



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
ਸਿੱਖ ਬੁਲੇਟਨ

# The Sikh Bulletin

A Voice of Concerned Sikhs World Wide



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## HUKAMNAMA CONSPIRACY!

[EDITORIAL]

When a Sikh speaks of a Hukamnama he or she is commonly referring to the Hukamnama taken from Guru Granth Sahib, whether it is the one relayed worldwide from Darbar Sahib, from the neighborhood Gurdwara or from the scriptures at home. The Encyclopedia of Sikhism defines it as: “ A compound of two Persian words *hukam*, meaning command or order, and *namah*, meaning letter, refers in the Sikh tradition to letters sent by the Gurus to their Sikhs or *sangats* in different parts of the country. *Currently, the word applies to edicts issued from time to time from the five Takhts...* ”. It is the latter that is now the center of controversy.

**If we examine the hukamnamas during the period of most recent three Jathedars, Ranjit Singh Ghatura, Puran Singh and Joginder Singh Vedanti, they were not only controversial but also part of a grand conspiracy.** It is also clear that the unquestioned supremacy of Akal Takhat in the hearts and minds of Sikhs has been abused by corrupt politicians to silence their critics and win personal favors from Delhi at the expense of the Panth through appointments of yes-men subservient to them as Jathedars. They have used these incompetent weaklings to pass hukamnamas that serve their agenda and annul those that bring them grief. They have further succeeded in making the position of the Jathedar of Akaal Takhat synonymous with the Akaal Takhat itself. **Herein lies the danger.** *Even the most educated Sikhs can be misled into believing that any opposition to any 'hukamnama', right or wrong, from Akaal Takhat is tantamount to disrespect to the seat of Almighty and therefore 'anti - Panthic'.* **It is this 'anti-Panthic' ruse that master manipulator Manjit Singh Calcutta is now using against those who are organizing the October 26<sup>th</sup> Conference at Chandigarh.** Tribune News Service carries the following in its Amritsar, October 5, 2003 edition:

“**Sammelan challenge to Takht says Calcutta.** Dubbing the proposed ‘World Sikh Sammelan’ as ‘anti-Panthic’ the Shiromani Gurdwara Parbandhak Committee (SGPC) today decided to take up the issue in the Dharm Prachar Committee and executive committee meeting, scheduled to be held at Fatehgarh Sahib on October 10. Meanwhile, Mr. Manjit Singh Calcutta, Chief Secretary, SGPC (honorary), held a meeting with Giani Joginder Singh Vedanti, Jathedar, Akal Takht, to discuss this topic even as Akal Takht Secretariat and SGPC offices were flooded with letters from all over the world opposing the ‘World Sikh Sammelan’ scheduled to be held at Chandigarh on October 26. Mr. Calcutta said that it was a matter of concern that certain Sikh leaders, who considered themselves to be an authority on Sikhism, had openly challenged the age-old institution of Akal Takht and its ‘Hukamnama’. Mr. Calcutta said that such a development amounted to divide the Sikh masses. Mr. Calcutta said that if the organisers of the proposed ‘Sikh

Sammelan' went ahead with the function, it would be considered as a direct challenge to the 'sovereignty' of Akal Takht. He said the SGPC and its Dharm Prachar Committee might recommend to the Jathedar to declare the organisers as '**Tankhaiya**' (guilty of religious misconduct). The SGPC alleged that the proposed sammelan was being held by certain anti-Panthic forces, which was clear from the agenda given to the press. Mr. Calcutta said that no Sikh could tolerate any challenge to Akal Takht. Akal Takht had already convened an emergency meeting of Sikh clergy here on October 8 to discuss the proposed Sikh Sammelan. Akal Takht sources had already made it clear that the organisers of the proposed conference would have to **face the music** as it was being held after the excommunication of Mr. Gurbax Singh Kala Afghana from the Sikh Panth. **The Sikh Students Federation had also announced that 'come what may' the proposed Sikh Sammelan would not be allowed to be held."**

Could these people who are declaring World Sikh Sammelan on October 26, 2003 as direct challenge to Akaal Takhat Sahib explain to the Sikh Panth who is supreme? Shri Guru Granth Sahib or Akaal Takhat? If Guru Granth is the supreme and eternal Guru of the Sikhs then they should be taking action against any challenge to SGGS first rather than perceived challenge to the Akal Takhat. The side-by-side '*Parkash*' of so called Dasam Granth and SGGS at Takhat Patna Sahib and Takhat at Hazoor Sahib is grave challenge to the supremacy of SGGS. They have either lost all sense of proportion or they are helplessly following the dictates of their political masters. Rather than taking action against the culprit Jathedars for this blasphemous act they punish gursikhs like Mohinder Singh Romana who object to it.

**It is interesting to note that not only do Akali Dal parties grow like mushrooms, so do Sant Smajs and Sikh Student Federations. It is equally interesting that those calling themselves Akalis are not really Akalis, those calling themselves Sants are not really Sants and those calling themselves Sikh Students are neither Sikhs nor Students. Following is a news item in The Tribune News Service, Amritsar, October 4, 2003 from one such Sikh Student Federation:**

**"Federation vows not to allow Sikh conference.** 'The Sikh Students Federation' today announced that it **won't allow** the supporters of excommunicated Sikh Gurbax Singh Kala Afghana to hold the proposed World Sikh Conference in Chandigarh on October 26. Addressing a press conference here today, **Mr. Gurcharan Singh Grewal**, the president of the federation, alleged that the proposed conference was a direct challenge to the authority of Akal Takht. He said to spread awareness among Sikh masses on the issue, the federation would organize a seminar on October 14 at Bhai Gurdas Hall here. The general secretary of the federation, **Prof. Sarchand Singh**, said a six-member committee had been formed to meet all Sikh organisations and the Akal Takht Jathedar in this regard".

It was Jathedar **Ranjit Singh** Ghataura who popularized the term '*sarkari*' Jathedar for his successor, Jathedar **Puran**

**Singh**, but in essence all three were *sarkari* Jathedars, he of Delhi Govt. and the last two of Badal Govt. Ranjit Singh exonerated Tohra and Vedanti exonerated Badal and yet no two people have done more harm to the Sikh nation than this duo. In that they were helped by none other than **Manjit Singh Calcutta** whose sense of 'Panthic-sewa' is so strong that inspite of legal challenges to his position as Mr. SGPC he is prepared to work as 'honorary Chief Secretary'. It was he along with Ahluwalia (then Congress MP now BJP) who engineered the appointment of Ranjit Singh as Jathedar of Akal Takhat while in prison, his release in 1996 fully three years before the 300th Tercentenary of The Khalsa so that he could plan its failure and issuance of visa to the United States in Dec. 1998, a visa that was clearly a violation of United States' laws. Visa waiver would have been legal but not the visa. Now that Ranjit Singh has served the purpose, he has been discarded as is the fate of Manjit Singh when RAW would consider him a liability rather than an asset.

A two issue publication called "**Kaumi Dard**" carried a story in its second and last issue of January-March 1997 under the heading '**Sant Baba Amar Singh Ji Barundi Walian Vallon Pakhandian Nu Sakhat Tarhna**'. It was a clear case of pot calling kettle black. In that Amar Singh pledges to obey every order emanating from Akaal Takhat. We knew immediately that that did not bode well. Master stroke of all the hukamnamas that Ranjit Singh was made to issue was the notorious *langar* hukamnama which the readers are familiar with. But what probably they are not familiar with is that its application was to be selective with British Columbia, Canada and especially a Gurdwara in Surrey the real target. At that time seven British Columbians were excommunicated, one of them even murdered and one did not have the courage of his conviction and appeared at Akaal Takhat. Two of them are still Presidents of the same Gurdwaras. Ironically the most recent excommunicatee, S. Gurbakhsh Singh Kala Afghana, is also a British Columbian. This is such a blessed land!

**On April 25, 1935 five Sikh scholars had a meeting of the 'Dharmik Slahkar Committee' and passed a resolution authorizing placement of chairs in the Gurdwaras in foreign countries.** Full text of that resolution and the names of participants are given below in Punjabi. Ask yourselves a question: Is Ranjit Singh any match for Kahn Singh Nabha, Prin. Jodh Singh, Prof. Teja Singh, Prof. Ganga Singh and Jathedar Mohan Singh? Ranjit Singh can overturn their resolution without winking an eye but no one can over turn his? No one can overturn Vedanti's *hukamnama* but he can overturn all of Puran Singh's? This SGPC Dharam Parchar Committee that Manjit Singh Calcutta is threatening the potential participants in the Oct. 26<sup>th</sup> conference with is really an **Adharam Parchar Committee** consisting of derawalas and sold out intellectuals. **If there is a split in the Panth the entire responsibility lies with this**

### committee, Manjit Singh Calcutta, Tohra and Badal.

ਧਾਰਮਿਕ ਸਲਾਹਕਾਰ ਕਮੇਟੀ ਦੀ ਦੂਜੀ ਇਕੱਤਰਤਾ, 25 ਅਪ੍ਰੈਲ 1935 ਨੂੰ ਦਿਨ ਦੇ 11:30 ਵਜੇ 'ਸ਼ਹੀਦ ਸਿੱਖ ਮਿਸ਼ਨਰੀ ਕਾਲਜ ਦੇ ਗੁਰਦੁਆਰੇ ਵਿਖੇ ਅਰੰਭ ਹੋਈ। ਹੇਠ ਲਿਖੇ ਮੈਂਬਰ ਸਾਹਿਬਾਨ ਨੇ ਦਰਸ਼ਨ ਦਿੱਤੇ:-

1. ਸ੍ਰ: ਬ: ਸ੍ਰ: ਕਾਹਨ ਸਿੰਘ ਜੀ ਨਾਭਾ
2. ਪ੍ਰੋ: ਜੋਧ ਸਿੰਘ ਜੀ
3. ਪ੍ਰੋ: ਤੇਜਾ ਸਿੰਘ ਜੀ
4. ਪ੍ਰੋ: ਗੋਗਾ ਸਿੰਘ ਜੀ
5. ਜਥੇਦਾਰ ਮੋਹਨ ਸਿੰਘ ਜੀ

ਹੇਠ ਲਿਖੇ ਵੇਰਵੇ ਅਨੁਸਾਰ ਸਰਬ-ਸੰਮਤੀ ਨਾਲ ਕਾਰਵਾਈ ਹੋਈ:-

ਯੂਰਪ ਜਾਂ ਅਮਰੀਕਾ ਆਦਿ ਦੇਸ਼ਾਂ ਵਿੱਚ ਜਿੱਥੇ ਕਿ ਧਾਰਮਿਕ ਅਸਥਾਨਾਂ ਵਿੱਚ ਕੁਰਸੀਆਂ ਤੇ ਬੈਠਣ ਦਾ ਰਿਵਾਜ ਹੈ ਐਸੀ ਥਾਂਈਂ ਜੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਪ੍ਰਕਾਸ਼ ਉੱਚੀ ਥਾਂ ਤੇ ਕਰਕੇ ਜੇ ਹੇਠਾਂ ਕੁਰਸੀਆਂ ਤੇ ਬੈਠਿਆ ਜਾਏ ਤਾਂ ਕੋਈ ਹਰਜ ਨਹੀਂ।

ਪੁਸਤਕ 'ਪੰਥਕ ਮਤੇ', ਸੰਪਾਦਕ ਕਿਰਪਾਲ ਸਿੰਘ (ਡਾਕਟਰ), ਪ੍ਰਕਾਸ਼ਕ ਡਾ. ਮਾਨ ਸਿੰਘ ਨਿਰੰਕਾਰੀ ਰੀਟਾਇਰਡ ਪ੍ਰਿੰਸੀਪਲ ਮੈਡੀਕਲ ਕਾਲਜ ਅੰਮ੍ਰਿਤਸਰ।

A true Sikh is he who makes society's, truthful's and weak's problem his own just as the Gurus did. That is what Prof. Gurtej Singh and his companions have done. **To me they are the true Sikhs.** They are not challenging Akaal Takhat. They are questioning the qualifications, method of hiring, firing, duties, responsibilities and abuse of power that the Jathedars have assumed. (See 'Save Sikhi To Be Saved' p.4) We are hearing stories about Atty. **Gurcharanjit Singh Lamba** calling up those associated with Missionary Colleges and threatening them with excommunication if they attend the conference on 26<sup>th</sup> as if it is he who makes decisions about who to excommunicate, which probably he does. We have **Manjit Singh Calcutta** practicing *stick and carrot* policy with some prominent educators i.e. first threatening them and then offering SGPC funds to author a book. There are others engaged in similar acts of intimidation and falsehood. We will tell you about them in the next issue.

It is appropriate here to look back at the editorial in the July 2000 issue of The Sikh Bulletin:

#### Sikhi Reform Movement

In the beginning of the 21<sup>st</sup> century we find ourselves facing the same problems as the founders of the 19<sup>th</sup> century Singh Sabha Lehr and the 20<sup>th</sup> century Akali Lehr. The former saved Sikhi from annihilation in post Ranjit Singh era and the latter liberated Gurdwaras from the Mahants. The tasks before us in the 21<sup>st</sup> century are to reform Sikhi and then propagate it among not only those who are born into Sikh families but also among the people of other faiths and no faiths. Deras have flourished at the expense of Gurdwaras. In the vacuum created by the absence of SGPC missionaries in the villages and the world stage, Babas, Sants, Shiromani Sants and yogis have replaced Mahants and in most cases flourished with the covert and not so covert support of the SGPC officialdom. As is clear from the events of May 14<sup>th</sup>, 2000 gathering at Akal Takhat convened by the acting Jathedar Joginder Singh Vedanti not much has changed. Only strategy has changed. Jathedar Ranjit Singh, after a long period of throwing his weight around, had called a 'Sarbat Khalsa' consisting primarily of Sant Smaj when he

realized his days were numbered. Vedanti is being smarter by creating an image of Panthic involvement in the beginning of his tenure of office. This is the same person who got every 'Who is who' of SGPC to praise and endorse his compilation of the *vulgar* and *blasphemous* book, 'Gurbilas Patshahi – 6'. (See Sikh Bulletin of May and June 2000 for critical analysis of that book. It was Manjit Singh Calcutta who financed its publication at the expense of SGPC).

In a mature and civilized society leaders step aside when they have made blunders whether advertent or inadvertent. That unfortunately is not the case with us. Jathedar Vedanti, although saying all the right things, sounds hollow because he gave in to Badal's pressure not to name RSS for its anti Sikh Activities. Jathedars Kewal Singh and Manjit Singh have already admitted to condoning wrong doings of and signing along with Jathedar Ranjit Singh. As far as the fence sitter Giani Mohan Singh is concerned, read about it on p.2 of June 2000 Sikh Bulletin. These four gentlemen who were in the forefront of this May 14th event must leave the stage. They are not going to do that voluntarily, nor are they going to be removed by the present hierarchy that appointed them in the first place. **What is needed is a rebellion in the ranks of the SGPC and SAD that we in diaspora should support. Alternative is complete break with Punjab and creation of our own SGPC in diaspora as proposed in the June 2000 Sikh Bulletin.**

Hardev Singh Shergill

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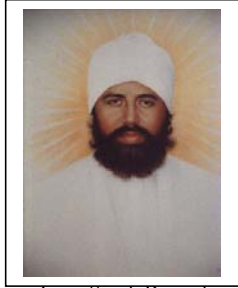
### HYPOCRISY OF MANJIT SINGH CALCUTTA AND JATHEDARS

Hardev Singh Shergill

A news item in The October 4, 2003 issue of Punjab Times carries a headline, '**An appeal to Akaal Takhat Jathedar to take action against Nanaksarias**'. The issues was brought to the fore by **Khalsa Mission Council** and *Jathedar Sukhdev Singh Bhaur and Manjit Singh Calcutta have expressed concern.* Khalsa Mission Council's complaint is two fold: *Nanaksarias are publishing pictures of Nand Singh and Isher Singh besides Guru Nanak's and they are still printing gutkas banned by Akaal Takhat.* It took SGPC 19 years to punish another Nanaksaria for reconstructing Akaal Takhat after 1984 and that too after the culprit died. Mark your calendars for the year 2022 for action on this complaint.

We have in the past quoted instances where Vedanti has made statements against derawalas for consumption in Punjab and yet himself has gone and fraternalized with the same people. Cases in point are his visits, atleast twice, to the dera of 'Sant Baba' Daljit Singh in Chicago inspite of ours and the sangat of Chicago's Palatine gurdwara's best efforts to dissuade him. Similarly he has been visiting

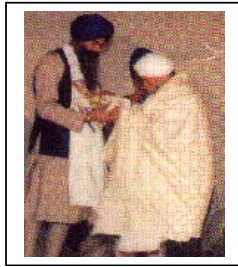
Nanaksaria Amar Singh's deras in New Delhi and London even after we personally gave him a dossier of legal documents about him. The pictures below are worth a thousand words. In Amar Singh's *Thaths* his is the third picture with Guru Nanak after Nand Singh and Isher Singh.



Amar Singh Barundi  
World Class Con Artist  
Impersonating as 13<sup>th</sup> Guru Nanak.



Joginder Singh Vedanti with  
his patron saint Nanaksaria  
Thug Amar Singh Barundi.



Jathedar Ranjit Singh  
Accepting Rs. 51,000 Graft  
From Amar Singh, Dec. 1996  
Car came later.



Manjit Singh Calcutta  
presenting siropa to  
Amar Singh Barundi. Why?  
What is he honoring?

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### SAVE SIKHI TO BE SAVED

{Human welfare and Clergy- September 30, 2003}  
Gurtej Singh, Chandigarh

Many of the primitive societies which rightly boast of a highly developed civilized social and political order have had to contend with the priestly class. This class generally comprised of the cleverer amongst humans, who took advantage of others' ignorance of natural forces that controlled the destiny of early humankind. They claimed nearness to weather gods who supposedly controlled the natural phenomena. They advertised their powers of intercession also in cases of disease and disaster. They claimed to ensure victory in tribal warfare, the capture of new pastures and additional territories. Rain dance of the Red Indians and the flood control claims of the Inca priests are just two examples from ancient times. Even the more developed old civilisations, namely the Indic and the Greek-Roman, had full faith in the priest's ability to communicate with and to manipulate the supernatural powers supposedly responsible for causing storms, rain, hail, thunder and striking humankind with pestilence. In agricultural society they claimed the power to bring about a god harvest. Sea gods were also supposed to rule the waves. Good relations with them could be arranged by the priest to ensure safety for

fishermen and others who traveled on water. Just for day-to-day existence humankind was so dependant on natural forces that it lived in constant awe of priests and their vast powers of intercession.

If Jewish society is to be taken as a typical example of the transformation of primitive society, then the powers ascribed to many miracle working prophets of the Jewish faith and particularly Moses, should hold out glimpses of the wide scale on which this belief was shared in the ancient world. It is from amongst this all powerful clergy class that the first rulers claiming political power over others emerged. At the time of Jesus Christ and even earlier, as is demonstrated by Jewish history (particularly of the Essenes sect), the widely prevalent belief was that a king was ex-officio adopted by god as his own son and by implication given the powers to intercede in behalf of others and to suspend the universally applicable laws of nature. This belief is common to both Semitic and Indic religions. Kings in India were also incarnations of god like Sri Ram and Krishna. Sena kings of Bengal claimed to be incarnations. The king of Nepal, the only formally declared Hindu kingdom in the world, is even today known and worshipped as the incarnation of Vishnu. Almost every other king in India was so advertised. Miracles performed by Hindu prophets are firmly believed in and include forbidding the sun from rising for weeks together or the drinking of the ocean. In the Christian world individuals are beatified on the basis of their supposedly miraculous powers even today. Faith in miracles is often used (always fraudulently) by the Christian church in India to induce conversions. Ludicrous examples of it are available all over India. Islamic scholars attribute as many miracles to Sufi saints. These include the assuming the form of a bird, flying off with the pigeons and of having the shrine at Mecca drawn to one in the event of physical infirmity. Crafty Aurangzeb (entitled 'shadow of god') took advantage of the prevalent Islamic belief to ask Guru Tegh Bahadur to perform a miracle. He knew full well that if he undertook to do so, he would be resorting to a cheap magical trick exposing his terrified state of mind and signifying willingness to accept mental subservience to Aurangzeb. (The steadfast Guru's dictum about 'terrifying none and being afraid of nobody' is contained amongst his last compositions). And since there was no such thing as a miracle, he could in the alternative be put to death for not being able to prove the divinity of his mission by inability to exhibit his miraculous powers.

The Muslim subjects of Ranjit Singh (1780-1839 CE) attributed to him the power to ask a river in spate to become calm. They spun much yarn about him in that respect. A Hindu priest had persuaded Akbar the Emperor of India to believe that he was the incarnation of god and would live to be two hundred years old. He found out only at deathbed that he had been duped into founding a new religion.

It would be possible to state that elimination of strife is the basic concern of all the religions discussed above. Some very significant pronouncements of the original prophets can be cited as evidence. "You shall not kill" is prominent commandment of the Ten Commandments. "Love your neighbour as yourself" is another wholesome preaching, widely accepted as the essence of the Torah, it, like the one quoted before it, is doctrinally convictions commonly applicable to all the Semitic religions. Confucius is accredited with a parallel statement. On the other hand we have Samuel telling Saul "now listen to what the Lord Almighty says - Go and attack the Amalekites and completely destroy everything they have. Don't leave a thing: kill all the men, women, children, and babies; the cattle, sheep, camels and donkeys." (Samuel 15: 1-30. Thus, to say the least, the situation is highly contradictory.

It would not stand scrutiny to put the responsibility for the contradiction on the original prophets of these faiths. Erasmus (1466-1536) the great Dutch philologist made an attempt to restore religion to its original purity by weeding out later interpolations. It was he who "laid the egg that Luther hatched." The situation sought to be created by such diverse religious preaching is wholly conducive to the welfare of the priestly class and helps them to gain and retain power over the lay people. The smoking gun is clearly held by the priest. A time came when the liberating influence of the Christian Church was completely replaced by its willingness to promote and tolerate slavery. Every parish priest had one male and one female slave right up to the Middle Ages. In this game of exploitation and subjugation the Brahmin priests took the cake. By weaving the reprehensible caste system and the notions of purity and pollution into the religious texts as warp and woof, they wove such a fine web around their flock that an escape from the degrading situation has not been possible despite a written constitution decrying them and the status of a modern statehood for India for the past half a century. They remain willing slaves of the upper castes in a variety of perceptible ways.

The priests of the ancient world must be blamed for the ills of humankind in this regard. They, like all humans, were fond of good things of life. But unlike others they did not want to toil to achieve their goal. They sought primarily to control the minds of the gullible folk by a simple technique of exhibiting nearness to the Ultimate Reality. By magic tricks they exhibited their prowess in the field. Some pseudo saints like Sai Baba and others are doing the same today to the same effect. Refusing to be instructed by the martyrdom of Guru Tegh Bahadur and various pronouncements of the Guru on the subject of miracles, some of the Sikh 'Sant Babas' shamelessly continue to claim miraculous powers. Their goal also is political. A surprisingly large number of them have strayed into politics in recent times. They live like princes

while those who donate for their luxury remain steeped in poverty and ignorance. They ardently strive to keep them there by popularising superstition. The Brahmin story is fully illustrative of the technique. This technique is no longer an exclusive Brahmin possession.

Karl Marx believed religion to be ideology. But his unfortunate and bitter remarks about religion being the 'opium of the masses' were perhaps written in the background of his western, particularly the European, experience of religion. History unfolded to him the struggle to gain and continuously sustain political and social control over the human mind and economic resources through the agency of religion. By and large, this would be true of the Semitic religions, which held the western mind in their firm grip. Gods of these religions struggled for universal acceptance which the followers perceived could only be brought about by warfare and destruction of followers of the other's (version) of God. Holbach's statement about 'a god of armies', about 'an avenging god' and a 'destroying god' may not be true of "all religions of the earth," as he put it, but certainly has been inducted into several by the bloodthirsty priesthood. It is in this context that Nietzsche's concept of a 'jealous God' becomes illustrative. For followers of every religion, humankind was inevitably divided into an exclusive society of believers and of 'others.' These others were described as 'gentiles, heathens or kafirs' from the standpoint of one or the other Semitic religions. This combined with the triple concept of 'God outside his creation, soul and the concepts of heaven and hell' to make the religious situation very explosive throughout the centuries. Crusades became possible and brought much misery to humankind throughout history. In the modern age these bloodletting conflicts continue in the form of Jihad, 'Arab-Israeli' and 'American-Iraq' wars. One would have to be particularly blind not to recognize that. Human beings were heavily doped to go about killing their neighbours and sometimes even their own collaterals with whom they descended from common ancestors. Jews, Christians and Muslims all claim descent from common ancestor Abraham.

This did not prevent them from many religious wars and widely prevalent mutual conflict lasting for centuries and, as has been observed, perhaps it continues in one form or the other. The nature of atrocities committed on the fewer peoples can be gauged from the plight of Jews in their ghettos in medieval Europe and is emphasised by Hitler's 'final solution' and gas chambers in the modern day. Many accounts of the disabilities imposed upon them are available. What equals did to each other can be gathered from the accounts of Crusades (1095-1275 CE). It is rather well known that children of the opposing group were often roasted alive and made a meal of. Inbuilt into the idea of religion was the desire to secure the religious zealot's entry into heaven and seek perpetual domination of a particular

concept of 'one and the only god, who stood by chosen people of a particular persuasion.' The existence of doctrines of 'monopolised God, particularly patronising a chosen people, the independent existence of evil, the absolute need to redeem the soul from original sin, the indispensable need for a redeemer-intermediary and the *summum-bonum* defined as access to heaven' necessitated the concept of conversion. The soul of the person was to be saved under all circumstances, even at the cost of destruction of his body, was the ultimate justification for waging wars of conversion. Conflict situation appears to have been built into the doctrines of faith primarily by the priests.

Later these doctrines were amplified to meet the needs of supposed heresy and utilised to govern matters within the faith also. Knowing people believe that between the 15<sup>th</sup> and the 17<sup>th</sup> centuries several million people were declared witches and were burnt at the stake. The whole of Europe seemed to have gone on a witch-burning spree at one time. The extreme misery this brought to almost every second family was callously ignored. No exceptions were made even for high-minded and obviously inspired patriots like Joan of Arc. She too ended up at the stake when she was just nineteen years old. Same applied to conflict between the Lutherans and the Rome. Almost every home in Ireland dug its 'priest holes' to protect its clerics. The absurdity of the internecine conflicts becomes apparent on contemplating the fate of Archbishop Thomas Cranmer of Canterbury who too became a victim and was put at the stake (1556 CE) although he had signed the required recantation the previous evening. It was on the premise that his soul still needed to be redeemed. He, of course very bravely thrust his signing hand first into the flames to recant the recantation. Marx cannot be faulted for his observation if concentration is on his exclusive experience of Semitic faiths. He would be equally right if his eastern experience included only his studies of the Brahmanic faith. Hinduism was conceived of as a scheme of exploitation. French materialists' dictum about religion being the conspiracy of the ruling classes would fully apply in this case. Its other function in India was to keep the masses ignorant and willing slaves. They were unarmed on divine sanction to eliminate the possibility of revolt. In this regard Brahmanism (the other name of Hinduism) is totally akin to the Semitic religions and is perhaps also a worse edition of the same in certain aspects. It rarely killed except for at the beginning of the era of Aryan domination. But it took ample pains to create an army of the 'living dead' who owned nothing - not even their families or their lives. It is perhaps because Brahmanism, like the Semitic religions, is the product of the Aryan mind cradled in the valley of Euphrates and the Tigris.

The Indian sub-continent, however has known religions like Buddhism and Sikhism, the main concern of which has been to challenge and destroy the hegemony of such elements as

sought to base social political and economic interaction on the basis of master-slave relationship. Far from being the 'opium of the masses' these religions of the East have had a liberating, awakening, inspiring influence and role. Compassionate beings like the Bodisattva, willing to alleviate sufferings of the masses, were launched by Mahayana Buddhism formalised in the Punjab. The same was concretised in the form of an eternal army of the altruistic, 'the Order of the Khalsa', by the infinitely compassionate Guru. Revolutionary role and egalitarian character of this Order went hand in hand with spiritual emancipation and elevation. It was indeed an integral part of it. One important purpose of Sikhism, both theologically as well as a social movement of the inspired, has been to bring about profound social, political changes and to order society on basis of empowering the masses. It has led a revolution, which aims at ending all forms of slavery from the human mind. In history it has been the harbinger of multi-faceted revolution with a definite aim of freeing the human spirit from subservience of any kind. So, like Holbach, Karl Marx was perhaps not altogether right in perceiving his perception on the subject to be universally applicable.

It may be instructive to examine how superstition and cant was banished from peoples' minds by the Gurus, who on this score alone deserve to be considered the noblest benefactors of humankind. The wide spectrum revolution to free humans in every way was first conceived of in the mind of Guru Nanak.

It probably began with defining God as 'One' in absolute terms. So emphatic was he that he placed the numeral one at the beginning of the common letter used to describe God, thereby also erecting barriers against future misinterpretation. For the first time in human history, God was conceived of as absolute One without connotations of exclusive possession and not as the Hindu, Jewish, Christian or Islamic 'One'. This formula is pronounced as '*Ikonkaar*'. It is emphasised quite often in the Sikh scripture. It is the word with which the Sikh scripture begins and it recurs at the beginning of every distinct composition or chapter. It is thus repeated hundreds of times in the *Guru Granth*. The basic Sikh teaching, which flows from the concept, is, 'Our Father is one and we are all the sons of One' and 'I have accepted all people as friends and have become friendly with them all'. The Guru thus eliminates the possibility of 'the other'. He says, 'none remains my enemy and none is the other: I am at peace with all.' For a Sikh therefore there can be no '*anaryas*, gentiles, heathens, or kafirs' and neither can he have faith in the concept of 'high and low born' human beings in the fashion of a Hindu. The notion of 'pollution and purity' of birth has no validity in Sikhism. In a sublime sentence of great beauty, the Sikh scripture (regarded as the Universal and eternally living Guru) prays, 'shower Your grace on all beings, and endow them all with Your name.'

His One was one for the entire human race, which also comprised of females. In a supreme gesture of humility hitherto unknown amongst male prophets, the Guru formulated that his God could equally possibly be a female (sunn mandal ik Jogi ---). Repeatedly the Sikh scripture recalls God as both 'Father and Mother' in one single expression. Since God is genderless He is described both as Mother and Father with the same gender indicator. (toon mera pita toon mera mata).

Most imperceptibly, the Guru has rid the human race of the 'original sin' and of the concept of independent existence of devil, Mara (of Buddhism) or Satan. No great emphasis is placed on the soul and none on the necessity of redeeming it. Liberation is to be sought in the service of humankind. God was not a resident of high heavens. 'This world is the abode of the True One and the True One lives therein.' God alone is imminent in His creation. 'There is no evil all is good. There is no defeat; it is victory all the way.' The question of special covenant with God does not even arise. 'No profession of faith (kalmia for instance) leads one to heaven. Truthful living alone liberates.' (gallin bhishat na jaiyae chuttai sach kamai jio). Indeed, the Sikh scripture contains passages, which militate against all formalisation of religion. 'Truth embedded in the heart (must be) the essence of all deeds; all else is hypocrisy and eulogy of self-inflicted destruction.' (hirdai sach eh karni saar hor sabh pakhand pooj khawaar).

Another significant step taken by the Guru was the restructuring of the popular alphabet commonly used by laymen all over north India. He called it 'gurmukhi' and used it to compile the scripture so as to render it accessible to even the barely educated. The language used by the Gurus to express their spiritual experience was again what the common man was using. It is variously known as Punjabi or Saadhbhasha. It was not the Hebrew or Latin spoken by fewer peoples. It was also not Sanskrit the 'language of gods' (devbaani) and known hardly to a fraction of the population. This rendered the 'word' accessible to all who could read reasonably well. By expressing the subtlest thoughts in the common man's language, he made them the truly broad royal road to salvation. (*gurmat gaadi rah chalia* -Bhai Gurdas). It also eliminated the possibility of intermediaries. Sikhism completely does away with the priestly order. In a significant verse he describes the priestly class of Muslims, Jogis and Hindus as executors of 'arrangement for ruin.' This according to the well-known doctrine of interpreting the Guru's word, namely, 'great-men must be rendered universally even when they speak in a context,' all the more justifies understanding the Guru condemnation as generally applicable to the priestly class itself. Some of the Guru's most anguished and disparaging comments are about this class.

Guru Nanak appointed no priests to preside in the 'dharamshalas' he established. He, by his own example, recalled symbolically in the 'Best Bargain' story, lay down that offerings made by the believers must go to feed the hungry first of all. 'Poor person's mouth is the treasury of the Guru' was commonly preached and has become bedrock of Sikh ethics. His successor, Guru Angad, formalised the principle in the institution of free common kitchen to be a part of all holy places. Of Guru Amardas it is said that he always placed the cooking vessels up side down every night to indicate that nothing had been hoarded. The depiction of 'Sajjan the thug' indicates the true use to which the hoarded wealth and tithes must be put - to feed the poor. Later, when the Guru's *panth* grew in numbers and tithes flowed more regularly and abundantly, the money was used to build public places, irrigation wells and gurdwaras. A story in a sacred text shows the Guru blessing a couple of Sikhs in managerial positions on the single count that they 'regarded the tithe receipts as deadly poison' not to be used for self-consumption. The self-serving, ever greedy and always dependant upon offerings of the devout, the clergy class was thus effectively removed from Sikh reckoning by completely denying finances to it. The heartless character of this class was depicted to Guru Gobind Singh by a dedicated drama troupe. He was so moved by the suffering of the common people that he decreed their end forever and ever. As the most potent step he decreed the merger of the seeker with his own self and proclaimed him to be directly allied to God. He applied the term Khalsa, used by the king to describe crown-lands directly owned by the sovereign.

This finished product of almost two and a half centuries of preaching, training and careful fashioning, was collectively designated as the Order of the Khalsa. It was conceived of as a group of volunteers characterised by rigorous ethical training. It was entrusted with the work of preserving, enacting and by its example recruiting altruistic doers with deep social concerns. It would be possible to state that at another level this is the unfolding of the noble Buddha's ideal of a Bodhisattva voluntarily undertaking to eliminate all manner of suffering from this world. The only difference is that it was pledged to working together on the social plane as a cohesive, disciplined group. It was somewhat of a political party and something of a social revolution and in part an embodiment of an idea that fired the mind of the Guru. This is the ideal man, the very end product of Sikhism. Its ultimate aim was fixed as that of banishing fear and subservience from the mind of human beings with a view to afford them, comfortable hassle-free living, and a full ethical and spiritual development.

The Order of the Khalsa was connected with, named in consequence of and was a replacement for the group of intermediaries known at that of time as *masands*. As testified Ardistani, this order of a kind of deputies to the

Guru was prospering at the time of the Sixth Nanak. It has been surmised that it in part grew out of the earlier order of preachers launched by the third Nanak to meet the growing spiritual needs of the fast spreading Sikh people. In part it replaced that order comprising of twenty-two *manjis* and *pirhis*. The intention of the Gurus appears to have been to perfect the ideal of a truly spiritually awakened person. When the occupiers of *manjis* and *pirhis* failed to come up to the expectations of the Guru, he promptly disbanded and replaced them with *masands*. These 'occupiers of the seat of authority' (*masands*) were to be socially prominent, were to perform secular functions in addition to the spiritual and were to look be a link in the economic and political development of the Sikh people. By the time of the Ninth Nanak they were discovered to have become conceited, unruly, overbearing and far removed from the idea of holy. They had ceased to serve the community's ends. They forgot the spiritual purpose of Guruship and adopted the posture of mere political potentates. They imagined themselves to be existing independent of the Guru and even had the audacity to seek to control the Guru himself (like our present day Jathedars). They became self-willed and taking advantage of the prevailing political difficulties of the Guru, started exercising proprietary rights over even the sacred historical places of worship established by the Gurus. How they closed the doors of the Darbar at Amritsar to Guru Tegh Bahadur who was to be content with having a glimpse of the shrine from the modern day 'respected platform' (Thara Sahib) is rather well known. Similarly it is common knowledge that they burnt alive Baba Ramrai declaring him dead when he was merely in spiritual trance. The Tenth Nanak took meticulous care to expose their misdeeds, with the climax timed just to precede the creation of the Order of the Khalsa. We have in existence many letters emanating with the Guru's secretariat that instruct the Sikhs to refuse to recognise the authority of *masands* any longer. They date from 1668 to 1670 CE, when the Guru was engaged in giving finishing touches to and was trying to put the nascent Order of the Khalsa on a strong footing. Clearly, these instructions are a part of the exercise undertaken by the Guru.

Historians have not paid attention to the subtle sabotage of the Sikh commonwealth by the Hinduised clergy from within. This had happened to Buddhism before. The members of the Khalsa engrossed themselves in the political, military and administrative affairs deemed more honourable and left the religious functions to the new Hindu converts to Sikhism. They stealthily, almost imperceptibly imported many Hindu practises into the Sikh world. Sikh ruling class was, for instance, projected by them as protector of the cow and Hindu devotion on this score was so intense that the Sikhs who were mere eleven percent of the population and desperate for support from any class, started taking the new role seriously.

When a proposal for conversion to Sikhism came from the frontier people and when governor Hari Singh Nalwa unfolded a plan to convert Kashmir to Sikhism, they opposed both vigorously and with a zeal which characterises new converts. They knew full well that such an eventuality would put the Sikh Commonwealth on an impregnable footing. The reason they publicly gave to oppose the conversion was that these people had eaten the cow and could not therefore be re-converted. They forgot that the Guru had converted them unhesitatingly (Mardana and Ajmer Singh) and that some Sikhs preachers were beefeaters even during the time of Guru Hargobind as recorded by the author of the *Dabistani Mazahib*, who was a personal friend of the Guru. (The Sikh practise of refraining from beef eating has much to commend itself diplomatically and democratically. But to stretch it to such an unseemly extent was to eventually seek self-annihilation in the circumstances of those days. There is evidence that Ranjit Singh, who prescribed death penalty for cow slaughter never meant the law to be taken seriously. He advised a governor who executed people for it that the ends of law would have been met had he arrested the culprits and had connived at their escape when the hue and cry had subsided. He also defied the Hindu orthodoxy in tainting state policy with hatred of the Muslims). By such moves laden with grave consequences, the clergy succeeded in keeping the Sikh population at the original low level. They also imported the theory of personal dynastic rule into the Sikh society and in due course it replaced the Sikh theory of democratic polity. They thus ensured that the Sikh Commonwealth functioned from a position of infinite and inherent weakness. The result is writ large all over history.

The Hinduised Sikh clergy later substituted hatred for the so-designated low-castes and imposed a virtual ban on their conversion to Sikhism for under the British rule they were the most likely converts. It was noticed as late as 1916 that the Sikh clergy were effectively preventing such conversions. On those who converted still, they imposed humiliating and demeaning disqualifications to practise the faith that eventually their conversion was no electrifying event for anyone. For instance such converts could visit the Darbar at Amritsar at fixed hours to avoid polluting higher castes, which would refrain from visiting at the designated time. Their offerings of sacred pudding was not accepted or distributed to the congregation. They were segregated for the purpose of bathing at the sacred pool surrounding the Darbar. They were discriminated at the very common kitchen founded to break caste barriers. Arya Smaj leaders had a field day re-converting such people to Hinduism making a capital of the disabilities imposed upon them by the Hindu fifth columnists. They also went about it in the most offensive and degrading manner.

It is also not sometimes fully comprehended that the first



time in history when the Khalsa decided to revive the original spirit of Sikhi, they did away with the *mahants* who had come to control the Sikh affairs very much in the fashion of *masands*. This had happened roughly from 1850 to 1878 CE, in the aftermath of the loss of political power by the Khalsa and the dissolution of the Khalsa Commonwealth (Sarkar Khalsa Jio). They had once again come to obtain proprietary rights over the Sikh shrines. They felt bold enough to exercise these rights in the most offensive and depraved manner. Their practises included closing the doors of shrines to *amritdhari* Sikhs, to forcibly removing their *kirpans* on entering shrines, to claiming a right of raping young visitors, to holding dancing sessions by dancing girls in the sacred places and to appointing their progeny to succeed them. They planted images of Hindu gods and goddesses all around the circumambulatory path around the sacred tank at Amritsar. The awakened Khalsa's almost first step, after throwing out the statues, was to openly declare its intention of ridding the Sikh shrines of such elements though they were fully supported by the colonial regime. The first victory over them was scored when the so-called low-caste Sikhs, supported by the intelligentsia of Amritsar marched to the Darbar to offer the sacred pudding. The *mahants* in control offered weak resistance and then found safety in flight from the shrine as well as history. The same day the same story with the same moral, namely, that moral force always triumphs over hypocrisy, even when it is upheld by civic authority, was repeated at the adjoining Akal Takhat.

The resurgent Khalsa brotherhood consolidated the basic Sikh tenets in the code of conduct it formulated for itself from 1935 to 1945 in the last century. Though it failed to root out the Brahmanic practises root and branch from its modes of worship and daily rituals performed at the central Sikh shrine, it did take great strides in that direction. Ironically, it appears that had the country remained a colony for another decade or so the Sikhs would have been freer to get rid of these malpractices. The ones that remain are significant and are totally corrupting the Sikh religion at the source. These include the practise of performing absentee *akhand paths*, of the ritual of taking the *Guru Granth Sahib* ceremoniously to '*kotha sahib*' at the Akal Takhat and of bringing it back equally ceremoniously in the morning, of washing the Darbar floor with milk every morning, of needlessly burning the clarified butter oil amidst the glitter of electric lights and so on. These clearly militate against the provisions of code of conduct formulated by the Khalsa in that momentous decade.

The administrative structure helping these rituals to survive consists of the newly born institution of 'high priests' variously as 'head pujaris,' Singh Sahiban, five Singhs' and '*mahan granthis*.' This institution, by whatever nomenclature it may go, is contrary to the Sikh Rahit Maryada adopted by the Guru Khalsa Panth. It is perhaps also because these 'high priests' invariably come from seminaries, which do not

follow the Khalsa *rahit* themselves. In consequence, their actions militate against the dual Guruship of the *Granth* and the *Panth*. The phenomena can be termed as the re-emergence of the much abandoned, often condemned and the scripturally unacceptable clergy class amongst the Sikhs. The menace has become all the more suffocating since 1996. That is year in which the Akali Dal, a Sikh political party finally and declaredly shed its Sikh character at its Moga conference. It repudiated the history of almost a century and turned itself into a Punjabi party. It has thereby lost the position of being the sole interpreter of the political will of the Sikh people. It has now become dependant upon the clergy to maintain them in power in Sikh shrines and to fetch them Sikh votes by maintaining the fiction that they still represent the Sikhs, despite the great betrayal of 1996. The vote bank controlling 'Sant Babas,' who owe their positions to prevalence of anti-Sikh practises, are very much a part of the Sikh clergy. Both the Five Singhs and the Sant Babas can thrive only by weakening Sikhism. They can also best serve the interests of their political allies, the pseudo-Akalis, if they modify Sikh tenets to bring them nearer to those of Hinduism. This is calculated to ensure them Hindu votes in the supposedly precarious political voting pattern of the Punjab.

This is the game plan, which has unfolded itself on the Sikh scenario recently. The central aim is to obliterate the Sikh identity and to make it correspond to the Hindu. It began with the rise of Fateh Singh (Sant) in about 1965 and attained fullness in 1996 at the Moga conference of the Akali Dal. For it to succeed, a number of steps are crucial. Its first requirement is to sidetrack the doctrine of dual Guruship of the Guru Granth and the Guru Khalsa Panth. The provisions of Sikh Rahit Maryada need to be ignored for they do not allow the mind control of the Sikh people by a self-appointed 'politburo' of Five Singhs. Crucial to its success is also the spread of irrational 'faith,' blind superstition, one aspect of which is to accept the supremacy of the clergy to order the Sikhs about. One expression of which is assumption of the power to excommunicate (the *brahamastra*), which, by no stretch exists, in Sikh theology. Hindu rituals and practises can then be introduced in central Sikh shrines to make the Sikh and the Hindu religions indistinguishable. Fake history books, other spurious religious texts (of which there is no dearth) like the *Gurbilas Patshahi 6* are to be quoted to make the practise sound authentic and respectable to Sikhs. Main patrons behind the scene will patronise the fake Akalis who accept to abandon Sikh claim to separate autonomous existence and sovereignty to the Sikh faith. Those who protest and assert the genuine Sikh point of view will be excommunicated by the Akal Takhat. The pretender *dasamgranth* will be ceremoniously installed besides the throne of the 'ever-existent' *Guru Granth*. The agreement will be that in due course the pretender will replace the real Guru. The

assimilation will be complete. The work of the Gurus would have been completely undone.

**The above game plan is writ large into the events of the last six decades. Those, whose senses are awakened, let them listen and heed to the drum of doom being sounded all around by the priesthood in collaboration with the sold-out politicians. The time to resist these developments is now.**

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### **SINGH SABHA INTERNATIONAL A STEP IN THE RIGHT DIRECTION**

Jarnail Singh, Winston Hills NSW, Australia

We need an international charitable organisation to speak Sikhism to the World. Why? Because due to unexpected turn of events, a leadership vacuum has emerged among the Sikhs resulting in absence of dialogue between the Sikhs and the world at large. As a result of this, somehow we have started living in our own confined shells, and do not interact with the world at large as a community. This has created so many problems for the community. Our Gurus had set up an example before us. During their lives they were an institution in themselves. There was a constant dialogue between the world and the Sikhs. Now although we are lucky to have an eternal Guru in SGGS, but somehow we are failing to follow it as one follows his Guru. If we have followed SGGS in the way one follows his/her spiritual leader or master, there would have been no vacuum of leadership. The Panth would have emerged as a Collective Leader. We might make any number of astronomical claims about SGGS being our Living Guru, however in reality; we have reduced its importance to a figurehead with no executive powers. The Dera Chiefs have grabbed all the executive powers, for all practical purposes. We approach these chiefs for advice on all matters of concern ranging from personal to political. And no one ever checks or has the courage to check if this advice is as per Gurmatt. Those who dare are punished. The fact that different Deras have different and often contradictory set of guidelines is a testimony to the effect that they do not adhere to Gurmatt but instead follow their own minds. It has not happened overnight. There was a time when Sikhs were following SGGS as one follows his leader and SGGS was a Living Guru for them. As a result of this they were on top of the world even though they were living in jungles. The rulers of the day were forced to search answers for questions like who are these Sikhs with such exemplary characters and courage and what is their source of strength and inspiration. But somehow somewhere down the road Sikhs lost their track and have fallen into the deep pit of leadership vacuum. Then SGPC did fill this gap for some time but have now miserably failed. Instead of branching out into the world, SGPC has shrunk itself into an institution for management of some historical Gurudwaras in Punjab. It does not have the guts to

question the Dera chiefs even when they are wrong. In fact it is under indirect control of Dera chiefs. It does not monitor what is being preached even in Gurudwaras in the area of its jurisdiction. And there is not even a single instance when SGPC has taken a stand as a representative body of Sikhs on any issue facing the International Community. By now it should have grown bigger than India, but unfortunately its territory has been reduced to a couple of states in India.

The concept of Shabad Guru that has been preached and practised by our ten Gurus was formalised by Guru Gobind Singh before his death. The Gurus during their lives were living examples of Shabad Guru and taught us how to practise this concept in real life. Shabad Guru is a Guru who is always awake and with whom we are in constant dialogue for guidance every minute of our lives, for all aspects of our life- be it social, personal or political. This was/is a revolutionary concept with grave and fatal consequences for the ruling elite of the day. This concept is probably unique to Sikhism but unfortunately Sikhs are failing miserably to practise it. It would not be far from truth if we say that we are not living up to the expectations of our Great Gurus. This has not happened in a day. The forces opposed to Sikhism were/are longing to see this thing happen before long. It is a tragic irony that the world considers Sikhs worshipers of a Book. They are wrong, but the way we practise our religion now, substantiates this wrong notion. The Guru lights your way up to the path of God. The Guru teaches you how to worship God. But we are worshipping our Guru as one worships an Idol. The Guru is a rain of wisdom washing our ignorance. Guru is the Sun of knowledge dispelling the darkness from our minds. But now we no longer go to our Guru for any of these purposes. We go to guru for the small miracles and not for advice. We have woven a web of miracles around the lives and deeds of our Great Gurus, which withholds us from realising and appreciating the real miracles brought upon by our great Gurus. When we read SGGS we do not expect a downpour of rain of knowledge on our minds, instead we ardently desire for a materialistic gain. The rituals have replaced love in our religious behaviour. Magic of miracles has numbed to sleep our rational thinking. This is because we do not understand the concept of Shabad Guru and nor do we practise it. What this means is that we have virtually turned our backs on our Gurus. For this reason the Panth has miserably failed to emerge as an organisation for the Sikhs for providing Collective Leadership. If the Sikhs had followed the concept of Shabad Guru, the Panth would have come up as a Collective Leader for sure. If this were the case then Marxism would have never appealed to Sikhs at all as its attractions are already in built in the Sikh doctrine. The fact that so-called low caste people are distancing themselves from Sikhism is another proof that Sikhs are not practising true Sikhism.

And since now we do not look up to SGGS for leadership and guidance we are in deep trouble. Looks like we are everywhere but nowhere in the world, because, we are there only as individuals. All over the world we are very good workers, very good citizens of many countries, but we don't have an organisation to represent us in this world. The net result of this is that all the good that we do is recognised as done by Indians, but all the bad things stick to us as Terrorist Sikhs. If anything happens to Sikhs anywhere in the world, there is no one to cry for them. There is no State to mourn our deaths and to shed a single tear for us. There is no organisation to tell the world leaders who died and why he/she died and who killed him/her and why he/she has been killed. There is no one to ask the world leaders to punish those who commit atrocities against the Sikhs. That is the reason there is no public opinion or sympathy generated in their favour. If there were an organisation to represent Sikhs in the World, the Indian Govt would have never done to Sikhs what they have done now.

That is the reason the US Govt is reluctant to withdraw the film that calls all Sikhs terrorists. The reason why no one listens to us is that we have stopped talking to this world as a community. There is no direct communication channel between the world and the Sikhs. That is why no one believes us even when we are right.

We do not have our own State, which would have been ideal, but we can still have an organisation to represent us. We do not require a particular State to represent us. In fact being a universal faith, Sikhism cannot be tagged to any one State. Even during the times of our Gurus the Sikhs were not rulers. But we had had an institution in the form of our Gurus. There was a constant dialogue between the world and the Sikhs. Now we do not have any direct independent communication with the world. The world talks to us through a third person. And most of this dialogue is a negative dialogue. For example if there is a message that Sikhs are terrorists then our response is we are not terrorists. Or we send a message that this State has killed innocent Sikhs and the response back is that they are not innocent. In the terminology of Transactional Analysis these responses are called "You are not ok- You are not ok" Psychologists would tell us that these type of responses are obstacles in the way of building a healthy conversation and invariably lead to a misunderstanding and break up in relations. This is what is happening. What is true about inter community dialogue is also true about intra community dialogue. The dialogue within the community is also more or less negative. We are talking in terms of blasphemy and excommunications. We are talking the language of allegation and counter allegations. There was a time when there was always a positive dialogue between the world and the Sikhs. We must switch over to positive dialogue to survive.

The best way to communicate with the world is Charity. Singh Sabha International with its lofty objectives is a step in the right direction. It has got right people in the driving seat. It must branch out into a Charitable Organisation to establish dialogue with the world at large. On a very broad basis it can branch out into two main categories: Education and Health. One takes care of mind the other takes care of the body. The purpose is to break out of our Sikh shells and tell to the world what Sikhism is all about. The purpose is to demonstrate to the world the true principals of Sikhism. That Sikhs believe that every human being is a child of God. That Sikhism believes in universal brotherhood. That Sikh practise what they preach. Guru Nanak Dev Ji has said *Jab Lag Duniya Rahiey Nanak Kish Suniae Kish Kahiae* ( Page 660). Let us listen to the world as Sikhs; let us speak Sikhism to the world.

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### SIKH TERRORISM OR STATE TERRORISM

Congressional Record, *Extensions of Remarks* E1876, September 24, 2003

#### CONGRESS OF THE UNITED STATES,

*Washington, DC, September 18, 2003.*

**Hon. COLIN POWELL,**

*Secretary of State,*

*Washington, DC.*

DEAR SECRETARY POWELL: As Members of the United States Congress, we are very concerned about your Department's video, "*War Without Borders.*" **Your depiction of the Sikhs is discriminatory, unfair, and offensive.** The video is offensive to Sikhs around the world and to all people who support nondiscrimination and freedom. The video inaccurately broadly labels all of the world's 25 million Sikhs—500,000 of whom live in the United States—as terrorists. This is offensive and inaccurate.

The video's description of the June 1984 Indian military attack on the Golden Temple in Amritsar, the most sacred of Sikh shrines, misrepresents the circumstances of that unfortunate incident. Every terrorist act cited in the video is described as either the work of an individual or a group of a certain nationality or a group, such as Al Qaeda or the like, which honorably refrains from labeling an entire people as terrorists. Yet with the Sikhs it takes a different approach, referring to the terrorists merely as "Sikhs," thus implicitly creating the impression that all Sikhs are terrorists. **But there were no terrorists in the Golden Temple complex.** The book **Chakravyuh: Web of Indian Secularism** reprints letters showing conclusively that India planned this attack in order to kill Sant Jarnail Singh Bhindranwale and other Sikh leaders who spoke out for a sovereign Sikh state. Labeling all Sikhs who support an independent, sovereign Khalistan as terrorists is the propaganda line of the repressive Indian regime. We share your desire to have good relations with India, but good relations must not trump truth.

**India is a repressive government.** Over 250,000 Sikhs have been murdered by the Indian government since the Golden Temple attack, according to figures compiled by the Punjab State Magistracy and human rights groups and reported in *The Politics of Genocide* by Inderjit Singh Jaijee. According to a report by the Movement Against State Repression (MASR), the Indian government admits to holding 52,268 political prisoners under the brutal, repressive “Terrorist and Disruptive Activities Act” (TADA), which expired in 1995. In addition, India has murdered over 200,000 Christians in Nagaland since 1947, over 85,000 Kashmiri Muslims since 1988, and tens of thousands of Assamese, Bodos, Dalits, Manipuris, Tamils, and others. An Indian Cabinet minister said that everyone who lives in India must either be a Hindu or be subservient to Hinduism.

**This video should be corrected or withdrawn immediately.** The United States government should not be in the business of spreading inaccurate information, especially when that information is offensive to a hardworking, honorable people and serves only to promote the interests of a foreign regime.  
Sincerely, DAN BURTON, ED TOWNS, WALLY HERGER.

[Entry of the above letter by three members of US Congress into the Congressional Record was the effort of Dr. Gurmit Singh Aulakh. We thank him for his service to the Sikh Nation. As a result of this letter The State Department withdrew the video "Terrorism: A War Without Borders," which portrayed all Sikhs as terrorists. ED]

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### **HARD HINDUTVA, SOFT HINDUTVA, DALITS AND SIKHS**

Speech Of S. Simranjit Singh Mann, Member of Parliament from Sangrur, on 21.08.2003 at 2328hrs in the Union Parliament on the Motion moved by Mr. Ram Vilas Paswan and Mr. Basu Dev Achharia, Hon'ble M.P.'s from Bihar and Bengal, respectively, on “The Atrocities on Dalits”, under rule 193 of the Parliament.

2328 hours

SARDAR SIMRANJIT SINGH MANN (SANGRUR): Mr. Deputy-Speaker, Sir, I thank you very much for giving me the time to speak on this very, very important issue and discussion raised by Shri Ram Vilas Paswan and Shri Basu Deb Acharia about the atrocities on the *dalits*.

Our party is very pained to hear about the atrocities in the Panjab and in Tallan village. A mention has been made about the Sikh religion and the Gurudwara where trouble took place in the Panjab. We are carefully monitoring the situation. We were monitoring the situation three months before the incident at Tallan occurred. Our party sent a report to the Akal Takhat Jathedar, which is the highest temporal body of the Sikhs and we sent a report to Sardar Kirpal Singh Badungar who was the Chief of the SGPC, the statutory body that governs all Gurudwaras. We feel that if these atrocities – economic, social, political and religious continue against the *dalits* there would be great bloody convulsions in this country, which nobody would be able to stop.

It is because the *dalits* are spread out in every nook and corner of India. So, I would advise the Government to take very serious steps and to see that the economic cake is distributed equally and that it permeates to the lowest and to the poorest and the *dalits* who need it most. If this is not done, then I am afraid that this Government will not be serving its purpose.

Sir, much has been said about the hon. Prime Minister's plans for alleviating the difficulties and the miseries of the *dalits* and the poverty-stricken population. But I can tell you that the funds are not reaching us. It may be that we are from the Opposition but it is almost a year that we have sent all the cases of the needy people who have to get money from the Prime Minister's plan for *kutcha* houses and the widows. So, these are the things that are happening all over the country.

But in Tallan, it is a very sad commentary on the *Sikh* religion because the Sikh religion was a revolt against the caste system and the Brahmanical order that prevailed during the Middle Age. To put an end to the caste system and the inequality in the society, Guru Nanak Dev advocated the casteless society. To bridge the huge gap between the Islam and the Hindus, Sikhism was founded as an egalitarian religion. Its ranks were flooded with people from the lower castes and the people who were poverty-stricken in all the religions. It was also an answer to the ills that had cropped up into *Jainism* and *Buddhism*.

So, this is, I think, just the tip of the iceberg of what Shri Ram Vilas Paswan has told us about Tallan. A religion, which was started to end casteism, has again gone back into *Brahmanical* ideology and thought. Tallan is just a beginning. But I may tell you that in Sikhism today we have now separate *gurudwaras*, *dharamsalas* and cremation grounds for dalits in every village. This is a disgraceful thing and a blot on *Sikhism*. In Sikhism today, we practice female foeticide and female infanticide, which are the biggest and unforgivable sins as per the tenets of our religion.

Then, some ills are cropping up in our religion like ostentatious ceremonies and ancestral worship, which were given up.

Sir, yesterday the hon. Deputy Prime Minister visited Longowal where this ancestor worship is being practiced. Ritualism, worshipping images, worshipping our ancestors in cremation grounds, hanging the pictures and worshipping our *gurus*, raising objections if anyone puts his back towards the Golden Temple, superstitions, pernicious caste system, going on pilgrimage, not giving equality to women in worship and all walks of life, all these practices which were a taboo to *Sikhism* have cropped up in this religion. **Now, where is the fault? The fault lies in this great ideology, which was founded in and around the 1880s, which is called *Hindutva*. *Sikhism* has always been a victim of this *Hindutva*. It is a sad commentary on this country that the BJP and their allies practice hard-*Hindutva* and the Congress practices soft-*Hindutva*.**

Our leaders are enticed by these hard and soft *Hindutva* leaders. For the love money, for the love of office, for the love of power and the greed of self-aggrandizement, they fall prey to their entreaties. That is what has cropped up in our religion. We want that the Indian State should not interfere in the process of the Sikh religion. We are a frontier people. We know how to take care of

ourselves. But when the Indian State, whether it is the BJP or the Congress, interferes into our religious affairs, then things go awry.

What worst can happen? Shri Ram Vilas Paswan has said that Sikhs burnt pictures of Sant Ravi Das. Sant Ravi Das is one of the most important saints in Sikhism and his verses are included and given the best of place in the *Guru Granth Sahib*. What else can go wrong when these people of *hard Hindutva* and soft *Hindutva* induce our leaders and they are made to send *jathas* from Delhi to demolish the Babri Masjid as in 1992? Nothing can be worse than what is happening to Sikhism. The SGPC is responsible for looking after all these religious matters. The present Government is not holding elections to our SGPC, which have been due for the last two years. If elections are held, we can settle all these things, all these evil influences, which have crept up into Sikhism, and we can give justice to everybody. I would like to know from the hon. Deputy Prime Minister and the Minister of Home Affairs - the Ministry which is meant to conduct these elections-as to why the elections are not being conducted to the SGPC ?

**Then, there has been a long-standing demand of the Sikhs that we should not be included as a part of Hindu religion. Article 25 of the Constitution includes Sikhs within the fold of the Hindu religion. The Hindu religion is a great religion. But we are a separate people; we have a separate history, we have a separate diction and we have a separate culture. I do not see how we have been affixed by the fathers of the Constitution and bracketed with the Hindu religion under article 25?**

The NDA Government has set up a Commission, which they have called the Constitution Review Committee. It has suggested that article 25 should be amended forthwith and the Sikhs should be excluded from the fold of Hinduism. I do not know what happened to this proposal? I have written to the hon. Deputy Prime Minister, hon. Minister of Law and Justice and to various Ministers as to why do they not introduce an amending Bill to the Constitution to separate us once and for all.

We pray to the *dalit* leaders who are interested in an egalitarian society, a casteless society to back us because whenever things go wrong in Sikhism, there is a reformist movement, which takes place. In the 19<sup>th</sup> century and the 20<sup>th</sup> century the *Singh Sabha*\* movement grew up. I want that this movement should grow up again and the *dalit* leaders should give us support and the forces of *Hindutva* should not interfere in the internal matters of the Sikh religion.

Sir, with regard to what happened at Tallan, I would like to say that we have remedied the things and I think that the Gurudwara has got *Dalits* into its Management Committee. But for whatever wrongs had been done to the *Dalits* amongst the Sikhs, as a representative of the Sikhs and as a member of the SGPC, I make an unconditional apology to the Dalit people.

Lastly, the strength of the Sikh religion is so great that though a Dalit was shot dead by the bullets of the brutal police at Talhan, nobody changed his religion; nobody went out of the fold. The strength of the Sikh religion is that those *Sikh Dalits*, those martyrs wanted to be a part of the Sikh religion and they fought unto death and martyrdom for this cause, whereas at Jhajjar, when five innocent *Dalits* were killed, they held meetings and some joined the ranks of Islam; some converted to Christianity; and some went to

the fold of Buddhism, but today, despite the ills that have crept into it, Sikhism is still a strong religion for a casteless society.

I wish that like the Congress which had helped the Nirankaris' schismatic growth, the present Government will not allow people of its own liking and will hold elections to the SGPC-and not wait till Shri Badal and Shri Tohra can get elected, and till their stooges can win the confidence of the Sikh electorate-to the SGPC. Thank you very much.

\*[Would someone please advise S. Simranjit Singh Mann that Singh Sabha Lehr has been resurrected as Singh Sabha International, which is vigorously being opposed by the Dark Forces in Sikhism today, consisting of Akhand Kirtani Jatha and Damdami Taksal. ED.]

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### **Reduced to Ashes: The Insurgency and Human Rights in Punjab**

Book review by  
J S Kang, MD

Authors: Ram Narayan Kumar, Amrik Singh, Ashok Agrawal and Jaskaran Kaur (Committee for Coordination on Disappearances in Punjab)  
Publisher: South Asia Forum for Human Rights. Order Info: \$35 to "South Asian Center"; PO Box 391732; Cambridge MA 02139. Free Internet version available on web site: www.punjabjustice.org

Modern societies only progress if they learn the lessons of history and don't repeat mistakes of the past. The contents of Reduced to Ashes: The Insurgency and Human Rights in Punjab compels its readers to critically re-examine and re-assess the Indian state's tactics in crushing the separatist insurgency in Punjab during the 1980's and 90's. Even the internationally-acclaimed writer Khushwant Singh, who was an ardent supporter of the Punjab police's use of extra-judicial methods to crush the uprising, has praised the objectivity of the report's documentation and the professionalism of its writers.

Reduced to Ashes is a milestone in the human rights research on Punjab because of its highly empirical and systematic data. The report's principal investigators include social activists, academics, and lawyers from both the United States and India.

The book begins with a preface by **Professor Peter Rosenblum of Harvard Law School**. Professor Rosenblum admits his initial skepticism about researching human rights abuses in Punjab, but writes that the "careful methodology" of the report's investigators has appeased his initial skepticism. He surmises that the "sheer mass of testimonies" demonstrates that the work of the National Human Rights Commission (NHRC) and the courts in India has only barely begun "**because there are glaring violations of rights to be addressed and responsibility to be apportioned**" even after nearly a decade of relative "normalcy."

In the book's introduction, **Tapan Bose** explains the rationale behind researching and writing the report. He states that this report was necessary to give "**voice**" to the victims of the state's **human rights abuses**, to shift the discourse of human rights in Punjab away from partisan rhetoric to an examination of the facts and the law, and to present a body of empirically-verifiable evidence to the NHRC and the courts (both domestic and international) in the hopes that they will finally act in a meaningful way to apportion responsibility.

The core of the book consists of **582 case studies** of residents of

**Amritsar district** who were killed while in police custody, usually in “faked encounters” or by physical torture, and subsequently cremated as “unidentified bodies” in public cremation grounds. Each case-history is based on multiple sources of information including cremation ground records, police documents, medical reports, press reports, and personal interviews. The Central Bureau of Investigation (CBI) has also independently confirmed many.

The results of these case-studies reveal several patterns of state abuse that seriously challenge many of the previously held conceptions about the state’s actions in crushing the insurgency in Punjab. For example, it was often assumed that the police used “illegal,” extra-judicial means to “eliminate” only armed insurgents (or “criminals”) who engaged in acts of violence. The findings presented in this study disprove this claim and demonstrate that a vast number, perhaps majority, of those killed by the police were not armed insurgents (or “criminals”) but rather people whose only crime was being a “nuisance” for the police and the state.

This included members of Sikh nationalist (but non-violent) political organizations, relatives and associates of suspected dissidents (both violent and non-violent), human rights activists, and even “innocent” civilians. The police also often acted in its own self-interests by picking-up individuals for extortion of bribes and killing them after their relatives could no longer afford to pay money. Most of the case studies presented in the book also pinpoint the place and date that many of the “unidentified” persons were killed and the police party which arrested them before their death. **Khushwant Singh has described the case studies as being “spine-chilling.”**

The study also points to another disturbing pattern regarding human rights abuses in Punjab- the relative impunity of the police and its immunity from meaningful prosecution. With few exceptions, the study shows that cases filed against police officers have made little headway in terms of prosecution. This is so because of intimidation of applicants and witnesses by the police, the financial inability of applicants to sustain years of complex litigation, evidentiary complexities, and the reluctance of judges to prosecute agents of the state (i.e. police officers). In addition, the legal jurisdiction of the NHRC, which came into existence in 1993, has been so narrowly defined that it cannot effectively take up a majority of the cases relating to Punjab. **Thus, the avenues for legal recourse for the surviving victims of the state’s human rights abuses have been few and ineffectual.**

This raises a fundamental question. The state can deliver various forms of “justice” to insurgents and criminals who threaten country’s unity or who violate the rights of others. But, does this mean that agents of the state should be allowed to act with complete impunity regardless of their actions? Furthermore, does the state have a monopoly on all that is supposedly “just” and “righteous”? This book deals, in part, with the former question while the latter question is best left to political philosophers, which the authors do not claim to be.

A substantial portion of Reduced to Ashes is dedicated to its original investigator- the slain human rights lawyer, **Jaswant Singh Khalra**. Mr. Khalra came from a family of freedom fighters. His grandfather, Harman Singh, was a passenger on the infamous Komagata Maru ship in 1914, and spent most of his life either in

prison or away from his home fighting for Indian independence. Mr. Khalra’s father, Kartar Singh, was an active member of the Indian National Congress before Independence. As a university student, Jaswant Singh Khalra had leftist leanings and was involved in numerous social causes. His spirit of activism continued into the 1980’s and, especially, the 90’s when he joined the human rights wing of the Akali Dal and began to investigate the cremation of “unidentified bodies” by the police during the separatist insurgency. **His research caused him to become a “nuisance” to the Punjab police. The police abducted him in front of his home in Amritsar in September 1995 and subsequently he was declared, “Disappeared.”** His case, in which former Punjab police chief K.P.S. Gill is also a prime accused, has been lingering in the Indian judicial system for the last eight years without nearing any resolution. His widow, Paramjeet Kaur, is quoted in the book as saying, “I have no hope. In ten to fifteen years, we will also sit down and give up. How much can we do?”

In conclusion, the evidence presented in this book is too systematic and too compelling for the book to be simply characterized as a denunciation of the Indian state. The findings of this study present a mirror for the democratic Indian polity to see that it, even with its many positives points, has in this case failed to respect its own constitution and the fundamental human rights of many of its citizens. This book is a must-read for well wishers of human rights and also for all well-meaning, enlightened Indians who wish to see their society progress into a healthy and just state. To forget and forgive injustices and abuses of today is to welcome their reoccurrence in the future. This approach is not commensurate with the professed ideals of any democracy. Read the book and critically judge for yourself.

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### SO CALLED DASAM GRANTH

Mrs. A Singh, Canada

This so-called Dasam granth is not even a granth but a slapping together of puranic myths (braj in gurmukhi script - quite clearly stated). It is more in keeping with the puranic/kabbalistic ideology and theory of creation and a split God who is unable to tend to or even create its creation without creating other creatures to do it for him. This is a direct contradiction of the Akal Purukh of Sikhi. Some extensive sexist literature and elaborate kavita of the kind indulged in by darbari kavis of rajas with their far-fetched tales. ( Khalsa having dropped from Shiva's prayer mat!). There is an occasional red herring thrown in to make it seem compatible to gurmat, but it is just window dressing. Anyone who has read this stuff is repulsed and nauseated by it. This is the anti-literature of Guru Granth sahib, even worse than the hindalia granth, and successor to it, nevertheless, with a view to undermine the teachings of Sri Guru Granth > Sahib.

This evolved from a few pages to the granth of the present day, to be set up as a rival and to subvert the philosophy of Guru Granth sahib. Most people have not bothered to read

it, or have chosen to pull a few paragraphs/stanzas that suit their purpose to mislead. This is despite the fact that it is clearly a very shoddy job of putting together a credible granth that can remotely rival any previous literature compiled, let alone Guru Granth sahib.

My request is to read the Avtaras and the Charitopakhyan to the females of your household and then decide if one would think this is in any way shape or form to be even worthy of keeping in the vicinity of their sons, daughters and parents. Here we have some wise one trying to put it in gurdwaras and indulge in bhang parsads and the most un-khalsa like behaviour, in order to justify this supposed granth, which has no mention of khandae di pahul/Amrit ceremony (so far). With the increase in literacy this is not going to be hidden like the misdeeds perpetuated in the 18th century. Once any one reads this stuff, it will be exposed. No amount of hiding behind Jaap sahib is going to help. Granths may come and go, but for the Sikh there is only One - The Guru Granth Sahib, the container of the Divine knowledge. The shenanigans of other created and time limited gods and goddesses are of no importance to us. The pages after pages of viles of women cannot be justified even if they were matched with viles of men like Chandu and Gangu. **These kinds of perversions make for granths to be read in brothels not Gurdwaras.**

Let the mythology and eroticism - meant for baser instincts - be revered by those who have no intention of moving above it. Those who want some spiritual uplift and advancement in their lives will automatically seek Guru Granth Sahib – our mentor and Shabad Guru. No amount of coercion is going to make us accept parallel granths or literature at par with the one given in written shape by our Guru sahiban. If it is knowledge we seek, it is all in there- including the basis for khandae di pahul/ Amrit/khalsa. Those who seek find it as promised and those who flounder running in circles trying to find justification for their misdeeds by trumping up granths are just deluding themselves. We can only pray for bibek budhi to actually open up and read the 1430 pages in front of us.

Things would not have come to this if we had been reading even one stanza from SGGGS daily and contemplating and imbibing it. We would have known any misleading literature at a glance. But our so-called maryadas of Akhand paths by hired pathis, kathas by hired kathakars and kirtans by hired kirtanyas has resulted in our not knowing or misinterpreting our second-hand knowledge of our Treasure, resulting in granths galore in the names of our Guru Sahiban, because the khalsa of today is too busy promoting himself and has no time to listen to his Guru, the Guru Granth Sahib, and seeks to justify his **bhang parsads** form other literatures deeming them at par with the one actually given to us by our Gurus. **Those individuals who have spoken up against this mass**

**subversion of our faith in Guru Granth sahib in the form of spurious literatures are the true and few khalsa, because theirs is courage that made them stand up against all odds and at the cost of their personal and intellectual safety to reiterate what every Sikh should have.**

*We have only one Granth and that is the Guru Granth. Least we can do is to declare loudly, above the din created by vested interests and their RSS swamis - there is no other Granth for us but Guru Granth. Koor nikhutae nankaa orakh sach raheen....*

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### SIKH EXPERIENCES OF THE LAST 55 YEARS IN HINDU INDIA...

Surinder Singh Johar

After a prolonged struggle, the country attained independence. The Sikhs made far more contribution in this struggle, as compared with their population. In all, 126 Indians kissed the gallows, of whom 93 were Sikhs. But **as the sun of freedom rose for the country, only darkness was in store for the Sikhs.** The country was partitioned. The Punjab was divided into two parts-the same Punjab, which the Sikhs were heirs to, and over every bit of which land they had shed their blood. Their holy religious places, including Sri Nankana Sahib, were left in Pakistan. The Sikhs had to abandon their homes and hearths. They had to give up their land that produced gold. The Sikhs were massacred in large numbers.

The country's partition was the first tragic and unfortunate happening after the fall of Maharaja Ranjit Singh's empire. The country was divided on the basis of religion and not for geographical reasons. Neither was the partition based on any principle nor had politics any connection with it. At that time, four parties were there on the political stage: English rulers, the Congress (representing Hindus), Muslim League (representing the Muslims) and Shromani Akali Dal (representing the Sikhs). The Hindus got Hindustan, the Muslims, Pakistan, but the Sikhs decided to cast their lot with the Hindus believing that Hindus would act as their elder brothers. They thought that there was a close relationship between Hindus and Sikhs. Just as nails cannot be separated from the flesh, in the same way, the Sikhs did not separate from the Hindus

**But when the country became independent, the Congress government went back on its word.** It started preaching hatred against the Sikhs. *The Indian Constitution laid the foundations of discrimination against and injustice to the Sikhs. Under Article 25 while Muslims and Christians were recognized as separate religious entities, the Sikhs were clubbed with the Hindus. The separate entity of the Sikhs was sought to be denied to them.*

Before independence, Congress leaders had made a number of promises to the Sikhs, but staged a volte-face after independence. It had been said that in free India, the interests of the Sikhs would be fully protected and constitutional guarantees offered so that they could also stand on an equal footing (politically speaking) with the rest of the citizens of this country. They were told that they would not be discriminated against in the matter of government jobs, trade, industry, education etc, and their language and culture would be duly patronized.

In July 1946, Pt Jawahar Lal Nehru had said at a press Conference, **“The brave Sikhs of Punjab deserve to be given special constitutional guarantees. I see nothing wrong in carving out an area and a set up in the north where the Sikhs could also feel the glow of freedom.”**

Earlier, in 1931, while addressing a congregation at Gurdwara Sis Ganj, Delhi, Mahatma Gandhi had said, **“I ask you to trust my words and have faith in the resolutions passed by the Congress. The Congress shall not betray any individual or community. If the Congress does so, it will dig its own grave.** I make an appeal to you to dispel all doubts and apprehensions from your minds. God be witness that I and the Congress Party made promises to you. I dare say that our commitment to the ideology of non-violence is the sure guarantee of our good intentions and the Sikh brothers need not harbor any kind of fear in their minds.”

But time is very cruel. Keeping of word of honour falls to the share of great men only. Those who trust politicians' words, always find themselves cheated. Neither are they honest and sincere in their dealings, nor should they be trusted. While other countrymen started enjoying fruits of freedom, an era of injustice and discrimination dawned for the Sikhs. The Sikhs had not recovered from the effects of partition as yet when the government threw its first salvo and in September 1947, Punjab Governor Sir Chandu Lal Tridevi wrote in an official circular to the Deputy Commissioners of the State, **“The Sikhs, who have migrated from Pakistan, are the people with criminal bent of mind. Strict watch should be kept on them and they should be dealt with sternly.”** This letter was a rude shock to the Sikhs. The question arose: In times to come, will they be meted out only this kind of treatment in their own country, with which they had aligned themselves whole-heartedly? It is quite obvious that this letter must have been written at the behest of Prime Minister Nehru. The governor, on his own, dared not write such a letter. Look at the irony of fate that at that time Punjab's Home Minister was S. Swaran Singh. But he kept his mouth shut.

In 1948, an army parade was held at Ambala. It was led by 8 Lt/Major Generals, of whom six were Sikhs. India's Home Minister Sardar Patel, who was taking the salute, writhed in pain on seeing this. The fanatic Hindu within him was

roused. As a result, till today no Sikh has been made the Army Chief.

Punjabi Hindus, in the name of aligning themselves with the country's mainstream, started declaring Hindi as their mother tongue even though they did not know how to speak, read or write in that language. Anti-Sikh elements became active. Punjabi language was associated only with the Sikhs. The Jalandhar Municipal Committee passed resolution No. 81, by which Hindi was made the medium of instruction in schools. Propaganda against Punjabi language and the Sikhs started gaining in strength.

Akali leader Master Tara Singh, who was an honest and fearless person, decided to hold a Shahidi Conference in Delhi on 20<sup>th</sup> February 1949 for securing for the Sikhs their legitimate rights. It was on 10<sup>th</sup> February that Nankana Sahib martyrdom saga had taken place while trying to get the gurdwaras liberated from the clutches of 'mahants' (priests). Master Tara Singh set out for Delhi at the head of a 'Jatha', but he was arrested at Narela Railway Station. Sardar Patel had told Pandit Nehru that the Sikhs would not be permitted to hold the Akali conference in Delhi. The Akalis held a 'Shahidi' congregation within the precincts of Gurdwara Rakab Ganj, which was addressed by S. Ajit Singh Sarhadi. The Akalis felt that Defense Minister S. Baldev Singh was quite ineffective. He had no powers, but he could not give up his high position at the same time.

In April 1949, the Shromani Akali Dal sought the formation of Punjabi Suba. The Congress was committed to the formation of linguistic States. The centre set up a commission under the Chairmanship of Fazal Ali for the reorganization of States. On the other hand, the Centre adopted the policy of 'divided and rule' with respect to the Sikhs, by following which the English had ruled over India. Under this policy, leaders of the opposition party are weaned away-some with the lure of money and others by offering high positions to them. Before the partition of the country itself, Akali leader S. Baldev Singh had betrayed the Akalis. He had put himself in the lap of Nehru.

Then S. Swaran Singh became a Minister at the Centre. S. Ujjal Singh became Governor of Tamilnadu and S. Hukam Singh first became Deputy Speaker and finally the Governor of Rajasthan. It was the same Hukam Singh, who had not appended his signatures to the Indian Constitution saying that it was anti-minority. **But the lure of power makes one forget everything.**

Then came the report of the States Reorganisation Commission which rejected the demand for Punjabi Suba; rather Punjabi speaking and Sikh majority area of Pepsu was merged with Punjab. The Sikhs launched a struggle for the formation of Punjabi Suba and offered huge sacrifices.



50,000 Sikhs were jailed. The Sikh leaders went on fasts unto death, and at long last, after the 1965 Indo-Pak war, Prime Minister Indira Gandhi was left with no choice but to concede the Punjabi Suba demands, which, for various reasons, turned out to be half-baked and truncated. Neither did Punjab get its capital city of Chandigarh, nor were its river waters and High court given to it. Rather many Punjabi speaking areas were kept out of it.

Although Punjabi Suba demand was conceded, yet the Sikhs felt cheated once again. Today 37 years have passed since the Punjabi Suba came into being, but the Akalis have established their rule for not more than 14-15 years. For the remaining period, either the Congress was in power or there was President's rule in the State. **Most importantly, even Punjabi has not been given its due place in the State.** Today Punjabi language is like an orphan all over the country. There is none to preserve the heritage of Punjab, Punjabi and Punjabiati. **Even the Sikhs are drifting away from this heritage.**

On 25-26<sup>th</sup> June 1975, Mrs. Indira Gandhi imposed emergency in the country, so as to thwart the High Court judgment against herself and remain in power. Democracy was muzzled. The champions of democracy, today's rulers, the Sangh Parivar, observed an eerie silence. Neither did anyone lodge protest, nor did they mourn over the death of democracy. It was the Akali Party, which launched a 'morcha' (agitation) against the despotic rule. 60,000 Akalis were jailed. Total arrests made in the country in connection with the emergency were 140,000, of which the majority consisted of the Akalis. Indira Gandhi was infuriated. She was cut to the quick. She could not tolerate any opposition to the emergency imposed by her. Who could dare challenge the despotic rule of Indira Gandhi? She thought of teaching a lesson to the Sikhs. Confrontation started between her and the Sikhs and thereafter tragic events took place- first Operation Blue Star and then the Sikh massacre in Delhi and at other places. Only recently, the anniversary of the emergency was observed. Those who had tolerated the emergency quietly and smilingly spoke against it forcefully, while the Akali leaders, who were alone in launching a struggle against the emergency even when they were assured that all their demands would be accepted, remained tongue-tied as if they never were opposed to the emergency.

