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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
Ik oāṅkāṛ saṭ nām kartā purakh nīrbhau nirvair akāl mūrati ajūnī saibhaṅ gur parsād.

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# THE SIKH BULLETIN

www.sikhbulletin.com

editor@sikhbulletin.com

Volume 23 Number 2

Published by: Hardev Singh Shergill

100 Englehart Drive, Folsom, CA 95630 USA Tel: (916) 933-5808

## In This Issue / ਤਤਕਰਾ

Editorial.....1

The Sri Guru Granth Sahib Translation  
by Rawel Singh: A Critical Review.

Karminder Singh Dhillon, PhD .....4

Authentic Sikhi, The Benares Conspirators,  
and My 12-Part Sikhi Concept Video Series:  
A Response to Rawel Singh.

Karminder Singh Dhillon, PhD .....15

The Sikh State (Khalistan): How the Dream  
was Shattered in 1947?

Prof Hardev Singh Virk PhD.....27

Questions and Clarifications

Hardeep Singh &

Prof Devinder Singh PhD..... 42

ਕਿਵੇਂ ਹੋਈ ਖ਼ਾਲਸੇ ਦੀ ਸਿਰਜਣਾ? ਇੱਕ ਵਿਚਾਰ

ਐਡਵੋਕੇਟ ਸੁਰਿੰਦਰ ਸਿੰਘ ਕੰਵਰ .....48

ਸ਼ਰਧਾ/ਮੁਰਖਤਾ/ਅੰਧਵਿਸ਼ਵਾਸ ਦੀ ਕੋਈ ਹੱਦ ਹੁੰਦੀ ਐ?

ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣ ਵਾਲਾ .....53

BookReview: The Khalistan Conspiracy

Prof Hardev Singh Virk PhD.....55

Obituary – Joginder Singh Vedanti.....59

Note to Contributors.....62

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## Editorial

### Welcome Back Harnek Singh.

The Tenth Day of April will stand as a momentous day for Sikhs who place a premium on the use of the instruments of logic, reason, justification and the challenging of status quo in the discourse on Sikh affairs. It was on this day that the doyen of critical and oftentimes unsettling discourse; and the anti-thesis of blind faith – Harnek Singh – returned from the brink of death after a three and half month fight for his life, to continue airing his reformist, activist, and deeply critical views on Radio Virsa New Zealand.

He had lost considerable weight and his long flowing beard as well. And his physique appeared desperately in need of long periods of physiotherapy. Yet his thoughts and words – and the passion of convictions behind them - were exactly where he had left off during his final program on the evening of 23rd December, the night of the murderous attack on him by six individuals.

His “Special Program” - as he called the 10th of April appearance - carried a message of love, tolerance and acceptance. He spoke of fearless-ness; he had earned the right to do so. He called for middle approaches to our ways and the rejection of extreme methods. And he called for the need to teach emotional intelligence to our children in reacting towards the ugliness that is spread by extremist elements in the midst of us Sikhs.

He did not speak the language of the victim that he was made out to be, and did not indulge in seeking sympathy either. Rather than recount his personal pain and suffering, he chose to embrace the emotion of empathy. He wondered of the kind of pain and suffering Guru Arjun, the *Shotay Sahibjaday*, and countless Sikh shaheeds must have endured – in their suffering and eventual death.

He said the ultimate outcome of the horrific attack on him was an elevated sense of awe for our Gurus and shaheeds on account of the suffering he himself endured.

He spoke eloquently and passionately against harboring the notion of revenge, providing what can only be termed a brilliant yet practical argument for discarding such a feeling. The desire for revenge was, in his view, a major stumbling block for one's spiritual elevation and progress. The burden of revenge bears down on one's conscience in a way that decimates spirituality.

The glaring contrast between the reassuring, encouraging and uplifting messages that emanated from Harnek Singh the victim on the one hand; and the hateful and rage filled ones shouted out by the Apologists of Religious Hooliganism on the other, are worthy of comment – even if only to expose the stark contrast and chasm between good and ugliness.



While Prabhdeep Singh of Khalsa News was propagating the bigotry of intolerance and instigation with his claim that the attempt to kill Harnek Singh was a phenomenon that was justified by his nonsense theory of “verbal violence” and that it was comparable to the 17th century killing of mogul warlord Massa Rangarrh for defiling the Darbar Sahib; Harnek Singh - in his 10th of April program – on the other hand, referred to the attack on his life as no more than an “accident”. While Prabhdeep Singh could not contain his desire to glorify the violence perpetrated on Harnek Singh and venerate the evil intent behind it, and attack all those who exposed his intolerance; the victim himself chose to down play it to a level that suggested the absence of real intent and of being forgiving of the attackers. Accidents are after all called such to signify the absence of premeditated behavior.

While Prabhdeep Singh's Khalsa News partner Bakshish Singh displayed a level of unprecedented in-humane-ness in saying he was praying for Harnek Singh to survive the attack so that his 10-year-old child could forever see the price his father paid for his crime of speaking his mind; Harnek Singh on the other hand saw a lesson regarding the fragility of humanity in the eyes of his young child. When Harnek Singh disclosed – in his April 10 program – that the biggest pain and shock was when he saw himself in a mirror some days after the attack – some of his listeners may have missed the gravity of it all. But one cannot imagine for a moment that the fragility of being a human being and father was missed by any single listener when he admitted that the most painful moment was when his 10-year child presented himself as being incapable of making eye contact with his badly disfigured father.

While Prabhdeep Singh and his guests – Dr Gurdarshan Singh Dhillon and Bhai Ranjodh Singh in particular – were all one voice in spewing cowardice through their ludicrous claim that Harnek Singh was the main instigator of the murderous attack on himself; Harnek Singh was a picture of courage and resolve in his April 10 program. Only a Sikh who appreciated – even after suffering more than 30 slash wounds to one's person - the Gurbani concept of *Nirbhau* and *Nirvair* could say of his own near death experience: “looking back at the number of wounds and the amount of blood spilt – the only question I had was “if not me, then who? If I don't stand up and speak up, then who will?”

The clarion calls delivered to listeners by the Apologists of Religious Hooliganism too contrasted starkly with that delivered by Harnek Singh. Prabhdeep Singh displayed the name and phone number of the Editor in

Chief of the Sikh Bulletin in his programs – calling on viewers to bombard the Sikh Bulletin with phone calls to sack me from the Editorial Board for having the gall to publish my editorial in Volume 1 of 2021. The Chief Editor received two calls to this effect. Both came from one Jasbir Kaur Bhullar from the USA. Both calls had to be cut midway because beyond screaming un-controllably for my sacking, she wasn't able to provide a coherent reason for her demand.

The call by Harnek Singh towards his listeners was nuanced to fit the realities of the 21st century. He said while the attackers came for his life with a multitude of weapons, there was not a stick of one foot in length or more in his car – let alone a weapon of any kind whatsoever. The poignancy of this call lies not just in the fact that it is an appropriate one for the century we live in – one that is governed not by how big our stick is – but by how convincing our ideas are. The battle is one of contestation of ideas. The 21st Century is defined by this principle just as much as the messages of Gurbani are in the world of spirituality.

In the midst of the times we live in, one has little choice but to say: “utter shame on the Apologists of Religious Hooliganism.” And in the midst of the battle of ideas that the civilized world engages in, the Sikh Bulletin says: Welcome back Harnek Singh.

**Karminder Singh Dhillon, PhD (Boston)**  
Joint Editor.

Editor's note. Harnek Singh's message of 10th April can be viewed here:

<https://www.youtube.com/watch?v=iyXUBPp4blQ>

Karminder Singh's video response to Prabhdeep Singh of Khalsa News can be viewed here:

<https://www.youtube.com/watch?v=xqf2xaingrs>



Part 1: Guru Nanak's Canvas  
Part 2: Death  
Part 3: Afterlife.  
Part 4: 8.4 Million  
Part 5: Reincarnation.  
Part 6: Heaven & Hell  
Part 7: Salvation  
Part 8: Dargah  
Part 9: Dharm rah  
Part 10: Chitr Gupt  
Part 11: Ancestors  
Part 12: Applying the Canvas.

[https://www.youtube.com/playlist?list=PL\\_YigetSYIOVCUDb\\_yKLAhrMZMHEHW\\_rh](https://www.youtube.com/playlist?list=PL_YigetSYIOVCUDb_yKLAhrMZMHEHW_rh)

**The Sri Guru Granth Sahib Translation  
by Rawel Singh:  
A Critical Review.  
Part One.**

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Sardar Rawel Singh Anand of USA has presented a complete translation of the Sri Gur Granth Sahib (SGGS). In comments posted by him in Asia Samachar dated April 27, Rawel Singh wrote: “I have completed a logical and scientific translation of whole of Sri Guru Granth Sahib in modern English. It includes meanings of individual words and the underlying meanings of (the) lines.”

This essay is a critical review of both the substance of the translation, and the claim that the translation is a “logical and scientific translation of the SGGS.”

**THE FAREEDKOTI TRANSLATION AS THE BASIS OF OTHER TRANSLATIONS.**

There is no denying that a great many Punjabi translations of Gurbani that have been presented to the Sikh world have relied heavily on the defective, Snatan-based, and mythology touting first ever Punjabi translation of the SGGS that was done by a group of Benares educated *Nirmalas* in 1880. This translation is known in the Sikh world as the Fareedkoti Translation – after the royal household that provided financial sponsorship for the project. The eventual outcome of this heavily flawed Fareedkoti Translation is the portrayal of the SGGS as the fifth Vedas. Gurbani is presented as mired in Snatan concepts and myths, and our Gurus and Bhagats are shown as accepting, endorsing and advocating these 4-thousand-year-old concepts and myths within their messages. All in all, the SGGS is portrayed by the Fareedkoti translators as nothing more than a simplified explanation and interpretation of the Snatan belief system. And the Sikhi of Guru Nanak – by extension then – is no more than a branch of the Snatan tree.

There is also no denying that a great number of English translations too have fallen into the Fareedkoti trap in that their translators have relied on the defective translation as their primary source. It is the finding of the author that the most prevalent English Translation of the SGGS that mirrors the Fareedkoti paradigms is that done by Sant Singh MD Khalsa. This translation is widely available on the internet and is used in a number of smart device applications. It is frequently displayed on Gurdwara screens during Kirtan and Hukumnama reading within a diwan.

The Singh Sabha Reform Movement of the 1920s led by Professor Gurmukh Singh alerted the Sikh world towards the defectiveness of the Fareedkoti Teeka. The professor framed his critique against the Fareedkoti Teeka within the parameters of a conspiracy that was spawned in Benares to subjugate Gurbani and the SGGS within the fold of the Snatan belief system. Such a devious agenda was achieved through the corruption, distortion and adulteration of Gurbani – most importantly through the presentation of Gurbani concepts and beliefs as being those advocated in the old Snatan texts such as the Puranas. He demanded that the Fareedkoti royal house explain why no Sikh scholars could be found to do the task. He further demanded that the Sikh institutions declare the Fareedkoti Translation as defective.

The *Nirmala* outfits – the *deras*, *taksaals*, *sants* and *babas* – were able to convince the clergy at the Akaal Takhat to excommunicate Professor Gurmukh Singh in order to silence him forever. These same *Nirmala* outfits then accepted and adopted the Fareedkoti Translation as standard text for teaching, propagating and interpreting Gurbani. A good number of Punjabi Translations were produced as spin-offs to the Fareedkoti Translation by these *Nirmala* outfits – the objective of which was to simplify the mix of Hindi and Brij that was used by the Benarsi translators of the Fareedkoti Translation. The outcome has been an almost complete and total immersion of Gurbani – and Sikhi – into the Snatan fold. All the Snatan concepts, beliefs and myths that our revolutionary Bhagats and Gurus soundly rejected and tossed out, have been systematically and surely brought back and placed within the psyche of Gurbani and Sikhi through the distortion that is the Fareedkoti Translation.

### ASSESSING RAWEL SINGH'S TRANSLATION.

This essay is part of multi-part series. Each Part will make a side-by-side and verse by verse comparison of selected shabds between the translation of Rawel Singh, the Fareedkoti Translation and that of Sant Singh Khalsa. The objective of the comparison is to look at the depth and breadth of similarities – if any – between the translation of Rawel Singh and the other two. The objective is also to put to test the assertion – with direct evidence from Rawel Singh's own translations - whether his work entails a logical and scientific translation of the SGGS.

For this first essay – Part One - the selected shabd is authored by Bhagat Kabir in Gaund Rag and is contained on page 870 of the SGGS. The full shabd is as follows:

ਗੋਡ ॥ ਨਹੂ ਮਰੈ ਨਹੂ ਕਾਮਿ ਨ ਆਵੈ ॥ ਪਸੂ ਮਰੈ ਦਸ ਕਾਜ ਸਵਾਰੈ ॥ ੧ ॥ ਅਪਨੇ ਕਰਮ ਕੀ ਗਤਿ ਮੈ ਕਿਆ ਜਾਨਉ ॥ ਮੈ ਕਿਆ ਜਾਨਉ  
ਬਾਬਾ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਾਡ ਜਲੇ ਜੈਸੇ ਲਕਰੀ ਕਾ ਤੂਲਾ ॥ ਕੇਸ ਜਲੇ ਜੈਸੇ ਘਾਸ ਕਾ ਪੂਲਾ ॥ ੨ ॥ ਕਹੁ ਕਬੀਰ ਤਬ ਹੀ ਨਹੂ ਜਾਗੈ ॥ ਜਮ  
ਕਾ ਡੰਡੁ ਮੂੰਡ ਮਹਿ ਲਾਗੈ ॥ ੩ ॥ ੨ ॥ Gaund. *Nru Mrey Nur Kaam Na Aveiy. Psu Mrey Dus Kaaj Swarey. 1. Apney Karm  
Ki Gut Mein Kya Jano. Mein Kya Jano Baba Ray. 1. Rahao. Haad Jley Jaisay Lakri Ka Toola. Kays Jley Jaisay Ghas  
Ka Poola. 2. Kho Kabir Tab Hi Nur Jagey, Jum Ka Dund Moond Mein Lagay. SGGS 870.*

The translation of the first para of Kabir's shabd within the above mentioned three texts is as follows.

Rawel Singh's Translation	Fareedkoti Translation	Sant Singh Khalsa Translation
When a human being dies, the body of that person is of no use.	ਜਬ ਨਰ ਮਰਤਾ ਹੈ ਤੇ ਨਹੋਂ ਕੇ ਕਾਮ ਨਹੀਂ ਆਵਤਾ। When a human being dies, he is of no use to human beings.	When a man dies, he is of no use to anyone.
When an animal dies, its body is useful in so many ways like edible meat, making shoes, clothes etc.	ਪੁਨਹ ਜਬ ਪਸੂ ਮਰਤਾ ਹੈ (ਦਸ) ਬਹੁਤ ਜੀਵੋਂ ਕੇ ਕਾਮ ਸਵਾਰਤਾ ਹੈ, ਭਾਵ ਸੇ ਚੰਡਲਾਦ ਮਾਸ ਭਖਤੇ ਹੈ, ਪੁਨਹ ਕੋਊ ਚਾਮ ਲੈ ਕੇ ਜੂਤੇ ਨਾਤੇ ਆਦਿ ਬਨਾਵਤੇ ਹੈ। But when an animal dies its body is useful in (ten) many ways, meaning its meat is edible, its skin can make shoes and clothes.	But when an animal dies, it is used in ten ways.

### OBSERVATIONS AND COMMENTS.

The following two observations – as derived from the comparison of translations of the first para are crystal clear.



1. All three translations are carrying the ONE and SAME message. Given the stark similarities, it is clear that the Fareedkoti Translation is the PRIMARY source for Rawel Singh (and Sant Singh too). It may well be that the Sant Singh Translation is an additional source for Rawel Singh.

2. Rawel Singh's translation is STARKLY SIMILAR to the Fareedkoti Translation. Readers will note that Kabir DID NOT provide any examples of how "a dead animal is useful to others." But the Fareedkoti translators added their own THREE examples. (Text in red is what is NOT in the verse, but added by the translators). Rawel Singh's translation uses these VERY SAME THREE examples that are used by the Fareedkoti *Nirmala* Benarsis. It is thus logical to suggest that Rawel Singh has either lifted his translation from the Fareedkoti one or that the Fareedkoti Translation is the PRIMARY source for his work.

The following four comments are worthy of consideration.

1. The translation by the Fareedkoti *Nirmalas* – that a dead animal serves multiple purposes - is essentially nonsensical. Such an assertion adds zero value to our spiritual journeys and is of zero worth because it is mundane knowledge. The assertion aims to suggest that Gurbani is nothing more than mundane knowledge.

2. The translation is further factually incorrect and laughable indeed. One can ask – of what use is a dead rat? A dead cat? A dead bat? Or a dead cockroach? Even if the dead animal is a big one such as an ox or an elephant – one cannot count beyond three or four uses of its carcass. Reaching the figure of Ten is an impossibility.

3. The outcome – and most like the aim of the Fareedkotis – in providing such a ludicrous and absurd translation is to present Kabir in particular and Gurbani as a whole in ridiculous light. A spiritually enlightened Kabir is being presented as a purveyor of a ridiculous claim that a dead animal serves ten purposes.

4. Rawel Singh has accepted the nonsense of the Fareedkoti Benarsis and lifted their flawed and wrong translation lock stock and barrel and included it into his own translation (as has Sant Singh). Such an act demolishes the claim by Rawel Singh that his work is a "logical and scientific translation of the SGGS."

Now let's look at the translation of the Rahao Verse within Kabir's shabd as provided by the same three texts.

Rawel Singh's Translation	Fareedkoti Translation	Sant Singh Khalsa Translation
I do not know the consequences of my deeds O dear, I do not know. Unlike an animal, my body is of no use. So at least my body should be put to some use.	ਹੇ ਭਾਈ! ਮੈਂ ਅਪਨੈ ਕਰਮੋਂ ਕੀ ਗਤੀ ਕੋ ਕਿਆ ਜਾਨਤਾ ਹੂੰ। O Bhai, I know not of the consequences of my deeds.	What do I know, about the state of my karma? What do I know, O Baba?

#### OBSERVATIONS AND COMMENTS.

The following two observations – as derived from the comparison of translations of the first para are crystal clear.

1. There is STRIKING similarity between the Fareedkoti Translation and Rawel Singh's translation suggesting again that the Fareedkoti appears to be the PRIMARY source for Rawel Singh's translation.

2. Sant Singh has injected his own Yogic slant into the translation by using the word “karma” instead of deeds.

The following two comments are worthy of consideration.

1. Readers will realize that there is ZERO connection and continuity between the translations of the first para of the shabd and the Rahao verse. If we put the two together – this is how it reads: “

When a man dies he is no use to others, but when an animal dies, it is useful in so many ways. I do not know the consequences of my deeds.”

Should a primary school child submit the above as part of his essay, the first question from his teacher will be “what’s the connection between the first and second sentence?” This child will get a fail grade for lack of continuity in his thought and writing processes.

The implication of ALL THREE translators is that Kabir is a poor writer. He is a disjointed composer. His thoughts are not flowing in any proper sequence. He makes one sentence and then JUMPS to something else altogether in the next.

This disjointedness is cause enough for the translators to pause and THINK. That something is WRONG with our translations. VERY wrong indeed. But while the Fareedkoti translators created such an effect to further their agenda of making Kabir and Gurbani appear disjointed - Rawel Singh (and Sant Singh) seems very much at ease in glossing over this glaring disconnect, and self proclajming his translation to be “scientific and logical.”

But we know that the problem is NOT with Kabir. It is with the translations.

2. Rawel Singh provides an additional sentence as follows: **Unlike an animal, my body is of no use. So at least my body should be put to some use.** But according to your OWN translation - the issue was a DEAD animal and a DEAD human being! Didn’t you just say in your translation that “the body of a dead person is of no use.” Now, if the suggestion is that BECAUSE the dead human body is of no use, then the body that is ALIVE must be put to good use – it can make sense. But this point is NOT being made by Bhagat Kabir in this verse or in any other verse in this shabd. A translator does NOT have artistic license to ADD stuff of his own to the body of the message. Its intellectual dishonesty to do such.

The translation of the second para of Kabir’s shabd within the above mentioned three texts is as follows.

Rawel Singh’s Translation	Fareedkoti Translation	Sant Singh Khalsa Translation
When the body is cremated, the bones burn like a log of wood. The hair burn like a bundle of grass. <b>i.e. the human body is disposed of, but when the soul does not obey divine commands to obtain solace, human birth is totally wasted.</b>	ਜਬ ਪੁਰਸ਼ ਮਰਤਾ ਹੈ ਤੇ ਜਾਲਤੇ ਹੈ। ਹਾਡ ਤੇ ਐਸੇ ਜਲਤੇ ਹੈ ਜੈਸੇ ਲਕਰੀ ਕੀ (ਤੂਲਾ) ਬਰੀ। ਕੇਸ ਐਸੇ ਜਲਤੇ ਹੈ ਜੈਸੇ ਸੁਕੇ ਘਾਸ ਕਾ ਪੁਲਾ ਜਲਤਾ ਹੈ ਅਰਥਾਤ ਸੀਘਰ ਜਲਤੇ ਹੈ। When a person dies, he is cremated. The bones burn like logs of wood and the hair burn like a bundle of grass.	His bones burn, like a bundle of logs; His hair burns like a bale of hay.

**OBSERVATIONS AND COMMENTS.**

The following two observations – as derived from the comparison of translations of the first para are crystal clear.

1. All three translations are carrying the ONE and SAME message. Given the stark similarities, it is clear that the Fareedkoti Translation is the PRIMARY source for Rawel Singh (and Sant Singh too).
2. Rawel Singh's translation is particularly SIMILAR to the Fareedkoti Translation.

The following three comments are worthy of consideration.

1. If indeed the message of Kabir is about “cremation” then are we to say that the message of this verse does not apply to those who are buried, or whose bodies are disposed of by other methods? How could Kabir have “forgotten” about 3/4s of the world that does not cremate their dead? What about those who die with no “kays” on their heads? How will their hair burn like a “bundle of grass”? The “logical and scientific” method of Rawel Singh does not seem to have been concerned with such glaring and nonsensical discrepancies that were fed into Gurbani by the Fareedkoti Benarasis – by design and purpose.
2. Rawel Singh adds this sentence: **i.e. the human body is disposed of, but when the soul does not obey divine commands to obtain solace, human birth is totally wasted**. Readers will note that this sentence is NOT contained within this verse of Kabir or any other verse of the shabd. It appears to be an attempt – a failed one I might add – to “make sense” of the ludicrous translations of the previous verses.
3. Part of the sentence that Rawel Singh has added – is ALSO added by the Fareedkoti Translators, albeit not in this verse but in the next one; making his translation particularly SIMILAR to the Fareedkoti Translation yet again.

The translation of the final para of Kabir's shabd within the above mentioned three texts is as follows.

Rawel Singh's Translation	Fareedkoti Translation	Sant Singh Khalsa Translation
Says Kabir, the person realizes this only when The rod of divine justice strikes on the head ( <b>i.e. When the soul has to face consequences of deeds</b> ).	ਸ੍ਰੀ ਕਬੀਰ ਜੀ ਕਹਿਤੇ ਹੈਂ ਤਬ ਹੀ ਇਹ ਪੁਰਸ਼ ਜਾਗੇਗਾ, ਭਾਵ ਤਬ ਹੀ ਇਸ ਕੋ ਖਬਰ ਹੋਵੇਗੀ ਕਿ ਮੈਂਨੇ ਅਮੋਲਕ ਮਨੁਕ ਜਨਮ ਬੇਅਰਥ ਗਵਾਯਾ ਹੈ ਜਬ ਜਮ ਦਾ ਡੰਡਾ ਸਿਰ ਪੈ ਲਗੇਗਾ। Says Sri Kabir, the person only wakes up to realize that <b>human birth is totally wasted</b> when the rod of Jum strikes on the head.	Says Kabeer, the man wakes up, only when The Messenger of Death hits him over the head with his club.

**OBSERVATIONS AND COMMENTS.**

The following two observations – as derived from the comparison of translations of the first para are crystal clear.

1. All three translations are carrying the one and SAME message – that realization only comes AFTER death has come. Given the stark similarities, it is clear that the Fareedkoti Translation is the PRIMARY source for Rawel Singh (and Sant Singh too).



2. The Fareedkoti Benarsis glossed over the idiom used by Kabir “Jum Ka Dand Moond Mey Lagey” and opted to provide a laughable literal translation. It’s inconceivable that the Benares educated translators did not know that idioms can NEVER be literally translated. But they go ahead and do it anyway. Rawel Singh (and Sant Singh) appear happy to follow the lead of the Fareedkotis. Imagine translating the idiom “It rained cats and dogs” last night into Punjabi as ਰਾਤੀਂ ਕੁਤਿਆਂ ਤੇ ਬਿੱਲੀਆਂ ਦਾ ਮੀਂਹ ਪਿਆ!

The following two comments are worthy of consideration.

1. The suggestion by the Fareedkoti Translation that “realization only comes when death comes” is actually a worthless “realization.” Of what use is “realization” that comes after death? And once someone is already dead, of what purpose is that “realization.” Would the divinely enlightened Kabeer talk of such a worthless kind of realization?
2. Rawel Singh has accepted the worthless “realization” that is being talked of by the Fareedkoti Benarsis and lifted their flawed and wrong translation lock stock and barrel and included it into his own translation (as has Sant Singh).

#### ADDED COMMENT BY RAWEL SINGH.

Rawel Singh has added an overall comment of his own in the form of a summary or conclusion. There is nothing wrong with such a practice because translators do it frequently to add clarity to their translation. Nevertheless, the contents of his comment are confusing. This is what he has added:

“This (*shabd* of Bhagat Kabir) refers to the human body not being utilized due to religious beliefs. The practice of organ donation does not have sanction according to old beliefs. For example, the body is to rise on judgement day according to Semitic beliefs. This just shows their relevance or otherwise.”

This comment strikes as bordering on the bizarre. On the one hand, Rawel Singh translates Kabir as saying “the dead human being has no use for other human beings” and in this comment he is suggesting that a dead human being actually DOES have use – but is prevented by the beliefs of Semitic religions.”

The final sentence of Rawel Singh’s comment is peculiar. By saying “this just shows their relevance or otherwise” he seems to be taking a dig at the Semitic religions – all because they don’t sanction organ donation due to their belief that the human body will rise on judgement day. Rawel Singh has forgotten to mention which (non-Semitic) religion sanctions organ donation, and which religious text has explicit instructions to do so.

The overall comment of Rawel Singh amounts to putting words –and ideas – into Kabir’s mouth. This is not what Kabir is talking about. Didn’t you just tell us – Rawel Singh – that Kabir says “the dead human being is of no use to other human beings.” If Kabir’s intent was to take a dig at the Semitic religions, then shouldn’t he be saying “the dead human being has TEN uses to other human beings, but the Semitic religions are preventing this from happening?”

#### SUMMARY CONCLUSIONS AND OBSERVATIONS.

In his post in Asia Samachar on April 27 – in response to my essay titled *Authentic Sikhi, the Benares Conspirators and My 12 part Sikhi Concept Series – My Response to Rawel Singh* (which essay is also published in this issue of SB) where I suggested that Rawel Singh seems to be rehashing the Fareedkoti translation – Rawel Singh wrote the following comment:

"I have completed a logical and scientific translation of whole of Sri Guru Granth Sahib in modern English. It includes meanings of individual words and the underlying meanings of (the) lines. It has NO LIKENESS (caps added) with Fareedkot Wala Teeka which is mostly based on Hindu texts. Karminder Singh's comparing my work with that (Fareedkoti) Teeka only shows his LACK OF AWARENESS. (Caps added).

The comment is dumbfounding indeed. No likeness to Fareedkoti translation? Really?

Two things can be said as summary conclusions based on what I have presented above.

1. At the very least, the Fareedkoti Translation is the PRIMARY source of reference for Rawel Singh's translation of the SGGS. At the very worst, the assertion is that he has lent himself to the Benares Conspirators in wanting to establish the legitimacy and functionality of the defective Fareedkoti Translation in simple and modern English. That his translation is an attempt to surreptitiously revive the agendas of the Fareedkoti Translation, albeit in modern English which is the lingua franca of a vast majority of Sikh youth today. One can only pray and hope that the latter is a false assertion.
2. The claim that the translation is a "logical and scientific translation of the SGGS" remains unproven and un-established. The logic and science of statements such as "dead animals serve ten purposes" may belong to a body of knowledge of the stone ages, but not the 21st century.

#### MY INTERPRETATION AND TRANSLATION OF THE ABOVE SHABD OF KABIR JI.

Having critiqued the translations of the Fareedkoti Benarsis, Rawel Singh and Sant Singh, it now remains for us to attempt an authentic interpretation of the same *shabd* to enable readers to make their own informed conclusions.

**THE METHODOLOGY** that I have always used in my Gurbani translation work is called The Gurbani Framework. This framework comprises ten elements and principles as follows. 1) Crossing over from the Literal to the Spiritual. 2) The Rahao Principle. 3) Context. 4) Inner Rationality. 5) Conceptual Consistency. 6) First Person Interpretation. 7) Spirituality of the Shabd. 8) Spirituality of Realizing the Creator Within. 9) Spirituality of the Self. And 10) Using Gurbani to define Gurbani concepts. The details of this framework can be found within the Methodology Chapter of all my books on Gurbani.

The Rahao principle states that the PRIMARY and GIST message of every shabd is to be found within the verse that is the Rahao verse or the equivalent of the Rahao verse (the final verse of a paurri, for instance). This principle further states that the Rahao or its equivalent verse provides the CONTEXT for ALL the messages within the REST of the shabd. This means that the Rahao or its equivalent verse must be understood FIRST.

The Principle of Spirituality of the Self states that in a vast majority of the shabds within Gurbani, the composer is writing in the first person. This is because the messages are a reflection of the writers' OWN inner spiritual journeys. This is not to suggest that external observations are not made by Gurbani writers. The suggestion is that the FOCUS is on the SELF.

#### THE RAHAO VERSE.

The Rahao verse is ਅਪਨੇ ਕਰਮ ਕੀ ਗਤਿ ਮੈ ਕਿਆ ਜਾਨਉ ॥ ਮੈ ਕਿਆ ਜਾਨਉ ਬਾਬਾ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ *Apney Karm Ki Gut Mein Kya Jano. Mein Kya Jano Baba Ray. 1. Rahao.*

The key phrase is “*Karm Ki Gut*.” *Karm* within Gurbani refers to our deeds. If we apply principle 10 of the Gurbani Framework above, we are able to derive this meaning from verses such as ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ ॥ *Kiret Karm Kay Vichrey Kar Kirpa Maylo Raam*. The addition of the word “*Kiret*” is both purposive and definitive. It is to indicate that within Gurbani – *Karm* is referenced within the parameters of deeds – *Kiret*.

The word ਗਤਿ *Gut* means significance, consequence, outcome, result. The use of the phrase “*Mein Kya Jano*” is not to indicate a question, but a state of affairs of the mind. “*Jano*” in the dictionary sense is to know, but in the spiritual sense it means “to be enlightened.” By saying “*Mein Kya Jano*” Kabir is expressing a regrettable state of affairs of his mind (Baba Ray) NOT because he does not know of the consequences – but because he has *ignored* them in his state of UN-ENLIGHTENMENT while on the journey of spirituality.

The translation of the Rahao Verse is thus

ਅਪਨੇ ਕਰਮ ਕੀ ਗਤਿ ਮੈ ਕਿਆ ਜਾਨਉ ॥ ਮੈ ਕਿਆ ਜਾਨਉ ਬਾਬਾ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥  
*Apney Karm Ki Gut Mein Kya Jano. Mein Kya Jano Baba Ray. 1. Rahao.*

**I Am Un-enlightened of the Spiritual Consequences of My Deeds. I Remain Un-enlightened, O Mind.**

This then is the CONTEXT for the entire shabd – the spiritual consequences of our DEEDS, and BEING ENLIGHTENED about them. This CONTEXT must be weaved into EACH and EVERY verse so that we are able to MAKE SENSE and to have CONTINUITY of the messages. It is through the application of the CONTEXT diligently that it will become clear that Kabir is a masterful craftsman of spiritual messages. It will be this same CONTEXT that will allow us to know that every verse of Kabir is connected to the next and that Kabir is not some bumbling disjointed writer as the Fareedkotri Benarsis and their adherents such as Rawel Singh and Sant Singh would like us to believe.

Let’s look at the first para.

Verse 1: ਗੋਡ ॥ ਨਰੁ ਮਰੈ ਨਰੁ ਕਾਮਿ ਨ ਆਵੈ ॥ ਪਸੁ ਮਰੈ ਦਸ ਕਾਜ ਸਵਾਰੈ ॥ ੧ ॥ *Gaund. Nru Mrey Nur Kaam Na Aveiy. Psu Mrey Dus Kaaj Swarey. 1*

Applying the Rahao Principle, the CONTEXT of the Rahao verse, and principle 9 of the Gurbani Framework above (Spirituality of the Self) tells us that Bhagat Kabir is talking of HIMSELF, of HIS OWN DEEDS. And he is NOT talking of some human being dying out there, or some animal dying out there.

The words ਨਰੁ ਮਰੈ *Nru Mrey* and ਪਸੁ ਮਰੈ *Psu Mrey* thus refer to SPECIFIC DEEDS. And the words ਨਰੁ ਕਾਮਿ ਨ ਆਵੈ *Nur Kaam Na Aveiy* and ਦਸ ਕਾਜ ਸਵਾਰੈ *Dus Kaaj Swarey* refer to the CONSEQUENCES, OUTCOMES, RESULTS of OUR DEEDS.

The translation of the verse is thus as follows:

ਗੋਡ ॥ ਨਰੁ ਮਰੈ ਨਰੁ ਕਾਮਿ ਨ ਆਵੈ ॥ ਪਸੁ ਮਰੈ ਦਸ ਕਾਜ ਸਵਾਰੈ ॥ ੧ ॥  
*Gaund. Nru Mrey Nur Kaam Na Aveiy. Psu Mrey Dus Kaaj Swarey. 1*

**When Humanistic Deeds Within Me Vanish, My Spirituality is of Dis-service to Humanity. When Animalistic Deeds Within Me are Eliminated, My Spirituality is of Unlimited Use to Humanity.**

Or

**When the Human Being Within Me Dies, My Spirituality Is of No Use to Mankind. When the Animal Within Me Dies, I am able to be of Infinite Uses to Others.**

**Or**

**When Humanity Within Me Dies, I Fail Humanity. When the Animalistic Deeds Within Me are Eliminated, I Serve Humanity Immensely.**

**BLUE – Context from Rahao Verse.**

The breadth and depth of Kabir's single couplet contains a wealth of spiritual wisdom. I have provided just three interpretations – while keeping to the CONTEXT of the Rahao verse – that this shabd is about our DEEDS and their SPIRITUAL CONSEQUENCES.

Let's look at the second para.

ਹਾਡ ਜਲੇ ਜੈਸੇ ਲਕਰੀ ਕਾ ਤੂਲਾ ॥ ਕੇਸ ਜਲੇ ਜੈਸੇ ਘਾਸ ਕਾ ਪੂਲਾ ॥ ੨ ॥ *Haad Jley Jaisay Lakri Ka Toola. Kays Jley Jaisay Ghas Ka Poola.*

Here the words *Haad* (bones) and *Kays* (Hair on my head) too need to be interpreted IN ACCORDANCE with the context of the Rahao verse: DEEDS and enlightenment of their consequences. These words have to be interpreted such to ALIGN these verses with the messages of the Rahao verse; and to get the holistic and comprehensive message that Kabir is trying to BUILD for us – verse by verse.

Both words are being used in the idiomatic sense. *Haad* refers to DEEDS that have gotten ingrained deep within my psyche; deeds that are “deep within my bones.” The Punjabi version is ਹੱਡਾਂ ਤੱਕ or ਹੱਡਾਂ ਵਿਚ. The reference is to actions and deeds that define us as to who we are. Actions and deeds that act as the supportive skeleton of our existence. Actions and deeds that lie at the foundation or base of our life.

*Kays* is used idiomatically to refer to DEEDS that are primary, that are of the highest order, DEEDS that occupy a place of supremacy in our life. DEEDS that sit as the crowning glory of all that we do in life.

When we import the context of the Rahao verse namely DEEDS and enlightenment of their consequences, we get the following translation and message.

**ਹਾਡ ਜਲੇ ਜੈਸੇ ਲਕਰੀ ਕਾ ਤੂਲਾ ॥ ਕੇਸ ਜਲੇ ਜੈਸੇ ਘਾਸ ਕਾ ਪੂਲਾ ॥ ੨ ॥**

***Haad Jley Jaisay Lakri Ka Toola. Kays Jley Jaisay Ghas Ka Poola.***

**When I Become Enlightened; Animalistic Deeds That Are Ingrained Deep Within Myself Burn Away Like a Bundle of Twigs. Animalistic Deeds That Act as The Crowning Glory of My Existence Burn Away Like a Bundle of Dry Grass.**

**BLUE – CONTEXT FROM RAHAO VERSE.**

The message is this. When enlightenment comes, animalistic actions or negative deeds that have become second nature to me, deeds that that define my ingrained character start to leave me. They get burnt out of my psyche *Haad Jaley*.

When enlightenment comes, deeds that are primary, that are of the highest order, actions that occupy a place of supremacy in my existence start to burn out of my life *Kes Jaley*. Deeds that sit right on my head as the

throne of my life, burn out of my being *Kes Jaley*. They burn out absolutely and completely once ENLIGHTENMENT dawned upon me.

In Punjabi: ਜਦੋਂ ਮੈਨੂੰ ਮੇਰੇ ਪਸ਼ੂ ਰੂਪ ਕੁਕਰਮਾਂ ਦੀ ਸੋਝੀ ਜਾਂ ਜਾਗਰਤੀ ਆ ਗਈ ਤਦ ਮੇਰੇ ਕੁਕਰਮ ਭਾਂਵੇ ਮੇਰੇ ਹੱਡਾਂ ਦੇ ਜਿਹਨ ਵਿਚ ਕਿਉਂ ਨਾ ਧਸੇ ਪਏ ਹੋਵਣ। ਉਹ ਸੜ ਕੇ ਸੁਆਹ ਹੋ ਗਏ ਜਿਵੇਂ ਲਕੜੀ ਦਾ ਤੂਲਾ। ਹਾਡ ਜਲੇ ਜੈਸੇ ਲਕੜੀ ਕਾ ਤੂਲਾ। ਜਦੋਂ ਮੈਨੂੰ ਮੇਰੇ ਪਸ਼ੂ ਰੂਪ ਕੁਕਰਮਾਂ ਦੀ ਸੋਝੀ ਜਾਂ ਜਾਗਰਤੀ ਆ ਗਈ ਤਦ ਮੇਰੇ ਸਿਰ ਮੇਰੇ ਕੁਕਰਮ, ਮੁਢਲੇ ਕੁਕਰਮ, ਮੇਰੇ ਸਿਰ ਕੱਢ ਕੁਕਰਮ ਇਹ ਵੀ ਸਾਰੇ ਸੜ ਕੇ ਸੁਆਹ ਹੋ ਗਏ ਨੇ ਜਿਵੇਂ ਕੇਸ ਦਾ ਪੁਲਾ।

Let's look at the third and final para.

ਕਹੁ ਕਬੀਰ ਤਬ ਹੀ ਨਰੁ ਜਾਗੈ ॥ ਜਮ ਕਾ ਡੰਡੁ ਮੂੰਡ ਮਹਿ ਲਾਗੈ ॥ ੩ ॥ ੨ ॥ *Kho Kabir Tab Hi Nur Jagey, Jum Ka Dund Moond Mein Lagay.*

The phrase *Nur Jagey* literally means waking up. In the spiritual sense and the CONTEXT of this *shabd* it means coming into a state of Realization about our DEEDS. If such happens after death as the Fareedkotis want us to believe, then such realization is both meaningless and useless as the human being would be unable to take any corrective action. When death comes, no human being can wake up. So *Tab Hee Nur Jagey* is about something happening while one is alive, not after death.

The critical phrase in this verse is ਜਮ ਕਾ ਡੰਡੁ *Jum Ka Dund*. Instead of running to the Vedas, Puranas and Simritis to get the meaning of this phrase – which is what the *Nirmala* Benarsi translators of the Freedkoti Translation did – we need to get the meaning from WITHIN the SGGS (as prescribed by principle number 10 of my Gurbani Framework above).

We have this *shabd* on page 155 of the SGGS that helps us get to the Gurbani meaning of Jum and Jum Ka Dand. ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ 1 ॥ ਅਵਰਿ ਪੰਚ ਹਮ ਏਕ ਜਨਾ ਕਿਉ ਰਾਖਉ ਘਰ ਬਾਰੁ ਮਨਾ ॥ ਮਾਰਹਿ ਲੂਟਹਿ ਨੀਤ ਨੀਤ ਕਿਸੁ ਆਗੈ ਕਰੀ ਪੁਕਾਰ ਜਨਾ ॥ ੧ ॥ ਸ੍ਰੀ ਰਾਮ ਨਾਮਾ ਉਚਰੁ ਮਨਾ ॥ ਆਗੈ ਜਮ ਦਲੁ ਬਿਖਮੁ ਘਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ *Avar Panch Hum Ek Jna Kio Rakho Ghar Baar Mnaa. Marey Lutey Neet Neet Kis Aagey Karee Pukaar Jnaa Sri Raam Nama Uchar Mnaa. Agey Jum Dal Bikham Ghnaa. Rahao.*

The meaning is: I am alone while they are five. How do I safeguard my spiritual journey from being robbed? They rob me on a daily basis, whom do I go to for complaint. O mind, realize the virtues of the omnipresent God. The *Jum Dal* army of five has made my spiritual life to become filled with obstacles.

*Jum* Therefore refers to the army of 5 vices of us humans. *Kaam Krodh Lobh Moh* and *Ahangkaar*.

So the meaning of the final verse of our shabad under discussion is:

ਕਹੁ ਕਬੀਰ ਤਬ ਹੀ ਨਰੁ ਜਾਗੈ ॥ ਜਮ ਕਾ ਡੰਡੁ ਮੂੰਡ ਮਹਿ ਲਾਗੈ ॥ ੩ ॥ ੨ ॥

*Kho Kabir Tab Hi Nur Jagey, Jum Ka Dund Moond Mein Lagay.*

**Kabir, In The Absence of Enlightenment Pertaining to My Deeds, The Ultimate Destruction of My Spiritual Life That Will Be Caused by My Five Vices Will Be the Only Thing Left to Awaken Me to The Reality Of Good And Bad Actions.**

**BLUE – CONTEXT FROM RAHAO VERSE AND THE PREVIOUS VERSE.**

This verse tells us what happens to our spirituality IF ENLIGHTENMENT (as alluded to in the Rahao verse) does NOT happen.

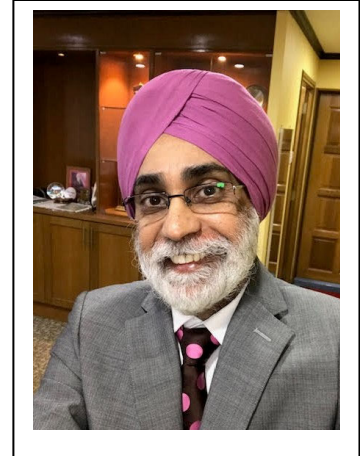
## CONCLUSIONS.

1. The objectives of this essay were (a) to see if the substance of the translation of the SGGS as done by Sardar Rawel Singh was based on the Fareedkoti Translation, and (b) to see if Rawel Singh's translation was indeed a "logical and scientific translation of the SGGS."
2. While readers are free to make their own observations, my findings, based on the *shabd* of Bhagat Kabir in Gaund Rag are as follows. (a) It is established – with evidence – that the substance of the translation of the SGGS as done by Sardar Rawel Singh is based on the Fareedkoti Translation and (b) It is also established – with evidence again - that Rawel Singh's translation was not in any way a "logical and scientific translation of the SGGS."
3. The Sikh world has been inundated with one translation of the SGGS after another. While this may seem like a positive development under normal circumstances – it is actually a great dis-service to the Sikh world if the next translation is simply a reworded or rehashed version of the Fareedkoti Translation.
4. There is a saying in Punjabi ਮੱਖੀ ਤੇ ਮੱਖੀ ਮਾਰਨੀ *Makhee Tay Makhee Marni*. The Sikh world does not need these *Makhee Tay Makhee Marni* types of translations that use copy and paste methods and make cosmetic changes to existing translations if only to make the claim that "I have done a translation of the SGGS" or to put our name on such a copy paste translation. We need AUTHENTIC translations – translations and interpretations that will have the moral and intellectual courage to break away from the morass of *Makhee Tay Makhee Marni* types that are already out there and strive to provide the INTENDED messages of our Gurbani writers. This is a mammoth task, and one that is awaiting Sikh intellectuals to take up the offer.
5. Translators whose work is no more than these *Makhee Tay Makhee Marni* types of translations, copy and paste translations, and cosmetically changed translations of others should think deeply before attempting to take issue with those Sikhs trying to provide authentic Gurbani translations to the Sikh world. Beyond facing the risk of being exposed of your own inadequacies and plagiaristic tendencies, you end up becoming a stumbling block in the attempts of genuine translation work.
6. In case some reader is saying – there MUST be at least one exception to these *Makhee Tay Makhee Marni* types of translations – my response is as follows. Readers are welcome to pick up any and every translation of the SGGS that they may have, turn to page 870 and look up the translation of the *shabd* under discussion: ਗੋਡੇ ॥ ਨਰੁ ਮਰੈ ਨਰੁ ਕਾਮਿ ਨ ਆਵੈ ॥ ਪਸੁ ਮਰੈ ਦਸ ਕਾਜ ਸਵਾਰੈ ॥ ੧ ॥ *Gaund. Nru Mrey Nur Kaam Na Aveiy. Psu Mrey Dus Kaaj Swarey*. And then see if even a single one deviates from the laughable "when an animal dies it serves ten purposes" Fareedkoti translation.
7. In case readers are saying "but how could an entire translation of the SGGS be judged just on the translation of one *shabd*" – allow me to say that I agree with you – even if evidence of having plagiarized from the Fareedkoti Translation is sufficient on its own for us to make an informed evaluation of the work.
8. The next essay – Part 2 – will feature a *shabd* of Guru Nanak ji and examine the translation provided by Rawel Singh in similar fashion as the method used in this essay. All subsequent parts will follow the same method but with a different *shabd*.



## Authentic Sikhi, The Benares Conspirators, and My 12-Part Sikhi Concept Video Series: A Response to Rawel Singh.

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*Note: My 12 part video and essay series titled Sikhi Concepts has been published on a number of sites including Sikhi Vichar Forum ([www.sikhivicharforum.org](http://www.sikhivicharforum.org)) and Asia Samachar ([www.asiasamachar.com](http://www.asiasamachar.com)). They appeared throughout the seven months beginning November 2020 till May 2021. Sardar Rawel Singh has presented himself as the primary critic of my work – leaving multiple and lengthy comments within the comments section of Asia Samachar as well as penning a complete essay for the same purpose. This article is a full and comprehensive response to Rawel Singh's multiple comments and numerous criticisms of my 12-part series. Rawel Singh has offered some comments as soon as this article was published in Asia Samachar. The epilogue of this article contains my brief response to those comments as well.*

### ORIGINS OF THE BENARAS CONSPIRACY.

The authenticity, uniqueness and originality of Sikhi has faced an onslaught from the Benares based Conspiracy Establishment beginning with the day Guru Nanak refused to wear the Janeyu at age 11. The Brahmin pundit who had come in full expectation to co-opt child Nanak into his Snatan fold felt that his entire dogma was threatened by a youngster's rejection of his sacred thread. In Guru Nanak, he saw a revolution in the making. This pundit did not sleep well from that night on. One can imagine that the entire Conspiracy Establishment led by the Brahmin clergy went to work from that day on – driven by a mission to undermine, adulterate, contaminate and corrupt Sikhi – with a mission to obliterate it. Guru Nanak and everything that he would represent from then on would be seen as a threat to the Brahmin clergy, and thus worthy of destruction by any and every means.

### THE BENARES CONSPIRATORS IN THE CLASSICAL ERA OF SIKHI 1469-1708.

The methods of the Benares Conspirators during the Guru period of 1469 – 1708 consisted primarily of infiltrating the Guru's households. The aim was to turn the Guru's children against Sikhi and the Gurus themselves. Guru Nanak's two children – Sri Chand and Lakhmi Das – turned against their father - and all that Guru Nanak stood for - as a result of the successful turning over by the Benares Conspirators while the Guru was away on his parchar tours. Similar tactics worked in the households of Gurus Angad, Ramdas and Hargobind.

Additionally, the Benarsi Conspirators worked hand-in-glove with the tyrannical governments of the day – using the sympathizers of the Conspiracy within the administration to get the attention of the rulers – filling their minds with anti-Guru and anti-Sikhi venom - in the hope of getting the intolerant governments to act against the Gurus and Sikhi. The role of Chandu in instigating Emperor Jahangir to execute Guru Arjun, and imprison Guru Hargobind is case in point. The role of Gangu in the destruction of Guru Gobind Singh's family – his two younger sons and his mother – is another case in point. The role of the Benarsi Conspirators in the defeat and execution of Baba Banda Singh Bahadur is yet another example.

**THE BENARES CONSPIRATORS IN THE POST CLASSICAL ERA OF SIKHI 1716 – 1770.**

In the post-Guru period – particularly after the collapse of the Sikh Raj of Banda Singh in 1716 – the Benares Conspirators moved to control, dominate and occupy major Sikh gurdwaras and institutions. For some 62 years – as Sikhs fought for their survival in the jungles of Punjab, the hills of Jammu and Kashmir and the deserts of Rajasthan – the *Udasis* – followers of the disowned Sri Chand, and full-fledged agents of the Benares Conspirators filled the vacuum and void that was in the Sikh world. While authentic Sikhs had to contend with a price of 80 Rupees on their heads, suffer wars, and submit to two holocausts, the Benares Conspirators sat in our institutions adulterating authentic Sikhi with Snatan ideology, rituals, dogma and beliefs – with complete impunity. Even the governments of the day knew they were not Sikhs and hence unworthy of persecution.

**THE BENARES CONSPIRATORS IN THE POST CLASSICAL ERA OF SIKHI 1770 – 1925.**

Given that the ground for the adulteration of Authentic Sikhi had been set by the *Udasis* for 6 decades – the Benares Conspirators moved in for the kill around the 1770s. Benares based and Benares educated Pundits – dressed in full Sikh garb and *kakars* – descended on Sikh gurdwaras and institutions as *Nirmlas*– occupying them till 1925 when the Sikh reform Movement succeeded in throwing them out. In the 150 years or so that they controlled the Sikh psyche – they wrote virtually all our classical texts including the Suraj Parkash Granth, Bachittar Natak, Sarab Loh, Gurbilas, etc – all of which corrupted Sikhi into an offshoot of the Benares based Snatan system. They (mis)translated the Sri Guru Granth Sahib (SGGS) as the Fareedkoti Translation. Through the Fareedkoti Translation they established the big lie that the SGGS was the fifth Vedas. In 1925 the Singh Sabha Movement freed our Gurdwaras from these *Nirmlas* but the Sikh psyche remained tainted and corrupted given their extensive writings in the form of their corrupted classical texts.

**THE BENARES CONSPIRATORS IN THE 20<sup>TH</sup> CENTURY OF SIKHI 1925 – 2000.**

Beginning with 1925, thousands of *Nirmlas* who were kicked out of Sikh gurdwaras moved *into deras, taksaals, sampardayee* institutions and continued the Benarsi Conspiracy – except that the Conspiracy had become a fully home grown one and did not operate from Benares anymore. Sixteen thousand *deras* sprung up all over Punjab's 13 thousand villages. The leading ones produced large numbers of clergy – *granthis, ragis, parcharaks, and pathis* – all of whom spanned out into the Sikh world in Punjab, within India and the whole world. These clergies had been ingrained with the *Nirmla* belief system – something which they propagated – falsely - as Sikhi to Sikhs all over the world.

By now, Sikhs had accepted the Brahmin-ized *Nirmla* Sikhi as true Sikhi. For all intents and purposes, the Benares Conspiracy that started with Guru Nanak's refusal to wear the Janeyu had succeeded into wiping clean the authenticity and uniqueness of Sikhi and planted Snatan thought into the core of Sikhi. *Deras, taksaals, samopardayee* groups, *sants, babas* and *bhramgyanis* had taken over the role of the Brahmin clergy. Virtually all major Sikh institutions – the SGPC, our Takhats, Universities, and think tanks had become deeply infiltrated by *Nirmla* thought towards the final decades of the 20C.

The 20th Century thus marks the sad reality that Sikhs had themselves become the core of the Benares Conspiracy Establishment. Any Sikh who tried to expose the truth or revert Sikhi to its original, authentic, and unique self was dealt with severely. Gyani Ditt Singh faced financial ruin, Prof Gurmukh Singh was

excommunicated for exposing the Benares Conspiracy relating to the corrupted Fareedkotī Translation. In the 70s thinkers such as Gyani Bhag Singh and Gyani Gurbaksh Singh were excommunicated for exposing the corruption within Nirmla texts. In the 1990s the same fate fell upon Prof Darshan Singh, Joginder Singh and others.

### **THE BENARES CONSPIRATORS COME INTO POWER.**

The 21<sup>st</sup> Century saw a major development that provided a critical boost to the Benares Conspiracy against the authenticity, uniqueness and originality of Sikhi. This was the coming into national power of the RSS backed BJP. This meant that the government of India was now a major player into the efforts of making Sikhi no more than an offshoot of Snatan thought. The BJP's *Ghar Vapsi* (everyone must return to the fold of Snatan/Hindu) and the printing in Benares of 1 million copies of the Bachitar Natak Granth for free distribution by the RSS amongst Sikhs are just two examples of what government power can do to breathe life into a conspiracy.

### **THE BENARES CONSPIRATORS IN THE INTERNET AND SOCIAL MEDIA ERA.**

The 21<sup>st</sup> Century also saw the explosion of the internet and social media. Given the nature of the platform, Sikhs especially youth and professionals felt empowered to question just about everything about Sikhi – the relevance of rituals, dogma, and beliefs; the authenticity of Sikh practices, and the failure of Sikhi institutions. Such empowerment also exposed the adulteration and corruption of Sikhi. Such realization thus naturally led to greater awareness of the corruption that had engulfed Sikhi. It brought about an increased attentiveness for the need to reconnect with the authentic elements of Sikhi. It further created an increased wakefulness to the fact that Sikhi as advocated by our Gurus was unique. The overall outcome was an awakening that had never been seen before.

The Benares Conspiracy Establishment that had, by now become a full-fledged home grown “Sikh Establishment Conspiracy” in the sense that it was now fully owned and run by Sikhs too now migrated to the internet and social media platform to advance their cause.

This did not mean that the traditional methods of attacking those Sikhs who aspired to advance the authenticity, uniqueness and originality of Sikhi were suddenly abandoned. The use of “Religious Hooliganism” to physically attack – and even kill – such Sikh parcharaks, writers and thinkers; the causing of violence in Gurdwaras during diwans held by Tatt Gurmat parcharaks, the physical prevention of such diwans being held in the first place, the lodging of police reports etc. continued unabated. The deadly attacks on Bhai Ranjit Singh and Bhai Harnek Singh, the “shabeel” murder of Kathakaar Bhai Bhupinder Singh by *dera* sponsored elements, the physical assaults on Prof Inder Singh, Bhai Panthpreet Singh, Bhai Baljit Singh and other Missionary Parcharaks, the violence in the diwans of Bhai Sarabjit Singh, Bhai Harinder Singh UK, and Bhai Ranjit Singh are all cases in point.

### **THE BENARES CONSPIRATORS AND THEIR INTERNET WEAPONS**

The onslaught against the authenticity, uniqueness and originality of Sikhi on the internet was two pronged. One part involved the setting up of thousands of sites that promoted major elements of the Benares Conspiracy Establishment – that Sikhi was an offshoot of Snatan/ Hindu beliefs, that the primary mission of our Gurus was to protect the Hindus, that the SGGS was no more than a simplified version of the Vedas and Puranas, all that Sikh

beliefs, practices, rituals etc are common with the Snatan/Hindu ones; that there is nothing new or different about Sikhi; and that Sikhi was a blend of the best taken from Hinduism and Islam, etc.

The second prong involved the relentless attacks against sites that propagated Sikhi as an authentic, unique and original belief system. The tactics in this prong include the harassment of the authors; writers and owners of the sites; labeling and name-calling these sites as “anti-Sikhi, anti-Gurbani and anti-Gurus”; repeated posting of derogatory and personal comments against the writers of the posts, articles and videos; calls to the “Sikh sangat” to stop listening, stop viewing and to boycott these writers and their sites; flooding the personal e-mail boxes of the writers etc. The list is actually very long. The ugliness of this tactic further lay in the fact that the Benares Conspiracy Establishment tried to cover such dirty tactics under the fake label of “reader’s comments or genuine critique.”

### MY 12 PART VIDEO SERIES TITLED SIKHI CONCEPTS.

My 12 Videos and essays on the Gurbani understanding of the concepts of Death, Afterlife, 8.4 Million, Reincarnation, Heaven and Hell, Salvation or Mukti, Dharm Raj, Dargah, Chitargupt and Ancestors got the rapt attention of the Benares Conspiracy Establishment for the following reasons.

One, I traced the origins of the Conspiracy Establishment to the 4,000-year old Snatan Canvas that was obsessed with the afterlife. Two, I argued that our Gurus, Sikhi, Gurmat and Gurbani REJECTED all these concepts in their original form. Three, that Gurbani REDEFINED these concepts in revolutionary ways to fit the canvas of Sikhi whose focus was LIFE in the HERE and NOW. Four, I showed exactly how Gurbani did that through authentic (non Fareedkotli) interpretations. Five, that our clergy were still actively and purposively propagating the Old Snatan Canvas in our Gurdwaras. And six, that Sikhs ought to awaken, get enlightened through Gurbani and reject the propagators and purveyors of the Old Canvas that was the ultimate tool of the Benares Establishment.

It appeared that these 12 videos and essays struck a raw nerve with those who subscribed to the Benares Establishment. The fact that they were in English and appealed to the professionals and youth amongst us was perhaps a cause for deep concern to them.

### ENTER RAWEL SINGH

Rawel Singh has written the following things pertaining to my 12 Videos. “Dr Karminder Singh, please give up your ego and try to understand Gurbani as a humble Sikh. And then give sermons. (Asia Samachar March 26). And “Dr. Karminder Singh ...(is) trying try to create doubts about Gurbani.” (AS April 18). And “There is need to beware of those trying to mislead the Sikhs by misrepresenting Gurbani.” (AS April 18). And “No one with understanding of Gurbani believes the way Karminder Singh thinks they do.” (AS April 18).

These are hardly the words of someone seeking an honest dialogue or a sincere discussion over my *views*. They are the words of someone out to *prevent* me from doing what I do; to label me, and to judge me (as an egoist, and creator of doubts, someone who misrepresents Gurbani). They are the words of someone out to convince others not to listen, read or watch me; and to silence me.

These sentences contain the language of someone with a devious agenda. They are words of conspiracy of the type that shall become clear later in this essay.

**PERSONAL HARASSMENT IS PART OF THE BENARES CONSPIRACY ESTABLISHMENT.**

At the point of this writing, Rawel Singh has sent 15 emails to my personal email account. He wrote to me personally and he copied to me the many emails that he wrote about me to *others* – ever since my 12-part Video series started appearing. All his obnoxious statements about me in the above section are *also* contained in his e-mails to me.

Again, these are hardly the words one writes in a *personal* email to someone and then expect a *personal* reply.

His are words that are purposively meant to be devoid of courtesy, respect and decorum. They are words of a conceited, puffed-up, and obnoxious individual – so written to *ensure* that there will be *no* reply from me. There is an agenda in *not wanting* a reply.

**NO REPLY TO PERSONAL EMAILS IS A TOOL OF THE MODERN DAY BENARSIS.**

Rawel Singh swiftly moves to step up his agenda to label, judge and attack my character – now on the basis of my *not* replying and *not* responding to him. He equates my non responses as “lacking commitment, afraid to respond, and having realized that he (Karminder) is wrong.” He goes a step further and makes numerous pretentious appeals to *other people* to get me to respond to him.

He appeals to the Editor of Asia Samachar to get me to respond. In an email to the Editor of AS dated 17 April and copied to me, he writes: “I have been asking Karminder Singh to respond, but he is not doing so. He obviously lacks commitment to what he writes.”

He even tells a commentator – without knowing if this commentator actually knows me or otherwise - on March 23: “And yes, please ask (Karminder) to reply ... so that we can discuss. He has no feet to stand on. That is why he is not responding.”

Again on March 24. “It is surprising Karminder Singh is not responding to my comments. He probably realizes he is misinterpreting Gurbani and cannot answer queries.”

He makes clear on March 8 that he is sending all his stuff to me by personal e-mails: “I call upon (Karminder) to come forward and discuss the issue on this forum, if he has the commitment for which *this missive is being copied to him*.”

On March 8 he went on the Gurmat Learning Zone (GLZ) of which I am not a member and thus unable to respond, and tells Professor Devinder Singh Chahal to get me to respond to his emails.

By making a very public and repeated but pretentious fuss about my not responding to him, Rawel Singh sought to place himself on the ivory tower of the self-righteous. And to place me at the bottom of the rung of his self-constructed ladder of self-acclaim. All these while ensuring that the loathsome nature of his comments and emails kept going up one notch per comment.

## ALTERNATIVE VIEWS VERSUS CONSPIRATORIAL AGENDA.

Alternative views are always welcome. And everyone in the world of discussion and discourse knows the value and worth of alternative views. More importantly we know the *character* of alternative views.

For example, if I said that I disagreed with Newton's third law – which states that action and reaction are equal and opposite. And my argument was that I did *not* accept it because my own findings were that not all reactions are equal and not all are fully opposite.

And someone responds by saying “Karminder is wrong. That is because Newton's third law *proves* that he is wrong.” Such a response adds no value to the debate. It would not be viewed as an “alternative view” but as redundant nonsense. Didn't I just say that I had rejected Newton's third law? Didn't I just rubbish it? So why is it being thrown back at me – as *evidence*? Actually, such a response is an attempt of an agenda to maintain Newton's third law by all means – including and especially by deploying redundant nonsense – and to reject my findings arbitrarily while *pretending* to say there was evidence for it.

## RAWEL SINGH: ALTERNATIVE VIEWS OR REDUNDANT NONSENSE?

In all my writings, talks and videos for the past 10 years, I have said in the clearest of language that I reject Clergy based interpretations of Gurbani. I have stated unequivocally that I have put into the dustbin – the Fareedkoti Translation – because it portrays the SGGS as the fifth Vedas, interprets the concepts within Gurbani within the Snaan and Puranic contexts, and because the translation was done by a group of Benares *Nirmalas* who had an agenda to Hinduize Gurbani and Snaan-ize Sikhi. I have further said that I reject all those translations (including ones in English) that have *relied* on the Fareedkoti one as their primary source.

I make this position abundantly clear in my 12 video Sikhi Concepts series.

In place of such defective translations, I have provided what I believe and accept as true, authentic and Tatt Gurmat interpretations of Gurbani verses.

This is my translation of Guru Nanak's verse in Jup bani as published in my book Understanding Nitnem: Jup, Sodar & Sohela page 237.

**ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ || *Changeayea Buriayea Vachey Dhrm Hdoor.***

**Changeayea** – Lit. Good. **Buriayea** – Lit. Bad. **Vachey** – Weigh, evaluate. **Dhrm** – Lit. Rules, regulations; sp. Hukm. **Hdoor** – From ਹਜੂਰੀ ਵਿਚ *Hajuri Vich*, Lit. In the presence of, metap. On the touchstone of.

**The Guidance of the Shabd Guru Is That the Good and Bad of My Deeds On the Path of Spirituality Is to Be Evaluated On the Touchstone of His Hukm.**

**BLUE TEXT** is Context of the verse.

*Note: What is Within His Hukm counts as GOOD deeds and what is WITHOUT His Hukm is BAD. The evaluation of both is on the Touchstone of His Hukm. As stated by Guru Nanak in paurre One – Hukm Rajayee Chalna, Nanak Likhiyua Naal.*

Here comes Rawel Singh with his claim that my interpretation is wrong, and that the Fareedkoti Translation proves that I am wrong. Such a claim amounts to redundant nonsense as explained above.



Here is Rawel Singh's translation of Guru Nanak's verse in Jup bani as explained above in his post dated March 11 in Asia Samachar.

### ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ *Changeayea Buriayea Vachey Dharm Hdoor.*

Rawel Singh's Translation	Fareedkoti Translation
Dharam Rai the Metaphoric Presenter of Divine Court Reports Merits and Faults of Each Creature Before God.	ਸੂਭ ਕਰਮ, ਅਸੂਭ ਕਰਮ ਧਰਮ ਰਾਇ ਕੇ ਚਿਤ੍ਰ ਗੁਪਤ ਵਾਚ ਕਰ ਸੁਨਾਵਤੇ ਹੈ। Dharm Rai and Chiter Gurpt Report Our Merits and Faults.

The Fareedkoti Translation is 150% in line with the Benarsi Conspiracy because it CHANGES “Dharm Hdoor” to “Dharm Rai” and adds “Chiter Gupt” into the translation even though Guru Nanak NEVER mentioned EITHER of them in his verse. The translation is clear corruption, adulteration and an attempt to smuggle – into Gurbani – concepts from Benarsi / Snatan beliefs.

Rawel Singh is 100% in line with the Fareedkoti Translation (and hence the Benarsi Conspiracy because he TRANSFORMS Guru Nanak's Dharm Hdoor to “Dharm Rai.” (He surreptitiously adds the word “metaphoric” – more of this later in this essay).

In effect then, what Rawel Singh has done is to “sanitize” the corrupted Fareedkoti Translation. He is attempting to spray deodorant over the stink that is the adulterated Fareedkoti Translation. And he goes one step further. He puts his fictional “metaphoric Dharm Rai *before* God – something even the Fareedkoti fellows stopped short of doing.

It is clear therefore, that Rawel Singh is presenting no alternate views. He is actually offering redundant nonsense. Why throw the Fareedkoti stuff at me especially since I have declared clearly that I have put it into the dustbin? Are you expecting me to pick it up and suddenly revert to it because you – Rawel Singh – said so? Or do you have an agenda to MAINTAIN the Fareedkoti Distorted Translation within the psyche of Sikhs? Or are you attempting to reject my translation above arbitrarily while *pretending* to say there was evidence for it by offering a sanitized version of Fareedkoti Translation?

A reader named Kulwant Kaur had asked Rawel Singh through her post on March 23<sup>rd</sup>: “How did **Dhram Hadoor** (as used by Guru Nanak) become “Dharam Rai the metaphoric presenter of Divine court in your translation?”

Rawel Singh's dismissive reply on March 25 began with this statement: Kulwant Kaur, you obviously have no knowledge of Gurbani.”

### THE METAPHORIC NONSENSE – RAWEL SINGH'S CONFUSED MIND OR PART OF THE BENARES CONSPIRACY?

On the face of it, Rawel Singh appears confused, very confused.

In his AS post of 8 March, he writes: “Let us be clear that Dharam Rai/Raj is a **metaphoric** entity like its associates the Chitr Gupt and Jam or the messenger of Divine justice.

Then on April 10, he changed his tune and wrote: “Dharam Rai and Jam are **concepts** representing the Divine justice system.”

When *Metaphors* became “*Concepts* of a divine justice system” it is a confusion of schizophrenic proportions.

In his March 18 post, Rawel Singh puts his confusion side by side in two sentences. He writes: Dharam Rai, Chitr Gupta and Jam are metaphorical part of it. They correspond to the justice department, investigators and policemen of the worldly justice/law system respectively.”

He adds: “Gurbani teaches that one who disobeys Hukam suffers including reincarnation.”

And again on March 24. “Chitr Gupta write the deeds of creatures and Dharam Rai considers them.” And that “Dharm Rai reports merits and faults of each creature before God.”

The confusion in Rawel Singh’s mind is mind boggling. If Dharm Rai is METAPHORIC then, how can he do the “reporting”. If Chitr Gupta is METAPHORIC then how can it “write the deeds of creatures”? If reincarnation is METAPHORIC, then how can one “suffer reincarnation”?

The reality is that this “metaphoric” nonsense is part of the Benares Conspiracy Establishment. The Fareedkot Translators had no one to answer to when they mistranslated Guru Nanak’s verse with the words *Dharm Hdoor* blatantly and unashamedly as the Snatan Dharm Raj. But the New Age Benares Conspirators – in the likes of Rawel Singh - deviously add the word “metaphoric” while doing the same thing the Fareedkoti Conspirators did.

The term “metaphoric Dharm Raj” (and metaphoric Jum, and metaphoric Chitr Gupta) sounds *softer* and *acceptable* to some Sikhs. Most importantly it allows for the concocted concepts of Dharm Raj Chitr Gupta, Reincarnation etc to stealthily and sneakily REMAIN within the Sikh psyche. Adding the word “metaphoric” allows for these Snatan concepts to maintain one foot inside the door of Sikhi. One foot inside the door allows for the whole body to come in when the time is ripe. The word “metaphoric” is the saving grace method of the Benarsi Conspirators against all those who say these 4,000-year-old clergy concocted beliefs have NO place in Sikhi.

The deep seated anger with my writings and videos is based on the fact that I have aspired to THROW these clergy concepts out and to liberate ourselves from the fear and anxiety of it all.

## PRESENTING ME AS A CHRISTIAN WITH CHRISTIAN BELIEFS.

So deep is the desperation to portray me as anti-Sikh in order to keep the Sikh masses from reading or listening to me, that even the most ridiculous of accusations is fair game for the New Age Benares Conspirators.

Rawel Singh regurgitated the following hogwash in this regard. In his April 10 post he wrote: “Karminder Singh’s understanding is based on what he learnt as PhD candidate in Boston. His articles and videos are in line with Christian thought which has no concept of the hereafter.”

Earlier on March 8, one Parminder Kaur from UK posted this question to Rawel Singh on the GLZ. “IF you believe that Dharam Raj, Chitra Gupta and Jams are metaphoric, then shouldn’t your belief about “falling into different life forms after death” be metaphoric, as they are all inter-connected?

At the end of his long winded reply where he provided dictionary meanings of the word “metaphoric”, Rawel Singh wrote: “Dr Karminder Singh's discourses are like those of the Christian missionaries, believing in “four-thousand-year old canvas”. This is when the world came into being according to Christian teachings.”

Even earlier – on Jan 28 Rawel Singh wrote: “His (Karminder’s) frequent reference to “4000-year canvas” is not the Sikh belief, it is based on the Old Testament. With the biblical idea in mind, he takes the Christian belief further and says there is no reincarnation.”

