ਬਿਰਾਜਮਾਨ ਕਰਨਾ ਆਦਿਕ।** ਇਹ ਇੱਕ ਦੇਵਤੇ ਦੇ ਬੁਲਾਉਣ ਤੋਂ ਲੈ ਕੇ ਉਸ ਦੇ ਹੱਥ ਮੂੰਹ ਧੁਆਉਣ, ਸੁਗੰਧਤ ਕਰਨ ਅਤੇ ਅੰਤ ਆਪਣੇ ਆਸਣ ਤੇ ਬਿਰਾਜਮਾਨ ਕਰਨ ਤੱਕ ਦੀ ਕ੍ਰਿਆ ਹੈ ਭਾਵ ਇਸ ਦਾ ਇਹੀ ਹੈ ਕਿ ਉਸਦੀ ਪ੍ਰਸੰਤਾ ਲਈ ਭਗਤੀ ਭਾਵ ਨਾਲ ਹਰ ਗੱਲ ਕਰਨੀ, ਜਿਵੇਂ ਕਿਵੇਂ ਇਸ਼ਟ ਨੂੰ ਰੀਝਾਉਣਾ। ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਇਸ ਵਿਖਾਵੇ ਵਾਲੀ ਕਰਮਕਾਂਡੀ ਪੂਜਾ ਦਾ ਖੰਡਨ ਕਰਦਿਆਂ ਕਿਹਾ ਕਿ ਅਸਲ ਪੂਜਾ ਪ੍ਰਭੂ ਸਿਮਰਨ ਹੈ-**ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ, ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ॥1॥ ਰਹਾਉ॥ (ਪੰਨਾ-489)** ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ ਵੀ ਇਸ ਬਾਰੇ ਫੁਰਮਾਂਦੇ ਹਨ-**ਕਤ ਜਾਈਐ ਰੇ ਘਰਿ ਲਾਗੇ ਰੰਗੁ॥ ਮੇਰਾ ਚਿਤੁ ਨ ਚਲੈ ਮਨੁ ਭਇਓ ਪੰਗੁ॥1॥ ਰਹਾਉ॥ ਏਕ ਦਿਵਸ ਮਨ ਭਈ ਉਮੰਗਿ॥ ਘਸਿ ਚੰਦਨ ਚੋਆ ਬਹੁ ਸੁਗੰਧਿ॥ ਪੂਜਨ ਚਾਲੀ ਬ੍ਰਹਮ ਠਾਇ॥ ਸੁ ਬ੍ਰਹਮੁ ਬਤਾਇਓ ਗੁਰਿ ਮਨ ਹੀ ਮਾਹਿ॥1॥ ਜਹਾ ਜਾਈਐ ਤਹ ਜਲ ਪਾਖਾਨ॥ ਤੂ ਪੂਰਿ ਰਹਿਓ ਹੈਂ ਸਭ ਸਮਾਨ॥ ਬੇਦ ਪੁਰਾਨ ਸਭ ਦੇਖੇ ਜੋਇ॥ ਉਹਾਂ ਤਉ ਜਾਈਐ ਜਉ ਈਹਾਂ ਨ ਹੋਇ॥2॥ ਸਤਿਗੁਰੁ ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ॥ ਜਿਨਿ ਸਕਲ ਬਿਕਲ ਕ੍ਰਮ ਕਾਟੇ ਮੋਰ॥ ਰਾਮਾਨੰਦ ਸੁਆਮੀ ਰਮਤੁ ਬ੍ਰਹਮੁ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੇ ਕਟਿ ਕਰਮ॥3॥ (ਬਸੰਤ ਰਾਮਾਨੰਦ ਜੀ)** ਭਗਤ ਰਾਮਾਨੰਦ ਜੀ ਕਹਿ ਰਹੇ ਹਨ ਕਿ ਇੱਕ ਦਿਨ ਮੇਰੇ ਮਨ ਚ' ਵੀ ਪੂਜਾ ਕਰਨ ਦੀ ਤਮੰਨਾ ਪੈਦਾ ਹੋਈ ਤਾਂ ਮੈਂ ਚੋਆ ਚੰਦਨ ਆਦਿਕ ਸਮੱਗਰੀ ਲੈ ਕੇ ਬ੍ਰਹਮ ਦੀ ਪੂਜਾ ਕਰਨ ਚਲਿਆ ਤਾਂ ਗੁਰੂ ਨੇ ਬ੍ਰਹਮ ਮਨ ਵਿੱਚ ਹੀ ਦਿਖਾ ਦਿੱਤਾ ਤੇ ਮੇਰੇ ਪੂਜਾ ਪ੍ਰਤੀ ਸਾਰੇ ਭਰਮ ਕੱਟ ਦਿੱਤੇ। ਭਾਵ ਗੁਰ-ਸ਼ਬਦ ਦੀ ਵਿਚਾਰ ਕਰਕੇ ਅਮਲ ਕਰਨਾ ਹੀ ਅਸਲ ਪੂਜਾ ਹੈ।