**The present-day Akalis can neither speak in support of Punjab's demands, nor launch an agitation against the injustice done to the Sikhs. But they do threaten to launch a 'morcha' and block the traffic in protest against the arrest of their corrupt leaders charged with amassing tons of wealth.** What a decline in the character and moral standards of the present day Akalis! It was Master Tara Singh who had started a crusade against corruption indulged in by Partap Singh Kairon, due to which the Centre had to appoint an inquiry commission. It was as a sequel to the

commission's report that Kairon had to resign. **Ironically enough, today it is the workers of Master Tara Singh's party who are saying that if any action is taken against their corrupt leaders, they will move heaven and earth.** There was a time when the Akalis used to expose the corruption indulged in by the Congress leaders, but **today the Congress is exposing the corruption of Akali leaders.** *The truth remains that neither did the corrupt Congressites do any good to Punjab, nor have the corrupt Akalis brought any glory to Panth and the Punjab.* If leaders of both the parties have gone corrupt, it is the Punjab or the Panth, which will have to bear the brunt. So far as corrupt leaders are concerned, they do find out ways and means to save themselves, but the harm that is being caused to the people as a result of their corruption, will not be compensated for.

*Earlier, the Congressmen, in deference to the wishes of the centre, used to bypass the interests of Punjab and the Sikhs, and today the Akali leaders, by extending unconditional support to the centre, are jeopardising the interests of Punjab and the Panth. Earlier, Congress leaders used to stake the interests of the Punjab and the Panth for their vested interests. Today the Akali leaders are sacrificing Punjab's interests for the furtherance of their vested interests.*

Courtesy, The spokesman Weekly's Monthly Issue August 2003

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## **SIKHS AWASH IN A FAITH THAT DEMANDS DISTINCTIVE DRESS**

Story by Rukmini Callimachi

Photos by M. Scott Mahaskey

**After a 500-year history of martyrdom, suburban Sikhs are finding their children leading them back to their roots**

AMRITSAR, Punjab - Ipninder Singh was 4 years old when his mother quietly took him to a beauty salon, cut his long hair and folded his baby turban inside a drawer in their apartment in Glendale Heights. Singh's father, Jasbir, had cut his own hair two years earlier, in 1983, six months after the Sikh family immigrated to the suburbs from Punjab, the Sikhs' home state in India. "I really don't want to remember that day. It was as if I had lost a part of my body," said Jasbir Singh, 48.

In the Sikh tradition, which began 500 years ago, men wrap their long hair in turbans. They do not cut their beards, letting the hair cascade down their chests. They carry ceremonial swords. But as Jasbir Singh discovered, the look makes potential employers uncomfortable. He had brought his family here from Punjab, one of the most prosperous states in India, and was living in a cramped rental, looking for work as a computer programmer. "If you walk in wearing a turban, you stand out," he said. "They grill you twice as hard - so you have to be three times better to get the job."

Sikhs, just 2 percent of India's population of 1 billion, always have been a minority, a footnote to the country's predominately Hindu composition. In the suburbs, where about 2,500 Sikh families have migrated, they now are a minority within a minority - according to the 2001 census there are about 125,000 Indian immigrants in the Chicago area. While most Sikhs reside within 30 miles of the Palatine gurdwara, their place of worship, they don't settle in the same neighborhoods - so when the turbaned, sword-carrying men pump gas or stand at the sidelines of a youth soccer game, they stand out.

But that is the point, said anthropologist and Sikh scholar **Cynthia Keppley Mahmood** of the University of Notre Dame. Their distinctive dress, she said, was born of the culture - which came of age in the 17th century in the period of greatest religious persecution in India. It was the time of the Mughal Empire, a kingdom of Muslims who imposed their religion along with their rule, executing Sikhs who refused to convert. "Many Sikhs had been tempted to pass as Hindus or Muslims," said Mahmood. The dress was codified in 1699 by Guru Gobind Singh, the last of 10 Sikh masters. "Their teacher purposely gave them these outward symbols to force them to stand up for their principles."

In the Palatine gurdwara, a painting dripping with red pigment leaves no room for argument. Its subject is a man with a flowing beard and a turban - Taru Singh, killed in 1745, one of hundreds of Sikh martyrs. He has just been scalped, his face and chest awash in acrylic blood. "Rather than cut my hair," he is famous for having told the Muslim emperor trying to convert him, "I would rather have my head cut off."

Despite a past filled with bloody resistance, many Sikhs coming to the Chicago suburbs in the early 1980s tried to conform. They cut their hair, folded their turbans and left their swords at home. The resurgence of the faith and the end to American conformity would start, in many instances, with their children.

### Looking different

It began with name-calling. *In third grade, he was called a Hindu, and it wasn't meant as a compliment. "I'm not a Hindu, I'm a Sikh,"* Ipninder Singh, now 21, would tell his classmates at G. Stanley Hall School in Glendale Heights. "I was being teased for something I wasn't. *But the problem was I wasn't even sure what I was."*

The Sikh faith was founded in the 15th century by Guru Nanak, first of the 10 Sikh masters, as a rejection of the ingrained caste system of Hinduism and the ritualism of Islam. To underscore the caste-less state, Sikh men take the ritual surname Singh, meaning "lion." Women, regardless of their marital status, use the last name Kaur, or "princess," in order to denote both their stature and their equality. The

cornerstone of the Golden Temple in Amritsar, the holiest of the Sikh shrines, was laid by a Muslim saint, while the Guru Granth Sahib, the Sikh bible, is interwoven with teachings from both Hinduism and Islam. But theirs is a separate identity - immortalized in legends of gruesome martyrdom.

As a child, Ipninder Singh adored cartoons, especially G.I. Joe and the Teenage Mutant Ninja Turtles. But at age 8, a different cartoon also caught his imagination - the turbaned saints and martyrs of the Amar Chitra Katha comic books. Published in Bombay, Amar Chitra Katha is the Marvel Comics of India, the difference being that the action heroes are lifted from religious history.

The story of the martyrdom of the **8- and 9-year-old sons of Guru Gobind Singh, who were walled alive** behind bricks when they refused to convert to Islam in 1704, stuck with Ipninder. The boys, he remembers thinking, **were his age.**

**"If they can go to their death for their faith, then why can't I make the same commitment?" he asked himself.** On Sundays, the family went to the Palatine gurdwara and ate with other Sikhs. His father Jasbir, embarrassed to appear without religious attire, tied a turban around his head even though it was obvious his hair was short and his beard shorn.

He couldn't look at the painting of Taru Singh. "It was like a slap in the face," he says now. "Look at what our forefathers have done for us. We can't even do that? Here, we have no price to pay, while there they paid the price in heads." Inside the gurdwara, it was easy to be Sikh. But outside it still was a different world. "On our way home," Ipninder recalled, "if Mom needed to stop at White Hen, my dad would make me go in and get the milk, because he didn't want to get out of the car with a turban on."

Ipninder Singh went to India over winter break that year. Inside a gurdwara, he saw a picture of Guru Gobind Singh, the master who had given Sikhs the symbols of the faith. His white beard flowed like a waterfall over his chest.

"When am I going to do this?" Ipninder Singh asked himself. He phoned his father and said, **"Dad, I'm coming home, and I'm going to grow my hair."**

### Washed in blood

In winter, under a roof of stars, the faithful in Punjab begin washing the marble inside their holiest shrine, first with water, then with milk. It is the men who scrub the wet stone, which becomes so cold it stings their feet. Women, who are not allowed to clean the gilded interior of the Golden Temple in Amritsar, even though the religion teaches equality, wipe its outer staircase with the ends of their shawls. They kneel, placing their foreheads on the incandescent stone. All through the night, the holy hymns of

the Sikhs waft over the temple's walls. It is as if the marble here is soaked in prayer.

Yet for three days in June of 1984, the Golden Temple was washed in blood. Two years before, Sikh militants had barricaded themselves inside the temple and stockpiled weapons. In June 1984, Prime Minister Indira Gandhi sent forces to flush them out. They surrounded the temple on one of the holiest days of the Sikh calendar, the martyrdom of Guru Arjun Dev, the fifth teacher. For three days, the battle raged. When it ended, officials said more than 600 Sikhs and Indian security forces were dead. Mahmood, who has written extensively on "Operation Blue Star," as it was called, puts the deaths at 5,000.

Those inside had been listening to the sermon of Jarnail Singh Bhindranwale, considered a saint by many Sikhs and a terrorist by the Indian government. He and his followers demanded greater autonomy for Punjab and the return of lands that had been partitioned in 1947 into the neighboring state of Haryana. Sikhs are divided in their allegiance to Bhindranwale, who died in Operation Blue Star and whose picture hangs in the Palatine gurdwara. But none can forgive the Indian government for attacking the temple. **"It's like attacking the Vatican on Christmas," Mahmood said. "There were literally thousands of people inside."**

Four months later, Indira Gandhi was assassinated by her Sikh bodyguards. That unleashed one of the worst riots in India's history. At least 2,000 Sikhs in Delhi and throughout the Punjab were killed - many dragged from their houses, doused in kerosene and set afire. Over the next decade, Sikh nationalists waged guerrilla war for an independent homeland they called Khalistan - a fight that ultimately failed and left 1,748 Indian security forces dead, according to the South Asia Terrorism Portal. Punjab reportedly lost more than 10,000 civilians, according to Amnesty International.

Sikhs, said University of Northern Iowa historian Louis Fenech, refer to this period as the third ghalugara, or holocaust. Ghalugaras are periods of great martyrdom, when Sikhs have stood up for their faith at great risk.

In Lake Zurich in 1984, Amrit Kaur Dhillon, then 25, watched the news flickering on CNN. Daily, she tried to call her family in Amritsar, especially her younger brother, Apar. By her own admission, she was not yet a devout Sikh. But, like all who had grown up in the vicinity of the Golden Temple, she knew its sacred geography well. It was a space she had traveled as a little girl, holding on to her grandmother's hand. They came for Amrit Kaur's brother, Apar Singh, in the middle of the night. It was 1991, seven years after Indira Gandhi's assassination, but the movement for Khalistan raged on. **In the eyes of the Indian military, every Sikh was a potential terrorist.** Indian police routinely

detained and tortured Sikh youths as a counter-insurgency measure said an Amnesty International report.

There never was any explanation offered for Apar Singh's arrest. He and his family say he was not part of the Khalistan conflict and he wore his hair cut short. "They put electrical wires under his toenails," said Amrit Kaur, 42, who now lives in Palatine. "That was the welcoming ceremony."

Now 40, Apar Singh still lives on the outskirts of Amritsar. In a blue room he stares up at a portrait of Guru Arjun Dev, who laid the foundation of the Golden Temple. Guru Arjun Dev is best known for being the first Sikh martyr. At the orders of the Mughal Emperor Jahangir he was made to sit on a sheet of red-hot iron. Boiling water was poured over him. One legend says he died walking into a river, softly repeating the name of God.

But when Apar Singh was tortured, he said there was no room for thought and none for prayer. He fell unconscious; when he awoke, it began again. They spread his legs apart until his groin bled. "They tied his arms behind his back - and pulled him up," Amrit Kaur said. "It split his shoulder blades apart." She stared at the silk flowers lining her windowsill to keep her composure. **"It was time for me to think about who I was," Kaur said.**

Many in the Sikh community here decided it was time to think. The troubles created a sudden sense of solidarity and a reaffirmation of a faith many had taken for granted. "That was the turning point for all of us," said activist Kulmeet Singh, 35, of Clarendon Hills, who directs the Sikh Coalition, a national advocacy group. "Even though I have never cut my hair in my life, I like to say I didn't really have long hair until 1984. That's when I realized what it meant."

#### **'Proud to be Sikh'**

By the time Ipninder Singh enrolled at Ellis Middle School in Elgin, he was wearing a small bun covered by a patka, a cloth used by Sikh boys to cover their hair before graduating to the full turban. He faced trouble weekly, sometimes daily. At recess, he wasn't included in play. He was kicked and kneed. Once he was punched outright. **"I'm not a Hindu, I'm a Sikh. It's a different religion," he learned to say.** One teacher advised him to "leave his religion at home." Instead, he bought a "Proud to be Sikh" T-shirt from the gurdwara and walked defiantly through the school's halls. When another boy pulled off his patka and his hair came unraveled, he wasn't able to tie it back up. His mother came to school and silently retied it. On a school bus, one of the most humiliating encounters occurred when another boy grabbed his coiled hair and shook the bun until it came undone. He kept most of this from his parents. But some details slipped out. "If my son can do it - why can't I?" Jasbir Singh remembers thinking. **On his way to an**

**interview at McDonald's corporate offices, Jasbir tied the turban as he would when he was going to the gurdwara. "Come what may," he told himself. "Come what may." He was hired.**

### Warrior princesses

It had been on **Harvind Kaur's** mind for some time. A signboard in the Palatine gurdwara states the three objectives of the Sikh faith - first, to preach the oneness of God. Second, to abolish caste. But it is the third, which has caught the imagination of young Sikh women: "To preach the equality of man and woman." In the Sikh tradition, men are the soldier-saints and women are the warrior-princesses. Harvind Kaur, a 32-year-old television producer from Bensenville, had never so much as trimmed her hair - which, like most Sikhs, she regards as the "guru's gift." Like men, Sikh women are not allowed to cut their hair, but nowhere in the Sikh scripture does it say they are required to wear the turban, said **Nikky-Guninder Kaur Singh**, a professor at Colby College who wrote a book about Sikh scriptures. As Harvind Kaur was growing up, her mother taught her the gurbani, the Sikh religious poems. She also grew up steeped in a tradition that featured heroines like **Mai Bhago**, who in the 17th century taunted a group of Sikh soldiers for having deserted their guru in battle, and then led them back to the battlefield herself. In wall calendars, Mai Bhago rides a black steed and brandishes a silver sword. She also wears a golden turban.

For years it bothered Harvind Kaur that Sikh men alone bore the burden of the faith in their dress. In 1996, she went to her sister's house in Wisconsin for what she called a "trial run." In that refuge she tied the turban. "If we're going to say that we're equal in all respects, then part of that means taking on the other challenges," she said. After a few days of getting used to her new look, Harvind Kaur turned to her young niece and asked what she thought. "You kind of look like a boy," the girl told her. "It confirmed everything I was doing," said Kaur. Strengthened, she went back to Chicago, where she was producing "Educate," a weekly program on issues in education for Channel 20, a PBS affiliate.

At first, she went about writing the shows in such a way as to limit her on-air appearances - until her boss took notice. "Harvind, our viewers need to see you," her manager said. "It was a real affirmation. Here was my boss, the general manager of a TV station. She was accepting me, even though I was wearing a turban," Kaur said. There now are nearly 30 women at the Palatine gurdwara who wear the turban. Most made that decision as young women in the 1990s. Eleven-year-old Manmeet Kaur of Bartlett already has decided. She is all warrior-princess on the outside. "No it doesn't bother me," she said of the black turban she wears to Nature Ridge School every day, where she is the only Sikh girl.

**As far back as the 1400s, Guru Nanak defined God as both male and female and advocated the full participation of women in all aspects of the faith.** Despite that teaching, in modern India, Punjab has one of the highest rates of female infanticide and the ratio of girls to boys is falling, according to India's 2001 census. In the inner sanctum of the Golden Temple, women are not allowed to chant the Holy Scriptures, clean the floor, or help carry the holy book as it makes its grand entrance early each morning. This is the growing divide between the second generation of Sikhs here and Sikhs in India, where the power of orthodoxy is non-negotiable and where traditional roles have slowly seeped back into daily life, said Colby College's Nikky-Guninder Kaur Singh.

In 1998, Harvind Kaur and a group of young Sikhs from the Palatine gurdwara traveled to a Sikh village where they worked in a school. They also saw that some gurdwaras were segregated by caste and came home to talk about it, an act that itself was brimming with rebellion. "Ask any Indian and they'll not say anything - they're hiding their shame," said Harvind Kaur. "I'm a Sikh, but I'm also an American - and I believe in facing the problem head on and saying, 'This is wrong.' It doesn't weaken the faith to say that. I know my religion is strong and true."

### The future

For Sikhs in the suburbs, it's a lonely battlefield. "I feel people staring at me - but it's an old feeling now," said Ipninder Singh. Outside his dorm room at Benedictine University in Lisle, he usually is the only man in sight with a turban and flowing beard. In corporate offices and suburban schools, it's the same. "For most of the day, once I step out of my house, I'm the only Sikh," said Kulmeet Singh. But the self-consciousness, he said, is blended with a sense of pride.

"There's a certain strength that comes from it - **I am wearing the symbols of my people's sovereignty**," he said.

Since Sept. 11, Sikhs often are mistaken for Muslims and sometimes taunted with slurs of "Osama." They are asked to remove their turbans at airport security check-ins. "I was asked to take it off," said Kulmeet Singh, recalling an incident at O'Hare Airport. He told the screener, "That would be like me asking you to take your pants off." The Sikh Coalition has worked to educate federal screeners about Sikh dress. Acceptance is growing in some places. In 1990, Sikhs in the Royal Mounted Canadian Police won the right to wear turbans instead of the uniform flat-brimmed hats. Gov. Rod Blagojevich's main fund-raiser in the Indian community was newspaper owner Rajinder Bedi, a turbaned Sikh. "Rod promised me that if he won he would make everyone in Illinois know what a Sikh is," said Bedi, who has stood on stages next to the governor at high-profile

events - a gesture, said Bedi, that might seem insignificant, but does a lot to help Sikhs gain acceptance.

But the greatest gain may be in the flowering of the Sikh community. The Palatine gurdwara will finish a \$2 million expansion project this fall and there are gurdwaras in Chicago and Island Lake. In the Chicago area, there are Sikh cultural societies, the weekly Punjab Times and Fulkari TV, a Punjabi-language television channel. Every summer, Sikh bridegrooms ride white horses through the side streets of Palatine to the gates of the gurdwara. There, in a re-creation of an age-old Punjabi wedding custom, the turbaned bridegroom descends and greets his bride's family. At one wedding last year, the bride, a picture-perfect Punjabi beauty, wore a red veil. But the bridegroom's mother and sister both wore turbans. As the two groups met at the gurdwara's gate, the old world met the new. To Ipninder Singh, it is a modern analogy that helps him make sense of what his ancestors taught.

**"To be a policeman, you have to have a uniform on the outside," he said. "But you also have to have a code of ethics on the inside." "It's the same with being a Sikh. You have an outward identity, which has to line up with an internal commitment."**

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### **JUNE 1984: UNDERSTANDING THE INDIAN GOVERNMENT'S 'JUSTIFICATION' FOR KILLING ITS OWN CITIZENS**

By: Dr. Swaranjeet Singh

*"Sikhs Awash in a Faith that Demands Distinctive Dress"* written by Rukmini Callimachi was published in the Daily Herald newspaper on May 6, 2003. The article deserves acknowledgement for correctly recognizing and asserting that the Sikhs are a separate people and nation. However, the limited information provided regarding a pivotal historical moment for the Sikhs is highly problematic. The information regarding the Indian Government's planned attack on the *Darbar Sahib*; under the code name Operation Blue Star is unbalanced and factually incorrect. Callimachi incorrectly claims that the main motivating factor in the planned attack was a stockpiling of arms in the holy shrine. What is even more troubling is that this "fact" is part of the story without any attribution. It is the purpose of this document to provide additional vital information that provides a more balanced view with verifiable sources. The purpose of this brief is not to provide the Indian Governments reasons for attacking the Sikhs, but instead to point out that the claim as restated in Callimachi's article is in fact false. There are a myriad of complex reasons that lead to Indira Gandhi's attack. They deserve a separate and much longer brief. **However, the following will prove that the statement regarding arms is incorrect and part of a smoke screen needed to justify the unlawful action.**

In 1984, India's Prime Minister, Indira Gandhi ordered a full-scale military operation against the Sikhs, code named Operation Blue Star. The attack was premeditated and highly planned. The facts pertaining to this event are highly distorted by government sources that needed a justification for the military action against its own civilian population. **The suggestion by Callimachi in her article that the action was justified due to the need to flush out "militants" who had "stockpiled" weapons is a highly contested and refuted by credible sources and has been proven to be part of the Indian Government's propaganda to justify the actions of Indira Gandhi.**

#### **Callimachi writes:**

*Yet for three days in June of 1984, the Golden Temple was washed in blood. Two years before, Sikh militants had barricaded themselves inside the temple and stockpiled weapons. In June 1984, Prime Minister Indira Gandhi sent forces to flush them out. They surrounded the temple on one of the holiest days of the Sikh Calendar, the martyrdom of Guru Arjun Dev, the fifth teacher.*

While on the surface this pithy statement may seem insignificant to the Daily Herald's suburban audience, it is of huge concern to those who the article intends to represent. There are several problems with this statement that must be addressed. This statement is highly partial and only tells one side of this complex and important event in Sikh history and Indian history. If more research and a sense of balance had been put into this statement Sikhs would not be perturbed by the statement. However, nowhere in the article is there the non-government angle to the story. Nor is this statement attributed to a source. It is assumed true. **S.K. Sinha, a General in the Indian Army, who was contacted to conduct the attack but declined, is quoted as say the following on July 16 1984:**

*"The Army action was not the 'last resort' as Prime Minister Indira Gandhi would have us believe, decided upon toward May-end (1984). It had been in her mind for more than 18 months." Said the General that when he was GOC-in-C of Western Command, he got a call around 10 p.m. from 'someone in Delhi' that a decision had been taken at the highest level that the Army should undertake the arrest of Sant Jarnail Singh Bhindranwale. Nothing was heard after the General told the caller that in matters like this he would like to hear from either the Chief of Army Staff or the Defense Minister. This was towards 1981 end when Darbara Singh was Chief Minister i.e. nearly 30 months before the Army actually struck at Amritsar--- This was long before the Akalis launched their morcha in August 1982. Shortly after the morcha, the Army began rehearsals of a commando raid near Chakrata Cantonment in the Doon Valley, where a complete replica of the Golden Temple complex had been built. "Another training involving*

*Aviation Research Centre Commandos was given in the Sarsawa area and Yamuna bed in helicopters converted into gunships. This plan, earmarked for implementation first in August last year (1983) and then in April this (1984) year, was given up as it had leaked out to the Sikh militants.” “In view of these military preparations, if Sant Bhindrawale and his men decided to defend the Golden Temple with all their might and means, no one can, and should, blame them.” “You are duty-bound to do your all when you know someone is going to raid your house. In this case, the house was the holiest Sikh Shrine in the world.” “All you have to do is to match the adversary’s weapons with your own weapons of equal, if not more, fire power. This is an acknowledged rule of combat.” “Mrs. Gandhi contends that arms were being collected by Sant Bhindranwale for the last one year. But this was much after she herself had drawn up plans for Army action against the Golden Temple and other gurdwaras. In December, last year (1983) two trenches were dug by Sant’s men in front of Teja Singh Samundari Hall within the holy complex but he was persuaded to fill them up. This proves that till then no responsible Akali leader was prepared for an armed showdown with the Government.”<sup>2</sup>*

Sinha’s information has been published in many other regional language dailies across Punjab and India. We can see from this information some very crucial points that must be understood. As an Army insider Sinha’s words are highly credible. First Sinha makes it clear that the attack on the *Darbar Sahib* and other *Gurudwaras* had been planned well before 1982. The fact that the attack was delayed until 1984 speaks to the government’s need to find probable cause for such an army action. The action was given up in 1983 because it was believed to have been leaked to the Sikhs. If the Sikhs only found out about this potential attack in 1983, claiming that they had begun stockpiling weapons against the state in 1982 is not possible. Also, Sinha in his own words informs us that the Sikhs did not want an armed confrontation. As he says they were persuaded to fill in trenches that were dug for a defensive purpose given Indira Gandhi’s intentions. Finally, Sinha himself acknowledges that the government’s actions are unlawful. He provides justification for the Sikhs should they need to protect themselves against an adversary that intended to defy the rules of government and combat.

Sinha is not the only individual that has pointed out facts that refute the allegation that the Sikhs had stockpiled weapons. Dr. Gurdarshan Singh Dhillon, the author of an independent White Paper on the attack wrote extensively regarding Indira Gandhi’s motivations for the attack and provided information and evidence that went beyond the government’s version of the truth. In his introduction he clearly articulates the need for such a work:

*A spate of false propaganda prejudiced reporting, distortions and one-sided versions of the Punjab problem have filled the columns of newspapers. As a result most people in India and abroad have not formed a correct assessment of the problem. **Biased versions circulated by the Government controlled media have led to all sorts of misunderstanding and misconceptions in the public mind.** The White Paper issued by the Government of India was nothing but an exercise in self-proclaimed righteousness. It was an ingenious attempt to white wash the glaring facts in order to justify the ill-conceived policies of the Government epitomizing in the Blue Star attack on the Golden Temple, the sanctum of the Sikhs. It takes up the events of only three years (1981-1984) and takes no cognizance of the historical backdrop. Such a study is bound to be lop-sided, limited and partial...The purpose of this Paper is to provide a true perspective on this challenging subject and to enlighten those, who have no access to actual facts. The full Punjab story presents a sordid tale of political trickery, colossal discrimination, Machiavellian strategies, deceptive accords, murky intrigues, confrontation and blood-shed.<sup>3</sup>*

1 Rukmini Callimachi, “Sikhs Awash in a Faith that Demands Distinctive Dress.” Daily Herald 6 May 2003.

2 S.K. Sinha, “Sant Bhindrawale did not nothing wrong by defending the Golden Temple.” Spokesman June 2001:28-29

3 Gurdarshan Singh Dhillon, Truth About Punjab.

(Amritsar, Shiromani Gurdwara Parbandhak Committee, 1996) 1.

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### **ESCALATION OF ETHNIC VIOLENCE ALL AROUND AND THE UNIQUE 'ANTHROPOLOGICAL' BEHAVIOUR OF THE SIKHS IN 1984.**

Dr. Kuldip Singh, Chandigarh

The world is seeing rising ethnic violence in the Middle East, and in the Gujarat and J&K States of India. Innocent people, men, women and children are being massacred and burnt, and their properties looted and destroyed because they happen to belong to different ethnic groups professing different religions. This is in striking contrast to the behaviour of Sikhs who in spite of the gravest possible provocation did not react in a similar manner in 1984.

Curfew was imposed in the whole of Punjab state of India, and the media representatives were turned out of Punjab on 3<sup>rd</sup> June 1984. Under the Code Name of "Operation Blue Star", Indian Army attacked the Darbar Sahib Complex Amritsar and 39 other Gurudwaras of Punjab from June 3 – 7, 1984 on the pretext of flushing out of militants. Thousands of innocent men, women and children who were celebrating the martyrdom of the 5<sup>th</sup> Guru of the Sikhs (Guru Arjan) were caught unawares, and were killed in the process. This event shocked the Sikhs all over the world.

Even before "Operation Blue Star", regular attempts had been made to poison the Sikh mind and convince the community that they were second-rate citizens of the country. This was done to provoke them into acts of violence to defame them.

During the Asian Games of New Delhi (Nov. 1982), all Sikhs traveling from Punjab, through Haryana State were harassed manhandled and searched by the police. No Sikh was spared and well-known Sikh personalities were humiliated. These included Air Chief Marshal Arjan Singh (Retd.) Marshal of the Indian Air Force, Lt. Gen. J.S. Arora (Retd.) and Sardar Swaran Singh, Ex Defence and Foreign Affairs Minister, Govt. of India.

On the call of the Sikh leader, Sant Longowal, to observe a two-hour program of "*Rasta Roko*" or suspension of traffic on roads on 4.4.1983, the police met the peaceful agitators with unprovoked and indiscriminate firing. A fact-finding team of A.B. Vajpayee (now PM of India) and H.S. Surjit (Genl. Secretary CPI) was shocked by the devastation at Malerkotla and Kupkalan, and came to the conclusion "that the excesses committed by the police were heart rending."

