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THE SIKH BULLETIN

A Voice of Concerned Sikhs World Wide

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The views expressed by the authors are their own.

Please send the feedback and inputs to sikh_bulletin@yahoo.com

WHY THE SIKH BULLETIN ?

In the finest tradition of legendary Sikh individuality and in light of the last three years of tragicomedy atmosphere in Punjab involving Sikh politicians, priests, and pundits as characters and Sikh Takhts as stages, and in the absence of Sikh media in North America, an international network of concerned Sikh individuals has taken up herculean task to communicate with countless other individuals worldwide through this meager attempt without any budget and staff. This issue as well as the future issues are going to be produced entirely by sewa (volunteer work). It is only a handful of us now but we hold the firm belief that as time goes on more of you will join us and support us with your Tan, Man, and Dhan (body, mind and pocketbook). Even one person can make a difference and that one person is you, the reader.

WHAT ISSUES WILL IT ADDRESS?

The Sikh Bulletin will address the issue of Sikh identity in particular and all other issues affecting Sikhs, especially in Diaspora, in general. We have to guard ourselves, not only against the subtle and not so subtle activities of non-Sikh entities but also against pretending to be Sikh individuals and organizations. With that in mind and in continuation of an earlier symposium held at The Sikh Center Roseville in April 1999, a full day conference is being planned for Saturday November 20th at *The Sikh Center Roseville, 201 Berkeley Ave, Roseville, CA 95678*. Please see the schedule of events on *page 18*

SIKHS ARE NOT HINDUS

Hindus are my brothers but Hindu I am not. I do not resent his identity. I do not want him to resent mine. First distinction between Sikhs and Hindus occurred the day young Guru Nanak at a tender age questioned the practice of JANEU. Brahmin never forgave him, his successors and his followers. Since that time we have gone through the creation of our own script (Gurmukhi), our own scriptures (Sri Guru Granth Sahib), our own wedding ceremony (Anand Karaj) and so many other beliefs and practices that set us far apart from Hindus. In spite of that we are still classified as Hindus in the Indian Constitution, albeit Kesadhari.

Things have only gone from bad to worse during the last one hundred years since Bhai Kahan Singh Nabha wrote a critique on the Sikh Identity, "Ham Hindu Nahin". For writing that book he was attacked by what he terms "ignorant Sikhs and selfish Hindus". Some even accused him of causing conflict among Sikhs and Hindus. It is a strange logic. You are a target of genocide by assimilation but if you resist, you are the culprit.

But he did receive support for his views and lots of it:

1. Sri Hazoor Abchal Nagar Sahib, letter from Bhai Mann Singh and Bhai Narayan Singh et. al.
"No doubt the Tenth Guru has created Khalsa Panth as distinct from Hindu and Mussalman"

Miti Chet Sudi 7, Samwat 1955

2. Hukamnama Takhat Kesgarh Sahib.

"In the opinion of Takhat Kesgarh Sahib, Khalsa was created as a third religion, distinct from Hindus and Mussalmans by Guru Sahib. Its proof lies in Gurbani and Gurbilas Panth Parkash etc. books".

Vaisakh 6, year Nanakshahi 430

3. Hukamnama Damdama Sahib.

"Ham Hindu Nahin" book was read in the Khalsa Diwan and everybody liked it. Those who, forgetting Guru's teachings, have gone astray and call themselves Hindus will benefit immensely from this book. Panth Khalsa is distinct from Hindu and Mussalman. All Gurmat Granths confirm that".

Signed: Diwan Singh, Chet Singh, Prem Singh, Sundar Singh, Narayan Singh, Jai Singh Mahant, Uttam Singh and Chanda Singh

Vaisakh 25, year Nanakshahi 430

4. Hukamnama Mukatsar Ji.

"Takhat Sahib is of the opinion that Guru Sahib created third Panth Khalsa separate from Hindus and Mussalmans. Its examples are found in Gurbani and Gur Bilas etc. books."

Signed: Mehan Singh, Run Singh, Harditt Singh, Lehna Singh, Dan Singh, Pardumman Singh, Matab Singh, Jodh Singh, Bhai Bhagat Singh and Bhai Gurbakhsh Singh".

Vaisakh 27, year Nanakshahi 430

5. Letter from Chief Secretary Khalsa Diwan Society Lahore.

"Your book 'Ham Hindu Nahin' was presented to and read in the Diwan Committee...in Committee's opinion there is nothing contrary to Khasla Dharm in this book...you have explicitly stated the doctrine of Guru Sahib that Khalsa Panth is different from any other religion or panth..."

Signed: Nikka Singh, Joint Chief Secretary, Khalsa Diwan

May 4th 1899

6. This letter is in response to the advice sought by Maharaja Sahib Nahbha (who had received complaints from some sources) from the Khalsa at Sri Amritsar. they responded on Vaisakh 16, 1956 with five pages of quotes from Sri Guru Granth Sahib and other Granths. "We according to our understanding of the scriptures offer the following examples that prove unequivocally that Khalsa Panth is third Panth, distinct from Hindu and Mussalman".

Each and every Sikh should read the 128 page book. Only then will they understand the zeal of promoters of organizations such as Rashtriya Sikh Sangat and Sikh Sangat of America, newspapers such as 'Sher-e-Panjab' and reasons for translation of Dasam Granth only (not Sri Guru Granth Sahib), in all the Indian languages. They all subscribe to Sikhs being Hindus. It should be no surprise then that Article 25 of the Indian Constitution reads:

"...reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly." There is however, one concession for the Sikhs : "The wearing and carrying of Kirpans shall be deemed to be included in the Sikh religion" It is this sad straw that some apologists, including Sikhs, hang on to claim that the Indian Constitution is not discriminatory to the Sikhs.

SIKHS ARE A NATION

The Random House Dictionary of the English Language defines nation as:

1. A body of people associated with a particular territory, that is sufficiently conscious of its unity to seek or to possess a government peculiarly its own.
2. The territory or country itself.
3. A member tribe of an Indian Confederation (Canada and USA).
4. An aggregation of persons of the same ethnic family, often speaking the same language or cognate languages.

All of the above support the Sikhs' claim to be considered a nation. In addition we have all the attributes of a nation:

1. Sikh kingdom during the reign of Maharaja Ranjit Singh.
2. Independent Sikh states, not part of British India, until they were absorbed into India after partition.
3. Our own territory, Punjab, severely truncated even though it is.
4. Our own religion, very different from other religions in India, with its own body of Scriptures.
5. Our own language complete with a script designed for and used only by the Sikhs.
6. Our own marriage ceremony, different from any other.
7. Our own flag.
8. Our own calendar - Nanakshahi - adopted by Shiromani Gurdwara Parbandhak Committee in 1998.

Sikhs can be a nation within the reconstituted Indian Federation. Decimation of the Congress party is the most welcome sign to steer India towards a Federal system. In the absence of a national party, regional parties should be more inclined towards a move to give greater power to the states.

R.S.S. AND S.S.A.

When I was in 5th grade in Bikaner State, I was a member of R.S.S., i.e. Rashtriya Sawayanm Sewak Sangh. We enjoyed the games they played. Now there is another R.S.S. as well called Rashtriya Sikh Sangat, that operates in the USA as S.S.A. (Sikh Sangat of America.)

Out of 85 names in its advertisement in India Post dated April 16, 1999, announcing its intent to celebrate 300th anniversary of Khalsa, 22 carried the name Singh. Some of those Singhs could be Rajputs but some obviously are from Sikh families. Raja Magendra Singh is one of them.

In India Post of July 16th, 1999 announcing the date for the celebration are 29 organizations out of which two are Sikh centers 'Baba Makhan Shah Lobana Sikh Cener Inc.', New York & 'Deshmesh Sikh Center', New Jersey.

On the face of it, it looks great. Our Hindu brothers are joining us in commemorating our 300th anniversary of birth of Khalsa. In a superb article written by a Davender Singh Sawhney and published in India Post of August 13, 1999 as an advertisement there is praise for Sikh Gurus for saving Hinduism and there is demand "...that those responsible for 1984 Sikh massacre in Bharat be rigorously punished without any further delay. S.S.A. condemns induction of these culprits again by the Congress Party for their selfish motives." But there is no demand that Sikhs be acknowledged as a distinct entity in the Indian constitution where we are grouped with Hindus, Budhists and Jains. It makes mention of actions of Wazir Khan but not of Gangu Brahmin. It attributes words and actions to Guru Gobind Singh, such as: "Before that (creating Khalsa Panth) he did intense meditation of "Ma Chandi and got her blessings to fight the evil forces of Mughal Emperor Aurangzeb." Relating Guru Teg Bahadur's martyrdom, Mr. Sawhney writes, "... laid down his life with his followers for the protection of Sanatan Dharma and it was in fact his nine years old son Gobind Rai who inspired and initiated him to do so." Did Guru indeed need to be inspired by his young son no matter how gifted? Did the Guru die for protection of Sanatan Dharma or individual's right to freedom of worship? Did the imposters at Bakala or Kashmiri Pandits have anything to do with the Martyrdom of the 9th Guru? Was it Aurangzeb who felt threatened by Guru Gobind Singh's initiation of Khalsa or were it Brahmins and Hindu Hill chiefs, who invited and participated in the attack on the Guru Sahib? Was it the slight to Chandu's ego over the rejection of his daughter's marriage to Guru Arjan Dev Ji's son or was it Guru's compilation and elevation of the Gurbani of his four predecessors and Bhagat (low caste) Bani into a Pothi that was perceived by high caste Hindus as a threat and challenge to their holy scriptures that led to his martyrdom? A picture in the India Post of September 10, 1999 shows Guru Gobind Singh's picture in front of the Granth Sahib. How long before the picture becomes three dimensional and instead of Guru Granth Sahib in the Palki there is Dasam Granth?

R.S.S. was founded in 1986 by a Shamsher Singh two years after Operation Blue Star. Current president of R.S.S. is Chiranjiv Singh who was also a founder

member. He also served Vishwa Hindu Parishad of Panjab from 1984 to 1991. Mr. Singh and his brother Swami Arvidanand, a former Captain in the Indian Army, present a fine example of Sikh-Hindu brotherhood. It works great as long as former merges his identity with the latter. They are outdone only by Giani Puran Singh, Jathedar of Akal Takht, who claims that not only Sikh Gurus are descendants of Luv and Kush but that Sikhs are the true Hindus because they keep unshorn hair. Swami Arvidanand has to stop visiting a barber if he wants to keep up with his brother.

"SHER-E-PANJAB"

From the name and Panjabi language in Gurmukhi script one would think that this 40-pages weekly should be a welcome sight in every Sikh home. It proclaims itself "Panjabi Weekly Newspaper published from New York covering Panjab and Panjabi Diaspora". One-hundred fifty plus copies of its Vol.1 No. 5 dated Sept. 3, 1999 were delivered free to Gurdwara Sahib Roseville by a former member of this congregation whose full page ad welcoming the 'first Panjabi Newspaper', appears on the last page. Its printer and publisher is Shri Gopal Raju, the publisher of India Abroad. I wonder if, were he a Panjabi during the first post partition India census, he would have denied his mother tongue as vast majority of Panjabi Hindus had done? Since Panjabi Hindus had denied Panjabi as their mother tongue and never accepted Gurmukhi script in any case, it is reasonable to assume that this news paper is aimed at the Sikh community only. This must be the only instance in human history where a people denied their mother tongue because of religious considerations. This issue is an example of subtle and not so subtle attacks on Sikhs.

