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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oāṅkār sat̃ nām kartā purakh̃ nirbh̃ao nirvair akāl mūrati ajūnī saibhaṅ gur parsād̃.

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In This Issue / ਤਤਕਰਾ

| | |
|---|----|
| Editorial..... | 1 |
| Shabd Vichar ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ॥ Sabh Rus Mithay Maniaiy. Karminder Singh, PhD | 4 |
| Quiet Captivity. Gurtej Singh | 7 |
| Why Doesn't Sikh Youth Turn Toward Gurbani? Moninder Singh, Canada | 9 |
| When Dhumma Attended The Kumbh Mela And Took A Dip In Priyagraj. | 13 |
| Have Sikhs Got Their Priorities Right? Karminder Singh, PhD | 14 |
| Preventing Suicide Amongst Students. Dr Gurmanpreet Kaur | 16 |
| When I die. Karminder Singh, PhD | 18 |
| Challenging The Clergy Concocted System Of Religion. Harmanpreet Singh Minhas | 21 |
| Religion & Spirituality. Gurcharan Singh ... | 25 |
| Walking Barefoot. Ramjit Singh Mann | 26 |
| Anti Sikh Violence in India, State-Sponsored Human Rights Violations & Genocide. Kanwardeep Kaur, Canada | 27 |
| ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ॥ ਐਡਵੋਕੇਟ ਸੁਰਿੰਦਰ ਸਿੰਘ ਕੰਵਰ / | 36 |
| ਕਾਹਨਾ, ਪੀਲੂ, ਛੱਜੂ, ਤੇ ਸ਼ਾਹ ਹੁਸੈਨ ਵਾਲੀ ਕਹਾਣੀ ਦਾ ਸੱਚ। ਗੁਰਚਰਨ ਸਿੰਘ ਜ਼ਿਉਣਵਾਲਾ | 39 |
| ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਦੀ ਸ਼ਹੀਦੀ ਅਤੇ 'ਤੱਤੀ ਤਵੀ' ਦਾ ਸੱਚੇ-ਸੱਚ। ਡਾ. ਹਰਜਿੰਦਰ ਸਿੰਘ ਦਿਲਗੀਰ | 42 |
| Cults. Dr Alexandra Stein | 41 |
| ਦੇਹਿ ਅਸੀਸ ਕਰੋ ਜਗਦੀਸ਼ ਅਸ਼ਲੀਲ ਕਵਿਤਾ 'ਚ ਅਸੀਸ। ਗੁਰਮਿੰਦਰ ਸਿੰਘ | 43 |
| Note to Contributors | 48 |

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Editorial

The Sham Of A 34-Member Committee.

On 27th June, 2025, the Shiromani Gurdwara Parbandhak Committee (SGPC) President Harjinder Singh Dhammi announced the setting up of a 34-member advisory committee that was constituted for the purposes of framing service rules for the Jathedar of Akal Takht Sahib (AT). Dhami said the SGPC's initiative was aimed at establishing a clear and transparent framework regarding the qualifications, responsibilities, appointment process and tenure for Jathedars. Dhami proceeded to give an assurance that the principles of Sikh Rehat Maryada (SRM), Gurmat-based traditions and the concept of one person holding only one position would guide the process.

It is shocking that the SGPC, which is in charge of the tasks of identifying, hiring, paying and then firing the Jathedar of AT, has carried out these tasks for the past 100 years, without any "clear and transparent framework regarding the qualifications, responsibilities, appointment process and tenure" for the position. So lackadaisical is the level of professionalism within the SGPC that its charter does not even have the words "Jathedar" or "Akal Takhat" to denote the position and institution – which are denoted by the word "Granthi" and "Gurdwara" instead, respectively.

This state of affairs explains the myriad shenanigans that have plagued the AT and its Jathedars for the past century, the most serious of which is the weaponization of AT by the political powers of Punjab and the almost complete monopoly on the position of Jathedar by those with *dera*, *taksali* and *sampardayi* backgrounds. All of which have led to a severe decline in the AT's standing, credibility and trust in the eyes of the Sikh world.

It is equally shocking to note that these "Jathedars" who have sat on their positions without a "clear and transparent framework regarding the qualifications, responsibilities, appointment process, and tenure" for the position have issued all sorts of problematic and divisive "*hukumnamas*" such as the ban on having langar on benches;

issuing forgiveness orders to political influencers even if they did not request any; operating from the premises of political leaders; not to mention ex-communicating a wide range of Sikh intellectuals, each other, and in one case at least – the president of SGPC itself. All of these without any “clear and transparent framework regarding the qualifications, responsibilities, appointment process and tenure” for the position.”

The Punjabi idiom ਸਵੇਰ ਦਾ ਭੁੱਲਿਆ ਸ਼ਾਮੀ ਘਰ ਆ ਜਾਵੇ, ਤਾਂ ਉਸਨੂੰ ਭੁੱਲਿਆ ਨਹੀਂ ਆਖਦੇ may offer some solace. It is never too late to do the right thing even after one century.

But what exposes the sham of the 34-member committee are two things. (1) the now proven fake assurance that the principles of Sikh Rehat Maryada (SRM) will guide the work of this committee and (2) the questionable composition of the committee.

Of the 34 members, 16 are known to have tossed out the SRM from their outfits, opposed it openly, acted against its tenets or otherwise undermined its tenets. The *deras*, *taksals*, *sampardas*, *tthatts* and *cults* that are members of this committee fall in this category. This anti SRM group is a solid 47 percent, and it represents the single biggest block in the committee.

10 of the members of the committee are such that their position on SRM is either unknown or unstated. Given the assurance by Dhami that the “Sikh Rehat Maryada (SRM) will guide the work of this committee” one would expect a selection of those whose position of support of the SRM was known; publicly stated and supportive. Those who have either shied away from ever disclosing their support of the SRM or lack the courage to do so have no business in a committee that will be “guided by the principles of the SRM” as stated by Dhami.

That leaves us with just 5 members who have indicated adherence to SRM in their public stands. This makes the SRM supporting block the smallest and hence most insignificant.

What adds to the sham of this 34-member committee pertains to the inclusion of individuals and outfits that have publicly displayed anti-Sikhi and anti-Gurmat behaviors. Why is an individual who attended the Maha Khumb Mela at Priyagraj UP and took part in the full ritual of dipping into the Tribeni and then attempted to spin the lie that our Gurus did similar things – appointed a member of this committee?

Why are members of the two cults that have their roots in anti-Guru and anti-Sikhi traditions included in the Committee? The *Udasi* group has its roots in the rebel and outcasted son of Guru Nanak Sri Chand; who never accepted Bhai Lehna’s ascension to *Gurgaddi*, and rejected Ghrist – the basic and foundational principle of Guru Nanak’s Sikhi. Why is the *Nirmala* group, which has its roots in all attempts in Benares based activities to fully Sthanize and Hinduize Sikhi since 1757 part of this committee?

Had the SGPC run out of credible Sikh organizations to be included in this committee? The SGPC runs 31 Sikh Missionary Colleges whose curriculum is entirely SRM based. Why is Gyani Baljit Singh of Sahibjada Jujhar Singh Sikh Missionary College the lone representative of these 31 colleges?

Also interesting is the exclusion of Bhai Ranjit Singh Dhadreanwalla who was recently “brought back into the fold” by newly appointed AT Jathedar Gargajj for his “large followership and ability to stem the tide of mass conversions of Sikhs out of Sikhi.” It is strange that Dhadreanwalla is considered qualified to stem the tide of apostasy in Punjab, but seemingly unfit to sit on this committee.

The almost complete silence within the Sikh world on this sham of a committee is deafening indeed. While organizations such as the Sri Guru Singh Sabha and the Delhi Sikh Gurdwara Management Committee did openly criticize Dhami, their opposition is self-serving at best; in that it was over the fact that they were excluded from the committee. One suspects that criticism of these two groups of the committee’s composition would turn into support if and when they would be invited to sit on it.

The Global Sikh Council (GSC) stands as the only Sikh organization thus far, to have voiced its criticism on the right grounds. The GSC wrote to Dhami, strongly objecting to the composition of the current committee,

stating that many of its members are reportedly not adhering to the SRM and are promoting and associated with practices contrary to core Sikh beliefs. GSC President Lady Singh Dr Kanwaljit Kaur pointed out that appointing individuals who do not follow the SRM or promote un-Sikh practices at their *Deras*, *Bungas* and *Thaaths*, could raise serious questions about the sanctity and credibility of the entire exercise.

The GSC also expressed disappointment that distinguished scholars and representatives from the global Sikh diaspora have been completely excluded from this committee. The Council has emphasized that this exclusion not only alienates a significant section of the Panth but also undermines the spirit of collective Panthic consultation.

In its open letter, The GSC has demanded that the committee be reconstituted to exclude members who are not strictly abiding by the prescribed SRM. It has also suggested that all members of the committee should be asked to sign an undertaking affirming their full adherence to the teachings of Sri Guru Granth Sahib and their compliance with the SRM.



GSC President Lady
Singh Dr Kanwaljit Kaur

The possibility of SGPC rectifying the composition of the committee in a serious manner is remote. Dhammi may add a few more members to appease his critics, but it will most likely not alter the dynamics of the committee; its inherent anti-SRM biases; and its very obvious *dera*, *taksal* and cult slant. In fact, the very composition of the committee is a clear indicator as to which individuals and groups are the ones actually pulling the strings of it all.

The truth of the matter is that this whole episode started when a non-*dera* and non-*taksali* individual was appointed Jathedar of AT. One particular *taksali* leader openly criticized the appointment, followed up with an attempt to forcefully disrupt the installation of the new Jathedar who happened to have a missionary college background. A second attempt was made by that same *taksal* to forcefully cause disorder in the ceremony by the Jathedar to award *siropas* to families of martyrs of the June 1984 attack on Darbar Sahib. This same *taksali* leader then suggested that the new Jathedar be replaced by an individual who has been languishing in jail for some years.

No one should thus be faulted for surmising that this same very *taksal* and its leader is the prime mover of this 34-committee sham. Why and how so? All AT Jathedars, Jathedars of the remaining Takhsats, all Granthis of Darbar Sahib and the 4 Takhsats, have – with rare exceptions – come from this *taksal* and its supporter groups. Now, they are upset that a non-Taksali has been appointed Jathedar of AT. This SGPC shenanigan of 34-member committee thus appears to be engineered by this *taksal*. Why should a King-maker want to take a back seat now, especially after wielding such immense power and influence on the AT and related Sikh institutions? Having stacked up the committee in a way that Dhami has, one should not be surprised that “clear and transparent framework” will be one that is clearly in favor of the King maker’s agenda.

It is when this relationship between the puppeteers and puppets is put together that one gets a proper understanding of the assertion that the 34-member committee is a sham and its announcement is yet another shenanigan aimed at keeping the status quo with matters concerning the AT and its Jathedar, rather than striving to bring about real and meaningful reform.

The Sikh Bulletin is of the view that this 34-member committee – composed as it is - stands as a most questionable act that SGPC has ever done. The basis of this assertion is that by constituting the committee in the way it has, the SGPC has accorded un-deserving recognition to anti-Sikh, anti SRM, pro Bachitar Natak groups, cults and other agenda-driven individuals on the platform of SGPC.

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This *Shabd* is composed by Guru Nanak and recorded on page 16 and 17 of the Sri Guru Granth Sahib ji (SGGS). It is the seventh *shabd* of Sri Rag – the first rag of the SGGS.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ *SriRag Mehla 1. SriRag First Mehl.*

ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੇਣੇ ॥ *Sabh Rus Mithay Maniaiy Sunneaiy Salonnay.*

Sabh – All. **Rus** – Lit. Taste, essence. **Mithay** – Lit. Sweet. Sp. Core or primary essence. **Maniaiy** – Believe, accept, consider. **Sunneaiy** – Lit. Listen. **Salonnay** – Lit. Salty. Metap. Yet another essence.

In All **Spiritual Beliefs** There Is A Core Essence In Listening And Yet Another In Believing.

ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥ *Khatt Tursi Mukh Bolna Marann Naad Keeay.*

Khatt – Sour. **Tursi** – Tangy. **Khatt Tursi** – Lit. Complimentary flavors. **Mukh Bolna** – Speak, narrate. **Marann** – Condiments. **Naad** – Sound, song. **Keeay** – Make, become. Naad Keeay – Putting to song.

There Exist Complimentary Flavors In Narrating **These Spiritual Beliefs** And In Putting Them To Song **Even**.

ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥ ੧ ॥ *Chateeh Amrit Bhao Eyk Ja Kao Nadr Krey.*

Chateeh – Lit. Thirty-six. **Amrit** – Lit. Nectar. **Chateeh Amrit** – Metap. Meal fit for a King, supreme meal. Sp. Ultimate essence. **Bhao** – Love. **Eyk** – One. **Ja Kao** – Upon whom, whence. **Nadr** – Grace. **Krey** – Lit. 1. Do, perform, undertake, earn. 2. Allow. Sp. Obtained.

The Ultimate Essence And Relish However Is In The Love For The One Creator Whence His Blessings Are Obtained.

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ *Baba Hor Khanna Khusi Khuaar.*

Baba – Mind. **Hor** – Other. **Khanna** – Lit. Food. Metap. Consume. Sp. Subscribe to. **Khusi** – Joy, bliss. **Khuaar** – Degrade, insult.

O Mind, To Subscribe To Any Other **Spiritual Beliefs** Is To Degrade My Bliss.

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ *Jit Khadhay Tan Peerreaiy Man Meh Chaleh Vekar.*

Rahao.

Jit – These. **Khadhay** – Lit. Eat. Metap. Consume, partake. Sp. Subscribe to. **Tan** – Lit. Physical body. Sp. Senses. **Peerreaiy** – Lit. Pained. **Man** – Mind. **Meh** – Within. **Chaleh** – Occur, become consumed. **Vekar** – Lit. Useless, worthless, futile. Sp. Vices.

The Subscription **Of These Beliefs** Causes My Senses To Be Pained And My Mind To Become Consumed With Vices.

ਰਤਾ ਪੈਨਣੁ ਮਨੁ ਰਤਾ ਸੁਪੇਦੀ ਸਤੁ ਦਾਨੁ ॥ *Rta Painnan Man Rta Supeydi Sat Daan.*

Rta – Love, imbued. **Painnan** – Adorn. **Man** – Mind. **Supeydi** – Lit. White garb. Metap. Pure. **Sat** – Contentment. **Daan** – Giving, donating.

The Love **Of The Creator** Is The Relish Of My Mind, And The Giving **Of Love** In Contentment Is The Pure Relish **Of My Spirituality**.

ਨੀਲੀ ਸਿਆਹੀ ਕਦਾ ਕਰਣੀ ਪਹਿਰਣੁ ਪੈਰ ਧਿਆਨੁ ॥ *Neelee Siahī Kda Karnnī Pehrnn Pair Dhiaan.*

Neelee – Blue, crimson. **Siahī** – Dye. Note: The color crimson blue signifies immortality, bravery and determination in Indian beliefs. **Neelee Siahī** – Idio. Enduring spiritual life. **Kda** – Tainted, stained, contaminated mind. **Karnnī** – Deeds. **Pehrnn** – Regal garment. **Pair** – Lit. Feet, part of the body that takes a person in a certain direction or towards a location. Metap. Direction. **Dhiaan** – Contemplation.

The Removal Of **Vices**-Tainted Deeds From My Mind Is My Crimson Of Enduring Spiritual Life; **While** Contemplation As The Means That Takes Me In This Direction Is The Delight Of A Regal Garment Adorned.

ਕਮਰਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ ਤੇਰਾ ਨਾਮੁ ॥ ੨ ॥ *Kamrband Santokh Ka Dhan Joban Teyra Naam.*

Kamrband – Waist band. Metap. Commitment. **Santokh** – Contentment. **Ka** – Of. **Dhan** – Treasure, wealth. **Joban** – Youth. **Teyra** – Your. **Naam** – Divine virtues.

Contentment Acts As My Commitment To Your Virtues Which Are The Wealth And Youth **Of My Spirituality**.

ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥ *Baba Hor Paiinann Khusi Khuaar.*

Baba – Mind. **Hor** – Other. **Painnan** – Lit. Garb. **Khusi** – Joy, bliss. **Khuaar** – Degrade, insult.

O Mind, To Adorn Any Other **Spiritual Beliefs** Is To Degrade My Bliss.

ਜਿਤੁ ਪੈਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ *Jit Paidhay Tan Peerreaiy Man Meh Chaleh Vekar. Rahao.*

Jit – Which. **Paidhay** – Lit. Wearing. **Tan** – Lit. Physical body. Sp. Senses. **Peerreaiy** – Lit. Pained, destructed, destroyed. **Man** – Mind. **Meh** – Within. **Chaleh** – Occur, become consumed. **Vekar** – Lit. Useless, worthless, futile. Sp. Vices.

The Consummation Of These Beliefs Causes My Senses To Be Pained And My Mind To Become Consumed With Vices.

ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੁਝਣੁ ਤੇਰੀ ਵਾਟ ॥ *Ghorray Pakhar Soenay Sakhat Boojhnn Tayri Vaat.*

Ghorray – Horses. **Pakhar** – Saddle. **Soenay** – Gold. **Sakhat** – A strap buckled to the back of a saddle and looped under the horse's tail to prevent the saddle or harness from slipping forward. **Boojhnn** – Lit. Understand. Sp. Realize. **Vaat** – Path, journey, route. **Tayri Vaat** – Path leading to You.

Realizing The Path Leading To You Is **Akin To** My Delight Of Riding A Horse Adorned With A Golden Saddle And Strap.

ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਨ ਧਾਤੁ ॥ *Tarkas Teer Kmaann Saang Tegband Gunn Dhaat.*

Tarkas – Quiver, a container for holding arrows. **Teer** – Arrow. **Kmaann** – Bow. **Saang** – Spear. **Tegband** – Scabbard, sheath for holding arrows. **Gunn** – Virtues. **Dhaat** – 1. Mineral that is mined. 2. From ਧਾਵਤ – Rushing towards, hastening, hurrying.

I Hasten **On The Path of Divine Virtues** Secured With A Bow and Arrow, A Spear and A Scabbard.

ਵਾਜਾ ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ ॥ ੩ ॥ *Vaja Neyja Pat Sio(n) Pargatt Karm Tayra Meyri Jaat.*

Vaja – Band. **Neyja** – 1. Spear. 2. Flag, insignia. **Vaja Neyja** – Metap. March. **Pat** – From ਪਤੀ Master. **Sio(n)** – With. **Pargatt** – Visible, evident. **Karm** – 1. Deeds. 2. Persian – Grace. **Tayra** – You, yours. **Meyri** – My. **Jaat** – Lit. Caste. Metap. Standing.

I March On This Path To Make Evident That Your Grace Determines My Spiritual Standing.

ਬਾਬਾ ਹੋਰੁ ਚੜਨਾ ਖੁਸੀ ਖੁਆਰੁ || Baba Hor Charrna Khusi Khuaar.

Baba – Mind. **Hor** – Other. **Charrna** – Lit. Ride, board, onboard. **Khusi** – Joy, bliss. **Khuaar** – Degrade, insult.

O Mind, To Take Onboard Any Other Spiritual Beliefs Is To Degrade My Bliss.

ਜਿਤੁ ਚੜਾਏ ਤਨੁ ਪੀੜਾਏ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ || ੧ || ਰਹਾਉ || Jit Charrai Tan Peerreai Man Meh Chaleh Vekar. Rahao.

Jit – Which. **Charrai** – Lit. To ride, to board. **Tan** – Lit. Physical body. Sp. Senses. **Peerreai** – Lit. Pained, destructed, destroyed. **Man** – Mind. **Meh** – Within. **Chaleh** – Occur, become consumed. **Vekar** – Lit. Useless, worthless, futile. Sp. Vices.

The Bringing on Board Of These Beliefs Causes My Senses To Be Pained And My Mind To Become Consumed With Vices.

ਘਰ ਮੰਦਰ ਖੁਸੀ ਨਾਮ ਕੀ ਨਦਰਿ ਤੇਰੀ ਪਰਵਾਰੁ || Ghar Mandir Khusi Nam Ki Nadar Tayri Parvar.

Ghar Mandir – House, home, spiritual abode. – Mansions. **Khusi** – Joy, bliss. **Nam** – Divine virtues. **Ki** – Of. **Nadar** – Grace. **Tayri** – Your. **Parvar** – Family.

The Bliss Of Living By Your Virtues Is The Jubilation Of My Spiritual Abode, Your Blessings Constitute My Family Within This Abode.

ਹੁਕਮੁ ਸੋਈ ਤੁਧੁ ਭਾਵਸੀ ਹੋਰੁ ਆਖਣੁ ਬਹੁਤੁ ਅਪਾਰੁ || Hukm Soyi Tudh Bhavsee Hor Aakhann Bahut Apaar.

Hukm – Creator's will. **Soyi** – All that. **Tudh** – You. **Bhavsee** – Willed. **Hor** – Additionally. **Aakhann** – Say, speak. **Bahut Apaar** – Infinite.

Your Hukm For Me Is All That Is Willed By You; Additionally, I Say It Is Infinite.

ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪੂਛਿ ਨ ਕਰੇ ਬੀਚਾਰੁ || ੪ || Nanak Scha Patshah Pooch Na Krey Bichar.

Scha – Creator. **Patshah** – Lord. **Pooch** – Lit. Ask, consult. **Na** – Negative. **Krey** – 1. Do, perform, undertake, earn. 2. Allow. **Bichar** – Discussion.

Nanak, The Creator Lord Neither Consults Nor Discusses This Infinite Hukm Of His.

ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ || Baba Hor Saunna Khusi Khuaar.

Baba – Mind. **Hor** – Other. **Saunna** – Lit. Sleep. Metap. Indulge. **Khusi** – Joy, bliss. **Khuaar** – Degrade, insult.

O Mind, To Indulge In Any Other Spiritual Beliefs Is To Degrade My Bliss.

ਜਿਤੁ ਸੁਤੈ ਤਨੁ ਪੀੜਾਏ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ || ੧ || ਰਹਾਉ || ੪ || ੭ || Jit Suta Tan Peerreai Man Meh Chaleh Vekar. Rahao.

Jit – Which. **Suta** – Lit. Sleeping. Metap. Indulging. **Tan** – Lit. Physical body. Sp. Senses. **Peerreai** – Lit. Pained, destructed, destroyed. **Man** – Mind. **Meh** – Within. **Chaleh** – Occur, become consumed. **Vekar** – Vices.

Indulging In These Beliefs Causes My Senses To Be Pained And My Mind To Become Consumed With Vices.

Quiet Captivity

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It begins, as such things often do, with shoes neatly arranged in the shoe racks. The tiles are shining, the microphones work, the atmosphere is air-conditioned. The daily protocol is carried out with clockwork precision. To the casual observer, there is little cause for concern. But listen longer, sit stiller, and something becomes apparent: the Gurdwara is no longer listening.

Across cities and rural corners alike, these institutions, which were once incubators of awareness and fellowship have slipped into a kind of autopilot. The sacred text is read, the kirtan performed, the steel thalis stacked high. Crowds come, especially around langar time, and the acoustics of presence are satisfied. But the transmission is faint. Gurbani is seldom discussed, let alone engaged with. There is no trace of the heritage of Siddh-gosht, the incisive discourse, the wrestling with meaning, the debate that once defined Sikh intellectual life. What remains is polite performance.

In this uninspiring atmosphere, where the keenness for reading, understanding, and learning from Gurbani has all but vanished, there is no shortage of enthusiasm for paid services. Families are quick to sponsor *akhand paths*, their names announced with solemnity, their donations logged and acknowledged. The path itself unfolds in the background, unheeded, while attention turns to the arrangement of langar, the preparation of sweets, and the presence of the right guests.

The ritual becomes a package, carefully curated. Even as the scripture is being recited continuously, the family paying for the service is more visible in the kitchen or behind the serving line, ensuring every detail of langar seva meets expectation. The performance is thorough, but the listening is absent. The words pass through the speakers like weather, noticed briefly, then forgotten.

And in this vacuum of inquiry, a kakistocracy has settled in, a governance by the least able and often the least inclined. A managerial class now dominates, wielding control with all the subtlety of functionaries on a tenure clock. They refer to themselves, not without irony, as *sevadars* (servants) and *Guru Ghar day kooker*. But in demeanor and conduct, they are anything but. These are not stewards of understanding, nor exemplars of living. They are control freaks, adept not in reflection but in committee arithmetic, visa sponsorship politics, and the art of intimidation masked as formality.