On a call for a *bandh* (suspension of all work) on 14.2.1984 by the Hindu Suraksha Samiti resulted in large-scale widespread violence against the Sikhs all over Himachal, Haryana and Punjab. Hindu mobs attacked Sikhs at 56 places in Amritsar alone. Eight Sikhs were shot dead by the BSF outside Moga Gurdwara on 26.4.1984.

Prime Minister Indira Gandhi was certain that with the Indian Army attacking 40 Gurudwaras on the special day when thousands of Sikhs families visit the Gurudwaras, would serve to agonize and chastise the Sikhs. Dead bodies of innocent Sikhs killed were removed in garbage trucks and cremated without identification.

**"Operation Blue Star"** was followed by **"Operation Wood-Rose"** to cause further hurt and destroy the moral strength of the Sikhs. The Army unleashed a reign of terror on the Sikh populace in the countryside, specially targeting baptized Sikhs. Thousands of Sikh men, women and children were rounded up as suspected terrorists. **An Army circular no. 153 issued in July 1984, directed the army to keep track of baptized Sikhs "who are dangerous people pledged to commit murders, arson and acts of terrorism."** Indira Gandhi was hoping that if the Sikhs did not react to "Operation Blue Star", they would react to "Operation Wood Rose".

In retrospect, Indira Gandhi had mounted her onslaught on the Sikhs acting on the advice given to her at the age of 13 as written in the "Glimpses of World History" by Pandit Nehru, (pp. 7, 37). Nehru had quoted a Sanskrit proverb on Jan 5, 1931 in his 2<sup>nd</sup> letter to Indira from jail: **"For the family,**

**sacrifice the individual, for the community the family, for the country the community and for the soul the whole world."** In his 14<sup>th</sup> letter to Indira dated Jan 20, 1931, Nehru had made the translation of the Sanskrit verse more explicit... **"...The individual should be sacrificed for the family, the family for the community and the community for the country."**

In spite of the grave and continuous humiliation, the Sikhs did not react the way Indira Gandhi had expected them to do. The Gurus had ingrained this firmly into the psyche of the Sikhs that they must see the presence of the Lord in everyone, and must not harbour ill-will against any individual simply because he worshipped in a different manner.

Rajiv Gandhi must have been privy to her schemes of **"Operation Blue Star"** and **"Operation Wood Rose"**. If the Sikhs had reacted the way Hindus and Muslims react in similar situations and had attacked innocent Hindus specially in the villages where they are in a small minority, then it would have given the Indian Army and Paramilitary Forces a handle and they would have exterminated 5-6 million Sikhs in the countryside of Punjab. Any minor acts of Sikhs against either Hindus or their or Government Property would have been magnified and propagated by the media resulting in a massive onslaught by the Indian masses against the Sikhs in Delhi and everywhere outside of Punjab resulting in virtual wiping out the Sikh population outside Punjab.

The assassination of Indira Gandhi by two Sikhs provided an opportunity to unleash a massive and widespread onslaught against the Sikhs in Delhi and all over Northern India including trains. For the three days that the body of the slain PM was kept before its cremation, **the police were in total inaction.** The mayhem killed thousands of innocent Sikhs all over Northern India and their property was looted and burnt. **Even this widespread attack on the innocent Sikhs did not make the Sikhs rise in anger against the innocent public and they refrained from attacking anyone to demonstrate their anguish and anger.**

The reaction of the Sikhs in 1984 to the widespread inhuman killing of innocent Sikhs and destruction of their property was indeed unique and has no anthropological parallel in any country of the world. **Not a single Sikh attacked non-Sikhs or burnt any private or govt. property in retaliation during 1984.**

*The Gurus (1469-1708) had changed the anthropological behaviour of those who accepted their teachings, which are now enshrined in the Guru Granth Sahib. A radically new community with a different behaviour pattern had emerged.*  
**Just compare it with the reaction of the Hindus and**

**Muslims in 1992-1993 (at Ayodhya and Bombay) and now in 2002 where mobs of Hindus and Muslims killed each other. Similarly, the Jews and the Muslims are killing each other in the Middle East.**

*Who were the Sikh terrorists and militants who emerged from 1985 onwards?* Twenty Five Thousands of them were eliminated during 1992-1994 and their bodies cremated as unidentified terrorists. The Human Rights Activist, Mr. J.S. Khalra who brought this cold-blooded massacre of the Sikh youth to the notice of the world was done away with during 1995.

Who are the Sikh terrorists still awaiting trial in the jails for over ten years? Who are the Sikh terrorists in Pakistan whom the Indian Govt. is demanding from Pakistan? What is the truth behind the crash of Air India Jumbo, Kanishka in 1985?

This deserves a detailed research by **social anthropologists** to unravel this mystery of **creation and elimination** of the Sikh terrorists from 1985–1995. When the Governor of Punjab, Surender Nath died in a helicopter crash alongwith all nine members of his family, lot of money was found at his residence. According to sources, the list prepared by the intelligence agencies included Rs.110 crores (Rs.1100 million) beside other assets. **According to highly placed sources the Union Govt. had paid Rupees 4500 crore to Mr Surender Nath, IPS, who held many prestigious posts from time to time, to "prop up" terrorism.** This 110 crore was possibly the remnant. "According to the Punjab State magistracy, **the number of Sikhs killed during the past one decade is around 2 lakhs.** Their calculation is based on **60,000 awards** which have been given to the security personnel during the last ten years." A **"PEOPLE'S COMMISSION"** organized by Justice Kuldeep Singh retired Judge of the Supreme Court in 1997 to investigate the large number of eliminations in Punjab was stopped after the first sitting by judicial action. There was a 'danger' that it would have revealed the happenings in Punjab after 1984.

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## **WOULD THE REAL GANDHI PLEASE STAND UP?**

By G.B. Singh

Almost everyone knows of Mahatma Gandhi. Barring few exceptions within the ranks of fundamentalist Hindus, Gandhi is universally recognized for his nonviolent crusades to seek justice, liberty, and equality, and applauded for bringing independence to India from British colonialism. Some Hindu fundamentalists do not think much of Gandhi because they believe that he harbored excessive pro-Muslim views, which went against the general welfare of the Hindus. The validity of such views has never been openly debated, and those who hold such anti-Gandhi views have never examined their views critically. If other Indians outside the

small circle of Hindu fundamentalists held anti-Gandhi opinions, I am not aware of them. Moreover, the public has been told that the vast majority of Indians do respect Gandhi. Some even go so far as to literally worship him.

I was raised in India and taught to follow in the footsteps of Mahatma Gandhi. After coming to the United States, I was amazed to see how popular Gandhi was in Western society—more so than in India, in some respects. Even more amazing was his popularity among Black Americans. The release of the film "Gandhi" in 1982 increased his popularity, and young Black Americans went to the theaters to see the movie as part of their school curriculum. Now those Black Americans are adults, and many of them happen to meet me on a daily basis. Talking to them, I have recognized that Gandhi is a far more famous figure among African Americans. Many of them associate the Rev. Martin Luther King, Jr. with Gandhi. They believe that Dr. King followed in the footsteps of Gandhi and thus modeled his Civil Rights Movement after him. Therefore, the successes of the movement are attributed to Gandhi. This view is even shared by the senior officials of the National Park Service that installed Gandhi's statue at the Martin Luther King, Jr., National Historic Site in Atlanta, Georgia, in 1998.

Because I enjoy my conversations with African Americans, I often get them thinking radically differently by asking them:

"What was Gandhi's relationship to Black people?"

They answer back: "The relationship had to be a good one." This is supported, as they point out unhesitatingly, by the example of Dr. King, who, of course, followed him.

I then will ask: "Do you know that Dr. King never met Gandhi?"

Many of them are not aware that King and Gandhi had never met. I then repeat my earlier question: "What was Gandhi's relationship to Black people?"

I get no answers.

Many Blacks are not cognizant of the fact that Gandhi lived in South Africa from 1893 to 1914. He then lived in India from 1915 to 1948. My question to them pertains to Gandhi's relationship with Blacks precisely at the time when he lived in South Africa for 21 years. One cannot help but discern that there is not a single Black person anywhere in any of the photos of Gandhi during that time. With Black people in the great majority, there is no way that Gandhi had missed noticing them.

Why is this? The answer is very simple: Gandhi hated Black people. Only a few scholars are aware of this background. For all practical purposes, the burden of unraveling this



mystery fell upon my shoulders. Here are some of the highlights:

In 1906 Gandhi had participated in a war against Blacks. The Gandhian literature either keeps quiet on the subject or tries to paint him as a great humanitarian who actually helped Blacks by rendering to them urgent medical care. Had he not done so, we are told, many Blacks would have died. While researching the historical documents, however, I found that Gandhi's participation had nothing to do with "humanitarian concerns" for Black people. He was more concerned with "allying relationships" with the colonial Whites living in Natal colony. Driven by his racial outlook, he went out of his way to enlist Indians to join the army under him to fight for his cause against the Blacks. He also considered Indians living in South Africa to be "fellow colonists" along with the White colonists, over the indigenous Blacks.

We accredit Gandhi with inventing the great technique of Satyagraha, the nonviolent resistance movement to redress wrongs. Satyagraha had its birth in South Africa, and the popular history books laud Gandhi's successes in his struggles for his people against the system of apartheid. Nothing could be further from the truth, however. We need to ask: If Gandhi's technique was so good and was of such tremendous importance to the suffering Blacks of South Africa, then why is it that not a single Black newspaper ever mentioned Gandhi's Satyagraha? Again, as my research led me to delve more deeply into the historical records, I learned that the inception of Gandhi's Satyagraha had the underpinnings of anti-Black racism. This especially came to light after Gandhi was convicted for breaking the law in 1908, and then sentenced. To his surprise, as he walked into the prison, he noticed "niggers," and had to live among them. This was bad news to him and it fortified his racist resolve, which formed the very foundation of his Satyagraha struggle. Here is one excerpt from my book that Gandhi wrote himself:

The cell was situated in the Native quarters and we were housed in one that was labelled "For Coloured Debtors". It was this experience for which we were perhaps all unprepared. We had fondly imagined that we would have suitable quarters apart from the Natives. As it was, perhaps, it was well that we were classed with the Natives. We would now be able to study the life of native prisoners, their customs and manners. I felt, too, that passive resistance had not been undertaken too soon by the Indian community. Degradation underlay the classing of Indians with Natives. The Asiatic Act seemed to me to be the summit of our degradation. It did appear to me, as I think it would appear to any unprejudiced reader, that it would have been simple

humanity if we were given special quarters. The fault did not lie with the gaol authorities. It was the fault of the law that has made no provision for the special treatment of Asiatic prisoners. Indeed, the Governor of the gaol tried to make us as comfortable as he could within the regulations. The chief warden, as also the head warden, who was in immediate charge of us, completely fell in with the spirit that actuated the Governor. But he was powerless to accommodate us beyond the horrible din and the yells of the Native prisoners throughout the day and partly at night also. Many of the Native prisoners are only one degree removed from the animal and often created rows and fought among themselves in their cells. The Governor could not separate the very few Indian prisoners (It speaks volumes for Indians that among several hundred there were hardly half a dozen Indian prisoners) from the cells occupied by Native prisoners. And yet it is quite clear that separation is a physical necessity. So much was the classification of Indians and other Asiatics with the Natives insisted upon that our jumpers, which being new were not fully marked, had to be labelled "N", meaning Natives. How this thoughtless classification has resulted in the Indians being partly starved will be clearer when we come to consider the question of food.

A number of Black American leaders in the late 1930s went to India and met Gandhi. Their encounters with Gandhi have never been critically analyzed. The propaganda channels have tried to describe these visits as highly educational, claiming that they brought new vigor to the Blacks' fight against racism in America, using Gandhi's example. The truth, however, is that two of these Black leaders, Benjamin E. Mays and Howard Thurman, who had such a profound influence on the Rev. King, never mentioned a word about Gandhi to the young adult King.

The Untouchable (the Black people) population of India should catch our attention. The history books tell us that Gandhi brought about revolutionary changes in the Hindu society to the point that prejudices against the Untouchables had just about evaporated. Is this at all accurate? Even Dr. King believed that Gandhi brought about the miracle in his following words:

One day Mahatma Gandhi stood before his people and said: "You are exploiting these untouchables. Even though we

are fighting with all that we have of our bodies and our souls to break loose from the bondage of the British Empire, we are exploiting these people and we are taking from them their selfhood and their self-respect.” He said, “I will refuse to eat until the leaders of the caste system will come to me with the leaders of the untouchables and say that there will be an end to untouchability and the Hindu temples of India will open their doors to the untouchables.” And he refused to eat, and days passed. Finally when Gandhi was about to breathe his last breath, and his body was all but gone, a group from the untouchables and a group from the Brahmin caste came to him and signed a statement that they would no longer adhere to the caste system. The priest of the temple came to him and said, “Now the temples will be opened to the untouchables.” That afternoon, untouchables from all over India went into the temples and all of these thousands and millions of people put their arms around the Brahmins and people of other castes. Hundreds of millions of people who had never touched each other for two thousand years were now singing and praising all together. This was a great contribution that Mahatma Gandhi brought about.

My research into Gandhi and what he actually did to the Untouchables is radically different from what the Rev. King uttered. In a nutshell, Gandhi made sure that the vast Untouchable population would be willingly subjugated forever under the oppression of the higher castes. Dr. King was off by a mile.

India was a British colony until 1947. We accredit Gandhi with launching Satyagraha movements against the British, which ultimately forced the British out of India. This story has been told repeatedly to Black people all over the world, and there has always been an underlying point emphasizing that Blacks should emulate Gandhi. He is the messiah that will free us all from racial oppression. Critical scrutiny of the literature, however, suggests that Blacks should avoid Gandhi rather than emulate him.

In post-British India the Indian leaders proclaim themselves the followers of the peaceful Gandhi. Yet they are all seeking to build weapons of mass destruction. Did we miss something important here?

I am very well aware of the fact that my findings on Gandhi's racism will incite a whole lot of controversy. Be that as it may, I am of the view that the facts speak for themselves. I have exhausted the last 18 years of my life critically analyzing these hidden documents, and I have no doubt that Gandhi harbored anti-Black views and forced his racial views on his fellow Indian countrymen while living in South Africa.

[G.B. Singh is the author of the forthcoming book on Gandhi: Behind the Mask of Divinity. This article first appeared in the African Americans for Humanism Examiner. It is being published with their kind permission. ED]

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## ਗੁਰਸ਼ਬਦ ਵੀਚਾਰ

ਵਡਹੰਸ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ॥ ਸਲੋਕੁ ਮ: ੩ ॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ - ਪੰਨਾ ੫੯੪ ॥

ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥

ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥

ਹਉਮੈ ਸੋਲੁ ਨ ਚੁਕਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

ਇਕਿ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਨੁ ਦੁਬਿਧਾ ਤਜਿ ਵਿਕਾਰ ॥

ਨਾਨਕ ਇਕਿ ਦਰਸਨੁ ਦੇਖਿ ਮਰਿ ਮਿਲੇ ਸਤਿਗੁਰ ਹੋਤਿ ਪਿਆਰਿ ॥੧॥

ਅਰਥ: ਜਿਤਨਾ ਇਹ ਸਾਰਾ ਸੰਸਾਰ ਹੈ ਇਸ ਵਿੱਚ ਹਰੇਕ ਜੀਵ ਸਤਿਗੁਰੂ ਦੇ ਦਰਸਨ ਕਰਦਾ ਹੈ, ਪਰ ਨਿਰਾ ਦਰਸਨ ਕੀਤਿਆਂ ਮੁਕਤੀ ਨਹੀਂ ਮਿਲਦੀ, ਜਦ ਤਾਈਂ ਜੀਵ ਸਤਿਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਵਿਚਾਰ ਨਹੀਂ ਕਰਦਾ ਕਿਉਂਕਿ ਵਿਚਾਰ ਕਰਨ ਤੋਂ ਬਿਨਾ ਅਹੰਕਾਰ-ਰੂਪ ਮਨ ਦੀ ਮੈਲ ਨਹੀਂ ਉਤਰਦੀ ਅਤੇ ਨਾਹ ਹੀ ਨਾਮ ਨਾਲ ਪਿਆਰ ਪੈਂਦਾ ਹੈ। ਕਈ ਪ੍ਰਾਣੀਆਂ ਨੂੰ ਪ੍ਰਭੂ ਨੇ ਆਪ ਹੀ ਮੋਹਰ ਕਰ ਕੇ ਮਿਲਾ ਲਿਆ ਹੈ ਜਿਨ੍ਹਾਂ ਨੇ ਮੇਰ - ਤੇਰ ਦੇ ਵਿਕਾਰ ਛੱਡੇ ਹਨ। ਹੇ ਨਾਨਕ! ਕਈ ਪ੍ਰਾਣੀ ਸਤਿਗੁਰ ਦਾ ਦਰਸਨ ਕਰ ਕੇ ਸਤਿਗੁਰੂ ਦੇ ਪਿਆਰ ਵਿੱਚ ਬ੍ਰਿਤੀ ਜੋੜ ਕੇ ਅਤੇ ਆਪਾ ਗਵਾ ਕੇ ਹਰੀ ਵਿੱਚ ਮਿਲ ਗਏ ਹਨ।

O Nanak! All the human beings perceive the True Guru but no one could attain salvation just by having a glimpse unless someone deliberates on the Guru's Word. But no one could remove the filth of his mind just by seeing the Guru (physically), without developing the love of the Lord's True Name. Some fortunate persons are united with the Lord through His Grace by casting away their vicious and sinful actions including their dual-mindedness. There are, however, some persons, who have united with the Lord, by inculcating the love of the Guru in their hearts and having a glimpse of the Guru, and leading a life of extreme humility just like the dead person.

ਮ: ੩ ॥ ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਓ ਮੁਰਖ ਅੰਧ ਗਵਾਰਿ ॥

ਦੂਜੈ ਭਾਇ ਬਹੁਤੁ ਦੁਖੁ ਲਾਗਾ ਜਲਤਾ ਕਰੇ ਪੁਕਾਰ ॥

ਜਿਨ ਕਾਰਣਿ ਗੁਰੂ ਵਿਸਾਰਿਆ ਸੇ ਨ ਉਪਕਰੇ ਅੰਤੀ ਵਾਰ ॥

ਨਾਨਕ ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਇਆ ਬਖਸੇ ਬਖਸਣਹਾਰ ॥੨॥

ਅਰਥ: ਅੰਨ੍ਹੇ ਮੁਰਖ ਗਵਾਰ ਨੇ ਆਪਣੇ ਸਤਿਗੁਰੂ ਦੀ ਸੇਵਾ ਨਹੀਂ ਕੀਤੀ। ਮਾਇਆ ਦੇ ਪਿਆਰ ਵਿੱਚ ਜਦੋਂ ਦੁੱਖੀ ਹੋਇਆ ਤਦੋਂ ਸੜਦਾ ਹਾੜੇ ਘੱਡਦਾ ਹੈ। ਜਿਨ੍ਹਾਂ ਦੇ ਲਈ ਸਤਿਗੁਰੂ ਨੂੰ ਵਿਸਾਰਿਆ ਹੈ ਉਹ ਆਖਰੀ ਵੇਲੇ ਨਹੀਂ ਬਹੁਤਦੇ। ਹੇ ਨਾਨਕ! ਗੁਰੂ ਦੀ ਮਤਿ ਲਿਆਂ ਹੀ ਸੁੱਖ ਮਿਲਦਾ ਹੈ ਅਤੇ ਬਖਸ਼ਣ ਵਾਲਾ ਹਰੀ ਆਪ ਹੀ ਬਖਸ਼ਦਾ ਹੈ।

The foolish and blind person, who has not served the True Guru, undergoes all sorts of tribulations due to his dual-mindedness and burns within (frets and fumes) in the fire of worldly desires, thus crying and wailing in pain. None of the near and dear ones or worldly possessions, for whose sake he had forsaken the Lord, comes to his rescue in the end. O Nanak! The Guru-minded persons, who have followed the Guru's guidance and teachings, have enjoyed the eternal bliss through the Grace and benevolence of the Lord-benefactor.

ਪਉੜੀ ॥ ਤੂ ਆਪੇ ਆਪਿ ਆਪਿ ਸਭੁ ਕਰਤਾ ਕੋਈ ਦੂਜਾ ਹੋਇ ਸੁ ਅਵਰੇ ਕਹੀਐ ॥

ਹਰਿ ਆਪੇ ਬੋਲੈ ਆਪਿ ਬੁਲਾਵੈ ਹਰਿ ਆਪੇ ਜਲਿ ਥਲਿ ਰਵਿ ਰਹੀਐ ॥

ਹਰਿ ਆਪੇ ਮਾਰੈ ਹਰਿ ਆਪੇ ਛੋਡੈ ਮਨ ਹਰਿ ਸਰਣੀ ਪਤਿ ਰਹੀਐ ॥

ਹਰਿ ਬਿਨੁ ਕੋਈ ਮਾਰਿ ਜੀਵਾਲਿ ਨ ਸਕੈ ਮਨ ਹੋਇ ਨਿਚਿੰਦ ਨਿਸਲੁ ਹੋਇ ਰਹੀਐ ॥

ਉਠਾਇਆ ਬਹਾਇਆ ਸੁਤਿਆ ਸਦਾ ਸਦਾ ਹਰਿ ਨਾਮਿ ਧਿਆਈਐ

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਲਹੀਐ ॥੨੧॥੧॥

ਅਰਥ: ਹੇ ਹਰੀ! ਤੂੰ ਆਪ ਹੀ ਆਪ ਹੈਂ ਅਤੇ ਆਪ ਹੀ ਸੱਭ ਕੁਝ ਪੈਦਾ ਕਰਦਾ ਹੈਂ, ਕਿਸੇ ਹੋਰ ਦੂਜੇ ਨੂੰ ਪੈਦਾ ਕਰਨ ਵਾਲਾ ਤਾਂ ਹੀ ਆਖੀਏ, ਜੇ ਕੋਈ ਹੋਰ ਹੋਵੇ। ਪ੍ਰਮਾਤਮਾ ਆਪ ਹੀ ਸੱਭ ਜੀਵਾਂ ਵਿੱਚ ਬੋਲਦਾ ਹੈ, ਆਪ ਹੀ ਸੱਭ ਨੂੰ ਬੁਲਾਉਂਦਾ ਹੈ ਅਤੇ ਆਪ ਹੀ ਜਲ

ਵਿੱਚ ਬਲ ਵਿੱਚ ਵਿਆਪ ਰਿਹਾ ਹੈ । ਹੇ ਮਨ ! ਹਰੀ ਆਪ ਹੀ ਮਾਰਦਾ ਹੈ ਅਤੇ ਆਪ ਹੀ ਬਖਸ਼ਦਾ ਹੈ, ਇਸ ਲਈ ਪ੍ਰਮਾਤਮਾ ਦੀ ਸ਼ਰਨ ਵਿੱਚ ਪਿਆ ਰਹੁ । ਹੇ ਮਨ ! ਪ੍ਰਮਾਤਮਾ ਤੋਂ ਬਿਨਾ ਕੋਈ ਹੋਰ ਨਾ ਮਾਰ ਸਕਦਾ ਹੈ ਅਤੇ ਨਾ ਹੀ ਜਿਵਾਲ ਸਕਦਾ ਹੈ । ਇਸ ਲਈ ਨਿਸਚਿੰਤ ਹੋ ਰਹੁ ਅਤੇ ਲੰਮੀਆਂ ਤਾਣ ਛੱਡ ਭਾਵ, ਕਿਸੇ ਹੋਰ ਦੀ ਓਟ ਨਾ ਤੱਕ ਅਤੇ ਸੱਭ ਤੋਂ ਵੱਡੇ ਹਰੀ ਦੀ ਆਸ ਰੱਖ । ਹੇ ਨਾਨਕ ! ਜੇ ਉਠਦਿਆਂ ਬਹਿੰਦਿਆਂ ਤੇ ਸੁੱਤਿਆਂ ਹਰ ਵੇਲੇ ਹਰੀ ਦਾ ਨਾਮ ਸਿਮਰੀਏ ਤਾਂ ਸਤਿਗੁਰੂ ਦੇ ਸਨਮੁੱਖ ਹੋ ਕੇ ਪ੍ਰਮਾਤਮਾ ਮਿਲ ਪੈਂਦਾ ਹੈ ।

O Lord ! You are yourself controlling everything as there is no other second power except You. We could say something about other power if there were another one except Yourself. In fact, the Lord is pervading all over the world including all the lands and oceans, and He alone is talking or making us talk as He is the cause and effect of everything happening in the world. We should seek the support of the Lord alone by taking refuge at His lotus-feet, as the Lord alone is the destroyer or arranges our emancipation. There is none else except the Lord-Almighty, responsible for our destruction and bestowing this life on us, so we could relax without any worries by leaving everything to Him. O Nanak ! Let us recite the Lord's True Name all the time, whether in sitting, standing or sleeping postures, being immersed in the True Name like the Guru-minded persons. (ਟੀਕਾਕਾਰ: ਪ੍ਰੋਫੈਸਰ ਸਾਹਿਬ ਸਿੰਘ ਜੀ and English translation by Er. Gurbachan Singh jee Makin)

(ਇਸ ਗੁਰਬਚਦ ਦੁਆਰਾ ਸਾਨੂੰ ਸੋਝੀ ਮਿਲਦੀ ਹੈ ਕਿ ਸੱਭ ਜੀਵਾਂ ਦਾ ਜਨਮ-ਮਰਨ, ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੀ ਹੱਥ ਵਿੱਚ ਹੈ । ਕੋਈ ਭਾਈ ਜਾਂ ਸੰਤ-ਬਾਬਾ ਨਾਹ ਕਿਸੇ ਦੀ ਉਮਰ ਛੋਟੀ ਕਰ ਸਕਦਾ ਹੈ ਅਤੇ ਨਾ ਹੀ ਲੰਮੀ । ਸਿੱਖਾਂ ਨੂੰ ਵਾਹਿਗੁਰੂ ਦੇ ਭਾਣੇ ਵਿੱਚ ਹੀ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ)

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## A REAL STORY OF A SIKH GIRL

[This poem is appearing on various Internet sites. It was forwarded to us by S. Avtar Singh Dhami. This is not a fictional event. It were events like this that prompted S. Gurbachan Singh Sidhu and S. Gurmukh Singh, (brother of S. Daya Singh, singer, of Australia) both of UK, to write a book, 'Sikh Religion & Islam', so that our young people may make sound judgments. This book and 'Sikh Religion & Christianity', by G.S.Sidhu were republished by Khalsa Tricentennial Foundation of N.A.Inc and are available from us. Please see page 32. ED]

I recently came across this poem written by a Sikh girl. I just wanted to share this info with all. This poem portrays the lifestyle and thoughts of an impressionable young Sikh girl. The following text is written as seen through her eyes. The poem is called:

### REGRETS - I HAVE MANY

Life in leafy Edgbaston was cozy,  
routine and without much bother.  
Mummy and daddy were professional middle class,  
I was at college studying for my A levels,  
I was shy and obedient but I wasn't content,  
I longed for excitement.  
I wanted to live the world,  
I wanted to be as bold as brass and that was my intent.  
At college one day, a lad approached me,  
as he came towards me,  
I could see from afar he wore the moon and stars around his neck.  
He was very persistent and sweet,

Told me I was beautiful from my head down to my feet.  
In my innocence by this tender words I was fooled,  
This Muslim boy loved me,  
And the love for my own family cooled.  
My stupidity lead me to follow western trends,  
I allowed him to become my boyfriend.  
He had me under his hypnotic spell,  
What I was going to do next nobody could tell.  
I moved from Edgbaston to Sparkbrook,  
I longed to be with my one and only Farooq.  
My life was to change completely,  
Long gone were the afternoon tea parties with the ladies,  
Long gone were my Mummy's BMW and my daddy's Mercedes.  
I was soon getting on and off buses and trams,  
As I struggled with a variety of prams.  
I was his sweetheart no more,  
Instead I had become his common whore.  
From Edgbaston to Sparkbrook and then to living hell that is  
Pakistan,  
A distant memory now, but please believe me,  
I had once stood shoulder to shoulder with my dear Dad and  
demanded Khalistan.  
Oh God! What have I done?  
What has happened to me?  
What have I become?  
As I lay awake at night,  
There is nobody to even hear me cry.  
My thoughts are unanswered; questions are my only escape,  
Somebody, anybody! **Please tell me...**  
Will I ever stand in the warmth of my kitchen again?  
**Will I ever feel the hug of dear Daddy's strong arms?**  
**Will my brothers ever fight and play and argue with me again?**  
**Will I be there when my Mummy and Daddy grow old?**  
**When my brother gets married will I be there to put the 'kalgi**  
**on his pagh?**  
Will I ever again experience the sweet nectar that is Gurbani?  
Will I ever share langar again?  
Now there are no answers, only questions.  
I have sown the seed of my own despair,  
My life is in ruins, which nobody can repair.  
My innocence, foolishness, kismet on me all have cheated,  
I desperately want my previous 'boring' Life,  
But I fear I am living in false hope,  
In my heart of hearts I know that can never be repeated.  
As I write these word in the unforgiving Pakistani heat,  
Streams of sweat and tears run down my face,  
I realise for me it is now too late,  
Life has dealt me a cruel fate.  
My living hell on my own I have to endure,  
But I plead with my Sikh sisters that you make sure,  
Don't be fooled by his looks and false allure.  
Stay in the warmth of Sikh religion,  
Maintain your family values,  
Enjoy its rich culture, but unlike me don't abuse its social freedom,  
Ignore my advice at your peril.  
But I beg you to take, a good long hard look at me,  
A pitiful shambles I'm sure you will agree.  
Happiness or even hope, I haven't any,  
But regrets, I have many.