In this particular issue:

1. Cover picture shows beaming mother, Sonia, watching her son, Rahul, wearing a turban and siropa and being presented a sword by three Kesadhari Hindus. I have nothing against the widow and her son but do strongly believe that Rajiv should be posthumously tried for genocide against the Sikhs in 1984.
2. On page 7, in connection with Janam Ashtmi, last six lines of Kala Bhatt's sawayya about the First Master are used to imply Guru Nanak as incarnation of God, like Ram and Krishan before him and a swayya attributed to Sri Guru Gobind Singh is included to prove that Guru Sahib considered Krishan as Avtar of Avtars.
3. On page 9 is an article by Khushwant Singh who either does not know the purpose of this weekly or does not care. His name, however, lends credibility to this paper's claim as "Panjabi weekly...Panjabi Diaspora".
4. Page 14 has letters of appreciation from the Sikh readers to the editor. One of them is Surinder Singh, President, Gurdwara Sahib Flushing, N.Y. There are

letters asking for additional copies to be delivered to the Gurudwaras.

5. On page 19 Surjit Singh Barnala is made a butt of jokes.

Aren't there any Sikh entrepreneurs who can publish a truly Sikh newspaper in U.S.A. covering Panjab and Panjabi Diaspora?

"We should consider all five year olds as Sikh national treasure and provide free kindergarten to grade 3 education in our Gurdwaras following the approved curriculum of each state/province coupled with teaching of Punjabi, Gurmukhi, Gurbani, Kirtan, Sikh history and culture." H.S.S.

Question: What is missing in this picture?



Answer:

1. **Mr. H.K.L. Bhagat,**
2. **a tire,**
3. **can of kerosene oil and**
4. **matches.**

This picture tells a story that goes back 15 generations to the period of Guru Gobind Singh and Gangu Brahmin. It is a story of trust and betrayal. Mata Gujri placed her trust in Gangu Brahmin who betrayed her and her two grand children ages 6 and 8 years old, Sahibzadas Zoravar Singh and Fateh Singh. In the annals of human history there are numerous parallels to the Gangu Brahmin's betrayal of trust but you will be hard pressed to find a parallel to the faith, determination, courage and stand for a principle shown by these two young children. How many of our six and eight years old today even know that

this is what indeed happened? Which other religion has an example such as this for its children to follow? Our mid 20th century Sikh leaders placed their trust in assurances of Gangu's descendant and Rahul's grandfather, Nehru, and we are still paying the price of his betrayal. In 1936, Nehru, in *Glimpses of World History*, did not even mention Sikhism and Guru Nanak among the "principal religions and their founders", nor did he include Punjabi among the "principal languages of India". Nehru's daughter, Indira, went all out in 1984 to put Sikhs in their place or failing that finish the job with her 'Operation Shanti' planned for November, 1984 to coincide with Guru Nanak Dev Ji's Birthday celebrations (see Dr. Sangat Singh, *The Sikhs in History*, p. 415). Fate intervened in the persons of Beant Singh and Satwant Singh. *Queen is dead. Long live the King.* On arrival at Palam Airport in Delhi at 1540 hours on October 31st, 1984, Dr. Sangat Singh in his book, "The Sikhs in History", quotes Rajiv (Rahul's father), telling those present to receive him, "My mother has been shot dead. What are you doing here? Go, and take revenge. No turban (distinctive Sikh head dress) should be seen."

In the picture above Ludhiana Congress unit President, Harminder Singh is presenting the Siropa and Kirpan to an already turbaned Rahul while the Panjab Congress Chief, Capt. Amarinder Singh looks on. They might say, tongue-in-cheek, that this is a sweet revenge on Rajiv but it is a sad spectacle to see Sikhs as Congress party advocates. It is the Congress party that is responsible for the struggle we are in now.

In 1947, when rest of India became independent, we simply changed our masters. In 1950 when rest of India became a republic, Sikhs lost their identity. *Instead of joining in the celebration on those two days, Sikhs should find a way to mourn them.*

'SACHI SAKHI'

From 'Sachi Sakhi' by S. Kapoor Singh (pp 257-258)

On October 8, 1947, a meeting of all the Deputy Commissioners and superintendents of police was held at Jullundur, with H.E. the Governor presiding, with all other members of the Cabinet and the Chief Secretary present. A gist of the proceeding of this meeting in so far as it related to certain aspects of the administration and peculiar problems created by 1947 disturbances, in the Kangra District, is given by me in this statement before P.W. Kesari Chand, Exhibit P.W. 15(8)/2, in which the Governor, with the full concurrence of the Cabinet, present, gave a *carte blanche* to the District Magistrates in the province to re-establish Government authority and manage their district problems, irrespective of the existing precedents, rules and the laws, on the ground that the provincial Government was not potent enough to assume full control of and take responsibility, for, the situation created, was never foreseen as a possible contingency in the past. In this meeting the Governor, *vis-à-vis* those elements in the society in the province, who, finding that

the Law had failed to protect them during that year, had taken the law into their own hands, said, "Whenever you meet one of these, shoot him on the spot. Whenever you hear one of these, order his detention and otherwise do what you will to set them right and instruct your officers to do the same, and the Government will indemnify you." At the moment, these instructions, emanating from the authority of the whole Government, merely appeared to indicate need for firmness on the part of the District Officers but their real and sinister purpose was revealed a few days later, when the Deputy Commissioners received a "Confidential" communication, in the form of a Policy-letter, dated 10th October 1947 (Exhibit D.11/7) informing the Deputy Commissioners that "the Sikhs, as a community, were a lawless people and were thus a menace to the law-abiding Hindus in the Province", and calling upon the Deputy Commissioners to take 'special measures' against them. This communication of the Government, determining the policy for the enforcement of law and order in the districts also gratuitously suggested that the motives which usually actuate the Sikhs on a course of lawlessness, are "desire for women and loot".

'GUR GADDI DIWAS' YUBA CITY

Nov. 07, 1997

The following text was presented to the management committee of the Gurdwara Sahib Tierra Buena, Yuba City, California for adoption by the Sikh Sangat present for the celebration of Gur Gaddi Diwas. If the committee, in its wisdom, deems it appropriate to submit it to the Sikh Sangat, we are thankful. But if they do not, we understand their concerns and appreciate their consideration.

However, we do invite the individuals as well as Gurdwaras and Sikh societies to oblige us with their feedback on this declaration.

Text of the Declaration

Khalsa Panth is a unique creation. It was created by Guru Gobind Singh Ji as the will of the Almighty.

“ਮਾਗਿਆ ਭਈ ਅਕਾਲ ਕੀ, ਤਭੈ ਚਲਾਇਓ ਪੰਥ॥
ਸਭ ਸਿੱਖਣ ਕੇ ਹੁਕਮ ਹੈ, ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ॥”

We, the Sikh Sangat of California, are gathered here today in Yuba City, to celebrate the Gur Gaddi day of "Shabad Guru", Sri Guru Granth Sahib, the embodiment of the Ten Gurus. Today the Sikh Panth is house divided. For this we have no one to blame but ourselves. So long as there is lack of unity in Sikh Panth, we have no friends. But the day the Sikh Panth is united, we will have no enemies.

Yuba City Declaration Nov. 07, 1999

We, the Sikh Sangat, gather here today in Yuba City, California, to celebrate the Gur Gaddi day today, collectively declare as follows:

1. *We pledge to resolve all Gurdwara disputes by peaceful means.*
2. *For the glory of the Khalsa Panth, we should have unity, at Home (Punjab) and Abroad (Diaspora).*
3. *We need new leadership in Punjab, both in the political and religious arena.*
4. *Shiromani Akali Dal is a historical political party of the entire Sikh Panth. There should be only one Shiromani Akali Dal.*
5. *We wish to reiterate that the Anandpur Sahib Resolution is in the best interest of the entire country. It should be revived and acted upon.*

But, because the 1984 massacres of the Sikhs have occurred since, we demand the establishment of a "Truth and Conciliation Commission" on the pattern of such a commission in South Africa, so that:

- a) *The leaders, officers and members of the general public who have committed unlawful acts are appropriately punished.*
- b) *Innocent youths incarcerated since 1984 are released.*
- c) *Adequate financial compensation is paid to the victims of Operation Bluestar in June, 1984 and pogroms of Nov. 1984.*

This declaration should be known as "Yuba City Declaration" and issued as a Press release.

ANANDPUR SAHIB RESOLUTION

1. *There appear to be several versions of the now forgotten Anandpur Sahib resolution first adopted in 1973. I have unsuccessfully tried to obtain the version prepared by S. Kapoor Singh. I do not know if this version is a factual translation of that but it is a much better version than the one I came across some time earlier (Sikh encyclopedia). This version was endorsed by the 18th All India Akali Conference held at Ludhiana on October 28 & 29, 1978*

TEXT OF THE 'ANANDPUR SAHIB RESOLUTION'

Source: Appendix-22 History of Sikh Struggle Vol. II
By: Dr. Gurmit Singh

RESOLUTION 1

Moved by S. Gurcharan Singh Tohra, president Shiromani Gurudwara Parbandhak Committee and endorsed by S. Parkash Singh Badal, Chief Minister, Punjab.

The Shiromani Akali Dal realizes that India is a federal and republican geographical entity of different languages, religions, and cultures. To safeguard the fundamental rights of the religious and linguistic minorities, to fulfill the demands of the democratic traditions and pave the way for economic progress, it has become imperative that the Indian constitutional infra-structure should be given a real federal shape by redefining the central and state relations and rights on the lines of the aforesaid principles and objectives.

The concept of total revolution given by Lok Naik, Sh. Jaya Parkash Narain is also based upon the progressive decentralization of powers. The climax of the process of centralization of powers of the states through repeated amendments of the Constitution during the Congress regime came before the countrymen in the form of the Emergency, when all fundamental rights of all citizens were usurped. It was then that the programme of decentralization of powers ever advocated by Shiromani Akali Dal was openly accepted by other political parties including Janta Party, C. P. I.(M), A.D.M.K., etc. Shiromani Akali Dal has ever stood firm on this principle and that is why after very careful considerations it unanimously adopted a resolution to this effect first at All India Akali Conference, Batala, then at Sri Anandpur Sahib which has endorsed the principle of State autonomy in keeping with the concept of Federalism.

As such, the Shiromani Akali Dal emphatically urges upon the Janta Government to take cognizance of the different linguistic and cultural sections, religious minorities as also the voice of millions of people, and recast the constitutional structure of the country on real and meaningful federal principles to obviate the possibility of any danger to National unity and the integrity of the country and further, to enable the states to play useful role for the progress and prosperity of the Indian people in their respective areas by the meaningful exercise of their powers.

RESOLUTION No. 2

The momentous meeting of the Shiromani Akali Dal calls upon the Government of India to examine carefully the long tale of the excesses, wrongs, illegal actions committed by the previous Congress government, more particularly during Emergency, and try to find early solution to the following problems:

- (a) Chandigarh, originally raised as a Capital for Punjab, should be handed over to Punjab.
- (b) The long standing demand of the Shiromani Akali Dal for the Punjabi-speaking areas, to be identified by linguistic experts with village as a unit, should be conceded.