They are sarcastic about the old term *pardhān* (president) but eager to wrap themselves in the self-styled humility of seva. It is a curated humility, worn like an outfit. Not a lived truth, but a shield behind which decisions are made unilaterally and enforced rigidly. They do not function like caretakers; they function like landlords, men who manage property rather than meaning, protect territory rather than nurture trust.

This was not always so. In the early days of diasporic settlement, especially outside Punjab, the Gurdwara was often built and sustained by educated, professional and hardworking people. Those who balanced day jobs, mortgages, and children's schooling with the weekly responsibilities of service. The halls were not grand, but the intentions were. The balance was fragile, and as the community expanded through chain migration, international students, and economic opportunity so did the scale of the Gurdwaras. But the educated gradually withdrew, overwhelmed by the intensity of involvement required and disenchanted by increasing factionalism. The vacuum was filled, not by those with wisdom or character, but by those with time and ambition, however small.

From there, the shift accelerated. The language began to mutate. Where once stood Gurdwara, now came *Guru Ghar*—a term never found in the foundational scriptural vocabulary of Sikhi. The distinction is not semantic. A Gurdwara, according to tradition—*gurdware hoi sojhi paisi*—is the gateway to insight. Its purpose is to awaken, not to impress. The term *Guru Ghar*, however, began to spread borrowed perhaps for its softness, its connotations of domesticity and ownership. But this shift subtly twisted the communal space into a private kingdom, complete with a new priestly class: the *ragis* and *katha-vachaks*, many of whom now function more like personal ministers (*Guru Ghar day Wazir*) than public educators.

The *ragis*, too, have changed. I recall, as a child in Punjab over fifty years ago, visiting historical Gurdwaras that functioned with a lean dignity. Except for a few main Gurdwaras, availability of Langar was minimal, and often absent. Parshad was the dry kind—shelf-stable, meant for uncertain footfall. *Ragis*, especially at Darbar Sahib, were often blind, many from institutions like Central Yateem Khana, Amritsar. Their music was devotional not because it was melodic, but because it was lived. They had little else but the *shabd*, and it showed.

Now, that lineage has faded. In the post-liberalization migration wave, *ragi* positions transformed into migration platforms. They arrived not from Gurmat sangeet institutions or orphanages, but with immigration consultancy forms folded into their pockets. Visa sponsorships are now one of the central bargaining chips of Gurdwara politics. An asset traded between committees and candidates, often involving relatives, friends, or simply those willing to pay. Seva, in this environment, has become a euphemism for gatekeeping.

At the center of all this is the silent exodus of the second generation. Those born locally or who arrived young. Those who went through the local education system, who learned to think critically, who inhabit two worlds fluently. These young people are nowhere to be seen once they cross the threshold of adulthood. Their absence is not sudden, nor scandalous. It is gradual, embarrassed, polite. They drift away, sensing perhaps that the Gurdwara no longer speaks to them. That it has nothing to offer but folded routines and political theatre.

Except, and here is the exception worth noting, for the children of the committee members. They stay. Not because the experience is more authentic for them, but because they have skin in the game. They are invested, sometimes literally. There are pathways to leadership for them, roles waiting, platforms offered. The Gurdwara, for this class, is not a place of growth but of inheritance.

And so, we are left with a structure that functions but no longer inspires. A community space with bodies but no collective mind. Kakistocracy in this context does not roar; it murmurs. It is not enforced with violence, but with endless meetings, agenda-setting, and a culture of subtle exclusion. The door is open to all, but meaning has become the gated property of the few.

There is no easy reversal. The people who might challenge this order are already gone having turned toward academic, professional, or personal pursuits. Some are disillusioned. Many are simply tired. The terms of engagement have been corrupted; the price of involvement is too high for too little return. And so, in place of a dynamic center, we have caretakers guarding empty protocols, committee rosters cycling names with no real change, and young minds quietly erasing the Gurdwara from their maps.

It may still be too early to call this a crisis. But it is certainly not a progression. What we see instead is a captured space, functioning through momentum alone. The lights are on, the *shabd* is playing, the kitchens are full. But the listening has stopped. The language has shifted. And the future if it exists at all in this format belongs only to those willing to play the game, not those seeking to rediscover its purpose.

You can't go back and change the beginning, but you can start where you are and change the ending.

Dale Carnegie, American Writer (1888 – 1955)

Why Doesn't Sikh Youth Turn Toward Gurbani?

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For any revolution, movement, or awakening to gain momentum and sustain across generations, it is essential that its flame burns brightly in the hearts of the youth. They must feel a yearning in their veins, a passion to carry it forward. Among Sikhs, since 1469, there has been one treasure—unique, yet universal in its embrace, that sets them apart and at the same time teaches them to be one with all: that treasure is Gurbani, enshrined solely in Sri Guru Granth Sahib.

But forget about sharing this Treasure with the rest of humanity; our own youth is bereft of it. It is this very wisdom of Gurbani that, centuries ago, inspired Sikhs whose lives continue to be celebrated and praised worldwide. It was this divine treasure that transformed Bhai Lehna into Guru Angad, elevated an orphaned child to become Guru Ram Das, and gave Guru Arjan the unshakable fortitude to sit upon a burning plate in serenity. It was this very light of Gurbani that inspired Guru Teg Bahadur to sacrifice his life, especially to protect the sacred right of others to follow a faith that he himself did not believe in, and which was completely different from his own Sikh beliefs. It was this radiant enlightenment that emboldened the younger Sahibzadas to stand fearlessly before the court of a tyrant. It was this spiritual light that shaped the lives of Banda Singh Bahadur, Bhai Taru Singh, Bhai Mani Singh, and thousands of brave Sikh men and women. Even as they offered unparalleled sacrifices, their hearts overflowed with gratitude, joy, and love for the Omnipresent Creator.

Gurbani grants the resilience to endure mountain-like hardships, blesses one with *Chardikla* (eternal optimism) even in the darkest moments, and holds the power to transform an ordinary person into a Divine being. Then why, we must ask, have Sikh youth become disconnected from this fountain of Spiritual strength? It's not just today's generation that has drifted away from the true spirit of Sikhi. For almost two centuries, young people have felt this sense of indifference. This article aims to explore the root causes of that disconnect.

But before exploring why the youth has drifted from Gurbani, it's important to first ask: where has this generation turned instead? What now holds its attention and attachment?

1. Lost in Social Media

Today's youth is adrift in the world of social media, scrolling through endless reels, chasing likes and views. These platforms, built with the help of Artificial Intelligence and top global psychologists, are meticulously designed to hold a person's attention, even at the cost of what truly matters. Waking up with these platforms, living the day through them, and going to sleep with them has become the new normal. In reality, "lost" feels like too soft a word. "Enslaved" may be more accurate.

2. Chasing Singers, Actors, and Celebrities

Our youth has become obsessed with celebrities, many of whom merely parrot lines written by someone else, dance to someone else's cues, and rake in millions by promoting shallow or even harmful trends to the public. These largely uneducated entertainers, who glorify weapons, gangsters, drug use, bravado, and vulgarity, have become the role models of our times.

3. Loitering in Malls, Pubs, and Parties

There was a time I had only heard of when even Hindu parents would tell their daughters, "If ever in danger, look for a Sikh boy and you will be safe." Today, even Sikh daughters fear those very boys. Harassing women, stalking

them in borrowed luxury cars, and wandering with predatory intent have become disturbingly common behaviors. It's hard to believe this is the same community that once raised warriors like Hari Singh Nalwa, whose very name evoked respect, even in the hearts of enemy women.

4. Performing Rituals in Processions, Langars, and Prabhat Pheris

When spiritual feelings do stir within some youth, their expression is often limited to distributing snacks in Nagar Kirtans, sweeping already-clean streets, serving lentils in langar, washing utensils, or Prabhat Pheris. Families feel proud, thinking their children have scaled the summit of Spirituality. If any sense of lack remains, a quick road trip to Amritsar or Hazur Sahib, preferably on motorcycles, seems to suffice. Of course, selfies and social media uploads remain an inseparable part of all these “Spiritual” endeavors.

5. Marching in Political Rallies

The very political parties that have openly led the downfall of our community now find passionate supporters in our youth. To gain petty positions, they sell their lands, shout slogans, and even distribute narcotics at rallies, with misplaced pride. Saddest of all, despite all this effort, their political awareness is so lacking that they continue to follow every self-proclaimed messiah that pops up, even helping them win elections. A community that has endured centuries of injustice still fails to critically assess and choose its leaders.

6. In Protests and Referendums for Khalistan

Among the diaspora, many young Sikhs may not understand even a single *Shabd* of Gurbani, yet one word they all know is Khalistan. They lack a basic understanding of Sikhi, historical mistakes, past betrayals, and current geopolitics. So naïve are they that anyone, even an enemy, can use this word to exploit their time, energy, wealth, and even their very lives.

7. Engrossed in Jobs and Domestic Duties

Those few young people who steer clear of drugs and bravado are often caught up in the demands of jobs and daily life. Many youths struggle under the weight of responsibilities; some even fall into depression. Yet, rarely do they consider that Gurbani might offer clarity in confusion, peace in anxiety, and purpose in the chaos of their lives.

Once we understand where the youth's interest is currently absorbed, we must now ask: why does this same curious youth not take interest in Gurbani?

1. No Spiritual Foundation from Parents

The core purpose of Sikhi is to cultivate a mindset that generates Divine thoughts and nurtures Godly virtues. Through sincere effort to embody these virtues, a Sikh gradually becomes *Sachiar*—one who is truly connected to the Divine.

It's well understood that a person's mental foundation is most deeply shaped during childhood. When a child is introduced early to the essence of Gurbani, growing up with its deeper meanings becomes natural. But if parents themselves lack understanding or connection with Gurbani, who will guide the children?

Even in households with otherwise positive environments, mothers are often preoccupied with kitchen responsibilities, while fathers focus on cricket matches or political news. Why is this disconnect so common? Because their own parents were the same.

The truth is, the Sikh community has not nurtured a true culture of Gurbani reflection for centuries. As a result, each new generation drifts even further from Gurbani than the one before.

2. Gurbani Reflection Is Missing from Religious Culture

In most religious Sikh homes, there is a strong emphasis on *Nitnem* recitation, *Akhand Paaths*, *Langar seva*, *Prabhat Pheris*, *Teerath Yatra*, and the repetition of *Naam*.

But what is strikingly rare, almost unheard of, is families regularly sitting together to explore the meanings of a *Shabd*, or elders engaging children in conversations about spiritual ideas from Gurbani. It is uncommon to find grandparents patiently answering a child's curious questions about Gurbani with depth and thoughtfulness.

I am 45 years old, and I have never once seen or heard of such a tradition, not even in the generations that came before me.

3. Sikhi Reduced Merely to Outward Appearance

When I first began exploring Gurbani, I went to hear my favorite preacher's *Katha* at a local Gurdwara. After the talk, I eagerly approached him at the shoe stand to ask about a particular line from Gurbani that had been on my mind for days.

I was hoping for a thoughtful and meaningful explanation. Instead, he gave a quick, surface-level answer and immediately shifted the conversation to why I wasn't wearing a turban like my father or keeping a beard. He told me to "be wise and become a Singh," then quickly put on his shoes and walked away.

I understand the significance of external identity in the Sikh tradition. But outward appearance alone does not reflect one's spiritual depth. Nowhere in Gurbani does it say that adopting a particular form automatically makes one a *Sachiar*—a person truly connected to the Creator.

The real command is to immerse in Gurbani, to reflect on it deeply, and to become it.

4. Tatt Gurmat Preachers Are Rare

Authentic Gurmat preachers—those who uphold the pure, uncorrupted wisdom of the Guru, free from Sanatani influence, sectarian distortions, or the agendas of self-proclaimed godmen are exceedingly rare compared to the mainstream voices we see today.

Those who do stand firmly for authentic Sikhi often face exclusion from Gurdwara committees, hostility during public events, denial of platforms, and even physical assault while delivering a Talk or a *Katha*.

When a community that alienates its most insightful and sincere scholars from its own religious institutions, the spiritual decline of its youth becomes almost inevitable.

5. No Authentic, Contextual Gurbani Exegesis Exists

Over the past 100 to 150 years, countless commentaries and interpretations have been written on the Guru Granth Sahib. Hundreds of *kathavachaks* have exhausted themselves delivering lectures. With so many mobile apps, websites, and YouTube channels promoting Gurbani, one might expect the Sikh community to be immersed in divine knowledge.

Instead, it remains as dry as a desert.

We are still caught up in 14th- and 15th-century rituals—far removed from true spirituality. A major reason for this is the fundamental flaws in many existing interpretations. They are often so poorly conceived that they fail to touch the soul of the reader or listener.

Many older interpretations were crafted by enemies of Sikhi disguised in Sikh appearance, with the aim of pulling the *Panth* back into the fold of Sanatan ideology. The Faridkoti Teeka is a prime example, a misleading influence that was only partially corrected by Professor Sahib Singh's interpretation in 1961.

But if we're honest, even his work contains significant gaps. Many scholars are aware of this but remain silent. Why? Because rejecting Prof. Sahib Singh's interpretations would leave us with almost nothing to rely on. Even the most well-intentioned interpretations still lack one essential ingredient: Context.

The Sri Guru Granth Sahib, like any profound spiritual scripture, has flow, continuity, and inner logic. One idea leads to another. The message stays consistent and focused. This natural flow reflects not only the spiritual mastery of the authors but also the divine harmony within the *Banni* itself.

Most existing interpretations miss this completely. One verse says one thing, and the next seems to go in an unrelated direction.

In short, we still do not have a complete interpretation of the Guru Granth Sahib that remains fully rooted in Sikh principles while also revealing the true depth, elegance, and spiritual insight of the Guru's wisdom.

6. Even the Preaching Style Has Not Kept Up with the Times

On the one hand, while there is a dire need for authentic interpretations of Gurbani, the style of preaching itself has become outdated. Sikh intellectuals genuinely wish for today's youth to read, understand, and reflect on Gurbani and to adopt Gurmat as the foundation of their thinking and living a spiritually grounded life. In that case, they must first recognize one essential truth that youth cannot be drawn to Gurbani through sarcasm, scolding, or guilt.

The era of emotionally pressuring young people into Sikhi is over.

While invoking the sacrifices of the Gurus and martyrs may convince someone to keep their hair or tie a turban, it does not create a lasting spiritual connection with Gurbani.

That is why it is essential to clearly communicate what tangible benefit lies in embracing Gurbani. Just as major companies articulate the specific value of their products to consumers, we must clearly explain to the youth how Gurbani can transform their lives.

Until this question is answered: “what will Gurbani do for me, practically and spiritually?” — There will be no lasting interest.

Most preachers still rely on one-way lectures, offering no space for conversation or questions. But the method must evolve. Preachers should not intimidate. They must speak like companions. Those who want to learn should feel encouraged, never ashamed or afraid.

Yet today, even a youth eager to engage with Gurbani has no safe or trustworthy space to ask questions and grow in understanding.

We also lack preachers who can connect across different age groups, educational levels, and social backgrounds, whether they are youth from villages, cities, or abroad, and whether they speak Punjabi, Hindi, or English. Simply put, we lack the right messengers.

And although many preachers now run YouTube channels, very few produce content of high quality. Even when the message is good, it is often poorly edited and published or not discoverable online.

Worse still, nearly every mobile app available today contains commentary or materials that contradict Gurmat principles.

7. Preaching Is Not Based on the Real Questions of the Youth

Even when preachers try to speak to the youth, their focus is often limited to just one topic: drugs and addiction. But it's important they understand something essential.

Sikhi is not merely a de-addiction center. The challenges facing today's youth go far beyond substance abuse. In fact, many Sikh youth are completely sober. Their struggles are often intellectual, emotional, and spiritual.

There are deep and complex questions being asked by thoughtful, curious young people—questions that preachers often fail to address. For example:

1. Is Sikhi about inner realization or just outward appearance?
2. Is God responsible for the suffering in the world or in my life?

3. Can Sikhi genuinely help me overcome my personal struggles?
4. Does Sikhi discourage people from becoming wealthy or enjoying life?
5. Could someone like Buddha, Osho, or a modern English-speaking guru offer a better path than Guru Nanak?
6. Is Sikhi limited to “*Kirat Karo, Vand Shako, Naam Japo*”?
7. Does taking ‘*Khande Baatay Di Pahul*’ define the full journey of Sikhi?
8. What evidence is there that Sikhi is the most effective spiritual path?

These are just a few of the hundreds of questions circulating in the minds of today’s youth. Until preachers start addressing these with clarity and conviction, grounded in Sikh principles, there will be no meaningful dialogue.

And here is a crucial point: the most effective preachers will be those who are sincerely walking the path of Nanak themselves. Even if they have not fully realized it, they should have made serious progress.

A significant problem today is that even youth who want to embrace Nanak’s Sikhi have no access to well-structured guidance or reliable interpretations.

In such a situation, can we really blame the youth?

When Dhumma Attended The Kumbh Mela And Took A Dip In Priyagraj.

On 9th January 2025, Harnam Singh Dhumma, leader of Damdami Taksal visited the Maha Kumbh. When faced with a backlash Dhumma said Sikh Gurus had also visited Prayagraj and Kashi.

A more detailed response came from Dhumma’s apologist spokesperson who quoted a verse of Gurbani with the word ਨਾਹਵਣ *Nahvann* (bathing) in it. He says the “ਰੌਲਾ” *Raula* (noise) over Dhumma is that people do not understand “ਲੋਕਾਂ ਨੂੰ ਸਮਝ ਘੱਟ ਹੈ” *Loka(n) Nu Samajh Ghatt Hai*, but the one with ਘੱਟ ਸਮਝ *Ghatt Samajh* is really himself because he does not know the meaning of ਨਾਹਵਣ *Nahvann* as defined in Gurbani is ਤੀਰਥ ਨਾਵਣ ਜਾਉ ਤੀਰਥ ਨਾਮੁ ਹੈ। *Teerath Nahvann Jao Teerath Naam Hai*. (GN, SGGGS 687) The *teerath* of Gurbani is *Nam* and the objective of Gurbani is inner cleansing of the mind through *Nam*. Either that, or the apologist spokesperson does have the ਸਮਝ *Samajh* but his objective is to serve his Master Dhumma’s Voice and present hogwash to cover up the fact that Dhumma is no more than a Hindu in Sikh garb – just like him. They were closet Hindus all along, and now have started to come out into the open – fully confident that Sikhs are in sufficient slumber now.

This apologist starts with a story that “one day the sangats at Sri Harmandar Sahib asked Guru Ramdas ji.” He has ਘੱਟ ਸਮਝ *Ghatt Samajh* to not know that the Harmandar Sahib was built by Guru Arjun after the passing of Guru Ramdas. Either that, or he thinks that Sikhs don’t really know their own history.

Then he tries to pull wool over the history of Guru Amardas ji. It is a well-known fact that the third Guru was a devotee of *devi devtas* who took groups of people to *teerath yatra*s (pilgrimages). But that the Amardas ji gave up all this when he discovered the *satsang* of Sikhi and the second Guru.

The basic argument of this hogwash apologist is that Dhumma can go to such places as the Kumbh mela because our Gurus went there. But there is a critical difference between our Gurus going to these places, and Dhumma’s going. Our Gurus went there to tell the people to come out of pretentious and wasteful rituals. Dhumma goes there to signal his solidarity with his pay masters by sending a message that he (and Sikhs) is a part of the pretentious and wasteful rituals. Big difference, but not for people with ਘੱਟ ਸਮਝ *Ghatt Samajh* or for Hindus dressed in Sikhi garb. KSD.

Have Sikhs Got Their Priorities Right?

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What conclusions can one draw on a community that places “martyrs” on the highest of pedestals and intellectuals and thinkers on the lowest? What would happen if they were placed on par – given that both have made contributions to Sikh causes – albeit in their own ways.



- ❖ **Go Into A Sikh Museum.** It is full of pictures, drawings, artefacts and paraphernalia of individuals who spent their lives in prison, gave their lives for some Sikh cause or other, but one is hard pressed to find such reverence accorded to Sikh intellectuals and thinkers? Is the latter group unworthy of reverence?
- ❖ **Analyse The Sikh Ardas.** Virtually every paragraph has mention of “martyrs” but no mention of Sikhs who contributed intellectually – promoted Sikhi to the non-Sikh world, constructed encyclopaedias of Sikhism, did Gurbani translations into other languages, or promoted Sikhi in scientific, logical and reason-based ways to our youth. Are there no such contributions, or are these contributions by the Sikh intelligentsia considered un-worthy?
- ❖ **Delve Into Sermons At Gurdwaras.** There is unhindered and repeated narration of sacrifices, tortures, and deaths of Sikh martyrs. Hardly any sermon dwells into the contributions of Sikhs who took other routes – intellectual and literary for example - in contributing towards Sikhi Parchar.
- ❖ **Consider Sikh Debates.** When confronted with the tsunami of conversions of Sikhs in Punjab out of Sikhi to other faiths – the primary manner of expressing shock, horror and dismay is “how can any Sikh convert out of Sikhi given the thousands of Sikh *shaheeds* (martyrs) who laid down their lives for Sikhi? How can a Sikh ever consider converting to a religion that only had “one person being martyred?” If only we “educate” our youth about these martyrs, and the fact that we have the greatest number of martyrs, the conversions will stop. Why does anybody not ask “but other than preaching the narratives of our martyrs, what else have we really educated our youth about?” Why does nobody say that perhaps it’s time to engage in new, innovative and revolutionary ways of preaching Sikhi to our youth? Because it would involve our intellectuals, writers, and thinkers? And we don’t want our intelligentsia involved in Parchar?
- ❖ **Consider Sikh Issues.** After decades, a graduate of the Sikh Missionary College has been appointed a Jathedar of the Akal Takhat. The last time this happened was 35 years ago. Needless to say, he has faced stiff opposition to his appointment from the one so called “*taksal*” that prides itself as being the “minting ground for martyrs.” The leader of this so called *taksal* is advocating for jailed persons to be released from prison and appointed as Jathedar instead. Why is going to jail or being in jail a critical (and sole criteria as far as this so called *taksal* is concerned) being considered a criterion for the post of Jathedar of Akal Takhat.
- ❖ **Consider Sikh Religious Leaders.** One Ranjit Singh spent 13 years in jail for a murder he admitted to committing. He was appointed Jathedar of Akal Takhat for his sacrifices of sitting in jail (no less than a martyr who sacrifices his life) till he was unceremoniously removed by SAD president Prakash Singh Badal.
- ❖ **Consider Excommunications of Sikhs by the Akal Takhat.** The first and most recent – and an unduly large percentage in between – consist of Sikh intellectuals and thinkers. The first was Professor Gurmukh Singh and the most recent was Tharminder Singh of the Sikh Book Club. In between we have had intellectuals, thinkers, and writers such as Gyani Bhag Singh Ambala; University of Michigan published Prof Piar Singh; prolific writer Gyani Gurbax Singh Kala Afgana; thinker Prof Darshan Singh Khalsa; prolific writer with a

respectable social media presence Prof Inder Singh Ghagga; and popular radio host with half million subscribers Harnek Singh Radio Virsa.

- ❖ **Consider Sikh Siropas (Awards or Recognition).** Every year Sikh organizations from the highest (SGPC) to the lowest (local Gurdwaras) give out Siropas to the families of Sikh martyrs. Have similar or equivalent *siropas* been awarded to Sikh intellectuals, thinkers and writers.

There are undoubtedly those who will argue that there is no real comparison for someone who laid down his life for the Sikh faith (or any other cause, for that matter). There is merit in such a position, and no one is suggesting we stop honoring our martyrs. Yet, the Sikh world needs a convincing argument as to why Sikh intellectuals, thinkers, and writers cannot be given similar or equivalent honor, or worse, why, when it comes to excommunicating Sikhs (a procedure that has zero basis in Gurmat, Gurbani or Sikh history), the group that tops the list is Sikh intelligentsia? The Sikh world further needs a convincing reason as to why, the largest portion of these Jathedars of the excommunicating institutions come from the *taksal* that prides itself in being a “minting ground of martyrs”? Has the Sikh world finally succeeded in pitting its intelligentsia against its martyrs?

Here are some questions for a community that has got its priorities clearly wrong to the extent of cowering its intelligentsia through hanging a sword of Damocles above their heads.