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## " ਸਿੱਖਾਂ ਵਿੱਚ ਵੱਧ ਰਹੀ ਧੜੇਬੰਦੀ "

(ਗੁਰਦੇਵ ਸਿੰਘ ਸੰਘਾ ਕਿਚਨਰ ਕਨੇਡਾ)

ਜਿਥੇ ਕਿਤੇ ਚਾਰ ਸਿੱਖ ਇਕੱਠੇ ਹੁੰਦੇ ਹਨ, ਉਥੇ ਦੋ ਗੱਲਾਂ ਹੁੰਦੀਆਂ ਆਮ ਸੁਣੀਆਂ ਜਾਂਦੀਆਂ ਹਨ :

1. ਸਾਡੇ ਲੀਡਰ ਬੜੇ ਕਰੱਪਟ ਹਨ । ਇਨ੍ਹਾਂ ਨੇ ਸਿੱਖ ਕੌਮ ਦਾ ਸਤਿਆਨਾਸ ਕਰ ਦਿਤਾ ਹੈ । ਇਹ ਕੌਮ ਨੂੰ ਘੁਣ ਵਾਂਗ ਖਾਈ ਜਾ ਰਹੇ ਹਨ । ਕਿਸੇ ਭੀ ਲੀਡਰ ਦਾ ਕੋਈ ਦੀਨ-ਧਰਮ ਨਹੀਂ ਰਿਹਾ ।

2" ਕੀਤਾ ਕੀ ਜਾਵੇ, ਸਾਨੂੰ ਮਾਰ ਲਿਆ ਧੜੇ-ਬੰਦੀ ਨੇ "

ਇਹ ਦੋ ਗੱਲਾਂ ਸਧਾਰਨ ਤੋਂ ਸਧਾਰਨ ਸਿੱਖ ਦੇ ਮੂੰਹੋਂ ਆਮ ਨਿਕਲਦੀਆਂ ਸੁਣੀਆਂ ਜਾ ਸਕਦੀਆਂ ਹਨ । ਜੇ ਵਿਚਾਰ ਕੇ ਦੇਖੀਏ ਤਾਂ ਇਹ ਹੈ ਭੀ ਸੱਚ । ਸਿੱਖ ਇਤਿਹਾਸ ਦੇ ਪਿਛੋਕੜ ਵਿੱਚ ਜੇ ਬਹੁਤਾ ਦੂਰ ਨਾ ਭੀ ਜਾਈਏ, ਸਿਰਫ 1984 ਤੋਂ ਅਜ ਤੱਕ ਦੇ ਇਤਿਹਾਸ ਤੇ ਸਰਸਰੀ ਨਜ਼ਰ ਮਾਰੀਏ ਤਾਂ ਸਾਫ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਸੰਨ 1984 ਤੱਕ ਸਿੱਖਾਂ ਦੀਆਂ ਪਤੀਨਿਯ ਮੁੱਖ ਜਥੇਬੰਦੀਆਂ ਸਿਰਫ ਦੋ ਹੀ ਸਨ :

1 ਧਾਰਮਿਕ ਤੌਰ ਤੇ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਅਤੇ

2 ਰਾਜਨੀਤਕ ਤੌਰ ਤੇ ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ।

ਅਜ ਪਤਾ ਨਹੀਂ ਕਿੰਨੀਆਂ ਜਥੇਬੰਦੀਆਂ ਬਣ ਚੁਕੀਆਂ ਹਨ। ਹੈਰਾਨੀ ਦੀ ਗਲ ਇਹ ਹੈ ਕਿ ਸਾਰੀਆਂ ਹੀ ਆਪਣੇ ਆਪ ਨੂੰ ਪੰਥਕ ਕਹਾਉਂਦੀਆਂ ਹਨ। ਪਰ ਸਮੁੱਚੇ ਸਿੱਖਾਂ ਦੀ ਜੋ ਹਾਲਤ ਹੈ ਉਹ ਕੋਈ ਬਹੁਤੀ ਆਸ਼ਾਵਾਦੀ ਨਜ਼ਰ ਨਹੀਂ ਆ ਰਹੀ। ਕੁਝ ਵਿਰਲੀਆਂ ਜਥੇਬੰਦੀਆਂ ਨੂੰ ਛੱਡਕੇ ਬਹੁਤੀਆਂ ਆਪਣੇ ਨਿਜੀ ਹਿੱਤਾਂ ਨੂੰ ਲੈਕੇ ਪੰਥਕ ਹਿੱਤਾਂ ਦਾ ਢੰਡੋਰਾ ਦੇਈ ਜਾ ਰਹੀਆਂ ਹਨ। ਆਪਸੀ ਪਾਤਾ ਦਿਨੋ ਦਿਨ ਵਧਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਕਿਸੇ ਵੀ ਕੌਮ ਦੇ ਕੇਂਦਰਾਂ ਆਦਾਰਿਆਂ ਅਤੇ ਜਥੇਬੰਦੀਆਂ ਦਾ ਮੁੱਖ ਕਰਤੱਵ ਇਹ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਉਹ ਕੌਮੀ ਮਾਣ-ਮਰਿਯਾਦਾ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਆਪਣੇ ਪ੍ਰੋਗਰਾਮ ਉਲੀਕਣ ਅਤੇ ਪਰਚਾਰਨ । ਪਰ ਸਾਡੇ ਬਹੁਤੇ ਕੇਂਦਰ, ਖਾਸ ਕਰਕੇ ਪੰਜਾਬ ਅਤੇ ਸਮੁੱਚੇ ਭਾਰਤ ਵਿੱਚ ਬ੍ਰਾਹਮਣਵਾਦੀ ਵਿਚਾਰਧਾਰਾ ਰੱਖਣ ਵਾਲੇ ਵਿਅਕਤੀਆਂ ਦੀ ਲਪੇਟ ਵਿੱਚ ਆ ਚੁਕੇ ਹਨ । ਇਸ ਕਰਕੇ ਉਨ੍ਹਾਂ ਤੋਂ ਸਿੱਖ ਮਾਣ-ਮਰਿਯਾਦਾ ਅਤੇ ਸਿੱਖੀ ਗੌਰਵ ਨੂੰ ਕਾਇਮ ਰੱਖਣ ਲਈ ਕੋਈ ਘੱਟ ਹੀ ਉਪਰਾਲੇ ਹੋ ਰਹੇ ਹਨ । ਸਿੱਖੀ ਗੌਰਵ ਨੂੰ ਢਾਅ ਲਾਉਣ ਲਈ ਜੇਰ ਲੱਗ ਰਿਹਾ ਹੈ। ਮਿਥਿਹਾਸ ਅਤੇ ਇਤਿਹਾਸ ਨੂੰ ਗੁਰਮਤਿ ਬਣਾਕੇ ਪੇਸ਼ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ ।

ਭਾਰਤ ਅਤੇ ਪੰਜਾਬ ਦੀ ਗਲ ਛੱਡ ਕੇ ਜੇ ਏਥੇ ਕਨੇਡਾ ਅਤੇ ਅਮਰੀਕਾ ਵਲ ਧਿਆਨ ਮਾਰੀਏ ਤਾਂ ਏਥੇ ਵੀ ਹਾਲਾਤ ਬਹੁਤੇ ਸੁਖਾਵੇਂ ਨਜ਼ਰ ਨਹੀਂ ਆਉਂਦੇ । ਇਥੇ ਭੀ ਸਾਡੇ ਵਿਚ ਧੜੇ-ਬੰਦੀ ਆਏ ਰੋਜ ਵਧਦੀ ਜਾ ਰਹੀ ਹੈ । ਇਥੇ ਸਾਰੀਆਂ ਜਥੇਬੰਦੀਆਂ ਨੂੰ ਛੱਡਕੇ ਜੇ ਇਕੱਲੇ ਗੁਰਦੁਆਰਿਆਂ ਵਲ ਹੀ ਨਜ਼ਰ ਮਾਰੀਏ ਤਾਂ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਹਰ ਗੁਰਦੁਆਰੇ ਨੂੰ ਧੜੇ-ਬੰਦੀ ਨੇ ਘੇਰਿਆ ਹੋਇਆ ਹੈ । ਇਥੇ ਹੀ ਬੱਸ ਨਹੀਂ, ਅੱਗੋਂ ਗੁਰਦੁਆਰਿਆਂ ਦੀਆਂ ਦੂਸਰੇ ਗੁਰਦੁਆਰਿਆਂ ਨਾਲ ਧੜੇਬੰਦੀਆਂ ਪੱਕੀਆਂ ਹੁੰਦੀਆਂ ਜਾ ਰਹੀਆਂ ਹਨ । ਇਸ ਦਾ ਪਰਤੱਖ ਸਬੂਤ ਦੇਖਣਾ ਹੋਵੇ ਤਾਂ (Ont.Gur.Com.) ਦੀ ਆਪਸੀ ਫੁੱਟ ਵਿੱਚ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ । ਇਹੋ ਨਮੂਨਾ ਸਾਰੇ ਕਨੇਡਾ ਅਤੇ ਅਮਰੀਕਾ ਵਿੱਚ ਮਿਲਦਾ ਹੈ । ਜੇ ਵਿਚਾਰ ਕੇ ਦੇਖੀਏ ਕਿ ਜਿਹੜੀ ਸਿੱਖ ਲੀਡਰਸ਼ਿਪ ਰਲ-ਮਿਲ ਕੇ ਇਕ "ਨਗਰ ਕੀਰਤਨ " ਕੱਢਣ ਦਾ ਮਸਲਾ ਨਹੀਂ ਹਲ ਕਰ ਸਕਦੀ ਉਹ ਕੀ ਕੌਮੀ ਸੇਧਾਂ ਦੇਵੇਗੀ ।

"ਗੁਰਦੁਆਰਾ ਇਕ ਐਸਾ ਸਿੱਖ ਕੇਂਦਰ ਹੈ, ਜਿਥੋਂ " ਗੁਰੂ ਗਰੰਥ ਅਤੇ ਗੁਰੂ ਪੰਥ " ਦੀ ਗਲ ਚਲਣੀ ਚਾਹੀਦੀ ਹੈ । ਪਰ ਐਸਾ ਹੋ ਨਹੀਂ ਰਿਹਾ । ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਭੀ ਅਸੀਂ "ਗੁਰੂ ਗਰੰਥ ਅਤੇ ਗੁਰੂ ਪੰਥ " ਦੇ ਸੰਕਲਪ ਨੂੰ ਭੁਲਾਕੇ ਆਪੋ ਆਪਣੇ ਧੜੇ ਦੇ ਹਿੱਤਾਂ ਨੂੰ ਅੱਗੇ ਲੈ ਆਂਦਾ ਹੈ । ਅਜ ਬਹੁਤੇ ਸਿੱਖ ਗੁਰਦੁਆਰੇ ਜਾਂ ਧਰਮ ਨਾਲ ਨਹੀਂ, ਧੜਿਆਂ ਨਾਲ ਜੁੜਦੇ ਜਾ ਰਹੇ ਹਨ । ਗੁਰਦੁਆਰਿਆਂ ਨੂੰ ਆਪੋ ਆਪਣੇ ਧੜੇ ਦਾ ਬੋਲ ਬਾਲਾ ਕਰਨ ਲਈ ਵਰਤਿਆ ਜਾ ਰਿਹਾ ਹੈ ।

ਕਸੂਰ ਕਿਸ ਦਾ ਹੈ? ਆਮ ਕਰਕੇ ਸਾਡਾ ਸਾਰਿਆਂ ਦਾ ਖਾਸ ਕਰਕੇ ਸਿੱਖ ਲੀਡਰ-ਸ਼ਿਪ ਦਾ, ਕਿਉਂਕਿ ਸਿੱਖ ਲੀਡਰਸ਼ਿਪ ਦੀ ਇਹ ਜਿਮੇਂਦਾਰੀ ਬਣਦੀ ਹੈ ਕਿ ਕੌਮ ਨੂੰ ਚੜ੍ਹਦੀ ਕਲਾ ਵਿੱਚ ਰੱਖਣ ਲਈ, ਉਹਨਾਂ ਦਾ ਆਪਣਾ ਹਰ ਕਦਮ ਗੁਰਮਤ ਦੀ ਸੇਧ

ਵਿੱਚ ਹੋਵੇ । ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਗੁਰੂ ਗਰੰਥ ਦੀ ਵਿਚਾਰ ਦਾ ਪ੍ਰਚਾਰ ਹੋਵੇ । ਪਰ ਐਸਾ ਹੋ ਨਹੀਂ ਰਿਹਾ । ਬਹੁਤੀ ਵਾਰੀ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਸੁਣਿਆਂ ਅਤੇ ਦੇਖਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਸਾਡੇ ਪ੍ਰਚਾਰਕ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਹਜ਼ੂਰੀ ਵਿੱਚ ਗੁਰਮਤ ਦੇ ਵਿਰੁਧ ਪ੍ਰਚਾਰ ਕਰੀ ਜਾਂਦੇ ਹਨ । ਗੁਰਬਾਣੀ ਦੇ ਅਰਥਾਂ ਦੀ ਥਾਂ ਅਨਅਰਥ ਕਰੀ ਜਾਂ ਦੇ ਹਨ । ਮਿਥਿਹਾਸਕ ਕਥਾ ਕਹਾਣੀਆਂ ਸੁਣਾ ਸੁਣਾ ਕੇ ਸਿੱਖ ਸੰਗਤ ਵਿੱਚ ਭਰਮ ਤੇ ਭੁਲੇਖੇ ਖੜੇ ਕੀਤੇ ਜਾਂਦੇ ਹਨ । ਬਹੁਤੇ ਪ੍ਰਬੰਧਕਾਂ ਵਲੋਂ ਕੋਈ ਰੋਕ-ਟੋਕ ਨਹੀਂ ਕੀਤੀ ਜਾਂਦੀ । ਕਿਉਂਕਿ ਸਬੰਧਤ ਵਿਅਕਤੀ ਜਾਂ ਤਾਂ ਉਨ੍ਹਾਂ ਦਾ ਆਪਣਾ ਬੁਲਾਇਆ ਹੋਇਆ ਹੁੰਦਾ ਹੈ ਜਾਂ ਫਿਰ ਉਨ੍ਹਾਂ ਦੇ ਧੜੇ ਨਾਲ ਸਬੰਧਤ ਕਿਸੇ ਹੋਰ ਨੇ ਬੁਲਾਇਆ ਹੋਇਆ ਹੁੰਦਾ ਹੈ ।

ਅਸੀਂ ਆਮ ਸਿੱਖ ਅਤੇ ਸਿੱਖ ਲੀਡਰ " ਗੁਰੂ ਗਰੰਥ ਅਤੇ ਗੁਰੂ ਪੰਥ " ਤੋਂ ਦੂਰ ਹੁੰਦੇ ਜਾ ਰਹੇ ਹਾਂ । ਜਿਥੇ ਕੁਰਾਹੇ ਪਏ ਲੀਡਰਾਂ ਨੂੰ ਗੁਰੂ ਬਾਬੇ ਨਾਨਕ ਨੇ ਦੋਸ਼ੀ ਠਹਿਰਾਇਆ ਹੈ ਉਥੇ ਆਪਣੇ ਫਰਜ਼ ਨੂੰ ਭੁਲਾਈ ਬੈਠੀ ਆਮ ਜੰਨਤਾ ਨੂੰ ਵੀ ਚਿਤਾਵਨੀ ਦਿੱਤੀ ਹੈ । ਗੁਰੂ ਪਾਤਸ਼ਾਹ ਫਰਮਾਉਂਦੇ ਹਨ :-

"ਅੰਧੀ ਰਯਿਤ ਗਿਆਨ ਵਿਹੂਣੀ,"

"ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰ " (ਮਹਲਾ 1 ਗੁਰੂ ਗਰੰਥ ਪੰਨਾ : 469 )

ਅਸੀਂ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਵਿਚਾਰ ਨਾਲੋਂ ਟੁਟਕੇ ਦਿਸ਼ਾ ਹੀਣ ਹੋਕੇ, ਭਟਕ ਰਹੇ ਹਾਂ, ਖੁਆਰ ਹੋ ਰਹੇ ਹਾਂ । ਆਮ ਸਿੱਖ ਕਦੇ ਨਾ ਕਦੇ ਗੁਰਦੁਆਰੇ ਜਰੂਰ ਜਾਂਦਾ ਹੈ। ਆਉ ਧਿਆਨ ਮਾਰੀਏ ਕਿ ਗੁਰਦੁਆਰੇ ਜਾਕੇ ਸਾਡਾ ਕਿਰਿਆ ਕਰਮ ਕੀ ਹੁੰਦਾ ਹੈ :

ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਮੱਥਾ ਟੇਕ ਕੇ, ਰਾਗੀ,ਢਾਡੀ ਜਾਂ ਕਥਾਕਾਰ ਅਗੇ ਆਪਣੀ ਸ਼ਰਧਾ ਮੁਤਾਬਕ ਪੈਸੇ ਰੱਖ ਕੇ ਅਸੀਂ ਸੰਗਤ ਵਿੱਚ ਬੈਠ ਜਾਂਦੇ ਹਾਂ । ਕਥਾ ਕੀਰਤਨ ਸੁਣਦੇ ਹਾਂ । ਭੰਗ ਤੋਂ ਬਾਅਦ ਪੁਸ਼ਾਕ ਲਿਆ, ਲੰਗਰ ਛਕਿਆ, ਕਿਸੇ ਜਾਣ-ਪਛਾਣ ਵਾਲੇ ਨਾਲ ਗਲ-ਬਾਤ ਮਾਰੀ ਤੇ ਘਰਾਂ ਨੂੰ ਮੋੜੇ ਪਾ ਲਏ । ਮਨ ਨੂੰ ਤਸੱਲੀ ਹੋ ਗਈ ਪਈ ਅਜ ਕੋਈ ਧਰਮ ਦਾ ਕਾਰਜ ਕਰ ਆਏ ਹਾਂ । ਕੁਝ ਵਿਰਲਿਆਂ ਨੂੰ ਛੱਡ ਕੇ ਸਾਡੀ ਬਹੁ-ਗਿਣਤੀ ਨੂੰ ਇਸ ਵਾਰੇ ਘੱਟ ਹੀ ਗਿਆਨ ਹੁੰਦਾ ਹੈ ਕਿ ਅਜ ਦੇ ਸ਼ਬਦ ਕੀਰਤਨ ਜਾਂ ਹੁਕਮਨਾਮੇ ਵਿੱਚ ਸਾਡੇ ਲਈ ਗੁਰੂ ਸਾਹਿਬ ਵਲੋਂ ਕੀ ਉਪਦੇਸ਼ ਸੀ, ਕੀ ਸੁਨੇਹਾ ਸੀ । ਗਿਆਨ ਹੋਵੇ ਵੀ ਕਿਸ ਤਰ੍ਹਾਂ, ਕਿਉਂਕਿ ਸ਼ਬਦ ਦੀ ਵਿਚਾਰ ਤਾਂ ਕਦੇ ਕਦਾਈਂ ਹੀ ਹੁੰਦੀ ਹੈ । ਅਜੇ ਅਸੀਂ ਕੰਨ-ਰਸ ਤੋਂ ਨਹੀਂ ਵਧੇ ।

ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਜੀ ਸਿੱਖ ਨੂੰ ਕੁਝ ਕਰਨ ਲਈ ਕਹਿੰਦੇ ਹਨ । ਸਿੱਖ ਨੇ ਗੁਰਬਾਣੀ ਪੜ੍ਹਨੀ ਅਤੇ ਸੁਣਨੀ ਹੈ । ਫਿਰ ਗੁਰਬਾਣੀ ਦੀ ਵਿਚਾਰ ਕਰਨੀ ਹੈ ਅਤੇ ਉਸ ਵਿਚਾਰਨੂੰ ਆਪਣੇ ਜੀਵਨ ਦੇ ਅਮਲ ਰਾਹੀਂ ਹੰਢਾਉਣਾ ਹੈ । ਗੁਰਬਾਣੀ ਵਿੱਚ ਦਿੱਤੀ ਗਈ ਸਿੱਖਿਆ ਤੇ ਅਮਲ ਕਰਨਾ ਹੈ ।

"ਤਿਸੁ ਗੁਰਸਿਖ ਕਉ ਹਉ ਸਦਾ ਨਮਸਕਾਰੀ.

ਜੋ ਗੁਰ ਕੈ ਭਾਣੈ ਗੁਰਸਿਖੁ ਚਲਿਆ ॥ " ( ਮ: 4 ਪੰਨਾ: 314 ) ਅਤੇ :-

" ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ,

ਜਿ ਗੁਰ ਕੇ ਭਾਣੈ ਵਿਚਿ ਆਵੈ ॥

ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ,

ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ ॥ " ( ਗੁਰੂ ਗਰੰਥ ਮਹਲਾ 3 ਪੰਨਾ : 601 )

ਗੁਰੂ ਪਾਤਸ਼ਾਹ ਸਾਨੂੰ ਸਮਝਾ ਰਹੇ ਹਨ ਕਿ ਭਾਈ ਆਪ-ਹੁਦਰੀਆਂ ਕਰਨੀਆਂ ਛੱਡਕੇ ਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਤੇ ਅਮਲ ਕਰੋ । ਜੀਵਨ ਵਿੱਚ ਆਨੰਦ ਬਣਿਆ ਰਹੇਗਾ। ਜੇ ਅਸੀਂ ਗੁਰਬਾਣੀ ਦੀ ਵਿਚਾਰ ਨੂੰ ਆਪਣੇ ਜੀਵਨ ਦੇ ਅਮਲ ਵਿੱਚ ਲਿਆਉਣਾ ਸ਼ੁਰੂ ਕਰ ਦੇਈਏ, ਤਾਂ ਸਾਰੀਆਂ ਧੜੇਬੰਦੀਆਂ ਖਤਮ ਹੋਣੀਆਂ ਆਰੰਭ ਹੋ ਜਾਣਗੀਆਂ । ਝੂਠ, ਫਰੋਬ ਤੇ ਹੋਰਾ-ਫੇਰੀ ਸਾਡੇ ਤੋਂ ਦੂਰ ਭੱਜਣ ਲਗ ਪੈਣਗੇ। ਸਾਡੀ ਕੌਮ ਦਿਨ-ਬ-ਦਿਨ ਚੜ੍ਹਦੀ ਕਲਾ ਵਿਚ ਜਾਵੇਗੀ ।

ਮਨੁਖ ਧੜੇ ਕਿਉਂ ਬਣਾਉਂਦਾ ਹੈ ? ਧੜੇ ਬਣਾਉਣ ਵਾਲੇ ਕਿਹੋ ਜਿਹੇ ਆਚਰਨ ਦੇ ਮਾਲਕ ਹੁੰਦੇ ਹਨ। ਸਾਨੂੰ ਕਿਹੜੇ ਧੜੇ ਵਿੱਚ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ? ਇਹੋ ਜਿਹੇ ਤੇ ਕਈ ਹੋਰ ਸੁਆਲਾਂ ਦੇ ਜੁਆਬ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਜੀ ਰਾਗ ਆਸਾ, ਮਹਲਾ 4 ਵਿੱਚ ਪੰਨਾ 366 ਤੇ ਦਿੱਤੇ ਗਏ ਸ਼ਬਦ ਰਾਹੀਂ ਸਾਨੂੰ ਸਮਝਾਉਂਦੇ ਹਨ । ਸ਼ਬਦ ਕਾਫੀ ਵੱਡਾ ਹੋਣ ਕਰਕੇ ਏਥੇ ਸਿਰਫ ਰਹਾਉ ਦੀਆਂ ਤੁਕਾਂ ਦਿੱਤੀਆਂ ਜਾ ਰਹੀਆਂ ਹਨ ।

" ਕਿਸਹੀ ਧੜਾ ਕੀਆ ਮਿਤ੍ਰ ਸੁਤ ਨਾਲਿ ਭਾਈ ॥ "  
 ਕਿਸਹੀ ਧੜਾ ਕੀਆ ਕੁਤਮ ਸਕੇ ਨਾਲਿ ਜਵਾਈ ॥  
 ਕਿਸਹੀ ਧੜਾ ਕੀਆ ਸਿਕਦਾਰ ਚਉਧਰੀ ਨਾਲਿ ਆਪਣੈ ਸੁਆਈ ॥  
 ਹਮਰਾ ਧੜਾ ਹਰਿ ਰਹਿਆ ਸਮਾਈ ॥ 1 ॥  
 ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਮੇਰੀ ਹਰਿ ਟੇਕ ॥  
 ਮੈ ਹਰਿ ਬਿਨੁ ਪਖੁ ਧੜਾ ਅਵਰ ਨ ਕੋਈ,  
 ਹਉ ਹਰਿ ਗੁਣ ਗਾਵਾ ਅਸਿਖ ਅਨੇਕ ॥ ਰਹਾਉ ॥ "

ਇਸ ਸ਼ਬਦ ਦੀ ਵਿਚਾਰ ਰਾਹੀਂ ਗੁਰੂ ਪਾਤਸ਼ਾਹ ਸਾਨੂੰ ਸਮਝਾ ਰਹੇ ਹਨ ਕਿ ਲੋਕਾਂ ਨੇ ਆਪੋ ਆਪਣੀਆਂ ਗਰਜਾਂ ਅਤੇ ਲਾਲਚ ਨੂੰ ਮੁਖ ਰੱਖਕੇ ਧੜੇ ਬਣਾਏ ਹਨ। ਆਪਣੀਆਂ ਚੋਧਰਾਂ, ਗਰਜਾਂ ਅਤੇ ਹੰਕਾਰ ਨੂੰ ਕਾਇਮ ਰੱਖਣ ਲਈ ਧੜੇ ਬਣਾਉਣ ਵਾਲਿਆਂ ਨੂੰ ਗੁਰੂ ਪਾਤਸ਼ਾਹ ਮੂਰਖ ਆਖਦੇ ਹਨ। ਗੁਰੂ ਪਾਤਸ਼ਾਹ ਕਹਿੰਦੇ ਹਨ ਕਿ ਭਾਈ ਆਪਣੇ ਸੁਆਰਥ ਅਤੇ ਹੰਕਾਰ ਦੀ ਖਾਤਰ ਬਣਾਏ ਹੋਏ ਬੂਠੇ ਧੜਿਆਂ ਨੂੰ ਛੱਡ ਕੇ ਪਰਮਾਤਮਾ ਦੇ ਧੜੇ ਵਿੱਚ ਸ਼ਾਮਲ ਹੋਵੋ। ਮਨੁੱਖ ਦੀ ਟੇਕ ਤੇ ਆਸਰਾ ਛੱਡ ਕੇ ਇਸ ਸਾਰੀ ਸਿਸ਼ੂਟੀ ਦੇ ਮਾਲਕ ਪਰਮਾਤਮਾ ਦਾ ਆਸਰਾ ਤੱਕੋ, ਤੁਹਾਡਾ ਜੀਵਨ ਹਰ ਪੱਖੋਂ ਸੁਖੀ ਅਤੇ ਆਨੰਦ ਮਈ ਬਣ ਜਾਏਗਾ। ਤੁਸੀਂ ਆਪਣੇ ਰੱਬ ਨੂੰ ਪਾ ਲਵੋਗੇ।

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### ਕਬਯੋ ਬਾਚ ਬੇਨਤੀ ॥ ਚੌਪਈ ॥

ਗੁਰਬਖਸ਼ ਸਿੰਘ (ਕਾਲਾ ਅਫਗਾਨ)

[Chaupai is neither Gurubani nor Gurbani. It is written by a Kavi. It is not only not incorporated in AGGS, but is also in conflict with the Gurubani incorporated in GGS. For three hundred years our Jathedars and other religious leaders have failed us. Their present crop is determined to silence S. Gurbakhsh Singh Kala Afghana. What for? Below we present part 7 of 9 part thoughtful critique of Chaupai by S. Gurbakhsh Singh Kala Afghana.ED.]