Reader Kulwant Kaur in her reply to Rawel Singh wrote: “Dr Karminder says clearly that the 4-thousand-year old canvas was in existence when Guru Nanak came in 1469, that it contained concepts such as Dharm raj, Jum Doot, 8.4 million, Ava Gaun, etc, and that Guru Nanak redefined these concepts to fit his own Sikhi canvas. Dr Karminder also mentions where the original concepts of the 4K year old canvas are found – in the Garrur Puran. It is clear Dr Karminder is referring to the Snatan Canvas. So how and where did the “Biblical view” come into it.? Is the Garrur Puran a chapter of the Bible or the old Testament?”

It is clear that despite Rawel Singh’s deep seated love of the Snatan and Vedic belief systems his understanding of Christianity is pitifully shallow. To say that the world coming into being 4,00 years ago is a Christian belief certainly takes the gold in ignorance. To say that I hold on to Christian beliefs because I studied in a Western system is not just laughable but displays an agenda that has spun out of control. I am wondering if Rawel Singh is suggesting that I should have gotten my Phd from Benares.

#### **TAKING ON THE EDITOR OF ASIA SAMACHAR, OTHER COMMENTATORS AND MEMBERS OF THE GLZ.**

When the Benares Conspiracy Establishment went after any Sikh espousing authentic, original and unique Sikhi related thoughts – not only was the Sikh condemned, but all those who *associated* with him or her were put into the same band wagon.

Rawel Singh applied this principle of band wagoning when he wrote this on GLZ on March 8; “Harbhajan Singh continues to be the messenger of the 'misguided' (expression deliberate) Dr Karminder Singh.”

Earlier on Jan 25, when the Editor of AS posted my second Video, Rawel Singh admonished Harbhajan Singh with these words: “This is the second time you are promoting anti-gurmat views of Dr Karminder Singh..... there was *no need* for you to post the video. It can only cause confusion.”

And on April 17 Rawel Singh wrote: “Asia Samachar editorial team is obviously prejudiced.” They were prejudiced for carrying my 12-part Video series.

His agenda against me is so out of control that he did not spare ordinary readers of AS whose only crime was to point out his confusion. This is what he wrote in response to Kulwant Kaur’s comment: “I had asked Karminder Singh to respond to my post but I suppose he has no feet to stand on and *is using you*.” And again in another post “he is *using you* to defend him. This is clear that you were *briefed* by him.”

Scientist and Prof Devinder Singh Chahal responded to Rawel Singh on the GLZ saying “Dr Karminder Singh Dhillon, expert spiritualist and theologian, who has rejected the existence of Dharm Raj and his court and also his assistants Chitar and Gupt. Brig Rawel Singh confirms their existence by quoting a phrase of Guru Nanak in JAP bani that Dharam Raj has been ordered by the God to keep an account of everybody to take final decision by God about the fate of a person after death.”

Rawal Singh's daft response was "Dr Karminder Singh and you hold similar views and every issue of the Sikh Bulletin of which he is a co-editor, has an article by you." The absurdity of dragging in the Sikh Bulletin into the picture notwithstanding, the illogic of the response is beyond nutty.

The desire to malign me and just about everybody who publishes my stuff, writes a word or two in support of my work or points out the ridiculousness of Rawel Singh's posts runs so deep that it is beyond fathom.

### **ATTACKING ME JUST ABOUT EVERYWHERE AND ANYWHERE.**

As argued above, one of the internet weapons of the Benares Conspiracy Establishment against those Sikhs aspiring to promote the authenticity, uniqueness and originality of Sikhi on the internet was to malign and sully the reputation of such Sikhs at *any* and *every* platform.

In February, Prof Harbans Lal wrote a review essay of my five books. The subject matter of the review – posted on his blog – was purely his opinion on my books. Rawel Singh posted a comment about me on that blog on February 14. He wrote:

"Dr Karminder often dwells on the expression "five-thousand-year canvas" which appears to indicate as to when the creation came into being. This shows the Biblical view that the universe is that old. Similarly, his views on reincarnation are Semitic rather than Indian."

Notwithstanding the fact that one commentator pointed out that it was clear he (Rawel Singh) had not read any of my books, Rawel Singh comment is highly revealing of his conspiratorial mindset. His comment had nothing to do with the subject matter of the post at the blog. All that mattered to him was it was about Karminder Singh. He seems to have considered it his sacred duty to scour the internet for anything remotely connected to me. He then makes it his calling to post words that – in his mind – would help him achieve his agenda of preventing me from doing what I do; to label me, to malign me (as someone who imposes Biblical views on Gurbani); and to convince others not to listen, read or watch me. Given the breadth and scope of the world wide web, such a duty and calling must be tiring indeed.

Rawel Singh and readers of Asia Samachar can look forward to my next series of Videos on Gurbani, Gurmat and Sikhi in the near future.

### **EPILOGUE**

In his first comment to my above response, Rawel Singh wrote the following in his post of April 26.

"In his reply, Karminder Singh has mentioned about Guru Nanak refusing to put on the Janeyoo or the Hindu sacred thread. Exactly – this for the body; but he followed it up with what *Janeyoo*, he wanted the Pundit to give for Jee, the soul. He says "Ih Janeyoo Jee Ka Hae Ta Paadey Ghat".

Similarly, on Aava Gavan or reincarnation, Gurbani says when reincarnation occurs and when it does not. Gurbani similarly says on Dharam Rai, Chitr Gupt and Jamm, where they have jurisdiction and where they do not have."

Rawel Singh is dead wrong on his "similarly" point. When Guru Nanak wrote "Ih Janeyoo Jee Ka" he REJECTED the *janeyoo* ABSOLUTELY AND COMPLETELY. He did NOT say when the Janeyoo was accepted and when

it was not. He did NOT say that the janeyoo had “jurisdiction in Sikhi under certain circumstances.” The janeyoo does not become a “metaphoric janeyoo” that is accepted in Sikhi. Similarly, Guru Nanak rejected Dharm raj, Chitr Gupt, Jumm, reincarnation – as it was advocated in the four-thousand-year old canvas ABSOLUTELY and COMPLETELY.

In his second comment on April 27, Rawel Singh wrote:

“I have completed a logical and scientific translation of whole of Sri Guru Granth Sahib in modern English. It includes meanings of individual words and the underlying meanings of lines. It has no likeness with Fareedkot Wala Teeka which is mostly based on Hindu texts. Karminder Singh’s comparing my work with that Teeka only shows lack of awareness.”

I have written a complete article on the claim by Rawel Singh regarding his translation of the SGGS. It is published in this issue. The findings of my article are that Rawel Singh’s translation is starkly similar to the Fareedkoti Translation and that there is no evidence of “logical or scientific” elements – at least in the portion that I examined and wrote on.

In his third post on GLZ dated April 28, Rawel Singh wrote:

“I agree with what all Dr Karminder Singh mentions about continuous Hindu attempts to weaken Sikhi. I shall whole-heartedly join him if he suggests measures to counter that.”

My concern is not with “Hindu attempts” but with attempts by Sikhs. Any Sikh who is going to wait to “join me whole-heartedly” if and when I “suggest measures to counter that,” ought to re-examine his or her intentions. Since when did Karminder Singh become the sole gate keeper of Sikhi? Aren’t you a Sikh who has a duty to do that in your own work and circles?

Interesting indeed to want Karminder Singh to “suggest counter measures” while you go on a mission to legitimize the Snatan skewed Fareedkoti Translation by translating the Benarsi Nirmla work into modern English.

On the same day, Rawel Singh also sent me an email with a comment from a GLZ member named Jasvir Singh Basi, who wrote:

“(Karminder Singh) is certainly correct about the *Nirmala* factor but who sent these scholars to Benares in the first place and started the whole domino effect? Excuse me for asking but was Guru Gobind Singh not aware of this Benares Conspiracy that started with guru Nanak’s rejection of the janeyu?”

The truth of the matter is that the *Nirmalas* concocted a historical cum philosophical lie to establish their legitimacy amongst Sikhs. They created a fake narrative that Guru Gobind Singh ordered five Sikhs to become and remain celibate (*bhramcharee*). He then ordered them to go to Kashi (Benares now) to study Sanskrit and the spirituality of the Vedas.

In my book *The Hijacking of Sikhi* I provide 8 reasons over pages 41 till 47 as to why this narrative is fake. Also provided are 6 verses from within the SGGS that critique the notion of going to Kashi to study spirituality. Here is one verse from page 491 of the SGGS.

ਗੁਜਰੀ ਮਹਲਾ ੩ ॥ ਨਾ ਕਾਸ਼ੀ ਮਤਿ ਉਪਜੈ ਨਾ ਕਾਸ਼ੀ ਮਤਿ ਜਾਇ ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਉਪਜੈ ਤਾ ਇਹ ਸੇਈ ਪਾਇ ॥ ੧ ॥ *Gujri Mehla 3. Na Kashi Mutt Upjey Na Kashi Mutt Jaye. Satgur Mileyey Mutt Upjey Ta Eh Sohi Paye.*

Meaning: Enlightenment Is Neither Gained nor Lost in Kashi. I Obtained Such Understanding from The Creator-Connecting Guru Shabd. The practical injunction of this verse is rather straightforward: Going to Kashi or otherwise is of no consequence to one's enlightenment. Enlightenment is not a function of one's location. It is a state of mind that emanated from within the messages of the shabd.

It is unacceptable to believe that Guru Gobind Singh was unaware of this (and numerous other) verses. It is preposterous to accept that he was aware, but decided to go against the message.

In his fourth post on April 29, Rawel Singh wrote:

"After reading his "Benaras Conspiracies" it is clear Karminder Singh's agenda is to counter efforts to Hinduize Sikhi. I whole-heartedly support this effort. He has great communication skills and these are very effective in conveying the desired message. However, the method adopted by him cannot work."

Allow me to clarify that I have no agenda to "counter efforts to Hinduize Sikhi." My only aim is to provide the Sikh world with an understanding of Gurbani messages. My interpretation (and hence translation) of Gurbani is my own and a stinging critique of existing translations that have their roots in the defective Fareedkotī Translation as done by the Benarsi educated *Nirmalas*.

As for the rest of Rawel Singh's message, reader Kulwant Kaur has provided a rebuttal. I am reproducing it here because I think she has captured the essence of it all.

Kulwant Kaur's reply dated 5 May in Asia Samachar:

"It is not about being a "good communicator" or being "forceful." Please stop trying to obscure the matter.

Dr Karminder Singh comes across as solid, clear, precise and effective because Gurbani itself is solid, clear and precise; and he interprets its messages in an authentic way. He tells us that Gurbani rubbishes the entirety of the clergy-concocted stuff that is the 4-thousand-year old canvas. Again and again, our Bhagats and our Gurus say in the clearest terms – we reject heaven and hell, we have ransacked the office of Dhram Raj, 8.4 mil is a concoction etc.

You – Rawel Singh – come across as confused and muddled because you are trying desperately to hold on to the 4-thousand-year old canvas – but under some cooked up conditions. You are saying: Drhm Raj, Reincarnation, Jum, Chiter Gupt etc actually exist and actually function but only for those who "disobey the Hukm."

The Clergy who concocted Drhm Raj, Jum, Chiter Gupt etc said they work and function for those who "commit sins, do bad etc." They of course defined what was "sin" and "bad." You are saying these entities work for those who "disobey the Hukm." So what you have done, Rawel Singh is to have merely defined "committing sin and doing bad" in your own confused way.

What is particularly disturbing being that you are saying Guru Nanak (and Gurbani) is the one who said "Drhm Raj, Reincarnation, Jum, Chiter Gupt etc actually exist and actually function but only for those who "disobey the Hukm." You are actually lowering the esteem of Guru Nanak in saying that all he did was to "add a condition or two" and that the Guru retained the 4-thousand-year old canvas."

I rest my case.



## The Sikh State (Khalistan): How the Dream was Shattered in 1947?

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**INTRODUCTION:** The present paper is based on four different studies carried out by Historians of India, Pakistan and United Kingdom (University of Edinburg, Scotland). It is just a mere coincidence that they belong to different Faiths: Sikh, Muslim, Hindu and Christian. I don't find any bias in their studies based on their religions except in case of Thesis presented by Akhtar Hussain Sandhu, a Pakistani historian, who squarely blames the Sikh leadership for their failure to gain an independent Sikh state because of its lackadaisical attitude towards the Punjab Partition of 1947. They did not bother to prepare a Master Plan for achieving Sikh state which was their birth right as members of the Sikh nation with its moorings in Sikh History and culture over the period of last 500 years since the birth of Guru Nanak. Guru Gobind Singh created the Khalsa in 1699 to rule and protect the indefensible people on this earth.

The Sikhs were sovereign power and rulers of Punjab under Maharaja Ranjit Singh for half a century (1799-1849). Punjab was the last province to be merged in British India. After the merger, the Sikhs served the British empire as the loyal citizens fighting against the Germans during the World Wars and suffering casualties in millions. However, they failed miserably to get an independent homeland, call it "Sikhistan or more popularly, Khalistan" because of the follies of their leaders. Many Scholars have studied the Partition of Punjab on the eve of British departure from the Indian sub-continent during 1947 and this process continues as there are some gaps to be investigated in view of Partition Documents released in Britain after 50 years of Indian independence.

Professor Puran Singh was the first Sikh intellectual who felt concerned about the future of Sikhs in India. I have come across a long letter of 27 pages written by Prof. Puran Singh to John Simon of Simon Commission on 21st October, 1928. Puran Singh laments about the fate of Sikhs in free India. His predictions about Indian Democracy, Self Government and Sikh issues are proverbial. He writes: "Self Government in India means Government by the very few cunning and aggressive people who, once put in possession of the authority, would twist all letters of law and constitutions to their individual wills and make them work on the communal or the so called religious bias".

His views on Indian Constitution and Democracy are noteworthy: "The truly Democratic Constitution should not allow one community to get into power and work mischief through the democratic institutions to crush the other. In the grant of your New Constitution, the right of all people should be equal in the eye of law. No Democracy can be made to work equitably in India".

Puran Singh knew that if the principle of universal adult suffrage is going to be introduced in Indian Democracy, the Sikhs will be loser because of their lower numbers. So he was worried about the fate of Sikhs in democratic India. He writes: "The Nehru Committee has ignored the Sikh because he is not as many in numbers as the Muslim. But conquerors like Ahmad Shah acknowledged the Sikhs as the only entity in the Punjab. If that principle is granted why should not the Central Punjab be made into a Sikh Province?" He argues succinctly to support his viewpoint: "Under Maharaja Ranjit Singh, the Punjab was never a Muslim province but a Sikh province.

The Muslim ministers of the Maharaja remained faithful to the last, while the Hindu and the Brahmin ministers proved traitors”.

Akhtar Hussain Sandhu [1] concludes in his paper "Sikh Failure on the Partition of Punjab in 1947": "The All-India Muslim League achieved Pakistan, the Indian National Congress secured India but the Shiromani Akali Dal got nothing on the eve of the British departure in 1947 although the Sikh community had collaborated closely with the colonial power. The demand of the Sikh community for a separate Sikh state and accession of more territories to this state came to naught as a consequence of partition of Indian subcontinent. The decision of joining India by the Akali leadership enslaved this community to a mammoth majority in which they were only one per cent."

Asia Samachar has published my articles (<https://asiasamachar.com/tag/hardev-singh-virk/>), "Failure of Sikhs to gain an Independent State during Partition of India"; "The Sikhs and the Partition of Punjab – Conclusions from Crowe's MA History Thesis"; "Root Cause of the Sikh Problem: The Partition of India (1947)"; and "The Sikh State: Reasons for Its Failure" during 1920-21. This article is the compendium of all four articles in the series on Punjab Partition in 1947 and the Sikh failure.

I am a Nuclear and Radiation Physicist by training but Sikh History had great fascination for me in School & College days. It has been a passion in my life to explore the Sikh History and its implications for the survival of the Sikh nation in the Indian sub-continent. This spark was ignited by the ballad singers (Dhadis) in Punjab and my earliest motivation came from Dhadi Sohan Singh Seetal's recital of "Sikh Raj kiven gia" (How the Sikh Kingdom was Lost).

#### A. KIRPAL SINGH, HISTORIAN OF INDIAN PUNJAB

The first article in this compendium is based on the investigations of Dr Kirpal Singh, a well known Sikh Historian, who published his Ph.D. Thesis under the title "The Partition of the Punjab". His views on Partition of Punjab are summarized as under:

**1. The Idea of a Sikh State:** The Shiromani Akali Dal put forth the demand of a Sikh State along with the Muslim demand for a sovereign Muslim State. It was based on the argument that "the Panth demands the splitting up of the existing province of the Punjab with its unnatural boundaries so as to constitute a separate autonomous Sikh State in these areas of the central, north-eastern and south-eastern Punjab in which the over-whelming part of the Sikh population is concentrated and which because of the proprietors in it being mostly Sikhs and its general character being distinctly Sikh, is the de facto Sikh Homeland." The proposed Sikh State was to consist of the territories of "Central Punjab with Divisions of Lahore, Jullundur, parts of Ambala and Multan Divisions with the area comprised of Sikh States and Maler Kotla with certain hills in the North and North-East" [2].

**2. The Idea of Azad Punjab:** In order to make their position clear, the Shiromani Akali Dal put forward the Azad Punjab Scheme [3]. According to this scheme a new Punjab was to be carved out after separating the overwhelming Muslim majority areas. It was argued that it was to be an ideal province with about an equal proportion of Hindus, Muslims and Sikhs. In the event of partition of the country it was to remain in the Indian Union. Master Tara Singh explained the basis of this province in his letter to Sir Stafford Cripps [4].

**3. Low Representation to Sikhs in Punjab:** The Constituent Assembly proposed to be set up for Punjab, NWFP, Sind and Baluchistan (Provinces in Section B), the Muslim representatives were 22, Hindus 9 and the Sikhs 4. The Sikhs protested against this compulsory grouping and in a letter, dated May 25, 1946, to the Secretary of

State, Master Tara Singh, the Akali Leader wrote, that “a wave of dejection, resentment and indignation has run through the Sikh community. The Sikhs have been thrown at the mercy of the Muslims” [5]. S. Baldev Singh, the Defence Member of the Interim Government, wrote to the Prime Minister of Britain, seeking his intervention to remedy the wrong done to the Sikh community [6].

**4. Proposal for a New Sikh Province:** In a memorandum submitted to the Cabinet Mission, the Shiromani Akali Dal stated, “As an alternative to the existing province of the Punjab, a new province may be carved out as an additional provincial unit in the united India of the future in such a way that all the important Sikh shrines (Gurdwaras) be included in it as also a substantial majority of the Sikh population of the existing province of the Punjab” [7].

**5. Congress accepted the Partition of Punjab:** But the division of Punjab could only be conceded after the Congress had reconciled itself to the creation of Pakistan. By this time, Mountbatten, the new Governor-General had discussed his tentative plan with the Congress leaders and Mr. Jinnah. The Congress high command, barring Maulana Azad, had tentatively accepted the partition of India. This laid the foundation of the Partition Plan, which was basically a Partition of Punjab, Bengal and Assam.

**6. The Sikh Leaders accepted the Partition of Punjab:** The Sikh leaders jointly with the Hindus as well as separately insisted upon the division of the Punjab and the Shiromani Akali Dal asserted that partition of the Punjab was “the only remedy to end communal strife” [8]. Master Tara Singh, Sardar Baldev Singh and Giani Kartar Singh expressed similar views during their interviews with the Viceroy on the April 18, 1947 [9].

**7. Jinnah offered a Sikh State within Pakistan:** Consequently, meetings between Mr. Jinnah and Liaquat Ali Khan and the Maharaja of Patiala and Sardar Baldev Singh, the Defence Member of the Interim Government, were arranged. Since the Sikhs had already put forth the demand of a Sikh State, the talks naturally centered on that issue. Mr. Jinnah and Liaquat Ali Khan agreed to the formation of the Sikh State with its separate military establishment within Pakistan, provided the Sikhs did not insist on the partition of the Punjab and agreed to join Pakistan [10]. The Sikh leaders demanded the right of opting out of Pakistan for the Sikh State to which the Muslim League leaders did not agree [11].

**8. Sikh Leaders failed to bargain with Congress:** Master Tara Singh told the writer that if Mr Jinnah had agreed they would have negotiated with the Congress for better terms. It is difficult to visualize what better terms the Congress could have offered short of creating of an independent Sikh State in the portion of Punjab which fell to India's share. But Master Tara Singh and Sardar Baldev Singh or Maharaja of Patiala did not contact Congress after Mr. Jinnah's refusal to concede their demand.

**9. Failure of Penderel Moon Mission:** Mr. Jinnah wanted the Sikhs to join Pakistan and gave assurances of good treatment towards them. The Sikh leaders insisted on some constitutional rights when they met Jinnah in 1946 and 1947 which obviously Jinnah would not concede. The later failure of the Moon mission was from the very beginning foreseen. Mr. Jinnah's Islamic State had no place for zealous and aggressive non-Muslims.

**10. Sikh Leaders were Confused:** The Working Committee of the Shiromani Akali Dal and the Panthic Pratinidhi Board jointly passed a resolution on June 14, 1947, emphasizing that, “in the absence of the provision of transfer of population and property, the very purpose of partition would be defeated” [12]. Giani Kartar Singh, President of Shiromani Akali Dal, said on July 16, 1947, “The Sikhs will not rest contented till the boundary line is demarcated in such a way that it leaves at least 85 per cent Sikhs in India and both the States of Pakistan and India are committed to facilitate the transfer of the remaining 15 per cent from Pakistan to India [13].

**11. Baldev Singh committed a Blunder:** S. Baldev Singh accepted the 3rd June Plan with partition of the Punjab on the basis of contiguous majority areas. Subsequently he said in a statement, "If the verdict of the Boundary Commission went against the Sikhs, they should be prepared to make all sacrifices to vindicate the honour of the Panth" [14].

He did not foresee that actual boundary line could not be much different from the notional division included in the 3rd June Plan. The issue of the Sikh shrines, the question of transfer of Sikh population and the exchange of the property for which the Sikh leaders struggled subsequently should have been pressed before agreeing to the 3rd June Plan. But the Sikh leader thought that for his consenting to the plan which affected the Sikhs adversely, the British Government would assert its influence to give them concessions.

**12. Partition was an ill-conceived Plan:** According to Lord Ismay, the Mountbatten Plan was a case of "Hobson's choice"[15]. No one in India thought that it was perfect. Lord Mountbatten himself admitted this in a radio broadcast on the day of its announcement. He said: "The whole plan may not be perfect, but like all plans, its success will depend on the spirit of goodwill with which it is carried out [16]. The boundary between India and Pakistan, known as Radcliffe Line, was marked on 17th August, 1947, two days after the Partition.

**13. Sikhs were recognized as Equal Partners with Hindus & Muslims:** Though these (Hindus and Muslims) were the major contenders for receiving power when it was likely to be transferred, yet the Sikhs had been recognized as the third important community for the transference of power, as it was stated in the Cabinet Mission proposals: "It is sufficient to recognise only three main communities in India, General, Muslims and Sikhs, the General Community including all persons who are not Muslims or Sikhs" [17].

**14. Sikhs Failed to get Sikhistan:** Author's interview with Major JM Short reveals his viewpoint: "You ask if I found the Sikhs liked that plan and if not, what did I do about it. My impressions on getting to Delhi on the 22nd July, 1947, were these: the Sikhs did not like the plan; they had only agreed to it to meet us more than half-way and to make it easier for us to go out of our way to meet their wish for some sort of Sikhistan [18]. I reported accordingly to our authority in Delhi. They felt as I did, too, that they could not now alter course; but in so far as they could trim a trifle to meet the Sikhs, they would. And so it was left".

**15. Sikhs were losers on all Fronts:** The Partition of Punjab was based on the census figures of 1941, with Muslim majority of 54 %, Hindus constituting 30% and Sikhs just 13%. Tehsil was considered as the basic unit for allocation of territory. The Sikhs had majority population in two tehsils of Tarn Tarn and Jagraon only. Hence, they were losers on population basis in Punjab vis a vis Muslims and Hindus.

According to 1941 census figures, Gurdaspur district was a Muslim majority area by a small margin of 50.4%. Both Batala and Gurdaspur tehsils were clearly Muslim majority areas. The same was true for Fazilka, Zira and Ferozepur Tehsils. Muslim members of Boundary Commission (Justice Munir Ahmad & Justice Din Mohammad) were dead sure of their inclusion in Pakistan. In private conversation, Tarlochan Singh (Ex-MP) explained to me that Master Tara Singh and Giani Kartar Singh prevailed upon Lord Mountbatten to cancel this allocation and make its transfer in favour of India at the last moment. However, there is no written record to establish this story. V.N. Datta [19] in his review of Kirpal Singh's book [2] refutes this claim. He writes: "K.M. Panikkar, the Prime Minister of Bikaner state, met Mountbatten on August 11, 1947. Panikkar told Mountbatten that the ruler of Bikaner (Sardul Singh, who was a friend of Mountbatten) wanted it to be conveyed that if the Ferozepur head works and Gang canal water on which Bikaner's existence depended were not allotted to India, then Bikaner would have no option but to join Pakistan. Thus the boundary in respect of Ferozepur and Zira was changed at the last stage".

**16. Lord Mountbatten blamed the Sikhs for their Folly** [20]: "I must point out that the people who asked for the partition were the Sikhs. The Congress took up their request and framed the resolution in the form they wanted. They wanted the Punjab to be divided in two predominantly Muslim and non-Muslim areas. I have done exactly what the Sikhs requested me to do through the Congress. The request came to me as a tremendous shock as I like the Sikhs, I am fond of them and I wish them well. I started thinking out a formula to help them but I am not a magician. It is up to the Sikhs who are represented on the Committee to take up the case. It is not I who is responsible for asking for partition".

#### **B. AKHTAR HUSSAIN SANDHU, HISTORIAN OF PAKISTANI PUNJAB**

Akhtar Hussain Sandhu [21] of Royal Holloway, University of London, in his paper "Sikh Failure on the Partition of Punjab in 1947" published in International Journal of Punjab Studies (September, 2012) has presented an incisive survey of the Sikh failure. The main points of this study are summed up as follows:

1. Sikh leaders lacked political vision, therefore the Akalis were simultaneously anti-government, anti-Muslim League, anti-Congress, anti-Unionist, anti-British, anti-Khalsa National Party and anti-Communist and other Sikhs who were not their allies.
2. The Sikh leadership sometimes would adopt aggressive approach but lost the fervour when ever some British agents approached them. Major Short and Sir Penderel Moon's activities prove this contention.
3. Sincerity of purpose was badly missing in the political creed of the Akalis. While dealing with the Congress, the Sikh leadership many times demonstrated compromising behaviour on political issues.
4. The Sikh leaders tried to purport themselves as nationalists which aggravated their confusion because their agenda in essence was communal. They were not clear what to do with the provincial and national politics. Nationalism did not suit the Sikhs and their political demands. Their struggle was purely of a communal nature while they kept on posing as nationalists.
5. Sikhism attracted the main bulk of the followers from Hinduism. The impact of this link remained intact and affected the political idealism of the Sikhs. The Congress repeatedly betrayed them on many issues but the Sikh leadership never thought to get rid of the undue influence of the Hindus.
6. The Congress gave word in the Ravi Pledge of 1929 during its annual Session held at Lahore that no constitutional package would be conceded by the Congress until the Sikhs approved it but practically they never honoured this pledge.
7. At every crucial moment, the Congress ignored the Sikhs but the Akali leadership did not dare to adopt an independent direction in their politics. The acceptance of the Congress' influence proved pernicious for the Sikh future.
8. They supported and secured support of the Hindu Mahasabha in the Punjab in the name of enmity with the Muslims.
9. Although Master Tara Singh repudiated the incident of brandishing kirpan on the stairs of the Punjab Assembly in a talk with Dr. Bhai Harbans Lal but he admits that his own lieutenants had misquoted it just to highlight the Akali courage and unremitting enthusiasm against the Pakistan scheme.

10. The Akali policy to sideline and humiliate the Sikh aristocracy, Communists, Mazhabi Sikhs, Congress-supporting Sikhs, and other groups proved detrimental in the long run.

11. Akali Dal itself could not avoid factionalism within the party. It was divided into Giani Kartar Singh and the Nagoke groups and the top Akali leadership had to back a specific group in the Gurdwara elections.

12. The dual membership of many Sikhs was another problem as many were enjoying affiliation with more than one party. A Sikh was a Congressite and the Akali member at the same time or a Communist and Congressite.

13. The political culture popularized by the Akalis convinced them that the sagacious policy for them was to support the Congress. Akalis won 23 seats, yielding 10 to Congress in the 1946 provincial elections in Punjab.

14. The Akalis brainwashed the Sikh masses through speeches and statements that the Muslims were their enemies and the Hindus were their friends.

15. Master Tara Singh undertook the anti-British stance while the Sikh community needed an opposite policy. He took the British advice and showed strong reliance on them but acted differently. The decisions and erratic postures at this critical moment meant a narrow role and a disaster for the Sikhs. Gurmit Singh [22] writes that 'Master Tara Singh lured by the false promises of the Congress leaders gave a wrong lead to the Sikh Community'.

16. Master Tara Singh remained unchallenged as the sole leader of the Sikhs during the period 1923 to 1947. The Sikh masses rendered their wholehearted support to him but at the most sensitive time he went into the background and left the Sikh panth at the mercy of Sardar Baldev Singh and Sardar Swaran Singh. One of the main causes of Master Tara Singh's aloofness was the severe opposition from within the Akali circles which convinced him to remain in the background for the time being as a deliberate tactic.

17. He (Master Tara Singh) was headmaster of a high school who lacked the vision of a national or provincial political leadership.

18. The Sikh demographic pattern was such a critical disadvantage which could not be adequately addressed by the Sikh leaders. They did not form a majority of the population in any district of the Punjab. When the Sikhs tried to take an independent course like the Azad Punjab scheme or Sikhistan, the Hindus opposed them and forced them to reverse their stand on the schemes pledged with their community.

19. In March 1946, Surjit Singh Majithia opposed the separate electorates and Sikh state on the ground that by accepting the principle of Pakistan, the Sikhs would weaken their position and the task of the League would become easier while the Sikh state would even then be a doubtful phenomenon.

20. Sikhs issued every statement that could undermine the Muslim cause whether it helped their own cause or not. The Sikhs had rejected the Cabinet Mission proposals but even then they were pursuing a change in the plan which testifies to their weak performance in the political contest. Therefore, the Akalis' pro-Congress politics as a one item agenda throttled the possibility of their being workable alternatives for the Sikh future.

21. Sikhs trusted Jenkins, the Governor of Punjab, a lot but he gave them nothing. By using his friendly relations with the Sikhs, he obtained information from them regarding their plans and dispatched it to the Viceroy. Sikhs shared information, desire and even their secret plans with Jenkins.

22. Creation of a Sikh state or joining Pakistan or India were the main options available to the Sikhs but as freedom was coming closer the Sikhs started restricting their options. Their leaders were not talking to the Muslim



leaders and were least interested in taking advantage of their bargaining position. They were pleasing the Hindu leadership by posing themselves as the champions of united India and protectors of the Hindus. They relied on the Congress which had betrayed them on every important political turn in their history. The Congress and the Hindu press gave a cold shoulder to the Sikhs but still they did not take the independent course in politics.

23. The third option was Khalistan or Sikhistan which had no concrete foundation due to the scattered population of the Sikhs and dissent within the community, the attitude of the Congress and the League which were the main stakeholders.

24. The Sikh leadership also became victim of their traditional weakness in political parleys. Moreover, they had to deal with the competent leadership like M. A. Jinnah, M. K. Gandhi and Jawaharlal Nehru which put them in a defensive position.

25. Attaining Khalistan was the best option; joining Pakistan would have been the second best option while joining India was never a good option for them but they went for it in 1947 without paying attention to the British advice and the concessions offered by the League leadership.

26. Sikh leadership, in the run up to partition, could not gauge the depth of the political issues confronting their community. They joined hands with the Congress and favoured united India in which they were only one per cent of the population. The main reasons behind this decision was their religious and cultural affinity to Hinduism, weak leadership, disunity, Mughal atrocities during the early centuries of the rise of Sikh tradition, and the Muslim onslaught in the late 1940s.

### **C. AVINASH HINGORANI, HISTORIAN OF EDINBURG UNIVERSITY OF SCOTLAND**

The Third Study “The Role of Sikhs during the Partition of India” has been reported by Avinash Hingorani [23] in 2014. He reports that after creation of Khalsa by Guru Gobind Singh, the Sikhs aspired for their political identity and fought for independent political status in Punjab: From the time of Guru Nanak (1469-1539) to the last Guru, Guru Gobind Singh (1666-1708), Sikh followers began to acquire their own political identity which was independent from that of the Hindus and Muslims. Due to religious persecutions, the Sikhs wanted to create their own empire that was independent from Mughal rule, and this led to a war between the Sikhs and the Mughal Empire. Guru Gobind Singh inaugurated a group of Sikh authoritative leaders known as the Khalsa. Guru Gobind Singh then sent Banda Singh Bahadur, a Sikh general, to go fight the Mughal rulers”.

Avinash has identified the Sikhs as a separate nation and presented their case with full justification and sympathy for the Sikh cause. The main points of this study are summed up as follows:

1. But there was a third religion which was the odd man out in this situation, and this, was Sikhism. When partition occurred in 1947, the Sikhs wanted their own state in the Punjab region. Unfortunately, the British Raj categorized the Sikhs as merely being a subdivision of the Hindus and never considered giving them their own separate nation.

2. While the Sikhs shared many similarities to the Hindus it would be unfair to consider them as merely being a subdivision or a caste of Hinduism.

3. In the Lucknow pact “50 percent of seats were reserved for Muslims under this League-Congress pact and Sikhs were completely ignored.” Sardar Gajjan Singh of Ludhiana, a Sikh representative recommended an amendment calling the addition of a similar pact that the Muslims had received but both Hindus and Muslims

ignored his wishes. The Sikhs were vastly underrepresented in the Indian politics as they only had two Sikhs in the legislative assembly.

4. In 1928, the Chief Khalsa Diwan, an apolitical Sikh organization believed the Sikhs should cooperate with the rest of India in creating a unified country, but still believed that the Sikhs needed to maintain their individuality. In response to this the Sikhs decided that they would be the first religious group in India to welcome a national government, which would be based purely on merit and not favour political leaders from a particular caste or religion.

5. The British did not acknowledge the Sikhs grievances, and in 1943 it became clear that the Muslims would be given their independent state of Pakistan. In response to this Giani Kartar Singh called for a separate state called Azad Punjab, which was to be comprised of Ambala, Jullundar, Lahore, Multan, and Lyallpur divisions. Many Sikh leaders supported this independent state of Azad Punjab. Lahore was once the capital of the Sikh empire and the Sikhs wanted Lahore most of all. Giani Kartar Singh asked “if Pakistan was to come out of compulsion because Mr. Jinnah’s demand could not be resisted, why not give an independent state to the Sikhs also?”.

6. In 1944, Sikh leader and activist Master Tara Singh led the Sikhs in declaring their own independent state. Tara Singh believed that the creation of Azad Punjab would be necessary to protect Sikhs and Hindus from Muslim rule. Tara Singh believed that Azad Punjab could “take out the overwhelming majority of the Hindus and Sikhs from Muslim domination and get rid of the present Pakistan”.

7. Master Tara Singh feared that if Pakistan were created the Sikh community would be “lost forever”. After making these comments Tara Singh was invited to a round table conference at Simla at the end of the Second World War by Governor-General Lord Archibald Wavell to represent the Sikhs of India and to quell the political relations between the different religious groups of India. Tara Singh argued that the “creation of Pakistan would be more injurious to his community than to any other community”. He strongly encouraged against the demand of Pakistan by the Muslims and coincidentally made several Muslim enemies.