- ❖ Is it a wonder that up to 90 percent of Sikh history and literature is written by non-Sikhs? The one most recent Sikh thinker who showed mettle in putting out 10 volumes of Sikh History has since been excommunicated by the Jathedars of Akal Takhat.
- ❖ Is it a wonder that despite all our efforts, modern day Sikh intellectuals, thinkers and writers are hard pressed for resources to “correct or rectify” the horrendous injustice that has been done to Sikh history and Sikh Gurus by that 90 percent Sikh history and literature?
- ❖ Is it a wonder that large sections of Sikhs find nothing wrong with the corrupted, distorted and hijacked Sikh historical narratives that consist that 90 percent? And that the derawadis, Taksali and sampardayi folk have taken it upon themselves to propagate these corrupted narratives as “genuine historical records”?
- ❖ Is it a wonder that the Sikh world is utterly lost when it comes to coming up with fresh, innovative, workable and sensible ideas to resolve our problems ranging from “how to appoint a Jathedar of the Akal Takhat” to “how to put a dent in the tsunami of conversions amongst Sikhs of the Punjab?”
- ❖ Is it a wonder that education is a low or non-priority amongst Sikh institutions.
- ❖ Is it a wonder that the most important concern amongst Sikh youth today is not about getting a decent education, about professionalism or about contribution to the Sikh world; but migrating out of Punjab and India at all costs?
- ❖ Is it a wonder that vast number of young Sikh immigrants from Punjab to the Western world are satisfied with being truck drivers, gas pump attendants, delivery people, doing menial labor, and surviving on low paying jobs?

What else can be expected of a community that considers its intellectuals, thinkers and writers as a burden at worst or an un-necessary group at best?

Unrelenting “martyr glorification” by the Sikh leadership in the 1980s led to uncountable Sikh youth losing their lives and rotting in jails on account of their protests, agitations, anti-national activities or crimes. Has it not occurred to us that these “leaders” - who repeatedly and regularly call upon our youth to take to the streets for ever un-ending causes, and become martyrs, - have sent their own children to live comfortable lives abroad?

An inability by Sikh intellectuals, thinkers and writers to inspire the youth of the 21st Century with fresh ideas in the post “martyr glorification era” has led to uncountable Sikh youth rushing to migrate into foreign lands without the skills they need to succeed in life in those societies.

Preventing Suicide Amongst Students

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Incidents of students committing suicide in India have grown at an alarming annual rate, surpassing the population growth rate and overall suicide trends, according to a new report. Based on NCRB (National Crime Reporting Bureau) Data, a report titled “The Student Suicides: An Epidemic Sweeping India: was released on Aug 28, 2024 at the Annual IC3 conference and Expo 2024. The report printed out that while the overall suicide numbers increased by 2% annually, student suicide cases increased by 4% despite a likely ‘underreporting’ of student suicide cases. Between 2022 & 2023, suicide among female students increased by 7%.

Recently, the Education Board declared the results of 10+2 students. Where students were overjoyed with happiness, many parents lost their young ones in its aftermath. The subject that provoked me to write this article was the cases where some students attempted suicide just 2 days before the results were made public; presumably in fear of failing the examination.

No one wants to die. Even terminal patients on their deathbed never die willingly. I clearly remember the time when one of our seniors in the MBBS program, a third-year student and son of highly accomplished doctoral parents serving in a renowned hospital in Ludhiana, attempted suicide. It was shocking for all of us in the program.

I often wonder about the threshold a suicide victim must reach after which he or she feels that giving up one’s life is the only option left. Over the past four to five years, while serving as a lecturer, my daily interactions with adolescents have made me aware of certain underlying topics that we must consider, as parents and society, but often neglect. They are:

1. Comparison kills your child.

I implore adults to refrain from comparing their children to others, not even in their dreams. The repercussions are vicious. It builds feelings of hatred, rage, and unhealthy competition inside and leads to a path devoid of a sense of belonging. Parents compare with the hope of a positive impact, but this naïve act can take your loved ones’ path to destruction.

2. Society’s opinions should not matter.

I would like to frame a quote from Oscar Wilde. “Society exists only as a mental concept; in the real world, there are only individuals.” In the context of gurbani, different *shabds* resonate with this quote, Guru Tegh Bahadur Salok Mehlā 9. ਜਿਉ ਸੁਖਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥ ਇਨ ਮੈ ਕਛੁ ਸਾਚੇ ਨਹੀ ਨਾਨਕ ਬਿਨ ਭਗਵਾਨ ॥ *Jio Supna Aur Paykhna Aisaiy Jag Kao Jan. En Mei(n) Kach Sacho Nahi(n) Nanak Ben Bhagwan*. Guru Amardas ji wrote in his baani of anand sahib. ਏ ਮਨ ਪਿਆਰਿਆ ਤੂੰ ਸਦਾ ਸਚ ਸਮਾਲੇ ॥ ਏਹ ਕੁਟੰਬ ਤੂੰ ਜਿ ਦੇਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ॥ *Ey Man Peareya Tu Sda Sach Smalay. Eh Kutambh Tu Jay Dekhda Chalaiy Nahi Tayray Nalay*. Imagine if someone starts living their life on such a principle, how would life be?

Secondly, Don’t let others be the driver of your destination.

3. Introversion Leads To Depression.

Being born in the techno-savvy era has only fueled introversion. Why is that? Whenever we feel emotionally exhausted or annoyed by someone or something, we tend to distract ourselves from those emotions by listening to music, watching a movie, or using social media for a while. This can lead to emotional deregulation, ultimately resulting in deep depression, feelings of insecurity, and other symptoms.

4. DPD: Depressive Personality Disorder Can Fuel Suicidal Tendencies.

DPD refers to a cluster of traits characterized by a pervasive pattern of depressive cognitions and behaviors. Its key features are:

1. Pervasive depressive mood: a constant sense of dejection, gloominess, unhappiness.
2. Negative self-concept: feeling inadequately worthless, having low self-esteem.
3. Self-criticism: being critical and blaming oneself.
4. Brooding & worry: a tendency to brood and worry excessively.
5. Negativism and judgement: being negativistic, critical, & judgmental towards others.
6. Guilt & remorse: feeling guilty frequently.

5. APD: Antisocial Personality Disorder Can Contribute To Suicidal Tendencies.

The Suicide mortality rate is increasing in people with personality disorders, especially those who have antisocial personality traits. These are more often in males than females according to study analysis. Additionally, children raised by patients with APD may be at great risk of delinquency and mental health issues themselves. Key symptoms of APD are:

1. Ignoring right and wrong.
2. Being aggressive, violent, or threatening others.
3. Doing dangerous things with no regard for the safety of self or others.
4. Lying and dishonesty.
5. Destruction of property.
6. Feeling no guilt about harming others.

7. Neuroticism Leads to Depression.

Neuroticism refers to a personality trait characterized by a tendency to experience negative emotions such as anxiety, fear, anger, and sadness. Research consistently demonstrates that individuals scoring high on measures of neuroticism are more likely to experience depression, including MDD. Symptoms of neuroticism include:

1. Self-consciousness.
2. Anger, anxiety and irritation.
3. Doubt and confusion.
4. Emotional instability.
5. Fatigue & depression.



Man is not logical and his intellectual history is a record of mental reserves and compromises. He hangs on to what he can in his old beliefs even when he is compelled to surrender their logical basis.

John Dewey American - Philosopher 1859 – 1952

When I die.

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Dead men tell no tales. By extension then, they also write no essays. All the telling and writing - including about one's death - has to be done while one is alive. So here is mine.

The first narrative that must be told is the obvious one; namely that billions of people could have been born and lived in my place And for all I know, they could have done so much better than me. So, the very fact that I lived my life as such is great in itself.

Every anxiety that life is coming to an end, or has come to an end; can be overcome by the simple assertion "but I *did* live, and that I *did* have the opportunity called human life on this wonderful planet." The probability that I would not have existed is infinitely higher than the one that I did exist. The prospect that someone else could have lived a more productive life than mine is similarly high, very high indeed.

Sure, I suffered loss, pain, and felt let down. But when compared to the infinity of the universe – all of that pain and agonies combined is a drop in the ocean.

In realization of the above realities, I expect that my death will be accompanied by no fear, no sadness and no regret. I will need the profound silence within which I should be able to say "I have accomplished my task to the best of my abilities." My task was not to gain fame, followers, or supporters. Neither was it to change, transform or alter anyone's life. My task was merely to point a finger towards the counsel and messages of Guru Nanak, and it did not even require checking if anyone was listening, reading, looking or watching. The person pointing the finger does not matter. What matters is what it is being pointed at. What is meant to be seen for ourselves is not the finger, but the object of its pointing. After all, pointing to something that has always been there since 1469 required no feat at all.

Someone once asked me what I expected death to be like and if I believed in an afterlife or reincarnation. I said that my ending would not be any different from the switching off of a light bulb, or the falling of a leaf from a tree. Simple, neat, un-eventful and final. No one asks if the light that was switched off, or the leaf that fell off reincarnates.

IMMEDIATELY UPON DEATH

1. **The Washing, Cleaning And Dressing Up Of A Corpse.** Guru Arjun ji has this couplet in Gurbani.

ਜੇ ਮਿਰਤਕ ਕਉ ਚੰਦਨੁ ਚੜਾਵੈ ॥ ਉਸ ਤੇ ਕਹਹੁ ਕਵਨ ਫਲ ਪਾਵੈ ॥
ਜੇ ਮਿਰਤਕ ਕਉ ਬਿਸਟਾ ਮਾਹਿ ਰੁਲਾਈ ॥ ਤਾਂ ਮਿਰਤਕ ਕਾ ਕਿਆ ਘਟਿ ਜਾਈ ॥ ੩ ॥

Jay Mertak Kao Chandan Chrravaiy. Us Tay Kho Kavan Ful Pavaiy?

Jay Mertak Kao Bestta Mahe Rulayi. Ta(n) Mertak Ka Kya Ghatt Jayi. SGGS 1160

Meaning: If A Deceased Person Is Adorned With The Fragrance Of Sandalwood; What Benefit Would The Deceased Obtain From It? If A Deceased Was Mixed Up In Filth; Then What Detriment Would The Deceased Suffer.

It's a foundational critique of the efforts people make, to dress up and present their deceased loved ones to the world. These efforts range from washing and dressing up the dead, to transforming the deceased by paying morticians to display their skills at turning the corpse of a 90-year-old into that of a 19-year-old.

There would thus be no need no need to wash my body, no need to dress it in my best clothes and put on a new pair of leather shoes for me. Please give them to the needy. I would go in the clothes and shape I died in.

For those who will point to the Sikh Rehat Maryada (SRM) and say that washing a dead body is stipulated, I would not mind even one bit, if my own critique against the SRM is used against me: the SRM is man made, chunks of it is plagiarized from the rituals of other religions, and its stipulations cannot supersede the divine counsel of Gurbani (as found on page 1160 above, for instance).

2) **The All-Mighty Wake.** There will be no need for a wake. People who have never come to see me for years will show up. People who didn't *want* to see me ever will show up. Why will I need these people to come see my dead body? It is not that I will *wake up* to acknowledge them. More likely than not they would have come to make sure I did *not* wake up.

3) **The Euphemism Of Last Respects.** There will be no need for last respects either. All the respect that I earned was already given to me in my life by those who mattered. Why would I want people who cannot remember when they paid respect to me prior to this "last respect" to come and pay their "last respects?"

THE PROCESSES AFTER DEATH.

1) **The Sehej Path or Akhand Path Ritual.** There will be no need for any kind of *patth* – *sehej*, *akhand* or *Sukhmani*. The recitation of *patth* for dead people is no more than a ritual. Any kind of *patth* read or recited on my behalf would be worthless to me once I am dead. If fact, any kind of *patth* read on my behalf when I was *alive* is also worthless. The only Gurbani reading that mattered was the one I read on my *own*, by *myself* for *myself*; and for the purpose of getting to its messages and putting those messages to practice in my life. None of this can be done *after* I am dead – so why allow the ritual and charade of doing *patth* to "assist me in my afterlife" to take place? How can anyone assist – in the hereafter - one who never believed in an "afterlife" for his or her whole life in the here and now?

2) **The Ubiquitous Antim Ardas.** The "*antim*" (final) *ardas* of us Sikhs is anything but "*antim*". Nowhere else does one see an avalanche of *ardas* after *ardas* but during the death of our loved ones. There is the *ardas* before washing the deceased. There is the *ardas* upon the hearse leaving the house or wake. There is an *ardas* upon arriving at the cremation grounds. There is an *ardas* upon lighting the pyre. When everyone is prepared to leave the cremation grounds, there is an *ardas* after the completion of *Sohela*. The family, friends and relatives then stop over at the local gurdwara for an *ardas* on behalf of the deceased and the start of a *sehej patth*. Three days after the cremation, there is an *ardas* before and another *ardas* after the remains are collected for disposal. At the disposal site, there is an *ardas*. If the remains are kept for disposal at special or "holy" site, there will another *ardas* there. For the *patth* that is being recited by hired clergy on behalf of the deceased (*akhand* or *sehej*) there is a beginning *ardas*, a mid-point (*madh dee ardas*) and a completion *ardas*. On the day of *bhog* ceremony there will be what is euphemistically called an *antim ardas*. But that is a euphemism, because it is anything but *antim* (final). This same *ardas* will be repeated at every *barsi* for the next 10, 20 or 30 years. It is, as if no one believed in the *antim ardas* – or any other *ardas* for that matter – in the first place. For, if indeed the *antim ardas* was final, then why are there 10, 20 or 30 more of the same at every *barsi*?

So, there will be no need for any kind of "*antim ardas*" over my dead body, or in anything related to my death.

It follows that there will be no need for a *dasveen*, *starveen* or *barsi* or any kind of program relating to my death - in a Gurdwara. For the most part of my life I expressed my beliefs that when it comes to preaching Gurbani, Gurmat and Sikh, the Gurdwara was the headquarters for hijacked Sikhi. For some 2 decades, I have stopped going to Gurdwaras for my own spiritual development because much of what goes on therein contravenes the principles

of Gurbani. If I do go, it's for social purposes – an *anand karaj* or a *marag da bhog* of family members. I have told my three children that to be genuine Sikhs – they need to stop expecting the Gurdwara to help them in their Gurbani and Sikhi progress. I tell them that all the corrupted stuff about Sikhism that I had acquired came from the Gurdwaras that I attended for the first 45 years of my life. So why should I be dragged into a Gurdwara after I have died?

3) **Obtaining Closure By My family.** Closure upon the death of a loved one, family member or a friend does have a place in life and living. Family members, friends and appreciators of the work I did, and content I created and posted in the form of books, videos, essays etc. on the two websites www.sikhivicharforum.org and www.sikhbulletin.com are welcome to hold a memorial seminar or get together in any suitable location, *should they feel a need to*. At this get-together, they could play my latest video for the audience, have people who are familiar with my work talk about it, and put out my books for distribution. They could have a meal or refreshment to celebrate my work. This is a befitting memorial – far more meaningful than gathering in a Gurdwara that would necessitate the clergy - who don't know me at all - have the last word on me. Those who are familiar with my views know that with few exceptions, our earn-a-living clergy is one group of people that I hold most responsible for the corruption and distortion that has befallen Sikhi today. Why would I want them as part of my memorial function?

4. No Eulogies Needed. There is undoubtedly a whole psychology at work behind our craving for eulogies. It is indicative of a strangeness that lurks in human nature. A person could be lying on his bed, sick and lonely, and the only visitors he gets may be the occasional family member, health care worker, or the cleaning lady. But the moment he kicks the bucket, people crawl out of the woodwork to race each other into delivering Oscar-worthy speeches about what a "gem of a person" the dead person was. "He lit up the room. He was the greatest soul alive. He touched so many lives. Life would never be the same without him. The community has lost an irreplaceable human being..." The list is as long as it is pretentious.

It seems that human beings have a strange penchant of remembering people after they're gone. It also seems like people love to pay tributes, but only when the person can't hear them anymore. Bhagat Kabir says it this way:

ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੇਉ ਮੂਏਂ ਸਿਰਾਧ ਕਰਾਹੀ ॥

Jeevat Pitar Na Manaiy Kou Muey Seradh Krahi. SGGS 332.

Meaning: When Alive, Even Parents Are Not Recognized As Such, But Upon (Their) Death, All The Rituals Meant To Honor Ancestors Are Undertaken.

No one cares much for people in their lives, but the day he or she dies, people suddenly remember all the good times they had with the deceased; even if the last "good time" was in *duapur* or *treyta*. The irony? They'll travel miles, cancel meetings, and even take leave from work to attend the funeral of the person they rarely visited when he or she was alive.

I know I can dispense a whole dishwasher load of advice here: "people don't need your tributes when they're gone, they need your support now. If you truly care about someone, prove it while they can still appreciate it. Show love today, not at the funeral...blah blah blah."

But I know that the psychology pertaining to eulogies will not change, no matter how good the advice. So, a "no eulogy" sign at every and any event connected to my death – from the simple announcement to the even simpler memorial – will be appropriate.

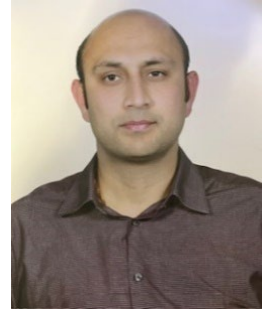
The fear of death follows from the fear of life. A man who lives fully is prepared to die at any time.

Mark Twain American - Writer 1835 - 1910

Challenging The Clergy Concocted System Of Religion

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ਆਸਾ ॥ ਹਮ ਘਰਿ ਸੂਤੁ ਤਨਹਿ ਨਿਤ ਤਾਨਾ ਕੰਠਿ ਜਨੇਉ ਤੁਮਾਰੇ ॥ ਤੁਮ੍ਹਰ ਤਉ ਬੇਦ ਪੜਹੁ ਗਾਇਤ੍ਰੀ
ਗੋਬਿੰਦੁ ਰਿਦੈ ਹਮਾਰੇ ॥੧॥ ਮੇਰੀ ਜਿਹਬਾ ਬਿਸਨੁ ਨੈਨ ਨਾਰਾਇਨ ਹਿਰਦੈ ਬਸਹਿ ਗੋਬਿੰਦਾ ॥ ਜਮ
ਦੁਆਰ ਜਬ ਪੁਛਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਕਹਸਿ ਮੁਕੰਦਾ ॥੧॥ ਰਹਾਉ ॥ ਹਮ ਗੋਰੂ ਤੁਮ ਗੁਆਰ ਗੁਸਾਈ ਜਨਮ ਜਨਮ ਰਖਵਾਰੇ ॥
ਕਬਹੂੰ ਨ ਪਾਰਿ ਉਤਾਰਿ ਚਰਾਇਹੁ ਕੈਸੇ ਖਸਮ ਹਮਾਰੇ ॥੨॥ ਤੂੰ ਬਾਮ੍ਹਰਨੁ ਮੈ ਕਾਸੀਕ ਜੁਲਹਾ ਬੁਝਹੁ ਮੇਰ ਗਿਆਨਾ ॥ ਤੁਮ੍ਹਰ ਤਉ
ਜਾਚੇ ਭੂਪਤਿ ਰਾਜੇ ਹਰਿ ਸਉ ਮੇਰ ਧਿਆਨਾ ॥੩॥੪॥੨੬॥ {ਪੰਨਾ 482}

ham ghar soot taneh nit taanaa ka(n)Th janeuoo tumaare || tum(h) tau bedh paRahu gaitree gobi(n)dh ridhai
hamaare ||1|| meree jihabaa bisan nain naarain hiradhai baseh gobi(n)dhaa || jam dhuaar jab poochhas bavare
tab kiaa kahaa muka(n)dhaa ||1|| rahaau || ham goroo tum guaar gusaiee janam rakhavaare || kabahoo(n) na
paar utaar charaih kaise khasam hamaare ||2|| too(n) baam(h)n mai kaaseek julahaa boojhahu mor giaanaa ||
tum(h) tau jaache bhoopat raaje har sau mor dhiaanaa ||3||4||26||

ਮੇਰੀ ਜਿਹਬਾ ਬਿਸਨੁ ਨੈਨ ਨਾਰਾਇਨ ਹਿਰਦੈ ਬਸਹਿ ਗੋਬਿੰਦਾ ॥
ਜਮ ਦੁਆਰ ਜਬ ਪੁਛਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਕਹਸਿ ਮੁਕੰਦਾ ॥੧॥ ਰਹਾਉ ॥

meree jihabaa bisan nain naarain hiradhai baseh gobi(n)dhaa ||
jam dhuaar jab poochhas bavare tab kiaa kahaa muka(n)dhaa ||1|| rahaau ||

The word “Rahao” (ਰਹਾਉ) in Gurmukhi holds a beautiful essence—it means “pause and reflect.” Derived from “Raha,” which signifies “to cause to remain, fix, support, restrain,” Rahao appears frequently in almost every Shabd within the Siri Guru Granth Sahib. But what does this pause signify?

Central Theme: The line containing Rahao holds the central idea of the entire Shabd. When we encounter Rahao, the Guru instructs us to pause, contemplate the preceding line (Tuk), and allow its message to sink in. This line captures the overarching topic discussed in the Shabd, conveying the Gurmat Vichar—the “right thought” or divine wisdom. Therefore, the seekers are encouraged to pause and deeply reflect on this message, multiple times throughout the Shabd.

Exploration and Elaboration: The subsequent verses (the non-Rahao verses) serve to explain or further extrapolate on the central theme given in the Rahao line. They discuss prevalent practices, arguments, reasoning, intentions, and more. Think of them as illustrations or examples that strengthen or clarify the core message contained within the Rahao line.

Title of the Shabd: Since the label on the top of the Shabd is reserved for the musical composition and the writer of the Shabd, the Rahao is the title of the Shabd.

To be repeated multiple times when singing the Shabd: When doing Kirtan, the Rahao line must be sung first, followed by the first line of the Shabd. Followed by the Rahao line and the second line, Rahao line and third line and so on.

The presence of religious clergy, leaders, and representatives can and has posed significant challenges within the communities/society. Some of these challenges include:

1) Rigidity and resistance to change: When religious leaders adhere strictly to traditional doctrines and practices, it can stifle innovation and adaptation, making it difficult for the religion to stay relevant in a rapidly changing world.

- 2) Exclusivity and intolerance: Where religious leaders preach against not accepting differing beliefs, it fosters division within communities/society.
- 3) Abuse of Power: Where religious leaders exploit their authority for personal gain or to control followers. This can erode trust and lead to disillusionment among the faithful.
- 4) Following the strict religious decree: Where religious leaders preach strict focus on maintaining religious rules/edicts/laws can overshadow the core spiritual and ethical teachings of the religion, leading to a disconnection between common people and the religious itself.

In the Rahao verses, Bhagat Ji warns us about certain religious clergy and leaders, specifically focusing on Hindu religious leaders known as Brahmins. He critiques their rules, laws, methods, and beliefs, highlighting how they considered themselves morally, educationally, physically, and socially superior to others. There was no concept of equality, and ordinary people were subjugated to these leaders. Every action of a common person required the approval of these religious authorities. These powerful leaders resisted growth and equality among people to maintain their control, dominance and source of income.

Bhagat Kabir Ji was a revolutionary figure who championed equality and challenged the authority of religious leaders. Contrary to the teachings of these clergy, who claim that God exists outside of us, Bhagat Ji, in his enlightened state, asserts that he perceives God within creation, always speaks of God, and feels God's presence within his mind (meree jibabaa bisan nain naarain hiradhai baseh gobi(n)dhaa). According to Hindu beliefs (which are not endorsed by Gurbani), when a person dies, they arrive at the abode of the God of death (jam dhuaar jab poochhas bavare), where their deeds are accounted for. Bhagat Ji criticizes these religious leaders for exploiting gullible people and suggests that, in the afterlife, the God of death and his assistants will find nothing positive in the lives of these leaders. Consequently, they will be unable to defend themselves in the court of the God of death (tab kīaa kahās muka(n)dhaa). All the judgments within this court will be against such people. Bhagat Ji uses their own belief system to expose their own hypocrisy.

As noted above the concept of God of death or court of God of death is not endorsed by Gurbani. The following provides reference from Gurbani to support this assertion.

ਜਮ (Jum) is generally defined as God of Death. Based on television and other imagery that we subject to in our daily lives, we think that God of death descends from his abode to control soul of the dead person. He is a judge who decides based on our good or bad deeds in life, if someone goes to heaven or hell.

By researching the SGGS, it can be easily understood that, when a person possesses vices like lust, anger, greed, infatuation, pride, then is under the control of 'Jum'. Hence 'Jum', controls our life when we are alive, not after our death. Whether after the physical death, the God of Death will catch up to our soul or not is irrelevant according to SGGS, it is all about the present.

**ਮਾਇਆ ਮੋਹੁ ਪਰੇਤੁ ਹੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰਾ॥
ਏਹ ਜਮ ਕੀ ਸਿਰਕਾਰ ਹੈ ਏਨ੍ਹ ਉਪਰਿ ਜਮ ਕਾ ਡੰਡੁ ਕਰਾਰਾ॥ {ਪੰਨਾ : 513}**

Māṁiā moh parētḥ hai kām kroḍh ahaṅkāṛā.
Ēh jam kī sirkār hai enḥā upar jam kā dand karārā.