**ਨਮਸਕਾਰ ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ ॥ ਸਕਲ ਪੁਜਾ ਜਿਨ ਆਪ ਸਵਾਰੀ ॥  
 ਸਿਵਕਨ ਕੋ ਸਵਗੁਨ ਸੁਖ ਦੀਯੋ ॥ ਸ਼ੌਰਨ ਕੋ ਪਲ ਮੋ ਬਧ ਕੀਯੋ ॥ ੩੮੬ ॥**

**ਅਰਥ:-**ਮੇਰਾ ਉਸ ਨੂੰ ਨਮਸਕਾਰ ਹੈ ਜਿਸ ਨੇ ਸਾਰੀ ਪਰਜਾ ਨੂੰ ਆਪ ਬਣਾਇਆ (ਭਾਵੇਂ ਬਣਾਇਆ ਤਾਂ ਸਾਰਿਆਂ ਨੂੰ ਆਪ ਹੀ ਹੈ ਪਰ) ਸੇਵਕਾਂ ਨੂੰ ਤੁਸੀਂ ਸੋ ਗੁਣ ਵੱਧ ਸੁਖ ਦਿੱਤੇ ਹਨ ਅਤੇ ਦੁਸ਼ਮਣਾਂ ਨੂੰ ਪਲ ਭਰ ਵਿਚ ਮਾਰ ਦਿੱਤਾ ਹੈ। ੩੮੬।(ਪੰਡਿਤ ਨਰੈਣ ਸਿੰਘ--ਸ੍ਰੀ ਦਸਮਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸਟੀਕ ਤੀਜੀ ਪੋਥੀ ਸਫਾ ੫੭੬)

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਅਜੇਹਾ ਕੋਈ ਸ਼ਬਦ ਨਹੀਂ ਹੈ ਜਿਸ ਵਿਚ ਭਲੇ ਬੁਰੇ ਦਾ ਨਿਖੇੜ ਕਰਕੇ, ਭਲੇ ਨੂੰ ਕਈ ਗੁਣ ਵੱਧ ਸੁਖ ਮਿਲਣ ਦੀ ਅਤੇ ਬੁਰਿਆਂ ਨੂੰ ਜਾਨੋਂ ਮਾਰ ਦੇਣ ਦੀ ਗੱਲ ਕੀਤੀ ਹਵੇ। ਸਾਡੇ ਅਨੁਪਮ ਸਤਿਗੁਰੂ ਜੀ ਤਾਂ ਸਾਡੀ ਸਾਂਝ ਉਸ--**ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ** -- ਨਾਲ ਬਣਾ ਰਹੇ ਹਨ ਜਿਸ ਲਈ--**ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਸਭ ਏਕ ਸਮਾਨੇ ਜੋਗ ਜੁਗਤਿ ਨੀਸਾਨੀ ॥੨॥{੪੯੬}-ਅਥਵਾ; -ਸਾਜਨੁ ਦੁਸਟੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥ {੨੩੬}** ਕਿਸੇ ਨੂੰ ਸੇਵਕ ਅਤੇ ਕਿਸੇ ਨੂੰ ਸ਼ਤਰੂ ਸਮਝਣ ਵਾਲੇ ਰੱਬ ਲਈ ਇਹ ਬਚਨ ਕਹੋ ਹੀ ਨਹੀਂ ਜਾ ਸਕਦੇ--**ਆਪੇ ਪਿਤਾ ਮਾਤਾ ਹੈ ਆਪੇ ਆਪੇ ਬਾਲਕ ਕਰੇ ਸਿਆਣੇ ॥ ਇਕ ਬੈ ਪਤਿ ਬੁਝੈ ਸਭੁ ਆਪੇ ਇਕ ਬੈ ਆਪੇ ਕਰੇ ਇਆਣੇ ॥ {੫੫੨}** ਭੁਲੜਾਂ ਨੂੰ ਸਿਆਣੇ ਬਣਾ ਲੈਣ ਦੇ ਥਾਂ ਚੌਪਈ ਵਾਲਾ ਅਸਿਧੁਜ ਤਾਂ ' ਗੱਡੀ ਚਾੜੀ ' ਜਾਣ ਵਾਲੀ ਬੋਲੀ ਹੀ ਜਾਣਦੇ ਹਨ। ਭਾਈ ਘਨਈਆ ਜੀ ਦੇ ਰੂਪ ਵਿਚ, ਸਾਡੇ ਦਸਮੇਸ਼ ਜੀ ਤਾਂ ਅਵੇਰੀ ਬਣ ਕੇ ਆਏ ਘਾਇਲ ਦੁਸ਼ਟਾਂ ਨੂੰ ਗੋਦ ਵਿਚ ਲੈ ਕੇ ਠੰਡਾ ਜਲ ਛਕਾਉਣ ਦੇ ਨਾਲ ਉਨ੍ਹਾਂ ਦੇ ਘਾਵਾਂ ਨੂੰ ਸਾਫ ਕਰਕੇ ਮਲਮ ਪੱਟੀ ਕਰਦੇ ਦਰਸਨ ਦੇ ਰਹੇ ਹਨ। ਅਤੇ ਫਿਰ ਵੈਰੀਆਂ ਨੂੰ ਪਲ ਵਿਚ ਮਾਰ ਦੇਣ ਵਾਲੀ ਗਲ ਵੀ ਪ੍ਰਤੱਖ ਬੂਠੀ, ਅਸਾਂ ਪਿਛੇ ਵੇਖ ਹੀ ਲਈ ਹੈ। ਇਕ ਅਤੁਲਬੀਜ ਦੌਤ ਹੀ ਕਈ ਵਰ੍ਹਿਆਂ ਦੀ ਜੰਗ ਵਿੱਚੋਂ, ਕਾਇਰਾਂ ਵਾਲੀ ਕੋਝੀ ਨਿਰਦੈਤਾ ਨਾਲ ਖਿਝੇ ਹੋਏ ਖੋਹੜ ਦਿਲੇ ਵੈਰੀ ਵਾਂਗ, ਮਰੇ ਹੋਏ ਦਾ ਸਿਰ ਸ੍ਰੀ ਅਸਧੁਜ ਜੀ ਆਪ ਲਾਹ ਰਹੇ ਦਰਸਾਏ ਹੋਏ ਹਨ।

**ਅਗਲੀ ਚੌਪਈ:-** ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ ॥  
 ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ ॥  
 ਚੀਟੀ ਤੇ ਕੁੰਚਰ ਅਸਥੂਲਾ ॥  
 ਸਭ ਪਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਕਰਿ ਫੂਲਾ ॥ ੩੮੭ ॥

**ਅਰਥ:-** ਤੁਸੀਂ ਹਰਿ ਇਕ ਮਨ ਦੀ ਗੱਲ ਜਾਣਦੇ ਹੋ ਅਤੇ ਭਲੇ ਬੁਰੇ ਦੇ ਦੁਖ ਨੂੰ ਪਛਾਣਦੇ ਹੋ। ਕੀੜੀ ਤੋਂ ਲੈ ਕੇ ਵਡੇ ਅਕਾਰ ਵਾਲੇ ਹਾਥੀ ਤਕ ਤੁਸੀਂ ਹਰ ਇਕ ਉਤੇ ਪ੍ਰਸੰਨਤਾਪੂਰਬਕ ਕਿਰਪਾ ਦ੍ਰਿਸ਼ਟੀ ਰਖਦੇ ਹੋ। ੩੮੭। ਮਾੜਾ ਜਿਹਾ ਝੋਲਾ ਪਿਆ ਹੈ ਕਿ ਇਹ ਚੌਪਈ ਗੁਰਮਤਿ ਦੇ ਵਿਰੁੱਧ ਨਹੀਂ। ਪਰ ਅਧੂਰਾ ਗਿਆਨ ਹੋਣ ਦੇ ਕਾਰਨ ਗੁਰਬਾਣੀ ਵਾਲੇ ਅਨੰਦ-ਰਸ ਤੋਂ ਹੀਣੀ ਹੈ। ਕੀੜੀ ਤੋਂ ਹਾਥੀ ਦਾ ਅਰਥ ਕੇਵਲ ਖੁਸ਼ਕੀ ਦੇ ਜੀਵ ਜੰਤ ਹਨ ਪਰ ਕਿਟਾਣੂਆਂ ਤੁੱਲ ਕਈ ਜੰਤ ਕੀੜੀ ਤੋਂ ਵੀ ਛੋਟੇ ਹੁੰਦੇ ਹਨ, ਅਤੇ-**ਬਇਆਲੀਸ ਲਖ ਜੀ ਜਲ ਮਹਿ ਹੋਤੇ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥{ਪੰਨਾ ੪੮੫}** ਪਾਣੀ ਵਿਚਲੇ ਸੰਸਾਰ ਦਾ ਕੋਣ ਹੈ ? -ਏਧਰ ਵੀ ਪੰਖੀ ਅੱਖ ਝਾਤੀ ਮਾਰ ਲਉ--ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥ ਅਤੇ -" ਤਿਸੁ ਵਿਚਿ ਜੀਆ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ {ਜਪੁ}

**੧੭੩-** ਪੂਰਖਾਂ ਬਿਰਖਾਂ ਤੀਰਥਾਂ ਤਟਾਂ ਮੇਘਾਂ ਖੇਤਾਂਹ ॥  
 ਦੀਪਾਂ ਲੋਆਂ ਮੰਡਲਾਂ ਖੰਡਾਂ ਵਰਭੰਡਾਂਹ ॥  
 ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜਾਂ ਖਾਣੀ ਸੇਤਜਾਂਹ ॥  
 ਸੋ ਮਿਤਿ ਜਾਣੈ ਨਾਨਕਾ ਸਰਾਂ ਮੇਰਾਂ ਜੰਤਾਂਹ ॥  
 ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਂਹ ॥  
 ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਂਹ ॥  
 ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥  
 ਤਿਸੁ ਜੋਹਾਰੀ ਸੁਆਸਤਿ ਤਿਸੁ ਤਿਸੁ ਦੀਬਾਣੁ ਅਭਗੁ ॥  
 ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ ॥੧॥{੪੬੭}-ਵਾ-੮

ਸਿਖਿਆ-ਰੂਪ ਬੇਅੰਤ ਰਤਨ, ਜਵਾਹਰ, ਮਾਣਕਾਂ ਦੇ ਨਿਪਿ, ਹੇ ਸੱਚੇ ਸਤਿਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀਓ ! ਉਹਾਡੀ ਬਰਾਬਰੀ ਕੌਣ ਕਰੇ ? ਅਗਲੀਆਂ ਚੌਪਈ ?  
**ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ ਦੁਖੀ ॥ ਸੁਖ ਪਾਏ ਸਾਧਨ ਕੇ ਸੁਖੀ ॥  
 ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਣੈ ॥ ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਨੈ ॥੩੮੮॥**

ਸਰਬ ਪਿਤ੍ਰਪਾਲਕ ਸਿਰਜਣਹਾਰ, ਨਾਸਤਕਾਂ ਦੀ ਵੀ ਉਦੋਂ ਹੀ ਪਾਲਣਾ ਕਰ ਰਿਹਾ ਹੈ ਜਿਵੇਂ ਖਾਲਸਾ ਜੀ ਦੀ ਸੰਭਾਲ ਹੋ ਰਹੀ ਹੈ। ਘਟ ਘਟ ਵਾਸੀ ਉਸ ਨਿਰਵੈਰ ਪਰਮਾਤਮਾ ਬਾਰੇ ਪੱਖਪਾਤੀ ਰੁਚੀ ਦਰਸਾਉਂਦੇ ਅਜੇਹੇ ਬਚਨ ? ਉਸ ਨੂੰ ਕਿਸੇ ਦੇ ਦੁਖ ਸੁਖ ਨਾਲ ਕੀ ਵਾਸਤਾ ? ਭਾਵੇਂ ਕੋਈ ਸੰਤ ਹੈ ਤੇ ਭਾਵੇਂ ਅਸੰਤ ਹੈ। ਪਰ, ਅਜੇਹਾ ਮਨੁੱਖ ਜੋ ਸੰਸਾਰੀ ਦੁਖ ਸੁਖ ਨਾਲ ਪ੍ਰਭਾਵਤ ਹੁੰਦਾ ਹੈ ਉਹ " ਬਿੱਪ੍ਰ ਜਾਂ ਉਸ ਦੇ ਚੇਲਿਆਂ ਲਈ ਹੀ " ਸੰਤ " ਹੋ ਸਕਦਾ ਹੈ, ਪਰ ਏਧਰ ਸਤਿਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਲਈ ਭਗਵਾਨ ਦਾ ਰੂਪ ਉਹ ਮਹਾਪੁਰਖ ਹੈ ਜੋ- " **ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੂਰਤਿ ਭਗਵਾਨ ॥੧੩॥ {੧੪੨੭}** ਅਤੇ-**ਸੰਤਨਾਂ ਦੀ ਰੀਤ ਇਉ ਫੁਰਮਾਨ ਕੀਤੀ ਹੈ:- ਮਾਰੂ ਮਹਲਾ ੫ ॥**

**੧੭੪-** ਸਸਤਿ ਤੀਖਣਿ ਕਾਟਿ ਡਾਰਿਓ ਮਨਿ ਨ ਕੀਨੋ ਰੋਸੁ ॥  
 ਕਾਜੁ ਉਆ ਕੇ ਲੋ ਸਵਾਰਿਓ ਤਿਲੁ ਨ ਦੀਨੋ ਦੇਸੁ ॥੧॥  
 ਮਨ ਮੇਰੇ ਰਾਮ ਰਉ ਨਿਤ ਨੀਤਿ ॥

ਦਇਆਲ ਦੇਵ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਸੁਨਿ ਸੰਤਨਾ ਕੀ ਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥  
 ਚਰਣ ਤਲੈ ਉਗਾਹਿ ਬੈਸਿਓ ਸੁਮੁ ਨ ਰਹਿਓ ਸਰੀਰਿ ॥  
 ਮਹਾ ਸਾਗਰੁ ਨਹ ਵਿਆਪੈ ਖਿਨਹਿ ਉਤਰਿਓ ਤੀਰਿ ॥੨॥  
 ਚੰਦਨ ਅਗਰ ਕਪੂਰ ਲੇਪਨ ਤਿਸੁ ਸੰਗੇ ਨਹੀ ਪ੍ਰੀਤਿ ॥  
 ਬਿਸਟਾ ਮੂੜੁ ਖੋਦਿ ਤਿਲੁ ਤਿਲੁ ਮਨਿ ਨ ਮਨੀ ਬਿਪਰੀਤਿ ॥੩॥  
 ਉਚ ਨੀਚ ਬਿਕਾਰ ਸੁਕ੍ਰਿਤ ਸੰਲਗਨ ਸਭ ਸੁਖ ਛੁੜੁ ॥  
 ਮਿੜੁ ਸੜੁ ਨ ਕਛੁ ਜਾਨੈ ਸਰਬ ਜੀਅ ਸਮਤ ॥੪॥  
 ਕਰਿ ਪ੍ਰਗਾਸੁ ਪ੍ਰਚੰਡ ਪ੍ਰਗਟਿਓ ਅੰਧਕਾਰ ਬਿਨਾਸ ॥  
 ਪਵਿੜੁ ਅਪਵਿੜੁ ਕਰਣ ਲਾਗੇ ਮਨਿ ਨ ਭਇਓ ਬਿਖਾਦੁ ॥੫॥  
 ਸੀਤ ਮੰਦ ਸੁਗੰਧ ਚਲਿਓ ਸਰਬ ਥਾਨ ਸਮਾਨ ॥  
 ਜਹਾ ਸਾ ਕਿਛੁ ਤਹਾ ਲਾਗਿਓ ਤਿਲੁ ਨ ਸੰਕਾ ਮਾਨ ॥੬॥  
 ਸੁਭਾਇ ਅਭਾਇ ਜੁ ਨਿਕਟਿ ਆਵੈ ਸੀਤੁ ਤਾ ਕਾ ਜਾਇ ॥  
 ਆਪ ਪਰ ਕਾ ਕਛੁ ਨ ਜਾਣੈ ਸਦਾ ਸਹਜਿ ਸੁਭਾਇ ॥੭॥  
 ਚਰਣ ਸਰਣ ਸਨਾਥ ਇਹੁ ਮਨੁ ਰੰਗਿ ਰਾਤੇ ਲਾਲ ॥  
 ਗੋਪਾਲ ਗੁਣ ਨਿਤ ਗਾਉ ਨਾਨਕ ਭਏ ਪ੍ਰਭ ਕਿਰਪਾਲ ॥੮॥੩॥ {੧੦੧੭}

**ਅਰਥ :-** ਰਹਾਉ ਦੀ ਤੁਕ ਵਿੱਚ ਗੁਰਦੇਵ ਜੀ ਦਾ ਫੁਰਮਾਨ ਹੈ, ਹੇ ਮੇਰੇ ਮਨ ! ਦਇਆਲ, ਪ੍ਰਕਾਸ਼-ਰੂਪ(ਦੇਵ) ਕਿਰਪਾਲ ਗੋਬਿੰਦ ਦੇ (ਸੰਤ ਜਨਾਂ ਦੀ ਸੰਗਤ ਵਿੱਚ ਰਹਿ ਕੇ) ਸਦਾ ਹੀ ਪਰਮਾਤਮਾ ਦਾ ਸਿਮਰਨ ਕਰਦਾ ਰਹੁ (ਉਹ ਸੰਤ ਜਨ ਹੁੰਦੇ ਕਿਹੋ ਜਿਹੇ ਹਨ ? ਉਨ੍ਹਾਂ) ਸੰਤ ਜਨਾਂ ਦੀ ਜੀਵਨ ਮਰਯਾਦਾ ਸੁਨ । ੧ । ਜਿਸ ਮਨੁੱਖ ਨੇ ਕਿਸੇ ਰੁੱਖ ਨੂੰ ਕਿਸੇ ਤੀਖਣਿ ਭਾਵ ਤੇਜ਼ ਹਥਿਆਰ ਨਾਲ ਕੱਟ ਸੁਟਿਆ, ਰੁੱਖ ਨੇ ਆਪਣੇ ਮਨ ਵਿੱਚ ਉਸ ਉਤੇ ਰੋਸੁ ਭਾਵ ਗੁੱਸਾ ਨਹੀਂ ਕੀਤਾ ਸਗੋਂ ਰੁਖ ਦੀ ਲੱਕੜੀ ਨੇ ਉਸ ਦਾ ਕੰਮ ਸਵਾ ਦਿੱਤਾ, ਤੇ ਕੱਟਣ ਵਾਲੇ ਨੂੰ ਰਤਾ ਭਰ ਕੋਈ ਦੋਸ ਨਾ ਦਿੱਤਾ । ੧। ਜਿਹੜਾ ਮਨੁੱਖ ਬੇੜੀ ਨੂੰ ਆਪਣੇ ਪੈਰਾਂ ਹੇਠ (ਉਗਾਹਿ) ਬੈਸਿਓ ਭਾਵ ਆਪਣੇ ਪੈਰਾਂ ਹੇਠ ਲਿਤੜ ਕੇ, ਨੱਪ ਕੇ ਉਸ ਵਿੱਚ ਬੈਠ ਗਿਆ ਉਸ ਮਨੁੱਖ ਦੇ ਸਰੀਰ ਵਿੱਚ ਪੈਂਤੇ ਦਾ ਸਮੁ ਭਵ ਥਕੇਵਾਂ ਨਾ ਰਿਹਾ । ਭਿਆਨਕ ਸਮੁੰਦਰ (ਦਰਿਆ ਆਦਿ) ਉਸ ਨੂੰ ਨਹੀਂ ਵਿਆਪ ਸਕਦਾ ਭਾਵ ਉਸ ਉਤੇ ਆਪਣਾ ਕੋਈ ਅਸਰ ਨਹੀਂ ਪਾ ਸਕਦਾ, ਬੇੜੀ ਵਿੱਚ ਬੈਠ ਕੇ ਝੱਟ ਪਾਰ ਜਾ ਉਤਰਿਆ ਬੇੜੀ ਨੇ ਆਪਣੀ ਹੋਈ ਕਿਸੇ ਬੇਅਦਬੀ ਵੱਲ ਕੋਈ ਧਿਆਨ ਨਹੀਂ ਦਿੱਤਾ ਸਗੋਂ ਉਸ ਨਾਲ ਨੋਕੀ ਹੀ ਕੀਤੀ । ੨ । ਜਿਹੜਾ ਮਨੁੱਖ ਧਰਤੀ ਉੱਤੇ ਚੰਦਨ ਅਗਰ ਕਪੂਰ ਨਾਲ ਲੇਪਨ ਕਰਦਾ ਹੈ ਉਸ ਮਨੁੱਖ ਨਾਲ ਧਰਤੀ ਕੋਈ ਖਾਸ ਪਿਆਰ ਨਹੀਂ ਕਰਦੀ, ਤੇ ਜਿਹੜਾ ਮਨੁੱਖ ਧਰਤੀ ਉੱਤੇ ਗੂੰਹ ਮੁਤਰ ਸੁਟਦਾ ਹੈ, ਧਰਤੀ ਨੂੰ ਪੁੱਟਦਾ ਹੈ ਉਸ ਮਨੁੱਖ ਵਿਰੁਧ ਧਰਤੀ ਕੋਈ ਰੋਸ ਨਹੀਂ ਕਰਦੀ । ੩ । ਕੋਈ ਉੱਚਾ ਹੋਵੇ ਕੋਈ ਨੀਵਾਂ ਹੋਵੇ, ਕੋਈ ਬੁਰਾਈ ਕਰੇ ਕੋਈ ਭਲਾਈ ਕਰੇ ਆਕਾਸ਼ ਦੇ ਵਤੀਰੇ ਵਿੱਚ ਕੋਈ ਫਰਕ ਨਹੀਂ ਪੈਂਦਾ ਅਤੇ ਸਭਨਾਂ ਵਾਸਤੇ ਸੁਖਾਂ ਦਾ ਛਤਰ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ । ਆਕਾਸ਼ ਨਾ ਕਿਸੇ ਨੂੰ ਮਿੱਤਰ ਸਮਝਦਾ ਹੈ ਅਤੇ ਨਾ ਕਿਸੇ ਨੂੰ ਵੈਰੀ, ਸਾਰੇ ਜੀਵਾਂ ਨਾਲ ਇੱਕ-ਸਮਾਨ ਹੈ । ੪ । ਸੂਰਜ ਆਪਣੀ ਪ੍ਰਚੰਡ ਭਾਵ ਤੇਜ਼ ਰੋਸ਼ਨੀ ਨਾਲ ਪ੍ਰਗਟ ਹੋ ਕੇ ਹਨੇਰੇ ਦਾ ਨਾਸ ਕਰਦਾ ਹੈ । ਚੰਗੇ ਮੰਦੇ ਸਭ ਜੀਵਾਂ ਨੂੰ ਉਸ ਦੀਆਂ ਕਿਰਣਾਂ ਲੱਗਦੀਆਂ ਹਨ, ਕਿਸੇ ਨਾਲ ਕੋਈ ਬਿਖਾਦੁ ਭਾਵ ਦੁੱਖ, ਵਿਤਕਰਾ ਨਹੀਂ ਕਰਦਾ । ੫ । ਠੰਡੀ, ਮਿੱਠੀ ਅਤੇ ਸੁਗੰਧੀ-ਭਰੀ ਹਵਾ ਸਭਨਾ ਥਾਂਵਾਂ ਤੇ ਇੱਕੋ ਜਿਹੀ ਚਲਦੀ ਹੈ, ਚੰਗੀਆਂ ਮੰਦੀਆਂ ਸੱਭ ਚੀਜ਼ਾਂ ਨੂੰ ਬਿਨਾ ਸੰਕੇ ਦੇ ਭਾਵ ਬਿਨਾ ਝਿਜਕ ਦੇ ਲੱਗਦੀ ਹੈ । ੬ ।