8. Muhammad Ali Jinnah learned of Tara Singh’s disapproval of Pakistan and decided to meet with him with to discuss their disagreements. At this meeting “Mr. Jinnah, who outwardly maintained an attitude of sullen and studious disregard towards the Sikhs, tried to cajole them privately. He knew in his heart of hearts that Sikh opposition to Pakistan was one real obstacle in his way and made several secret overtures to the leaders of the community. He chided them for being too subservient to Congress influence and held out all kinds of allurements, including the formation of an autonomous Sikh area within Pakistan. Some British officers also conveyed similar offers to Sikh leaders.

9. It can be argued that the Muslims were able to achieve their own separate state from India because they were more assertive than the Sikhs. The Sikhs did not use violence against the other ethnic groups of India like the Muslims chose to do.

10. The Sikhs were ultimately the odd man out in India’s partition and now had to make a difficult choice between India and Pakistan. For most Sikhs India seemed like the better option even if it meant leaving behind “their homes, their livelihoods, and their ancestral villages”.

11. They also argued that an independent Punjabi Sikh majority state “was promised to the Sikh leader Master Tara Singh by Nehru in return for Sikh political support during the negotiations for Indian Independence”.

12. This promise would finally be fulfilled on November 1st, 1966 and Punjab would finally become a Sikh majority state. Before 1966 Sikhs “constituted just over 33 percent of Punjab, after 1966, they made up a majority at 66 percent”. The Sikhs finally had power again in the land of their ancestral history and even though Lahore was still a part of Pakistan, the Sikhs were at least once again the majority group in Punjab.

#### **D. AMAREL CROWE, HISTORIAN OF EDINBURG UNIVERSITY OF SCOTLAND**

The exhaustive study presented by Amarel Crowe [24] as MA History Thesis in University of Edinburg reveals many new facets of Sikh failure to share the exploits of Partition of Punjab along with the Muslim League. Sikhs constituted less than 15% of Punjab population but they contributed more than 40 % revenue to the state exchequer and were the richest community in Punjab. During Partition of India, Sikhs were the worst sufferers of all. They not only lost their religious and cultural heritage but also the richest economy based on agriculture in Pakistan.

The main conclusions of this study can be summed up as follows:

Sikhs were caught unawares as they were not prepared for the Partition of Punjab. First they wanted Azad Punjab with 40% Muslim, 40% Hindu and 20% Sikh population. When this proved to be a utopia, then they passed a resolution in favour of an independent Sikh State. Master Tara Singh and Giani Kartar Singh were their front rank leaders but they passed the baton to Baldev Singh and Swaran Singh. I consider this as a big blunder. Swaran Singh was a staunch Congressman and Baldev Singh was prevailed upon by Pandit Nehru to go with the Congress plan. He was the weakest link to present the Sikh case at London round table conference as his personal interests lay in joining India to save his business. Sikh masses were kept in the dark and Sikh elites were holding the reins of Sikh Panth. The elites (Baldev Singh, Surjit Singh Majithia, Ujjal Singh etc.) were in favour of joining India.

The Akali leadership was not united and had no clear cut policy to protect the interests of Sikhs. Master Tara Singh failed to provide leadership at this crucial juncture of history. He wanted to remain in the background and his nominees (Baldev Singh et al.) had personal political ambitions to join India. Sikh leaders' antagonism against Muslim League proved to be another hurdle in their decision making. Ultimately, Master Tara Singh, Baldev Singh and Giani Kartar Singh crumbled under the Congress pressure and together on 18 April 1947 met Lord Mountbatten to demand the Partition of Punjab into Muslim and non-Muslim areas.

Sirdar Kapur Singh [25] squarely blames Master Tara Singh for failure of the Sikhs to get an independent Sikh State in Sachi Sakhi. I feel his account is based on some half-truths. For example, there is no written document found in the archives of Partition where British offered some special status for the Sikhs. Excerpts from the Report:

1. The end of the British Raj in India brought destitution, death and displacement for the north of the subcontinent. On 15 August 1947 the Indian people gained their independence; but the price was Partition, and the nation was divided in two.

2. An agreement to partition the subcontinent was announced on 3 June 1947, a mere six weeks prior to its implementation.

3. The potential for radical change in the political and social structure of India was undermined by elite politicians, who were predominantly interested in replacing the British at the top of a largely preserved hierarchical system.

4. In contrast to the 'Quit India' campaign of 1942, which saw unprecedented mass participation rock the foundations of British rule, it was through political elites and colonial institutions that politics was reorganised in 1947.

5. India Wins Freedom: An Autobiographical Narrative by Abul Kalam Azad [26] outlines how Congress betrayed Muslim nationalists; Partition could have been avoided if it were not for some poor policy decisions from Congress high-command.

6. This stagnated response to the massacres of 1947 has had serious implications for social cohesion in independent India, with the Sikhs arguing that they have been vilified and used as a scapegoat by the Hindu majority [27].

7. Up to and throughout 1947, the Sikhs continued to respond to a variety of concerns, with village, caste and class identities remaining powerful. This diversity within the Sikh community was not translated into pluralistic political representation; the Akali Dal became the sole voice of Sikhs as far as the negotiations for the transfer of power were concerned.

8. According to the 1941 census, the Sikh population was 3.8 million – 14.9% of undivided Punjab [28].

9. As a wealthy community, they contributed disproportionately to the economic and civil life of the region, with high representation in the armed forces [29]. However, this privileged position in the Punjab did not translate into influence in the transfer of power process because the constitutional arrangement of independent India was being decided at an all-India level.

10. Sir Evan Jenkins, the governor of the Punjab from April 1946 – 15 August 1947, complained that the dogmatism of the Congress and Muslim League high commands prevented any settlement of the political impasse in the region.

11. The British-Congress-Muslim League triangle in Delhi was intent on a swift transfer of power [30], which was not conducive to arriving at a settlement that took account of the particular conditions in the Punjab.

12. Between 1940 and 1946, Sikh leaders responded to the Lahore declaration with various proposals which attempted to avoid Sikh incorporation into a Muslim state. A week after the League's Pakistan resolution, the Khalsa National Party passed a resolution prophesying that 'the Muslim League has created a situation which may mean a parting of the ways for Sikhs and the Muslims' [31].

13. On 15th June 1942, Baldev Singh signed a pact with Sikander Hyat Khan, the Muslim leader of the Unionist Party [32]. In the short-term this pact alleviated communal tension between Muslims and Sikhs and marginalised the Pakistan demand. Progress was disrupted by Jinnah's visit to the Punjab in November 1942, and Sikander's sudden death a month later [33].

14. The scheme was named 'Azad Punjab' and would comprise of Ambala, Jullundur, Lahore divisions, and out of the Multan division, Lyallpur District, some portion of Montgomery and Multan districts, with a population of 40% Hindus, 40% Muslims and 20% Sikhs [34]. It looked to create a situation where no single religious community could dominate over another [35].

15. In February 1946 Sikh leaders passed a resolution demanding the creation of a separate, autonomous Sikh state.

16. However, this new demand from the Sikh political leaders was not seriously acknowledged as a possibility by the British [36].

17. The Muslim League, after gaining just two seats in the 1937 elections, had become the single biggest party in 1946, winning 75 of the 175 seats [37]. This development was crucial because it was taken as a vote in favour of Pakistan, given that the League's main policy was a homeland for Muslims.

18. Sikh political leaders – drawing on a long history of oppression [38] – claimed that Pakistan was ‘a matter of life and death for the Sikhs’ [39].

19. The second development was the publication of the Cabinet Mission's proposals for the constitutional arrangement of an independent India [40]. The proposals, which arranged India in compulsory groups in an effort to allay fears articulated by the Muslim League about Congress domination, did not include any safeguards for the Sikhs.

20. In a letter to the Secretary of State, Master Tara Singh asked:

‘If the first consideration of the Cabinet Mission's recommendations is to give protection to the Muslims, why should the same consideration be not shown to the Sikhs? It appears that the Sikhs have been studiously debarred from having any effective influence in the province, a group or Central Union.’ [41].

21. Baldev Singh was the preferred Sikh representative from the British perspective, who perceived him to be more moderate and characteristic of the wider Sikh community. He was the Sikh member of the Executive Council in 1945, and was invited to serve in the interim government in 1946 [42].

22. Master Tara Singh and other leaders of the Akali Party protested that Baldev did not consult with them on vital issues in the transfer of power process. For example, following Baldev Singh's acceptance of 3rd June Plan, Master Tara Singh complained of ‘the total lack’ of any provision in the plan to give the Sikhs ‘any power or status anywhere, or for safeguarding their position and interests’ [43].

23. Thus the power struggle within the Akali leadership was not conducive to a clear policy, based on the interests of Sikhs.

24. Concerns for the welfare of the Sikh community were intermingled with personal political ambitions. Ultimately, after weighing up the dangers of the incorporation of the whole of the Punjab into Pakistan, the Sikh political elite demanded the partition of the region, together with the exchange of population in order to consolidate the Sikh community [44]. The decision was taken following a Panthic conference, and notably delivered to Mountbatten by Master Tara Singh, Baldev Singh and Giani Kartar Singh together on 18 April 1947 [45].

25. The demand for the partition of the Punjab and exchange of population and property of Sikhs in the west with Muslims in the east of the region [46] remains controversial.

26. Gyani Kartar Singh stressed to Mountbatten that the Sikh community had been ‘placed in jeopardy’ and ‘every Sikh in whatever situation he is placed feels most acutely about it’ [47]. However, oral testimonies and literary accounts contest this statement.

27. The main concerns which governed the Akali strategy were fear of Muslim domination and maintaining the integrity of the Sikh community.

28. These regular references to a history of oppression shaped the communal identity of Sikhs and instilled fear about living under Muslim rule in Pakistan.

29. Time and time again, survivors of Partition recall the harmonious relations they had with Muslims and blame political leaders for the division of the country.

30. The 3 June announcement to partition the Punjab thus left the Sikh leaders in disarray; this was principally because the plan had been agreed upon without a clear understanding of the factors on which a division of the region would be based [48]. Baldev Singh declared that ‘the Sikhs had accepted the British statement of June 3rd but acceptance never meant they should acquiesce in decisions that threatened their very existence’ [49].

31. Master Tara Singh announced ‘the time has come when the might of the sword alone shall reign. The Sikhs are ready. We have to bring Muslims to their sense’ [50].

32. The Sikh community is often particularly associated with the violence in the Punjab. It is asserted that their disproportionate involvement in the military, together with elements of the Sikh religion such as the carrying of a kirpan [dagger], result in a greater propensity to violence. Furthermore, the speeches of Akali Dal politicians were notable for their aggressive tone and implicit threats [51].

33. As early as 2 March, Tara Singh publically declared ‘I do not see how we can avoid civil war. There can be no settlement, if the Muslims want to rule the Punjab’ [52]. The following day, the Akali leader made a dramatic speech rejecting Pakistan and unsheathed his kirpan in front of a crowd, as he exited the Punjab Assembly. This bold display of aggression ignited the situation [53].

34. The provocation for the violence in March was principally political. The coalition ministry in the Punjab had left the biggest party in the region in opposition: the Muslim League’s frustrated agitation, and the incitement from Master Tara Singh and his associates, was all that was needed to detonate the volatile situation.

35. Jenkins perceived politicians to be directly responsible for stimulating communal feeling in the Police and argued they were attempting to do the same with the army [54].

36. Sikhs were particularly affected by bias in the police force, because its composition was majority Muslim [55].

37. Akali leaders spread information about Sikh suffering in order to incite reprisals. One pamphlet entitled The Rape of Rawalpindi declared ‘thousands of innocent Sikhs murdered in cold blood...Sikhs!

38. Years of cohabitation degenerated into distrust and fear as news and propaganda of horrific violence debased the foundations of friendships.

39. Sikh politics was not one-dimensional; the dominant Akali Dal was not representative of the views of the entire community.

40. The Akali elites were given the power to decide the Sikh position in the transfer of power; however, this did not mean that the Sikh community blindly succumbed to their advice or leadership.

41. The boundary line was published two days after Partition, causing mass confusion, death and destruction.

42. The horror and trauma of the Partition violence has not been addressed by the state; politicians prefer the non-explanation of ‘madness’, which allows them to continue unperturbed with the ‘nation building project’

[56]. However, the experience of violence, dislocation and division – all supposedly as a result of religion – has left its mark on the population of the Punjab.

43. At no time was this more apparent than with 'Operation Blue Star' in 1984 and the subsequent attacks on Delhi's Sikh population. Indira Gandhi's military operation to tackle Sikh guerrilla activity involved the siege of the Golden Temple and the rounding up of 'militants' in the surrounding villages.

44. This triggered the outbreak of anti-Sikh riots in Delhi, where 3000 Sikhs were killed (as per official figures).

45. Joyce Pettigrew argues that 'it is an irony that the Sikh people, after fleeing the establishment of a religious state in 1947, should be murdered in such large numbers, almost forty years on, in what they, until the army entry into the Darbar Sahib, had regarded as their own home – secular India' [57].

46. The leaders of the Akali Dal did not attempt to conglomerate the diverse concerns and attitudes of the Sikh population. Instead, they articulated an elitist policy which aimed to ensure that the privileged position of wealthy Sikhs would not be undermined by submission to Muslim rule or the fragmentation of the Sikh community, with devastating consequences.

## E. CONCLUSIONS

1. Sikhs were caught unawares as they were not prepared for the Partition of Punjab. First they wanted Azad Punjab with 40 % Muslim, 40 % Hindu and 20% Sikh population. When this proved to be a utopia, then they passed a resolution in favour of an independent Sikh State. Master Tara Singh and Giani Kartar Singh were their front rank leaders but they passed the baton to Baldev Singh and Swaran Singh. I consider this as a big blunder.

2. Swaran Singh was a staunch Congressman and Baldev Singh was prevailed upon by Pandit Nehru to go with the Congress plan. He was the weakest link to present the Sikh case at London round table conference as his personal interests lay in joining India to save his business.

3. Sikh masses were kept in the dark and Sikh elites were holding the reins of Sikh Panth. The elites (Baldev Singh, Surjit Singh Majithia, Ujjal Singh etc.) were in favour of joining India.

4. The Akali leadership was not united and had no clear cut policy to protect the interests of Sikhs. Master Tara Singh failed to provide leadership at this crucial juncture of history. He wanted to remain in the background and his nominees (Baldev Singh et al.) had personal political ambitions to join India.

5. Sikh leaders' antagonism against Muslim League proved to be another hurdle in their decision making. Ultimately, Master Tara Singh, Baldev Singh and Giani Kartar Singh crumbled under the Congress pressure and together on 18 April 1947 met Lord Mountbatten to demand the Partition of Punjab into Muslim and non-Muslim areas.

6. Sardar Kapur Singh squarely blames Master Tara Singh for failure of the Sikhs to get an independent Sikh State in Sachi Sakhi.

7. Lord Mountbatten blames the entire Sikh community for its failure during the Partition of Punjab in 1947: "It must be pointed out that the people who asked for the partition were the Sikhs. The Congress took up their request and framed the resolution in the form they wanted. They wanted the Punjab to be divided in two predominantly Muslim and non-Muslim areas. I have done exactly what the Sikhs requested me to do through the

Congress. The request came to me as a tremendous shock as I like the Sikhs, I am fond of them and I wish them well" (quoted by Dr Kirpal Singh in [20]).

8. It is evident from the letter of Prof. Puran Singh and other studies based on documents retrieved from the British archives that there was neither a strong case presented by the Sikh leadership nor any offer made by the British to divide India into three parts just for accommodating the Sikhs as equal partners with Hindus and Muslims.

9. Out of all options available to the Sikhs, joining India was considered to be the most viable option by the Sikh leadership due to their cultural affinity with the Hindus.

10. It is no use fighting for the lost opportunity during the Partition of Punjab in 1947 by raking up the issue of Sikh State (Khalistan). As the saying goes: "It is like beating a dead horse".

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### Making Gurdwaras Relevant in the Pandemic.

Religion and religious institutions have come under severe scrutiny in the COVID-19 era. Concerns have been raised regarding their role or lack of it – despite the large cash reserves of some of the larger institutions, and their ability to mobilize their followers.

It is heartening to note that some of our gurdwaras have realized their role and begun to contribute. Darbar Sahib has, for instance, agreed to fund the cost of the ventilators and PPE kits required in the entire state of Punjab to fight the pandemic. Gurdwara Rakabganj Delhi has set up a 400 bed COVID Care hospital within its premises. A gurdwara in Uttar Pradesh is providing drive-through oxygen supplies to Covid patients. More than 1,000 people have used the service so far. Many other gurdwaras are working to deliver free meals daily and groceries to people struggling with self-isolation and financial hardship amid the pandemic. The Sikh Bulletin thanks all such gurdwaras for their efforts.

Much more can be done given the resources that gurdwaras can help raise through their sangats. Readers are encouraged to work with their respective gurdwaras in this regard.

Readers can watch the Rakabganj Gurwara report here:

<https://timesofindia.indiatimes.com/videos/city/delhi/delhis-400-bedded-guru-tegh-bahadur-covid-facility-opens/videoshow/82517602.cms>

## Questions and Clarifications Pertaining to Prof. Devinder Singh Chahal - Leading Exponent of Nanakian Philosophy.



*Editor's note: The above interview was published in The Sikh Bulletin Volume 23, Number 1 (January-March 2021). A reader Hardip Singh submitted a number of questions seeking clarification from Professor Devinder Singh Chahal. The questions were sent to Prof Chahal ji to obtain his comments. We publish the exchange for the benefit of readers. (Abbreviations: Dr. DP is Dr Devinder Pal Singh; Dr. Dr Chahal is Dr. Devinder Singh Chahal; and Hardip Singh has been abbreviated as HS.) In the interest of providing context, the relevant portions of the original Interview are reproduced in abbreviated form where necessary.*

**Dr DP: It is understood that you apply Nanakian Methodology to interpret hymns of AGGS. What is Nanakian Methodology?**

**Dr. Chahal.....** He uses allegories, metaphors and similes, because of limited vocabulary available to him.

**HS:** *Guru Nanak is expressing his personal Spiritual experience in AGGS. No matter how strong and how vast the vocabulary, the temporal languages cannot put the infinite Divine experience into finite words. Metaphors, allegories, similes are inseparable part for expressing in any language. This is said so beautifully in Gurbani: ਕਹੁ ਕਬੀਰ ਹੁੰਗੇ ਗੁੜੁ ਖਾਇਆ ਪੂਛੇ ਤੇ ਕਿਆ ਕਹੀਐ ॥ SGGS 334. Another Verse: ਬਾਵਨ ਅਛਰ ਲੋਕ ਤ੍ਰੈ ਸਭੁ ਕਛੁ ਇਨੁ ਹੀ ਮਾਹਿ ॥ ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ਓਇ ਅਖਰ ਇਨ ਮਹਿ ਨਾਹਿ ॥ SGGS 340. Matters relating to Eternal Creator cannot be expressed with limited capacity of alphabets.*

**Dr. Chahal:** My response to your comments is found in your comments. For example,

1. Metaphors, allegories, similes are inseparable part for expressing in any language. This is said so beautifully in Gurbani: ਕਹੁ ਕਬੀਰ ਹੁੰਗੇ ਗੁੜੁ ਖਾਇਆ ਪੂਛੇ ਤੇ ਕਿਆ ਕਹੀਐ ॥ SGGS 334. It means you have used this phrase as a simile to compare me to a Gunga, who cannot tell the taste of Gur (which is sweat). However, I am not a Gunga and Guru Nanak has taught me to use intellect to understand God and use intellect to read and discover the truth by properly analysing the words by using the neurons of my brain.

ਅਕਲਿ<sup>1</sup> ਏਹ ਨ ਆਖੀਐ<sup>2</sup> ਅਕਲਿ<sup>3</sup> ਗਵਾਈਐ<sup>4</sup> ਬਾਦਿ<sup>5</sup> ॥ Akal eh na ākhīai akal gavāīai bādī.

ਅਕਲੀ<sup>6</sup> ਸਾਹਿਬੁ<sup>7</sup> ਸੇਵੀਐ<sup>8</sup> ਅਕਲੀ<sup>9</sup> ਪਾਈਐ<sup>10</sup> ਮਾਨੁ<sup>11</sup> ॥ Aklī sāhib sevīai aklī pāīai mān.

ਅਕਲੀ<sup>11</sup> ਪੜ੍ਹਿਹੁ<sup>12</sup> ਕੈ ਬੁਝੀਐ<sup>13</sup> ਅਕਲੀ<sup>14</sup> ਕੀਚੈ ਦਾਨੁ<sup>15</sup> ॥ Aklī paṛhī kai bujhīai aklī kīchī dān.

ਨਾਨਕੁ ਆਖੈ<sup>16</sup> ਰਾਹੁ<sup>17</sup> ਏਹੁ ਹੋਰਿ<sup>18</sup> ਗਲਿ<sup>19</sup> ਸੈਤਾਨੁ<sup>20</sup> ॥੧॥ Nānak ākhī rāhu ehu hor galān saītān. || 1 ||

That wisdom<sup>1</sup> which is wasted<sup>4</sup> on argument<sup>5</sup> is not called<sup>2</sup> wisdom<sup>3</sup>. One can understand<sup>8</sup> that Entity (God)<sup>7</sup> only using intellect<sup>6</sup>, and through the use of intellect<sup>9</sup> one attains honor<sup>10</sup>. Using intellect<sup>11</sup> one should read<sup>12</sup> to discover<sup>13</sup> the truth. And one should also use intellect<sup>14</sup> to evaluate the cause before donating<sup>15</sup> charity for that cause. Nanak Says<sup>16</sup>: This is the real path (Modus Vivendi)<sup>17</sup>; all other<sup>18</sup> paths<sup>19</sup> lead to devilish actions<sup>20</sup>.” AGGS, M 1, p 1245.

**Dr Chahal:** HS quoted Bhagat Kabir again as follows: ਬਾਵਨ ਅਛਰ ਲੋਕ ਤ੍ਰੈ ਸਭੁ ਕਛੁ ਇਨੁ ਹੀ ਮਾਹਿ ॥ ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ਓਇ ਅਖਰ ਇਨ ਮਹਿ ਨਾਹਿ ॥ SGGS 340. For your kind information there are not 52 letters in Gurmukhi instead Guru Nanak has described 35 Gurmukhi letters (Pati Likhi) at page 432-434 with which any word with any sound can be written.

However, Guru Nanak has used the words, which were already known to the masses, to write his bani. Suppose Guru Nanak has a new word, which is not known to the masses, then he would have explained it before its use. This is what happens in sciences and other fields the new words are defined specifically before its use.

That is why, Guru Nanak has used extensively allegories, metaphors, and similes in his bani to convey his message.

**Dr. DP: As per Nanakian Philosophy, what is the meaning or purpose of our presence in the Universe?**

**Dr. Chahal:** The purpose of all types of lives (microorganisms, plants, animals and Humans) is to reproduce and protect future generations.

**HS:** Gurbani does not put human life at par with other life forms in the Universe, although all life forms reproduce. The purpose of Human life is not reproduction only. Gurbani establishes superiority of Human life and its purpose as follows: ਕਬੀਰ ਮਾਨਸ ਜਨਮ ਦੁਲੰਭੁ ਹੈ ਹੁਇ ਨ ਬਾਰੈ ਬਾਰ ॥ SGGS 1386. And ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ ॥ SGGS 157. This question and its answer are in the Gurbani: Question: ਕਵਨ ਕਾਜ ਸਿਰਜੇ ਜਗ ਭੀਤਰਿ. ਜਨਮਿ ਕਵਨੁ ਫਲੁ ਪਾਇਆ ॥ SGGS 971. For what purpose you were sent to this world and what advantage did you take from this opportunity? And the answer: ਭਵ ਨਿਧਿ ਤਰਨ ਤਾਰਨ ਚਿੰਤਾਮਨਿ ਇਕ ਨਿਮਖ ਨ ਇਹ ਮਨੁ ਲਾਇਆਂ ॥ GGS 971. ਗੋਬਿੰਦ ਹਮ ਐਸੇ ਅਪਰਾਧੀ ॥ ਜਿਨਿ ਪ੍ਰਭਿ ਜੀਉ ਪਿੰਡੁ ਥਾ ਦੀਆ ਤਿਸ ਕੀ ਭਾਉ ਭਗਤਿ ਨਹੀ ਸਾਧੀ ॥ SGGS 971.

The creator who gave you Conscience in the Body, did not Realize or Experience the Creator within. Human beings, who did not Experience the Creator within are Sinners and they did not fulfil the purpose of Life.

**Dr Chahal:** A critical analysis of these phrases do not support that the purpose of life is to worship God. God cannot consider anybody as a SINNER since God is NEVAIR. However, Guru Nanak says the purpose of humans is to serve the humanity:

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ\* ਬੈਸਣੁ ਪਾਈਐ ॥ ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥੪॥੩੩॥

Vichṁ dūnīā sev kamāīai. Fā dargēh baisaṁ pāīai. Kaho Nānak bāh ludāīai. ||4||33||

One, who serves the humanity, attains peace of mind. According to Nanak this is a great honor. AGGS, M 1, p 26.

Einstein has accepted the above advice of Guru Nanak: Only a life lived for others is a life worthwhile. It appears to me that the Sikhs and some non-Sikhs are practicing this basic principle of Nanakian Philosophy, service to humanity, all over the world.

Therefore, it is true what I said, "...to reproduce and protect future generations." It can happen only if we serve each other.

**Dr. DP: Do Scientists believe in God?**

**Dr. Chahal:** The answer contains following main points: 1) ONE in ੴ is not numerical one, But Physical one. 2) God is not a "Being" and 3) God is physically infinitesimally small.

**HS:** 1. When someone says “one”, it intrinsically means “Numeric”, no matter what prefix is used before or after it. 2. If God is not “Being”, but “physically infinitesimally small”, then it amounts to saying God is “Infinitesimally small being”, because word “physical is prefixed to it. 3. Does it not seem more logical to say ੴ (ek Oh beant) as you explained in the article, rather than creating confusion between Numerical one and Physical one?

**Dr Chahal:** 1. When someone says “one”, it intrinsically means “Numeric”, no matter what prefix is used before or after it. I am sorry to say that HS ignored to read the next portion after “The ‘One’ in ੴ is not numerical.

But this ‘One’ represents physical ONE, which means ‘Singularity’ or ‘Nothingness’ of scientists and as sunn and nirgun state called by Guru Nanak”. In this state energy-matter and space-time are in highly concentrated form, giving rise to an infinitesimal small entity, called ‘Singularity’ or ‘Nothingness’, sunn or nirgun. When the “One” in ੴ expands, it became the Universe or the sargun state, as enunciated by Guru Nanak. ਕੀਤਾ ਪਸਾਉ<sup>1</sup> ਏਕੋ<sup>2</sup> ਕਵਾਉ<sup>3</sup> ॥ ਤਿਸ<sup>4</sup> ਤੇ ਹੋਏ<sup>5</sup> ਲਖ<sup>6</sup> ਦਰਿਆਉ<sup>7</sup> ॥ The Universe exploded<sup>1</sup> from one<sup>2</sup> source of energy (Singularity)<sup>3</sup> and started to expand. Thereafter<sup>4</sup>, many<sup>5</sup> things<sup>6</sup> appeared. (AGGS, M: 1, p 3).

Therefore, this also answered the second point of HS. Please read carefully before questioning. I did not write, “Infinitesimally small being”. I wrote, “... an infinitesimal small entity”. Entity means: Something that exists apart from other things, having its own independent existence. (<https://dictionary.cambridge.org/dictionary/english/entity>). Some Dictionaries include ‘being’ under the influence of Christianity.

As for HS’s 3rd comment. I agree with you that the ੴ is Ek Oh beant. The EK (One) represent this entity, ੴ, and it is that physical entity (not being) which is infinite amount of energy as in SINGULARITY, NOTHINGNESS, SUNN and NIRGUN state.

**Dr. DP: What is Nanakian Philosophy on Life, Death, After Life, Reincarnation, Karm and Nadir?**

**Dr. Chahal:** “There is no so-called Soul in any living organism including humans. Nevertheless, there is no life without DNA (deoxyribonucleic acid).”

**HS:** In his explanation, Dr. Chahal calls ‘Panj Tat’ Earth, Water, Fire Air and Sky as “mythical “five elements and rejects these as not elements at all. He calls Carbon, Hydrogen, Nitrogen and Phosphorus forming the DNA. Dr. Chahal seems to be resorting to literal translation of “Tat” as “Chemical Elements.” “Tat” as mentioned in Gurbani means “Basic” or “Essence or Element”. In our temporal life, to express something as most basic, we say “Elementary”. For Example, Elementary School, the Most Elementary Point is.... and so on. Therefore, Panj Tat, as mentioned in Gurbani, are to be understood in the proper prospective. Earth, for example, contains all the chemical elements mentioned by Dr. Chahal and many more elements, such as, Zinc, Magnesium, Iron, Potassium etc., which are in the Human body. Later, in his response (Page29/30), he himself translates ਮਾਟੀ 2 as “Minerals” while quoting the verse “ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣ...”. The following Gurbani verse makes it more clear: ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ ॥ SGGS 736

There cannot be any sixth Tat (Element). Gurbani is not talking about “chemical elements” with. Some people, including Scientists must be wondering how Sky is an Element (TAT)? Without Sky, there will be no space, and space is essential to give a third dimension to enable growth. Person’s body temperature of 98.4 o F is indicative of Fire as an essential Tat of life. Science is just struggling to know about which is already created by the Creator through His Hukm.

**Dr Chahal:** In fact, Panj Tatt are: Carbon, Hydrogen, Nitrogen, Oxygen and Phosphorus. But Panj Tatt according to ancient philosophy are: Earth, Water, Fire, Air and Akash. In fact, they are not Tatt (Elements) at all. For example, Earth is a mixture of many elements, Water is a compound of Hydrogen and Oxygen, Fire is result of burning of organic matter, wood, oil etc., Air is a mixture of many gases, Akash is not an element rather a space full of Dark Energy and Dark Matter. As you (HS) mentioning that Element mean to express something as most basic. I found that in Hinduism according to ਤੰਤ੍ਰਸ਼ਾਸਤ੍ਰ ਅਨੁਸਾਰ ਤਤ੍ਵ (ਸਾਰ) ਰੂਪ ਪੰਜ ਪਦਾਰਥ meaning, the tats are Five Things but not basic ((ਸਾਰ) ਰੂਪ) or elements.

**HS:** Dr. Chahal mentions “Therefore, Life is due to the presence of DNA, not because of soul and about 3.9 billion years ago, the Earth’s atmosphere contained a right mix of Carbon, Hydrogen, Oxygen, Nitrogen and Phosphorus to form DNA..... “This raises several questions: A. Who determined what is the right mix of Carbon, Hydrogen, Nitrogen, Oxygen and Phosphorus to form DNA and how? B. With right mix known, can DNA be created by the Scientist now? C. 3.9 billion, 3.8 billion, 0.3 billion, 0.2 billion, 0.7 billion, 0.5 billion etc. mentioned by Dr. Chahal are all definite, finite, countable numbers and this does not fit well with ੴ (ek Oh beant) and Guru Nanak’s following verse: ਥਿਤਿ ਵਾਰੁ ਨ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨ ਕੋਈ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ SGGS 4

**Dr Chahal:** First, I am sorry, there is typo mistake in “3.9 billion years ago” instead the correct figure is 13.9 billion years, where the figure 1 has been missed during typing. There is no doubt that it is an estimate but based on scientific facts.

All your questions: A, B, and C have been answered by scientists now. They can synthesize DNA. Now some companies synthesize DNA at cost. My own son worked on synthesis of a portion of new DNA and replacing it with the defective portion of DNA to control certain diseases - called gene therapy. Sciences have advanced so much that it is difficult for many scientists to keep up the progress in different fields of science. Hence there are many scientists specializing only in a certain branch of some science.

However, it is quite common with some Sikh theologians to condemn science without understand it. It means they are living in their own world and do not want to learn what is going around in the real world.

The above phrase of Guru Nanak was written during that time when it was not known about the origin of the Universe. All the sciences started to progress only during the 19th century about 3 centuries after the demise of Guru Nanak.

HS says scientists are just struggling to know what is already existing and created by the Creator. This may be true that life is due to DNA, but it is also true that the soul is born with the life. It is not something external that enters into the body, it is intrinsic to the life, like Feelings, Emotions, Thoughts and has been given different names: Paramatma, Conscience etc.

**Dr Chahal:** I am glad that you agree the life is due to the DNA. There is no life without DNA. On the other hand, there is NO scientific evidence for existence of SOUL. It is understood that Consciousness characterizes human existence and the irreversible loss of Consciousness defines human death.” This is a true statement. In support of this the following verse of Guru Nanak has been quoted: ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣ ॥ ਬੁਝ ਰੇ ਗਿਆਨੀ ਮੁਆ ਹੈ ਕਉਣ ॥ ਮੁਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰ ॥ ਓਹੁ ਨ ਮੁਆ ਜੇ ਦੇਖਣੁਹਾਰੁ ॥ SGGS 152

**HS:** 1. The translation of the above Gurbani lines seem to be out of context of the subject matter of the verse. The context of the verse is about Spiritual Life/Death and not about Physical Death. The preceding and succeeding lines of above lines are very clear about that. 2. CONCIOUSNESS and CONSCIENCE are two different words and

have different meanings: Your CONCIUSNESS is your awareness of yourself and the world /surrounding around you. In most general terms it means awake and aware. CONSCIENCE; Your Conscience is part of your personality that helps you to determine between right and wrong and keeps you from acting upon your most basic urges and desires. It is what makes you feel guilty when you do something Bad and Good when you do something Kind and leads you to altruistic ways in society. Conscience emerges or enlightens over time as you get and absorb guidance from your peers and Gurus. In Gurbani terms, a fully conscious person with Vicious Conscience is considered a Dead Person.

ਸੁਰਤਿ, in the above lines of the verse, means Conscience, not Consciousness. ਮੁਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰ Means, “Conscience absorbed in materialistic entanglement and ego is a dead conscience. The following line of this verse further clarifies this: ਹਉ ਨ ਮੁਆ ਮੇਰੀ ਮੁਈ ਬਲਾਇ ॥ SGGS 152 Meaning, I am alive only when viciousness in my CONSCIENCE dies. ਓਹ ਨ ਮੁਆ ਜੇ ਰਹਿਆ ਸਮਾਇ ॥ SGGS 152 Meaning with enlightened CONSCIENCE within, one is not considered dead.

3. Gurbani considers Body as a Container, made of minerals and has equated Body to ਮਾਟੀ. The precious content inside the container is CONSCIENCE, because it has the potential to acquire Virtues and, therefore, experience the CREATOR, who is infinite source of virtues. The following verse from Gurbani describes the Physical Death phenomenon: ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥ ਜੋਤੀ ਮਹਿ ਜੋਤੁ ਰਲਿ ਜਾਇਆ ॥ ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ ॥ ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ ॥ ਕਉਨੁ ਮੁਆ ਰੇ ਕਉਨੁ ਮੁਆ ॥ ਬ੍ਰਹਮਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਉ ਤਉ ਚਲਤੁ ਭਇਆ ॥ SGGS 885

My question is that if there is no soul, then what’s the meaning of: ਜੋਤੀ ਮਹਿ ਜੋਤੁ ਰਲਿ ਜਾਇਆ ॥?