In the verses above, Guru Amar Das Ji tells us that the attachment to mayaic vices (Māṁiā moh), lust (kāṁ), anger (kroḍh) and ego (ahaṅkāṛā) is like being haunted by the demons/ghosts (parētḥ hai). Such demons are subjects/servants/under the influence of the God of Death (Ēh jam kī sirkār hai). The stick (dand) of the God of Death (jam kā) strikes such people (enḥā upar) very hard (dand karārā). The stick of God of Death refers to the consequence of living life under the influences of vices. Actions predicated on vices are bad, and the results of such actions cause pain and suffering in the life of a person. Thus, God of Death impacts us when we are alive.

Objectively speaking, once we die vices such as lust, anger and ego, which Guru Ji terms as subjects/soldiers of God of death do not impact us at-all. No religious texts tell us that God of Death uses his subjects/soldiers on us when we die. Once dead these vices are irrelevant. Thus, it must mean that God of death and his subjects/ soldiers are let loose on us when we are alive.

ਧਰਮ ਰਾਇ ਹੈ ਹਰਿ ਕਾ ਕੀਆ ਹਰਿ ਜਨ ਸੇਵਕ ਨੇੜਿ ਨ ਆਵੈ॥ {ਪੰਨਾ 555}

Dharam raa-ay hai har kaa kee-aa har jan sayvak nayrh na aavai.

Gurbani teaches that Dharm Raj, or the God of death, is created by God (Dharam raa-ay hai har kaa kee-aa). It defines God as being within us in the form of godly characteristics. Consequently, if God resides within us, then Dharm Raj must also be within us, represented by ungodly characteristics. Dharm Raj does not approach those who lack ungodly traits or who possess high moral character (har jan sayvak nayrh na aavai). Therefore, according to Gurbani, Dharm Raj is not a terrifying external figure, nor someone who resides in Hell or whom we encounter after death. Instead, Dharm Raj symbolizes the ungodly traits within us.

ਹਮ ਘਰਿ ਸੂਤੁ ਤਨਹਿ ਨਿਤ ਤਾਨਾ ਕੰਠਿ ਜਨੇਊ ਤੁਮਾਰੇ ॥

ਤੁਮ੍ਹਰ ਤਉ ਬੇਦ ਪੜਹੁ ਗਾਇਤ੍ਰੀ ਗੋਬਿੰਦੁ ਰਿਦੈ ਹਮਾਰੇ ॥੧॥

ham ghar soot taneh nit taanaa ka(n)Th janeuoo tumaare ||

tum(h) tau bedh paRahu gaitree gobi(n)dh ridhai hamaare ||1||

Clergy/Brahmin members symbolically wore a cotton thread (ka(n)Th janeuoo tumaare) draped over one shoulder and across the body to the abdomen. Only clergy were permitted to wear this thread. Bhagat Kabir, whose occupation was making clothes, challenges this symbol in the first line of his verse. He says, "O Brahmin, you wear strands of threads around your body, but my work involves dealing with threads daily. My house is full of threads (ham ghar soot taneh nit taanaa)." He then asks the Brahmins to explain how wearing a single strand of thread makes them superior to him.

The Brahmins, who were part of the Hindu religion, read the Hindu religious texts known as the Vedas and Gayatris (tum(h) tau bedh paRahu gaitree) and preach their messages to their followers. Since the general population was uneducated, the Brahmins exploited them by instilling fear and promoting beliefs that served their own interests. For instance, they claimed that after death, a person's soul would take 13 months to reach heaven and would need sustenance during this journey. Ordinary people would then donate their hard-earned possessions to the Brahmins, believing this would ensure their loved one's soul reached heaven. This is just one example of the many superstitions the Brahmins used to their advantage. Bhagat Kabir rejects such superstitions, asserting that God resides within us (gobi(n)dh ridhai hamaare). He emphasizes that this life is priceless and should be lived to its fullest potential. We should not allow corrupt clergy to exploit us and hinder our lives.

ਕਬੀਰ ਮਾਨਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਹੋਇ ਨ ਬਾਰੈ ਬਾਰ ॥

ਜਿਉ ਬਨ ਫਲ ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਡਾਰ ॥੩੦॥ {ਪੰਨਾ 1366}

kabeer maanas janam dhula(n)bh hai hoi na baarai baar ||

jiau ban fal paake bhui gireh bahur na laageh ddaar ||30||

On page 1366 Bhagat Kabir Ji tells us the human life is priceless (kabeer maanas janam dhula(n)bh hai). Every moment in life is precious and every single moment that passes cannot come back again. We do not get to live our life for the second or third or the infinite times hoi na baarai baar). When some fruit ripens, it falls from the tree (jiau ban fal paake bhui gireh). It cannot reattach itself with the tree again (bahur na laageh ddaar). Similarly, we do not get a second chance to live our life (i.e. no reincarnation).

ਅਕਲਿ ਏਹ ਨ ਆਖੀਐ ਅਕਲਿ ਗਵਾਈਐ ਬਾਦਿ ॥
 ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥
 ਅਕਲੀ ਪੜ੍ਹਿਹੁ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥ {ਪੰਨਾ 1245}

akal eh na aakheeaai akal gavaieeaaai baadh ||
 akalee saahib seveeaaai akalee paieeaaai maan ||
 akalee paRi(h) kai bujheeaai akalee keechai dhaan ||

On page 1245, Guru Nanak Ji cautions against blindly following the fictitious narratives of corrupt religious leaders, stating that it is not a wise use of human intelligence (akal eh na aakheeaai). Doing so is akin to wasting our intelligence (akal) for nothing (gavaieeaaai baadh) in return. We should regard those who truly understand the unadulterated message of Gurbani as enlightened individuals. Conversely, people who appear religious but lack understanding of Gurbani's deep messages often tell fantastical stories about our Gurus performing miracles, such as reviving the dead or moving cities, which are not supported by SGGS.

Guru Nanak Ji teaches us to use our own intelligence and judgment in matters of spirituality (akalee saahib seveeaaai). By deeply understanding SGGS and without relying on intermediaries, we can achieve our goal of connecting with and realizing God (akalee paieeaaai maan). Our future will improve by simplifying the purpose of life, understanding how to connect with God, and knowing what God expects of us.

According to SGGS, intelligence (akalee) comes from understanding the principles and doctrines of Gurbani. Guru Nanak Ji and other contributors to Gurbani never asked anyone to follow religious leaders blindly. Instead, they encouraged Sikhs to be intellectuals, emphasizing three steps: first, read (paRi(h) kai); second, understand (bujheeaai); and finally, apply Gurbani's lessons in life and share these pure teachings with others (akalee keechai dhaan).

ਹਮ ਗੋਰੂ ਤੁਮ ਗੁਆਰ ਗੁਸਾਈ ਜਨਮ ਜਨਮ ਰਖਵਾਰੇ ॥
 ਕਬਹੂੰ ਨ ਪਾਰਿ ਉਤਾਰਿ ਚਰਾਇਹੁ ਕੈਸੇ ਖਸਮ ਹਮਾਰੇ ॥੨॥

ham goroo tum guaar gusaiee janam rakhavaare ||
 kabahoo(n) na paar utaar charaih kaise khasam hamaare ||2||

Bhagat Kabir uses the analogy of a herd of cows and a herdsman to illustrate the state of society. He likens ordinary people to the herd of cows and the Brahmins to the herdsman (ham goroo tum guaar gusaiee janam rakhavaare). The herdsman owns the cows and decides where they graze. If he leads them to a barren patch of land, the cows will go hungry. For centuries, the Brahmins have been leading people to graze on barren land, metaphorically speaking, holding them back and preventing their growth and progress in life (kabahoo(n) na paar utaar charaih kaise khasam hamaare). This is how the societal herdsmen (Brahmins) have been treating ordinary people. As a result, common people would stay in poverty for many generations.

ਤੂੰ ਬਾਮ੍ਹਰਨੁ ਮੈ ਕਾਸੀਕ ਜੁਲਹਾ ਬੁਝਹੁ ਮੇਰ ਗਿਆਨਾ ॥
 ਤਮ੍ਹਰ ਤਉ ਜਾਚੇ ਭੂਪਤਿ ਰਾਜੇ ਹਰਿ ਸਉ ਮੇਰ ਧਿਆਨਾ ॥੩॥੪॥੨੬॥

too(n) baam(h)n mai kaaseek julahaa boojhahu mor giaanaa ||
 tum(h) tau jaache bhoopat raaje har sau mor dhiaanaa ||3||4||26||

To maintain their dominance over ordinary people, Brahmins also kept political connections, influencing kings and wealthy individuals in society (tum(h) tau jaache bhoopat raaje). Unlike the Brahmin clergy, whose goal was to dominate people, Bhagat Ji's goal was simple: to realize and connect with God within himself (har sau mor dhiaanaa), a goal he achieved. Despite the Brahmin's extensive education in various religious texts (too(n) baam(h)n) from the holy place of Kansi (kaaseek), they were unable to realize and connect with God. In contrast,

Bhagat Ji, who belonged to the socially and educationally backward Julaha caste (mai kaaseek julahaa), succeeded in this spiritual connection. Bhagat Ji challenges the Brahmins to understand how someone from a lower social and educational background could achieve what they could not (boojhahu mor giaanaa).

To summarize through this Shabd Bhagat Kabir challenges the Brahmin clergy's symbolic use of a cotton thread, questioning its significance compared to his daily work with threads. He criticizes the Brahmins for exploiting the uneducated by promoting superstitions for personal gain, asserting that God resides within us and life should be lived fully. Using the analogy of cows and a herdsman, he illustrates how Brahmins have held people back, leading them to barren lands metaphorically. Despite their political connections and extensive education, Brahmins failed to connect with God, unlike Bhagat Ji, who achieved this spiritual connection despite his lower social status. Bhagat Ji urges people to use their intelligence and reject exploitation by corrupt clergy.

Applying this verse to the present state of society, we see that there are many kinds of "Brahmins" within the society, including ourselves. There are many such individuals in society today who may look religious, but they distort the message of the Sri Guru Granth Sahib. Anyone who distracts us from connecting with the Creator, the God within us, is a Brahmin.

Religion And Spirituality

Gurcharan Singh Kulim

- Religion is not just one, there are many, Spirituality is one.
- Religion is for those who are in slumber. Spirituality is for those who are awakened.
- Religion is for those who need someone to tell them what to do and want to be guided. Spirituality is for those who are guided by their inner voice.
 - Religion has a set of dogmatic rules. Spirituality invites us to reason everything, to question everything.
 - Religion threatens and frightens. Spirituality gives inner peace.
 - Religion speaks of sin and guilt. Spirituality speaks of inner discovery.
 - Religion represses everything which is false. Spirituality transcends everything, it brings you closer to your truth!
 - Religion speaks of a God; It is not God. Spirituality is about becoming Divine.
 - Religion invents. Spirituality discovers.
 - Religion does not tolerate any question. Spirituality is about questioning everything.
 - Religion is human. It is an organization with rules made by men. Spirituality is the search for inner Divinity, without human rules.
 - Religion is the cause of divisions. Spirituality unites.
 - Religion is looking for you to believe. In Spirituality, you have to look for what it is that you want to believe in.
 - Religion follows the concepts of a sacred book. Spirituality seeks the sacredness in all books.
 - Religion feeds on fear. Spirituality feeds on trust and faith.
 - Religion lives in rituals and dogma. Spirituality lives in Inner Consciousness.
 - Religion deals with performing outer deeds. Spirituality has to do with the Inner Self.
 - Religion feeds the ego. Spirituality drives to transcend beyond.
 - Religion makes us renounce the world to follow a God. Spirituality makes us live in God, without renouncing our existing lives.
 - Religion fills us with dreams of glory in paradise. Spirituality makes us live the glory and paradise on earth.
 - Religion lives in the past and in the future. Spirituality lives in the present.
 - Religion creates cloisters in our memory. Spirituality liberates our Consciousness.
 - Religion makes us believe in eternal life. Spirituality makes us aware of Eternal Life.
 - Religion promises life after death. Spirituality is to find The Divine within us before death.
 - We are not human beings who go through a spiritual experience. -We are spiritual beings who go through a human experience.

Walking Barefoot

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A shoe is a type of footwear designed to protect and provide comfort to the human foot. While the human foot can adapt to different terrains and climate conditions, it remains vulnerable, and shoes are essential for safety and protection. This is why wearing specially designed shoes is mandatory in certain professions and at industrial worksites. In some religions, the act of removing one's shoes symbolizes servitude, indicating a lack of freedom and representing reverence towards someone more powerful. This tradition was established by the clergy (*pujaree*) to suggest that those who walk barefoot are inferior to them.

It is a common practice among Sikhs to walk barefoot when taking the Guru Granth Sahib (GGS) from one place to another. This tradition is upheld regardless of weather conditions, whether it's cold, icy, snowy, or hot with burning sand. It is commonly seen during Nagar Kirtan, a procession where the GGS is paraded on the streets. The Panj Pyaras who lead the procession carry shining swords and also walk barefoot. The sangat who follow SGGS's carriage also walk barefoot.

Sikhs who participate in this ritual believe they are showing respect to the Guru through this act. However, many may overlook the fact that true respect for the Guru lies in reading, understanding Gurbani, and applying its teachings in daily life. As Guru Nanak, the founder of Sikhi, advised Sikhs in the GGS: ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ *Gur Ki Sewa Shabd Vichar*. (Page 223).

While it is understandable to walk barefoot in homes and Gurdwaras, where cleanliness is paramount, doing so outdoors can be problematic. Walking barefoot on the road can lead to dirty, injured feet and increase the risk of infections, particularly parasitic infections. Guru Nanak recognized the dangers associated with walking barefoot, cautioning Sikhs against it in the GGS: ਮਃ ੧ ॥ ਪਗ ਉਪੇਤਾਣਾ ॥ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥ *M:1. Pag Upaytanna. Apnna Keeya Kmaanna*. (Page 467). This means that one who walks barefoot suffers due to their actions. In India, intestinal parasitic infections are prevalent, and this is due to walking barefoot.

Let us reflect on the time of the Gurus. Did the Sikh Sangat walk barefoot while following the Guru Sahibs? For instance, Bhai Mardana Ji spent over 50 years with Guru Nanak. Did he walk barefoot throughout that entire time? Additionally, Guru Nanak Sahib worked in the fields at Kartarpur. Did all the Sikhs who assisted Guru Ji in the fields go barefoot? Guru Hargobind Ji and Guru Gobind Singh Ji, along with hundreds of Sikhs, engaged in battles. Did the Sikhs fight barefoot on the battlefield? There is no historical evidence that the Sikh Gurus instructed their followers to walk barefoot when accompanying them.

There is a common belief in Indian history that Emperor Akbar visited a Hindu temple barefoot to gain favor with the Hindu community. The saying goes: "*nangi nangi perri akbar ayia*." This may have contributed to the tradition of going barefoot in Hinduism, but, as we can see, this practice is not reflected in Guru Nanak's Sikhi.

One might wonder if modern Sikhs have become more knowledgeable than their Guru Sahibs to continue this unhealthy tradition. In the 21st century, where science and technology prevail, any religious tradition that does not stand up to logical scrutiny is often considered a myth. I found no scientific evidence that wearing shoes outside affects one's ability to show deep respect to the Guru Granth Sahib ji.

I respectfully urge my fellow Sikhs to reconsider the practice of walking barefoot outside when accompanying the Guru Granth Sahib (GGS). We should apply common sense and set positive examples for the younger generations, especially in the Western world. I do not see any religious significance (Gurmat) in this practice; it often comes from ignorance and mimicry, as people tend to follow what they observe others doing.

Anti Sikh Violence in India, State-Sponsored Human Rights Violations And Genocide.

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This essay¹ attempts to answer the following two questions: (i) What do Jaswant Singh Khalsa's findings on enforced disappearances in Punjab, Operation Blue Star, and the 1984 Anti-Sikh violence reveal about state-sponsored human rights violations, and (ii) how do they align with the definition of genocide?

The fight for human rights is often overshadowed by the oppressive power of the state, particularly in regions where dissent is met with violent suppression. In Punjab during the 1970s and 1990s, state-sponsored violence targeted the Sikh community through military operations, extrajudicial killings, and enforced disappearances. Jaswant Singh Khalsa's investigative work uncovered a deeply unsettling reality—thousands of Sikhs were abducted, tortured, and secretly cremated by Indian security forces, their deaths concealed under the guise of counterinsurgency efforts. These findings, alongside the brutal events of Operation Blue Star and the 1984 Anti-Sikh violence, raise critical questions about state-led human rights violations. By examining these events through the framework of genocide as defined by the United Nations, focusing on intent, systematic targeting, and mass killings, it becomes clear that these crimes were not isolated acts of violence, but rather part of a larger plan to systematically eliminate Sikh identity and suppress resistance.

On June 2, 1984, Prime Minister Indira Gandhi deployed the Indian military to Punjab, sealing its borders. No one was allowed to enter or leave. According to Grewal, "The borders were sealed by the Army and seven divisions deployed to numerous Panjabi villages. By nightfall, a media blackout began, and rail and air services were suspended to prevent hijacking and civilian violence" (204). By June 3, the Indian Army had surrounded the Golden Temple and 38 other Gurudwaras, asserting that these sites harbored Sikh militants. However, for Sikhs, these were sacred places of worship under siege rather than militant strongholds. Thousands of civilians had gathered inside the Golden Temple to commemorate the martyrdom of the fifth Sikh Guru when the military launched an assault on Sikhi's holiest site. The attack, later named Operation Blue Star, became one of the most controversial military actions in Indian history. The government's primary objective was to eliminate Sant Jarnail Singh Bhindranwale, a fiery preacher and religious leader who had risen to prominence by advocating for Sikh rights and resisting state oppression. To the Indian state and mainstream media, he was a Khalistani separatist and a national security threat. However, to many Sikhs, he was a martyr who fought for justice and the rights of his people. His legacy remains deeply contested to this day—but who was he really?

Sant Jarnail Singh Bhindranwale was a religious preacher who recited and memorized the Guru Granth Sahib and trained in Gatka, a Sikh martial art. At 30, he became leader of the Damdami Taksal, a Sikh educational institute, also inheriting its feud with the Nirankari Sikhs (Grewal 202). Although tensions had existed since 1973, they escalated during the 1978 Baisakhi Mela when the Nirankaris held a separate procession. A group of Singhs, sent by Sant Jarnail Singh to speak with the Nirankaris, protested their leader Gurbachan Singh being seated higher than the Guru Granth Sahib (the Sikh holy scripture). The disagreement quickly turned violent. The Nirankaris opened fire, killing 13 Sikhs and injuring many more. However, the police present did nothing, and no arrests were made (204). To the Sikh community, this was yet another failure of the law to protect their religious and cultural

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rights. From then on, Jarnail Singh became a leading voice in Panjab, advocating for social justice and directly confronting government oppression. His defiance of state authorities made him a growing threat. Grewal states "He was an outspoken advocate for the common man and would often indiscriminately reveal the inconsistencies of the provincial government of Punjab, the Shiromani Gurdwara Parbandhak Committee (SGPC), and the centrist government" (203). His growing influence and refusal to submit to state power made him a target. He also strongly opposed the exploitation of Panjab's water resources, as the Indian government diverted Panjab's rivers to other states while farmers in Panjab struggled. As violence in Panjab rose and people lost faith in the police, they turned to him for justice. If a woman's family was too poor to provide a dowry, the in-laws would kill her and pass it off as an accident. The police would refuse to even write an FIR. So, people started going to the Sant with their grievances, and he took action (Dhillon). According to Grewal, "His aims were to stave off the perceived threat by Nirankaris, to press for the adoption of the discarded 1973 Anandpur Sahib Resolution and pending the failure of all options, he had determined that Sikhs should take up arms to ensure they could live morally in prosperity and dignity" (Grewal 203). He wanted to ensure the rights of the people of Panjab and encouraged them to fight for what is theirs if the government fails them. The Indian government accused Sant Jarnail Singh of demanding a separate Sikh state, Khalistan. However, this claim was confirmed to be false in an interview with Subramaniam Swamy, Economist and India's former Minister of Law and Justice, who personally met Bhindranwale. He denied ever asking for a separate state, he simply wanted Sikh's to be given their basic rights. His popularity and support made him a threat to the authority of the Indian government. His aims and words gave them a reason to attack, and so he was labeled a militant by the media; a threat to India's security, a separatist who demanded Khalistan and a problem that must be dealt with immediately.

On June 1, 1984, paramilitary forces took positions in the buildings surrounding Darbar Sahib (the central area of the Golden Temple complex). Officially, their mission was to remove Sant Jarnail Singh and his followers. Although the army fired shots throughout the night in attempts to kill Sant Jarnail Singh and his followers who were housed at Guru Ram Das Langar, the "militants" guns remained silent, but innocent pilgrims were made home to the paramilitaries' bullets. (Grewal 203-204). On June 2 1984 the military sealed and entered Panjab, and by this time Sant Jarnail Singh and his followers had left the Langar hall and moved to the Akal Takht. June 3 1984, the day that thousands of people entered the Golden temple to commemorate the martyrdom of Guru Arjun Dev Ji just like every year, the military opened fire, but this time Sant Jarnail Singh and his followers did not stay silent, they returned fire (204). On June 4 1984, the historic Ramgharria Bungas were bombed. The army employed heavy artillery, typically used in open battle, and fired 25-pound shells (204). The Bungas were destroyed, buildings reduced to rubble, and tank fire destroyed the water tank. Unofficial accounts describe horrific scenes inside the complex. According to Grewal, "It is said, unofficially, that body parts of pilgrims trapped in the complex were strewn everywhere" (204). On June 5, 1984, after suffering significant damage, the military finally killed Sant Jarnail Singh. To launch an assault on the Akal Takht, where Sant Jarnail Singh and his soldiers were taking shelter, the government had dispatched Major General Kuldip Singh. Following two unsuccessful attempts at killing Sant Jarnail Singh using open battle equipment, the military sought the use of tanks after the third assault left the Sikh fighters unable to defend themselves. The request to bomb the Akal Takht with the Vijayanta tanks was approved and "under the cover of night the entire front face of a centuries-old building was decimated" (204). But it didn't stop there. A simultaneous assault was carried out on the sarais, or guest houses, to ensure that the buildings were secure. The soldiers opened fire on many pilgrims, men, women, and children who had taken refuge in the sarai after the attack had begun (204). By June 6, 1984, Sant Jarnail Singh Bhindranwale and most of his followers had been killed in battle, refusing to surrender. However, the army's assault did not end with their deaths. As soldiers stormed the Golden Temple complex, they carried out brutal atrocities against survivors. They executed unarmed civilians, desecrated the sacred premises, and inflicted horrors that remain etched in the memories of

those who lived through Operation Blue Star, "Soldiers searched all buildings. Many more people were rounded up and killed; young women and girls were raped and killed while others escaped to speak out as unreliable witnesses to such horrors. With the curfew lifted, all remaining pilgrims hiding in the sarais were captured while attempting to return to their homes – men's turbans were removed to tie their hands, they were lined up, and shot dead." (204). The bodies of the dead, civilian or militant, never made their way back to their families.

On October 31, 1984, Indian Prime Minister Indira Gandhi was assassinated by her Sikh bodyguards, Satwant Singh and Beant Singh, in retaliation for Operation Blue Star, the military attack on the Golden Temple. In the days that followed, Sikhs all over India, especially in Delhi, were subjected to brutal, targeted violence. Hindu Mobs roamed the streets, attacking Sikh homes and businesses, burning Gurdwaras, and destroying scriptural texts. Sikh men were forced to remove their turbans, doused in petrol, and burned alive; Sikh women were raped and murdered (Jeffery & Hall 994). However, the authorities took no action to stop the violence. According to official reports, over 2500 Sikhs were murdered in Delhi, but the real death toll is most likely higher as these reports focused solely on Delhi and are based on faulty police reports (Aulakh 209). However, the massacres were not limited to Delhi, Sikhs all over India faced unimaginable brutalities. One incident took place in a village in the state of Haryana, Hondh Chillar, it was a village settled by Sikhs who had survived the riots during the India Pakistan partition. The whole village was wiped clean, every single Sikh massacred. Sikhs serving in the Indian military weren't an exception either, "those who were on leave or holiday and traveling by train were pulled out and burned alive, the ones simply sitting at home after leaving the military were beaten to death as well, they even murdered the women and children. Not a single Sikh was spared all throughout India" (Singh). The government attempted to frame the massacres as "spontaneous riots" The Misra commission set up by Rajiv Gandhi concluded that the attacks "began 'spontaneously', although 'anti-social elements' later took advantage of the situation and organized the violence that followed" (Aulakh 211), however victims' stories and eyewitness testimonies contradict this claim, stating that the violence was a premeditated and state-sponsored extermination of Sikh's. Government officials actively participated in inciting and directing the violence, making sure that Sikh homes and neighborhoods were targeted, the violence was systematic and organized. The Perpetrators travelled in mobs with voting lists identifying Sikh properties, so that only Sikh properties and visible turbaned Sikhs were attacked (216). Inaction from the forces present (however limited), efforts to disarm and detain Sikhs, firings on Sikhs, and misreporting the violence, in particular, indicate police complicity (216). In court, victims and witnesses accused prominent members of the Congress party, including MPs Sajjan Kumar and Jagdish Tytler, labor union leader Lalit Maken, and Minister of Information and Broadcasting H K L Bhagat, of orchestrating the murders. "Eyewitness testimonies and victim statements overwhelmingly pointed to criminal activity by Congress leaders"(219). Bhagat, a senior minister in Rajiv Gandhi's government, was heard publicly inciting mobs to kill Sikhs, telling them, "Ye saap ke bache hain, inko maro, matt chordo" [These are the children of snakes, kill them, don't let them go] (219). Using government resources to plan attacks and move mobs throughout the city, Congress Party leaders not only verbally supported the violence but actually offered physical assistance. They provided tools used for the murders and instructions on who to target, "Led by Congress Party members and state ministers who provided weapons and directions, perpetrators systematically targeted Sikh persons and properties with access to local buses, address lists, and even local police assistance (209). Law enforcement not only stood by and watched the massacre but played an actual role in the atrocities. Victims testified in court that "officers would often be pointing in the direction of their houses to direct the mob towards Sikh properties" (214-215). The violence went on for 3 days before Indira Gandhi's funeral on November 3 1984, during this time the military was nowhere to be seen in Delhi even though it was needed now more than ever and that was not simply an oversight. The military was purposely delayed, "There is evidence too that the Delhi municipal authorities delayed the deployment of the army to quell violence in support of the police. The ultimate responsibility for the deployment – and arguably for the delay –

rested, however, with the central government” (Renée and Hall 1001). Perhaps the most obvious evidence of state complicity came from Rajiv Gandhi, son of Indira Gandhi, himself. When asked about the massacre, he dismissed it by stating, “When a big tree falls, the ground beneath is sure to rumble” (Jeffery & Hall 1001). His statement not only trivialized the killings but also implicitly justified them as a natural consequence of his mother’s assassination. Despite multiple inquiries, including the Misra, Ahooja, and Nanavati Commissions, few perpetrators were ever convicted, and key Congress leaders remained in power. Instead of accountability, the ruling party was rewarded in the 1984 elections, winning an unprecedented 401 Lok Sabha seats, with many of the accused retaining their positions in government (Aulakh 219-220). The state not only orchestrated the genocide but ensured that justice would remain out of reach for the victims.

During the 1970s to 1990s, Panjab experienced widespread militarization, state repression, enforced disappearances, and human rights violations. Under the pretext of counterinsurgency operations against Sikh separatists, the government engaged in extrajudicial killings, mass arrests, and secret cremations of suspected militants and civilians alike. One of the most prominent voices advocating for justice during this period was Jaswant Singh Khalra. Despite government efforts to conceal its actions, Khalra’s investigation exposed the mass cremation of thousands of Sikhs, many of whom had been forcibly disappeared. Jaswant Singh Khalra, the secretary general of the human rights wing of the Akali Dal political party, documented over 25,000 cases of abductions, enforced disappearances, and extrajudicial executions by Panjab police (Khalra Mission Committee). Enforced disappearances, as defined by Article 2 of the UN International Convention for the Protection of All Persons from Enforced Disappearance, involve “the arrest, detention, abduction or any other form of deprivation of liberty by agents of the State or by persons or groups of persons acting with the authorization, support or acquiescence of the State, followed by a refusal to acknowledge the deprivation of liberty or by concealment of the fate or whereabouts of the disappeared person, which place such a person outside the protection of the law.” The case of Sarabjit Singh illustrates the brutality of these disappearances. On October 30, 1993, Valhota police brought two “unidentified” bodies to the mortuary of the Civic Hospital, Amritsar, for autopsy. Doctors discovered that one of the men, Sarabjit Singh, was still alive. After regaining consciousness, he identified himself, and his family was informed. However, before his relatives could reach him, police forcibly took him away. Hours later, his dead body was returned to the mortuary and cremated without his family’s consent (India: Determining the fate of the “disappeared” in Panjab 3). This was not an isolated incident but part of a pattern of extrajudicial killings disguised as counterinsurgency efforts.

By 1987, Khalra had resigned from politics and founded the Daman Virodhi Front, an organization dedicated to opposing state repression. His investigations into mass cremations began when he was approached by the family of Piara Singh Sultanwind, a former colleague of Khalra who had been taken by the police and later reported as killed in an encounter. Suspecting his body was at the Durgiana Mandir cremation ground, Khalra investigated and learned that eight to ten bodies were brought there daily (Kaur 24). In 1992, 300 bodies were cremated in Durgiana Crematorium alone, with only 112 identified, and 276 bodies received no postmortem examination (25). As Khalra’s investigation into these disappearances gained momentum, it became clear that they were not isolated incidents but rather part of a larger, systemic pattern of state violence aimed at suppressing the Sikh community. Khalra and Jaspal Singh Dhillon of the Akali Dal collected cremation records, comparing them with municipal records to reveal significant discrepancies (Punjab Disappeared). His research demonstrated a spike in cremations of ‘unidentified’ bodies coinciding with periods of police violence. Records from cremation grounds contained details such as names, villages, and causes of death, contradicting police claims that the bodies were unidentified (Kaur 25). By January 1995, Khalra’s team had compiled records from three cremation grounds in Amritsar, identifying approximately 2,000 cases of enforced disappearances from that district alone (25). Further proof came from a former Panjab police officer’s 1994 petition, which stated that “in his presence, police

killed at least 11 suspected Sikh militants in fake 'encounters' after torturing them. He stated in the petition that 'some of the bodies were cremated without following the legal formalities'" (Determining the Fate of the "Disappeared" in Punjab 3). Cremation workers confirmed that "the police often bought firewood for one or two bodies but dumped many more on a single pyre" (Kaur 26). Khalra's writ petition regarding enforced disappearances in Panjab was immediately dismissed by the Punjab and Haryana High Court for being "vague" and lacking "locus standi," claiming only the families of victims could file the case (25). Amnesty International criticized this decision, arguing that since the bodies were deemed unidentified, their families could not possibly file petitions (Determining the Fate of the "Disappeared" in Punjab 2). In May 1995, a habeas corpus petition resulted in the discovery of three elderly detainees—Ranjit Kaur, Niranjn Singh, and Mohinder Singh—who had been illegally detained since 1992 to coerce the surrender of a relative accused of militancy. They reported being tortured in custody, yet no action was taken against the responsible officers (5-6). Following these investigations, Khalra faced increasing threats. His home phone was tapped, and he received direct threats (Kaur 24). He spoke internationally about state violence against Sikhs and was honored by the Canadian Parliament (27). A decade after 1984, things were calm enough for the media to put forth estimates, "The number of missing persons, per media sources, was close to fifty thousand. Khalra's findings were proving that these so-called missing person cases were, in fact, cold-blooded murders" (26). He became a threat to the state, and before his disappearance, Khalra warned in an article in the Punjabi Tribune, "Should they succeed in killing me, don't hold some police cat or police sepoy responsible, my murderers are Chief Minister Beant Singh and head of his police, K.P.S. Gill" (27). His accusation of the state was not baseless, the previous year, a senior police officer was quoted saying that the police alone should not be made to be responsible for everything as "whatever the police did, they had the sanction of the state" and that they operated within the framework of the state's policy and were now being asked to take the fall alone (Determining the fate of the "disappeared" in Punjab 8-9), confirming suspicions of state involvement. In the summer of 1995, key police officials linked to previous abuses were reassigned to their old districts, "They were being sent to clean up any evidence that could be used against them" (Kaur 28). On September 6, 1995, Khalra was abducted outside his home by plainclothes officers in full view of witnesses. A habeas corpus petition filed by his wife, Paramjit Kaur, was met with police denial of custody. Despite international conventions mandating protection for those involved in human rights investigations, Khalra's lawyers and wife faced repeated threats. One police witness, Kuldip Singh, who presented evidence of Khalra being under police custody, later retracted his testimony after being placed under the protection of the very people his statement implicated, the Panjab police (INDIA: A Mockery of Justice 3-4). The case dragged on, and it was not until November 18, 2005—ten years after his disappearance—that six Punjab police officials were convicted and sentenced to seven years in prison for abducting and murdering Khalra. In 2007, the Panjab and Haryana High Court extended the sentences of four of them to life imprisonment (Punjab Disappeared). Khalra's findings demonstrated that these disappearances were not isolated incidents but part of a systematic attempt to erase Sikh identity and resistance. His meticulous documentation of thousands of cases linked directly to state-sanctioned killings, contradicts government narratives of counterinsurgency. The scale of these enforced disappearances, paired with the secrecy and official denials, reflects a broader strategy of political repression and demographic erasure. Khalra's findings remain crucial in exposing the extent of state-sponsored human rights violations in Panjab. His legacy continues to influence human rights advocacy and the pursuit of justice for victims of state violence in Panjab.

To determine whether Operation Blue Star, the 1984 Anti-Sikh violence, and Jaswant Singh Khalra's findings on enforced disappearances constitute genocide, we must analyze them under the framework of the UN's definition of genocide. The definition of genocide, as outlined in international law, is quite specific and includes two main parts. First, there's the "mental element," which means that there has to be a clear intention to destroy,

either completely or partially, a specific group of people based on their nationality, ethnicity, race, or religion. This could mean the intention to wipe out a group entirely or just harm it to the point where it is significantly diminished or unable to survive. Second, the definition includes the "physical element," which refers to five specific acts. These acts are: (1) Killing members of the group, (2) Causing serious bodily or mental harm to members of the group, (3) Deliberately making the living conditions of the group so bad that it leads to their physical destruction, either partially or totally, (4) Imposing measures that prevent the group from having children, essentially aiming to stop the group's reproduction, (5) Forcibly transferring children from the group to another group, which can disrupt the continuity of the group's identity and culture.

The Holocaust, recognized as one of the most systematic and deliberate genocides in history, was perpetrated by the Nazi regime with the clear intent to exterminate Jewish people, Roma, disabled individuals, and others deemed undesirable by the state. The Nazi regime's genocidal plan was based on both the "mental element" (the intent to destroy) and the "physical element" (actions taken to carry out that intent). This included the mass shootings, concentration camps, forced labor, gassings, and systematic starvation. These acts of extreme violence and mass killings served not only to wipe out these groups physically but also to erase their culture, identity, and existence. The genocide was carefully planned, from state policies to the logistical execution of destruction, and the regime showed no intention of leaving survivors. This focused, state-led effort to annihilate a specific group of people through both physical and psychological means is a core reason why the Holocaust is classified as genocide under international law (Definitions of Genocide and Related Crimes).

Much like the Nazi regime's targeted destruction of Jews and other minorities, the events in Punjab, especially Operation Blue Star and the 1984 Anti-Sikh violence, reflect a coordinated, state-sponsored effort to erase the Sikh community. The similarity lies in the systematic and deliberate nature of these attacks, aimed not only at physical destruction but also at undermining Sikh identity. Some critics argue that these events should not be considered genocide because they were not carried out through widespread massacres and were simply government attempts at suppressing militancy. However, this view overlooks the clear intent and the methods used, such as enforced disappearances and mass cremations, that align with the criteria for genocide. The UN Convention on Definitions of Genocide and Related Crimes does not require the complete annihilation of a group through mass killings but focuses on the intent to destroy a group through systematic actions like these.

Operation Blue Star, while initially presented as a military operation to remove militants from the Golden Temple, quickly escalated into an assault on the Sikh community itself. The Indian government's military forces, under the leadership of Indira Gandhi, used tanks, helicopters, and heavy artillery to attack the Golden Temple complex. This wasn't a typical military action aimed at neutralizing insurgents; the scale and the choice of time, a day when thousands of Sikhs had gathered to commemorate the martyrdom of Guru Arjan Dev Ji, even though the army had already been in Panjab for two days before that, ensured a high civilian death toll. The intent was not simply suppressing "militants", they wanted to erase as many Sikhs as they could. The destruction of the Akal Takht, a site of immense religious significance, demonstrated that the Indian government was not only targeting Bhindranwale and his followers but also inflicting irreversible harm on Sikh identity. The attack was not a temporary clash—it was a calculated decision to target and weaken the Sikh community. Furthermore, the deliberate killing of civilians, including women and children, in the Golden Temple after the army had already achieved its initial goal of killing Jarnail Singh, suggests a purposeful act to erase the Sikh people, aligning with the physical element of genocide, specifically the act of 'killing members of the group' and 'causing serious bodily harm'. The broader military operation extended beyond the Golden Temple, targeting 38 other gurdwaras, suggesting that the goal was to dismantle Sikh religious institutions rather than simply eliminating armed resistance. Reports of mass killings, extrajudicial executions, and the targeting of civilians reinforce the argument that the operation was designed to terrorize the Sikh community, a fundamental criterion of genocide under

international law. Additionally, no official count of the bodies of the dead was allowed after the attack, further obscuring the true extent of civilian casualties (Grewal 204). Furthermore, research on the 1984 violence remains restricted in India, making it difficult for historians and human rights activists to fully document and seek justice for the atrocities (Aulakh 210). This suppression of information aligns with the genocidal intent of erasing historical memory and preventing accountability. The deliberate targeting of civilians during the operation, especially after the military had already neutralized Bhindranwale, further reflects the intent to erase the community.

Following Operation Blue-Star, the 1984 Anti-Sikh violence was a clear continuation of the state's genocidal efforts. The use of voter lists to identify Sikh-owned properties, the coordinated transportation of mobs, and the distribution of weapons and incendiary materials all indicate state sponsorship. These actions fulfill the 'physical element' of genocide by inflicting serious bodily and mental harm, as well as intentionally creating conditions that led to the destruction of Sikh lives, culture, and property. Following Indira Gandhi's assassination, Congress Party leaders not only incited violence but actively participated in it. Despite multiple commissions, including the Jain-Aggarwal, Ahooja, and Kapur-Mittal Committees, which recommended criminal charges against key political figures such as Sajjan Kumar, Jagdish Tytler, and H.K.L. Bhagat, the government refused to act on these recommendations (Aulakh 219). The failure to prosecute those responsible demonstrates a clear effort to protect the perpetrators and deny justice to the victims. This failure is further reinforced by the continued mischaracterization of the violence as "riots." The 2005 Nanavati Commission found that the killings were highly organized, with Sikh men first beaten and then burned alive using materials deliberately supplied to the attackers. This directly contradicts the notion of riots, which are typically spontaneous and chaotic, whereas the 1984 violence followed a calculated pattern of extermination (Singh and Singh 1-2). Labeling the massacres as riots diminishes the extent of state complicity and disguises what was, in reality, a coordinated campaign of violence. Even after the Nanavati Commission in 2000 confirmed the involvement of Congress leaders and police officials in orchestrating the violence, no significant convictions occurred (Aulakh 219). Instead, these same figures retained or were even promoted to positions of power. H.K.L. Bhagat, named as a key instigator, became Minister of Information and Broadcasting, while Sajjan Kumar and Jagdish Tytler maintained their political influence (Aulakh 220). The continued political success of those implicated in genocide underscores the state's complicity and long-term intent to erase accountability for the mass killing of Sikhs. The government's consistent inaction and active protection of the perpetrators of violence further reinforce the 'mental element' of genocide. By shielding those responsible for the killings and failing to prosecute them, the state not only allowed the atrocities to continue but also demonstrated a clear intent to destroy the Sikh community through systemic efforts. The use of voter lists to identify Sikh-owned properties, the transportation of mobs, and the distribution of incendiary materials were acts designed to 'cause serious bodily and mental harm,' as well as create conditions that led to the 'destruction of a group's physical existence.' The violence was not spontaneous; it was planned, showing a clear genocidal intent. The continued use of the term "riot" serves as an intentional erasure of the true nature of the atrocities. The 9th stage of genocide, as defined by Gregory Stanton, describes how victims are dehumanized to justify their extermination. In 1984, Sikhs were not just attacked—they were systematically identified, marked, and slaughtered in a manner that fits this framework of genocide (Singh and Singh 2). By mislabeling the violence as riots, the government ensures that the mass killing of Sikhs is remembered as chaotic unrest rather than a state-sanctioned effort to destroy a targeted community.

Enforced disappearances in Panjab during the same period further demonstrate the state's genocidal intent. Jaswant Singh Khalra's findings exposed a meticulously organized network of state-sponsored disappearances and extrajudicial executions, proving that these were not isolated events but part of a large-scale genocidal effort. His research, based on municipal cremation records, showed that over 25,000 Sikhs had been abducted, tortured, and killed under police custody, their bodies disposed of as "unidentified" (Khalra Mission

Committee). The Punjab police systematically destroyed evidence by cremating bodies without autopsy reports, leaving families without closure or legal recourse. The testimony of Harbans Singh, whose father is a victim of an enforced disappearance, further supports Khaira's findings and highlights the long-lasting consequences for families seeking justice. On June 11 1993, Punjab police came to his home looking for his father. When they could not find him, they arrested his uncles instead, detaining and torturing them for over 20 days. On June 17, his father voluntarily presented himself at the police station where DSP Sukhdev Singh Brar informed them he would be released after a few days of investigation, only to disappear without a trace. For four years, his family searched desperately, visiting police stations, but authorities refused to acknowledge his arrest. In 1997, they brought their case to the Punjab and Haryana High Court, which led to a judicial inquiry and an FIR against the police for murder. However, despite these legal proceedings, the case was repeatedly obstructed, with authorities manipulating records and courts refusing to act. This illustrates how the state not only participated in but also protected and perpetuated the genocidal process, effectively denying justice and accountability. To this day, his family has not received justice, and like many others, they never recovered the body of their loved one. "If they couldn't find the men, they would take their wives, mothers, and daughters instead, murder them, and throw their bodies into rivers", he recalled. This demonstrates the state's clear intent to target and eliminate Sikh families in order to break the community's social fabric and cultural continuity. Key elements in a genocidal campaign aimed at the destruction of a group's existence and identity. His experience was not unique but representative of a broader campaign of terror that left thousands of Sikh families devastated. These disappearances fulfill multiple elements of genocide, including the killing of members of the group and causing serious bodily and mental harm to victims and their families. The disappearances also directly align with the aspect of victims being deliberately targeted "Importantly, the victims of genocide are deliberately targeted - not randomly" (Definitions of Genocide and Related Crimes) according to Harbans Singh's testimony, "If a visibly turbaned Sikh was simply tending to his fields, the police would arrest him and kill him in a fake encounter and his body would be burned or thrown into the river. No questions asked." Singh also states that not a single one member of his family had a valid criminal case against them, yet almost all of his male relatives were arrested and subjected to police cruelty at one point. Simply existing and being a Sikh was enough for police to label them as separatists and execute them in staged encounters (Harbans Singh, Personal Interview). These tactics demonstrate the deliberate effort to wipe out Sikh males and dismantle Sikh families, which aligns with the genocidal intent to weaken or destroy the group. Further reinforcing the scale of this state-sponsored extermination is the role of police in orchestrating fake encounters. The elimination of Sikh men, combined with the targeted killing of women and children, reflects an intent to destroy Sikh families and future generations. The fact that no one was allowed to count the bodies of the dead after Operation Blue Star mirrors the later cover-ups of extrajudicial killings and disappearances, further proving a coordinated state effort to eliminate Sikhs (Grewal 204).

The events in Punjab should not be seen as isolated incidents but rather as part of a broader, continuous, and coordinated effort by the Indian state to systematically destroy the Sikh community. These attacks mirrored the tactics of other state-led genocides. Much like the Holocaust, where the Nazi regime systematically targeted Jews, Roma, and other marginalized groups for annihilation, the Indian government employed similar systematic strategies to terrorize, displace, and eventually eliminate the Sikh population. The parallel is clear in the state's deliberate actions aimed at eradicating a specific cultural, religious, and ethnic group. This intent to destroy, whether fully or partially, aligns with the definition of genocide under international law. Operation Blue Star, the 1984 violence, and the disappearances were strategic efforts by the Indian government to eradicate Sikh people, culture, and leadership. These atrocities were not random or spontaneous; they were parts of a greater, well-planned genocidal campaign that sought to eliminate an entire group. This ongoing suffering is a direct result of the state's failure to seek accountability, reinforcing the genocidal impact of these actions. Yet, what makes these

events even more heartbreaking is the ongoing suffering of families who are still left in the darkness, waiting for their loved ones to come home. The state's failure to seek accountability and provide closure only deepens the pain, leaving families to struggle with loss and uncertainty, a direct consequence of the state's refusal to acknowledge its role in these atrocities. Women, children, and parents across Panjab still carry the pain of not knowing what happened to their husbands, fathers, brothers, and sons. Harbans Singh, a man who has lived through unimaginable loss, continues to fight for justice for his father, who disappeared in 1993. For 32 years, Harbans Singh and others have been denied the dignity of knowing their loved ones' fate, enduring endless legal battles. His family, like so many others, has never received justice, and they have never recovered the body of his father—just one of thousands of victims whose stories remain unheard and whose suffering remains unresolved. Although "as many Sikhs died in India in 1984 as in all the deaths and disappearances in Chile under Augusto Pinochet," scholars of post-conflict justice have almost entirely overlooked this case (Jeffery & Hall 1994), further marginalizing the victims and their families in the global discourse on genocide. The world has largely ignored their pain, and while other genocides are studied, the cries of these families remain unheard, with the Indian government continuing to evade accountability.

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ਕੰਵਰ ਦੀ ਕਲਮ ਤੋਂ....

ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ॥

ਐਡਵੋਕੇਟ ਸੁਰਿੰਦਰ ਸਿੰਘ ਕੰਵਰ,
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ਬਿਖਿਆ ਭਾਵ ਜ਼ਹਿਰ। ਇਕ ਤਾਂ ਉਹ ਜ਼ਹਿਰ ਹੁੰਦਾ ਹੈ ਜੋ ਵਿਅਕਤੀ ਖਾਵੇ ਤੇ ਮਰ ਜਾਂਦਾ ਹੈ ਤੇ ਇਕ ਜ਼ਹਿਰ ਉਹ ਵੀ ਹੁੰਦਾ ਜੋ ਵਿਅਕਤੀ ਆਪਣੇ ਅੰਦਰ ਪਾਲਦਾ ਹੈ ਤੇ ਆਪਣੇ ਅੰਦਰੋਂ ਉਗਲਦਾ ਹੈ। ਜ਼ਹਿਰ ਕੋਈ ਵੀ ਹੋਵੇ ਉਹ ਮੰਦਾ ਹੁੰਦਾ ਹੈ, ਕਿਸੇ ਵੀ ਵਿਅਕਤੀ ਵਾਸਤੇ ਚੰਗਾ ਨਹੀਂ ਹੁੰਦਾ। ਸੁਖਮਨੀ ਸਾਹਿਬ ਸਾਹਿਬ ਦੀ ਤੀਸਰੀ ਅਸ਼ਟਪਦੀ ਦੇ ਤੀਸਰੇ ਪਦੇ ਵਿਚ ਇਕ ਪੰਗਤੀ ਆਉਂਦੀ ਹੈ: **ਇਸੁ ਦੇਹੀ ਕਉ ਬਹੁ ਸਾਧਨਾ ਕਰੈ॥ ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ॥** (ਗ:ਗ:ਸ: ਪੰਨਾ ੨੬੫) ਗੁਰਬਾਣੀ ਦੀ ਇਹ ਪੰਗਤੀ ਸੁਖਮਨੀ ਸਾਹਿਬ ਵਿਚ ਬਹੁਤ ਵਾਰੀ ਪੜ੍ਹੀ ਜਾਂਦੀ ਹੈ। ਪਰ ਇੰਜ ਪ੍ਰਤੀਤ ਹੁੰਦਾ ਹੈ ਕਿ ਇਸ ਨੂੰ ਪੜ੍ਹਣ ਤਕ ਹੀ ਸੀਮਤ ਰਖਿਆ ਗਿਆ ਹੈ, ਕਿਉਂਕਿ ਜੇਕਰ ਇਸ ਪੰਗਤੀ ਤੇ ਅਮਲ ਕੀਤਾ ਹੁੰਦਾ ਤਾਂ ਫਿਰ ਹਰ ਮਨੁੱਖ ਵਿਚ ਪ੍ਰੇਮ ਭਾਵ ਉਤਪੰਨ ਹੁੰਦਾ, ਹਰ ਮਨੁੱਖ, ਮਨ ਦੀ ਬਿਖਿਆ ਰਹਿਤ ਹੁੰਦਾ। ਕਿਸੇ ਨੂੰ ਕਿਸੇ ਨਾਲ ਵੀ ਨਫਰਤ ਨਾ ਹੁੰਦੀ, ਦੁਨੀਆਂ ਵਿਚ ਜੋ ਈਰਖਾ ਤੇ ਦਵੈਤ ਭਾਵ ਹੈ ਉਹ ਮਿਟ ਜਾਂਦਾ। ਪਰ ਅਮਲ ਤੇ ਤਾਂ ਹੋ ਸਕਦਾ ਹੈ ਜੇਕਰ ਇਸ ਪੰਗਤੀ ਨੂੰ ਉਸ ਦੇ ਅੰਤਰੀਵ ਭਾਵ ਨੂੰ ਸਮਝਿਆ ਤੇ ਸਮਝਾਇਆ ਜਾਵੇ।

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਬਾਣੀ ਦੀ ਰਚਨਾ ਹਰ ਮਨੁੱਖ ਦੇ ਜੀਵਨ ਸੁਧਾਰ ਤੇ ਸਮਾਜਿਕ ਕਲਿਆਣ ਲਈ ਕੀਤੀ ਗਈ ਹੈ। ਇਸੇ ਲਈ ਗੁਰਬਾਣੀ ਦੇ ਹਰ ਸ਼ਬਦ ਵਿਚੋਂ ਜਾਂ ਹਰ ਪੰਗਤੀ ਵਿਚੋਂ ਜੀਵਨ ਸੁਧਾਰ ਲਈ ਕਿਸੇ ਗਿਆਨ ਦਾ ਸੁਨੇਹਾ ਮਿਲਦਾ ਹੈ। ਇਸੇ ਮਨਸ਼ੇ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਇਹ ਵਿਚਾਰ ਆਇਆ ਕਿ ਇਸ ਪੰਗਤੀ ਦੇ ਭਾਵ ਅਰਥ ਸਮਝਣ ਦਾ ਯਤਨ ਕੀਤਾ ਜਾਵੇ।

ਪ੍ਰੋ: ਸਾਹਿਬ ਸਿੰਘ ਇਸ ਪੰਗਤੀ ਦੇ ਅਰਥ ਇਸ ਤਰ੍ਹਾਂ ਕਰਦੇ ਹਨ: ((ਜੇ) ਇਸ ਸਰੀਰ ਨੂੰ (ਸਾਧਨ ਦੀ ਖਾਤਰ) ਕਈ ਜਤਨ ਭੀ ਕਰੇ (ਤਾਂ ਭੀ) ਕਦੇ ਮਨ ਤੋਂ ਮਾਇਆ (ਦਾ ਪ੍ਰਭਾਵ) ਨਹੀਂ ਟਲਦਾ।) ਇਸ ਦੇ ਇਲਾਵਾ ਪ੍ਰੋ: ਸੋਹਣ ਸਿੰਘ ਗਲੋਤਰਾ ਇਸ ਦੇ ਅਰਥ ਇਸ ਤਰ੍ਹਾਂ ਕਰਦੇ ਹਨ: (ਉਹ ਲੋਕ ਇਸ ਦੇਹੀ ਨੂੰ ਸਾਧਨ, ਅਰਥਾਤ ਸੁਧ ਕਰਨ ਦੇ ਕਈ ਯਤਨ ਕਰਦੇ ਹਨ, ਪਰ ਇਹਨਾਂ ਨਾਲ ਮਨ ਤੋਂ ਵਿਸ਼ਿਆਂ ਵਿਕਾਰਾਂ ਦੀ ਮੈਲ ਨਹੀਂ ਲੱਥ ਸਕਦੀ, ਅਥਵਾ ਮਾਇਆ ਦਾ ਮੋਹ ਦੂਰ ਨਹੀਂ ਹੋ ਸਕਦਾ।) ਮਨਮੋਹਣ ਸਿੰਘ ਨੇ ਇਸ ਪੰਗਤੀ ਦੇ ਅਰਥ ਇਸ ਤਰ੍ਹਾਂ ਕੀਤੇ ਹਨ: (ਭਾਵੇਂ ਬੰਦਾ ਆਪਣੇ ਸਰੀਰ ਨਾਲ ਬਹੁਤ ਸੰਜਮ ਪਿਆ ਕਮਾਵੇ, ਤਦਯਪ ਮੰਦੇ ਵੇਗ ਉਸ ਦੀ ਆਤਮਾ ਨੂੰ ਨਹੀਂ ਛਡਦੇ।)

ਗੱਲ ਬਿਖਿਆ ਦੀ ਹੈ ਤੇ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਜਾਂ ਮਨੁੱਖ ਦੇ ਮਨ ਵਿਚ ਬਿਖਿਆ ਕੀ ਹੈ? ਇਹ ਵੀ ਤਾਂ ਸਮਝਣਾ ਹੋਵੇਗਾ। ਸੁਝਵਾਨ ਵਿਅਕਤੀ ਸਮਝਾਉਂਦੇ ਹਨ ਕਿ ਮਨੁੱਖ ਦੇ ਮਨ ਵਿਚ ਬਿਖਿਆ ਹੁੰਦੀ ਹੈ ਬੁਰੇ ਵਿਚਾਰ। ਬੁਰੇ ਵਿਚਾਰ ਹੀ ਵਿਕਾਰਾਂ ਦੀ ਮੈਲ ਹੁੰਦੀ ਹੈ। ਉਹ ਹੈ: ਵੈਰ ਵਿਰੋਧ, ਈਰਖਾ, ਦਵੈਤ, ਨਫਰਤ, ਆਪਣੇ ਮਨ ਦਾ ਘੁਮੰਘ, ਹੰਕਾਰ, ਆਕੜ, ਨਿਖੇਦਾਤਮਕ ਵਿਚਾਰ ਆਦਿ।

ਇਸ ਬਿਖਿਆ ਨੂੰ ਮੁਖ ਰੱਖ ਕੇ ਗੁਰਬਾਣੀ ਜੋ ਸਾਰਥਕ ਜੀਵਨ ਜੀਉਣ ਦਾ ਰਾਹ ਦਸਦੀ ਹੈ ਉਸ ਆਸ਼ੇ ਅਨੁਸਾਰ ਇਸ ਪੰਗਤੀ: ਇਸੁ ਦੇਹੀ ਕਉ ਬਹੁ ਸਾਧਨਾ ਕਰੈ॥ ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ॥ ਦੇ ਜੋ ਅਰਥ ਸਮਝ ਆਉਂਦੇ ਹਨ ਉਨ੍ਹਾਂ ਨੂੰ ਸਿਧੇ ਲਫਜ਼ਾਂ ਵਿਚ ਇਸ ਤਰ੍ਹਾਂ ਸਮਝਿਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿ: ਹਰ ਵਿਅਕਤੀ ਆਪਣੇ ਸਰੀਰ ਨੂੰ ਭਾਵ ਦੇਹੀ ਨੂੰ ਸਵਾਰਨ ਲਈ ਕਈ ਹੀਲੇ ਵਸੀਲੇ ਕਰਦਾ ਹੈ ਉਸ ਦੀ ਕੋਸ਼ਿਸ਼ ਹੁੰਦੀ ਹੈ ਕਿ ਸਿਹਤ ਠੀਕ ਰਖਣ ਲਈ ਕੁਝ ਕਸਰਤ ਕੀਤੀ ਜਾਵੇ ਫਿਰ ਸਾਬਣ ਮਲ ਮਲ ਕੇ ਚੰਗੀ ਤਰ੍ਹਾਂ ਨਹਾਇਆ ਜਾਵੇ। ਕਰੀਮ ਪਾਉਡਰ ਤੇ ਕਈ ਤਰ੍ਹਾਂ ਦੀ ਖਸ਼ਬੂ ਵੀ ਲਗਾਈ ਜਾਵੇ। ਬੀਬੀਆਂ ਲਿਪਸਟਿਕ ਆਦਿ ਵੀ ਲਗਾ ਲੈਂਦੀਆਂ ਹਨ। ਇਹ ਸਭ ਦੇਹੀ ਵਾਸਤੇ ਉੱਦਮ ਹੈ। ਦੇਹੀ ਨੂੰ ਸਵਾਰਨ ਲਈ ਜ਼ਰੂਰੀ ਹੈ। ਇਸ ਵਿਚ ਕੋਈ ਹਰਜ਼ ਨਹੀਂ। ਇਸ ਵਿਚ ਕੋਈ ਮਾੜੀ ਗੱਲ ਵੀ ਨਹੀਂ। ਇਹ ਤਾਂ ਹੈ: ਇਸੁ ਦੇਹੀ ਕਉ ਬਹੁ ਸਾਧਨਾ ਕਰੈ॥

ਹੁਣ ਜਦੋਂ ਮਨ ਦੀ ਬਿਖਿਆ ਕੱਢਣ ਦੀ ਗੱਲ ਕਰਦੇ ਹਾਂ ਤਾਂ ਗੁਰੂ ਸਾਹਿਬ ਇਕ ਨੁਕਤਾ ਇਸ ਤਰ੍ਹਾਂ ਦਸਦੇ ਹਨ: **ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਹਿਮਾ ਉਚ॥ ਨਾਨਕ ਨਾਮਿ ਉਧਰੇ ਪਤਿਤ ਬਹੁ ਮੂਚ॥** (ਗ:ਗ:ਸ: ਪੰਨਾ ੨੬੫) ਭਾਵ ਇਹ ਕਿ ਮਨੁੱਖ ਨੂੰ (ਮਨ ਨੂੰ) ਇਹ ਸਮਝ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਇਸ ਬਿਖਿਆ ਨੂੰ ਖਤਮ ਕਰਨ ਦੀ ਇਕ ਦਵਾ ਹੈ; ਤੇ ਉਹ ਹੈ: 'ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਹਿਮਾ ਉਚ' – ਹਰਿ ਕੇ ਨਾਮ ਭਾਵ ਰੱਬੀ ਗੁਣ। ਰੱਬੀ ਗੁਣ, ਚੰਗੇ ਗੁਣ ਅਪਨਾਉਣੇ ਹੀ ਹਰਿ ਕਾ ਨਾਮ ਹੈ, ਗੁਰੂ ਸਾਹਿਬ ਦਸਦੇ ਹਨ ਕਿ ਚੰਗੇ ਗੁਣ ਅਪਨਾਉਣਾ ਇਕ ਐਸੀ ਦਵਾ ਹੈ ਜਿਸ ਦੀ ਬਹੁਤ ਮਹਿਮਾ ਸੁਣੀ (ਮਹਿਮਾ ਉਚ) ਹੈ ਇਹ ਪਤਾ ਚਲਿਆ ਹੈ ਕਿ ਇਸ ਦਵਾ (ਚੰਗੇ ਗੁਣ ਅਪਨਾਉਣ ਵਾਲੀ ਦਵਾ) ਨਾਲ ਬਹੁ ਮੂਚ ਭਾਵ ਅਣਗਿਣਤ (ਮੰਦ-ਕਰਮੀ) ਲੋਕ ਜੋ ਪਤਿਤ ਹੋ ਚੁਕੇ ਸਨ ਭਾਵ ਜੋ ਬੁਰੇ ਵਿਚਾਰਾਂ ਵਾਲੀ ਜ਼ਹਿਰ ਨਾਲ ਪੀੜਤ ਸਨ ਉਨ੍ਹਾਂ ਦਾ ਉਧਾਰ ਹੋ ਗਿਆ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਚੰਗੇ ਗੁਣ ਅਪਨਾਉਣ ਨਾਲ ਹੀ ਇਹ ਬਿਖਿਆ ਖਤਮ ਹੋ ਸਕਦੀ ਹੈ।

ਚੰਗੇ ਗੁਣ ਅਪਨਾਉਣ ਨਾਲ ਉਧਾਰ ਕਿਸ ਤਰ੍ਹਾਂ ਹੁੰਦਾ ਹੈ; ਇਹ ਬਿਖਿਆ ਖਤਮ ਕਿਸ ਤਰ੍ਹਾਂ ਹੁੰਦੀ ਹੈ- ਇਸ ਸੰਬੰਧ ਵਿਚ ਇਕ ਲਘੂ ਕਥਾ ਯਾਦ ਆਉਂਦੀ ਹੈ ਤੇ ਇਹ ਇਕ ਉਪਾਅ ਸੁਝਾਉਂਦੀ ਹੈ ਤੇ ਉਹ ਇਸ ਤਰ੍ਹਾਂ ਹੈ:-

ਇਕ ਪਿੰਡ ਵਿਚ ਇਕ ਪਰਿਵਾਰ ਸੀ ਜਿਸ ਦੇ ਹੋਰ ਪਰਿਵਾਰਕ ਮੈਂਬਰਾਂ ਦੇ ਨਾਲ ਨੂੰਹ ਸੱਸ ਵੀ ਸਨ। ਪਰ ਨੂੰਹ ਸੱਸ ਵਿਚ ਹਰ ਸਮੇਂ ਖਿਚਾ ਤਾਣੀ ਰਹਿੰਦੀ ਸੀ ਜਿਸ ਕਾਰਨ ਘਰ ਦਾ ਵਾਤਾਵਰਣ ਖਿੱਚੋਤਾਣ ਵਾਲਾ ਬਣਿਆ ਰਹਿੰਦਾ ਸੀ। ਕਿਸੇ ਨੂੰ ਵੀ ਸੁੱਖ ਚੈਨ ਨਹੀਂ ਸੀ ਜਾਪਦਾ। ਇਸ ਖਿੱਚੋਤਾਣ ਤੋਂ ਦੁਖੀ ਹੋ ਕੇ ਨੂੰਹ ਰਾਣੀ ਪਿੰਡ ਦੇ ਚੌਧਰੀ ਪਾਸ ਗਈ ਤੇ ਉਸ ਨੂੰ ਕਹਿਣ ਲੱਗੀ ਕਿ ਮੈਂ ਆਪਣੀ ਸੱਸ ਤੋਂ ਬਹੁਤ ਦੁਖੀ ਹਾਂ ਤੇ ਘਰ ਦਾ ਸਾਰਾ ਵਾਤਾਵਰਣ ਖਿੱਚਾਤਾਣੀ ਵਾਲਾ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ। ਇਸ ਤਣਾਉ ਨੂੰ ਖਤਮ ਕਰਨ ਵਾਸਤੇ ਮੈਂ ਚਾਹੁੰਦੀ ਹਾਂ ਕਿ ਮੈਂ ਆਪਣੀ ਸੱਸ ਨੂੰ ਜ਼ਹਿਰ ਦੇ ਕੇ ਮਾਰ ਦੇਵਾਂ। ਇਹ ਵਿਥਿਆ ਦੱਸ ਕੇ ਉਸ ਨੇ ਪਿੰਡ ਦੇ ਚੌਧਰੀ ਨੂੰ ਕਿਹਾ ਕਿ ਉਹ ਕੋਈ ਐਸਾ ਜ਼ਹਿਰ ਦੇਵੇ ਕਿ ਜਿਸ ਨਾਲ ਉਸ ਦੀ ਸੱਸ ਮਰ ਜਾਵੇ।

ਪਿੰਡ ਦਾ ਚੌਧਰੀ ਬਹੁਤ ਸਿਆਣਾ ਸੀ, ਉਸ ਨੇ ਉਸ ਨੂੰਹ ਰਾਣੀ ਨੂੰ ਸਮਝਾਇਆ ਕਿ ਜੇ ਉਸ ਨੇ ਐਸਾ ਜ਼ਹਿਰ ਦਿੱਤਾ ਜਿਸ ਨਾਲ ਉਸ ਦੀ ਸੱਸ ਇਕ ਦੰਮ ਮਰ ਗਈ ਤੇ ਸਭ ਨੂੰ ਸ਼ੱਕ ਹੋ ਜਾਵੇਗਾ ਤੇ ਉਹ ਫੜੀ ਜਾ ਸਕਦੀ ਹੈ। ਇਸ ਲਈ ਉਸ ਨੇ ਕਿਹਾ ਕਿ ਮੈਂ ਤੈਨੂੰ ਐਸੀ ਬੂਟੀ ਦਿੰਦਾ ਹਾਂ ਜਿਸ ਦਾ ਅਸਰ ਹੌਲੀ ਹੌਲੀ ਹੋਵੇਗਾ ਤੇ ਕਿਸੇ ਨੂੰ ਸ਼ੱਕ ਨਹੀਂ ਹੋਵੇਗਾ। ਨੂੰਹ ਰਾਣੀ ਨੂੰ ਇਹ ਗੱਲ ਜੱਚ ਗਈ। ਚੌਧਰੀ ਨੇ ਉਸ ਨੂੰਹ ਰਾਣੀ ਨੂੰ ਇਕ ਬੂਟੀ ਦਿੱਤੀ ਤੇ ਕਿਹਾ ਕਿ ਹਰ ਰੋਜ਼ ਇਹ ਬੂਟੀ ਦਾ ਪਾਉਡਰ ਥੋੜ੍ਹਾ ਥੋੜ੍ਹਾ ਕਰਕੇ ਆਪਣੀ ਸੱਸ ਦੇ ਖਾਣੇ ਵਿਚ ਮਿਲਾ ਕੇ ਦੇ ਦੇਵੀਂ ਨਾਲ ਇਹ ਖਿਆਲ ਰੱਖੀ ਕਿ ਤੂੰ ਆਪਣੀ ਸੱਸ ਨਾਲ ਪ੍ਰੇਮ ਨਾਲ ਵਰਤਾਵ ਕਰੀਂ ਤੇ ਖਾਣਾ ਵੀ ਪ੍ਰੇਮ ਨਾਲ ਚੰਗਾ ਚੰਗਾ ਬਣਾ ਕੇ ਖਵਾਈਂ ਉਸ ਨਾਲ ਉੱਚਾ ਨਾ ਬੋਲੀ, ਜਿਤਨਾ ਹੋ ਸਕੇ ਉਸ ਨੂੰ ਖੁਸ਼ ਰੱਖੀਂ ਤੇ ਉਸ ਨਾਲ ਪ੍ਰੇਮ ਕਰੀਂ। ਇਸ ਤਰ੍ਹਾਂ ਕਿਸੇ ਨੂੰ ਕੋਈ ਸ਼ੱਕ ਨਹੀਂ ਹੋਵੇਗਾ ਕਿ ਤੂੰ ਉਸ ਨੂੰ ਜ਼ਹਿਰ ਦੇ ਰਹੀ ਹੈਂ। ਨੂੰਹ ਰਾਣੀ ਨੂੰ ਇਹ ਗੱਲ ਠੀਕ ਲੱਗੀ ਤੇ ਉਸ ਨੇ ਇਸੇ ਤਰ੍ਹਾਂ ਕਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ। ਉਹ ਹਰ ਰੋਜ਼ ਪ੍ਰੇਮ ਨਾਲ ਖਾਣਾ ਬਣਾ ਕੇ ਉਸ ਵਿਚ ਉਹ ਪਾਉਡਰ ਮਿਲਾ ਕੇ ਆਪਣੀ ਸੱਸ ਨੂੰ ਦੇ ਦੇਵੇ, ਉਸ ਨਾਲ ਪ੍ਰੇਮ ਦਾ ਵਿਹਾਰ ਕਰੇ, ਹਰ ਤਰ੍ਹਾਂ ਸੱਸ ਨੂੰ ਖੁਸ਼ ਰਖਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦੀ। ਇਸ ਤਰ੍ਹਾਂ ਕੁਝ ਦਿਨ ਬੀਤ ਗਏ। ਸੱਸ ਨੇ ਨੂੰਹ ਰਾਣੀ ਦੇ ਗੁਣ ਗਾਣੇ ਸ਼ੁਰੂ ਕਰ ਦਿਤੇ ਜਿਥੇ ਕਿਤੇ ਵੀ ਹੋਵੇ ਨੂੰਹ ਰਾਣੀ ਦੀ ਤਾਰੀਫ਼ ਕਰਦੀ ਉਸ ਨੂੰ ਅਸੀਸਾਂ ਦਿੰਦੀ, ਨੂੰਹ ਰਾਣੀ ਦੀ ਸੁਖ ਮੰਗਦੀ। ਇਸ ਤਰ੍ਹਾਂ ਦੇ ਵਰਤਾਵ ਨਾਲ ਘਰ ਦਾ ਸਾਰਾ ਮਾਹੌਲ ਬਦਲ ਗਿਆ। ਸਭ ਕੁਝ ਖੁਸ਼ੀ ਵਿਚ ਬਦਲ ਗਿਆ। ਹੁਣ ਨੂੰਹ ਰਾਣੀ ਨੂੰ ਇਹ ਮਹਿਸੂਸ ਹੋਇਆ ਕਿ ਉਸ ਦੀ ਸੱਸ ਤਾਂ ਬਹੁਤ ਚੰਗੀ ਹੈ ਤੇ ਸੱਸ ਨੂੰ ਮਰਨਾ ਨਹੀਂ ਚਾਹੀਦਾ। ਇਸ ਲਈ ਉਹ ਫਿਰ ਪਿੰਡ ਦੇ ਉਸੇ ਚੌਧਰੀ ਪਾਸ ਗਈ ਤੇ ਕਹਿਣ ਲੱਗੀ ਕਿ ਮੇਰੇ ਪਾਸੋਂ ਬਹੁਤ ਵੱਡੀ ਭੁਲ ਹੋ ਗਈ ਹੈ। ਮੇਰੀ ਸੱਸ ਤਾਂ ਬਹੁਤ ਚੰਗੀ ਹੈ ਤੇ ਮੈਂ ਨਹੀਂ ਚਾਹੁੰਦੀ ਕਿ ਮੇਰੀ ਸੱਸ ਮਰੇ। ਇਸ ਲਈ ਉਸ ਨੂੰ ਕੋਈ ਐਸੀ ਦਵਾ ਦੇਵੇ ਜਿਸ ਨਾਲ ਜੇ ਜ਼ਹਿਰ ਉਹ ਸੱਸ ਨੂੰ ਦਿੰਦੀ ਰਹੀ ਹੈ ਉਸ ਜ਼ਹਿਰ ਦਾ ਅਸਰ ਖਤਮ ਹੋ ਜਾਵੇ।

ਇਹ ਸਭ ਕੁਝ ਸੁਣ ਕੇ ਚੌਧਰੀ ਕਹਿਣ ਲੱਗਾ ਕਿ ਫਿਕਰ ਕਰਨ ਦੀ ਲੋੜ ਨਹੀਂ ਜੇ ਤੈਨੂੰ ਜ਼ਹਿਰ ਕਹਿ ਕੇ ਦਿਤਾ ਸੀ ਉਹ ਜ਼ਹਿਰ ਨਹੀਂ ਸੀ ਸਗੋਂ ਵਿਟਾਮਨ ਦੀ ਸਿਹਤ ਬਣਾਉਣ ਲਈ ਬੂਟੀ ਸੀ। ਅਸਲ ਵਿਚ ਤੇਰੇ ਆਪਣੇ ਅੰਦਰ ਈਰਖਾ ਵਾਲਾ, ਦਵੈਤ ਵਾਲਾ ਤੇ ਤੇਰੇ ਮਨ ਦੇ ਘੁਮੰਫ਼ ਵਾਲਾ ਜ਼ਹਿਰ ਸੀ, ਇਹ ਬਿਖਿਆ ਸੀ ਜਿਸ ਨੂੰ ਕਢਣਾ ਜ਼ਰੂਰੀ ਸੀ ਤੇ ਉਸ ਲਈ ਪ੍ਰੇਮ ਅਤੇ ਮਾਨ ਆਦਰ ਦੀ ਭਾਵਨਾ ਪੈਦਾ ਕਰਨ ਦੀ ਲੋੜ ਸੀ। ਹੁਣ ਤੇਰੇ ਮਨ ਦਾ ਜ਼ਹਿਰ, ਜਿਸ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਬਿਖਿਆ ਕਿਹਾ ਹੈ, ਨਿਕਲ ਗਿਆ ਹੈ ਜਿਸ ਕਾਰਨ ਸੱਭ ਕੁਝ ਬਦਲ ਗਿਆ ਹੈ।