ਪੂਜਾਰੀ-ਪੂਜਾ ਕਰਨ ਵਾਲਾ। ਪੂਜਾਰੀ ਸ਼੍ਰੇਣੀ ਚਤੁਰ ਬ੍ਰਾਹਮਣ ਦੀ ਹੀ ਕਾਢੂ ਹੈ। ਅੱਜ ਮੰਦਰ ਦਾ ਪੰਡਿਤ, ਚਰਚ ਦਾ ਪਾਦਰੀ, ਗੁਰਦੁਆਰੇ ਦਾ ਭਾਈ ਅਤੇ ਮਸਜਿਦ ਦਾ ਮੁਲਾਂ ਬਹੁਤਾਤ ਵਿੱਚ ਪੂਜਾਰੀ ਵਾਲਾ ਰੋਲ ਹੀ ਕਰ ਰਹੇ ਹਨ। ਪੂਜਾ ਸ਼ਬਦ ਹੀ ਸੰਸਕ੍ਰਿਤ ਦਾ ਹੈ ਅਤੇ ਸੰਸਕ੍ਰਿਤ ਹਿੰਦੂ ਧਰਮ ਅਨੁਸਾਰ ਦੇਵ ਭਾਸ਼ਾ ਹੈ। ਕਰੋਤਾਂ ਹੀ ਦੇਵੀ ਦੇਵਤੇ ਮੰਨੇ ਗਏ ਹਨ ਅਤੇ ਹਰੇਕ ਦੀ ਵੱਖ ਵੱਖ ਢੰਗ ਅਤੇ

ਵੱਖ ਵੱਖ ਸਮੱਗਰੀ ਨਾਲ ਬ੍ਰਾਹਮਣ ਪੂਜਾਰੀ ਰਾਹੀਂ ਪੂਜਾ ਕੀਤੀ ਤੇ ਕਰਾਈ ਜਾਂਦੀ ਹੈ। ਇਹ ਸਾਰੀ ਮਾਇਆ ਤੇ ਸਮੱਗਰੀ ਪੂਜਾਰੀ ਹੀ ਹੜੱਪ ਕਰ ਜਾਂਦਾ ਹੈ -**ਭੋਗਣਹਾਰੇ ਭੋਗਿਆ ਇਸ ਮੂਰਤਿ ਕੇ ਮੁਖਿ ਛਾਰਿ॥ (ਕਬੀਰ ਜੀ)** ਪੂਜਾਰੀ ਨੇ ਆਪਣੀ ਪੇਟ ਪੂਰਤੀ ਲਈ ਤਰ੍ਹਾਂ ਤਰ੍ਹਾਂ ਦੇ ਕਰਮਕਾਂਡ ਚਲਾ ਰੱਖੇ ਹਨ। ਸ਼ਰਧਾਲੂਆਂ ਨੂੰ ਸਵਰਗ ਦਾ ਲਾਲਚ ਅਤੇ ਨਰਕ ਦਾ ਡਰ ਦੇ ਕੇ ਅੰਧ ਵਿਸ਼ਵਾਸੀ ਬਣਾ ਕੇ ਪੂਜਾ ਭੇਟਾ ਦੇ ਨਾਂ ਤੇ ਲੁੱਟਿਆ ਜਾ ਰਿਹਾ ਹੈ। ਜਿਵੇਂ ਹਿੰਦੂਆਂ ਵਿੱਚ ਬ੍ਰਾਹਮਣ-ਪ੍ਰੋਹਿਤ ਅਤੇ ਮੁਸਲਮਾਨਾਂ ਵਿੱਚ ਕਾਜ਼ੀ, ਮੁਲਾਂ-ਮੌਲਾਣੇ ਹੀ ਸਾਰੀਆਂ ਧਾਰਮਿਕ ਰਸਮਾਂ ਨਿਭਾਉਂਦੇ ਹਨ ਤੇ ਬਾਕੀ ਅਵਾਮ ਨੂੰ ਉਨ੍ਹਾਂ ਤੇ ਹੀ ਡਿਪੈਂਡ ਹੋਣਾ ਪੈਂਦਾ ਹੈ ਪਰ ਸਿੱਖ ਕਿਸੇ ਪੂਜਾਰੀ ਤੇ ਡਿਪੈਂਡ ਨਹੀਂ ਹੈ, ਉਹ ਸਾਰੀਆਂ ਧਾਰਮਿਕ ਰਸਮਾਂ ਆਪ ਨਿਭਾਅ ਸਕਦਾ ਹੈ। ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਨੇ ਸੰਗਤਾਂ ਨੂੰ ਇਹ ਅਜ਼ਾਦੀ ਦੇ ਕੇ ਚਿਰਾਂ ਤੋਂ ਚਲੇ ਆ ਰਹੇ ਪੂਜਾਰੀਵਾਦ ਦਾ ਫਸਤਾ ਹੀ ਵੱਢ ਦਿੱਤਾ ਪਰ ਜਦ ਗੁਰਦੁਆਰੇ ਉਦਾਸੀਆਂ, ਨਿਰਮਲਿਆਂ ਅਤੇ ਮਹੰਤਾਂ, ਸੰਪ੍ਰਦਾਈਆਂ ਦੇ ਹੱਥ ਆ ਗਏ ਤਾਂ ਪੂਜਾਰੀਵਾਦ ਦਾ ਬੋਲ ਬਾਲਾ ਫਿਰ ਹੋ ਗਿਆ।

ਪੂਜਾਰੀਆਂ ਦੇ ਫਤਵੇ-ਈਸਾਈ ਪਾਦਰੀਆਂ ਭਾਵ ਪੂਜਾਰੀਆਂ ਦੇ ਫਤਵਿਆਂ ਨੇ ਇੱਕ ਮਹਾਨ ਵਿਗਿਆਨੀ ਗੈਲੀਲੀਓ ਨੂੰ ਜੇਲ੍ਹ ਦੀਆਂ ਸੀਖਾਂ ਪਿਛੇ ਡੱਕ ਕੇ ਜਲੀਲ ਕੀਤਾ, ਪਾਦਰੀਆਂ ਦੀ ਈਨ ਮੰਨਣ ਲਈ ਕਿਹਾ ਪਰ ਸੱਚ ਦਾ ਹੋਕਾ ਦੇਣ ਵਾਲਾ ਗੈਲੀਲੀਓ ਵਿਗਿਆਨਕ ਸੱਚ ਤੋਂ ਪਿਛੇ ਨਾ ਹਟਿਆ ਅਤੇ ਕੁਰਬਾਨ ਹੋ ਗਿਆ। ਇਸਲਾਮ ਦੇ ਮੁਲਾਣਿਆਂ ਨੇ ਸਰਮਦ ਵਰਗੇ ਸੂਫੀ ਫਕੀਰ ਨੂੰ ਇਸ ਕਰਕੇ ਮਰਵਾ ਦਿੱਤਾ ਕਿ ਉਸ ਨੇ ਉਨ੍ਹਾਂ ਦੀ ਸ਼ਰ੍ਹਾ ਨਹੀਂ ਕਬੂਲੀ। ਸੰਕਰਚਾਰੀਆ ਵਰਗੇ ਬ੍ਰਾਹਮਣ ਪੂਜਾਰੀਆਂ ਨੇ ਬੁੱਧ ਵਰਗੇ ਬੁੱਧੀਜੀਵੀਆਂ ਨੂੰ ਭਾਰਤ ਵਿੱਚੋਂ ਕੱਢ ਦਿੱਤਾ। ਪੂਜਾਰੀ ਵਰਗ ਨੇ ਕਦੇ ਵੀ ਵਿਗਿਆਨਕ ਸੱਚ ਨਹੀਂ ਕਬੂਲਿਆ। ਇਨ੍ਹਾਂ ਦੇ ਚਲਾਏ ਕਰਮਕਾਂਡਾਂ ਦਾ ਭਰਵਾਂ ਖੰਡਨ ਕਰਨ ਵਾਲੇ ਭਗਤ ਕਬੀਰ ਜੀ, ਨਾਮਦੇਵ ਜੀ ਅਤੇ ਰਵਿਦਾਸ ਜੀ ਵਰਗੇ ਉੱਚਕੋਟੀ ਦੇ ਭਗਤਾਂ ਦੀ ਰੱਜ ਕੇ ਵਿਰੋਧਤਾ ਕੀਤੀ ਅਤੇ ਵਕਤ ਦੇ ਰਾਜਿਆਂ ਕੋਲੋਂ ਭਿਆਨਕ ਤਸੀਹੇ ਦਿਵਾਏ। ਪੂਜਾਰੀ ਵਰਗ ਨੇ ਸਭ ਤੋਂ ਵੱਧ ਵਿਰੋਧਤਾ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਕੀਤੀ, ਉਨ੍ਹਾਂ ਨੂੰ ਕੁਰਾਹੀਆ, ਭੂਤਨਾ ਅਤੇ ਬੇਤਾਲਾ ਵੀ ਕਿਹਾ-**ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੇ ਕਹੈ ਬੇਤਾਲਾ॥ (ਗੁਰੂ ਨਾਨਕ)** ਸ਼ਾਂਤੀ ਦੇ ਪੁੰਜ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੂੰ ਬੜੀ ਬੇਦਰਦੀ ਨਾਲ ਸ਼ਹੀਦ ਕਰਾਉਣ ਵਿੱਚ ਵੀ ਬੀਰਬਲ ਬ੍ਰਾਹਮਣ, ਚੰਦੂ ਸਵਾਈਆ, ਮੁਹੰਮਦ ਬਾਕੀ ਬਿੱਲਾ, ਸ਼ੇਖ ਅਹਿਮਦ ਸਰਹਦੀ ਅਤੇ ਸ਼ੇਖ ਫਰੀਦ ਬੁਖਾਰੀ ਆਦਿਕ ਅਖੌਤੀ ਧਾਰਮਿਕ ਲੀਡਰਾਂ ਅਤੇ ਪੂਜਾਰੀਆਂ ਦਾ ਪੂਰਾ ਹੱਥ ਸੀ ਜਿਨ੍ਹਾਂ ਨੇ ਕੰਨਾ ਦੇ ਕੱਚੇ ਬਾਦਸ਼ਾਹ ਜਹਾਂਗੀਰ ਦੇ ਰੱਜ ਕੇ ਕੰਨ ਭਰੇ। ਅੰਮ੍ਰਿਤਸਰ ਦੇ ਮਸੰਦ ਪੂਜਾਰੀਆਂ ਨੇ ਵੈਰਾਗ-ਤਿਆਗ ਦੀ ਮੂਰਤਿ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੂੰ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਅੰਦਰ ਨਾ ਆਣ ਦਿੱਤਾ, ਸਾਰੇ ਦਰਵਾਜ਼ੇ ਬੰਦ ਕਰ ਦਿੱਤੇ ਤਾਂ ਗੁਰੂ ਨੂੰ ਕਹਿਣਾ ਪਿਆ-**ਹੋ ਮਸੰਦ ਤੁਮ ਅੰਮ੍ਰਿਤਸਰੀਏ॥ ਤ੍ਰਿਸ਼ਨਾ ਅਗਨਿ ਤੇ ਅੰਤਰਿਸਤੀਏ॥ (ਸੂਰਜ ਪ੍ਰਕਾਸ਼)** ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਗੁਰੂ ਪੰਥ ਨੂੰ ਗੁਰਤਾ ਦੇ ਕੇ ਇਹ ਪ੍ਰਥਾ ਹੀ ਬੰਦ ਕਰ ਦਿੱਤੀ। ਹਰੇਕ ਸਿੱਖ ਆਪ ਹੀ ਗੁਰਬਾਣੀ ਦਾ ਪਾਠ, ਕੀਰਤਨ ਵਿਚਾਰ ਅਤੇ ਅਰਦਾਸ ਕਰ ਸਕਦਾ ਹੈ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਉਣ ਤੋਂ ਬਾਅਦ ਕਾਫੀ ਸਮਾਂ ਸਿੱਖਾਂ ਨੂੰ ਮੁਗਲੀਆ ਹਕੂਮਤ ਨਾਲ ਜੂਝਦੇ ਜੰਗਲਾਂ ਵਿੱਚ ਰਹਿਣਾ ਪਿਆ, ਤਾਂ ਉਦਾਸੀ ਅਤੇ ਨਿਰਮਲੇ ਸਾਧ ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਸੰਭਾਲ ਕਰਦੇ ਰਹੇ। ਇਨ੍ਹਾਂ ਉੱਤੇ ਬਨਾਰਸ ਕਾਂਸ਼ੀ ਵਿਖੇ ਵਿਦਿਆ ਪੜ੍ਹਨ ਕਰਕੇ ਬ੍ਰਾਹਮਣ ਦੀ ਸੰਗਤ ਦਾ ਅਸਰ ਸੀ। ਇਸ ਕਰਕੇ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਵੀ ਪੂਜਾਰੀਵਾਦ ਸ਼ੁਰੂ ਹੋ ਗਿਆ। ਮਹਾਂਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦਾ ਰਾਜ ਆਇਆ ਉਸ ਨੇ ਸੈਂਕੜੇ ਏਕੜ ਜ਼ਮੀਨਾਂ ਧਰਮ ਅਸਥਾਨਾਂ ਦੇ ਨਾਂ ਲਵਾ ਦਿੱਤੀਆਂ। ਸਿੱਖ ਵੀ ਅਮੀਰ ਹੋ ਗਏ। ਪੂਜਾਰੀਆਂ ਕੋਲੋਂ ਹੀ ਪਾਠ ਪੂਜਾ ਕਰਵਾਉਣ ਲੱਗ ਪਏ। ਇਉਂ ਪੂਜਾਰੀ ਹੋਰ ਚਾਮਲ ਗਏ ਅਤੇ ਕਈ ਵਿਧੀ ਵਿਧਾਨ ਵਾਲੇ ਪਾਠ ਚਲਾ ਕੇ ਪੈਸੇ ਦੇ ਰੂਪ ਵਿੱਚ ਪੂਜਾ ਭੇਟਾ ਲੈਣ ਲੱਗ ਪਏ। ਵੱਖ ਵੱਖ ਡੇਰਿਆਂ ਵਿੱਚ ਪਾਠਾਂ ਦੀਆਂ ਇਕੋਤਰੀਆਂ ਚਲਾ ਦਿੱਤੀਆਂ। ਆਮ ਸ਼ਰਧਾਲੂ ਨੂੰ ਗੁਰਬਾਣੀ ਪਾਠ ਦੇ ਨੇੜੇ ਨਾ ਲੱਗਣ ਦਿੱਤਾ ਕਿ ਤੁਸੀਂ ਪਾਠ ਸੁੱਧ ਨਹੀਂ ਕਰ ਸਕਦੇ, ਸਾਡੇ ਡੇਰੇ ਦੇ ਪਾਠੀ ਟਕਸਾਲੀ ਹਨ, ਉਨ੍ਹਾਂ ਤੋਂ ਪਾਠ ਕਰਵਾਓ ਤਾਂ ਕਾਰਜ ਰਾਸ

ਹੋਣਗੇ। ਇਸ ਲਾਲਚ ਅਤੇ ਵਹਿਮ ਵਿੱਚ ਲੋਕ ਪੁਜਾਰੀਆਂ ਤੋਂ ਹੀ ਪਾਠ ਅਰਦਾਸਾਂ ਕਰਾਉਣ ਲੱਗ ਪਏ।

ਫਿਰ ਸਿੰਘ ਸਭਾ ਲਹਿਰ ਉੱਠੀ ਉਸ ਨੇ ਕੁਕਰਮੀ ਮਹੰਤਾਂ ਨੂੰ ਤਾਂ ਧਰਮ ਅਸਥਾਨਾਂ ਵਿੱਚੋਂ ਕੱਢ ਦਿੱਤਾ ਕਿਉਂਕਿ ਮਹੰਤ ਨਰੈਣੂ ਵਰਗੇ ਸ਼ਰੇਆਮ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਸ਼ਰਾਬਾਂ ਪੀਣ ਅਤੇ ਕੰਜਰੀਆਂ ਨਚਾਉਣ ਲੱਗ ਪਏ ਸਨ। ਇਉਂ ਮਹੰਤਾਂ ਦੇ ਧਰਮ ਅਸਥਾਨਾਂ ਵਿੱਚੋਂ ਕੱਢੇ ਜਾਣੇ ਕਰਕੇ ਕੁਝ ਸਮਾਂ ਸਿੱਖ ਮਰਯਾਦਾ ਬਹਾਲ ਰਹੀ ਪਰ ਡੇਰਿਆਂ ਦੇ ਪੜ੍ਹੇ ਰਾਗੀ ਗ੍ਰੰਥੀ ਵੀ ਪੁਜਾਰੀਆਂ ਵਾਲਾ ਰੋਲ ਹੀ ਅਦਾ ਕਰਦੇ ਸਨ। ਹੌਲੀ ਹੌਲੀ ਇਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਆਪ ਨੂੰ ਸੰਤ ਕਹਾਉਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ। ਜਿਸ ਦਾ ਸਿੱਟਾ ਨਕਲੀ ਨਿਰੰਕਾਰੀ, ਰਾਧਾ ਸੁਆਮੀ, ਆਸੂਤੋਸ਼, ਭਨਿਆਰੇ ਵਾਲਾ, ਪਹੇਵੇ ਵਾਲਾ, ਸਰਸੇ ਵਾਲਾ ਬਹੁਰੂਪੀਆ ਸਾਧ ਅਤੇ ਅਨੇਕਾਂ ਹੋਰ ਡੇਰੇ ਅਤੇ ਸੰਪ੍ਰਦਾਈ ਆਪੋ ਆਪਣੀ ਮਰਯਾਦਾ ਚਲਾ ਕੇ ਸਿੱਖ ਸੰਗਤ ਨੂੰ ਗੁਮਰਾਹ ਕਰਕੇ ਦੋਹੀਂ ਹੱਥੀਂ ਲੁੱਟ ਰਹੇ ਹਨ। ਆਪਣੇ ਆਪ ਨੂੰ ਮੱਥੇ ਟਿਕਾਉਣ ਤੇ ਆਪਣੇ ਚਰਨਾਂ ਦੀ ਪੂਜਾ ਵੀ ਕਰਵਾਉਣ ਲੱਗ ਪਏ। ਹਿੰਦੂ ਪੁਜਾਰੀਆਂ ਦੀ ਤਰ੍ਹਾਂ ਵਰ ਸਰਾਪ ਦੇਣੇ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੇ। ਤਰ੍ਹਾਂ ਤਰ੍ਹਾਂ ਦੀਆਂ ਧੂਪ ਸਮੱਗਰੀਆਂ ਨਾਲ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਪੂਜਾ ਕਰਣੀ ਕਰਵਾਉਣੀ ਆਰੰਭ ਕਰ ਦਿੱਤੀ ਭਾਵ ਸਿੱਖ ਸੰਗਤਾਂ ਨੂੰ ਵੀ ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਨੂੰ ਬੁੱਤਾਂ ਦੀ ਤਰ੍ਹਾਂ ਪੂਜਣ ਤੇ ਲਾ ਦਿੱਤਾ। ਮਨਘੜਤ ਸਾਖੀਆਂ ਸੁਣਾ ਸੁਣਾ ਆਪਣੇ ਵੱਡੇ ਸੰਤਾਂ ਨੂੰ ਹੀ ਮਹਾਂਰਾਜ ਕਹਿਣ ਤੇ ਕਹਾਉਣ ਲੱਗ ਪਏ। ਫਿਰ ਗ੍ਰੰਥੀਆਂ ਦੇ ਰੂਪ ਵਿੱਚ ਮਹਾਂਨ ਤਖਤਾਂ ਤੇ ਵੀ ਜਾ ਬਿਰਾਜੇ ਅਤੇ ਸਿੰਘ ਸਭਾ ਦੇ ਮੋਢੀਆਂ ਪ੍ਰੋ. ਗੁਰਮੁਖ ਸਿੰਘ ਵਰਗਿਆਂ ਨੂੰ ਤਖਤਾਂ ਤੋਂ ਫੜਵੇ ਜਾਰੀ ਕਰ ਕੇ ਪੰਥ ਚੋਂ ਛੇਕ ਦਿੱਤਾ। ਫਿਰ ਬਾਅਦ ਵਿੱਚ ਗਿ. ਭਾਗ ਸਿੰਘ ਅੰਬਾਲੇ ਵਰਗੇ ਉੱਚਕੋਟੀ ਦੇ ਵਿਦਵਾਨ ਨੂੰ ਵੀ ਪੰਥ ਚੋਂ ਖਾਰਜ ਕਰ ਦਿੱਤਾ। ਐਸ ਵੇਲੇ ਬਹੁਤਾ ਸਿੱਖਾਂ ਵਿੱਚ ਬਿਪਰਨ ਕੀਆਂ ਰੀਤਾਂ ਹੀ ਚੱਲ ਰਹੀਆਂ ਹਨ। ਆਪਣੇ ਆਪ ਨੂੰ ਪੰਥ ਦੀਆਂ ਸਿਰਮੌਰ ਜਥੇਬੰਦੀਆਂ ਅਖਵਾਉਣ ਵਾਲੀਆਂ ਟਕਸਾਲਾਂ, ਸੰਪ੍ਰਦਾਵਾਂ ਅਤੇ ਡੇਰੇ ਬਹੁਤਾ ਕਰਕੇ ਬ੍ਰਾਹਮਣੀ ਕਰਮਕਾਂਡ (ਬਿਪਰ ਰੀਤਾਂ) ਹੀ ਕਰੀ ਕਰਾਈ ਜਾ ਰਹੇ ਹਨ। ਜਦ ਇਨ੍ਹਾਂ ਬਿਪਰ ਰੀਤਾਂ ਦੇ ਵਿਰੁੱਧ ਇੱਕ ਪ੍ਰਵਾਸੀ ਭਾਰਤੀ ਕਨੇਡਾ ਨਿਵਾਸੀ ਸ੍ਰ. ਗੁਰਬਖਸ਼ ਸਿੰਘ “ਕਾਲਾ ਅਫਗਾਨਾ” ਨੇ ਜੋਰਦਾਰ ਅਵਾਜ਼ ਉਠਾਉਂਦੇ ਹੋਏ “ਬਿਪਰਨ ਕੀ ਰੀਤ” ਪੁਸਤਕ ਦਸ ਭਾਗਾਂ ਵਿੱਚ ਲਿਖ ਕੇ ਸਿੱਖ ਕੌਮ ਨੂੰ ਜਾਗਰਿਕ ਕਰਨ ਦੀ ਕਠਿਨ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਤਾਂ ਵੇਦਾਂਤੀ ਵਰਗੇ ਪੁਜਾਰੀਆਂ ਨੇ ਉਸ ਦਾ ਪੱਖ ਸੁਣੇ ਬਗੈਰ ਹੀ ਕੁਝਕੁ ਬ੍ਰਾਹਮਣਵਾਦੀ ਸੰਪ੍ਰਦਾਵਾਂ ਦੇ ਦਬਾਅ ਕਰਕੇ ਬੜੀ ਬੇਦਰਦੀ ਨਾਲ ਪੰਥ ਚੋਂ ਛੇਕ ਦਿੱਤਾ। ਰੋਜ਼ਾਨਾ ਸਪੇਕਸਮੈਨ ਦੇ ਸੰਚਾਕ ਤੇ ਸੰਪਾਦਕ ਸ੍ਰ. ਜੋਗਿੰਦਰ ਸਿੰਘ ਜੋ ਪੇਪਰ ਰਾਹੀਂ ਸੱਚ ਦੀ ਅਵਾਜ਼ ਬੁਲੰਦ ਕਰਕੇ ਸਿੱਖ ਸੰਗਤ ਨੂੰ ਵਹਿਮ ਭਰਮ, ਕਰਮਕਾਂਡ ਛੱਡਣ ਲਈ ਆਪਣੀ ਅਤੇ ਆਪਣੇ ਵਿਦਵਾਨ ਕੇਖਕਾਂ ਦੀ ਲੇਖਣੀ ਰਾਹੀਂ ਸਿਆਸੀ ਆਗੂਆਂ ਦੇ ਪੋਲ ਖੋਲ੍ਹ ਰਹੇ ਸਨ ਅਤੇ ਸ੍ਰ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਜੀ “ਕਾਲਾ ਅਫਗਾਨਾ” ਵਰਗੇ ਉੱਚ ਕੋਟੀ ਦੇ ਵਿਦਵਾਨਾਂ, ਜੋ ਕੇਵਲ ਤੇ ਕੇਵਲ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਸਿਧਾਂਤ ਦਾ ਪ੍ਰਚਾਰ ਕਰਦੇ ਹਨ, ਦੀਆਂ ਕ੍ਰਾਂਤੀਕਾਰੀ ਰਚਨਾਵਾਂ ਨੂੰ “ਸਪੇਕਸਮੈਨ” ਵਿੱਚ ਛਾਪਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ ਤਾਂ ਇਨ੍ਹਾਂ ਬ੍ਰਾਹਮਣਵਾਦੀ ਪੁਜਾਰੀਆਂ ਦਾ ਹੁਕਮਾਮੇ ਰੂਪ ਕੁਹਾੜਾ ਸਪੇਕਸਮੈਨ ਦੇ ਮੁਖ ਸੰਪਾਦਕ ਸ੍ਰ. ਜੋਗਿੰਦਰ ਸਿੰਘ ਤੇ ਵੀ ਚੱਲ ਗਿਆ। ਅੱਜ ਇਹ ਪੁਜਾਰੀ ਦਸਮ ਗ੍ਰੰਥ ਵਰਗੀ ਅਸਲੀਲ ਰਚਨਾ ਨੂੰ ਗੁਰੂ ਦੀ ਬਾਣੀ ਦੇ ਬਰਾਬਰ ਦਰਜਾ ਦੇ ਕੇ ਗੁਰੂਆਂ ਭਗਤਾਂ ਦੀ ਬਾਣੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਤੇ ਵੀ ਆਪਣੀ ਹਉਮੈ ਭਰੀ ਧੌਂਕ ਦਾ ਕੁਹਾੜਾ ਚਲਾ ਰਹੇ ਹਨ। ਇਨ੍ਹਾਂ ਨੂੰ ਇਹ ਗੁਰੂ ਦਾ ਹੁਕਮ “ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ” ਭੁਲ ਗਿਆ ਹੈ ਜਾਂ ਕਿਸੇ ਸਾਜਿਸ ਸਦਕਾ “ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ” ਵਰਗੀ ਅਸਲੀਲ ਪੁਸਤਕ ਨੂੰ ਰੱਬੀ ਗਿਆਨ ਦੇ ਭੰਡਾਰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਬਰਾਬਰ ਪ੍ਰਕਾਸ਼ ਕਰ ਰਹੇ ਹਨ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਮੰਨਣ ਵਾਲਿਆਂ ਨੂੰ ਪੰਥ ਚੋਂ ਛੇਕਣ ਦੇ ਆਦੇਸ਼ ਦਿੱਤੇ ਜਾ ਰਹੇ ਹਨ ਅਤੇ “ਅਖੌਤੀ ਗੰਦੀਆਂ ਕਵਿਤਾਵਾਂ ਨਾਲ ਭਰੇ ਗ੍ਰੰਥ” ਦਾ ਪ੍ਰਕਾਸ਼ ਤੇ ਪਾਠ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਸਿਰੇਪੇ ਦਿੱਤੇ ਜਾ ਰਹੇ ਹਨ। ਇਹ ਪੁਜਾਰੀਵਾਦ ਦੀ ਸਿੱਖਰ ਨਹੀਂ ਕਿ ਇੱਕ ਵੀ ਡੇਰੇਦਾਰ, ਸੰਪ੍ਰਦਾਈ ਜਾਂ ਬਾਦਲ ਪੱਖੀ ਜੋ ਡੇਰਾਵਾਦ ਨੂੰ ਬੜਾਵਾ ਦਿੰਦਾ ਹੈ ਅਤੇ ਅਕਾਲ ਤਖਤ ਦੀ ਮਰਯਾਦਾ ਦੀਆਂ ਧੱਜੀਆਂ ਉਡਾ ਕੇ ਸ਼ਰੇਆਮ ਉਲੰਗਣਾ ਕਰਦਾ ਹੈ ਨੂੰ ਕਦੇ ਆਦੇਸ਼ ਦੇ ਕੇ ਪੰਥ ਚੋਂ ਛੇਕਿਆ ਹੋਵੇ। ਕੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ

ਜੀ ਦੀ ਨਿਰੋਲ ਬਾਣੀ ਦਾ ਪ੍ਰਚਾਰ ਕਰਨਾ ਕੋਈ ਗੁਨਾਹ ਹੈ? ਜਿਸ ਕਰਕੇ ਗੁਰਸਿੱਖ ਵਿਦਵਾਨਾਂ ਦੀ ਜ਼ਬਾਨ ਅਤੇ ਕਲਮ ਬੰਦ ਕਰਵਾਈ ਜਾ ਰਹੀ ਹੈ। ਰਸਮੀ ਅਖੰਡ ਪਾਠ ਕਰ ਕਰਵਾ ਕੇ ਮਾਇਆ ਇਕੱਠੀ ਕਰਨੀ ਪੂਜਾ-ਪੁਜਾਰੀਵਾਦ ਨਹੀਂ ਤਾਂ ਹੋਰ ਕੀ ਹੈ?