- (c) The control of Head Works should continue to be vested in Punjab and, if need be, the Reorganization Act should be amended.
- (d) The arbitrary and unjust Award given by Mrs. Indira Gandhi during the Emergency on the distribution of Ravi-Beas waters should be revised on the universally accepted norms and principles, thereby justice be done to Punjab.
- (e) Keeping in view the special aptitude and martial qualities of the Sikhs the present ratio of their strength in Army should be maintained.
- (f) The excesses being committed on the settlers in the Terai region of U.P. in the name of Land Reform should be vacated by making suitable amendments in the ceiling law on the Central guidelines.

RESOLUTION No. 3

(Economic Policy Resolution)

The Chief sources of inspiration of the economic policies and programme of the Shiromani Akali Dal are the secular, democratic and socialistic concepts of Sri Guru Nanak Dev Ji and Sri Guru Gobind Singh Ji. Our economic programme is based on three principles:

- (a) Dignity of Labour.
- (b) An economic and social structure which provides for the uplift of the poor and depressed sections of society.
- (c) Unabated opposition to concentration of economic and political power in the hands of the capitalists.

While drafting its economic policies and programme, the Shiromani Akali Dal in its historic Anandpur Sahib resolution has laid particular stress on the need to break the monopolistic hold of the capitalists foisted on the Indian economy by 30 years of Congress rule in India. This capitalist hold enabled the central government to assume all powers in its hands after the manner of Mughal Imperialism. This was bound to thwart the economic progress of the states and injure the social and economic interests of the people. The Shiromani Akali Dal once again reiterates the Sikh way of life by resolving to fulfill the holy words of Guru Nanak Dev Ji:

"He alone realizes the True Path who labours honestly and shares the fruits of that Labour"

This way of life is based upon three basic principles:

- (1) Doing honest labour
- (2) Sharing the fruits of this labour, and
- (3) Meditation on the Lord's Name.

The Shiromani Akali Dal calls upon the Central and the State Government to eradicate unemployment during the next ten years. While pursuing this aim, special emphasis should be laid on ameliorating the lot of the weaker sections, Scheduled and depressed classes, workers, landless and poor farmers and urban poor. Minimum wages should be fixed for them all.

The Shiromani Akali Dal urges upon the Punjab Government to draw up such an economic plan for the States as would turn it into the leading province during the next ten years, by raising per capita income to Rs. 3,000/- and generating an economic growth rate of 7% per annum as against 4% at National level.

The Shiromani Akali Dal gives first priority to the redrafting of the taxation structure in such a way that the burden of taxation is shifted from the poor to the richer classes and an equitable distribution of National income is ensured.

The main plank of the economic programme of the Shiromani Akali Dal is to enable the economically weaker sections of the society to share the fruits of National income.

The Shiromani Akali Dal calls upon the Central Government to make an international air-field at Amritsar which should also enjoy the facilities of a dry port. Similarly a Stock Exchange should be opened at Ludhiana to accelerate the process of industrialization and economic growth in the State. The Shiromani Akali Dal also desires that suitable amendments should be made in the Foreign Exchange rules for free exchange of foreign currencies and thereby removing the difficulties being faced by the Indian emigrants.

The Shiromani Akali Dal demands that the exploitation of the producers of the cash crops like cotton, sugarcane, oil seeds, etc. at the hands of the traders should be stopped forthwith and for such a purpose arrangements for the purchase of these crops by the government at remunerative prices, should be made. Besides, effective steps should be taken by the government for the purchase of cotton through the Cotton Corporation.

The Shiromani Akali Dal strongly feels that the most pressing National problem is the need to ameliorate the lot of millions of exploited persons belonging to the scheduled classes. For such a purpose the Shiromani Akali Dal calls upon the Central and State Governments to earmark special funds. Besides, the State Governments should allot sufficient funds in their respective budgets for giving free residential plots both in the urban and rural areas to the scheduled castes.

The Shiromani Akali Dal also calls for the rapid diversification of farming. The Shortcomings in the Land

Reforms Laws should be removed, rapid industrialization of the State ensured, the credit facilities for the medium industries expanded and unemployment allowance given to those who are unemployed. For remunerative farming, perceptible reduction should be made in the prices of farm machinery like tractors, tubewells as also the inputs etc.

RESOLUTION No. 4

The huge session of the Shiromani Akali Dal regrets the discrimination to which the Punjabi language is being subjected in the adjoining States of Himachal, Haryana, Delhi, and Jammu and Kashmir, etc. It is its firm demand that in accordance with the Nehru Language Formula, the neighboring States of Punjab should give 'second' language status to the Punjabi language because a fairly large section of their respective population are Punjabi-speaking.

RESOLUTION No. 5

The meeting regrets that against the 'claims' of the refugees who had migrated to Jammu and Kashmir as a result of the partition of the country, no compensation has been provided to them even after such a long time and these unfortunate refugees are rotting in the camps ever since then.

This Akali Dal Session, therefore, forcefully demands that their claims should be soon settled and immediate steps should be taken to rehabilitate them even if it involves an amendment in Section 370.

RESOLUTION No. 6

The 18th session of the All India Akali Dal Conference takes strong exceptions to the discrimination to which the minorities in other states are being subjected and the way in which their interests are being ignored.

As such, it demands that injustice against the Sikhs in other states should be vacated and proper representation should be given to them in the government service, local bodies, state legislatures, through nomination, if need be.

RESOLUTION No. 7

The 18th session of the All India Akali Dal Conference notes with satisfaction that mechanization of farming in the country has led to increase in the farm yield and as a result the country is heading towards self-sufficiency.

However, the session feels that the poor farmers are unable to take the mechanization because of the enormity of the cost involved.

As such, the Shiromani Akali Dal urges upon the Government of India to abolish the excise duty on tractors so that with the decrease in their prices, the ordinary farmers may also be able to avail of farm machinery and contribute

RESOLUTION No.8

The meeting of the Shiromani Akali Dal appeals to the central and state governments to pay particular attention to the poor and laboring classes and demands that besides making suitable amendments in the minimum wages act, suitable legal steps should be taken to improve the economic lot of the laboring class to enable it to lead a respectable life and play a useful role in the rapid industrialization of the country.

RESOLUTION No.9

This session seeks permission from the Government of India to install a broadcasting station at Golden Temple, Amritsar, for the relay of 'Gurbani Kirtan' for the spiritual satisfaction of those Sikhs who are living in foreign lands.

This session wishes to make it clear that the entire cost of the proposed Broadcasting Project would be borne by the Khalsa Panth and its over-all control shall vest with the Indian Government. We have every hope that the government would have no hesitation in conceding this demand after due consideration.

RESOLUTION No. 10

The huge Session of the Shiromani Akali Dal strongly urges upon the Government of India to make necessary amendments in the following enactments for the benefits of the agricultural classes who have toiled for the larger National interests:

By suitable amendment in the relevant clause of the Hindu Succession Act, a woman should be given rights of inheritance in the properties of her father-in-law instead of the father's.

The agricultural lands of the farmers should be completely exempted from the Wealth Tax and the Estate Duty.

RESOLUTION No. 11

The vast Session of the Shiromani Akali Dal strongly impresses upon the Government of India that keeping in view the economic backwardness of the scheduled and non-scheduled castes, provisions, proportionate to their population, should be made in the budget for utilization for their welfare. A special ministry should be created at the centre as a practical measure to render justice to them on the basis of reservation.

The Session also call upon the government that in keeping with the settlement already, no discrimination should be made between the Sikh and Hindu Harijans in any part of the country.

RESOLUTION No. 12

The Congress Government is called upon to vacate the gross injustice, discrimination done to Punjab in the distribution of Ravi-Beas waters. The Central Government must also give approval for the immediate

establishment of six sugar and four textile mills in Punjab, so that the state may be able to implement its agro-industrial policy.

BASIC POSTULATES OF THE SHIROMANI AKALI DAL

As adopted by the Working Committee of the Shiromani Akali Dal at its meeting held at Anandpur Sahib on 16-17 October, 1973.

(A) Postulates

1. The Shiromani Akali Dal is very embodiment of the hopes and aspirations of the Sikh nation and as such is fully entitled to its representations. The basic postulates of this organization are human co-existence, human progress and ultimate unity of all human beings with the Spiritual Soul.
2. These postulates are based upon the three great principals of Sri Guru Nanak Dev Ji, namely, a meditation on God's Name, dignity of labour and sharing of fruits of this labor.
(Nam japo, Kirat karo, wand chhako)

(B) Purposes

The Shiromani Akali Dal shall ever strive to achieve the following aims:

1. Propagation of Sikhism and its code of conduct; denunciation of atheism.
2. To preserve and keep alive the concept of distinct and independent identity of the Panth and to create an environment in which national sentiments and aspirations of the Sikh Panth will find full expression, satisfaction, and growth.
3. Eradication of poverty and starvation by increased production and more equitable distribution of wealth and the establishment of a just social order sans any exploitation.
4. Vacation of discrimination on the basis of caste, creed, or illiteracy in keeping with basic principles of Sikhism.
5. Striving for the removal of diseases and ill health, denouncement of use of intoxicants and enlargement of facilities for physical well being to prepare and enthuse the Nation for the National defense.

POLITICAL, ECONOMIC AND CULTURAL DEMANDS

1. As per the Anandpur Sahib Resolution, the S.A. Dal is firmly convinced that progress of states would entail prosperity of the Centre, for which suitable amendments should be made in the Constitution to give more rights and provincial autonomy to States. The Centre should retain Foreign Affairs, Defense, Currency, and Communications (including means of

transport) while the remaining portfolios should be with the States. Besides, the Sikhs should enjoy special rights as a nation.

2. Merger of Punjabi speaking areas and Chandigarh into Punjab.
3. Handing over of dams and headworks in the State to Punjab and re-distribution of river waters as per national and international rules.
4. Second language status to Punjabi language in Haryana, Delhi, Himachal Pradesh and Rajasthan.
5. Stoppage to uprooting of Punjabi farmers from Terai area of U.P.
6. Setting up of a dry port at Amritsar.
7. A license should be granted for a New Bank in place of the Punjab and Sind Bank, which should be under Sikh control and remunerative price should be fixed for agricultural products by linking it to the index of industrial production.

SIKHS IN THE NEW WORLD SEEK NEW DIRECTIONS

For the last 100 years, the settling of the Sikhs in the New World particularly in the U.S. and Canada has brought many advances along with the serious interruptions in their lives. This situation is the result of their own hard work and the deficiencies resulted due to their lack of the management skills to run their Gurdwaras. The interruptions referred here are largely due to the undue pressures and entanglements with the messy politics and the religious practices of the Sikhs in Amritsar and Chandigarh in Punjab. How do we analyze and sort out the spillover of the undesirable elements from our lives that have negative effect on our growth as a first rate community? Let us try to solve this puzzle.