ਜਿਹੜਾ ਵੀ ਮਨੁੱਖ ਚੰਗੀ ਜਾਂ ਮੰਦੀ ਭਾਵਨਾ ਨਾਲ ਅੱਗ ਦੇ ਨੇੜੇ ਜਾਂਦਾ ਹੈ, ਅੱਗ ਉਸ ਦਾ ਪਾਲਾ ਦੂਰ ਕਰ ਦਿੰਦੀ ਹੈ । ਅੱਗ ਨੂੰ ਕਿਸੇ ਆਪਣੇ ਜਾਂ ਪਰਾਏ ਨਾਲ ਕੋਈ ਵਾਸਤਾ ਨਹੀਂ ਉਹ ਆਪਣੇ ਸੁਭਾ ਵਿੱਚ ਅਡੋਲ ਰਿਹਿੰਦੀ ਹੈ । ੭ । (ਹੇ ਮੇਰੇ ਮਨ ! ਇਸੇ ਤਰ੍ਹਾਂ ਪਰਮਾਤਮਾ ਦੇ ਸੰਤ ਜਨ) ਪਰਮਾਤਮਾ ਦੇ ਚਰਨਾਂ ਦੀ ਸਰਨ ਵਿਚ ਰਹਿ ਕੇ ਖਸਮ ਵਾਲੇ ਬਣ ਜਾਂਦੇ ਹਨ, ਉਹ ਸੋਹਣੇ ਪ੍ਰਭੂ ਦੇ ਪ੍ਰੇਮ-ਰੰਗ ਵਿਚ ਰਤੇ ਰਹਿੰਦੇ ਹਨ । ਹੇ ਮੇਰੇ ਮਨ ਤੂੰ ਵੀ ਗੋਪਾਲ ਪ੍ਰਭੂ ਦੇ ਗੁਣ ਗਾਉਂਦਾ ਰਿਹਾ ਕਰ ਤਾਂ ਜੋ ਤੇਰੇ ਤੇ ਵੀ ਪ੍ਰਭੂ ਦੀ ਮਿਹਰ ਹੋ ਜਾਏ । ੮ ।

**ਸੰਤ ਭਗਤ ਉਹ ਹੈ ਜੋ ਹਰ ਹਾਲਤ ਵਿਚ " ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ " ਸਦਾ ਖੇੜੇ ਵਿਚ ਹੀ ਹੈ। ਕਿਉਂਕਿ-  
 ੧੭੫- ਸੁਖੁ ਦੁਖੁ ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ॥  
 ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥੧॥ {੨੧੯}-੧**

ਪ੍ਰਭੂ ਦੇ ਦਰਬਾਰ ਦਾ ਅਟੱਲ ਸਿਪਾਂਤ ਹੈ ਕਿ,  
 (੧) " ਜੇਹਾ ਕੇ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਪਾਏ " । " ਯਥਾ-  
 (੨) ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵਣਾ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੭॥ " ਅਤੇ--  
 (੩) ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ "-- ਅਪਣੇ ਕਰਮਾ ਤੋਂ ਦੁਖ ਸੁਖ ਮਿਲਦੇ ਹਨ--(੪) " ਸੁਖੁ ਦੁਖੁ ਪੁਰਬ ਜਨਮ ਕੇ ਕੀਏ ॥ ਸੋ ਜਾਣੈ ਜਿਨਿ ਦਾਤੈ ਦੀਏ ॥ ਕਿਸ ਕਉ ਦੋਸੁ ਦੇਹਿ ਤੂ ਪ੍ਰਾਣੀ ਸਹੁ ਅਪਣਾ ਕੀਆ ਕਰਾਰਾ ਹੇ ॥੧੪॥ "{੧੦੩੦} (੫) ਦਵੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥ ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥੨੧॥ {੪੩੩}

ਚੌਪਈ ਸਾਹਿਬ ਦੀ ਤਾਂ ਗੱਲ ਹੀ ਉਲਟੀ ਹੈ। ਸੰਸਾਰ ਖੇਡ ਦੀ ਸੰਭਾਲ ਉਸ ਦੇ ਨਿਯਮ-ਰੂਪ ਹੁਕਮ ਵਿਚ ਹੋ ਰਹੀ " ਵੇਖੋ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ " ਸਦਾ ਖੇੜੇ ਵਿਚ ਰਹਿਣ ਵਾਲਾ ਸਿਰਜਣਹਾਰ ਭਲਾ ਕਿਸੇ ਦੇ ਕਰਮਾ ਤੋਂ ਮਿਲਦੇ ਦੁਖ ਤੋਂ ਆਪ ਦੁਖੀ ਕਿਉਂ ਹੋਵੇ ? ਧਰਤੀ ਦੇ ਮਾਲਕ, ਉਸ ਸਚੇ ਸਾਹਿਬ ਦੀ ਤਾਂ ਨਿਸ਼ਾਨੀ ਹੀ ਇਹ ਹੈ :-

੧੭੬- ਸੁਖੁ ਦੁਖੁ ਰਹਤ ਸਦਾ ਨਿਰਲੇਪੀ ਜਾ ਕਉ ਕਹਤ ਗੁਸਾਈ ॥  
 ਸੋ ਤੁਮ ਹੀ ਮਹਿ ਬਸੈ ਨਿਰੰਤਰਿ ਨਾਨਕ ਦਰਪਨਿ ਨਿਆਈ ॥੩॥੫॥ {੬੩੨}

ਉਸ ਦੀ ਵਡਿਆਈ ਇਹ ਹੈ ਕਿ ਉਹ ਅਪਣੇ ਇਕ ਬੱਝਵੇਂ ਸਿਪਾਂਤ ਦੁਆਰਾ ਜੀਵਾਂ ਦੀ ਪਾਲਣਾ ਕਰ ਰਿਹਾ ਹੈ। ਉਸ ਦਾਤਾਰ ਦੀਆਂ ਬੇਅੰਤ ਵਡਿਆਈਆਂ ਵਿਚੋਂ ਇਕ ਵਡਿਆਈ ਇਹ ਵੀ ਹੈ

**" ਵਡੀ ਵਡਿਆਈ ਜਾ ਸਚੁ ਨਿਆਉ ॥{੪੬੩}"**

ਕਿ ਉਸ ਦਾ ਨਿਆਂ ਖੁਨਾਮੀ ਰਹਿਤ ਅਤੇ ਅਟੱਲ ਹੈ ?

ਚਲਦਾ

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### ਗੁਰਚਰਨ ਸਿੰਘ ਟੌਹੜਾ ਵੱਲੋਂ ਚਿੱਠੀ

ੴੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹੁ॥ੴ

ਦਫ਼ਤਰ: 0183-2553950; 01765-271055

01765-260855; ਫ਼ੈਕਸ: 0183-2553919

ਗੁਰਚਰਨ ਸਿੰਘ ਟੌਹੜਾ, ਪ੍ਰਧਾਨ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ। ਪੱਤਰ ਨੰ:50695, ਮਿਤੀ 6-9-03

ਗੁਰੂ ਸਵਾਰੇ ਸ੍ਰ ਹਰਦੇਵ ਸਿੰਘ ਜੀ!

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ॥ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ॥

ਅਕਾਲ ਪੁਰਖ ਨੇ ਦਾਸ ਨੂੰ ਆਪਣਾ ਮਿਣਾ ਸੇਵਕ ਜਾਣ ਕੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬਾਨ ਦੀ ਸੇਵਾ ਸੰਭਾਲ ਕਰਨ ਵਾਲੀ ਪ੍ਰਤੀਨਿਧ ਪੰਥਕ ਸੰਸਥਾ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਦੇ ਮੁੱਖ ਸੇਵਾਦਾਰ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਮੁੜ ਸੌਂਪੀ ਹੈ। ਇਸ ਸਬੰਧ ਵਿੱਚ ਹੋਰ ਬਹੁਤ ਸਾਰੇ ਸਜਣਾਂ ਵਾਂਗ ਆਪ ਜੀ ਨੇ ਵੀ ਦਾਸ ਲਈ ਵਧਾਈਆਂ ਅਤੇ ਸੁਭ ਕਾਮਨਾਵਾਂ ਭੇਜੀਆਂ ਹਨ, ਜਿਸ ਲਈ ਤੁਹਾਡਾ ਤਹਿ ਦਿਲੋਂ ਧੰਨਵਾਦ ਕਰਦਾ ਹਾਂ। ਮੇਰੀ ਆਪ ਸਭ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਸਦ ਮਿਹਰਵਾਨ ਵਾਹਿਗੁਰੂ ਅੱਗੇ ਅਰਦਾਸ ਕਰਨੀ ਕਿ ਉਹ ਆਪ ਸਹਾਈ ਹੋ ਕੇ, ਮੈਨੂੰ ਗੁਰੂ-ਪੰਥ ਨੂੰ ਸਦਾ ਸਮਰਪਿਤ ਰਖਦਿਆਂ, ਪੰਥਕ ਸੇਵਾ ਕਰਵਾ ਲੈਣ। ਸਤਿਕਾਰ ਸਹਿਤ! ( ਗੁਰਚਰਨ ਸਿੰਘ ਟੌਹੜਾ)

S. Hardev Singh Ji Shergill, Secretary General  
 SINGH SABHA INTERNATIONAL,  
 Roseville Gurduara Sahib, 201 Berkeley Ave,  
 Roseville, CA 95678, USA.

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ਮਹਾਂਨ ਪੰਥਕ ਵਿਦਵਾਨ ਸ੍ਰ. ਗੁਰਬਖਸ਼ ਸਿੰਘ “ਕਾਲਾ ਅਫਗਾਨਾਂ” ਨੂੰ  
ਸਮਰਪਿਤ

ਡਾ. ਗਰਮੀਤ ਸਿੰਘ “ਬਰਸਾਲ” ਸੈਨ ਹੋਜੇ

ਕਰਮਕਾਂਢੀਆਂ ਧਰਮ ਦੀ ਡੋਰ ਫੜ ਕੇ, ਇਹਦੇ ਭਾਣੇ ਨੂੰ ਏਨਾਂ ਓਲਝਾ ਦਿੱਤਾ।  
ਸਾਫ ਸਪੱਸ਼ਟ ਗਰਬਾਣੀ ਜੋ ਆਖਦੀ ਹੈ, ਉਹ ਵੀ ਸਮਝਣ ਸਮਝਾਉਣੋਂ ਹਟਾ  
ਦਿੱਤਾ।

ਅਰਥਾਂ ਨੂੰ ਅਨਰਥ ਦਾ ਰੂਪ ਦੇਕੇ, ਕੋਝੀ ਵਿਦਵਤਾ ਹੇਠ ਦਬਾ ਦਿੱਤਾ।  
ਸਿੱਧਾ ਪਾਠ ਜੋ ਸਿੱਖੀ ਦਾ ਰਾਹ ਸੋਹਣਾ, ਪਗਡੰਡੀਆਂ ਵਾਲਾ ਬਣਾ ਦਿੱਤਾ॥1॥  
ਹੁਣ ਤੱਕ ਜੋ ਰਹੇ ਹਾਂ ਅਸੀਂ ਕਰਦੇ, ਰੀਤ ਬਿਪਰ ਦੀ ਜਾਪਦਾ ਧਾਰੀ ਹੋਈ ਏ।  
ਕਰਮਕਾਂਡਾਂ ਨੂੰ ਧਰਮ ਹੀ ਸਮਝੀ ਜਾਈਏ, ਮਤਿ ਇਸ ਤਰ੍ਹਾਂ ਸਾਡੀ ਅੱਜ ਮਾਰੀ  
ਹੋਈ ਏ।

ਵਡੇਰੇ ਸਾਡੇ ਤਾਂ ਇੱਝ ਹੀ ਰਹੇ ਕਰਦੇ, ਉਸੇ ਤਰ੍ਹਾਂ ਹੀ ਸਾਡੀ ਤਿਆਰੀ ਹੋਈ ਏ।  
ਗੁਰਮਤਿ ਗਿਆਨ ਦੀ ਲੋੜ ਨਾ ਕੋਈ ਜਾਪੇ, ਬਾਹਰੀ ਦਿੱਖ ਹੀ ਅੱਜ ਪਿਆਰੀ  
ਹੋਈ ਏ॥2॥

ਬਾਬੇ ਨਾਨਕ ਜਨੇਊ ਤੋਂ ਵਰਜਿਆ ਸੀ, ਸਾਡਾ ਜੀਵਨ ਜਨੇਊਆਂ ਨਾਲ ਭਰ ਰਿਹਾ  
ਏ।

ਪ੍ਰੀਭਾਸ਼ਾ ਧਰਮ ਦੀ ਬਾਹਰਲੇ ਚਿੰਨ੍ਹ ਕੇਵਲ, ਏਨੇ ਵਿੱਚ ਸਾਡਾ ਅੱਜ ਸਰ ਰਿਹਾ  
ਏ।

ਗੁਰਬਾਣੀ ਪੜ੍ਹਨਾ, ਸਮਝਣਾ, ਅਮਲ ਕਰਨਾਂ, ਸਿਧਾਂਤ ਨਾਨਕ ਦਾ ਜਾਪਦਾ ਹਰ  
ਰਿਹਾ ਏ।

ਗੁਰਬਖਸ਼ ਸਿੰਘ ਜੋ ਕਾਲੇ ਅਫਗਾਨੇ ਵਾਲਾ, ਏਸੇ ਸੋਚ ਦੇ ਭਾਰ ਨਾਲ ਮਰ ਰਿਹਾ  
ਏ॥3॥

ਨਿਆਰਾਪਨ ਨਾਨਕ ਜੋ ਦਿੱਤਾ ਸਾਨੂੰ, ਕਿੱਝ, ਕਿਉਂ ਤੇ ਕਿੱਥੇ ਇਹ ਜਾ ਰਿਹਾ ਏ।  
ਪ੍ਰਤੀਤ ਗੁਰਾਂ ਨੇ ਸਾਡੀ ਕਿਉਂ ਛੱਡ ਦਿੱਤੀ, ਰੀਤ ਬਿਪਰ ਦੀ ਦਾ ਅਸਰ ਛਾ  
ਰਿਹਾ ਏ।

ਫੁਲ ਬਣਿਆਂ ਜੋ ਜਗਤ ਮਹਿਕਾਂਣ ਖਾਤਿਰ, ਐਪਰ ਆਪ ਕਿਉਂ ਅੱਜ ਕੁਮਲਾ  
ਰਿਹਾ ਏ।

ਗੁਰਬਖਸ਼ ਸਿੰਘ ਗੁਰਾਂ ਤੋਂ ਲੈ ਬਖਸ਼ਿਸ਼, ਇਹੋ ਗੱਲ ਹੀ ਸਾਨੂੰ ਸਮਝਾ ਰਿਹਾ  
ਏ॥4॥

ਬਿਪਰੀ ਸੋਚ ਦਾ ਹਮਲਾ ਇਹ ਨਹੀਂ ਪਹਿਲਾ, ਉਹ ਤਾਂ ਮੁੱਢੋਂ ਹੀ ਜੁਗਤਾਂ  
ਚਲਾਂਵਦਾ ਏ।

ਧਾਰਮਿਕ ਤੇ ਸਿਆਸੀ ਲੀਡਰਾਂ ਨੂੰ, ਆਪਣੀ ਉਂਗਲ ਦੇ ਉੱਤੇ ਨਚਾਂਵਦਾ ਏ।  
ਨਿਆਰੇਪਣ ਦੀ ਗੱਲ ਜੋ ਕੋਈ ਕਰਦਾ, ਫੜਵਾ ਛੇਕਣ ਦਾ ਜਾਰੀ ਕਰਵਾਂਵਦਾ ਏ।

ਗੁਰਮੁੱਖ ਸਿੰਘ, ਗੁਰਦਿੱਤ ਸਿੰਘ ਜੀ ਨੂੰ, ਤਾਂਹੀਉਂ ਪੰਥ ਦੇ ਵਿੱਚੋਂ ਕੱਢਵਾਂਵਦਾ  
ਏ॥5॥

ਲੋਕੀਂ ਦੁਸ਼ਮਣਾ ਤੇ ਗਿਲੇ ਹੀ ਕਰੀ ਜਾਵਣ, ਦੋਸਤ ਪੰਥ ਦੇ ਸਦਾ ਗਦਾਰ  
ਨਿਕਲੇ।

ਜਿਹਨਾਂ ਪੰਥ ਲਈ ਜੀਣ ਦਾ ਜਤਨ ਕੀਤਾ, ਲੈ ਓਹਨਾਂ ਨੂੰ ਪੰਥ ਚੋਂ ਬਾਹਰ  
ਨਿਕਲੇ।

ਨੀਤੀ ਚਾਣਕੀਆ ਨਾਲ ਜਿਸ ਲਈ ਟੱਕਰ, ਕਰਨ ਓਸ ਨੂੰ ਰੱਜ ਖੁਆਰ ਨਿਕਲੇ।  
ਧਰਮ ਨੀਤੀ ਤੇ ਭਾਰੂ ਨਹੀਂ ਹੋਣ ਦੇਣਾਂ, ਏਸ ਜੁਗਤ ਤੇ ਕਰ ਵਿਚਾਰ  
ਨਿਕਲੇ॥6॥

ਵੈਰ ਅੱਤ ਤੇ ਰੱਬ ਦਾ ਲੋਕ ਕਹਿੰਦੇ, ਸਮੇਂ-ਸਮੇਂ ਤੇ ਤਾਂਹੀਉਂ ਸਰਦਾਰ ਆਉਂਦੇ।  
ਹੱਕ ਸੱਚ ਲਈ ਜੂਝ ਦੇ ਮਰ ਮਿਟਦੇ, ਫੜ੍ਹ ਹੱਥ ਅਣਖੀਲੀ ਤਲਵਾਰ ਆਉਂਦੇ।  
ਕਸਵੱਟੀ ਲਾ ਕੇ ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਦੀ, ਕਰਮਕਾਂਡਾਂ ਨੂੰ ਸੁੱਟਣ ਲਈ ਬਾਹਰ  
ਆਉਂਦੇ।

ਬਿਪਰੀ ਰੀਤ ਨੂੰ ਸਿੱਖਾਂ ਚੋਂ ਕੱਢਣੇ ਲਈ, ਗੁਰਬਖਸ਼ ਸਿੰਘ ਜਿਹੇ ਸਿਪਾਹ  
ਸਲਾਹ ਆਉਂਦੇ॥7॥

ਸਾਡਾ ਧਰਮ ਨਵੀਨ ਹੈ ਸਾਰਿਆਂ ਚੋਂ, ਬੜੇ ਫਖਰ ਨਾਲ ਅਸੀਂ ਇਹ ਆਖਦੇ ਹਾਂ।  
ਵਿਚਾਰ ਵਿਟਾਂਦਰੇ ਗੋਸ਼ਟੀਆਂ ਨਾਲ ਭਰਿਆ, ਭੇਡਚਾਲ ਨਾਂ ਅਸੀਂ ਅਲਪਦੇ ਹਾਂ।

ਨਵੇਂ ਸਮੇਂ ਦੀ ਸਾਨੂੰ ਚਣੌਤੀ ਨਾਹੀਂ, ਵਿਗਿਆਨਕ ਤਰਕ ਤੇ ਏਸਨੂੰ ਆਖਦੇ  
ਹਾਂ।

ਐਪਰ ਜਦੋਂ ਕੋਈ ਗਿਆਨ ਦੀ ਗੱਲ ਕਰਦਾ, ਤਾਂਹੀਂ ਤੇ ਉਥੋਂ ਫਿਰ ਖਿਸਕਦੇ  
ਜਾਪਦੇ ਹਾਂ॥8॥

ਪੰਥ ਘਾਤਕਾਂ ਸਮਾਂ ਅਨੁਕੂਲ ਤੱਕ ਕੇ, ਦਰਬਾਰ ਸਾਹਿਬ ਨੂੰ ਜਦੋਂ ਸੀ ਭੇਤ  
ਦਿੱਤਾ।

ਬਾਬੇ ਮੱਖਣਸ਼ਾਹ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਵੇਲੇ, ਅਖੌਤੀ ਗੁਰੂਆਂ ਨੂੰ ਓਦੋਂ ਬਿਖੇੜ  
ਦਿੱਤਾ।

ਬਿਪਰਵਾਦ ਨੇ ਨਿਆਰੇ ਪੰਥ ਨੂੰ ਫਿਰ, ਕਰਮਕਾਂਡਾਂ ਨਾਲ ਜਦੋਂ ਲਬੇੜ ਦਿੱਤਾ।  
ਗੁਰਬਖਸ਼ ਸਿੰਘ ਨੇ ਗਿਆਨ ਦੀ ਖੜਗ ਲੈ ਕੇ, ਸਿੱਖ ਪੰਥ ਨੂੰ ਉਵੇਂ ਨਿਖੇੜ  
ਦਿੱਤਾ॥9॥

ਠੇਕੇਦਾਰ ਜੋ ਧਰਮ ਦਾ ਬਣ ਜਾਂਦਾ, ਕੇਵਲ ਜਾਪਦਾ ਉਹੀ ਖੁਸ਼ਹਾਲ ਕਿਉਂ ਏਂ।  
ਭਲੇ ਜਗਤ ਦੇ ਲਈ ਜੋ ਪੰਥ ਬਣਿਆਂ, ਹੁੰਦਾ ਉਸੇ ਦਾ ਮੰਦਤਾ ਹਾਲ ਕਿਉਂ ਏਂ।  
ਅੰਦਰੋਂ-ਅੰਦਰੀ ਜੋ ਪੰਥ ਨੂੰ ਖਾਈ ਜਾਂਦਾ, ਬਣਿਆਂ ਪੰਥ ਦਾ ਅੱਜ ਭਾਈਵਾਲ  
ਕਿਉਂ ਏਂ।

ਗੁਰਬਖਸ਼ ਸਿੰਘ ਨੇ ਪੁੱਛਿਆ ਜਥੇਦਾਰੋ, ਹਰ ਸਿੰਘ ਦੀ ਵੱਖਰੀ ਚਾਲ ਕਿਉਂ  
ਏਂ॥10॥

ਪਾ-ਪਾ ਚਿੱਠੀਆਂ ਸਿੰਘ ਜੀ ਦੇਖ ਲਈਆਂ, ਸਰਬਰਾਹਾਂ ਨਾਂ ਦਿੱਤਾ ਜਵਾਬ  
ਇੱਥੋ।

ਗੁਰੂ ਗ੍ਰੰਥ ਦੀ ਬੈਠ ਗਏ ਤਾਬਿਆ ਫਿਰ, ਸਮੇਂ ਵਾਲਾ ਨਾਂ ਰਿਹਾ ਹਿਸਾਬ ਇੱਥੋ।  
ਸਾਹਿਬ ਸਿੰਘ ਦੇ ਟੀਕਿਆਂ ਸੋਧ ਦੇ ਕੇ, ਸ਼ੁੱਕੇ ਤੋੜ ਤੇ ਰਿਹਾ ਨਾਂ ਖਾਬ ਏਥੋ।

ਦਸਾਂ ਸਾਲਾਂ ਦੀ ਘਾਲਣਾ ਬਾਅਦ ਉੱਠਾ, ਕਲਮ ਚੁੱਕ ਲਿਆਂਦਾ ਇਨਕਲਾਬ  
ਏਥੋ॥11॥

ਰੀਤ ਬਿਪਰ ਦੀ ਤੋਂ ਮਾਰਗ ਸੱਚ ਵਾਲਾ, ਗੁਰਬਖਸ਼ ਸਿੰਘ ਨੇ ਜਦੋਂ ਬਿਆਨ  
ਕੀਤਾ।

ਰਿਹਾ ਕਲਮ ਤੇ ਫੇਰ ਨਾਂ ਕੋਈ ਕਾਬੂ, ਦਸਾਂ ਭਾਗਾਂ ਤੇ ਜਾ ਮੁਕਾਮ ਕੀਤਾ।  
ਕਸਵੱਟੀ ਲਾ ਕੇ ਗੁਰੂ ਗ੍ਰੰਥ ਵਾਲੀ, ਗੁਰਮਤਿ ਗਿਆਨ ਨੂੰ ਜਦੋਂ ਬਿਆਨ ਕੀਤਾ।

ਨਿਆਰੇ ਪੰਥ ਦਾ ਨਿਆਰਾਪਨ ਨਜ਼ਰ ਆਇਆ, ਕਰਮਕਾਂਡਾਂ ਦਾ ਜਦੋਂ ਧਿਆਨ  
ਕੀਤਾ॥12॥

ਕਰਮਕਾਂਡੀਆਂ ਨੂੰ ਪਈਆਂ ਭਾਜਤਾਂ ਨੇ, ਸਿੰਘ ਗੱਜਿਆ ਜਦੋਂ ਮੈਦਾਨ ਅੰਦਰ।  
ਇੱਕ ਗੱਲ ਨੂੰ ਸਮਝਾਉਣ ਲਈ ਘੱਟੋ-ਘੱਟ ਉਹ, ਪੰਜ ਸ਼ਬਦਾਂ ਨੂੰ ਰੱਖਦਾ  
ਧਿਆਨ ਅੰਦਰ।

ਗੁਰੂ ਗ੍ਰੰਥ ਤੋਂ ਬਾਹਰ ਨਹੀਂ ਕਦੇ ਜਾਂਦਾ, ਤਾਂਹੀਉਂ ਰੜਕਦਾ ਜਾਪੇ ਜਹਾਂਨ  
ਅੰਦਰ।

ਫੜਵੇ ਜਾਰੀ ਕਰਾਉਣ ਲਈ ਵਾਂਗ ਪਹਿਲਾਂ, ਸਿਰ ਜੋੜ ਫਿਰ ਬਹਿਣੇ ਸ਼ੈਤਾਨ  
ਅੰਦਰ॥13॥

ਕੇਹਾ ਰਲਾ ਅੱਜ ਪੰਥ ਵਿੱਚ ਪਾ ਦਿੱਤਾ, ਛੱਡੀ ਸੱਚ ਦੀ ਨਾਂ ਪਹਿਚਾਣ ਇੱਥੋ।  
ਚੋਰ ਬਣਗੇ ਪੰਥ ਦੇ ਚੋਧਰੀ ਤੇ, ਗੁੰਡੀ ਰੰਨ ਤਾਂ ਬਣੀ ਪ੍ਰਧਾਨ ਇੱਥੋ।

ਪੰਥ ਲਈ ਜੋ ਘਾਲਣਾ ਘਾਲ ਮਰਦੇ, ਦਵੇ ਕੌਮ ਨਾਂ ਕਦੇ ਸਨਮਾਨ ਇੱਥੋ।  
ਜਿਉਂਦੇ ਹੋਏ ਨੂੰ ਪੰਥ ਚੋਂ ਛੇਕ ਦਿੰਦੇ, ਮਰਨ ਪਿੱਛੋਂ ਹੀ ਸਿੱਖੀ ਚਾਂ ਲਿਆਣ  
ਇੱਥੋ॥14॥

ਗੁਰੂ ਲਈ ਜੋ ਸੇਵਾ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਤੋਂ, ਏਸੇ ਸੇਵਾ ਨੇ ਪਰਉਪਕਾਰ ਬਣਨਾ।  
ਬੇੜੀ ਫਸੀ ਮੰਝਧਾਰ ਚੋਂ ਕੱਢਣੇ ਲਈ, ਨਵੇਂ ਯੁੱਗ ਲਈ ਇੱਕ ਲਲਕਾਰ  
ਬਣਨਾ।

ਆਉਣ ਵਾਲੀਆਂ ਨਸਲਾਂ ਲਈ ਇਨ੍ਹਾਂ ਲਿਖਤਾਂ, ਖੋਜ ਕਰਨ ਲਈ ਚਾਨਣ  
ਮੁਨਾਰ ਬਣਨਾ।

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ਬਣਨਾ॥15॥

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