**DSC:** ਜੋਤੀ ਮਹਿ ਜੋਤੁ ਰਲਿ ਜਾਇਆ is a phrase from the above stanza of Guru Arjun at page 885 of the AGGS. Prof Sahib Singh interprets this phrase as: ਜੀਵਾਤਮਾ (ਸਰਬ-ਵਿਆਪਕ) ਜੋਤਿ ਨਾਲ ਜਾ ਰਲਦਾ ਹੈ। It indicates either Guru Arun believes Joti (JOT) as soul after death which merges back with the ever-existing soul (God) or you are thinking it wrongly as soul.

Recently in 2015, Julien Musolino proved that there is no scientific evidence whatsoever to support the existence of the soul. He further argues that we do not lose anything by letting go of our soul beliefs and that we even have something to gain. He also offers a timely rejoinder to recent claims by scientist who supports the existence of the soul and the afterlife.

Guru Nanak about 476 years before Musolino says that JOT, used extensively in his bani and by other Gurus, means ENERGY as in the following phrases: ਨਿਰਭਉ<sup>1</sup> ਆਪਿ<sup>2</sup> ਨਿਰੰਤਰਿ<sup>3</sup> ਜੋਤਿ<sup>4</sup> ॥ Nirbhāo āp nirantār jot. The Fearless<sup>1</sup> (Eternal Entity – God) Itself<sup>2,3</sup> is jot<sup>4</sup> (Energy) AGGS, M 1, p 413. ਸਰਬ<sup>1</sup> ਜੋਤਿ<sup>2</sup> ਪੂਰਨ<sup>3</sup> ਭਗਵਾਨੁ<sup>4</sup> ॥੧॥ ਰਹਾਉ ॥ Sarab jot pūran bhagvān. ||1|| rahāo. The whole<sup>1</sup> jot (energy in this Universe)<sup>2</sup> is same as the whole<sup>3</sup> Bhagwan (the Eternal Entity-God)<sup>4</sup>. Pause. AGGS, M 1, p 352. ਰਵਿ<sup>1</sup> ਸਸਿ<sup>2</sup> ਦੀਪ<sup>3</sup> ਅਨੁਪ ਜੋਤਿ<sup>4</sup> ਤ੍ਰਿਭਵਣਿ<sup>5</sup> ਜੋਤਿ<sup>6</sup> ਅਪਾਰ<sup>7</sup> ॥ Rav sas dīp anūp jot ṭaribhavan jot apār. There is infinite amount<sup>4,7</sup> of jot (energy)<sup>6</sup> in Sun<sup>1</sup>, Moon<sup>2</sup>, lamp (diva)<sup>3</sup> and in the Universe (mythical three words)<sup>5</sup> AGGS, M 1, p 57. ਰਵਿ<sup>1</sup> ਸਸਿ<sup>2</sup> ਦੀਪਕ<sup>3</sup> ਜਾ ਕੇ ਤ੍ਰਿਭਵਣਿ<sup>5</sup> ਏਕਾ<sup>4</sup> ਜੋਤਿ<sup>6</sup> ਮੁਰਾਰਿ<sup>7</sup> ॥ Rav sas dīpak jā ke ṭaribhavan ekā jot murār. There is the same<sup>4</sup> jot (energy)<sup>5</sup> of the (Eternal Entity-God)<sup>6</sup> in Sun<sup>1</sup>, Moon<sup>2</sup>, lamp (diva)<sup>3</sup> and the whole Universe (mythical three worlds)<sup>4</sup>. AGGS, M 1, p 489. ਸਭਾ ਮਹਿ ਜੋਤਿ<sup>2</sup> ਜੋਤਿ<sup>2</sup> ਹੈ ਸੋਇ<sup>3</sup> ॥ Sabh meh jot jot hai soe. The same<sup>3</sup> jot (energy)<sup>2</sup> is in everybody<sup>1</sup>. AGGS, M 1, p 663.

The above phrases clearly indicate that the Energy in this Universe is the same which came from the main source of ENERGY - the Eternal Entity (ੴ - The God conceptualized by Guru Nanak). Since we are all made of Energy, therefore, this Energy goes back to that Energy – the Eternal Entity. It means the Jot in the above phrase

of Guru Arjun is either wrongly interpreted as SOUL by the Sikh theologians or Guru Arjun accept the existence of SOUL. Do you know how much ENERGY is in a human body? Let us calculate according to the equation of Einstein:  $E = mc^2$ . E stands for ENERGY; m stands for MATTER; and c stands for the square of speed of light (300,000,000 metres per second). Therefore, One Kg of mass (matter) = 90,000,000,000,000 joules (Energy). Or 2,855,881,278.5 liters (More than 2.8 billion of liters of gasoline). Multiply it with an average human weight about 70 Kg to find out how much is energy in human body.

This is only possible when each atom is broken as in atom bomb. Otherwise, the whole body is reduced to minerals (ashes) and vapours which escape into the air when it is cremated. In case of burial in soil it disintegrates into its various components and become part of the soil.

**Dr. DP: Nanakian Philosophy is 550 years old; do we need it in twenty – first century? Why should scientists care about Nanakian Philosophy?**

**Dr. Chahal:** "...Sikhism is the institutionalized religion developed after the demise of Guru Nanak in 1539..."

**HS:** Whereas I agree with Dr. Chahal that Sikh Institutions are not performing the way they should be and have drifted away from the intended goal, but I am confused with Dr. Chahal's statement that Sikhism is the institutionalized religion developed after the demise of Guru Nanak in 1539. Does this amount to saying that Guru Nanak 's decision to pass on Gurgadi to Guru Angad and by the other nine Gurus institutionalized the Sikhi? Another statement by Dr. Chahal on Page 30 of the bulletin to a question by Dr. Singh "They have tried to explain Nanakian Philosophy in their bani, and also written their own philosophy in the AGGS." Both the statements of Dr. Chahal gives reader the impression that Guru Nanak was different from other nine Gurus. This does not seem to fit well with the following verse in Gurbani: ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥ SGGS 967.

**Dr Chahal:** First, the correct phrase is as follows: ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥ 966 by Bhatt Balwand and Satta. This is a phrase from their Vaar written in praise of Gurus from Guru Angad to Guru Arjun. Praises are NOT based on facts but just to please a person in power for personal gain. This is quite common even today. However, scientifically it is not possible that so called SOUL of Guru Nanak would pass onto Guru Angad (who had already his own SOUL) while Guru Nanak was still alive. Thus, that SOUL cannot be transferred to other Gurus (who had already their own SOULS).

My critical analysis of Bani of Guru Nanak indicates that his bani is different than that of other Sikh Gurus although at some places either they have repeated Nanakian Philosophy in their own words or in some phrases some information is available which is comparable to Nanakian Philosophy.

**HS:** Does this amount to saying that Guru Nanak 's decision to pass on Gurgadi to Guru Angad and by the other nine Gurus institutionalized the Sikhi?

**Dr Chahal:** If passing on Gurgadi onto his favourite follower was so important in Nanakian Philosophy then Guru Nanak would have mentioned in his bani. However, I do not find any bani of Guru Nanak indicating bestowing of Guru-ship (Gugadi) onto the Bhai Lehna Ji to make him Guru Anagad. I would appreciate if you or any other theologian could quote any phrase of Guru Nanak indicating bestowing the Guru-ship onto Bhai Lahna Ji. End.

## ਕਿਵੇਂ ਹੋਈ ਖ਼ਾਲਸੇ ਦੀ ਸਿਰਜਣਾ?

### ਇੱਕ ਵਿਚਾਰ

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ਸਿਆਣੇ ਲੋਕ ਆਖਦੇ ਹਨ ਕਿ ਜੇ ਕਿਸੇ ਗੱਲ ਦਾ ਸੰਕਾ ਹੋਵੇ, ਜਾਂ ਕਿਸੇ ਚੀਜ਼ ਦੀ ਸਮਝ ਨਾ ਹੋਵੇ ਤਾਂ ਉਹ ਕਿਸੇ ਵਿਦਵਾਨ ਪਾਸੋਂ ਪੁੱਛ ਕੇ ਸਮਝ ਲੈਣ ਵਿੱਚ ਕੋਈ ਬੁਰਾਈ ਨਹੀਂ ਹੁੰਦੀ। ਇਸ ਦੇ ਇਲਾਵਾ ਅਜੋਕਾ ਯੁੱਗ ਤਰਕ, ਦਲੀਲ ਅਤੇ ਪ੍ਰਮਾਣਿਕਤਾ (Reason, Logic and Justification) ਦਾ ਯੁੱਗ ਹੈ। ਇਸੇ ਨੂੰ ਵਿਚਾਰਾਂ ਦੀ ਸਾਂਝ ਆਖਿਆ ਜਾਂਦਾ ਹੈ। ਗੁਰਬਾਣੀ ਵੀ ਵਿਚਾਰਾਂ ਦੀ ਸਾਂਝ ਕਰਨ ਲਈ ਉਤਸ਼ਾਹਿਤ ਕਰਦੀ ਹੈ। ਜਿਵੇਂ: ਜੇ ਗੁਣ ਹੋਵਨ੍ਹ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ ਕਰੀਜੈ॥ ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗਣ ਚਲੀਐ॥ (ਗ:ਗ:ਸ: ਪੰਨਾ-766) ਭਾਵ ਸਾਫ਼ ਹਨ ਕਿ ਆਪਸ ਵਿੱਚ ਗੁਣਾਂ ਦੀ ਜਾਂ ਗਿਆਨ ਦੀ ਸਾਂਝ ਕਰਨ ਨਾਲ ਗੁਣਾਂ ਵਿੱਚ ਅਤੇ ਗਿਆਨ ਵਿੱਚ ਵਾਧਾ ਹੁੰਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਆਪਣੇ ਔਗੁਣ ਛੱਡੇ ਜਾ ਸਕਦੇ ਹਨ, ਆਪਣੀ ਅਗਿਆਨਤਾ ਦੂਰ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ ਅਤੇ ਸੋਝੀ ਆ ਸਕਦੀ ਹੈ। ਇਸੇ ਸੋਝੀ ਨੂੰ ਪ੍ਰਾਪਤ ਕਰਨ ਲਈ ਅਤੇ ਆਪਣੀ ਅਗਿਆਨਤਾ ਦੂਰ ਕਰਨ ਲਈ ਸਿੱਖ ਅਤੇ ਖ਼ਾਲਸਾ ਵਿੱਚ ਫਰਕ ਜਾਨਣ ਦੀ ਜਿਗਿਆਸਾ ਉਪਜੀ ਹੈ ਅਤੇ ਆਪਣੇ ਵਿਚਾਰਾਂ ਨੂੰ ਪ੍ਰਗਟ ਕਰਦਿਆਂ ਇਹ ਆਸ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਵਿਦਵਾਨ ਲੋਕ ਇਨ੍ਹਾਂ ਵਿਚਾਰਾਂ ਦੇ ਦੋਸ਼ ਦੱਸ ਕੇ ਸੁਧਾਈ ਕਰਨ ਦੀ ਕਿਰਪਾਲਤਾ ਕਰਨਗੇ।

ਇਹ ਤਾਂ ਪ੍ਰਤੱਖ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਸਮੇਂ ਮੁੱਖ ਤੌਰ ਤੇ ਦੋ ਧਰਮ ਪ੍ਰਚਲਿਤ ਸਨ: ਹਿੰਦੂ ਧਰਮ ਅਤੇ ਮੁਸਲਮਾਨ ਧਰਮ। ਬੁੱਧ ਮੱਤ, ਜੈਨ ਮੱਤ ਵਰਗੇ ਧਰਮਾਂ ਨੂੰ ਹਿੰਦੂ ਮੱਤ ਨਿਗਲ ਚੁੱਕਾ ਸੀ। ਦੋਵੇਂ ਪ੍ਰਚਲਿਤ ਧਰਮਾਂ ਦੇ ਪ੍ਰਚਾਰਕਾਂ ਨੇ ਆਮ ਲੋਕਾਈ ਨੂੰ ਬਹੁਤ ਵਹਿਮਾਂ ਭਰਮਾਂ ਅਤੇ ਕਰਮਕਾਂਡਾਂ ਦੇ ਚੱਕਰ ਵਿੱਚ ਫਸਾ ਰੱਖਿਆ ਸੀ ਅਤੇ ਭੋਲੀ-ਭਾਲੀ ਜਨਤਾ ਦਾ ਹਰ ਤਰ੍ਹਾਂ ਦਾ ਸ਼ੋਸ਼ਣ ਕੀਤਾ ਜਾਂਦਾ ਸੀ; ਭੋਲੀ ਭਾਲੀ ਜਨਤਾ ਨੂੰ ਨਰਕ ਸਵਰਗ ਦਾ ਡਰਾਵਾ ਜਾਂ ਲਾਲਚ ਦੇ ਕੇ ਲੁੱਟਿਆ ਜਾ ਰਿਹਾ ਸੀ। (ਇਹ ਗਲ ਵੱਖਰੀ ਹੈ ਕਿ ਇਹ ਲੁੱਟ ਹਾਲੀ ਵੀ ਜਾਰੀ ਹੈ)। ਇਸ ਦੇ ਇਲਾਵਾ ਆਮ ਜਨਤਾ ਨੂੰ ਵਰਣਾਂ ਵਿੱਚ ਵੰਡ ਕੇ ਕਈ ਜਾਤੀਆਂ ਨਾਲ ਬੁਰਾ ਸਲੂਕ ਕੀਤਾ ਜਾਂਦਾ ਸੀ ਜੋ ਇਸ ਵਿਗਿਆਨਕ ਯੁੱਗ ਵਿੱਚ ਵੀ ਜਾਰੀ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਹਰ ਵਰਗ ਦੇ, ਅਤੇ ਹਰ ਧਰਮ ਦੇ ਭੁੱਲੇ ਭਟਕੇ ਲੋਕਾਂ ਨੂੰ ਸੋਝੀ ਦੇਣ ਦਾ ਬੀੜਾ ਚੁੱਕਿਆ ਅਤੇ ਇੱਕ ਸੁਚੱਜਾ ਸਮਾਜ ਉਸਾਰਨ ਲਈ ਹੰਝਲਾ ਮਾਰਿਆ। ਕਰਮਕਾਂਡੀ ਅਧਾਰ 'ਤੇ ਬਣਾਏ ਗਏ ਅਖੌਤੀ ਧਰਮਾਂ ਦੇ ਜਾਲ ਵਿੱਚੋਂ ਕੱਢਣ ਵਾਸਤੇ, ਇੱਕ ਨਵਾਂ ਫ਼ਲਸਫ਼ਾ ਦਿੱਤਾ ਅਤੇ ਪ੍ਰੈਕਟਿਕਲ, ਭਾਵ ਸਾਰਥਕ ਜੀਵਨ ਜਿਉਣ ਲਈ ਇੱਕ ਨਵਾਂ, ਪੱਧਰਾ ਅਤੇ ਸੁਖਾਲਾ ਰਾਹ ਦੱਸਿਆ। ਉਨ੍ਹਾਂ ਦੇ ਗਿਆਨਮਈ ਪ੍ਰਚਾਰ ਨਾਲ ਹਰ ਧਰਮ ਦੇ, ਹਰ ਵਰਗ ਦੇ ਲੋਕ ਭਾਵੇਂ ਉਹ ਮੁਸਲਮਾਨ ਸਨ ਅਤੇ ਭਾਵੇਂ ਹਿੰਦੂ ਭਾਵੇਂ ਉਹ ਕਿਸੇ ਵੀ ਧਰਮ, ਜਾਤੀ ਜਾਂ ਫ਼ਿਰਕੇ ਨਾਲ ਸੰਬੰਧ ਰੱਖਦੇ ਹੋਣ ਉਹ ਸਾਰੇ ਲੋਕ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਪੈਰੋਕਾਰ ਬਣਨ ਲੱਗੇ ਅਤੇ ਵਕਤ ਪੈਣ ਤੇ ਉਨ੍ਹਾਂ ਸਭ ਨੂੰ ਸਿੱਖ ਆਖਿਆ ਜਾਣ ਲੱਗਾ। ਇਥੋਂ ਸ਼ੁਰੂ ਹੋਈ ਸਿੱਖਾਂ ਦੀ ਹੋਂਦ।

ਗੁਣ ਜਦੋਂ ਖ਼ਾਲਸੇ ਦੀ ਗੱਲ ਆਉਂਦੀ ਹੈ ਤਾਂ ਇਹ ਵਿਚਾਰ ਜ਼ਰੂਰ ਆਉਂਦੀ ਹੈ ਕਿ ਖ਼ਾਲਸਾ ਕੌਣ ਅਤੇ ਕਿਸ ਨੇ ਬਣਾਇਆ? ਸਭ ਵਿਦਵਾਨ ਇਹ ਹੀ ਕਹੀ ਜਾਂਦੇ ਹਨ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਖ਼ਾਲਸਾ ਪੰਥ ਸਾਜਿਆ, ਪਰ ਕੀ ਇਹ ਠੀਕ ਹੈ? ਜੇਕਰ ਕਦੀ ਕਿਸੇ ਵੀ ਲਿਖਾਰੀ ਨੂੰ ਇਹ ਪੁੱਛਿਆ ਜਾਂਦਾ ਹੈ ਤਾਂ ਉਹ ਇਹ ਹੀ ਆਖ ਦਿੰਦਾ ਹੈ ਕਿ ਕਿਉਂਕਿ ਸਾਰੇ ਵਿਦਵਾਨ ਇਹ ਹੀ ਆਖਦੇ ਹਨ ਇਸ ਲਈ ਮੈਂ ਵੀ ਲਿਖ ਦਿੱਤਾ ਜਾਂ ਕਹਿ ਦਿੱਤਾ ਹੈ ਪਰ ਇਸ ਦਾ ਠੀਕ ਉੱਤਰ ਨਹੀਂ ਦਿੱਤਾ ਜਾਂਦਾ। ਫਿਰ ਇਸ ਨੂੰ ਸ਼ਰਦਾ ਭਾਵਨਾ ਨਾਲ ਵੀ ਜੋੜ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ ਅਤੇ ਹਰ ਹੀਲੇ ਵਸੀਲੇ ਇਹ ਦਰਸਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਪਾਹੁਲ ਛਕਾ ਕੇ ਖ਼ਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਕੀਤੀ।

ਜਿਵੇਂ ਪ੍ਰਚੱਲਤ ਹੈ: ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਖੰਡੇ ਬਾਟੇ ਦੀ ਪਾਹੁਲ ਛਕਾਈ (ਜਿਸ ਨੂੰ ਅੱਜ "ਹੋਰ ਸਭ ਭੁਲੇਖਿਆਂ ਦੀ ਤਰ੍ਹਾਂ" ਅੰਮ੍ਰਿਤ ਕਿਹਾ ਜਾਂਦਾ ਹੈ)। ਇਸ ਸੰਬੰਧ ਵਿੱਚ ਹੋਰ ਚਰਚਾ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਇਹ ਦੱਸਣਾ ਠੀਕ ਹੋਵੇਗਾ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਸਮੇਂ, ਉਨ੍ਹਾਂ ਦੇ ਦਰਬਾਰ ਵਿੱਚ ਜੇ 52 ਕਵੀ ਸਨ, ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਸੈਨਾਪਤਿ ਇੱਕ ਕਵੀ ਸੀ ਜਿਸ ਨੇ ਸ੍ਰੀ ਗੁਰ ਸੇਭਾ ਨਾਮ ਦੀ ਕਿਤਾਬ ਲਿਖੀ ਜਿਸ ਨੂੰ ਗ੍ਰੰਥ ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਵਿੱਚ ਗੁਰੂ ਸਾਹਿਬਾਨ ਬਾਰੇ ਬਹੁਤ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਹੈ। ਪਰ ਇਸ ਕਿਤਾਬ ਵਿੱਚ ਸੈਨਾਪਤਿ ਨੇ ਪ੍ਰਚੱਲਤ ਪਾਹੁਲ ਛਕਾਉਣ ਵਾਲੀ ਘਟਨਾ ਦਾ ਜ਼ਿਕਰ ਨਹੀਂ ਕੀਤਾ। ਪਾਹੁਲ ਤਿਆਰ ਕਰਨ ਵਾਸਤੇ ਕਿਹੜੀਆਂ ਬਾਣੀਆਂ ਪੜ੍ਹੀਆਂ ਗਈਆਂ, ਇਸ ਸੰਬੰਧ ਵਿੱਚ ਵਿਦਵਾਨਾਂ ਦੇ ਵਿਚਾਰ ਨਹੀਂ ਮਿਲਦੇ। ਇਥੇ ਇਨ੍ਹਾਂ ਵਿਵਾਦਮਈ ਮਸਲਿਆਂ ਨੂੰ ਵਿਦਵਾਨਾਂ ਅਤੇ ਇਤਿਹਾਸਕਾਰਾਂ ਲਈ ਛੱਡ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ।



ਇਨ੍ਹਾਂ ਵਿਵਾਦਮਈ ਮਸਲਿਆਂ ਨੂੰ ਛੱਡ ਕੇ ਮਨ ਵਿੱਚ ਇੱਕ ਵਿਚਾਰ ਜ਼ਰੂਰ ਆਉਂਦਾ ਹੈ ਕਿ ਜਿਵੇਂ ਇਹ ਪ੍ਰਚੱਲਿਤ ਹੈ ਅਤੇ ਇਹ ਮੰਨਿਆ ਵੀ ਜਾਂਦਾ ਹੈ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਪਾਹੁਲ ਛਕਾਉਣ ਤੋਂ ਪਹਿਲਾਂ ਸਿੱਖਾਂ ਨੂੰ ਸੀਸ ਭੇਟ ਕਰਨ ਲਈ ਕਿਹਾ ਅਤੇ ਵਾਰੇ ਵਾਰੀ ਪੰਜ ਸਿੱਖ ਆਪਣਾ ਸੀਸ ਭੇਟ ਕਰਨ ਵਾਸਤੇ ਨਿੱਤਰੇ ਜਿਹੜੇ ਸਿੱਖ ਆਪਣਾ ਸੀਸ ਭੇਟ ਕਰਨ ਵਾਸਤੇ ਨਿੱਤਰੇ ਉਨ੍ਹਾਂ ਨੂੰ ਪੰਜ ਪਿਆਰਿਆਂ ਦਾ ਖ਼ਤਾਬ ਦੇ ਕੇ ਸਨਮਾਨਿਤ ਕੀਤਾ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ 'ਸਿੰਘ' ਬਣਾਇਆ ਜਾਂ 'ਸਿੰਘ' ਹੋਣ ਦਾ ਰੁਤਬਾ ਦਿੱਤਾ। ਇਸ ਤਰ੍ਹਾਂ ਉਹ ਪੰਜ ਸਿੱਖ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਪਿਆਰੇ ਸਨ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਨਾਂ ਨਾਲ ਸਿੰਘ ਜੋੜ ਦਿੱਤਾ ਗਿਆ। ਇਸ ਤੋਂ ਇਹ ਭਾਵ ਲਿਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਇਸ ਨਾਲ, ਰਾਮ, ਸ਼ਾਮ, ਦਾਸ, ਲਾਲ, ਦੇਵ ਆਦਿ ਆਦਿ ਦਾ ਭੇਦ ਮਿਟਾ ਦਿੱਤਾ। ਸਭ ਵਿਤਕਰੇ ਅਤੇ ਜਾਤ-ਪਾਤ ਦਾ ਭੇਦ ਖ਼ਤਮ ਕਰ ਦਿੱਤੇ ਗਏ। ਇਸ ਦੇ ਨਾਲ ਇਹ ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਫਿਰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਉਨ੍ਹਾਂ ਪੰਜਾਂ ਪਿਆਰਿਆਂ ਤੋਂ ਪਾਹੁਲ ਛਕੀ ਅਤੇ ਇਸ ਤਰ੍ਹਾਂ ਗੁਰੂ ਸਾਹਿਬ ਆਪ ਵੀ ਗੁਰੂ ਗੋਬਿੰਦ ਰਾਏ ਤੋਂ ਗੋਬਿੰਦ ਸਿੰਘ ਬਣੇ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਕਿਤਾਰ ਵਿੱਚ ਖੜ੍ਹੇ ਹੋ ਗਏ। ਇਥੇ ਇਹ ਜ਼ਿਕਰ ਕਰਨਾ ਵੀ ਬਣਦਾ ਹੈ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਸਮਕਾਲੀ ਕਵੀ ਸੈਨਾਪਤਿ ਨੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦੇ ਨਾਂ ਨੂੰ ਗੋਬਿੰਦ ਰਾਏ ਹੋਣ ਬਾਰੇ ਜ਼ਿਕਰ ਨਹੀਂ ਕੀਤਾ। ਫਿਰ ਵੀ ਇਹ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦਾ ਪਹਿਲਾ ਨਾਂ ਗੋਬਿੰਦ ਰਾਏ ਸੀ। ਸਗੋਂ ਜਾਪਦਾ ਇੰਝ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਪੰਜ ਪਿਆਰਿਆਂ ਨੂੰ 'ਸਿੰਘ' ਇਸ ਲਈ ਕਿਹਾ ਗਿਆ ਕਿਉਂਕਿ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਆਪਣੇ ਨਾਂ ਨਾਲ 'ਸਿੰਘ' ਸੀ ਇਸ ਲਈ ਉਨ੍ਹਾਂ ਪੰਜ ਪਿਆਰਿਆਂ ਨੂੰ ਵੀ 'ਸਿੰਘ' ਆਖ ਕੇ ਆਪਣੇ ਨਾਲ ਮਿਲਾ ਲਿਆ। ਆਪਣੇ ਵਰਗਾ ਹੀ ਬਣਾ ਲਿਆ, ਇਸ ਤਰ੍ਹਾਂ ਆਪਣਾ ਹੀ ਰੂਪ ਦੇ ਦਿੱਤਾ। ਇਸੇ ਕਰਕੇ ਭਾਈ ਗੁਰਦਾਸ (ਦੂਜੇ) ਨੇ ਲਿਖਿਆ ਹੈ "ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੂ ਚੇਲਾ"। (ਇਥੇ ਇਹ ਜ਼ਿਕਰ ਕਰਨਾ ਵੀ ਬਣਦਾ ਹੈ ਕਿ ਸ੍ਰ: ਕਰਮਿੰਦਰ ਸਿੰਘ ਫਿਲੋ (ਬੇਸਟਨ ਵਾਲੇ) ਦਸਦੇ ਹਨ ਕਿ ਇਹ ਦੂਜਾ ਭਾਈ ਗੁਰਦਾਸ ਕੋਈ ਫਰਜ਼ੀ ਵਿਅਕਤੀ ਹੈ ਜੋ ਨਿਰਮਲਾ ਸਿੱਖ ਹੋ ਸਕਦਾ ਹੈ ਜਿਸ ਦੀ ਵਾਰ 41 ਕਰਕੇ ਭਾਈ ਗੁਰਦਾਸ ਦੀਆਂ ਵਾਰਾਂ ਨਾਲ ਜੋੜ ਦਿੱਤੀ ਹੈ। ਇਸ ਲਈ ਇਹ ਭਰੋਸੇ ਯੋਗ ਨਹੀਂ ਹੈ)। ਇਸ ਤਰ੍ਹਾਂ ਜਿੱਥੇ ਜਾਤ-ਪਾਤ ਅਤੇ ਰਾਮ, ਸ਼ਾਮ ਆਦਿ ਦਾ ਝੱਗੜਾ ਖ਼ਤਮ ਕੀਤਾ ਉਥੇ ਉਨ੍ਹਾਂ ਨੂੰ ਆਪਣੇ ਬਰਾਬਰ ਹੋਣ ਦਾ ਮਾਣ ਵੀ ਬਖ਼ਸ਼ਿਆ। ਭਾਵ ਇਹ ਸੀ ਕਿ ਜਿਨ੍ਹਾਂ ਨੂੰ ਜੰਗ ਵਾਸਤੇ ਤਿਆਰ ਕੀਤਾ ਜਾਣਾ ਸੀ, ਉਨ੍ਹਾਂ ਨੂੰ 'ਸਿੰਘ' ਬਣਾਇਆ ਗਿਆ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਸਮੇਂ ਜਿਤਨੇ ਵੀ ਸ਼ਹੀਦ ਹੋਏ ਉਹ 'ਸਿੰਘ' ਹੀ ਸਨ। ਚਾਲੀ ਮੁਕਤੇ ਵੀ 'ਸਿੰਘ' ਹੀ ਸਨ। ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ ਵੀ 'ਸਿੰਘ' ਹੀ ਸੀ। ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦੇ ਸਮੇਂ ਵੇਲੇ ਵੀ ਸਾਰੇ 'ਸਿੰਘ' ਹੀ ਸਨ।

ਹੁਣ ਜਦੋਂ ਸਭ 'ਸਿੰਘ' ਹੀ ਬਣਾਏ ਗਏ ਤਾਂ ਪ੍ਰਸ਼ਨ ਇਹ ਹੈ ਕਿ ਖ਼ਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਕਿਵੇਂ ਹੋਈ? ਵਿਦਵਾਨ ਇਹ ਵੀ ਦਸਦੇ ਹਨ ਕਿ ਕਹੇ ਜਾਂਦੇ ਦਸਮ ਗ੍ਰੰਥ ਵਿੱਚ ਵੀ ਖ਼ਾਲਸੇ ਦਾ ਜ਼ਿਕਰ ਨਹੀਂ ਹੈ। ਪਰ ਫਿਰ ਵੀ ਇਹੀ ਕਹੀ ਜਾਂਦੇ ਹਨ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਖ਼ਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਕੀਤੀ।

'ਖ਼ਾਲਸਾ' ਨਹੀਂ ਸਗੋਂ 'ਖ਼ਾਲਸੇ' ਸ਼ਬਦ ਦੀ ਵਰਤੋਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਭਗਤ ਕਬੀਰ ਨੇ ਕੀਤੀ ਹੈ। ਗੁਰਬਾਣੀ ਵਿੱਚ ਪੰਗਤੀ ਹੈ: **"ਪਰਿਓ ਕਾਲੁ ਸਭੈ ਜਗ ਉਪਰ ਮਾਹਿ ਲਿਖੇ ਕ੍ਰਮ ਗਿਆਨੀ॥ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ॥"** (ਗ:ਗ:ਸ: ਪੰਨਾ-655) ਭਗਤ ਕਬੀਰ ਸਮਝਾਉਂਦੇ ਹਨ ਕਿ ਹਰ ਤਰ੍ਹਾਂ ਦੇ ਵਿਅਕਤੀ ਦੀ ਮੌਤ ਹੋਣੀ ਲਾਜ਼ਮੀ ਹੈ ਇਥੋਂ ਤਕ ਕਿ ਜੇ ਵੇਦਾਂ ਦੇ ਗਿਆਤਾ ਹਨ ਉਨ੍ਹਾਂ ਦੀ ਮੌਤ ਵੀ ਲਿਖੀ ਹੋਈ ਹੈ ਇਸ ਤਰ੍ਹਾਂ ਉਨ੍ਹਾਂ ਨੂੰ ਮੌਤ ਦਾ ਭੈਅ ਹੁੰਦਾ ਹੈ। ਲੇਕਿਨ ਜੇ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੁੜੇ ਰਹਿੰਦੇ ਹਨ ਉਹ ਇਸ ਤਰ੍ਹਾਂ ਦੇ ਡਰ, ਤੌਖਲੇ ਜਾਂ ਵਿਕਾਰਾਂ ਦੇ ਬੰਧਨਾਂ ਤੋਂ ਮੁਕਤ ਹੋ ਜਾਂਦੇ ਹਨ। ਇਥੇ ਖ਼ਾਲਸੇ ਦੇ ਅਰਥ ਕਿਸੇ ਵੀ ਤਰ੍ਹਾਂ ਦੇ ਡਰ ਤੋਂ ਮੁਕਤੀ ਹੈ, ਜਾਂ ਕਿਸੇ ਵੀ ਤਰ੍ਹਾਂ ਦੇ ਬੰਧਨ ਤੋਂ ਆਜ਼ਾਦੀ ਮੰਨਿਆ ਗਿਆ ਹੈ।

'ਖ਼ਾਲਸਾ' ਸ਼ਬਦ ਬਾਰੇ ਡਾ. ਦਵਿੰਦਰ ਸਿੰਘ ਚਾਹਲ ਆਪਣੇ ਲੇਖ "Do we, the Sikhs know the Truth about Guru Gobind Singh" ਇਸ ਲੇਖ ਵਿੱਚ ਖ਼ਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਬਾਰੇ "Initiation of Khalsa or Congregation declared as Khalsa" ਦੇ ਸਿਰਲੇਖ ਹੇਠ ਚੰਗੀ ਜਾਣਕਾਰੀ ਦਿੰਦੇ ਹਨ ਅਤੇ ਇਸ ਸੰਬੰਧ ਵਿੱਚ ਦਸਦੇ ਹਨ ਕਿ ਅਰਬੀ ਭਾਸ਼ਾ ਦੇ ਦੋ ਸ਼ਬਦ ਹਨ 'ਖ਼ਾਲਸੇ' ਅਤੇ 'ਖ਼ਾਲਸ' ਪਰ 'ਖ਼ਾਲਸਾ' ਸ਼ਬਦ ਉਰਦੂ ਦੀ ਡਿਕਸ਼ਨਰੀ ਵਿੱਚ ਨਹੀਂ ਹੈ। ਫਿਰ ਵੀ ਜਿਵੇਂ ਗੁਰਚਰਨ ਸਿੰਘ ਔਲਖ ਨੇ ਲਿਖਿਆ ਹੈ ਕਿ ਸ੍ਰ. ਕਪੂਰ ਸਿੰਘ ਆਈ.ਸੀ.ਐਸ. ਨੇ ਪ੍ਰਵਾਨ ਕੀਤਾ ਹੈ ਕਿ "ਖ਼ਾਲਸਾ" ਫ਼ਾਰਸੀ-ਤੁਰਕੀ ਪ੍ਰਬੰਧਿਕ ਸੰਵਯਾ ਹੈ ਜਿਸਦਾ ਭਾਵ ਉਸ ਭੂਮੀ ਤੋਂ ਹੈ ਜੋ ਸਿੱਧੀ ਸਮਰਾਟ ਅਧੀਨ ਹੁੰਦੀ ਸੀ। ਇਵੇਂ ਹੀ ਜੇ ਸਿੱਖ ਸੰਗਤਾਂ ਸਿੱਧੀਆਂ ਗੁਰੂ ਜੀ ਨਾਲ ਜੁੜੀਆਂ ਸਨ, ਉਹ 'ਖ਼ਾਲਸਾ' ਕਰਕੇ ਪ੍ਰਸਿੱਧ ਹੋਈਆਂ।