1. The following suggestions are humbly made, only as guidelines suggested of course, for the good of all of us and I am sure it will make a dent in our lives if we practice them in developing our communal and religious life independently from Punjab. It can be parallel to the lives of many other communities in the new world. Can we do the following?
2. Administratively, each and every Gurdwara should be run by the local Sangat that supports it minimizing the politics that turns on themselves and changes directions for the worse outcomes. The income from this source should be spent for educational programs and for the general welfare of the local community. After all, their lives are intimately connected with this institution for religious education and guidance. They should screen and evaluate the religious teachers and preachers for quality instructions as well as their performance and should be paid adequately.
3. The Sikhs in the New World should stop the spill over of Sikh politics of Punjab into their lives overseas and stop creating non effective national and international organizations just for the purpose of boosting the Punjab politics. Such activities are not

only a waste of time, money but of productive energy that can be put to better use. However, it may be a good idea to develop a general national network to share each other's progress and interchange ideas. (SIKH BULLETIN should accomplish this)

4. Local Sikh body of each Gurdwara should ratify the "Hukamnama" coming directly from Amritsar. We should decide whether it is suitable to local needs or is irrelevant under the local circumstances. We should thoroughly critique the subject matter of each "Hukamnama" whether it is politically motivated or genuinely intended to promote the life of each Sikh. We cannot blindly accept the radical pronouncements of politically appointed Jathedars which is nothing less than suicidal.
5. General knowledge of Punjab politics should not upset the Sikh life overseas, neither overseas Sikhs can change the patterns of Punjab Sikh politics nor can they concretely benefit from it. The Sikhs of the new world should take part in their own political processes of their respective countries. After all we are immediately affected by the laws and the programs of both U.S. and Canada. This ought to be the arena of politics for the overseas Sikhs.
6. We should keep lively and independent connection with Punjab because that is the homeland of our religion and culture without which our lives will be hollow. This does not mean that we blindly define the nature and the structure of their lives in Punjab both politically and religiously from a distance of 12 thousand miles particularly when we are not going to return and settle there. Punjabis in Punjab should decide how to run Punjab. We can only help if we are asked to do so.

Many may disagree with me on these five points which should generate a healthy debate. Our network (SIKH BULLETIN) can facilitate and accommodate all sorts of points of views provided they are reasonably presented. Can we have a wider debate on these issues?

*Sulakhan S. Dhillon, Ph.D
Berkeley, Ca.*

SIKHS AND TWENTY-FIRST CENTURY

We are already in 1999, the last year of twentieth century. This year is a year of change. This is also a year for a new direction --- a time for new goals and new ideas for the future.

We are living in an age of anxiety. Some social scientists believe that the world is in deep trouble, plagued by many social and economic problems; human beings particularly the youths are very angry; the existing institutions and values are collapsing; the old is disintegrating with the onslaught of science and technology, communications and explosion of knowledge. Many Scholars are of the

opinion that all religions are at cross roads. Atheists think that religion has reached its dead end.

Have Sikhs achieved goals, aspirations and dreams of Sikh way of life and uplift of society as preached by our Gurus? We have to make a frank review of programs, policies, performances of our institutions and functioning of Sikh Society. We have also to make a honest and critical appraisal of our achievements during the current century. This will lead to heart searching and finding corrective ways to enter next century with dignity and respect. Many Societies, communities, and religions all over the world have already started these exercises. Sikhs can not lag behind.

The best way to carry out these appraisals is to conduct social audit. This is different from the traditional audit which is conducted for finding financial irregularities. Social audit is an independent evaluation of performance of any institution and organization as it relates to the achievement of social obligations by carrying out in depth scrutiny and analysis of working of institutions and their social relevance.

Who should conduct social audit? It can be a committee of eminent Sikh scholars, educators, preachers, and journalists. We have retired judges, university professors, social scientists and historians. There is no dearth to find independent well- educated Sikhs with integrity to be part of such committee. Women, youths and NRIs living abroad should also be involved.

In addition, all Sikh institutions should also have their own internal social audit. Open house meetings for frank and free discussions are also required for constructive criticism and self criticism which should not only be tolerated but encouraged.

Department of Sikh studies of universities in Punjab can also undertake Social audit.

There are many serious issues and problems to be discussed and resolved.

Jasbir Singh Ahluwalia, a Sikh Scholar, wrote in his book, "Sikhs To-Day, The crisis within and without", published in 1987 by Guru Gobind Singh Foundation, Chandigarh that:

"Contemporary Sikhism is in crisis. Caught up in an unprecedented situation the Sikh community is today at the crossroads of its destiny. While other living religions of the world are preparing to enter the twenty-first century with a renewed sense of missionary role and responsibility, in the aftermath of the collapse of secular leftist utopias, Sikhs are bogged down in the past." (Pg 16)

The author has also raised a relevant question: "Has Sikhism reached an *impasse* where it requires an internal reformation for its survival and progress, *a la* the Protestant reformation that brought Christianity out of the middle ages into the modern times?"

Has Sikhism undergone reformation during the current century? Some leaders and scholars think that Singh Sabha movement was a reformation. Others do not think so on the plea that this movement was mainly to liberate Gurdwaras from the Mahants and not for any other change. many educated Sikhs and youths are of the opinion that in view of the changes in the Society in this information age and also due to economic and social developments it is high time to take stock and carry out reforms required for pragmatic ways of practicing our religion.

The most serious problem at present is the unity of Sikhs which is in very bad shape right from top to bottom, and is going from bad to worst. Sikhs are considered quarrelsome and unfit to manage their institutions and community affairs. Some Sikh historians and scholars are of the opinion that during the current century Sikhs achieved unity only for about two decades at the time of Singh Sabha movement.

Disunity has trickled down to the lowest level resulting in family feuds leading to court litigation particularly in rural Punjab. It is learned from a reliable legal source that Sikhs in Punjab are involved in many more litigation cases comparing with other communities.

Our institutions including Gurdwaras are neither functioning democratically nor efficiently. Most of these institutions have become dysfunctional. Resources of many institutions are misallocated. We hear complaints that religion has been exploited and Gurdwaras and its money is being used/misused by unsocial elements, criminal, selfish leaders and politicians for their own vested interests at the cost of the community.

Priesthood was abolished by Guru Nanak. We are not only living with them but also have added Head Priests. Jathedars were supposed to be leaders. Now they have become Super Priests. Present priesthood is commercialized. Most of the priests are not qualified, illiterate, semiliterate and unable to interpret Bani correctly. Role of Priest is to be redefined. Sikh priests, beside religious preacher, should also be a teacher, social worker, problem solver, barefoot doctor and role model for practicing Sikh religion. For children they should play the role of parents.

Sikh leaders are quarreling among themselves involving themselves in faction/group fighting. They are more interested to remain in power by using/misusing resources rather than serving the community. Disunity and fights

amongst Sikh priests and politicians have done lot of harm beside bringing bad name to the community. Sikhs feel as if they are a leaderless community.

In Sikhism, women have equal rights and status with men. In actual practice this is not being followed. Gender Gap (Ratio of women to men) in Punjab is very wide compared with all India average. Sikh women suffer from inequality in nutrition intake, education and health care right from childhood. Educated women think that Sikhs are a male dominated society and they are not afforded opportunities to take part in the affairs of Sikh institutions. Crimes against women like female infanticide, destruction of female fetus, domestic violence, rape, sexual harassment/abuse, dowry deaths, divorce, and broken homes are on the increase.

There is vast gap between religious preaching and practice. Concepts like *Kirt Kamai* (work ethic), *Wand Chhakna* (economic equality), *Miri-Piri*, *Sant-Sipahi*, *Daswandh*, *Sewa*, *Nam-Dhian-Ishnan*, although preached daily are rarely practiced. Achievement of knowledge (*Gian*) is very important part of Sikh Philosophy but priests are unable to help common Sikhs to improve knowledge.

Educated Sikhs and youths do not believe in unauthentic and blind faith, hypocrisy, bigotry, snobbery and meaningless ceremonies and rituals against which Guru Nanak preached. Dharam Parchar which has been done in the past has not been effective and has not produced the desired results in spite of spending huge amounts year after year. Apostasy is on the increase. Sikh Society continue to suffer from social evils. Quality of common man has not improved. Sikhs have forgotten their way of life. Some Scholars are of the opinion that Sikhism as is being practiced has no future.

Is Sikh religion compatible with scientific, democratic and secular way of life? Is present Socio-Economic and educational system compatible with Sikh Philosophy? Has our religion helped in fulfilling man's basic needs of food, shelter, clothing, education and health care? Has religion been able to prevent air, water and noise pollution? Has religion helped in solving social and economic problems of the society? Are Sikhs loosing their identity? Have spiritual needs of common Sikhs been fulfilled? These are the common questions being asked and required to be dealt with in rational and logical way.

We have missionary institutions. What were their activities and performance during the century? How many people embraced Sikhism as a result of Sikh Missionary work? Dr. Ambedkar, at one time in thirties decided to embrace Sikhism with six millions of his followers. Why did he back out and embrace Buddhism? Missionary institutions have done nothing in promoting

good public relations with the result that we are suffering from a negative image.

Sikhs could not start their daily English news paper at national level. In this information age, any society/community without daily national press means living in dark ages.

Although castism was abolished by our Gurus, we continue to live with this evil system, Sikhs have now a society divided into classes and sects. Most of our institutions are caste based involved in faction/group fighting.

Consumerism is a recent craze playing havoc with Sikh way of life. Man is becoming greedy, self-centered resulting in individualism. Generation of black money is against *Kirt Kamai*. In post second world war period, rich class indulged in this dirty game earning money by all fare and foul means, resulting in creation of a parasite class, which with the help of money and muscle power took control of many Sikh institutions. This parasite class is busy in vulgar display of their unearned wealth and leading unSikh way of life, having least interest in promotion of Sikhism except to exploit religion for maintaining and improving their status and praying for remission of their crimes and sins. The problem is: How to promote religion in such a society?

Volunteerism (*Sewa*) is very important part of Sikh religion. The primary source of *Sewa* is inspiration provided by our religion. Our Gurus worked for whole of their lives to serve the society and were active leaders in volunteerism. Now, except for cosmetic work in Gurdwaras, we do not hear about Sikh volunteer organizations and their activities. Real *Sewa* is required in rural areas such as hygiene, sanitation, cleaning and disinfecting of wells, educating children, prevention of diseases, first aid and community welfare works particularly for the weaker section of the society. Our priests and preachers will have to be not only leaders but also role models for *Sewa*. Volunteer work in villages by students should be part of their studies.

Sikhs believe in universal brotherhood. There were two world wars, many regional wars and hundreds of ethnic wars during the current century. Millions of land mines have been planted in about 70 countries. Mankind is facing dangers of atomic, chemical and biological wars. How will Sikhs deal with such a situation to work for a lasting peace?

Joint family system has broken down. Family is fast disintegrating and becoming dysfunctional. Elderlies, widows, disabled, orphans, sick and handicapped are loosing the safety net. How will Sikhs look after these members in future?

Man has no motivation to practice religion unless his basic needs are fulfilled. Many communities have started looking after their members right from cradle to grave. How will Sikhs help their members in the coming century? Our institutions, particularly Gurdwaras have the means to look after the needs of the community. Leaders should have the will and spirit to remodel and reorganize the institutions for the welfare of Sikh Society?

Have our institutions like SGPC and Akal Takhat achieved the goals for which these were created? If not, working of these institutions requires to be reviewed. There is consensus of Sikh opinion that Akal Takhat should be independent of any other institution/authority and should act as anchor base for the Sikhs world wide.

There are proposals for All India Gurdwara Act for the management of Gurdwaras at all India level. What is our experience about SGPC which was constituted to manage Gurdwaras in Punjab under a similar Act. Why Sikhs can't manage their institutions without any legislation?

Politics is considered part of Sikh religion. During the last five decades after the independence an unholy alliance between selfish politicians, unsocial elements, dishonest business-men and corrupt administrators has criminalized the entire public life of the country. The increase of corruption on the one hand and criminalization of politics on the other has turned the elections and democratic system into a farce. Sikhs can not allow such dirty politics to be part of their religion.