ਪੂਜਣ ਵਾਲਿਆਂ ਨੂੰ ਦਰਦ ਭਰੀ ਪੁਕਾਰ-ਸਦਾ ਯਾਦ ਰੱਖੋ “ਪੂਜਾ ਅਕਾਲ ਕੀ, ਪਰਚਾ ਸ਼ਬਦ ਦਾ, ਦਿਦਾਰ ਖਾਲਸੇ ਦਾ” ਹੀ ਸਿੱਖੀ ਸਿਧਾਂਤ ਹੈ। ਪੂਜਾ-ਪੁਜਾਰੀਵਾਦ ਸਿੱਖੀ ਦਾ ਸਿਧਾਂਤ ਨਹੀਂ ਬਾਹਰੋਂ ਆਈ ਅਮਰਵੇਲ ਹੈ ਜੋ ਸਿੱਖੀ ਦੇ ਵਧਦੇ ਫੁਲਦੇ ਬੂਟੇ ਨੂੰ ਦਿਨੋ-ਦਿਨ ਖਾਈ ਜਾ ਰਹੀ ਹੈ। ਸਿੱਖ ਕਿਰਤੀ ਹੈ, ਸੇਵਾਦਾਰ ਹੈ, ਨਾਮ ਰਸੀਆ ਹੈ, ਸਿਖਿਆਰਥੀ ਹੈ, ਜਥੇਦਾਰ ਹੈ, ਸਰਦਾਰ ਹੈ, ਡਾਕਟਰ, ਇੰਨਜੀਨੀਅਰ, ਸਾਇੰਸਦਾਨ, ਵਿਗਿਆਨੀ, ਖੇਡਾਰੀ, ਸਿਪਾਹੀ, ਫੌਜੀ, ਸ਼ਹੀਦ, ਪ੍ਰਚਾਰਕ, ਲਿਖਾਰੀ ਅਤੇ ਵਾਪਾਰੀ ਤਾਂ ਹੋ ਸਕਦਾ ਹੈ ਪਰ ਪੁਜਾਰੀ-ਸੰਪ੍ਰਦਾਈ ਨਹੀਂ। ਪੂਜਾ-ਪੁਜਾਰੀਵਾਦ ਦਾ ਜੁਲਾ ਮਨੁੱਖਤਾ ਦੇ ਗਲੋਂ ਗੁਰੂਆਂ-ਭਗਤਾਂ ਨੇ ਲਾਹਿਆ ਸੀ ਜੋ ਅੱਜ ਫਿਰ ਪਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਇਸ ਤੋਂ ਬਚਣ ਦੀ ਅਤਿਅੰਤ ਲੋੜ ਹੈ। ਪੁਜਾਰੀਵਾਦ ਦਾ ਸੁੰਡਾ ਸਿੱਖੀ ਸਿਧਾਂਤਾਂ ਦੇ ਹਰਿਆਵਲ ਪੱਤਿਆਂ ਨੂੰ ਬੜੀ ਬੇਦਰਦੀ ਨਾਲ ਖਾਈ ਜਾ ਰਿਹਾ ਹੈ। ਬਚਣਾ ਹੈ ਤਾਂ ਆਪ ਪਾਠ-ਕੀਰਤਨ-ਕਥਾ ਬੁਰਬਾਣੀ ਦੀ ਵਿਚਾਰ ਨਿਤਾ ਪ੍ਰਤੀ ਕਰੋ ਨਿਰਾ ਪੁਜਾਰੀਆਂ ਤੇ ਹੀ ਡਿਪੈਂਡ ਨਾ ਹੋਏ ਰਹੋ। ਅੱਜ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਤੇ ਪੂਰਨ ਭਰੋਸਾ ਰੱਖਣਵਾਲੇ ਮਾਈ-ਭਾਈ ਹਰੇਕ ਜਥੇਬੰਦੀ ਨੂੰ ਇੱਕਮੁੱਠ ਹੋ ਕੇ ਪਾਖੰਡੀ ਸਾਧਾਂ ਅਤੇ ਹੰਕਾਰੀ ਪੁਜਾਰੀਆਂ ਦੇ ਵਿਰੁੱਧ ਅਵਾਜ਼ ਬੁਲੰਦ ਕਰਕੇ ਪੁਜਾਰੀਵਾਦ ਦੀ ਪ੍ਰਥਾ ਹੀ ਬੰਦ ਕਰ ਦੇਣੀ ਚਾਹੀਦੀ ਹੈ। ਇਸ ਵਿੱਚ ਹੀ ਗੁਰੂ ਪੰਥ ਬਲਕਿ ਸਰਬੱਤ ਦਾ ਭਲਾ ਹੈ ਕਿਉਂਕਿ ਗੁਰਸਿੱਖ ਨੂੰ ਸਾਰੇ ਕਰਮ ਧਰਮ ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਕਰਨ ਦਾ ਪੂਰਨ ਅਧਿਕਾਰ ਹੈ। ਹਰੇਕ ਗੁਰਸਿੱਖ ਗੁਰਬਾਣੀ ਦਾ ਪਾਠ, ਕੀਰਤਨ, ਕਥਾ ਵਿਚਾਰ ਅਤੇ ਅਰਦਾਸ ਆਪ ਕਰ ਸਕਦਾ ਹੈ। ਜਿਸ ਦਿਨ ਹਰੇਕ ਮਾਈ ਭਾਈ ਇਹ ਕਰਮ ਆਪ ਕਰਨ ਲੱਗ ਪਿਆ ਪੁਜਾਰੀਵਾਦ ਆਪਣੇ ਆਪ ਹੀ ਬੰਦ ਹੋ ਜਾਵੇਗਾ। ਇਨ੍ਹਾਂ ਵਿਚਾਰਾਂ ਤੇ ਗੌਰ ਕਰਨਾ ਜੀ। ਸੰਪਰਕ ਲਈ 510-432-5827 ਤੇ ਫੋਨ ਕਰ ਸਕਦੇ ਹੋ। ਪੜ੍ਹਨ ਅਤੇ ਸੁਣਾਅ ਦੇਣ ਲਈ ਬਹੁਤ ਬਹੁਤ ਧੰਨਵਾਦ!