ਸਿੱਖਾਂ ਲਈ 'ਖ਼ਾਲਸਾ' ਸ਼ਬਦ ਦੀ ਵਰਤੋਂ ਦਾ ਪਿਛੋਕੜ ਇਸ ਤਰ੍ਹਾਂ ਸਮਝ ਆਉਂਦਾ ਹੈ:- ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਫ਼ਲਸਫ਼ੇ ਦਾ ਪ੍ਰਚਾਰ ਕਰਨ ਲਈ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਮੰਜੀਆਂ ਤੇ ਪੀੜ੍ਹੀਆਂ ਦੀ ਸਥਾਪਨਾ ਕੀਤੀ। ਇਸ ਮਗਰੋਂ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਦੇ ਸਮੇਂ ਇਨ੍ਹਾਂ ਮੰਜੀਆਂ ਤੇ ਪੀੜ੍ਹੀਆਂ ਦੀ ਜਗ੍ਹਾ ਮਸੰਦ ਥਾਪ ਦਿੱਤੇ ਗਏ ਜੋ ਗੁਰਬਾਣੀ ਦਾ ਪ੍ਰਚਾਰ ਕਰਦੇ ਅਤੇ ਸਿੱਖਾਂ ਵੱਲੋਂ ਗੁਰੂ ਘਰ ਵਾਸਤੇ ਜੋ ਭੇਟਾ ਹੁੰਦੀ ਉਹ ਵੀ ਗੁਰੂ ਘਰ ਪੁਚਾਈ ਜਾਂਦੀ। ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਨੇ ਇਨ੍ਹਾਂ ਮਸੰਦਾਂ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਜਥੇਬੰਦ ਕੀਤਾ। ਇਨ੍ਹਾਂ ਮਸੰਦਾਂ ਨੇ ਕੁਝ ਸਮੇਂ ਲਈ ਗੁਰੂ ਘਰ ਦੀ ਸੇਵਾ ਬਹੁਤ ਸੋਹਣੇ ਢੰਗ ਨਾਲ ਨਿਭਾਈ ਪਰ ਫਿਰ ਕੁਝ ਧੀਰ-ਮਲੀਆਂ ਅਤੇ ਰਾਮਰਾਈਆਂ ਦੀ ਚੁੱਕ ਕਾਰਨ ਅਤੇ ਕੁਝ ਮਸੰਦ ਆਪਣੇ ਲਾਲਚ ਕਰਕੇ ਭ੍ਰਿਸ਼ਟ ਹੋ ਗਏ, ਇਸ ਤਰ੍ਹਾਂ ਇਸ ਪ੍ਰਬੰਧ ਵਿੱਚ ਨਿਘਾਰ ਆ ਗਿਆ। ਇਹ ਵੀ ਸਪਸ਼ਟ ਹੁੰਦਾ ਹੈ ਕਿ ਇਹ ਮਸੰਦ ਕੁਝ ਥੋੜ੍ਹੇ ਇਲਾਕਿਆਂ ਵਿੱਚ ਹੀ

ਥਾਪੇ ਗਏ ਸਨ। ਜਿਥੇ ਮਸੰਦ ਨਹੀਂ ਸਨ ਉਥੋਂ ਦੀ ਸੰਗਤ ਗੁਰੂ ਸਾਹਿਬ ਨਾਲ ਸਿੱਧੀ ਜੁੜੀ ਹੋਈ ਸੀ। ਇਸੇ ਸੰਗਤ ਦੇ ਸੰਬੰਧ ਵਿੱਚ ਗੁਰੂ ਹਰਗੋਬਿੰਦ ਸਾਹਿਬ ਅਤੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਨੇ ਆਪਣੇ ਹੁਕਮਨਾਮਿਆਂ ਵਿੱਚ ਖ਼ਾਲਸਾ ਸ਼ਬਦ ਦੀ ਵਰਤੋਂ ਕੀਤੀ।

ਡਾ. ਗੁਰਚਰਨ ਸਿੰਘ ਔਲਖ ਆਪਣੀ ਪੁਸਤਕ ਖ਼ਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਪੰਨਾ 43-48 ਵਿੱਚ ਲਿਖਦੇ ਹਨ ਕਿ ਜਿਹਨਾਂ ਇਲਾਕਿਆਂ ਵਿੱਚ ਮਸੰਦ ਨਹੀਂ ਥਾਪੇ ਗਏ ਸਨ ਉਹਨਾਂ ਇਲਾਕਿਆਂ ਦੀ ਸੰਗਤ ਨੂੰ ਗੁਰੂ ਹਰਗੋਬਿੰਦ ਸਾਹਿਬ ਅਤੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਦੇ ਹੁਕਮਨਾਮਿਆਂ ਵਿੱਚ ਉਸੇ “ਸੰਗਤ” ਨੂੰ ਹੀ “ਖ਼ਾਲਸਾ” ਲਿਖਿਆ ਗਿਆ ਹੈ। ਇਸੇ ਤਰ੍ਹਾਂ ਅੱਗੇ ਲਿਖਿਆ ਹੈ: ਡਾ. ਰੀਡਾ ਸਿੰਘ ਖ਼ੁਦ ਸਵੀਕਾਰ ਕਰਦੇ ਹਨ ਕਿ ਗੁਰੂ ਹਰਗੋਬਿੰਦ ਤੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਨੇ ਇਹ ਸ਼ਬਦ ਆਪਣੇ ਹੁਕਮਨਾਮਿਆਂ ਵਿੱਚ ਨਿੱਜ ਅਤੇ ਅਪਣੇ ਦੇ ਅਰਥਾਂ ਵਿੱਚ ਵਰਤਿਆ ਹੈ। ਇਹ ਖ਼ਾਲਸਾ ਸ਼ਬਦ ਇਸ ਲਈ ਵਰਤਿਆ ਗਿਆ ਹੈ ਕਿ ਉਸ ਇਲਾਕੇ ਦੀ ਸੰਗਤ ਪਾਸ ਕਾਰ ਭੇਟਾ ਲਈ ਕੋਈ ਮਸੰਦ ਜਾਂ ਏਜੰਟ ਨਹੀਂ ਸੀ।

ਡਾ. ਔਲਖ, ਸ਼ਮਸ਼ੇਰ ਸਿੰਘ (ਸੰਪਾਦਤ) ਨਿਸ਼ਾਣ ਤੇ ਹੁਕਮਨਾਮੇ ਸ੍ਰ: ਗ: ਪ੍ਰ: ਕਮੇਟੀ 1967 ਪੰ-15 ਦਾ ਹਵਾਲਾ ਦਿੰਦੇ ਹੋਏ ਲਿਖਦੇ ਹਨ: ਛੇਵੀਂ ਪਾਤਸ਼ਾਹੀ ਦੇ ਹੁਕਮਨਾਮੇ ਵਿੱਚ ਖ਼ਾਲਸਾ ਸ਼ਬਦ ਦਾ ਉਲੇਖ ਇਸ ਤਰ੍ਹਾਂ ਹੈ: **“ਭਾਈ ਜਾਪੂ ਭਾਈ ਗੁਰਦਾਸ ਭਾਈ ਮੁਰਾਰਿ ਭਾਈ ਜਾਤੀ ਭਾਈ ਦਿਆਲਾ ਗੁਰੂ ਗੁਰੂ ਜਪਣਾ....ਪੂਰਬ ਦੀ ਸੰਗਤਿ ਗੁਰੂ ਦਾ ਖਾਲਸਾ ਹਇ ਉਪਰੰਤਿ ਗੁਰੂ ਦੀ ਆਗਿਆ ਹਇ ਭਾਈ ਜਾਪੂ ਭਾਈ ਗੁਰਦਾਸ ਤੁਸਾਂ ਸਭਨਾ ਰਲਕੇ ਸਾਰੇ ਪੂਰਬ ਦੀ ਕਾਰ ਕਰਣੀ.....ਰੁਪਯੇ ਸਇ ਸਤਿ ਦੀ ਹੁੰਡੀ ਕਰ ਭੇਜਣ। ਪੰਦਰਹ ਜੇੜੇ ਮੈਨੂੰ ਸਵਾਇ ਭੇਜਣਾ ਪੰਦਰਹ ਬਾਬਾ ਜੀਉ ਨੂੰ ਸਵਾਇ ਭੇਜਣਾ....”**

ਡਾ. ਗੁਰਚਰਨ ਸਿੰਘ ਉਸੇ ਸ਼ਮਸ਼ੇਰ ਸਿੰਘ ਦੀ ਪੁਸਤਕ ਦਾ ਹਵਾਲਾ ਦਿੰਦੇ ਹੋਏ ਇਸੇ ਪ੍ਰਸੰਗ ਨੂੰ ਚਾਲੂ ਰੱਖਦੇ ਹਨ ਅਤੇ ਲਿਖਦੇ ਹਨ: ਇਸੇ ਤਰ੍ਹਾਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਇੱਕ ਹੁਕਮਨਾਮੇ ਵਿੱਚ ਜੋ ਪਟਣ ਦੀ ਸੰਗਤ ਦੇ ਨਾਮ ਹੈ ‘ਖ਼ਾਲਸਾ’ ਸ਼ਬਦ ਵੀ ਉਕਤ ਪ੍ਰਥਾਏ ਹੀ ਵਰਤਿਆ ਗਿਆ ਹੈ: **“ੴ ਸਤਿਗੁਰੂ- ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਕੀ ਆਗਿਆ ਹੈ ਭਾਈ ਬਠਾ ਸਰਬਤ ਸੰਗਤਿ ਪਟਣ ਦੀ ਗੁਰੂ ਸੰਗਤਿ ਦੀ ਬਾਹੁੜੀ ਕਰੈਗਾ.....ਪਟਣ ਦੀ ਸੰਗਤਿ ਸ੍ਰੀ ਗੁਰੂ ਜੀਉ ਦਾ ਖਾਲਸਾ ਹੈ ਗੁਰੂ ਸੰਗਤਿ ਨੇ ਸਰਬ ਸੁਖ ਦੇਗ ਭਾਈ ਬਠਾ ਸ੍ਰੀ ਗੁਰੂ (ਜੀਉ ਦਾ ਪੁਤ੍ਰ) ਹੈ ਜੁ ਆਖੇ ਸਰਬਤ ਸੰਗਤਿ ਮੰਨਣਾ..... ਨੀਸਾਣ ਪਾਂ:9”**

ਇਹ ਹਵਾਲੇ ਦੇ ਕੇ ਡਾ. ਔਲਖ ਲਿਖਦੇ ਹਨ- ਇਸ ਤੱਥ ਵਿੱਚ ਸੰਦੇਹ ਦੀ ਗੁੰਜਾਇਸ਼ ਨਹੀਂ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਸਾਰੀ ਸਿੱਖੀ ਸੇਵਕ ਦੀ ਕਾਰ-ਭੇਟਾ ਮਸੰਦਾ ਬਿਨਾਂ ਸਿੱਧੀ ਸੰਗਤ ਜਾਂ ਸੰਗਤਾਂ ਵੱਲੋਂ ਚੋਣਵੇਂ ਪ੍ਰਤੀਨਿਧਾਂ ਰਾਹੀਂ ਭੇਜੀ ਜਾਂਦੀ ਸੀ। ਅਜਿਹੇ ਸਿੱਖਾਂ ਨਾਲ ਗੁਰੂ ਦੀ ਅਪਣਤ ਸੁਭਾਵਕ ਸੀ ਤੇ ‘ਖ਼ਾਲਸਾ’ ਸ਼ਬਦ ਦਾ ਪ੍ਰਯੋਗ ਮੁੱਢ ਵਿੱਚ ਉਹਨਾਂ ਲਈ ਵਰਤਿਆ ਗਿਆ। ਸ਼ਮਸ਼ੇਰ ਸਿੰਘ ਅਸ਼ੋਕ ਦਾ ਕਥਨ ਇਸ ਸੰਦਰਭ ਵਿੱਚ ਸਹੀ ਤੇ ਪ੍ਰਮਾਣਯੁਕਤ ਹੈ:- “ਖ਼ਾਲਸਾ” ਸ਼ਬਦ ਉਸ ਸਮੇਂ ਉਸ ਸਿੱਖ ਸੰਗਤਿ ਦਾ ਨਾਉਂ ਸੀ ਜਿਸ ਦਾ ਸਿੱਧਾ ਸੰਬੰਧ ਗੁਰ-ਗੱਦੀ ਨਾਲ ਹੋਵੇ। ਇਸ ਤੋਂ ਬਿਨਾਂ ਜੋ ਸਿੱਖ-ਸੰਗਤਿ ਮਸੰਦਾ ਦੇ ਅਧੀਨ ਸੀ ਉਹ ਸਹਿਲੰਗ ਅਖਵਾਉਂਦੀ ਸੀ। ਇਸੇ ਕਾਰਣ ਸ੍ਰੀ ਦਸਮੇਸ਼ ਦੇ ਸਮੇਂ ਭਾਈ ਗੁਰਦਾਸ (ਦੂਜੇ) ਨੇ 41ਵੀਂ ਵਾਰ ਵਿੱਚ ਲਿਖਿਆ ਹੈ: “ਸੰਗਤਿ ਕੀਨੀ ਖ਼ਾਲਸਾ ਮਨਮੁਖੀ ਦੁਹੇਲਾ। ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੂ ਚੇਲਾ”।

ਇਸੇ ਤਰ੍ਹਾਂ ਸ਼ਮਸ਼ੇਰ ਸਿੰਘ ਅਸ਼ੋਕ ਦੀ ਪੁਸਤਕ ਨਿਸ਼ਾਣ ਤੇ ਹੁਕਮਨਾਮੇ ਦਾ ਹਵਾਲਾ ਦੇ ਕੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਹੁਕਮਨਾਮੇ ਦਾ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ ਅਤੇ ਲਿਖਿਆ ਹੈ: “ਸੰਗਤ ਮੇਰਾ ਖ਼ਾਲਸਾ ਹੈ... ਜੋ ਗੁਰੂ ਕੇ ਨਵਿਤ ਕਾ ਹੋਵੇ, ਗੋਲਕ, ਦਸਵੰਧ ਮੰਨਤ, ਸੇ ਹਜ਼ੂਰ ਆਪ ਲੈ ਆਵਣਾ ਮਸੰਦਾ ਨੂੰ ਮੰਨਣਾ ਨਹੀਂ”।

ਇਨ੍ਹਾਂ ਤੱਥਾਂ ਤੋਂ ਇਹ ਸਪਸ਼ਟ ਹੈ ਕਿ ਬਹੁਤ ਸਾਰੇ ਮਸੰਦ ਕੁਰਾਹੇ ਪੈ ਚੁੱਕੇ ਸਨ ਅਤੇ ਭ੍ਰਿਸ਼ਟ ਹੋ ਗਏ ਸਨ। ਮਸੰਦ ਪ੍ਰਥਾ ਦੀ ਸਮਾਪਤੀ ਜ਼ਰੂਰੀ ਸੀ। ਇਹ ਵੀ ਸਪਸ਼ਟ ਤੌਰ ਤੇ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਮਸੰਦ ਪ੍ਰਥਾ ਨੂੰ ਪੂਰਨ ਤੌਰ ਤੇ ਸਮਾਪਤ ਕਰ ਦਿੱਤਾ। ਇਹ ਸੁਭਾਵਿਕ ਹੈ ਕਿ ਜਿਸ ਦਿਨ ਪਾਹੁਲ ਛਕਾਈ ਗਈ ਉਸੇ ਦਿਨ ਹੀ ਮਸੰਦ ਪ੍ਰਥਾ ਦੀ ਸਮਾਪਤੀ ਦਾ ਐਲਾਨ ਵੀ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਇਸ ਤਰ੍ਹਾਂ ਸਾਰੀ ਸੰਗਤ ਨੂੰ ਸਿੱਧਾ ਗੁਰੂ ਨਾਲ ਜੋੜ ਲਿਆ। ਵਿਚੋਲਗੀ ਖਤਮ ਕਰ ਦਿੱਤੀ। ਇਸੇ ਨੂੰ ਕਿਹਾ ਹੈ: “ਸੰਗਤ ਕੀਨੀ ਖ਼ਾਲਸਾ” ਸਾਰੀ ਸੰਗਤ ਨੂੰ ਖ਼ਾਲਸਾ ਡੈਕਲੇਅਰ ਭਾਵ ਘੋਸ਼ਤ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਇਸ ਦੇ ਇਲਾਵਾ ਡਾ. ਗੁਰਚਰਨ ਸਿੰਘ ਔਲਖ ਆਪਣੀ ਪੁਸਤਕ ਖ਼ਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਸੰਕਲਪ ਸਰੂਪ ਤੇ ਸਿਧਾਂਤ ਵਿੱਚ ਪੰਨਾ 20 ਉੱਤੇ ਸੈਨਾਪਤਿ ਦੀ ਪੁਸਤਕ ਸ੍ਰੀ ਗੁਰ ਸੇਭਾ ਦਾ ਹਵਾਲਾ ਦਿੰਦੇ ਲਿਖਦੇ ਹਨ ਕਿ ਸੈਨਾਪਤਿ ਨੇ ਖ਼ਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਬਾਰੇ ਇਸ ਤਰ੍ਹਾਂ ਲਿੱਖਿਆ ਹੈ: “ਗੋਬਿੰਦ ਸਿੰਘ ਕਰੀ ਖੁਸ਼ੀ, ਸੰਗਤਿ ਕਰੀ ਨਿਹਾਲ। ਕੀਉ ਪ੍ਰਗਟ ਤਬ ਖ਼ਾਲਸਾ, ਚੂਕਯੋ ਸੂਬ ਜੰਜਾਲ” ਇਸ ਤੋਂ ਵੀ ਸੰਗਤ ਨੂੰ ਹੀ ਖ਼ਾਲਸਾ ਘੋਸ਼ਤ ਕਰਨ ਦਾ ਇਸ਼ਾਰਾ ਮਿਲਦਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਇਕ ਐਲਾਨ ਨਾਲ ਖ਼ਾਲਸੇ ਦੀ ਸਿਰਜਣਾ ਕੀਤੀ ਗਈ ਅਤੇ ਮਸੰਦ ਪ੍ਰਥਾ ਸਮਾਪਤ ਕਰ ਦਿੱਤੀ ਗਈ। ਇਸ ਦਾ ਭਾਵ ਇਹ ਹੋਇਆ ਕਿ ਜਿੱਥੇ ਕਿਤੇ ਵੀ ਸੰਗਤ ਮਸੰਦਾ ਨਾਲ ਜੁੜੀ ਸੀ ਉਸ ਸੰਗਤ ਨੂੰ ਵੀ ਵਿਚੋਲੀਆਂ ਭਾਵ ਮਸੰਦਾਂ ਤੋਂ ਮੁਕਤ ਕਰ ਦਿੱਤਾ ਗਿਆ, ਭਾਵ ਮਸੰਦਾਂ ਦੀ ਚੁੰਗਲ ਤੋਂ ਆਜ਼ਾਦ ਕਰ ਦਿੱਤਾ ਗਿਆ। ਇਸ ਨੂੰ ਕੋਈ ਵੱਖਰਾ ਪੰਥ ਨਹੀਂ ਕਿਹਾ ਜਾ ਸਕਦਾ। ਭਾਵ ਇਹ ਜੋ ਸਿੱਖ ਸੰਗਤ ਸਿੱਧਾ ਗੁਰੂ ਨਾਲ ਜੁੜਦੀ ਹੈ ਉਹ ਹੀ ਖ਼ਾਲਸਾ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਸਾਰੇ ਸਿੱਖ, ਸਾਰੀ ਸੰਗਤ

ਸਿੱਧਾ ਗੁਰੂ ਨਾਲ ਜੁੜ ਗਈ। **ਕੋਈ ਵੱਖਰੀ ਕਿਸਮ ਦਾ ਖ਼ਾਲਸਾ ਪ੍ਰਗਟ ਨਹੀਂ ਹੋਇਆ।** ਇਸ ਤਰ੍ਹਾਂ ਵਿਸਾਖੀ ਵਾਲੇ ਦਿਨ ਜਦੋਂ ਪਾਹੁਲ ਛਕਾਈ ਉਸ ਦਿਨ ਸਿੰਘ ਸਾਜੇ ਗਏ ਅਤੇ ਸਾਰੀ ਸੰਗਤ ਨੂੰ ਸਭ ਸਿੱਖਾਂ ਨੂੰ ਮਸੰਦਾਂ ਦੀ ਚੁੰਗਲ ਤੋਂ ਆਜ਼ਾਦ ਕਰ ਕੇ ਸਿੱਧਾ ਆਪਣੇ ਨਾਲ ਜੋੜ ਲਿਆ। **ਭਾਵ ਕਿ ਜਿਨ੍ਹਾਂ ਨੂੰ ਪਾਹੁਲ ਛਕਾਈ ਉਨ੍ਹਾਂ ਨੂੰ ਖ਼ਾਲਸਾ ਨਹੀਂ ਕਿਹਾ, ਉਨ੍ਹਾਂ ਨੂੰ ਤਾਂ ਪਿਆਰੇ ਕਿਹਾ ਗਿਆ ਅਤੇ ਸਿੰਘ ਬਣਾਇਆ ਗਿਆ।**

ਹੁਣ ਅਜੋਕੇ ਸਮੇਂ ਵਿੱਚ ਵੇਖਣਾ ਇਹ ਪਵੇਗਾ ਕਿ ਅੱਜ ਜੇ ਆਪਣੇ ਆਪ ਨੂੰ ਖ਼ਾਲਸਾ ਕਹਿਲਵਾਉਂਦਾ ਹੈ ਉਹ ਖ਼ਾਲਸਾ ਕਿਵੇਂ ਬਣੇ? ਆਪਣੀ ਮਰਜ਼ੀ ਨਾਲ ਜਿਸ ਦਾ ਜੀਅ ਕਰਦਾ ਹੈ ਆਪਣੇ ਆਪ ਨੂੰ ਖ਼ਾਲਸਾ ਹੋਣ ਦਾ ਐਲਾਨ ਕਰ ਦਿੰਦਾ ਹੈ ਅਤੇ ਆਪਣੇ ਨਾਂਉਂ ਨਾਲ ਖ਼ਾਲਸਾ ਲਿਖ ਲੈਂਦਾ ਹੈ। ਅੰਮ੍ਰਿਤ ਜਾਂ ਪਾਹੁਲ ਛੱਕਣ ਨਾਲ ਤਾਂ ਉਹ ਸਿੰਘ ਸੱਜ ਸਕਦਾ ਹੈ ਜਾਂ ਕਾਨੂੰਨ ਅਨੁਸਾਰ ਅੰਮ੍ਰਿਤਧਾਰੀ ਸਿੱਖ ਅਖਵਾ ਸਕਦਾ ਹੈ ਪਰ ਖ਼ਾਲਸਾ ਨਹੀਂ। ਖ਼ਾਲਸੇ ਦੀ ਪਰਿਭਾਸ਼ਾ ਕਿਸੇ ਕਾਨੂੰਨ ਵਿੱਚ ਨਹੀਂ ਦਿੱਤੀ ਗਈ। ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਖ਼ਾਲਸਾ ਉਸ ਨੂੰ ਆਖਿਆ ਹੈ ਜੋ ਗੁਰੂ ਨਾਲ ਸਿੱਧਾ ਜੁੜਿਆ ਹੈ। ਪਰ ਜੇਕਰ ਅਸੀਂ ਭਾਈਆਂ ਪਾਸੋਂ ਅਰਦਾਸਾਂ ਕਰਵਾਉਣੀਆਂ ਹਨ ਤਾਂ ਭਾਈ ਜੀ ਨੂੰ ਅਸੀਂ ਮਸੰਦ ਬਣਾ ਦਿੰਦੇ ਹਾਂ। ਇਸ ਤਰ੍ਹਾਂ ਅਸੀਂ ਖ਼ਾਲਸਾ ਨਹੀਂ ਹੋ ਸਕਦੇ। ਜੇਕਰ ਭਾਈਆਂ ਪਾਸੋਂ ਅਖੰਡ ਪਾਠ ਕਰਵਾਉਂਦੇ ਹਾਂ ਤਾਂ ਇਹ ਕਿਵੇਂ ਕਿਹਾ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਅਸੀਂ ਗੁਰੂ ਨਾਲ ਸਿੱਧਾ ਜੁੜੇ ਹੋਏ ਹਾਂ?

ਭੁਲੇਖਾ ਪਾਉਣ ਵਾਲਿਆਂ ਦਾ ਕਮਾਲ ਇਹ ਹੈ ਕਿ ਅੱਜ 'ਸਿੰਘ' ਦੀ ਜਗ੍ਹਾ ਜੇ ਆਪਣੇ ਨਾਂਉਂ ਨਾਲ 'ਖ਼ਾਲਸਾ' ਲਿਖ ਲੈਂਦਾ ਹੈ ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਕੋਈ ਵੱਖਰਾ ਹੀ ਵਿਅਕਤੀ ਸਮਝਦਾ ਹੈ। ਪ੍ਰਭਾਵ ਇਹ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ ਜਿਵੇਂ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਕੋਈ ਵੱਖਰੀ ਤਰ੍ਹਾਂ ਦਾ ਖ਼ਾਲਸਾ ਪੈਦਾ ਕੀਤਾ ਹੋਵੇ। ਅੱਜ ਜਿਤਨੇ ਵੀ ਵਿਦਵਾਨ ਹਨ ਉਹ ਸਭ ਇਹ ਹੀ ਮੰਨਦੇ ਹਨ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਕੋਈ ਨਵਾਂ ਖ਼ਾਲਸਾ ਪੰਥ ਸਾਜਿਆ। ਇਹ ਤਾਂ ਇਸ ਤਰ੍ਹਾਂ ਹੈ ਜਿਵੇਂ ਹੋਰ ਬਹੁਤ ਸਾਰੇ ਭੁਲੇਖੇ ਪਾ ਰੱਖੇ ਹਨ ਇਸੇ ਤਰ੍ਹਾਂ ਇੱਕ ਇਹ ਵੀ ਭੁਲੇਖਾ ਪਾ ਦਿੱਤਾ ਗਿਆ ਹੈ।

ਇੱਕ ਪਾਸੇ ਇੱਕ ਗੱਲ ਸਾਰੇ ਵਿਦਵਾਨ ਮੰਨਦੇ ਹਨ ਅਤੇ ਸਮਝਦੇ ਵੀ ਹਨ ਕਿ ਸਿੱਖ ਇਤਿਹਾਸ ਨੂੰ ਠੀਕ ਤਰ੍ਹਾਂ ਉਜਾਗਰ ਨਹੀਂ ਹੋਣ ਦਿੱਤਾ ਗਿਆ। ਗੁਰਬਾਣੀ ਅਤੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਜੀਵਨੀ ਸੰਬੰਧੀ ਇੰਨੇ ਭੁਲੇਖੇ ਪਾ ਰੱਖੇ ਹਨ ਕਿ ਇਤਿਹਾਸ ਨੂੰ ਮਿਥਿਹਾਸ ਬਣਾ ਕੇ ਰੱਖ ਦਿੱਤਾ ਹੈ। ਅੱਜ ਭਾਵੇਂ ਸਿੱਖ ਅਤੇ ਖ਼ਾਲਸਾ ਆਪਣੇ ਆਪ ਨੂੰ ਵੱਖ ਨਹੀਂ ਸਮਝਦੇ ਪਰ ਹਾਲਾਤ ਇਸ ਕਦਰ ਬਦਲ ਰਹੇ ਹਨ, ਇੰਝ ਮਹਿਸੂਸ ਹੁੰਦਾ ਹੈ ਕਿ ਉਹ ਵੇਲਾ ਦੂਰ ਨਹੀਂ ਜਦੋਂ ਸਿੱਖ ਅਤੇ ਖ਼ਾਲਸਾ ਦੋ ਵੱਖਰੀਆਂ ਕੌਮਾਂ ਬਣ ਜਾਣਗੀਆਂ। ਜਾਂ ਫਿਰ ਖ਼ਾਲਸਾ ਆਪਣੇ ਆਪ ਨੂੰ ਉੱਚੀ ਸ਼੍ਰੇਣੀ ਦੇ ਸਮਝ ਕੇ ਸਿੱਖਾਂ ਨੂੰ ਸੂਦਰ ਬਣਾ ਦੇਵੇਗਾ। ਕਿਸੇ ਜਗ੍ਹਾ ਜਾਂ ਗੁਰਦੁਆਰੇ ਵਿੱਚ ਕੋਈ ਐਸੀ ਗੱਲ ਕੀਤੀ ਜਾਵੇ ਜੋ ਇਸ ਕਹੀ ਜਾਂਦੀ ਖ਼ਾਲਸਾ ਕੌਮ ਨੂੰ ਪਸੰਦ ਨਹੀਂ ਤਾਂ ਉਸ ਦਾ ਮੂੰਹ ਬੰਦ ਕਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਆਮ ਸਿੱਖ ਇਨ੍ਹਾਂ ਖ਼ਾਲਸਿਆਂ ਪਾਸੋਂ ਡਰਦੇ ਵੇਖੇ ਗਏ ਹਨ। ਜੇਕਰ ਖ਼ਾਲਸਾ ਕੋਈ ਵੱਖਰੀ ਕੌਮ ਹੈ ਤਾਂ ਫਿਰ, ਕੀ ਸਿੱਖ, ਸਿੰਘ ਅਤੇ ਖ਼ਾਲਸਾ, ਇੱਕ ਬਰਾਬਰ ਇੱਕ ਕਿਤਾਰ ਵਿੱਚ ਖੜੇ ਹੋ ਸਕਦੇ ਹਨ?

ਡਾ: ਸੁਖਰਾਜ ਸਿੰਘ ਢਿੱਲੋਂ ਨੇ ਇੰਗਲਿਸ਼ ਵਿੱਚ ਇੱਕ ਲੇਖ ਲਿੱਖਿਆ ਹੈ: ਸਿੱਖ ਐਂਡ ਖ਼ਾਲਸਾ ਜੋ ਜਨਵਰੀ-ਦਸੰਬਰ 2017 ਨੂੰ ਅੰਡਰਸਟੈਂਡਿੰਗ ਸਿੱਖਇਜ਼ਮ ਵਿੱਚ ਛਪਿਆ ਹੈ। ਉਸ ਵਿੱਚ ਵੇਰਵਾ ਦਿੰਦੇ ਹੋਏ ਦੱਸਿਆ ਗਿਆ ਹੈ ਕਿ ਕਿਵੇਂ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਸਿੱਖਾਂ ਅਤੇ ਖ਼ਾਲਸਿਆਂ ਵਿੱਚ ਲੜਾਈਆਂ ਹੋ ਰਹੀਆਂ ਹਨ।

While quoting Magocsi, Paul Robert, ed. 1998. Encyclopedia of Canada's Peoples. University of Toronto Press p.1157. He writes:

The issue of Khalsa code of conduct has led to several controversies. In the early 1950s, a serious split occurred in the Canadian Sikh community, when the Khalsa Diwan society in Vancouver, Canada elected a clean-shaven Sikh to serve on its management committee. Although most of the early **Sikh** immigrants to Canada **were non-Khalsa**, and **majority of the members of the society were clean-shaven non-Khalsa Sikhs**, a faction objected to the election of a non-Khalsa to the management committee. The factions in Vancouver and Victoria broke away from the Khalsa Diwan Society and established their own gurdwara society called Akali Singh.

In the United Kingdom, **there have been tensions between the Khalsa Sikhs and the non-Khalsa Sikhs.** Many **Sikhs in Britain have insisted on their right of not conforming to the Khalsa norms**, while maintaining that they are truly Sikh. On the other hand, some of the Khalsa Sikhs think of the non-Khalsa Sikhs as having abandoned the Sikh faith altogether. The above examples are not confined to Canada and UK only but are happening almost everywhere. Are we following Guru Sahib who loved the entire humanity?

ਇਸ ਲੇਖ ਤੋਂ ਅੰਦਾਜ਼ਾ ਲਗਾਇਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਖ਼ਾਲਸਾ ਅਖਵਾਉਂਦੇ ਸਿੱਖਾਂ ਵਿੱਚ ਅਤੇ ਆਮ ਕਰੇ ਜਾਂਦੇ ਸਿੱਖਾਂ ਵਿੱਚ ਕਿੰਨਾ ਫਰਕ ਪੈ ਰਿਹਾ ਹੈ। ਜੇਕਰ ਇਹ ਪਾੜਾ ਵੱਧਦਾ ਗਿਆ ਤਾਂ ਕੁਝ ਸਮਾਂ ਪਾ ਕੇ ਸਿੱਖ ਇਤਿਹਾਸ ਕੀ ਹੋ ਜਾਵੇਗਾ? ਇਹ ਅੰਦਾਜ਼ਾ ਲਗਾਉਣਾ ਮੁਸ਼ਕਲ ਹੈ।

ਇਥੇ ਇਹ ਜ਼ਿਕਰ ਕਰਨਾ ਵੀ ਬਣਦਾ ਹੈ ਕਿ ਕਨੇਡਾ ਵਿੱਚ ਇੱਕ ਪਬਲਿਕ ਸੇਫਟੀ ਰਿਪੋਰਟ 2018 ਤਿਆਰ ਕੀਤੀ ਗਈ ਜੋ 11 ਦਸੰਬਰ ਨੂੰ ਜਾਰੀ ਕੀਤੀ ਗਈ ਇਸ ਰਿਪੋਰਟ ਵਿੱਚ “ਸਿੱਖ ਖ਼ਾਲਿਸਤਾਨੀ ਅੱਤਵਾਦੀ” ਹੈਡਿੰਗ ਹੇਠ ਖ਼ਾਲਿਸਤਾਨੀ ਲਹਿਰ ਦੇ ਹਿੰਸਕ ਤੱਤਾਂ ਅਤੇ ਸਮਰਥਨ ਬਾਰੇ ਜ਼ਿਕਰ ਕੀਤਾ ਗਿਆ ਸੀ। ਇਸ ਲਈ “ਸਿੱਖ ਖ਼ਾਲਿਸਤਾਨੀ ਅੱਤਵਾਦੀ” ਲਿਖ ਕੇ ਅੱਤਵਾਦੀ ਲਿਸਟ ਵਿੱਚ ਲਿਖ ਦਿੱਤਾ ਗਿਆ। ਇਸ ਸ਼ਬਦਾਵਲੀ ‘ਤੇ ਬਹੁਤ ਵਿਰੋਧ ਕੀਤਾ ਗਿਆ ਅਤੇ ਇਹ ਕਿਹਾ ਗਿਆ ਕਿ ਇਸ ਵਿੱਚੋਂ ਸ਼ਬਦ “ਸਿੱਖ” ਹਟਾ ਦਿੱਤਾ ਜਾਵੇ। ਇਹ ਗੱਲ ਵੱਖਰੀ ਹੈ ਕਿ ਇਸ ਇਤਰਾਜ਼ ਨੂੰ ਸਵੀਕਾਰ ਕਰਦੇ ਹੋਏ ਸਾਰੀ ਸ਼ਬਦਾਵਲੀ ਹੀ ਬਦਲ ਦਿੱਤੀ ਗਈ ਹੈ। ਆਉਂਦੇ ਸਮੇਂ ਨੂੰ ਕੀ ਹੋਵੇਗਾ ਇਹ ਵਿਚਾਰ ਗੋਚਰਾ ਹੈ।

ਇਸ ਸੰਬੰਧ ਵਿੱਚ ਇਹ ਯਾਦ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਕਨੇਡਾ ਦੇ ਅਖਬਾਰ ਪੰਜਾਬੀ ਵੀਕਲੀ (28/12/2018) ਅਨੁਸਾਰ ਇੱਕ ਪੰਜਾਬੀ ਟੀ.ਵੀ. ਦੇ ਇੰਟਰਵਿਊ ਵਿੱਚ, ਐਮ.ਪੀ. ਸ਼੍ਰੀ ਸੰਘਾ ਨੇ ਇਹ ਕਿਹਾ ਸੀ ਕਿ “ਸਿੱਖ ਤੇ ਖ਼ਾਲਿਸਤਾਨੀ ਵੱਖ ਵੱਖ ਹਨ ਕਿਉਂਕਿ ਸਾਰੇ ਸਿੱਖ ਖ਼ਾਲਿਸਤਾਨੀ ਨਹੀਂ ਹਨ”। ਇਹ ਤਾਂ ਹੁਣ ਸਮਝਣਾ ਪਵੇਗਾ ਕਿ ਕੀ ਖ਼ਾਲਿਸਤਾਨੀ ਸਿੱਖ, ਆਮ ਸਿੱਖ ਅਤੇ ਪਾਹੁਲਧਾਰੀ ਸਿੱਖ, ਜਿਨ੍ਹਾਂ ਨੂੰ ਅੰਮ੍ਰਿਤਧਾਰੀ ਸਿੱਖ ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ, ਇਹ ਸਾਰੇ ਵੱਖ ਵੱਖ ਹਨ ਜਾਂ ਇੱਕੋ ਜਿਹੇ ਹਨ? ਇਹ ਵੀ ਵਿਚਾਰ ਕਰਨੀ ਬਣਦੀ ਹੈ ਕਿ ਜੇ ਕੋਈ ਆਪਣੇ ਆਪ ਨੂੰ ਖ਼ਾਲਸਾ ਕਹਿੰਦਾ ਹੈ ਤਾਂ ਉਹ ਕਿਸ ਮਿਆਰ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਆਪਣੇ ਆਪ ਨੂੰ ਖ਼ਾਲਸਾ ਮੰਨਦਾ ਹੈ? ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਨੇ ਐਸੇ ਵਿਅਕਤੀ ਦੀ ਕਲਪਨਾ ਕੀਤੀ ਸੀ ਜੋ ਸਚਿਆਰ ਹੋਵੇ ਅਤੇ ਉਸੇ ਨੂੰ ਸਿੱਖ ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਇਸੇ ਨੂੰ ਪੂਰਨ ਸਿੱਖ ਵੀ ਆਖਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਹੁਣ ਕੀ ਇਹ ਸਮਝ ਲਿਆ ਜਾਵੇ ਕਿ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਕੋਈ ਉਸ ਤੋਂ ਉਪਰ ਕਿਸੇ ਵੱਖਰੀ ਕਿਸਮ ਦੇ ਵਿਅਕਤੀ ਦੀ ਕਲਪਨਾ ਕੀਤੀ ਸੀ? ਜੇ ਗੁਰੂ ਨਾਨਕ ਦੀ ਕਲਪਨਾ ਵਾਲੇ ਸਿੱਖ ਨਾਲੋਂ ਵੱਖਰਾ ਹੋਵੇਗਾ? ਕੀ ਖ਼ਾਲਸੇ ਦੀ ਸ਼ਖਸੀਅਤ ਵਿੱਚ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਕਲਪਨਾ ਵਾਲੇ ਸਿੱਖ ਵਿੱਚ ਕੋਈ ਵਖਰਾਪਣ ਹੈ? ਜੇ ਤਾਂ ਕੀ ਫਰਕ ਹੈ? ਜੇ ਨਹੀਂ ਤੇ ਫਿਰ ਖ਼ਾਲਸਾ ਕੌਣ ਹੋਇਆ?