How many Hukamnamas were issued during the century? Are these being followed in true spirit? Some scholars think that consensus of the community is required before Hukamnama is issued. At present, we have no means and system to ascertain consensus of the Sikhs scattered all over the world.

Do Sikhs have the rights to information about working of their institutions particularly about financial matters? If not, they should have it.

Are Sikhs a separate nation and require a separate homeland? This issue has divided the community and requires review. Violence and militancy during the last about 15 years has done lot of harm to the Sikh Society when Sikhs were used to fight and kill Sikhs. Many Sikh leaders and scholars are of the opinion that there is nothing wrong to protest and fight for genuine grievances but this should be done in peaceful and non-violent way.

Have Sikhs lived in harmony with other religions? Communal disharmony during the last two decades has done lot of harm to Punjab when social and economic development remained at stand still. Relations with other sects like Narankaris, Radha Swamis, Namdharis, also require review.

In an article "The Sikh form - Sikh identity in the contemporary world", published in "Abstract of Sikh Studies", from Chandigarh, July - September 1997 issue, the author, while discussing different classifications groups such as Amritdhari, Keshdhari, Sehejdhari has concluded on page 15 that: "Amritdhari, undoubtedly is the only kind that is entitled to be included in the elite class." I have also heard about such concept from some visiting preachers. One visiting priest claimed Sikhs of Punjab as superior to other Sikhs. This sort of thinking has not only divided the community but is against Sikh Philosophy.

We hear a lot of talk about use of computers and Internet for promotion of religion and cyber Sangat. How many Sikhs can afford the use of electronic devices? About 80% of Sikhs who live in rural Punjab and who are the backbone of Sikhism can not have access to the computers. This is a luxury which about 5% rich can afford. Promotion of religion on computers will finish our sacred institutions of Sangat, Pangat, Sat Sang and Vichar which are gateway to the study of Gurbani. Moreover, computer Internet is a double edge sword. No one has control on this system which can be used for and against any topic. Preaching for religion can not be allowed to be done from the same platform mainly used for Pornography, Gambling, Speculation, Sexual fantasies, immoral and unsocial activities.

We are already in information age where knowledge, information and experience is fast changing, creating contradictions, inconsistencies and doubts which must be resolved. Social and economic developments, generation and gender gaps have added to the controversies. There are conflicts and disputes between modernity and traditions which are to be settled. Sikhs can not afford to enter next century with a confused mind.

The list of issues requiring review and appraisal is not exhaustive. Many more questions can be asked. The proposed committee should conduct Social audit in objective, rational and logical way to deal with all issues. Unnecessary glorification should be avoided. Failure and lapses in the past should be gracefully accepted. Christians are already doing this. They have frankly accepted the mistakes in dealing with the cases of Joan of Arc and Galileo in the past.

Main object of this paper is to create awareness amongst Sikhs by carrying out Social audit about the short comings and prepare the community for the next century.

I wish good health, happiness, lasting peace, prosperity, fraternity and unity for all the Sikhs in the coming century.

Hardyal Singh Paul, Ohio

SIKH GURDWARAS OF TWENTY-FIRST CENTURY

Extracts from an article 'Gurdwara: Its Concept and Role' published in the Sikh Review, September 1999 issue are reproduced:

"The Gurdwara is set up primarily to serve all mankind. The multifarious role assigned to it is not a historical accident but assigned directly by the Gurus. The Gurdwara is not only a place of worship but a training ground of social service, public deliberation and other kind of practical religion as well. The Sikh Temple is a school for the students, a monastery for the divine scholars, a dispensary for the physical sufferers, a free kitchen for the hungry and the needy, an asylum for the unprotected, a fortress for the honor of the females, and an inn for the wayfarer."

In addition to the above ideal and well-defined role of a Sikh Gurdwara, there is also need of facilities for childcare, Sikh senior citizens, banking (credit union), library, vocational & handicraft training and other welfare activities.

Future Sikh Gurdwaras for the next century must be redesigned to fulfill the roles mentioned above. This will also help in community welfare. Many religious communities have already started to change the role of their institutions. Sikhs should not lag behind.

Beside the role of our Gurdwara, the duties of Sikh priests will have to be redefined to deal with the changing concept of our institutions. I appeal to managements of all Gurdwaras of North America (USA & Canada) to consider my humble suggestion and start planning for the Gurdwaras of the coming twenty-first century.

Hardyal Singh Paul, Ohio

SIKH GURUS, ONE OR TEN?

At a gathering in a Canadian University, a white student sarcastically asked: "Both Christianity and Islam have one Master each, then why have the Sikhs ten Masters?" I replied, "The Sikhs too have only one Guru." The white student started naming the Sikh Gurus. The hall was filled with uproarious laughter. The students started saying: "You are a liar.....a liar." The Sikhs among the audience felt embarrassed and wondered why I was sticking to a wrong statement. In the end, however, when I explained the whole thing, they agreed with one voice that the Sikhs too have only one Guru!

Before touching the main subject, I wish to narrate a personal experience.

In a Canadian University, a function was organized by white students. I was acquainted with a devout Sikh Professor there. He asked me to address the students and tell them about Sikhism. It was rather difficult for me to deliver a lecture in English, but the Sikh Professor impressed upon me to speak in broken English even and try to explain salient features of Sikhism to the white students.

It was a big hall, packed to its full capacity. I was to deliver a lecture for thirty minutes and then there was to be a question and answer period for fifteen minutes. With the grace of Satguru, I succeeded in explaining to the students important features of Sikhism. During the question and answer period a student sarcastically asked, "While Christians and Muslims have one master each, how many masters do Sikhs have?" I promptly replied that the Sikhs too have only one Guru, but the students retorted back, "No, the Sikhs have ten Gurus." I reiterated that the Sikhs have only one Guru. The student then named three Gurus- Guru Nanak Dev, Guru Arjun Dev and Guru Gobind Singh. There was uproarious laughter in the hall and the chants of "You are a liar.....you are a liar." But I kept my cool and remained undisturbed. The Sikhs sitting in the hall felt embarrassed, wondering why I was sticking to a wrong statement. The white professor silenced the students. I asked for a text book from the students. A student promptly gave one to me. Waving the book to the students I asked, "Does anyone else also have this book?" Many of them raised their hands and said:

"Yes we all have this book."

"You are all liars. This book is in my hand,"

I told them. The students felt sheepish.

"No my children! All of you are narrating the truth because a similar book containing the same knowledge and comprising the same number of pages is there with all of you. Exactly in a similar manner the knowledge of doctrine which Sri Guru Nanak Dev Ji bestowed on the world was confirmed, reiterated and clarified by the Guru in the other nine forms or lives. None gave a religious theory or doctrine different from the one bestowed by Guru Nanak Dev Ji. Then how many are our Gurus or Masters?" I asked. All replied with one voice, "One."

We claim that the nine Gurus after Guru Nanak Sahib were also 'Nanaks'. All the Gurus who created 'bani' have called themselves 'Nanak', but we ourselves are not prepared to take them as one. We are in agreement that our Guru is not a human being rather our Guru is "Shabad". In other words the knowledge or light that we obtain from the 'Shabad-Guru is our Guru: 'Knowledge is our Guru and self-illuminated/instructed are we and says Kabir. I have obtained that Guru whose Name is True knowledge.' This unique knowledge, unique doctrine, unique traditions emanated from the sacred and exalted

person of the first Guru. Only Guru Nanak Dev Ji was the guru by birth. The other nine became Gurus from out of Sikhs. Let us reflect on these universally accepted truths. When 'Shabad' is our Guru and this emanated from the only person of the First Guru alone, then by what logic do we celebrate the other nine Gurus' birthdays. Days of merging without the Eternal Light and the days of their ascension to the spiritual throne of Sikhism? We who believe in no Guru in human form but only in 'Shabad-Guru' have gone so much astray that we have started worshipping the Tenth Guru's so called seat of meditation in his previous life. Celebrating the Gurpurbs (days associated with the Gurus) will be beneficial only if we learn from their lives and teachings and adopt the path of spiritual advancement with every passing day. Otherwise congregations in our gurdwaras will stand reduced to just social gatherings as perhaps is the case already. The level of knowledge about Sikhism is so poor that few know the meanings or significance of waving a whisk, putting up a canopy and making palanquin for Sri Guru Granth Sahib. Whenever a white man visits a gurdwara, these are the first questions that he asks, and one feels ashamed at the kind of answers given by the granthi or the presidents of managing committees. In fact, we should have the glimpse of all the Guru Sahibaan in the person of Satguru Nanak Dev Ji. That is why, since Guru Nanak Sahib was born on the day of Baisakhi in the tenth form, after testing the Sikhs and preparing 'Amrit' in a bowl with a double-edged sword on Baisakhi, the guru bestowed on his Sikhs the title of "Singh" and the boon of five kakaars. That is why the day of Baisakhi was chosen to convert the Nirmal Punthis into Khalsa Panth. In my humble opinion, like the month of December in the case of Christians, and the month of Ramadan in the case of Muslims, the Sikhs should declare the month of Baisakh as holy and celebrate it at least for the first eleven days. During these eleven days, the Sikhs all over the world should illuminate their homes. These days should become so important and object of devotion and reverence for the Sikhs that governments everywhere should be obliged to declare them as holidays for Sikhs everywhere. In every Sikh home all the members of the family should sit together and recite, sing, and discuss gurbani as per their ability. Similarly, at all gurdwaras, Gurbani and Sikh history should be recited, sung, explicated and discussed from 4 a.m. to 10 a.m. and all Sikhs should regularly attend these congregations leaving all other chores. Special camps should be organized to tell the Sikh children the importance of Sikh rehat maryada. Everywhere there should be an atmosphere of co-operative endeavour, voluntary and free community service and mutual love and affection:

"Enshrine within thy mind the Lord's lotus feet and with thy tongue repeat the Lord's Name. Contemplate over that Lord. O Nanak, and nurture this body of thine."

Following the Guru's edict, inculcate among the Sikh youth a desire to have healthy and strong body. Sports and athletic competitions should be organized during these eleven days. Besides, Gurbani-singing competitions and quiz competitions on Sikh history should also be organized. We should give up the practice of spending huge sums on Gurdwara buildings and on ostentatious functions. Rather the winners in various contests, as detailed above, should be given big prizes, so that Sikh children and youth remain enthused about them throughout the year and should wait for them eagerly. Even if they work with the desire of winning fabulous only, every Sikh home should try to outdo the other in understanding the imbibing the Sikh doctrine and the Khalsa Panth should start marching towards its goal. This will be our true and real homage to the Guru and then we shall be able to say proudly that our Guru is only the Shabad-Guru. Even if we work hard for our selfish greed, the following edict of the Guru does hold out the promise to us that we will become self-illuminated by aligning ourselves with the Ultimate reality:

"For his own advantage, man makes God his friend. God gives him all the riches and status of salvation. Let all men make such a God friend. From Him none goes empty handed. The Lord removed the sufferings, pangs, and the maladies of him, who for his own motive enshrines him in his heart. All his affairs are set aright whose tongue is habituated to repeat Lord's Name. Many a time Nanak is sacrifice unto his Lord, whose sight is fruitful and who is the prop of the universe."

Gurbaksh Singh Kala Afghana

DASWANDH

The Third Guru Sahib (Guru Amardas Ji) implemented this socio-economic system in 1552. **Daswandh** means the tenth portion (10%) of your income. Contribution to the Daswandh is done so as the rich and the poor shouldn't feel any hardship by the devastating loss of income either by:

1. the loss or death of the bread winner of a household,
2. disability to perform any type of income generating work or
3. Partial disability (partial loss of income).