ਦਾਸ ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਪੰਜਾ ਸਾਹਿਬ ਵਿਚ ਬੈਠ ਕੇ ਕੀਰਤਨ ਸੁਣ ਕਰ ਰਿਹਾ ਸੀ। ਰਾਗੀ ਸਾਹਿਬਾਨ ਆਪਣੇ ਰੋਲ ਤੇ ਆ ਰਹੇ ਸਨ ਤੇ ਕੀਰਤਨ ਕਰਨ ਤੋਂ ਬਾਦ ਉਠ ਕੇ ਚਲੇ ਜਾਂਦੇ। ਦਾਸ ਸੋਚ ਰਿਹਾ ਸੀ ਕਿ ਇਹ ਕਿਉਂ ਉਠ ਰਹੇ ਹਨ। ਇਤਨੇ ਵਿਚ ਇਕ ਸਫੇਦ ਬਾਣੇ ਦਾ ਕੀਰਤਨੀ ਜਥਾ ਆਇਆ। ਇਨ੍ਹਾਂ ਦਾ ਬਾਣਾ ਬਹੁਤ ਸਾਫ ਸੁਥਰਾ ਤੇ ਸੋਹਣਾ ਲਗ ਰਿਹਾ ਸੀ ਸਾਰਿਆਂ ਦੀ ਨਜ਼ਰ ਇਸ ਜਥੇ ਵਲ ਨੂੰ ਪੈ ਰਹੀ ਸੀ। ਜਥੇ ਨੇ ਕੀਰਤਨ ਸ਼ੁਰੂ ਕੀਤਾ ਤੇ ਕੀਰਤਨ ਦੇ ਨਾਲ ਨਾਲ ਸੰਗਤ ਦੀ ਮਹਿਮਾ ਬਾਰੇ ਬਹੁਤ ਚੰਗਾ ਵੀਚਾਰ ਕੀਤਾ। ਸੰਗਤ ਭੀ ਜੁੜੀ ਹੋਈ ਸੀ। ਕੀਰਤਨ ਦੀ ਸਮਾਪਤੀ ਤੋਂ ਬਾਦ ਜਥੇ ਨੇ ਇਕ ਦਮ ਖਲੋ ਕੇ ਮਥਾ ਟੇਕਿਆ ਤੇ ਆਪਣੇ ਕਮਰੇ ਨੂੰ ਚਲ ਪਏ।

ਦਾਸ ਹੈਰਾਨ ਪ੍ਰੈਸਾਨ ਰਹਿ ਗਿਆ ਤੇ ਬੜਾ ਬਹੁਤ ਖਫਾ ਭੀ ਹੋਇਆ ਕਿ ਹੋਰਾਂ ਨੂੰ ਸੰਗਤ ਬਾਰੇ ਤਾਂ ਬਹੁਤ ਉਪਦੇਸ਼ ਦਿੰਦੇ ਹਨ ਪਰ ਆਪ ਅਮਲ ਨਹੀਂ ਕਰਦੇ। ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਫੁਰਮਾਨ ਕਰਦੇ ਹਨ:

ਅਵਰ ਉਪਦੇਸੇ ਆਪ ਨਾ ਕਰੇ ॥ ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੇ ।

ਅਨੂਪ ਸਿੰਘ , ਪਾਕਿਸਤਾਨ 0304 998 6666

LOST IN HISTORY – 1984 RECONSTRUCTED - A book by Gunisha Kaur

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Young Gunisha Kaur is a first generation Diaspora Sikh. She graduated from High School in 2002. She started researching human rights violations in India during her high school years. An earlier version of this book won her the Joanne Champion Granger Award in 2002. This version of the book was published in 2004. The book is extremely well researched with 270 references. Even so the book is so well written that it conveys author's message in only 83 pages. Having published books in English with Diaspora Sikh youth in mind, this writer is painfully aware that we as a community are allergic to reading. Secondly, although many of us are fully aware of the problems facing the community, primarily because of morally corrupt and spiritually bankrupt leadership of our historical political and religious organizations, and eager to verbalize what is wrong, but then we turn around and warmly welcome the same corrupt leaders to our Gurdwaras and homes; most recent case in point is the invitation to Vedanti, the corrupt jathedar of Akal Takhat, by the leadership of new Gurdwara in Kerman, California. Gunish Kaur, at very young age, is cognizant of the fact that as a community we do not speak out and get involved in issues that are of vital interest to the well being of the community when she writes, "Sitting in the comfort of our homes, it is easy to bestow the responsibility of taking action on others". Any effort that is being made in the area of concern for the Sikhs, both in India and in Diaspora, is attributable to a few individuals and a few very small groups working independently and in isolation. Our traditional historical institutions such as SGPC and Akal Takhat have fallen into wrong hands and the tragedy is that the vast majority of the followers of the religion that gave high priority to critical thinking (*bibek budhi*) have taken leave of their *budhi*, otherwise how does one explain fights in Gurdwaras over langar hukamnama and invitations to the likes of Vedanti to inaugurate new Gurdwaras in Diaspora. **"Today the Sikh Panth is house divided. For this we have no one to blame but ourselves. So long as there is lack of unity in Sikh Panth, we have no friends. But the day the Sikh Panth is united, we will have no enemies."** This statement was part of 'Roseville, California Declaration' passed as a resolution at the First International Conference on Sikh Identity held at the Sikh Center Roseville, California, USA, on Saturday, Nov. 20, 1999. It was true then and it is true today. Had we been united, no Tom, Dick and Harry (Gurmeet, Ram and Rahim) would dare to insult our Gurus and deny our distinct identity. Gunisha Kaur has extensively used actual quotes from the reports on 1984 genocide by reputable organizations. Here we quote two of them from The Citizens for Democracy, comprised of a retired Supreme Court Justice and five other Indian citizens, only one of whom is a Sikh. "Today, it is the State itself which openly indulges not only in murder and assault, but also in inhumane torture, molestation of women non-production of the accused before a magistrate, destruction of crops, frequent raids, and harassment of the friends and relatives of the accused and false encounters leading to gruesome deaths."... "India is the only country which did not sign the new UN convention against torture and other cruel, inhuman or degrading treatment as punishment. The rulers who say that they believe in democracy, secularism, freedom of worship, social justice, and human rights have themselves enacted black laws and have let loose unabashed State terrorism which has been unleashed specially on the Sikhs-because they are Sikhs". Hardev Singh Shergill [Note: This book can be ordered from The Sikh Youth Federation for \$6.00 plus postage.<sikhs@accesstoledo.com>

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