ਭਾਰਤ ਵਿੱਚ ਤਾਂ ਅੱਜ ਇਹ ਮਾਹੌਲ ਹੈ ਕਿ ਖ਼ਾਲਸੇ ਨੂੰ ਜਾਂ ਖ਼ਾਲਸਤਾਨੀ ਨੂੰ ਆਤੰਕਵਾਦੀ ਅਤੇ ਦਹਿਸ਼ਤਪਸੰਦ ਸਮਝਿਆ ਜਾਂਦਾ ਹੈ। ਕਿਸਾਨੀ ਅੰਦੋਲਨ ਨੂੰ ਬਦਨਾਮ ਕਰਨ ਵਾਸਤੇ ਇਹ ਹੀ ਆਖਿਆ ਜਾਨ ਲਗਾ ਸੀ ਕਿ ਇਹ ਸਭ ਖ਼ਾਲਸਤਾਨੀ ਹਨ ਅਤੇ ਇਸ ਦਾ ਭਾਵ ਇਹ ਹੀ ਲਿਆ ਜਾਂਦਾ ਸੀ ਕਿ ਇਹ ਸਭ ਆਤੰਕਵਾਦੀ ਹਨ। ਲੋੜ ਹੈ ਕਿ ਖ਼ਾਲਸੇ ਦੀ ਹੋਂਦ ਨੂੰ ਸਮਝਿਆ ਜਾਵੇ।

VESAKHI 1469 TO  
VESAKHI 1699:  
A JOURNEY IN SPIRITUAL  
COMPLETENESS.

ਵੈਸਾਖੀ 1469 ਤੋਂ ਵੈਸਾਖੀ  
1699 –  
ਰੂਹਾਨੀ ਪੂਰਨਤਾ ਦਾ ਪੈਂਡਾ।

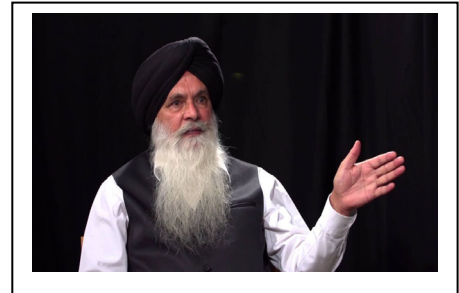


Talk Delivered Live  
During Khalsa Sajna  
Divas & Guru Nanak  
Parkash Purab  
Celebrations  
Organized  
by Gurdwara Sahib  
Tampa Bay, Florida,  
USA on Vesakhi of  
2021

<https://sikhivicharforum.org/2021/04/19/vesakhi-2021/>

## ਸ਼ਰਧਾ/ਮੂਰਖਤਾ/ਅੰਧਵਿਸ਼ਵਾਸ ਦੀ ਕੋਈ ਹੱਦ ਹੁੰਦੀ ਐ?

ਗੁਰਚਰਨ ਸਿੰਘ ਜ਼ਿਉਣ ਵਾਲਾ



ਨਹੀਂ! ਨਹੀਂ! ਅੰਧਵਿਸ਼ਵਾਸ/ਸ਼ਰਧਾ ਅਤੇ ਮੂਰਖਤਾ ਦੀ ਕੋਈ ਹੱਦ ਨਹੀਂ ਹੁੰਦੀ। ਪੰਜਾਬੀਆਂ ਬਾਰੇ ਤਾਂ ਕਹਿਣ ਦੀ ਲੋੜ ਹੀ ਨਹੀਂ। ਇਨ੍ਹਾਂ ਨੇ ਤਾਂ ਗੁੱਗਾ ਵੀ ਪੂਜਣਾ ਐ, ਪੀਰ ਦਾ ਰੋਟ ਵੀ ਵੰਡਣਾ ਐ, ਲਾਲਾਂ ਵਾਲੇ ਦੇ ਵੀ ਜਾਣਾ ਐ, ਜਠੇਰੇ ਵੀ ਮੰਨਾਉਣੇ ਐ, ਨਕੋਦਰ ਵਾਲੇ ਮਸਤਾਂ ਦੇ ਜਦੋਂ ਗੁਰਦਾਸ ਮਾਨ, ਸਤਿੰਦਰ ਸਰਤਾਜ ਅਤੇ ਹੋਰ ਲਗਭਗ-ਦੁਗਭਗ ਜਾਂਦੇ ਹੋਣ ਤਾਂ ਇਹ ਕਿਉਂ ਨਾ ਜਾਣ, ਬਾਬੇ ਵੱਡਭਾਗ ਸਿੰਘ ਦੇ ਚੌਕੀਆਂ ਵੀ ਭਰਨੀਆਂ ਹਨ, ਗੁਰਦਵਾਰੇ ਸੰਗਰਾਮ ਵਾਲੇ ਦਿਨ ਪਾਪ ਕੱਟਣੀ ਦੇਗ ਵੀ ਕਰਾਉਣੀ ਐ, ਮੀਂਹੇ ਦਾ ਮਲੇਰ ਕੋਟਲੇ ਬੱਕਰਾ ਵੀ ਚੜ੍ਹਾਉਣ ਐ, ਆਪਣੇ ਖੇਤ ਵਿਚ ਬਾਪੂ ਜਾਂ ਬਾਬੇ ਦੀ ਪੰਜਾਂ-ਸੱਤਾਂ ਕੁ ਇੱਟਾਂ ਦੀ ਬਣਾਈ ਮੜੀ, ਜਿਸ ਤੇ ਕਦੇ ਕਦੇ ਕੁੱਤਾ ਵੀ ਪਿਸ਼ਾਬ ਕਰਦਾ ਹੈ, ਤੇ ਹਰ ਮਹੀਨੇ ਕੱਚੀ ਲੱਸੀ ਵੀ ਡੋਲੂ ਕੇ ਆਉਣੀ ਐ, ਹਰ ਪਿੰਡ ਵਿਚ ਦੋ-ਚਾਰ ਚਾਰ ਪੁੱਛਾਂ ਦੇਣ ਵਾਲੀਆਂ/ਵਾਲੇ ਬੈਠੇ ਹਨ ਉਨ੍ਹਾਂ ਕੋਲ ਵੀ ਜਾਣਾ ਐ ਅਤੇ ਦੱਸੇ ਮੁਤਾਬਕ ਚੌਰਸਤੇ ਵਿਚ ਟੂਣਾ ਵੀ ਕਰਨਾ ਐ, ਜੇ ਕਿਤੇ ਚਾਰ ਪੈਸੇ ਆ ਗਏ ਤਾਂ ਫਿਰ ਅਖੰਡ ਪਾਠ ਵੀ ਕਰਾਉਣਾ ਐ ਤੇ ਬਾਅਦ ਵਿਚ ਆਏ ਰਿਸ਼ਤੇਦਾਰਾਂ ਨਾਲ ਗਲਾਸੀ ਵੀ ਖੜਕਾਉਣੀ ਐ, ਅਖੰਡ ਪਾਠ ਦੇ ਮਗਰੋਂ ਜਗਰਾਤਾ ਕੋਠੀ ਵਾਲੇ ਜੱਥੇਦਾਰਾਂ ਦੇ, ਘਰੇ ਪਾਣੀ ਨੂੰ ਤਰਸਦੀਆਂ ਮਾਂਵਾਂ ਅਸੀਂ ਚੱਲੇ ਮਾਤਾ-ਦੇਵੀ ਦੇ, ਹੋ ਸਕਿਆ ਤਾਂ ਵੈਸ਼ਨੂੰ, ਜਵਾਲਾ ਜੀ ਅਤੇ ਕਾਲੀ ਮਾਤਾ ਦੇ ਵੀ ਜਾਵਾਂਗੇ। ਮੁੱਕਦੀ ਗੱਲ ਕੋਈ ਓਹੜ-ਪੋਹੜ ਦੱਸੇ ਸਹੀ ਅਸੀਂ ਜਰੂਰ ਕਰਾਂਗੇ ਪਰ ਅਕਲ ਤੋਂ ਕੰਮ ਲੈਣਾ ਸਾਡਾ ਕੰਮ ਨਹੀਂ।” ਕੋਈ ਅੰਨ ਦਾ ਕੋਈ ਧੰਨ ਦਾ ਕੋਈ ਪਹਾੜਾਂ ਵਾਲੀ ਰੰਨ ਦਾ। ਵਿਚ ਧੂੰਮ ਧੜੱਕਾ ਸਰਵਰ ਦਾ ਨਾਲੇ ਹਿੜਵਸ ਬਾਬੇ ਨਾਨਕ ਦਾ ।। ਇਹ ਗੱਲ ਗਿਆਨੀ ਦਿੱਤ ਸਿੰਘ ਜੀ ਹੋਰੀਂ ਸਵਾ ਮੈਂ ਸਾਲ ਪਹਿਲਾਂ ਹੀ ਕਹਿ ਗਏ ਹਨ ਜੇ ਅੱਜ ਵੀ ਠੀਕ ਸਾਡੇ ਤੇ 100% ਲਾਗੂ ਹੁੰਦੀ ਹੈ। ਜਦੋਂ ਸਾਡੇ ਯੂਨੀਵਰਸਿਟੀਆਂ ਦੇ ਪਰੋਫੈਸਰ ਤੇ ਪੀ.ਐਚ.ਡੀ. ਲੋਕ ਹੀ ਆਪਣੀ ਜਨਤਾ ਨੂੰ ਮੂਰਖ ਬਣਾਉਣ ਤੇ ਤੁਲੇ ਹੋਏ ਹੋਣ ਤਾਂ ਫਿਰ ਕਿਸੇ ਨੂੰ ਕੀ ਦੇਸ਼ ਦੇਣਾ ਐ।

ਪਟਿਆਲਾ ਯੂਨੀਵਰਸਿਟੀ ਵਾਲੇ, ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਪੜ੍ਹਾਈ ਨੂੰ ਤਲਾਜਲੀ ਕੇ, ਆਏ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਗੰਦ ਦੇ ਟੋਕਰੇ, ‘ਦਸਮ ਗ੍ਰੰਥ’ ਤੇ ਪੀ. ਐਚ. ਡੀ. ਕਰਵਾ ਰਹੇ ਹੋਣ, ਡਾ. ਦਲਜੀਤ ਸਿੰਘ ਵਾਲੀਆ, ਇੰਚਾਰਜ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਰਾਸ਼ਟਰੀ ਏਕਤਾ ਚੇਅਰ ਅਤੇ ਅਸਿਸਟੈਂਟ ਪ੍ਰੋਫੈਸਰ, ਪੰਜਾਬ ਇਤਿਹਾਸ ਅਧਿਐਨ ਵਿਭਾਗ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਪਟਿਆਲਾ ਵਾਲੇ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਦਾ ਪ੍ਰਕਾਸ਼ ਦਿਹਾੜਾ ਦੱਸਣ ਤੋਂ ਵੀ ਜਦੋਂ ਮੁਨਕਰ ਹੋਣ ਕਿ ਇਹ ਵਿਵਾਦਤ ਵਿਸ਼ਾ ਹੈ ਅਤੇ ਰਹਿ ਚੁੱਕੇ ਗੁਰੂ ਨਾਨਕ ਅਧਿਐਨ ਵਿਭਾਗ ਦੇ ਮੁਖੀਆਂ ਨੂੰ ਆਸਾ ਰਾਗ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਦੀ ਵਾਰ ਦੇ ਅਸਲੀ ਸਿਰਲੇਖ ਬਾਰੇ ਵੀ ਪਤਾ ਨਾ ਹੋਵੇ ਤਾਂ ਫਿਰ ਆਮ ਜਨਤਾ ਦੇ ਮਾਨਸਿਕ ਪੱਧਰ ਦਾ ਅੰਦਾਜ਼ਾ ਲਗਾਉਣਾ ਮੁਸ਼ਕਲ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਜਦੋਂ ਸਾਡੇ ਸਕੂਲਾਂ, ਕਾਲਜਾਂ ਅਤੇ ਯੂਨੀਵਰਸਿਟੀਆਂ ਵਿਚ ਪੜ੍ਹਨ ਤੇ ਪੜ੍ਹਾਉਣ ਵਾਲਿਆਂ ਨੂੰ ਜਿੰਦਗੀ ਜ਼ਿਉਣ ਦੇ ਸਲੀਕੇ ਦਾ ਹੀ ਨਹੀਂ ਪਤਾ ਤਾਂ ਸਾਡੇ ਪੇਂਡੂਆਂ ਨੇ ਮੁੰਡਿਆਂ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਆਪਣੀਆਂ ਜ਼ਨਾਨੀਆਂ ਨੂੰ ਸਾਧਾਂ ਦੇ ਡੇਰਿਆਂ ਤੇ ਮੱਚਦੀ ਧੁਪੌਲ ਵਿਚ ਲੱਤਾਂ ਤੋਂ ਫੜ ਕੇ ਘੜੀਸਣਾ ਹੀ ਹੋਇਆ। ਜਿਉਣ ਦੇ ਸਲੀਕੇ ਤੋਂ ਅੰਞਾਣ ਭਰਾਵੇ! ਆਦਮੀ ਅਤੇ ਔਰਤ ਦੇ ਮੇਲ ਤੋਂ ਬਗੈਰ ਨਾ ਮੁੰਡਾ ਤੇ ਨਾ ਹੀ ਲੜਕੀ ਪੈਦਾ ਹੋ ਸਕਦੀ ਹੈ। ਗੁਰਬਾਣੀ ਦਾ ਫੁਮਾਣ ਹੈ: ਜੈਸੇ ਮਾਤ ਪਿਤਾ ਬਿਨੁ ਬਾਲੁ ਨ ਹੋਈ ॥ ਬਿੰਬ ਬਿਨਾ ਕੈਸੇ ਕਪਰੇ ਧੋਈ ॥ ਘੋਰ ਬਿਨਾ ਕੈਸੇ ਅਸਵਾਰ ॥ ਸਾਧੂ ਬਿਨੁ ਨਾਹੀ ਦਰਵਾਰ ॥ {ਪੰਨਾ 872}॥

ਨਾਨਕ-ਸਰੀਆਂ ਦੀ ਤਾਂ ਪੁੱਛੇ ਹੀ ਨਾ। ਇਹ ਨਾਨਕ-ਸਰੀਏ ਨਹੀਂ ਇਹ ਤਾਂ ਸਰੀਏ ਹੀ ਸਰੀਏ ਹਨ। ਲੋੜ ਪੈਣ ਤੇ ਇਹ ਗੰਨਾਂ, ਗੰਡਾਸੇ, ਬਰਛੇ ਅਤੇ ਦੇਸੀ ਕੱਟੇ ਵੀ ਬਣ ਜਾਂਦੇ ਹਨ। ਭਦੌੜ ਵਿਚ ਜ਼ਮੀਨ ਪਿੱਛੇ ਹੋਈ ਲੜਾਈ ‘ਚ ਇਨ੍ਹਾਂ ਨੇ ਗੋਲੀਆਂ ਨਾਲ ਚਾਰ ਬੰਦੇ ਭੁੰਨੇ ਜਿਸ ਵਿਚ ਮੇਰੇ ਪਿੰਡ ਦੇ ਨੇੜਦੇ ਪਿੰਡ ‘ਲਧਾਈ’ ਦਾ ਇਕ ਗੁਰਸਿੱਖ ਮਾਰਿਆ ਗਿਆ ਅਤੇ ਬਾਬਾ ਘਾਲਾ ਚਾਰ ਕੁ ਸਾਲ ਸਲਾਖਾਂ ਪਿੱਛੇ ਰਿਹਾ। ਫਿਰ ਓਹੀ ਘਾਲਾ ਸਾਨੂੰ ਉਪਦੇਸ਼ ਦੇ ਰਿਹਾ ਏ ‘ਮਾਇਆ ਮੋਹ ਤਿਆਗ ਦਿਓ ਜੇ ਪਰਮਾਤਮਾ ਨਾਲ ਮੇਲ ਚਾਹੁੰਦੇ ਹੋ’। ਇਹੋ ਘਾਲਾ ਅੱਜ ਸੰਤ ਦੇ ਰੂਪ ਵਿਚ ਸਾਡੇ ਭੋਲੇ-ਭਾਲੇ ਸਿਖਾਂ ਦੇ ਸਿਰ ਤੇ ਬੈਠ ਸਿੱਖ ਸਿਧਾਂਤਾਂ ਦੇ ਵਿਪ੍ਰੀਤ ਪ੍ਰਚਾਰ ਕਰ ਰਿਹਾ ਐ। ਭੂਚੇ ਮੰਡੀ ਵਾਲਾ, ਕਾਲੇ ਮੂੰਹ ਵਾਲਾ, ਜਿਸਨੂੰ ਲੋਕ ਗੱਡੇ ਤੇ ਲੱਧ ਕੇ ਲਿਜਾਂਦੇ ਹਨ ਕਿਉਂਕਿ ਉਹ ਪੈਦਲ ਤੁਰ ਹੀ ਨਹੀਂ ਸਕਦਾ, ਕਰੋਨਾ ਵਾਇਰਸ ਤੋਂ ਬਚਣ ਲਈ ਸਬਜ਼ੀਆਂ ਦੀ ਚਟਨੀ ਬਣਾ ਕੇ ਦੇ ਰਿਹਾ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਦੇ ਉਪਦੇਸ਼ ਦੇ ਬਿਲਕੁਲ ਉਲਟ ਇਹ ਮੌਸਿਆ-ਪੁਨਿਆ ਮਨਾਉਂਦੇ ਹਨ ਜਦੋਂ ਕਿ ਗੁਰਬਾਣੀ ਦਾ ਫੁਰਮਾਣ ਹੈ: ਸਤਿਗੁਰ ਬਾਝਹੁ ਅੰਧੁ ਗੁਬਾਰੁ ॥ ਥਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰੁ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੇਝੀ ਪਾਇ ॥ ਇਕਤੁ ਨਾਮਿ ਸਦਾ ਰਹਿਆ ਸਮਾਇ ॥ {ਪੰਨਾ 842-843} ਕਿ ਸਾਰੇ ਦਿਨ ਇਕੇ ਜਿਹੇ ਹਨ। ਨਾ ਕੋਈ ਸੰਗਰਾਮ, ਨਾ ਕੋਈ ਮੌਸਿਆ ਤੇ ਨਾਹੀ ਪੁੰਨਿਆਂ ਦਾ ਦਿਹਾੜਾ ਪਵਿੱਤਰ ਜਾਂ ਅਪਵਿੱਤਰ ਹੁੰਦਾ ਹੈ। ਐ ਬੰਦੇ! ਤੂੰ ਸੱਚ ਨਾਲ ਜੁੜਿਆ ਰਹੇ।

ਸਲੋਕ ਮ: ੫॥ ਨਾਨਕ ਸੋਈ ਦਿਨਸੁ ਸੁਹਾਵੜਾ ਜਿਤੁ ਪ੍ਰਭੁ ਆਵੈ ਚਿਤਿ ॥ ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਫਿਟੁ ਭਲੇਰੀ ਰੁਤਿ ॥੧॥ {ਪੰਨਾ 318}

ਗੁਰੂ ਸਾਹਿਬਾਨ ਤਾਂ ਇਹ ਫੁਰਮਾਉਂਦੇ ਹਨ ਕਿ ਜਦੋਂ ਤਕ ਬੰਦਿਆ ਤੂੰ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਜੁੜਿਆ ਹੋਇਆ ਹੈਂ ਉਦੋਂ ਤਕ ਸਾਰੇ ਦਿਨ ਰਾਤ ਚੰਗੇ ਹਨ। ਪਰ ਜਦੋਂ ਹੀ ਤੂੰ ਸੱਚ ਨਾਲੋਂ ਟੁੱਟ ਕੇ ਝੂਠ ਦਾ ਪੱਲਾ ਫੜਿਆ ਉਦੋਂ ਹੀ ਸਾਰੀ ਰੁਤ ਮਾੜੀ ਹੋ ਜਾਵੇਗੀ। ਮਤਲਬ ਅੱਗੇ ਆਉਣ ਵਾਲਾ ਸਮਾਂ ਹੋ ਸਕਦਾ ਹੈ ਜੇਲ੍ਹਾਂ ਵਿਚ ਕੱਟਣਾ ਪਵੇ।

ਜਦੋਂ ਸਾਡੇ ਦੇਸ ਦਾ ਗ੍ਰਿਹ ਮੰਤਰੀ, 'ਰਾਜਨਾਥ ਸਿੰਘ' ਲੜਾਕੇ ਰਾਫੇਲ ਜਾਹਜ਼ ਦੀ ਫਰਾਂਸ ਕੋਲੋਂ ਪ੍ਰਾਪਤੀ ਸਮੇਂ 'ਸਵਾਸਤਿਕਾ' ਦਾ ਹਲਦੀ ਨਾਲ ਨਿਸ਼ਾਨ ਬਣਾਉਂਦਾ ਹੈ ਅਤੇ ਨਿੰਬੂ ਮਿਰਚਾਂ ਜਹਾਜ਼ ਨਾਲ ਬੰਨਦਾ ਹੈ ਤਾਂ ਪਤਾ ਚਲਦਾ ਹੈ ਕਿ ਜਹਾਜ਼ ਬਣਾਉਣ ਵਾਲਿਆਂ ਤੋਂ ਸ਼ਾਇਦ ਇਸ ਵਿਚ ਕੋਈ ਕਮੀ ਰਹਿ ਗਈ ਹੋਵੇ, ਜੇ ਮਿਰਚਾਂ ਅਤੇ ਨਿੰਬੂ ਪੂਰੀ ਕਰਨਗੇ। ਪਰ ਨਿੰਬੂ ਮਿਰਚਾਂ ਤਾਂ ਇਹੋ ਗ੍ਰਿਹ ਮੰਤਰੀ ਬਾਰਡਰ ਤੇ ਵੀ ਬੰਨਦਾ ਹੈ ਫਿਰ ਚੀਨ ਵਾਲਿਆਂ ਨੇ ਸਾਡੇ 40ਕੁ ਫੌਜੀ ਕੈਦ ਕਰ ਲਏ ਅਤੇ ਵੀਹ ਕੁ ਕੁੱਟ ਕੁੱਟ ਕੇ ਕਿਵੇਂ ਮਾਰ ਦਿੱਤੇ? ਇਹ ਸਾਰਾ ਕੁੱਝ ਇਨ੍ਹਾਂ ਵਾਸਤੇ ਨਹੀਂ ਇਹ ਸਾਰਾ ਕੁੱਝ ਸਾਨੂੰ ਮੁਰਖ ਬਣਾਉਣ ਵਾਸਤੇ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਜਿਵੇਂ ਉਜੈਨ ਦੇ ਕਿਸੇ ਮੰਦਰ ਵਿਚ ਐਸ.ਪੀ ਅਤੇ ਡੀ. ਸੀ ਸ਼ਰਾਬ ਦਾ ਚੜ੍ਹਾਵਾ ਚੜ੍ਹਾ ਰਹੇ ਹਨ ਕਿ ਕਰੋਨਾ ਵਾਇਰਸ ਤੋਂ ਦੇਵੀ ਸਾਨੂੰ ਬਚਾ ਲਵੇ। ਲੋਕੇ ਇਹ ਉੱਚ ਅਧਿਕਾਰੀ ਸਭ ਜਾਣਦੇ ਹਨ ਕਿ ਇਸ ਨਾਲ ਕੁੱਝ ਨਹੀਂ ਹੋਣਾ। ਪਰ ਇਸ ਸਟੰਟ ਨਾਲ ਉਹ ਲੋਕਾਂ ਨੂੰ ਕੁਰਾਹੇ ਪਾ ਕੇ ਮੰਦਰ ਦੇ ਪੁਜਾਰੀ ਨਾਲ ਰਲ ਕੇ ਲੁੱਟ ਤਾਂ ਸਕਦੇ ਹਨ। ਇਸ ਲੁੱਟ ਦਾ ਕੋਈ ਪਰਚਾ ਦਰਜ ਨਹੀਂ ਹੁੰਦਾ ਤੇ ਨਾ ਹੀ ਕੋਈ ਅਦਾਲਤੀ ਕੇਸ ਚੱਲਦਾ ਹੈ। ਸਭ ਧਰਮਾਂ ਵਿਚ ਧਰਮ ਦੇ ਨਾਮ ਤੇ ਕੀਤੀ ਗਈ ਲੁੱਟ-ਘਸ਼ੁੱਟ ਜਾਇਜ਼ ਹੈ ਨਜਾਇਜ਼ ਨਹੀਂ।

ਧਰਮ ਦੇ ਨਾਮ ਤੇ ਕੀਤੇ ਕਤਲ ਵੀ ਜਾਇਜ਼ ਹਨ। 2015-16 ਦੀ ਗੱਲ ਹੈ ਕਿ ਹਿਮਾਚਲ ਪ੍ਰਦੇਸ਼ ਵਿਚ ਕਿਸੇ ਮੰਦਰ ਵਿਚ ਪੰਡਿਤ ਜੀ ਦੇ ਕਹਿਣ ਤੇ ਕਿਸੇ ਗਰੀਬ ਔਰਤ ਨੇ ਆਪਣੇ ਦੇਵਤੇ ਨੂੰ ਖੁਸ਼ ਕਰਨ ਲਈ ਆਪਣੇ ਪਤੀ ਦੀ 'ਬਲੀ' ਦੇ ਦਿੱਤੀ। ਪੱਤਰਕਾਰਾਂ ਦੇ ਪੁੱਛਣ ਤੇ ਜਵਾਬ ਇਹੋ ਸੀ ਕਿ ਜੇਕਰ ਮੇਰਾ ਦੇਵਤਾ ਖੁਸ਼ ਹੁੰਦਾ ਹੈ ਤਾਂ ਮੈਂ ਆਪਣੇ ਪਤੀ ਤੋਂ ਬਗੈਰ ਵੀ ਗੁਜ਼ਾਰਾ ਕਰ ਸਕਦੀ ਹਾਂ। ਕਿਸੇ ਨੂੰ ਇਹ ਨਹੀਂ ਪਤਾ ਕਿ 'ਬਲੀ' ਤੋਂ ਬਾਅਦ ਦੇਵਤਾ ਖੁਸ਼ ਹੋਇਆ ਕੇ ਨਹੀਂ ਹਾਂ ਉਹ ਗਰੀਬ ਔਰਤ ਹੁਣ ਪੰਡਿਤ ਜੀ ਮੁਹਰੇ ਹੱਥ ਅੱਡਣ ਜੇਗੀ ਜਰੂਰ ਹੋ ਗਈ ਤੇ ਸ਼ਾਇਦ ਉਸੇ ਜੇਗੀ ਹੀ ਹੋ ਗਈ ਹੋਵੇ। ਕਦੀ ਕਿਸੇ ਨੇ ਪੰਡਿਤਾਣੀ ਨੂੰ ਪੰਡਿਤ ਦੀ 'ਬਲੀ' ਦਿੰਦੇ ਦੇਖਿਆ ਹੈ? ਕਦੀ ਕਿਸੇ ਨੇ ਪੰਡਿਤ ਨੂੰ ਆਪਣੇ ਪੂਰਵਜਾਂ ਦੇ ਨਮਿਤ ਸ਼ਰਾਧ ਕਰਦੇ ਜਾਂ ਖੁਆਉਂਦੇ ਦੇਖਿਆ ਹੈ? ਕਦੀ ਵੀ ਨਹੀਂ। ਉਹ ਇਸ ਪਖੰਡ ਤੋਂ ਆਪ ਤਾਂ ਜਾਣੂ ਹਨ ਪਰ ਭੇਲੀ-ਭਾਲੀ ਜਨਤਾ ਨੂੰ ਲੁੱਟਣ ਦਾ ਧੰਦਾ ਸਦੀਆਂ ਤੋਂ ਚਲਾਈ ਜਾ ਰਿਹਾ ਹੈ ਅਤੇ ਲੋਕਾਂ ਨੂੰ ਹੋਰ ਮੁਰਖ ਬਣਾਉਣ ਲਈ ਇਹ ਧੰਧਾ ਚੱਲਦਾ ਰੱਖਿਆ ਜਾ ਰਿਹਾ ਹੈ। ਇਹੋ ਧੰਦਾ ਸਿੱਖ ਧਰਮ ਵਿਚ ਵੀ ਪ੍ਰਵੇਸ਼ ਕਰ ਗਿਆ ਹੈ। ਕਦੀ ਕਿਸੇ ਨੇ ਕਿਸੇ ਗੁਰਦਵਾਰੇ ਦੇ ਭਾਈ ਜੀ ਨੂੰ 'ਪੰਜ ਸਿੱਖ' ਖੁਆਉਂਦੇ ਦੇਖਿਆ ਹੈ? ਨਹੀਂ ਪਰ ਉਹ ਖਾਣ ਜਰੂਰ ਜਾਂਦਾ ਹੈ। ਆਪਾਂ ਭਾਈ ਜੀ ਨੂੰ ਪੈਸੇ ਦੇ ਕੇ ਅਰਦਾਸ ਕਰਵਾਉਂਦੇ ਹਾਂ। ਪਰ ਭਾਈ ਕਿਸੇ ਤੋਂ ਕਦੀ ਵੀ ਅਰਦਾਸ ਨਹੀਂ ਕਰਵਾਉਂਦਾ, ਭਾਈ ਕਦੀ ਵੀ ਕਿਸੇ ਤੋਂ ਆਪਣੇ ਨਮਿਤ ਪਾਠ ਨਹੀਂ ਕਰਵਾਉਂਦਾ, ਉਹ ਕਦੀ ਵੀ ਕਿਸੇ ਨੂੰ ਕੱਪੜੇ/ਪੁਸ਼ਾਕ ਨਹੀਂ ਦਿੰਦਾ। ਉਹ ਆਪ ਇਸ ਸਾਰੇ ਪਾਖੰਡ ਤੋਂ ਜਾਣੂ ਹੈ।

ਮਃ ੫ ॥ ਘਰ ਮੰਦਰ ਖੁਸੀਆ ਤਹੀ ਜਹ ਤੂ ਆਵਹਿ ਚਿਤਿ ॥ ਦੁਨੀਆ ਕੀਆ ਵਡਿਆਈਆ ਨਾਨਕ ਸਭਿ ਕੁਮਿਤ ॥੨॥ {ਪੰਨਾ 319}॥ ਜਦੋਂ ਹੀ ਲੋਕ ਇਸ ਅੰਧਵਿਸ਼ਵਾਸ ਵਿਚੋਂ ਨਿਕਲ ਕੇ ਸੱਚ ਨਾਲ ਜੁੜਨਗੇ ਤਦੋਂ ਹੀ ਉਹ ਸਬਰ ਸੰਤੋਖ ਵਾਲੀ ਜ਼ਿੰਦਗੀ ਬਤੀਤ ਕਰਨ ਲੱਗ ਪੈਣਗੇ, ਹੁੰਦੀ ਲੁੱਟ-ਘਸ਼ੁੱਟ ਤੋਂ ਬੱਚ ਜਾਣਗੇ ਅਤੇ ਪਤੀ ਦਾ ਬਲੀਦਾਨ ਦੇਣ ਦੀ ਵੀ ਜਰੂਰਤ ਨਹੀਂ ਪਏਗੀ। ਸਗੋਂ ਉਸ ਦੇ ਨਾਲ ਵਧੀਆ ਜ਼ਿੰਦਗੀ ਬਤੀਤ ਕਰਨ ਦਾ ਵੱਲ ਆ ਜਾਵੇਗਾ। ਜਿਹੜੇ ਪੈਸੇ ਸਾਡੀ ਜੇਬ ਵਿਚ ਹਨ ਉਹ ਪੁਜਾਰੀ ਨੂੰ ਦੇ ਕੇ ਪ੍ਰਮਾਤਮਾ ਕੋਲੋਂ ਹੋਰ ਜ਼ਿਆਦਾ ਲਈ ਅਰਦਾਸ ਕਰਵਾਉਂਦੇ ਹਾਂ। ਜੇ ਇਹ ਸੱਚ ਹੋਵੇ ਤਾਂ ਉਹੀ ਭਾਈ ਉਹੀ ਅਰਦਾਸ ਆਪਣੇ ਲਈ ਕਿਉਂ ਨਹੀਂ ਕਰ ਲੈਂਦਾ ਤੇ ਉਸ ਨੂੰ ਪੰਜ-ਪੰਜ, ਦਸ-ਦਸ ਰੁਪਿਆਂ ਲਈ ਤੁਹਾਡੀ ਜੇਬ ਵੱਲ ਕਿਉਂ ਤੱਕਣ ਪੈ ਰਿਹਾ ਹੈ। ਹੱਦੋਂ ਵੱਧ ਮੁਰਖਤਾ ਦੇ ਕਾਰਣ ਹੀ ਅਸੀਂ ਨਰਕ ਭਰੀ ਜ਼ਿੰਦਗੀ ਜਿਉਣ ਲਈ ਮਜਬੂਰ ਹੋਏ ਪਏ ਹਾਂ। ਇਸ ਝੰਜਟ ਵਿਚੋਂ ਨਿਕਲਣਾ ਗਰੀਬ ਦੇ ਵੱਸ ਵਿਚ ਨਹੀਂ ਜਿਤਨੀ ਦੇਰ ਕੋਈ ਸਿਆਣਾ ਉਸ ਦੀ ਬਾਂਹ ਨਹੀਂ ਫੜਦਾ।



## BOOK REVIEW.

**The Khalistan Conspiracy; A Former RAW Officer Unravels the Path to 1984**

Authored by: **G.B. S. Sidhu**, New Delhi.