In other words it was designed as a Social Security Fund to provide the sure income insurance for the victims of any kind of natural clematis.

The socialist countries started this system long time after the Sikhs promoted the Daswandh. Later the same system was adopted by the French and other nations like the USA.

These days almost all the baptized Singhs wish to promote the 'Daswandh'. Someone to contribute to it also approached me. Upon asking he gave me the literal justification that to contribute the tenth portion of your salary to the Gurdwara. Then I asked him that where would the account be kept and what would they provide to the contributors in turn? He was stunned to hear that because in the name of 'The Panth' most of us never dare to ask this kind of question. Don't hesitate just ask what ever you need the clarification for. This was the incident that inspired me to write something like this to improve the understanding the concept of 'Daswandh'.

The whole universe is made on the theories, practical and statistics. If proven good, it is implemented. Because it had been tried and was successful. Therefore, for the prosperity of our nation we have to learn some thing worthwhile and implement it in our lives. This is a fact proven to us by The Guru Sahib that how a valuable and useful insurance could be bought, the premium of which is contributed by the entire Sikh nation.

How does the system work?

History:

Every single individual likes to invest money either in the real estate or the stock market to obtain some capital gain. In the old days the contribution to Daswandh was not invested anywhere, even then it solved the purpose of living. Because the inflation was not like today, the lifestyle was different and the demands were so low that the family budget was not that big. Guru Sahib gave us the idea how to secure the nation economically. To a wise person advice is enough. I wish we had some intellectuals among ourselves that might give some consideration to this precious thought provided to us by our beloved Guruji and try to bring that to reality.

Scope:

This ten- percent, which every individual contributes as a monthly installment, becomes the capital of the non-profit organization. Which is invested in various aspects. For this, a regular and up to date account is kept which is open to see for the contributing members of the said plan. This fund grows in the investments and some cash is kept on hand for immediate use i.e. claims and family income etc. For sure this money will not be wasted on buildings. The wastage, which has never and will never contribute towards the well being and prosperity of our nation. Instead of stagnating the growth of these funds, we can achieve a lot with it. Which in turn can be proven beneficial for the family makeup income, tuition and childcare etc. it shouldn't be limited to this only but much more could be achieved out of it. Members should also be encouraged to participate in social physical help. So that we can call ourselves the social servants of our community.

Advantages:

Depending on the number of the participants and the size of the fund, this system should provide:

1. income to the affected families,
2. Punjabi public school and if possible, higher education also,
3. Sikh education center camps for various age groups keeping in view the Sikh cultural values and morale and teaching the same to the participants,
4. childcare (free baby-sitting and childcare),
5. low cost after school child care and tuition's,
6. non profit bus service for the devotees (who cannot drive) to the nearest Gurdwara, others will be charged the full fare,
7. adult care for the elderly and adult education,
8. foster home volunteers and establishment of several foster homes,
9. loans free of interest rate for a fixed duration and,
10. Free house making and in-house child care by paying visits, taking the kids to school and bringing them back when the land lady of the household gets hospitalized or sick that she cannot take care of her own children,
11. Providing the Fellowship Assistance Program. e.g. psychological consultations, legal consultations, family and / or employment conflict resolving consultation etc.
12. The social workers shall be compensated for their time for the said assignment. This compensation will also be withdrawn from the 'Daswandh'.

Harinder Singh Hans

Nations that do not remember their history, are destined to repeat it. Punjabi-English Dictionary, 1994 edition, published by Punjabi University, Patiala, (India) Publication Bureau defines:

"Ghallughara" as holocaust, massacre, great destruction, deluge, genocide, slaughter, (historically) the great loss of life suffered by Sikhs at the hands of their rulers, particularly on 1 May, 1746 and 5 February, 1762.

There is no mention of June 1984 and November 1984.

ਇਸ ਧਰਤੀ ਉੱਤੇ ਜਦੋਂ ਜਦੋਂ ਵੀ ਧਰਮੀਆਂ, ਸਾਧਾਂ, ਸੰਤਾਂ ਨੂੰ ਸਤਾਇਆ ਜਾਂਦਾ ਹੈ। ਉਹਨਾਂ ਦੇ ਧਰਮ ਦੇ ਰਾਹਾਂ ਵਿਚ ਵਿਘਨ ਪਾਏ ਜਾਂਦੇ ਹਨ, ਮਾਨਵਤਾ ਨੂੰ ਜ਼ਬਰ ਜੁਲਮ, ਅਤਿਆਚਾਰ ਕਰਕੇ ਪੀੜਤ ਕੀਤਾ ਜਾਂਦਾ ਹੈ, ਅਧਰਮੀਆਂ, ਦੁਸ਼ਟਾਂ, ਜ਼ਾਲਮਾਂ ਦਾ ਬਲਬਾਲਾ ਹੁੰਦਾ ਹੈ, ਸਦਾਚਾਰ ਦਾ ਸਥਾਨ ਦੁਰਚਾਰ ਲੈ ਲੈਂਦਾ ਹੈ, ਹਰ ਪਾਸੇ ਈਰਖਾ, ਦ੍ਰੋਸ਼ ਤੇ ਸਾੜੇ ਮਨੁੱਖ ਨੂੰ ਬੇਚੇਨ ਕਰਦੇ ਹਨ, ਹਰ ਪਾਸੇ ਹਾਹਕਾਰ, ਨਿਰਾਸ਼ਤਾ ਤੇ ਕਾਲੇ ਬੱਦਲ ਮੰਡਰਾ ਉਠਦੇ ਹਨ। ਉਦੋਂ ਉਦੋਂ ਹਰ ਯੁਗ ਵਿਚ ਉਹ ਅਕਾਲ-ਪੁਰਖ ਆਪ ਆਪਣੇ ਨਿਰਗੁਣ ਸਰੂਪ ਦੀ ਬਾਂ ਤੇ ਸਾਕਾਰ ਰੂਪ ਧਾਰਨ ਕਰ ਲੈਂਦਾ ਹੈ। ਉਹ ਅਧਰਮੀਆਂ, ਦੁਸ਼ਟਾਂ, ਵੈਰੀਆਂ ਦਾ ਨਾਸ਼ ਕਰਦਾ ਹੈ, ਸੰਤਾ ਸਾਧੂਆਂ ਦੀ ਰੱਖਿਆ ਕਰਦਾ ਹੈ, ਉਹਨਾਂ ਦੀ ਪ੍ਰਤਿਪਾਲਣਾ ਕਰਦਾ ਹੈ, ਅਤੇ ਸਾਰੀ ਲੋਕਾਈ ਨੂੰ ਧਰਮ ਦੇ ਰਾਹਾਂ ਉੱਤੇ ਚੱਲਣ ਦੀ ਜਾਂਚ ਦੱਸ ਕੇ, ਜੀਵਨ ਦੇ ਗੰਡਿਆਲ, ਟੇਢੇ ਮੱਦੇ ਮਾਰਗਾਂ ਨੂੰ ਸਰਲ, ਸੁਗਮ ਅਤੇ ਸੁਖਲਾ ਬਣਾਉਂਦਾ ਹੈ ਅਤੇ ਮਾਨਵਤਾ ਨੂੰ ਬੀਤਲਤਾ ਪ੍ਰਦਾਨ ਕਰਦਾ ਹੈ। ਸੀ ਆਦਿ ਗੁਰੂ ਸਾਹਿਬ 'ਚ ਚਾਰੇ ਜੁਗਾਂ ਵਿਚ ਉਸ ਅਕਾਲ-ਪੁਰਖ ਪ੍ਰਭੂ ਦੇ ਸਾਕਾਰ ਰੂਪ ਧਾਰਨ ਦਾ ਵਰਣਨ ਇਸ ਤਰ੍ਹਾਂ ਹੈ :

ਸਤਜੁਗਿ ਤੇ ਮਾਟਿਓ,
ਛਲਿਓ ਬਲਿ ਬਾਵਨ ਤਾਇਓ ॥
ਤੁੰਤੈ ਤੇ ਮਾਟਿਓ,
ਰਾਮੁ ਗੁਪੁਵੰਸੁ ਕਹਾਇਓ ॥
ਦੁਆਪੁਰਿ ਕ੍ਰਿਸਨ ਮੁਰਾਰਿ,
ਕੇਸੁ ਬਿਰਤਾਰਥੁ ਕੀਓ ॥
ਉਗੁਸੰਟ ਕਉ ਰਾਜੁ
ਅਤੇ ਭਗਤਰ ਜਨ ਦੀਓ ॥
ਕਲਿਜੁਗਿ ਪੁਮਾਣੁ ਨਾਨਕ ਗੁਰੁ
ਅਗਵੁ ਅਮਰੁ ਕਹਾਇਓ ॥
ਸੀ ਗੁਰੁ ਰਾਜੁ ਅਬਿਚਲੁ ਅਟਲੁ
ਆਦਿ ਪੁਰਖਿ ਫੁਰਮਾਇਓ ॥ ੧ ॥
ਪ੍ਰਭੂ ਨੇ ਸਤਿਜੁਗ ਵਿਚ ਬਾਵਨ ਰੂਪ ਧਾਰਨ ਕੀਤਾ, ਤੁੰਤੈ

ਜਨਮ ਅਸ਼ਟਮੀ ਤੇ ਵਿਸ਼ੇਸ਼

ਬ੍ਰਿਜ ਨਾਥ ਬਿਨਾ ਐਸੀ ਕਉਨ ਕਰੇ

ਵਿਚ ਸ੍ਰੀ ਰਾਮਚੰਦਰ ਜੀ ਦਾ ਅਵਤਾਰ ਧਾਰਨ ਕਰਕੇ ਰਾਵਟ ਵਰਗੇ ਅਨੇਕਾਂ ਦੁਸ਼ਟਾਂ ਦਾ ਸੰਘਾਰ ਕਰਕੇ ਪੀੜਤ ਮਨੁੱਖਾਂ ਨੂੰ ਸਾਂਤਵਨਾ ਪ੍ਰਦਾਨ ਕੀਤੀ, ਦੁਆਪਰ ਵਿਚ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਦੇ ਰੂਪ ਵਿਚ ਅਵਤਾਰ ਧਾਰਨ ਕਰਕੇ ਅਸਚਰਜ ਲੀਲਾਵਾਂ ਕੀਤੀਆਂ, ਕੰਸ ਵਰਗੇ ਅਨੇਕਾਂ ਦੁਸ਼ਟਾਂ ਨੂੰ ਸੰਹਾਰ ਕੇ ਕਰਾਹਉਦੀ ਹੋਈ ਮਨੁੱਖਤਾ ਨੂੰ ਸੁਖ ਦਾ ਸਾਗ ਦਿਵਾਇਆ ਅਤੇ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਵੱਖ-ਵੱਖ ਜਾਮੇ ਧਾਰਨ ਕਰਕੇ ਕਲਿਜੁਗ ਨੂੰ ਭੋਗਣ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਸੰਭਾਲ ਲਈ।

ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਵਿਸ਼ਨੂੰ ਜੀ ਦੇ ਅਵਤਾਰਾਂ ਦਾ ਵਰਣਨ ਕੀਤਾ ਹੈ। ਉਹਨਾਂ ਬਾਰੇ ਅਵਤਾਰਾਂ ਵਿਚੋਂ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਦਾ ਵਰਣਨ ਬੜੇ ਵਿਸਥਾਰ ਨਾਲ ਕੀਤਾ ਹੈ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਅਵਤਾਰਨ ਦੇ ਅਵਤਾਰੀ ਕਿਹਾ। ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਦੀ ਮਹਿਮਾ ਦਾ ਵਰਣਨ ਕਰਦਿਆਂ ਹੋਇਆਂ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਇਕ ਸ਼੍ਲੋਕ ਵਿਚ ਲਿਖਦੇ ਹਨ :
ਸਵੇਯਰ ॥ ਸੋ ਸਿਸਪਾਲ ਹਨਯੋ ਫਿਨਮੇ ਜਿਹ
ਸੋ ਕਉ ਅਉਰਿ ਨ ਮਾਨ ਯਹੋ ॥
ਅਰੁ ਦੇਤ ਬਕਤਰ ਹਨਯੋ ਜਮ ਲੋਕ ਤੇ
ਜੋ ਕਬਹੂੰ ਨ ਰਤੀਯੁ ਡਹੋ ॥
ਤਿਸ ਸਾਥ ਭੁਮਾਸੁਰ ਜੀਤ ਲਯੋ

ਜੱਉ ਦਿਦੁ ਸੋ ਬੀਰਨ ਸੰਗ ਅਰੇ।
ਅਬ ਕੱਚਨ ਧਮ ਕੀਯੋ ਦਿਲ ਕੋ
ਬ੍ਰਿਜਨਾਥ ਬਿਨਾ ਐਸੀ ਕਉਨ
ਕਰੇ ॥ ੨੪੧੧ ॥

ਬ੍ਰਿਜਨਾਥ ਬਿਜ, ਗੋਕਲ, ਮਥੁਰਾ ਆਦਿ ਦੇ ਨਾਥ, ਸੁਵਾਮੀ ਤਾਂ ਹੋ ਗੀ ਸਨ, ਸਗੋਂ ਉਹ ਤਾਂ ਵੇਲੇ ਦੇ ਮਾਲਕ, ਸਾਰੀ ਸਿਸ਼ਟੀ ਦੇ ਕਰਤਾ ਧਰਤਾ ਅਤੇ ਭਗਵਾਨ ਵੀ ਸਨ। ਉਹ ਤਾਂ ਸਾਰੇ ਦੁਆਪਰ ਯੁਗ ਦਾ ਉਧਾਰ ਕਰਨ ਲਈ ਅਵਤਰਿਤ ਹੋਏ ਸਨ, ਸਾਰੀਆਂ ਗੋਪੀਆਂ, ਗਵਾਲਟਾਂ, ਗਵਾਲਿਆਂ ਦੇ ਹਿਰਦੇ ਦੇ ਸਮਰਾਟ ਸਨ, ਅਤੇ ਆਪਣੀਆਂ ਮਸਤ ਅਲਬੋਲੀਆਂ ਰੰਗ ਰਸ ਭਰੀਆਂ ਲੀਲਾਵਾਂ ਨਾਲ ਸਭ ਦੇ ਹਿਰਦਿਆਂ ਨੂੰ ਮੁਗਧ ਕਰ ਲੈਂਦੇ, ਉਹਨਾਂ ਦੇ ਸੁੰਦਰ ਮੁਖੜੇ ਦੀ ਆਡਾ ਦੇ ਸਾਮ੍ਹਣੇ ਕਿਸੇ ਦੇ ਵੀ ਨੇਤਰ ਟਿਕ ਨਾ ਸਕਦੇ, ਉਹ ਪ੍ਰਭੂ, ਪੰਖੀਆਂ, ਜਲ, ਬਨ, ਬਨਸਪਤੀ ਸਭ ਦੇ ਸਿਰਜਨਹਾਰ ਸਨ। ਸਾਰੀ ਕਾਇਨਾਤ, ਸਾਰਾ ਭੂ-ਮੰਡਲ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਦੀ ਚਰਨ ਛੂਹ ਪ੍ਰਾਪਤ ਕਰਕੇ ਧਨ-ਧਨਯ ਹੋ ਗਿਆ। ਜਨਮਦਾਤੀ ਮਾਤਾ ਦੇਵਕੀ ਅਤੇ ਪਿਤਾ ਵਾਸੁਦੇਵ, ਪਾਲਣਹਾਰ ਮਾਤਾ ਯਸ਼ੋਦਾ ਅਤੇ ਨੰਦ ਬਾਬਾ ਦੇ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੂੰ ਪੁੱਤਰ ਰੂਪ ਵਿਚ ਪ੍ਰਾਪਤ ਕਰਕੇ ਭਾਗ ਉਦੇ ਹੋ ਗਏ। ਸਾਰੀ ਮਾਨਵਤਾ ਆਪਣੇ ਭਗਵਾਨ ਪ੍ਰਭੂ ਦੀ ਰਜ ਪ੍ਰਾਪਤ ਕਰਕੇ



ਸਿੱਧੀ ਸਵਰਗ ਲੋਕ ਨੂੰ ਗਈ ਅਤੇ ਭਾਗਸ਼ਾਲੀ ਹੋ ਗਈ। ਇਸ ਤਰ੍ਹਾਂ ਕੰਸ ਨੇ ਵਾਰੋ ਵਾਰੀ ਤ੍ਰਿਟਾਵਰਤ, ਬਕਾਸੁਰ, ਅਘਾਸੁਰ, ਕਾਲੀ ਨਾਗ, ਸਿੰਘਭਾਸੁਰ ਅਤੇ ਹੋਰ ਕਈ ਰਾਖਸ਼ਸ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੂੰ ਮਾਰਨ ਵਾਸਤੇ ਭੇਜਦਾ ਰਿਹਾ, ਪਰ ਹਰ ਵਾਰੀ ਅਸਫਲ ਹੀ ਰਿਹਾ। ਉਸਨੇ ਹੁਣ ਇਹ ਵੈਸ਼ਲਾ ਕੀਤਾ ਕਿ ਉਹਨਾਂ ਨੂੰ ਫਲ ਕਰਕੇ ਮਾਰਿਆ ਜਾਵੇ। ਕੰਸ ਨੇ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੂੰ ਬੁਲਾਉਣ ਲਈ ਅਕਰੂਰ ਨੂੰ ਭੇਜ ਦਿੱਤਾ। ਕੰਸ ਨੇ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੂੰ ਪਹਿਲਾਂ ਹਾਥੀ ਦੇ ਨਾਲ ਮਰਵਾਉਣਾ ਚਾਹਿਆ, ਫਿਰ ਚੰਡੂਰ ਅਤੇ ਮੁਸ਼ਟ ਵਰਗੇ ਭਲਵਾਨਾਂ ਨਾਲ ਲੜਾ ਕੇ ਮਾਰਨਾ ਚਾਹਿਆ ਪਰ ਉਹ ਹਰ ਤਰ੍ਹਾਂ ਨਾਲ ਅਸਫਲ ਰਿਹਾ। ਅੰਤ ਵਿਚ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੇ ਕੰਸ ਨੂੰ ਕੇਸਾਂ ਤੋਂ ਫੜ ਕੇ ਵਗਾਹ ਕੇ ਮਾਰਿਆ। ਉਸਦੇ ਪ੍ਰਾਣਾਂ ਦਾ ਅੰਤ ਕੀਤਾ ਅਤੇ ਉਗਰਸੈਨ ਨੂੰ ਰਾਜ ਭਾਗ ਸੌਂਪ ਕੇ ਸਭ ਨੂੰ ਖੁਸ਼ੀਆਂ ਬਖਸ਼ੀਆਂ।

ਕ੍ਰਿਤਾਰਥ ਹੋ ਉਠੀ ਅਤੇ ਬ੍ਰਿਜਨਾਥ ਦੇ ਆਗਮਨ ਵਿਚ ਖੁਸ਼ੀਆਂ ਖੇਤੇ, ਆਨੰਦ ਦਾ ਸਮੁੰਦਰ ਠਾਠਾਂ ਮਾਰ ਉਠਿਆ।

ਵੈਰੀਆਂ, ਦੁਸ਼ਟਾਂ ਦੇ ਹਿਰਦੇ ਚਿਤਾਤੁਰ ਹੋ ਉਠੇ, ਕਿਉਂਕਿ ਉਹਨਾਂ ਦੇ ਸੰਘਰਸ਼ ਨੇ ਅਧਰਮੀਆਂ, ਅਤਿਆਚਾਰੀਆਂ, ਦੁਰਾਚਾਰੀਆਂ ਨੂੰ ਮਾਰ ਮੁਕਾਉਣ ਦਾ ਮੰਤਵ ਆਪਣੇ ਸਮੱਖ ਰੱਖਿਆ ਹੋਇਆ ਸੀ। ਕੰਸ ਦੇ ਨੇਣਾਂ ਦੀ ਨੀਂਦ ਉੱਡ ਗਈ, ਉਹ ਹਰ ਪਲ, ਹਰ ਘੜੀ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਦੇ ਵਕੀ ਦੇ ਅਠਵੇਂ ਸਪੁੱਤ੍ਰ ਨੂੰ ਮਾਰ ਮੁਕਾਉਣਾ ਚਾਹੁੰਦਾ ਸੀ ਅਤੇ ਆਪਣਾ ਜੀਵਨ ਸੁਰੱਖਿਅਤ ਕਰਕੇ ਸੁੱਖ ਦਾ ਸਾਗ ਲੈਣਾ ਚਾਹੁੰਦਾ ਸੀ। ਇਸ ਲਈ ਦੁਸ਼ਟ ਕੰਸ ਨੇ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੂੰ ਮਾਰਨ ਲਈ ਅਨੇਕਾਂ ਵਿਉਂਤਾਂ ਬਣਾਈਆਂ। ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਕੰਸ ਨੇ ਗੋਕੁਲ ਦੇ ਸਾਰੇ ਨਵ ਜਨਮੇ ਸਿਸ਼ਿਆਂ ਨੂੰ ਜਾਨੇ ਮਾਰਨ ਦਾ ਹੁਕਮ ਦਿੱਤਾ। ਪੂਤਨਾ ਦੁੱਧ ਪਿਲਾਉਣ ਦੇ ਬਹਾਨੇ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੂੰ ਜਹਿਰ ਦੇ ਕੇ ਉਹਨਾਂ ਨੂੰ ਮਾਰਨਾ ਚਾਹੁੰਦਾ ਸੀ। ਪਰ ਹੋਇਆ ਇਸ ਦੇ ਉਲਟ ਹੀ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੇ ਉਸਦਾ ਅਸਥਨ ਮੂੰਹ ਵਿਚ ਪਾ ਕੇ ਨਾਲ ਹੀ ਉਸਦੇ ਪ੍ਰਾਣ ਖਿੱਚ ਲਏ ਅਤੇ ਇਸ ਤਰ੍ਹਾਂ ਪੂਤਨਾ ਰਾਖਸ਼ਸਨੀ ਦੀ ਦੋਹ ਤਿੰਨ ਕੌਹਾ ਦੀ ਹੋ ਗਈ। ਉਹ ਪਤਮੁ ਕਰਕੇ ਡਿੱਗੀ, ਪਰ ਭਗਵਾਨ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਦੀ ਛੂਹ ਪ੍ਰਾਪਤ ਕਰਕੇ ਉਹ ਸਿੱਧੀ ਸਵਰਗ ਲੋਕ ਨੂੰ ਗਈ ਅਤੇ ਭਾਗਸ਼ਾਲੀ ਹੋ ਗਈ। ਇਸ ਤਰ੍ਹਾਂ ਕੰਸ ਨੇ ਵਾਰੋ ਵਾਰੀ ਤ੍ਰਿਟਾਵਰਤ, ਬਕਾਸੁਰ, ਅਘਾਸੁਰ, ਕਾਲੀ ਨਾਗ, ਸਿੰਘਭਾਸੁਰ ਅਤੇ ਹੋਰ ਕਈ ਰਾਖਸ਼ਸ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੂੰ ਮਾਰਨ ਵਾਸਤੇ ਭੇਜਦਾ ਰਿਹਾ, ਪਰ ਹਰ ਵਾਰੀ ਅਸਫਲ ਹੀ ਰਿਹਾ। ਉਸਨੇ ਹੁਣ ਇਹ ਵੈਸ਼ਲਾ ਕੀਤਾ ਕਿ ਉਹਨਾਂ ਨੂੰ ਫਲ ਕਰਕੇ ਮਾਰਿਆ ਜਾਵੇ। ਕੰਸ ਨੇ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੂੰ ਬੁਲਾਉਣ ਲਈ ਅਕਰੂਰ ਨੂੰ ਭੇਜ ਦਿੱਤਾ। ਕੰਸ ਨੇ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੂੰ ਪਹਿਲਾਂ ਹਾਥੀ ਦੇ ਨਾਲ ਮਰਵਾਉਣਾ ਚਾਹਿਆ, ਫਿਰ ਚੰਡੂਰ ਅਤੇ ਮੁਸ਼ਟ ਵਰਗੇ ਭਲਵਾਨਾਂ ਨਾਲ ਲੜਾ ਕੇ ਮਾਰਨਾ ਚਾਹਿਆ ਪਰ ਉਹ ਹਰ ਤਰ੍ਹਾਂ ਨਾਲ ਅਸਫਲ ਰਿਹਾ। ਅੰਤ ਵਿਚ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੇ ਕੰਸ ਨੂੰ ਕੇਸਾਂ ਤੋਂ ਫੜ ਕੇ ਵਗਾਹ ਕੇ ਮਾਰਿਆ। ਉਸਦੇ ਪ੍ਰਾਣਾਂ ਦਾ ਅੰਤ ਕੀਤਾ ਅਤੇ ਉਗਰਸੈਨ ਨੂੰ ਰਾਜ ਭਾਗ ਸੌਂਪ ਕੇ ਸਭ ਨੂੰ ਖੁਸ਼ੀਆਂ ਬਖਸ਼ੀਆਂ।

Conference on Sikh Identity Nov. 19-22, 1999

At The Sikh Center & Gurdwara Sahib
201 Berkeley Ave, Roseville, CA 95678

November 19, 1999 Friday

6:00 PM to 9:00 PM	Gurbax Singh Kala Afghana	ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਨਿੰਦਿਆ ਅਤੇ ਉੱਸਤਤ, ਸਿੱਖੀ ਅਤੇ ਸੰਤ Criticism and praise; Sikhi and Sant according to Gurbani
	Giani Harkeerat Singh	ਗੁਰਬਾਣੀ ਵਿੱਚ ਅਗੰਮਤਾ ਦਾ ਸਿਧਾਂਤ Concept of Infinity in Gurbani

November 20, 1999 Saturday All day program as detailed separately below

November 21, 1999 Sunday

9:00 AM to 11:00 AM	Resource persons will be available to participate in small group discussion.
11:00 AM to 1:00 PM	Regular Sunday Kirtan Program at Gurdwara Sahib, Roseville.

November 22, 1999 Monday

4:00 PM	The Sikh Center Roseville in collaboration with South-East Asia Center of UCB University of California, Berkeley. Dr. Pashaura Singh, Prof. Of Sikh Studies at University of Michigan, will present a paper on " Perspectives on Sikh Identity "
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November 20, 1999 Saturday Program

6:45 AM to 9:00 AM	Bhai Vijay Singh Jatha	"Kirtan"
9:00 AM to 10:00 AM		Breakfast (Guru Ka Langar)
10:00 AM to 1:00 PM	<u>Conference Session</u> I	
	1 Role of Sikhs in Diaspora in control of their destiny	੧ ਪ੍ਰਦੇਸੀ ਸਿੱਖਾਂ ਦੀ ਸਿੱਖੀ ਦੇ ਭਵਿੱਖ ਬਾਰੇ ਜੁਮੇਵਾਰੀ॥
	2 Role of Gurdwaras in Diaspora	੨ ਪ੍ਰਦੇਸ਼ਾਂ ਵਿੱਚ ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਜੁਮੇਵਾਰੀ॥
	3 Definition of a Sikh.	੩ ਸਿੱਖ ਦੀ ਪਛਾਣ॥
	4 All India Gurdwara Act	੪ ਸਰਬ ਹਿੰਦ ਗੁਰਦੁਆਰਾ ਕਾਨੂੰਨ॥
	5 Doctrine of Guru Panth	੫ ਘੁਰੂ ਪੰਥ ਦਾ ਸੰਕਲਪ॥
	6 Gurbani: Embodiment of Bodily Gurus	੬ ਗੁਰਬਾਣੀ ਦਸਾ ਗੁਰਾ ਕੀ ਦੇਹ॥
	7 Gurbani; Bhagat Bani	੭ ਗੁਰਬਾਣੀ ਭਗਤ ਬਾਣੀ॥
1:00 PM to 2:00 PM		Lunch (Guru Ka Langar)
2:00 PM to 4:00 PM	<u>Conference Session</u> II	
	8 Adi Granth and other Granths.	੮ ਆਦਿ ਗ੍ਰੰਥ ਅਤੇ ਹੋਰ ਗ੍ਰੰਥ॥
	9 Dasam Granth, Bachittar Natak and Hemkunt: Concept of places of pilgrimage in Sikhism.	੯ ਦਸਮ ਗ੍ਰੰਥ, ਬਚਿੱਤਰ ਨਾਟਕ ਅਤੇ ਹੇਮਕੁੰਟ - ਸਿੱਖੀ ਵਿੱਚ ਤੀਰਥ ਯਾਤ੍ਰਾ ਦੀ ਮਹੱਤਤਾ॥
	10 Place of rituals in Gurdwaras and Sikh homes	੧੦ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਅਤੇ ਸਿੱਖਾਂ ਦੇ ਘਰੀ ਕਰਮਕਾਂਡਵਾਦ॥
4:00 PM to 4:30 PM		Tea Time (Guru Ka Langar)
4:30 PM to 6:30 PM	<u>Conference Session</u> III	
	11 Why five Takhts?	੧੧ ਪੰਜ ਤਖ਼ਤ ਕਿਉਂ?॥
	12 Sarbat Khalsa Ideology.	੧੨ ਸਰਬੱਤ ਖਾਲਸਾ ਵਿਚਾਰਧਾਰਾ॥
	13 Rehat Maryada.	੧੩ ਰਹਿਤ ਮੁਯਾਦਾ॥
	14 Nanak Shahi Calendar	੧੪ ਨਾਨਕਸ਼ਾਹੀ ਜੰਤਰੀ॥
7:00 PM	Rehras, Kirtan Sohla, Sukhasan, Guru Ka Langar	

Following may be ordered from the Sikh Center Roseville
201 Berkeley Ave, Roseville, CA 95678

1. Five volume set of "Bipran Ki Reet Ton Sach Da Maarag" Bheta U.S. \$ 50.00
Author: Gurbakhsh Singh Kala Afghana

2. One volume "Maas Maas Kar Moorakh Jhagr" Bheta U.S. \$ 10.00
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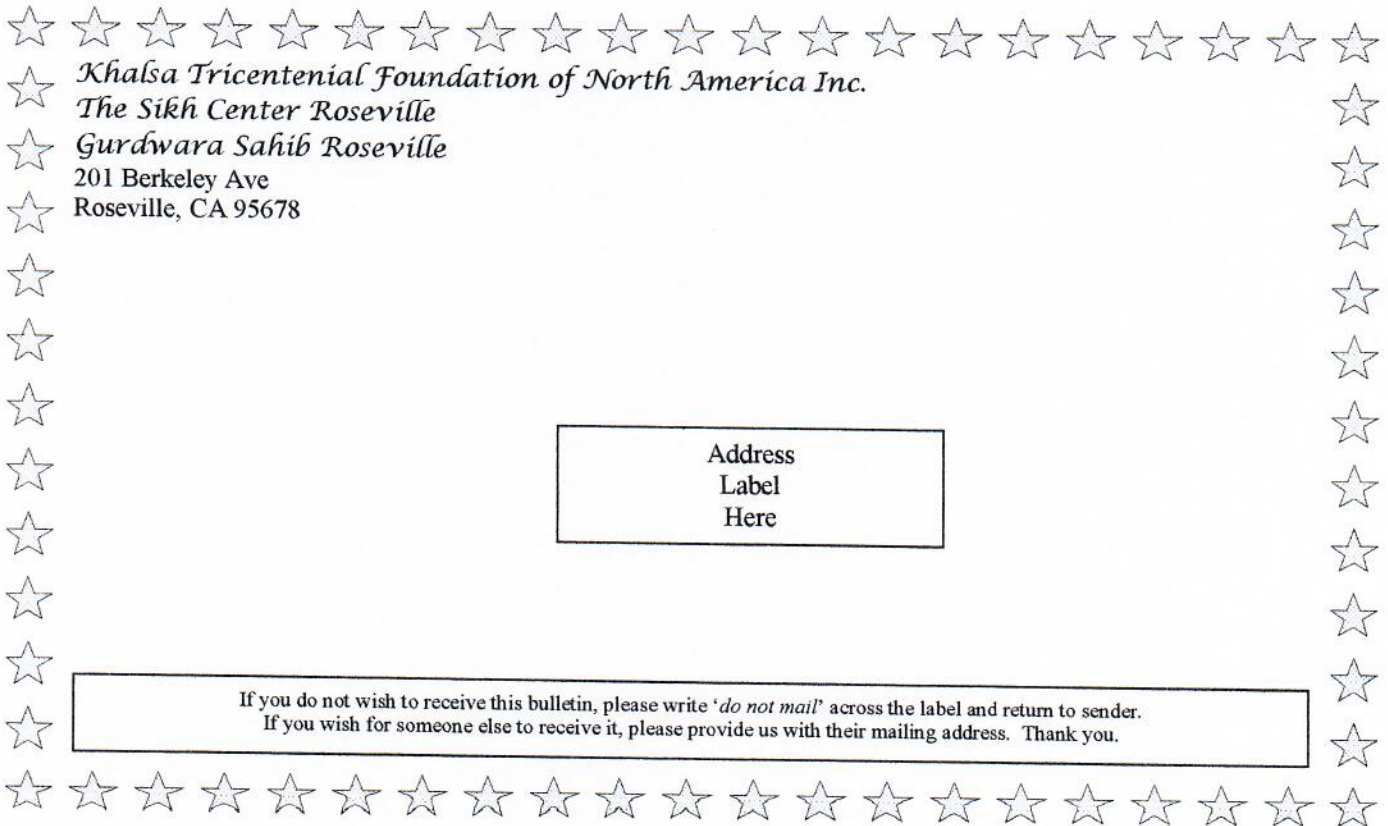
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