Published by: Harper Collins Publishers, India, 2020 (Paperback First Edition,

Pages: 268; Price: Rs. 499, US: \$20)

Reviewed by: **Prof. Hardev Singh Virk**, #14017, 30 Ave, Surrey, BC, Canada

Before moving to Vancouver on 21st February, I learned about publication of this wonderful account by Mr. GBS Sidhu from a review written by Jaspal Singh Sidhu of Institute of Sikh Studies, Chandigarh. How this book reached me, is also interesting? Safir Rammah of APNA (Academy of the Punjab in North America) sends me all new titles for free download online and Sidhu's book was a gift from Janab Rammah. Its dedication reveals that the author is son-in-law of Swaran Singh, the Minister with longest track record during the Congress rule in India.

The book has 14 Chapters followed by exhaustive Notes, two Annexures and Photos relevant to the text. In the Preface, author introduces himself in a brilliant way as the key-figure in the merger of Sikkim with India with reference to his book: "*Sikkim: Dawn of Democracy, The Truth Behind the Merger with India* (Penguin Random House, India, 2018)". This success story brought the author in the good books of PM, Indira Gandhi and External Affairs Ministry. He was posted as first secretary in the Indian High Commission in Ottawa, Canada for 3 years (1976-79). He reports candidly about the situation in Canada: "*Other than the normal jostling for the management of gurudwaras in the two major cities of Vancouver and Toronto, for an average Sikh the concept of Khalistan was a non-issue – if not a bit of a joke – not worthy of attention*".

The author's analysis of Khalistan agenda puts the blame squarely on the role of Giani Zail Singh and the coterie in the PM's house, identified as #1, Akbar road group, working to destabilize Punjab: "The genesis of the falsehoods can be traced to 1978, when former Chief Minister of Punjab Giani Zail Singh advised Indira Gandhi's younger son, Sanjay Gandhi, that the Akali Dal-Janata Party coalition government in Punjab could be destabilized if the moderate policies followed by the senior Akali Dal leadership, comprising Harchand Singh Longowal, Shiromani Gurudwara Parbandhak Committee (SGPC) chairman, G.S. Tohra, and Chief Minister Parkash Singh Badal, could come under constant attack by a suitable Sikh Sant".

The author succinctly narrates his story under Op-1 (1978-80) and Op-2 (1980-84). The actors of Op-1 are identified as Giani Zail Singh and Sanjay Gandhi, and those of Op-2 were Kamal Nath, ML Fotedar, Arun Nehru and Arun Singh, scion of Kapurthala family. Under Op-1, Giani Jee helped to discover the Sant from Punjab, who could dance to their tunes. The author leaves no doubt that both these operations had the sanction of PM, Indira Gandhi: "*With Indira Gandhi's approval sought and Sanjay's ally Kamal Nath on board, Sant Jarnail Singh Bhindranwale of Gurudwara Darshan Prakash at Chowk Mehta was chosen as the Sant who would do their bidding in Punjab*".

Chapter 1, Introduction, starts with an assessment of Indira Gandhi in the eyes of future historians: "*Indira Gandhi will be remembered for two of her most controversial decisions – promulgation of National Emergency (26 June 1975 to 21 January 1977) and Operation Blue Star (4 to 8 June 1984)*". The author narrates the events leading to dismissal of Indira Gandhi's election as Member of Parliament by Allahabad High Court and her game plan to recover her lost position by hook or by crook. This book reads like an insider's story who had full information to



the planning and shenanigans of both these operations: "*The purpose of this book is to unravel the truth behind the developments leading to Operation Blue Star and its aftermath*".

In Chapter 2, author tries to identify two pro-Khalistanis in Toronto area; Professor Uday Singh and Kuldeep Singh Sodhi. But the most important Khalistan leader, Jagjit Singh Chauhan's history is given in full detail by the author: "Jagjit Singh Chauhan, a medical doctor by profession... served as finance minister in Lachman Singh Gill's cabinet. In 1971 he shifted to the United Kingdom. On 13 October 1971, he placed a full-page advertisement in the *New York Times* proclaiming the creation of an independent Sikh state named Khalistan. ... *In reaction to Operation Blue Star, Chauhan announced a government of Khalistan in exile in London on 13 June 1984. Remarkably, the Rajiv Gandhi government allowed Chauhan to enter India in 1989, hoist the Khalistan flag at Anandpur Sahib, and return to the UK....*In 2001, he was allowed to return to India and he died in 2007". Uday Singh was a Prof. of Mathematics and a deeply religious Sikh who came out openly in support of Khalistan after Operation Blue Star and the 1984 pogrom and wrote a book, "*The Waning and Waxing of Khalistan*". Till 1979, Khalistan was not an issue among the Sikh diaspora in Canada.

Chapter 3 is devoted to a recount of Sikh-Nirankari clash of 1978 in Amritsar, Giani Zail Singh's role in creation of Dal Khalsa and his collaboration with Sanjay Gandhi in Op-1, emergence of Bhindranwale on Punjab political scene, and his becoming a pawn in the hands of Congress-led government in Delhi. The author laments: "*Unfortunately, Punjab was not to remain a 'haven of prosperity and peace' for long. Political opportunism and short-term electoral gains overtook considerations of national interest and the need to maintain religious harmony, peace, prosperity and stability*".

Chapter 4 gives a vivid description of rise of Bhindranwale as a religious-cum-political leader and beginning of Op-2 under the planned strategy of #1, Akbar road group. The author reveals the game plan of this group: "*It was decided that the Congress would deploy him (Bhindranwale) and the issue of Khalistan – which had by then stuck to him because of his refusal or inability to rebut it – in order to win the eighth Lok Sabha elections that were due before January 1985. It was necessary to keep the pot boiling in Punjab and to allow Bhindranwale to operate unhindered till the situation was ripe for final action*".

This Chapter is significant on other counts also. The murders of Nirankari Chief, Gurbachan Singh and Lala Jagat Narain in broad day light, Bhindranwale's surrender at Chowk Mehta, statement of Giani Zail Singh in Parliament exonerating Bhindranwale, and his release are part of this Chapter. The dubious role of Giani Zail Singh in Op-1 has been a topic of debate but a reference by the author may connect the link between the two main actors: "*Zail Singh and Rajiv Gandhi attended Santokh Singh's memorial service. A photograph from the event shows Zail Singh with Bhindranwale*". Compared with 1979, the scenario had changed in Canada in 1981 as reported by author after his visit. His friends were curious to know why Bhindranwale is being patronized by senior Congress leaders and they had no sympathy for him: "*The activities of Bhindranwale, who appeared to be enjoying political patronage, needed to be curbed and controlled*".

Chapter 5 dilates upon the negotiations of moderate Akali leaders with Congress leaders, including PM Indira Gandhi. The Akali Dal was represented by Harchand Singh Longowal, Parkash Singh Badal, Gurcharan Singh Tohra, Surjit Singh Barnala and Balwant Singh. Indira Gandhi was assisted by Cabinet Secretary, C.R. Krishnaswamy Rao Sahib, her Principal Secretary, P.C. Alexander and Home Secretary, T.N. Chaturvedi. Indira Gandhi played a very cunning role but blamed Akalis for failure of the talks. But in reality the prolonged exercise was a charade; a



total of twenty-six rounds of negotiations ended without producing any results. The Akalis reduced their demands from 45 in 1981 to just 15 and wanted to wriggle out of this 'Dharam Yudh Morcha' by some face saving device. According to author: *"It was a Catch-22 situation for the moderate Akali leadership. On the one hand, the # 1 Akbar Road group was gradually eroding the hold of the moderate Akali Dal leaders over their peaceful agitation by encouraging and overlooking Bhindranwale's extremism and violence. On the other hand, they were telling the Akali moderates to regain their hold over the agitation before their demands were accepted"*.

The author refers to the role of Cabinet Minister, Swaran Singh, who was approached by the Akalis to act as an intermediary. Swaran Singh took Indira Gandhi into confidence who gave her consent to go ahead. Singh was finally able to bring down Bhindranwale to one small demand, which was the unconditional release of Amrik Singh and Thara Singh. Bhindranwale also agreed to move back to his Mehta Chowk gurudwara once a final settlement was reached and his men were released. After bringing Akalis, Bhindranwale and Congress leaders to some common minimum programme, Swaran Singh was very hopeful of success of his mission when it was sabotaged by #1 Akbar road group. Author is of the view that Giani Zail Singh played a dubious role in this whole episode and Indira Gandhi changed her mind, forcing the Akalis to withdraw from negotiations.

In Chapter 7, author gives a detailed description of Bhindranwale's killer squad and unabated violence carried out by his men in Punjab, *rasta-roko* agitation of moderate Akali Dal to reassert itself, and remote control of Bhindranwale by the central agencies. The author clearly states that Akbar road group was stage managing the activities of Bhindranwale by planting 'moles' in his camp and Harminder Singh Sandhu, General Secretary of AISSF, was suspected to be one such person. He escaped alive during Operation Blue Star but was murdered later due to his suspicious role in this episode. Author gives vivid details of murder of AS Atwal, DIG of Jalandhar range, on 25 April 1983 after his exit from Golden Temple, Bhindranwale's 'hit list', communal discord in Punjab and killing of Hindus in a bus, entry of Babbar Khalsa in Golden Temple Complex, and daily sermons of Bhindranwale from the roof of *langar* hall, which were mostly anti-Hindu in content.

In the next two Chapters, author refers to changing scenario in Canada and USA where the diaspora Sikhs were disappointed and turning to be sympathisers with the Bhindranwale. The author gives details of "Operation Sundown" which was planned in April 1984 as a heliborne operation to abduct Bhindranwale from the Golden Temple complex. At the last moment, it was dropped on the intervention of PM, Indira Gandhi, to avoid civil casualties which were thousand times more during Operation Blue Star carried out in June 1984.

PC Alexander, Principal Secretary to PM, played a crucial role in the ongoing negotiations between the two sides. In his book, *"Through the Corridors of Power: An Inside Story"*, he writes: "Indira Gandhi 'sincerely believed till the last moment that a solution could be found through talks'. In fact, there was no need to stretch the negotiations till 'the last moment' in the first place as she could have settled the matter back in 1982 by sticking with her initial acceptance of the Swaran Singh formula".

Chapter 11 is focussed on Operation Blue Star and it opens with author's critical remarks: "OPERATION BHINDRANWALE-Khalistan-2 (Op-2) had a predetermined goal, a fixed time frame and an operational plan". "Senior Akali Dal leaders, troubled by the PM's dilatory tactics, were feeling helpless and suffocated within the Golden Temple complex because of Bhindranwale's presence and his extremist activities. Clandestine smuggling of arms and ammunition and fortification of the Akal Takht by Maj. Gen. Shahbeg Singh had started by March 1984, and were being conveniently overlooked by the security apparatus concerned". According to author: *"The justification for such an action was provided by Harchand Singh Longowal on 23 May 1984, when he announced*

*that starting 3 June, no food grains would be allowed to move out of Punjab, and that Sikhs would not pay taxes and dues. With the Punjab police and paramilitary forces incapable of clearing the by-now heavily armed Akal Takht complex, army's involvement became inevitable".*

Chapter 12 deals with Indira Gandhi's assassination and the anti-Sikh pogrom. Author himself was an eye witness to happenings of loot, arson and mayhem in Delhi. He had to hide his family in a Hindu friend's home before he could seek protection from his department. He had access to the police network over his radio and was horrified to learn about the connivance of Delhi police in the Sikh pogrom. He compares the scenario in Delhi with the Sikh persecution during the regime of Zakaria Khan, governor of Lahore (1726–45). This pogrom leading to Sikh genocide has become part of the Sikh memory. Author is highly critical of Justice Ranganath Misra and other commissions set up to probe Sikh genocide just as an eyewash: *"Unfortunately, other than a number of commissions and committees that followed, nothing happened to the known goons and murderers, who continued to roam freely without any fear of law or justice"*.

Chapter 13 describes the events leading to 'aftermath' of Indira Gandhi's assassination. The author squarely puts the blame of creating the "Ghost of Khalistan" on leaders of Op-2: "The outcome of Op-2 launched by the #1 Akbar Road group in the early 1980s ended in the events of 1984. It also gave birth to a hitherto non-existent issue – Khalistan – thereby providing an opportunity to certain countries, particularly Pakistan, to use that as a handle to further their respective agendas vis-a-vis India". This Chapter also gives details of fake encounters carried out by the police in Punjab and UP, the infamous Pilibhit encounter.

Chapter 14 sums up the purpose of Operation Blue Star in one sentence: *"It was conceived in 1978 by Sanjay Gandhi with the blessings of Indira Gandhi, with the sole purpose of winning elections due by January 1985 for the Congress"*. The author ridicules its bad planning and execution: "The religious divide of gigantic proportions created over a period finally led to an ill-conceived, badly planned and horribly executed Operation Blue Star, and to a carefully planned and surgically executed pogrom against Sikhs that followed the assassination of Indira Gandhi in Delhi and some other cities of India".

The author has added two Annexures to the book, and in number II, a brief description of Commissions, Committees and SITs set up Government of India to probe 1984 pogrom of Sikhs is given. It shows the inadequacy and unwillingness of these commissions to mete out justice to the Sikhs.

In my estimation, this book "*Khalistan Conspiracy*" by GBS Sidhu is a monumental work based on factual data and 'inside the ring' view as author himself, as a member of RAW, was involved as an active player to record the events leading to Operation Blue Star and its aftermath. I have no doubt about the integrity and *modus operandi* of the author. I appreciate his calling a spade a spade. In crystal clear terms, I find indictment of all key players, namely, Indira Gandhi as Prime Minister, Giani Zail Singh as Home Minister and then President of India, Bhindranwale as *persona non grata* in Golden Temple complex, and the moderate Akali Dal leaders for allowing the use of complex premises for un-sanctimonious purposes by Bhindranwale and his killing squad.

There are a few howlers in the text, for example, hijacking is written as highjacking repeatedly. Swaran Singh served as a Lecturer in Khalsa College, Layallpur in 1946 but author writes Layallpur Khalsa College, Jalandhar which started only after partition in 1947. I recommend this book as a '*must read*' for general public for removing cobwebs from their minds, and future historians of Sikhs for an impeccable and unbiased account of the Blue Star Operation and its aftermath.

## When Slaves Ascend a Godly Throne.

There perhaps is no throne of a higher stature that the religious world can think of. The Sikh world calls it the *Akaal Takhat* – literally the Throne of the Eternal One. There perhaps is no travesty of a higher order in that a treacherous slave of the corrupt and decrepit political system of the Badal led Akali state government occupied this position for seven years till his removal in 2008. These were seven years in which Joginder Singh Vedanti steadily and surely poured poison into the roots of the Sikhi tree.



His most scandalous contribution lay perhaps in his co-authorship with one Dr Amarjit Singh of Shaheed Sikh Missionary College, Amritsar, of the blasphemous and twice banned *Gurbilas Patshahi 6*. The *Gurbilas* was, by all accounts, a filthy book about the “life” of Guru Hargobind Ji – so filthy that the author chose to remain anonymous – perhaps out of fear of reprisals by Sikhs. One example of the wide spread blasphemy that fills the pages of this obnoxious book is a story of Guru Hargobind “eloping with a married Muslim girl named Kaulan, giving her refuge from her abusive husband by marrying her. And then refusing to pay for horses that the Guru had purchased from Kaulan’s father on account that he was now the Maulvi’s son-in-law.”

Another fictitious story that blackened the pages of *Gurbilas* pertains to Vishnu and his consort coming disguised as lay Sikhs to help in the construction of Darbar Sahib. Upon completion, both had revealed their true identities to Guru Arjun, who in “recognition of their services agreed to rename the place Hari Mandar” meaning Vishnu’s Temple.

The Sikh panth, in 1920 decided that *Gurbilas* should not be preached in Sikh Gurdwaras. It remained banned for almost 8 decades. But in 1998, the occupant of the seat of the highest authority in Sikhism - Vedanti – of all persons – decided to re-publish the book under his name and his co-author. He got 13 other sycophants in the likes of Sant Singh Maskeen, Darbar Sahib head granthi Jaswant Singh Parwana, and then SGPC chief Tohra to pen glowing tributes over his decision to re-publish the *Gurbilas*. And he got the Dhram Parchar Committee of SGPC -of all institutions – to be its publisher and distributor.

The treachery of the political slave sanctioned with the power that comes with the throne he sat on would go on beyond just his legitimizing of blasphemy. He moved expeditiously to ex-communicate Gyani Gurbaksh Singh Kala Afgana in 2003. Kala Afgana’s crime was that he diligently and systematically exposed the folly of *Gurbilas Patshahi 6*; managing to establish that virtually every narrative in the book was a fabrication. More importantly Kala Afgana exposed the agenda behind its republication. It did not matter to Vedanti that the SGPC banned *Gurbilas* a second time in 2000. Kala Afgana had to pay for having the temerity to expose the occupant of the highest throne.

Excommunicating Kala Afgana did not satisfy Vedanti’s ire for getting exposed. Those who questioned his excommunication of Kala Afgana – Joginder Singh Editor of *The Spokesman* and Prof Inder

Singh Ghagga – suffered the same fate. The founder and editor in chief of *The Sikh Bulletin* came within the cross hairs of Vedanti for promoting the writings of Kala Afgana.

He did more than just excommunicate Sikh intellectuals. He came to the defence of criminals and crooks. In 2002 he declared that Sadh Dhanwant Singh – who pleaded guilty to rape charges and earned a sentence of 10 years in jail – was guilty of no crime. Dhanwant Singh admitted in court that he paid Rs 70,000 to Vedanti to absolve him of his rape charges. He came to the defence of another crook Atma Singh Lubanna who collected money in the name of supporting Sikh widows and absconded with huge amounts of it.

In 2006, Vedanti presided over the “akhand path” of the Bachittar Natak granth at Dyalpura Bhai Ka during the Parkash Purab celebrations of Sri Guru Granth Sahib – the mockery of which act was overtaken only by Vedanti’s call to “beat with wet shoes” all those who opposed such a move.

The Sikhs stand as the only community in the world where a scholar of the Vedas – Vedanti – manages to sit on the highest throne of Sikhism. Imagine the Pope being a scholar of the Dhampad, or the Mufti of the Muslim lands being a scholar of the Puranas and Simritis instead of Islamic theology.

The political slave was removed from his throne in 2008 by the same political forces that he served. On May 15 he died of a heart attack. It is no surprise that the most glowing of tributes came from those whose agendas he so diligently served.

The government of India mourned his loss. Indian Prime Minister Modi wrote: “Vedanti was scholarly and humble. His life was a manifestation of selfless human service. He worked to create a compassionate and harmonious society. Pained by his demise. The Badals mourned his loss as well. Sukhbir Singh Badal wrote: “Vedanti’s passing away is a great loss to the Sikh Panth.” SGPC chief Jagir Kaur called him a great leader of the Panth.

In death and in his 7 years as our Clergy-in-Chief, Vedanti has taught us a valuable lesson. When a political slave ascends a Godly throne, it is the throne that suffers a relegation. The Sikh Bulletin wishes his family and his loved ones strength and courage to bear with their loss.

## ਮਨਮੁੱਖ ਭੱਠਾ ਬਿਠਾ ਕੇ ਖੂਹ ਵਿੱਚ ਡਿੱਗਿਆ

ਨਵਦੀਪ ਕੌਰ

ਇਹ ਉਸ ਇਨਸਾਨ ਦੀ ਤਸਵੀਰ ਹੈ ਜਿਹਨੇ ਸਾਡਾ ਬੇੜਾ ਗਰਕ ਕਰਨ ਵਿੱਚ ਅਪਣਾ ਪੂਰਾ ਯੋਗਦਾਨ ਪਾਇਆ। ਜੇ ਇਹ ਕਹਿ ਦੇਵਾਂ ਕਿ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਅਜਮਤ ਰੋਲਣ ਵਿੱਚ ਏਹਨੇ ਵੱਡਿਆਂ ਵੱਡਿਆਂ ਨੂੰ ਵੀ ਮਾਤ ਪਾ ਦਿਤੀ ਤਾਂ ਵੀ ਅਤਿ ਕਥਨੀ ਨਹੀਂ ਹੋਵੇਗੀ।

ਮੈਂ ਇਹ ਪੋਸਟ ਪਾਉਣੀ ਤਾਂ ਨਹੀਂ ਸੀ ਪਰ ਕੁਛ ਸਿਆਣੇ ਅਖਵਾਉਂਦੇ ਵੀਰਾਂ, ਬਜ਼ੁਰਗਾਂ ਨੇ ਵੀ ਜਦੋਂ ਇਹਦੇ ਮਰਨ ਤੇ ਗੁਰਮੁਖ ਤੇ ਪਰਉਪਕਾਰੀ ਦੀ ਉਪਾਧੀ ਬਖਸ਼ ਦਿਤੀ, ਗੁਰਬਾਣੀ ਦੀਆਂ ਪੰਕਤੀਆਂ ਜੜਕੇ ਮਹਾਨ ਸਿਧ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਤਾਂ ਮੇਰੇ ਕੋਲੋਂ ਆਹ ਕੁਫਰ ਬਰਦਾਸ਼ਤ ਨੀ ਹੋਇਆ ਜਿਸ



ਕਰਕੇ ਏਸ ਅਖੌਤੀ ਗੁਰਮੁਖ ਦੀ ਗੁਰਮੁਖਤਾਈ ਆਪ ਸਭ ਦੇ ਸਾਹਮਣੇ ਲਿਆਉਣ ਦਾ ਪੁੰਨ ਖੱਟ ਰਹੀ ਹਾਂ।

ਏਹ ਭਾਵ ਜੁਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ (ਸਾਬਕਾ ਪੁਜਾਰੀ ਅਕਾਲ ਤਖਤ) ਬਾਦਲਾਂ ਦੀ ਚਮਚਾਗਿਰੀ ਕਰਕੇ ਮੁੱਖ ਪੁਜਾਰੀ ਦੀ ਕੁਰਸੀ ਤੇ ਬਿਰਾਜਮਾਨ ਹੋ ਗਿਆ ਤੇ ਏਹਨੇ ਅਪਣੇ ਅਹੁਦੇ ਦੀ ਰਜਕੇ ਦੁਰਵਰਤੋਂ ਕੀਤੀ।

ਡਾਕਟਰ ਅਮਰਜੀਤ ਸਿੰਘ ਪ੍ਰਿੰਸੀਪਲ ਸ਼ਹੀਦ ਸਿੱਖ ਮਿਸ਼ਨਰੀ ਕਾਲਜ ਅੰਮ੍ਰਿਤਸਰ ਤੇ ਜੁਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਨੇ ਗੁਰਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ ਛੇਵੀਂ (ਜੋ ਕਿ ਪੁਰਾਣੀ ਕਿਸੇ ਅਣਜਾਣ ਬੰਦੇ ਦੀ ਲਿਖੀ ਹੋਈ ਸੀ) ਨੂੰ ਨਵੇਂ ਸਿਰਿਓਂ ਵਿਸਥਾਰ ਦੇਕੇ ਲਿਖਕੇ ਪੰਜਵੇਂ ਤੇ ਛੇਵੇਂ ਪਾਤਸ਼ਾਹ ਨੂੰ ਇਹਦੇ ਰਾਹੀਂ ਰਜਕੇ ਜਲੀਲ ਕੀਤਾ ਹੈ।

ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਨੂੰ ਕੌਲਾਂ ਨਾ ਦੀ ਔਰਤ ਨੂੰ ਰਾਤ ਦੇ ਹਨੇਰੇ ਚ ਪੌੜੀ ਲਾਕੇ ਤੇ ਘੋੜਾ ਉਹਦੀ ਬਾਰੀ ਥੱਲੇ ਖੜਾ ਕਰਕੇ ਛਾਲ ਮਰਵਾ ਕੇ ਕਢਕੇ ਲਿਆਉਣਾ ਤੇ ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਮਿਰਜਾ ਸਾਹਿਬਾ ਬਣਾਕੇ ਰਖ ਦੇਣਾ ਏਸ ਪਾਪੀ ਇਨਸਾਨ ਦਾ ਹੀ ਕਾਰਜ ਹੈ।

ਸਤਿਕਾਰਯੋਗ ਬਾਬਾ ਕਾਲਾ ਅਫਗਾਨਾਂ ਜੀ ਨੇ ਜਦੋਂ ਗੁਰਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ ਛੇਵੀਂ ਦਾ ਵਿਰੋਧ ਕੀਤਾ ਤੇ ਬਿਪਰਨ ਦੀ ਰੀਤ ਤੇ ਸਚ ਦਾ ਮਾਰਗ ਲਿਖਕੇ ਇਹਦੇ ਅਗੇ ਸਵਾਲਾਂ ਦੀ ਝੜੀ ਲਾਈ ਤਾਂ ਇਹ ਤੇ ਇਹਦਾ ਲਠਮਾਰ ਟੋਲਾ ਅਗਬਬੂਲਾ ਹੋ ਗਿਆ ਤੇ 2003 ਵਿਚ ਅਫਗਾਨਾਂ ਜੀ ਨੂੰ ਪੰਥ ਵਿਚੋਂ ਛੇਕਣ ਦਾ ਪਾਪ ਕਰਮ ਕੀਤਾ।

ਸ੍ਰ.ਜੁਗਿੰਦਰ ਸਿੰਘ ਸਪੇਕਸਮੈਨ ਵਾਲਿਆਂ ਨੂੰ ਵੀ ਏਹਨੇ ਏਸੇ ਕਰਕੇ 2004 ਵਿਚ ਛੇਕ ਦਿਤਾ ਕਿਉਂਕਿ ਉਹ ਅਫਗਾਨਾਂ ਜੀ ਦੇ ਹਕ ਚ ਤੇ ਗੁਰਬਿਲਾਸ ਛੇਵੀਂ ਦੇ ਵਿਰੋਧ ਚ ਲਗਾਤਾਰ ਲਿਖ ਰਹੇ ਸਨ।

ਏਸੇ ਤਰਾਂ ਬਾਪੂ ਇੰਦਰ ਸਿੰਘ ਜੀ ਘੱਗਾ ਜੀ ਨੂੰ 2006 ਚ ਏਹਨੇ ਛੇਕ ਦਿਤਾ ਕਿਉਂਕਿ ਇਹ ਵੀ ਅਫਗਾਨਾ ਜੀ ਦੇ ਹਕ ਚ ਤੇ ਡੇਰੇ, ਟਕਸਾਲਾਂ ਦੇ ਵਿਰੁੱਧ ਬੋਲ ਤੇ ਲਿਖ ਰਹੇ ਸਨ।

2006 ਵਿਚ ਹੀ ਬਲਾਤਕਾਰੀ ਸਾਧ ਧੰਨਵੰਤ ਸਿੰਘ ਤੇ ਰਿਸ਼ਵਤ ਲੈਕੇ ਇਹਨੇ ਮੁਖ ਪੁਜਾਰੀ ਹੋਣਾ ਦਾ ਫਰਜ਼ ਨਿਭਾਇਆ ਤੇ ਉਹਨੂੰ ਕਲੀਨ ਚਿੱਟ ਦੇ ਦਿਤੀ ਭਾਵੇਂ ਦੁਨਿਆਵੀ ਅਦਾਲਤ ਨੇ ਓਸੇ ਸਾਧ ਨੂੰ ਦੇਸ਼ੀ ਪਾਇਆ ਤੇ ਦਸ ਸਾਲ ਦੀ ਕੈਦ ਕਰ ਦਿਤੀ।

ਏਸੇ ਦੀ ਸਰਪ੍ਰਸਤੀ ਅੰਦਰ 2006 ਵਿਚ ਦਿਆਲਪੁਰਾ ਭਾਈਕਾ ਵਿਚ (11,12,13 ਨਵੰਬਰ) ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਬਰਾਬਰ ਬਚਿਤ੍ਰ ਨਾਟਕ ਦਾ ਆਖੰਡ ਪਾਠ ਤੇ ਸੁਧਾਰਵਾਦੀ ਵਿਦਵਾਨਾਂ ਦੇ ਵਿਰੁੱਧ ਅਪਮਾਨਜਨਕ ਟਿਪਣੀਆਂ ਕਰਦਿਆਂ ਏਥੇ ਤਕ ਕਿਹਾ ਕਿ ਜੇ ਬਚਿਤ੍ਰ ਨਾਟਕ ਦੇ ਵਿਰੁੱਧ ਹਨ ਉਹਨਾਂ ਦੇ ਭਿਉਂ ਭਿਉਂ ਕੇ ਜੁਤੀਆਂ ਮਾਰਨੀਆਂ ਚਾਹੀਦੀਆਂ ਹਨ।

ਆਤਮਾ ਸਿੰਘ ਲੁਬਾਣਾ ਇਕ ਘਟੀਆ ਇਨਸਾਨ ਸੀ ਜਿਹਨੇ ਦਿਲੀ ਦੀਆਂ ਵਿਧਵਾਵਾਂ ਦੇ ਨਾਂ ਤੇ ਅੰਤਾਂ ਦਾ ਪੈਸਾ ਲੁੱਟਿਆ, ਕੋਰਟ ਕੇਸ ਮੌਕੇ ਗਵਾਹ ਮੁਕਰਾਏ, ਦੇਸ਼ੀ ਲੀਡਰਾਂ ਨਾਲ ਯਾਰਾਨੇ ਰੰਝੇ । ਪੁਜਾਰੀ ਵੇਦਾਂਤੀ ਨੇ ਉਹਨੂੰ ਸਾਫ਼ ਬਰੀ ਕਰ ਦਿਤਾ ਤੇ ਰੋਦੀਆਂ ਕੁਰਲਾਉਂਦੀਆਂ ਵਿਧਵਾਵਾਂ ਦਰਸ਼ਨ ਕੌਰ ਵਗੈਰਾ ਜਦੋਂ ਇਨਸਾਫ਼ ਮੰਗਣ ਅਕਾਲਤਖਤ ਤੇ ਪੁਜੀਆਂ ਤਾਂ ਏਸ ਘਟੀਆਂ ਇਨਸਾਨ ਨੇ ਉਹਨਾਂ ਦੁਖਿਆਰੀਆਂ ਔਰਤਾਂ ਨੂੰ ਖੇਖਣਹਾਰੀਆਂ ਕਹਿਕੇ ਅਪਮਾਨਤ ਕੀਤਾ ਤੇ ਧੱਕੇ ਮਰਵਾਕੇ ਕਢ ਦਿਤਾ ਜਦੋਂ ਕਿ ਲੁਬਾਣਾ ਬਰਾਦਰੀ ਨੇ ਆਤਮਾ ਸਿੰਘ ਦੀ ਕਰਤੂਤ ਕਰਕੇ ਉਹਨੂੰ ਅਪਣੀ ਬਰਾਦਰੀ ਚੋਂ ਈ ਕਢ ਦਿਤਾ ਸੀ।

ਸਿਖ ਇਤਹਾਸ ਨਾਂ ਦੀ ਕਿਤਾਬ ਜੋ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਵਲੋਂ ਛਾਪੀ ਗਈ ਸੀ ਤੇ ਜਿਹਦੇ ਚ ਇਕ ਵਾਰੀ ਫੇਰ ਗੁਰੂ ਪਾਤਸ਼ਾਹਾਂ ਦੀ ਅਜਮਤ ਦਾਗਦਾਰ ਕੀਤੀ ਗਈ । ਏਥੇ ਤਕ ਕਿ ਨੌਵੇਂ ਗੁਰੂ ਜੀ ਨੂੰ ਡਾਕੂ ਤੇ ਕਾਤਲ, ਲੁਟੇਰਾ ਤਕ ਲਿਖ ਦਿਤਾ। ਏਸੇ ਕਰਕੇ ਸਤਿਗੁਰੂ ਜੀ ਨੂੰ ਔਰੰਗਜ਼ੇਬ ਵਲੋਂ ਖਤਮ ਕੀਤਾ ਲਿਖ ਦਿਤਾ ਗਿਆ।

ਸਪੇਕਸਮੈਨ ਦੇ ਮਾਲਕ ਜੁਗਿੰਦਰ ਸਿੰਘ ਹੁਰਾ ਅਪਣੇ ਅਖਬਾਰ ਰਾਹੀਂ ਇਹਨੂੰ ਬਾਰ-ਬਾਰ ਸਵਾਲ ਕੀਤੇ ਕਿ ਇਹ ਕਿਤਾਬ ਛਾਪਣ ਪਿਛੇ ਕੌਣ ਹੈ?? ਇਹਨੇ ਕੋਈ ਜਵਾਬ ਨਹੀਂ ਦਿਤਾ ਤੇ ਸਪੇਕਸਮੈਨ ਚ ਏਥੇ ਤਕ ਮੈਂ ਪੜ੍ਹਿਆ ਹੈ ਕਿ ਓਸ ਕਿਤਾਬ ਰਾਹੀਂ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦਾ ਅਪਮਾਨ ਕਰਨ ਬਦਲੇ ਸਿਖ ਵਿਰੋਧੀ ਤਾਕਤਾਂ ਤੋਂ ਏਸ ਭੈੜੇ ਇਨਸਾਨ ਨੇ ਕਰੋੜਾਂ ਰੁਪਏ ਲੈਕੇ ਅਪਣੇ ਬੇੜੇ ਵਿਚ ਪਾਏ।

ਹਾਲੇ ਤਾਂ ਜੀ ਮੈਂ ਸਿਰਫ਼ ਇਕ ਤੰਦ ਹੀ ਛੇਹੀ ਹੈ ਬੜਾ ਕੁਛ ਹੈ ਜੋ ਸਾਹਮਣੇ ਆਉਣ ਵਾਲਾ ਹੈ। ਸੋ ਇਹੋ ਜਿਹੇ ਗਲੀਚ ਤੇ ਭੇਖੀ ਲੋਕਾਂ ਦੀ ਤਾਰੀਫ਼ ਕਰਨ ਲਗਿਆ ਕਿਰਪਾ ਕਰਕੇ ਸੋਚ ਜ਼ਰੂਰ ਲਿਆ ਕਰੀਏ ਜੀ।

## Note to Contributors

The Sikh Bulletin invites articles on matters relating to *Sikhi*. Essays that adopt CRITICAL approaches towards Sikh matters and issues are given priority for publication. Articles devoted towards exploring the messages of Gurbani as contained within the Aad Guru Granth Sahib (AGGS) are particularly welcome.

Manuscripts must be in English or Gurmukhi and must begin with a title page that includes the names, e-mail addresses, and affiliations of all authors. References must be properly cited.

Manuscripts need to be submitted online to [editor@sikhbulletin.com](mailto:editor@sikhbulletin.com) or [dhillon99@gmail.com](mailto:dhillon99@gmail.com) and must be in Microsoft Word (.doc). The preferred font for English characters is Calibri font size 11. Gurbani and Gurmukhi characters must be in Unicode (Nirmala UI).

The maximum length for each article in a regular issue is 5,000 words.

## Note on Use of Gurbani Verses and Translations by Authors

When quoting Gurbani in their articles, authors are required to provide the Gurmukhi version of the full verse and a romanised version. Mention must be made of the page where it is to be found in the AGGS. In line with the aspirations of *The Sikh Bulletin*, authors must provide translations of Gurbani verses that break from the mould of vedantic, yogic and literal slants prevalent in orthodox translations. Articles relying solely on Gurbani translations as provided by Sant Singh Khalsa MD's English Translation will NOT be published.

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