ਉਪਰ ਦਿੱਤੀ ਕਹਾਣੀ ਦਾ ਸਾਰ ਇਹ ਹੈ ਕਿ ਬਿਖਿਆ (ਜ਼ਹਿਰ) ਈਰਖਾ, ਦਵੈਤ ਤੇ ਬੁਰੇ ਵਿਚਾਰਾਂ ਦੀ ਮੈਲ ਆਪਣੇ ਅੰਦਰ ਹੀ ਹੁੰਦੀ ਹੈ, ਜਿਸ ਕਾਰਨ ਵਿਅਕਤੀ ਕੇਵਲ ਆਪ ਹੀ ਦੁਖੀ ਨਹੀਂ ਹੁੰਦਾ ਸਗੋਂ ਬਾਕੀਆਂ ਨੂੰ ਵੀ ਦੁਖੀ ਕਰਦਾ ਹੈ। ਇਸੇ ਜ਼ਹਿਰ ਨੂੰ ਬਾਹਰ ਕਢਣਾ ਜ਼ਿਆਦਾ ਜ਼ਰੂਰੀ ਹੈ। ਇਹ ਜ਼ਹਿਰ ਕੇਵਲ ਦੇਹੀ (ਸਰੀਰ) ਨੂੰ ਸਾਫ਼ ਕਰਕੇ ਨਹੀਂ ਨਿਕਲਦਾ, ਇਸ ਬਿਖਿਆ ਨੂੰ ਭਾਵ ਜ਼ਹਿਰ ਨੂੰ ਕਢਣ ਵਾਸਤੇ ਮਨ ਸਾਫ਼ ਕਰਨਾ ਜ਼ਿਆਦਾ ਜ਼ਰੂਰੀ ਹੈ।

ਗੁਰਬਾਣੀ ਦਾ ਫਰਮਾਨ ਹੈ: ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੇ ਮਨੁ ਹਛਾ ਨ ਹੋਇ॥ (ਪੰਨਾ ੫੫੮) ਸਪਸ਼ਟ ਹੈ ਕਿ ਜੇ ਮਨ ਮੈਲਾ ਹੈ ਤੇ ਸਭ ਕੁਝ ਮੈਲਾ ਹੁੰਦਾ ਹੈ। ਕੇਵਲ ਤਨ ਨੂੰ ਧੋਣ ਨਾਲ ਮਨ ਸਾਫ਼ ਨਹੀਂ ਹੁੰਦਾ। ਮਨ ਸਾਫ਼ ਕਰਨ ਵਾਸਤੇ ਲੋੜ ਹੁੰਦੀ ਹੈ ਚੰਗੇ ਗੁਣ ਅਪਨਾਉਣ ਦੀ। ਜਿਥੇ ਤਨ ਨੂੰ ਸਾਫ਼ ਰੱਖਣਾ ਹੈ ਉਥੇ ਮਨ ਦੀ ਮੈਲ ਲਾਉਣੀ ਜਾਂ ਮਨ ਦੇ ਜ਼ਹਿਰ ਨੂੰ ਬਾਹਰ ਕੱਢਣਾ ਉਸ ਤੋਂ ਵੀ ਵੱਧ ਜ਼ਰੂਰੀ ਹੈ, ਤੇ ਇਸ ਜ਼ਹਿਰ ਨੂੰ ਕੱਢਣ ਦਾ ਦਾਰੂ, ਦਵਾ ਹੈ- ਚੰਗੇ ਗੁਣਾਂ ਨੂੰ ਅਪਨਾਉਣਾ- ਇਸੇ ਨੂੰ ਗੁਰਬਾਣੀ ਵਿਚ ਕਿਹਾ ਹੈ ਨਾਮ ਜਪਣਾ। ਇਸ ਲਈ ਲੋੜ ਹੈ: ਆਪਣੇ ਅੰਦਰ ਪ੍ਰੇਮ ਭਾਵ ਪੈਦਾ ਕਰਨ ਦੀ, ਅਪਣੇ ਪਾਉਣ ਦੀ, ਮਿੱਠਾ ਬੋਲਣ ਦੀ ਤੇ ਸਦ ਭਾਵਨਾ ਰੱਖਣ ਦੀ, ਵਿਸ਼ਵਾਸ, ਭਰੋਸਾ, ਸਹਿਣਸ਼ੀਲਤਾ ਵਾਲਾ ਸੁਭਾਅ ਬਣਾਉਣ ਦੀ। ਕਿਸੇ ਨਾਲ ਵੀ ਈਰਖਾ ਕਰਨਾ, ਦਵੈਤ ਭਾਵਨਾ ਦਾ ਹੋਣਾ, ਕਿਸੇ ਨਾਲ ਨਫਰਤ ਕਰਨਾ, ਕਿਸੇ ਪ੍ਰਤੀ ਬੁਰਾ ਸੋਚਣਾ ਇਹ ਸਭ ਮਨ ਦਾ ਜ਼ਹਿਰ ਹੈ ਤੇ ਮਨ ਦੀ ਮੈਲ ਹਨ। ਇਹ ਹੈ ਬਿਖਿਆ ਤੇ ਇਸ ਨਾਲ ਨਾ ਸਿਰਫ਼ ਆਪਣਾ ਹੀ ਅੰਦਰ ਸੜਦਾ ਸਗੋਂ ਸਾਰਾ ਵਾਤਾਵਰਣ ਵੀ ਦੂਸ਼ਿਤ ਹੋ ਜਾਂਦਾ ਹੈ।

ਜ਼ਰਾ ਸੋਚੋ ਜੇਕਰ ਘਰ ਦੇ ਅੰਦਰ ਹਰ ਵਿਅਕਤੀ ਦਾ ਮਨ ਸਾਫ਼ ਹੋਵੇ, ਕਿਸੇ ਨਾਲ ਈਰਖਾ ਨਾ ਹੋਵੇ, ਕਿਸੇ ਨਾਲ ਨਫਰਤ ਨਾ ਹੋਵੇ, ਸਭ ਦਾ ਆਪਸ ਵਿਚ ਮਿਠ ਬੋਲੜੇ ਵਾਲਾ ਸੁਭਾਅ ਹੋਵੇ ਉਹ ਘਰ, ਪਰਿਵਾਰ ਕਿਤਨਾ ਸੁਖੀ ਹੋਵੇਗਾ। ਇਸੇ ਤਰ੍ਹਾਂ ਉਹ ਸਮਾਜ ਕਿਤਨਾ ਸੁਖੀ ਹੋਵੇਗਾ। ਗੁਰੂ ਨਾਨਕ ਦਾ ਇਹ ਹੀ ਤਾਂ ਮਨੋਰਥ ਸੀ ਕਿ ਹਰ ਪਰਿਵਾਰ ਸੁਖੀ ਹੋਵੇ। ਜਿਸ ਰਾਹੀਂ ਇਕ ਪ੍ਰੇਰਮ ਭਰਪੂਰ ਸਮਾਜ ਦੀ ਸਿਰਜਨਾ ਕੀਤੀ ਜਾ ਸਕੇ।

ਜੇ ਕਰ ਇਨ੍ਹਾਂ ਪੰਗਤੀਆਂ ਨੂੰ ਸਮਝ ਲਿੱਤਾ ਜਾਵੇ ਤੇ ਹਰ ਵਿਅਕਤੀ ਜੋ ਗੁਰਦਵਾਰੇ ਜਾਂ ਮੰਦਰ ਜਾਂਦਾ ਹੈ ਜੋ ਹਰ ਰੋਜ਼ ਪਾਠ ਕਰਦਾ ਹੈ, ਜਾਂ ਜੇ ਕੋਈ ਆਪਣੇ ਆਪ ਨੂੰ ਧਰਮੀ ਸਮਝਦਾ ਹੈ, ਜਾਂ ਜੇ ਕੋਈ ਆਪਣੇ ਆਪ ਨੂੰ ਸਿੱਖ ਅਖਵਾਉਂਦਾ ਹੈ ਤੇ ਉਸ ਨੂੰ ਆਪ ਹੀ ਨਿਰਨਾ ਕਰਨਾ ਪਵੇਗਾ ਕਿ ਉਹ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਇਸ ਸਿੱਖਿਆ ਨੂੰ ਕਿਤਨਾ ਕੁ ਮੰਨਦਾ ਹੈ। ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਬਹੁਤ ਸਾਰੇ ਵਿਅਕਤੀ ਇਸ ਸਿੱਖਿਆ ਤੇ ਚਲਦੇ ਹੋਣ ਪਰ ਜੇ ਕਿਸੇ ਵਿਚ ਉਣਤਾਈ ਹੈ ਤਾਂ ਉਸ ਨੂੰ ਕੋਸ਼ਿਸ਼ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ ਕਿ ਉਹ ਇਸ ਸਿੱਖਿਆ ਤੇ ਅਮਲ ਕਰੇ ਤੇ ਆਪਣੇ ਮਨ ਦਾ ਜ਼ਹਿਰ ਖਤਮ ਕਰੇ।

ਹੁਣ ਜਦੋਂ ਸਵੇਰੇ ਜਾਂ ਸ਼ਾਮੀ ਜਿਸ ਵਕਤ ਨਹਾਤਾ ਜਾਵੇ, ਜਾਂ ਜਿਸ ਵਕਤ ਪਾਉਡਰ ਸੁਰਖੀ ਲਗਾਈ ਜਾਵੇ ਜਾਂ ਜਿਸ ਵਕਤ ਕਪੜਿਆਂ ਤੇ ਸੈਂਟ ਲਗਾਇਆ ਜਾਵੇ ਉਸ ਵਕਤ ਇਹ ਵੀ ਜ਼ਰੂਰ ਸੋਚਿਆ ਜਾਵੇ ਕਿ ਕਿਤੇ ਮੈਂ ਕਿਸੇ ਬਾਰੇ ਬੁਰਾ ਤੇ ਨਹੀਂ ਸੋਚ ਰਿਹਾ ਜਾਂ ਸੋਚ ਰਹੀ, ਜਾਂ ਕਿਸੇ ਬਾਰੇ ਮਨ ਵਿਚ ਈਰਖਾ, ਵੈਰ, ਵਿਰੋਧ ਤੇ ਨਹੀਂ ਪਾਲਿਆ ਜਾ ਰਿਹਾ, ਇਹ ਵੀ ਸੋਚਣਾ ਹੋਵੇਗਾ ਕਿ ਕਿਤੇ ਮੈਂ ਕਿਸੇ ਦਾ ਬੁਰਾ ਤੇ ਨਹੀਂ ਚਿਤਵਦਾ ਜਾਂ ਚਿਤਵਦੀ। ਇਹ ਵੀ

38

ਜਿਉਣਵਾਲਾ ਜੀ ਲਿਖਦੇ ਹਨ...

ਕਾਹਨਾ, ਪੀਲੂ, ਛੱਜੂ, ਤੇ ਸ਼ਾਹ ਹੁਸੈਨ ਵਾਲੀ ਮਨਘੜਤ ਕਹਾਣੀ ਦਾ ਸੱਚ

ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣਵਾਲਾ # +1 647 966 3132



ਇਕ ਨਹੀਂ, ਦੋ ਨਹੀਂ ਬਲਕਿ 90%, ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਇਸ ਤੋਂ ਵੀ ਜ਼ਿਆਦਾ ਕਹਾਣੀਆਂ, ਜੋ ਸਿੱਖ ਧਰਮ ਨਾਲ ਜੋੜੀਆਂ ਗਈਆਂ ਹਨ, ਇਸ ਨੂੰ ਖਤਮ ਕਰਨ ਲਈ, ਝੂਠੀਆਂ ਅਤੇ ਮਨਘੜਤ ਹਨ। ਅੱਜ ਆਪਾਂ ਲਾਹੌਰੀਏ ਭਗਤਾਂ ਬਾਰੇ ਵਿਚਾਰ ਕਰਾਂਗੇ। ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਜੀ ਨੇ 'ਪੋਥੀ ਸਾਹਿਬ' ਦੀ ਰਚਨਾ ਕਰਨ ਵੇਲੇ ਦੂਰ ਦੁਰਾਡੇ ਸੱਦੇ ਭੇਜੇ ਕਿ ਜਿਸ ਕਿਸੇ ਕੋਲ ਵੀ ਪਹਿਲੇ ਚਹੂੰ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦਾ ਕੋਈ ਵੀ ਸਲੋਕ ਹੋਵੇ, ਲੈ ਕੇ ਆਵੇ। ਇੱਥੋਂ ਤਕ ਕਿ ਸਿਰੀ ਲੰਕਾ ਤੱਕ ਵੀ ਗੁਰਸਿੱਖਾਂ ਨੂੰ ਭੇਜਿਆ ਗਿਆ, ਬਾਣੀ ਲੈਣ ਵਾਸਤੇ। ਪਰ ਇਹ ਗੱਲ ਕੋਰੀ ਝੂਠੀ ਹੈ ਅਤੇ ਲਾਹੌਰੀਏ ਭਗਤਾਂ ਨੂੰ ਵੀ ਨਹੀਂ ਸੌਂਦਿਆ ਗਿਆ।

ਚੁੱਪ ਚਪੀਤੇ ਦਰਬਾਰ ਸਾਹਿਬ ਤੋਂ ਦੂਰ ਉਸ ਵੇਲੇ ਰਾਮਸਰ ਘਣੇ ਜੰਗਲ ਸਨ ਜਿੱਥੇ ਕਨਾਤਾਂ ਵਗੈਰਾ ਲਾ ਕੇ ਪੋਥੀ ਸਾਹਿਬ ਦੇ ਤਿੰਨ ਸਾਲ ਦੀ ਮਿਹਨਤ ਨਾਲ ਤਿਆਰ ਕਰਕੇ ਖਾਲਸਾ ਰਾਜ ਵਾਸਤੇ ਸਿੱਖ ਰਹਿਤ ਮਾਰਯਾਦਾ/ਸਿੱਖ ਕੌਮ ਦਾ ਸੰਵਿਧਾਨ ਤਿਆਰ ਕਰ ਲਿਆ ਗਿਆ। ਜੇਕਰ ਕਰ ਹੋਕਾ ਦੇ ਕੇ ਬਾਣੀ ਇਕੱਠੀ ਕੀਤੀ ਗਈ ਹੁੰਦੀ ਤਾਂ ਮੁਗਲੀਆ ਸਰਕਾਰ ਨੇ ਇਹ ਕੰਮ ਹੋਣ ਹੀ ਨਹੀਂ ਸੀ ਦੇਣਾ। ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਜੀ ਦੀ ਸ਼ਹੀਦੀ ਦਾ ਅਸਲ ਕਾਰਨ ਵੀ ਏਹੋ ਹੀ ਹੈ, 'ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' ਦਾ ਤਿਆਰ ਹੋਣਾ।

ਬਾਣੀ ਇਕੱਠੀ ਕਰਨ ਕਰਾਉਣ ਬਾਰੇ ਵਿਸਥਾਰ ਵਿੱਚ ਨਹੀਂ ਜਾਣਾ, ਇਹ ਸਾਬਤ ਕਰਨ ਲਈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਜੀ ਕੋਲ ਭਗਤਾਂ ਦੀ ਬਾਣੀ ਸੀ ਤੇ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਜੀ ਨੇ ਬਾਬੇ ਲਹਿਣਾ ਜੀ ਨੂੰ ਗੁਰੂ ਅੰਗਦ ਬਣਾ ਕੇ ਆਪਣਾ ਕੀਮਤੀ ਖਜ਼ਾਨਾ ਸੌਂਪ ਦਿੱਤਾ ਤੇ ਏਹੇ ਵਿੱਧੀ ਅੱਗੇ ਤੋਂ ਅੱਗੇ ਪੰਜਵੇਂ ਗੁਰੂ ਤੱਕ ਚੱਲਦੀ ਰਹੀ। ਇਕ ਦੋ ਪ੍ਰਮਾਣ ਦੇ ਕੇ ਗੱਲ ਅੱਗੇ ਤੋਰਾਂਗਾ:

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਤੇ ਭਗਤ ਰਵੀਦਾਸ ਜੀ ਦੀ ਬਾਣੀ ਦੀ ਆਪਸੀ ਸਾਂਝ।

ਉਰਸਾ ਲਫਜ਼ ਸਾਰੇ 'ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ' ਜੀ ਵਿਚ ਸਿਰਫ ਦੋ ਵਾਰ ਆਉਂਦਾ ਹੈ। ਇਕ ਵਾਰ ਭਗਤ ਰਵੀਦਾਸ ਜੀ ਆਪਣੀ ਬਾਣੀ 'ਚ ਵਰਤਦੇ ਹਨ ਤੇ ਦੂਜੀ ਵਾਰ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ। ਇਹ ਐਵੇਂ ਨਹੀਂ ਹੋ ਗਿਆ। ਇਹ ਇਸ ਗੱਲ ਦਾ ਸਬੂਤ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਕੋਲ ਭਗਤ ਰਵੀਦਾਸ ਜੀ ਦੀ ਬਾਣੀ ਮੌਜੂਦ ਸੀ ਜਦੋਂ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣਾ ਖਜ਼ਾਨਾ ਗੁਰੂ ਅੰਗਦ ਪਾਤਸ਼ਾਹ ਜੀ ਨੂੰ ਸੌਂਪਿਆ।

ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆ ਜੇ ਮਨੁ ਉਰਸਾ ਹੋਇ॥

ਕਰਣੀ ਕੁੰਗੁ ਜੇ ਰਲੈ ਘਟ ਅੰਤਰਿ ਪੁਜਾ ਹੋਇ॥ 1॥

ਪੁਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ ਬਿਨੁ ਨਾਵੈ ਪੁਜ ਨ ਹੋਇ॥ 1॥ ਰਹਾਉ॥ ਪੰਨਾ 489. ਮ:1 ॥

ਨਾਮੁ ਤੇਰੇ ਆਸਨੇ ਨਾਮੁ ਤੇਰੇ ਉਰਸਾ, ਨਾਮੁ ਤੇਰਾ ਕੇਸਰੇ ਲੇ ਛਿਟਕਾਰੇ॥

ਨਾਮੁ ਤੇਰਾ ਅੰਭੁਲਾ ਨਾਮੁ ਤੇਰੇ ਚੰਦਨੇ, ਘਸਿ ਜਪੇ ਨਾਮੁ ਲੇ ਤੁਝਹਿ ਕਉ ਚਾਰੇ॥ ਪੰਨਾ 694, ਭਗਤ ਰਵੀਦਾਸ ਜੀ॥

ਭਗਤ ਕਬੀਰ ਜੀ, ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਅਤੇ ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਦੀ ਬਾਣੀ ਦੀ ਆਪਸੀ ਸਾਂਝ।

ਸੂਤਕੁ ਅਗਨਿ ਭਖੈ ਜਗੁ ਖਾਇ॥

ਸੂਤਕੁ ਜਲਿ ਬਲਿ ਸਭ ਹੀ ਥਾਇ॥

ਨਾਨਕ ਸੂਤਕਿ ਜਨਮਿ ਮਰੀਜੈ॥

ਗੁਰਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪੀਜੈ॥ 8॥4॥ ਪੰਨਾ 413, ਮ:1 ॥

ਜੇਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ॥

ਗੋਰੇ ਅਤੇ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ॥

ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ॥

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ॥

ਸੂਤਕੁ ਕਿਉਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ॥

ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ॥1॥ ਪੰਨਾ 472, ਮ:1 ॥

ਜਲਿ ਹੈ ਸੂਤਕੁ, ਥਲਿ ਹੈ ਸੂਤਕੁ, ਸੂਤਕੁ ਓਪਤਿ ਹੋਈ॥
ਜਨਮੇ ਸੂਤਕੁ, ਮੂਏ ਫੁਨਿ ਸੂਤਕੁ, ਸੂਤਕੁ ਪਰਜ ਬਿਗੋਈ॥1॥
ਕਹੁ, ਰੇ ਪੰਡੀਆ, ਕਉਨ ਪਵੀਤਾ॥
ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ, ਮੇਰੇ ਮੀਤਾ॥1॥ ਰਹਾਉ ॥
ਨੈਨਹੁ ਸੂਤਕੁ, ਬੈਨਹੁ ਸੂਤਕੁ, ਸੂਤਕੁ ਸ੍ਵਨੀ ਹੋਈ॥
ਊਠਤ ਬੈਠਤ ਸੂਤਕੁ ਲਾਗੈ, ਸੂਤਕੁ ਪਰੈ ਰਸੋਈ॥2॥
ਫਾਸਨ ਕੀ ਬਿਧਿ ਸਭੁ ਕੋਉ ਜਾਨੈ, ਛੁਟਨ ਕੀ ਇਕੁ ਕੋਈ॥

ਕਹਿ ਕਬੀਰ ਰਾਮੁ ਰਿਦੈ ਬਿਚਾਰੈ, ਸੂਤਕੁ ਤਿਨੈ ਨ ਹੋਈ॥ ਪੰਨਾ 331, ਭਗਤ ਕਬੀਰ ਜੀ॥

ਉਪਰਲੇ ਸਲੋਕਾਂ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਲਿਖਦੇ ਹਨ; **ਸੂਤਕੁ ਜਲਿ ਥਲਿ ਸਭ ਹੀ ਥਾਇ॥** ਤੀਸਰੇ ਪਾਤਸ਼ਾਹ ਵੀ ਇਹੀ ਲਿਖਦੇ ਹਨ; **ਸੂਤਕੁ ਅਗਨਿ ਪਉਣੈ ਪਾਣੀ ਮਾਹਿ॥** ਤੇ ਕਬੀਰ ਸਾਹਿਬ ਦਾ ਖਿਆਲ ਵੀ ਇਹੀ ਹੈ; **ਜਲਿ ਹੈ ਸੂਤਕੁ, ਥਲਿ ਹੈ ਸੂਤਕੁ, ਸੂਤਕੁ ਓਪਤਿ ਹੋਈ॥** ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਲਿਖਦੇ ਹਨ, **‘ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ’** ਤੇ ਕਬੀਰ ਸਾਹਿਬ ਵੀ ਏਹੀ ਲਫਜ਼ ਵਰਤਦੇ ਹਨ, **‘ਸੂਤਕੁ ਪਰਜ ਬਿਗੋਈ’**। ਬੋਲੀ ਦੀ ਸਾਂਝ ਦੱਸਦੀ ਹੈ ਕਿ ਬਾਬਾ ਨਾਨਕ ਜੀ ਭਗਤ ਕਬੀਰ ਦੀ ਬਾਣੀ ਦਾ ਆਪ ਉਤਾਰਾ ਕਰਕੇ ਕੇ ਆਪਣੇ ਨਾਲ ਲੈ ਆਏ ਅਤੇ ਗੁਰ ਗੱਦੀ ਦੀ ਬਖਸ਼ਿਸ਼ ਕਰਦੇ ਸਮੇਂ, ਜੋ ਖਜ਼ਾਨਾ ਪਹਿਲੇ ਗੁਰੂ ਜੀ ਨੇ ਦੂਜੇ ਨੂੰ ਦਿੱਤਾ, ਇਹ ਓਹੀ ਖਜ਼ਾਨਾ ਸੀ, ਜਿਸਨੂੰ ਪੰਜਵੇਂ ਪਾਤਸ਼ਾਹ ‘ਪੀਊ ਦਾਦੇ ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜ਼ਾਨਾ’ ਲਿਖਦੇ ਹਨ। ਹੋਕਾ ਦੇ ਕੇ ਬਾਣੀ ਇਕੱਠੀ ਕਰਨ ਵਾਲੀ ਕਹਾਣੀ ਵੀ ਗਲਤ ਸਾਬਤ ਹੋ ਗਈ।

ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ ਦੇ ਮਹਾਨ ਕੋਸ਼ ਦੇ ਪੰਨਾ 176 ਮੁਤਾਬਕ ਸ਼ਾਹ ਹੁਸੈਨ ਲਾਹੌਰ ਨਿਵਾਸੀ ਸ਼ੈਖ ਉਸਮਾਨ ਦਾ ਪੁੱਤਰ ਸੀ ਜੋ ਕਾਨੂੰ ਆਦਿ ਸੰਤਾਂ ਨਾਲ ਮਿਲ ਕੇ ਗੁਰੂ ਅਰਜਨ ਪਾਤਸ਼ਾਹ ਕੋਲ ਆਪਣੀ ਬਾਣੀ ਦਰਜ ਕਰਵਾਉਣ ਆਇਆ ਤੇ ਗੁਰੂ ਜੀ ਦੇ ਕਹਿਣ ਤੇ ਆਪਣੀ ਬਾਣੀ ਸੁਣਾਉਣ ਲੱਗਾ:

ਚੁੱਪ ਵੇ ਅੜਿਆ
ਚੁੱਪ ਵੇ ਅੜਿਆ
ਬੋਲਣ ਦੀ ਜਾਇ ਨਾਂਹੀ

ਤਾਂ ਗੁਰੂ ਜੀ ਨੇ ਉਸਨੂੰ ਚੁੱਪ ਰਹਿਣ ਦੀ ਹਦਾਇਤ ਕਰ ਦਿੱਤੀ।

ਇਸ ਤੋਂ ਅੱਗੇ ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ ਲਿਖਦੇ ਹਨ ਕਿ ਸ਼ਾਹ ਹੁਸੈਨ 1008 ਹਿਜਰੀ, ਮਤਲਬ ਈ:1599 ਵਿਚ ਚੱਲ ਵੱਸਿਆ। ਗੁਗਲ ਤੇ ਖੋਜ ਕਰਨ ਤੇ ਵੀ ਸ਼ਾਹ ਹੁਸੈਨ ਦੀ ਜਨਮ ਤਾਰੀਖ 1538 ਈ: ਅਤੇ ਅਕਾਲ ਚਲਾਣਾ 1599 ਈ: ਮਿਲਦੀ ਹੈ। ਜਦੋਂ ਕਿ ਪੋਥੀ ਸਾਹਿਬ ਤਿੰਨ-ਚਾਰ ਸਾਲ ਦੀ ਮਿਹਨਤ ਨਾਲ 1604 ਈ: ਵਿਚ ਤਿਆਰ ਹੁੰਦੀ ਹੈ ਤਾਂ ਕਵੀ ਸ਼ਾਹ ਹੁਸੈਨ ਪੋਥੀ ਸਾਹਿਬ ਦੀ ਲਿਖਾਈ ਸ਼ੁਰੂ ਕਰਨ ਤੋਂ ਘੱਟ ਤੋਂ ਘੱਟ ਇਕ ਸਾਲ ਪਹਿਲਾਂ ਮਰ ਚੁੱਕਿਆ ਹੈ। ਸ਼ਾਹ ਹੁਸੈਨ ਨੂੰ ਕਿਸ ਨੇ ਸੱਦਣਾ ਸੀ? ਕਵੀ ਪੀਲੂ ਦੀ ਜਨਮ ਤਾਰੀਖ ਹੈ 1580 ਈ: ਤੇ ਅਕਾਲ ਚਲਾਣਾ 1675 ਈ:। ਜਦੋਂ ਸ਼ਾਹ ਹੁਸੈਨ ਚਲਾਣਾ ਕਰਦਾ ਹੈ ਤਾਂ ਕਵੀ ਪੀਲੂ ਸਿਰਫ 18-19 ਸਾਲ ਦਾ ਹੀ ਹੈ। ਆਪ ਤੋਂ 40 ਕੁ ਸਾਲ ਵੱਡੇ ਕਵੀ ਨਾਲ ਇਤਨੀ ਛੋਟੀ ਉਮਰ ਦੇ ਕਵੀ ਦਾ ਕੋਈ ਜੋੜ ਹੀ ਨਹੀਂ ਬਣ ਸਕਦਾ। ਪੋਥੀ ਸਾਹਿਬ ਦੀ ਲਿਖਾਈ ਵੇਲੇ ਇਸ ਦੀ ਉਮਰ ਵੀ 19-20 ਕੁ ਸਾਲ ਹੀ ਬਣਦੀ ਹੈ। ਇਸ ਕਰਕੇ ਇਹ ਵੀ ਕੋਈ ਮਿਆਰੀ ਕਵੀ ਨਹੀਂ ਹੋ ਸਕਦਾ 1602 ਈ: ਵੇਲੇ। ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਪੀਲੂ ਕਿੱਸਾ ਮਿਰਜਾ ਸਾਹਿਬਾਂ ਲਿਖਦਾ ਹੈ ਤੇ ਪੋਥੀ ਸਾਹਿਬ ਦੇ ਲਿਖਣ ਵੇਲੇ ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਇਸ ਦੀ ਕੋਈ ਹੋਰ ਲਿਖਤ ਹੋਵੇ ਵੀ ਨਾ। ਨਵੇਂ ਮਹਾਨ ਕੋਸ਼ ਮੁਤਾਬਕ, ਜੋ ਇਤਿਹਾਸਕਾਰ ਡਾ. ਹਰਜਿੰਦਰ ਸਿੰਘ ਦਿਲਗੀਰ ਜੀ ਹੋਰਾਂ ਦਾ ਲਿਖਿਆ ਹੈ, ਛੱਜੂ ਭਗਤ ਜੀ ਲਾਹੌਰ ਨਿਵਾਸੀ ਸਨ ਤੇ 1639-40 ਵਿਚ ਚਲਾਣਾ ਕਰ ਗਏ ਪਰ ਜਨਮ ਤਾਰੀਖ ਬਾਰੇ ਇਹ ਮਹਾਨ ਕੋਸ਼ ਵੀ ਚੁੱਪ ਹੈ। ਨਵੇਂ ਮਹਾਨ ਕੋਸ਼ ਦੇ ਪੰਨਾ 836 ਮੁਤਾਬਕ ਇਨ੍ਹਾਂ ਚਾਰੋਂ ਕਵੀਆਂ ਯਾ ਭਗਤਾਂ ਨੂੰ ਸੱਦਾ ਦੇਣ ਵਾਲੀ ਕਹਾਣੀ ਇਕ ਗੱਪ ਹੈ ਤੇ ਭਗਤ ਕਾਨ੍ਹਾ ਜੀ ਦੀ ਜਨਮ ਤਾਰੀਖ ਤੇ ਚਲਾਣਾ ਤਾਰੀਖ ਬਾਰੇ ਵੀ ਦਿਲਗੀਰ ਜੀ ਚੁੱਪ ਹੀ ਹਨ।

ਹੁਣ ਇਕ ਹੋਰ ਮਿਸਾਲ ਮਿਲਦੀ ਹੈ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਪਟਿਆਲਾ ਦੇ ਛਾਪੇ ਪੰਜਾਬੀ ਪੀਡੀਆ ਵਿੱਚੋਂ। ਇਨ੍ਹਾਂ ਦਾ ਸਰੋਤ ਹੈ ਪੰਜਾਬ ਕੋਸ਼-ਜ਼ਿਲਦ ਪਹਿਲੀ ਭਾਸ਼ਾ ਵਿਭਾਗ ਪੰਜਾਬ। ਇਨ੍ਹਾਂ ਨੇ ਓਹੀ ਮੱਖੀ ਤੇ ਮੱਖੀ ਮਾਰੀ ਤੇ ਜੋ ਗੱਲ ਲੋਕਾਂ ਨੇ ਗੁਰਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ ਛੇਵੀਂ ਦੀ ਕਥਾ ਚੋਂ ਸੁਣੀ ਓਹੀ ਇਨ੍ਹਾਂ ਆਪਣੀਆਂ ਕਿਤਾਬਾਂ ਵਿਚ ਚੋਪ ਦਿੱਤੀ। ਜੋ ਕੁੜੀ ਕਥਾ ਕਰਨ ਵਾਲੇ ਕੁੜੇ ਪ੍ਰਚਾਰਕ ਗੁਰ ਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ ਛੇਵੀਂ ਦੀਆਂ ਕਹਾਣੀਆਂ ਸਟੇਜ ਤੇ ਬੈਠ ਕੇ ਸੁਣਾਉਂਦੇ ਹਨ, ਉਨ੍ਹਾਂ ਨੂੰ ਸਟੇਜ ਤੋਂ ਥੱਲੇ ਲਾਹੇ ਤਾਂ ਜਾ ਕੇ ਕੋਈ ਉਮੀਦ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ ਕਿ ਸਿੱਖ ਸਿਧਾਂਤ ਬਚ ਪਾਏਗਾ। ਹੇਠ ਲਿਖੀਆਂ ਕਵਿਤਾਵਾਂ ਦਾ ਜ਼ਿਕਰ ਕਰਦੇ ਹਨ ਭਾਸ਼ਾ ਵਿਭਾਗ ਵਾਲੇ।

“ਓਹੀ ਰੇ ਮੈਂ ਓਹੀ ਰੇ, ਜਾਂ ਕੇ ਬੇਦ ਪੁਰਾਨਾ ਗਾਵੈ, ਖੋਜਤ ਖੋਜ ਨਾ ਕੋਈ ਰੇ।
ਜਾਕੇ ਨਾਰਦ ਸਾਰਦ ਸੇਵੈ, ਸੇਵੈ ਦੇਵੀ ਦੇਵਾ ਰੇ।

ਬ੍ਰਹਮਾ ਵਿਸ਼ਨੂੰ ਮਹੇਸ਼ ਅਰਾਧੈ, ਕਰਦੇ ਜਾਕੀ ਸੇਵਾ ਰੇ।
ਕਹਿ ਕਾਹਨਾ ਮਮ ਅਸ ਸਰੂਪ, ਅਪਰੰਪਰ ਅਲਖ ਅਭੇਦਾ ਰੇ। (ਕਾਹਨਾ)

ਅਸਾਂ ਨਾਲੋਂ ਸੇ ਭਲੇ ਜੋ ਜੰਮਦਿਆਂ ਹੀ ਮੂਏ। ਚਿਕੜ ਪਾਂਵ ਨਾ ਡੋਬਿਆ ਨਾ ਅਲੂਦ ਭਏ। (ਪੀਲੂ)

ਕਾਗਦ ਸੰਦੀ ਪੁੱਤਲੀ ਤਉ ਨਾ ਤ੍ਰਿਯਾ ਨਿਹਾਰ, ਯੋਹੀ ਮਾਰ ਲਿਜਾਵਸੀ ਜਥਾ ਬਲੇਚਨ ਧਾਰ। (ਛੱਚੁ)

ਸੱਜਣਾ! ਬੋਲਣ ਦੀ ਜਾਇ ਨਾਹੀ। ਅੰਦਰ ਬਾਹਰ ਇਕ ਸਾਂਝੀ ਕਿਸ ਨੂੰ ਆਖ ਸੁਣਾਈ।

ਇਕੋ ਦਿਲਬਰ ਸਭ ਘਟਿ ਰਵਿਆ ਦੂਜਾ ਨਾਂਹੀ ਕਦਾਈ।

ਕਹੈ ਹੁਸੈਨ ਫਕੀਰ ਨਿਮਾਣਾ ਸਤਿਗੁਰੂ ਤੋਂ ਬਲਿ ਜਾਈ। (ਸ਼ਾਹ ਹੁਸੈਨ)

ਪਟਿਆਲਾ ਯੂਨੀਵਰਸਿਟੀ ਬਾਰੇ ਕਈ ਸਾਲ ਪਹਿਲਾਂ ਵੀ ਮੈਂ ਤਿੰਨ ਚਾਰ ਲੇਖ ਲਿਖ ਚੁੱਕਿਆ ਤੇ ਇਨ੍ਹਾਂ ਦਾ ਅੱਜ ਤਕ ਮੈਨੂੰ ਕੋਈ ਕੰਮ ਉਸਾਰੂ ਤੇ ਸੁਚਾਰੂ ਨਜ਼ਰ ਨਹੀਂ ਆਇਆ। ਇਨ੍ਹਾਂ ਦਾ ਕੰਮ ਤਾਂ ਸਿੱਖੀ ਨੂੰ ਖਾਤੇ ਵਿੱਚੋਂ ਕੱਢ ਕੇ ਖੂਹ ਵਿਚ ਸੁੱਟਣਾ ਹੈ। ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਵਿਚ ਹੋ ਸਕਦਾ ਹੈ ਕੋਈ ਵਿਰਲਾ ਸਿੱਖੀ ਨੂੰ ਬਚਾਉਣ ਬਾਰੇ ਸੋਚਦਾ ਹੋਵੇ ਪਰ ਬਹੁਤੇ ਪਰੋਫੈਸਰ ਤਨਖਾਹਾਂ ਸਰਕਾਰ ਤੋਂ ਲੈਂਦੇ ਹਨ ਤੇ ਕੰਮ ਵੀ ਉਸ ਵਾਸਤੇ ਹੀ ਕਰਦੇ ਹਨ। ਮਿਸਾਲ ਤੇ ਤੌਰ ਤੇ ਡਾ. ਹਰਪਾਲ ਸਿੰਘ ਪੰਨੂੰ। ਇਸ ਨੇ ਤਾਂ ਕਰਾਮਾਤਾਂ ਯਹੂਦੀਆਂ ਦੇ ਗ੍ਰੰਥਾਂ ਦੀਆਂ ਸੁਣਾਉਣੀਆਂ ਹਨ ਤੇ ਗੱਲ ਸਿੱਖ ਧਰਮ ਦੀ ਕਰਨੀ ਹੈ। ਹੁਣ ਤੁਸੀਂ ਆਪ ਹੀ ਅੰਦਾਜ਼ਾ ਲਗਾ ਸਕਦੇ ਹੋ ਕਿ ਸਾਨੂੰ ਸਮਝ ਕੀ ਪਵੇਗੀ।

ਆਖਰ ਵਿਚ ਮੈਂ ਏਹੋ ਹੀ ਲਿਖਣਾ ਚਾਹੁੰਦਾ ਹਾਂ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਨਾ ਕਿਸੇ ਨੂੰ ਸੌਂਦਿਆ ਤੇ ਨਾ ਹੀ ਕਿਸੇ ਨੂੰ ਨਿਰਾਸ਼ ਕਰਕੇ ਮੋੜਿਆ। ਇਹ ਰਵਾਇਤ ਵੀ ਗੁਰੂ ਘਰ ਦੀ ਨਹੀਂ। 'ਪੋਥੀ ਸਾਹਿਬ' ਚੁੱਪ ਚਪੀਤੇ ਤਿਆਰ ਕਰਕੇ ਦਰਬਾਰ ਸਾਹਿਬ ਅੰਮ੍ਰਿਤਸਰ ਹੀ ਪ੍ਰਕਾਸ਼ ਨਹੀਂ ਕੀਤੀ ਗਈ ਸਗੋਂ ਹੋਰ ਬਹੁਤ ਸਾਰੇ ਉਤਾਰੇ ਕਰਕੇ ਨਾਲੇ ਨਾਲ ਹੋਰ ਬਹੁਤ ਸਾਰੀਆਂ ਸੁਰੱਖਿਅਤ ਥਾਵਾਂ ਤੇ ਭੇਜ ਦਿੱਤੇ ਗਏ ਕਿ ਜੇਕਰ ਸਰਕਾਰ ਦੇ-ਚਾਰ ਪੋਥੀਆਂ ਜਬਤ ਵੀ ਕਰਦੀ ਹੈ ਤਾਂ ਸਿੱਖਾਂ ਵਾਸਤੇ ਕੋਈ ਨਾ ਕੋਈ ਗ੍ਰੰਥ ਬੱਚ ਹੀ ਜਾਵੇਗਾ।

Cults

Dr Alexandra Stein

Within cult-like groups, expressions of doubt or criticism are often thrown back at the people asking questions. Rather than answering the question or addressing the doubt, those in power "turn it around" on the person who's asking and make it seem like the problem lies with them, not the group.

Cult-like environments always discourage independent, critical thinking, because once you do that, that is starting to engage that frontal cortex.

You're thinking, is this good for me, is this a sensible thing for me to be doing?

They don't want you doing that. They want you to come to the next meeting, get that collective effervescence, consider yourself not good enough, and [believe] you need transforming.

Dr Alexandra Stein is a world-leading expert on cults and cult-like groups. She is a writer and educator specializing in the psychology of ideological extremism.

To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.

Ralph Waldo Emerson American - Philosopher May 25, 1803 - April 27, 1882

ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਦੀ ਸ਼ਹੀਦੀ ਅਤੇ 'ਤੱਤੀ ਤਵੀ' ਦਾ ਸੱਚੇ-ਸੱਚ

ਡਾ. ਹਰਜਿੰਦਰ ਸਿੰਘ ਦਿਲਗੀਰ

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1. ਰਿਵਾਇਤ ਮੁਤਾਬਿਕ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਨੂੰ ਤੱਤੀ ਤਵੀ 'ਤੇ ਬਿਠਾਉਣ ਦਾ ਜ਼ਿਕਰ ਹੈ। ਦਰਅਸਲ ਉਦੋਂ ਰਾਵੀ ਦਰਿਆ ਦੇ ਕੰਢੇ 'ਤੇ ਤਪਦੀ ਰੇਤ ਨੂੰ 'ਤੱਤੀ ਤਵੀ' (ਤਵੀ ਵੀ ਤਪੀ ਤੋਂ ਬਣਿਆ ਹੈ) ਨਾਲ ਤਸ਼ਬੀਹ ਦਿੱਤੀ ਜਾਂਦੀ ਸੀ। ਗੁਰੂ ਜੀ ਨੂੰ ਤੱਤੀ ਤਵੀ 'ਤੇ ਬਿਠਾਉਣ ਦੀ 'ਕਹਾਣੀ' (ਗਲਤ ਬਿਆਨੀ) ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਸੰਤੋਖ ਸਿੰਘ ਨੇ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਵਿਚ ਲਿਖੀ ਸੀ।

2. ਗੁਰੂ ਜੀ ਨੂੰ ਤਪਦੀ ਰੇਤ ਵਿਚ ਬਿਠਾ ਕੇ ਉਨ੍ਹਾਂ ਦੇ ਨੰਗੇ ਜਿਸਮ 'ਤੇ ਤੱਤੀ ਰੇਤ ਪਾਈ ਗਈ ਸੀ ਤੇ ਨਾਲ ਹੀ ਹੋਰ ਤਸੱਦਦ ਵੀ ਕੀਤਾ ਗਿਆ ਸੀ ਜਿਸ ਨਾਲ ਉਨ੍ਹਾਂ ਦਾ ਜਿਸਮ ਛਾਲੇ ਪੈਣ ਮਗਰੋਂ ਸੜ-ਗਲ ਗਿਆ ਤੇ ਅਖੀਰ ਉਨ੍ਹਾਂ ਨੂੰ ਰੱਸਿਆਂ ਨਾਲ ਬੰਨ੍ਹ ਕੇ ਦਰਿਆ ਵਿਚ ਰੋੜ੍ਹ ਦਿੱਤਾ ਗਿਆ। ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਨੂੰ 24 ਮਈ ਦੇ ਦਿਨ ਗੋਇੰਦਵਾਲ ਤੋਂ ਗ੍ਰਿਫ਼ਤਾਰ ਕਰ ਕੇ ਅਗਲੇ ਦਿਨ ਲਾਹੌਰ ਵਿਚ ਜਹਾਂਗੀਰ ਕੋਲ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ। ਜਹਾਂਗੀਰ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਮੁਸਲਮਾਨ ਬਣਨ ਦੀ ਪੇਸ਼ਕਸ਼ ਕੀਤੀ ਅਤੇ ਨਾ ਮੰਨਣ 'ਤੇ 'ਯਾਸਾ-ਓ-ਸਿਆਸਤ' ਦੇ ਘੋਰ ਤਸੀਹੇ ਦੇ ਕੇ ਖ਼ਤਮ ਕਰਨ ਦੀ ਸਜ਼ਾ ਸੁਣਾਈ। ਇਸ ਸਜ਼ਾ ਹੇਠ ਗੁਰੂ ਜੀ ਨੂੰ ਦੇਗ ਵਿਚ ਉਬਾਲਿਆ ਗਿਆ ਅਤੇ ਇਸ ਮਗਰੋਂ ਉਨ੍ਹਾਂ ਦੇ ਹੱਥ ਪੈਰ ਬੰਨ੍ਹ ਕੇ ਤਪਦੀ ਰੇਤ ਵਿਚ ਸੁੱਟ ਦਿੱਤਾ ਗਿਆ। ਜੇਠ ਦੇ ਮਹੀਨੇ ਵਿਚ ਰੇਤ ਅੱਗ ਵਾਂਗ ਤਪ ਰਹੀ ਸੀ।

ਕੇਸਰ ਸਿੰਘ ਛਿਬਰ ਮੁਤਾਬਿਕ... ਚਾਰ ਦਿਨ ਉਨ੍ਹਾਂ ਨੂੰ ਰਾਵੀ ਦੇ ਕੰਢੇ 'ਤੱਤੀ ਤਵੀ ਵਾਂਗ' ਤਪਦੀ ਹੋਈ ਰੇਤ ਵਿਚ ਤਰ੍ਹਾਂ-ਤਰ੍ਹਾਂ ਦੇ ਤਸੀਹੇ ਗਏ। ਇਸ ਸਮੇਂ ਉਥੋਂ ਲੰਘਦੇ ਮੁਸਲਮਾਨ ਉਨ੍ਹਾਂ 'ਤੇ ਪੱਥਰ ਮਾਰਦੇ ਗਏ ਤੇ ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਇਕ ਪੱਥਰ ਜਾਨ- ਲੇਵਾਸਾਬਿਤ ਹੋਇਆ। ਮਗਰੋਂ, ਉਨ੍ਹਾਂ ਦੇ ਜਿਸਮ ਨੂੰ ਪੱਥਰਾਂ ਨਾਲ ਬੰਨ੍ਹ ਕੇ ਬੰਨ੍ਹ ਕੇ ਰਾਵੀ ਦਰਿਆ ਵਿਚ ਰੋੜ੍ਹ ਦਿੱਤਾ ਗਿਆ (ਕੇਸਰ ਸਿੰਘ ਛਿਬਰ, ਬੰਸਾਵਲੀਨਾਮਾ ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦਾ, ਚੈਪਟਰ 5, ਬੰਦ 137-399)।

"ਦਬਿਸਤਾਨ-ਇ-ਮਜ਼ਹਿਬ" ਦੇ ਲੇਖਕ ਮੁਤਾਬਿਕ... ਗੁਰੂ ਜੀ ਨੂੰ ਤਪਦੀ ਰੇਤ ਵਿਚ ਬਿਠਾ ਕੇ ਉਨ੍ਹਾਂ ਦੇ ਨੰਗੇ ਜਿਸਮ 'ਤੇ ਤੱਤੀ ਰੇਤ ਪਾਈ ਗਈ ਸੀ ਤੇ ਨਾਲ ਹੀ ਹੋਰ ਤਸੱਦਦ ਵੀ ਕੀਤਾ ਗਿਆ ਸੀ ਜਿਸ ਨਾਲ ਉਨ੍ਹਾਂ ਦਾ ਜਿਸਮ ਛਾਲੇ ਪੈਣ ਮਗਰੋਂ ਸੜ-ਗਲ ਗਿਆ ਤੇ ਅਖੀਰ ਉਨ੍ਹਾਂ ਨੂੰ ਰੱਸਿਆਂ ਨਾਲ ਬੰਨ੍ਹ ਕੇ ਦਰਿਆ ਵਿਚ ਰੋੜ੍ਹ ਦਿੱਤਾ ਗਿਆ। (ਮਉਬਾਦ ਜੁਲਫ਼ਿਕਾਰ ਅਰਦਸਤਾਨੀ, ਦਬਿਸਤਾਨ-ਇ-ਮਜ਼ਹਿਬ, ਸਫ਼ਾ 35)।

ਰਾਵੀ ਦਰਿਆ ਵਿਚ ਰੋੜ੍ਹਨ ਸਬੰਧੀ ਮਗਰੋਂ ਸੰਤੋਖ ਸਿੰਘ ਨੇ (ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਵਿਚ) ਇਹ ਗੱਪ ਵੀ ਜੋੜ ਦਿੱਤੀ ਕਿ... ਗੁਰੂ ਸਾਹਿਬ ਨੂੰ ਰੱਸਿਆਂ ਨਾਲ ਬੰਨ੍ਹ ਕੇ ਦਰਿਆ ਵਿਚ ਨਹੀਂ ਸੀ ਸੁੱਟਿਆ ਗਿਆ ਬਲਕਿ ਉਨ੍ਹਾਂ ਨੇ 'ਖੁਦ ਇਸ਼ਨਾਨ ਕਰਨ ਦੀ ਖ਼ਾਹਿਸ਼ ਕੀਤੀ ਸੀ ਤੇ ਖ਼ਾਹਿਸ਼ ਜ਼ਾਹਿਰ ਕੀਤੀ ਕਿ ਉਨ੍ਹਾਂ ਦੀ ਦੇਹ ਦਾ ਸਸਕਾਰ ਨਾ ਕੀਤਾ ਜਾਵੇ ਅਤੇ ਇਸ ਨੂੰ ਦਰਿਆ ਬੁਰਦ ਕਰ ਦਿੱਤਾ ਜਾਵੇ (ਚੈਪਟਰ 37, ਬੰਦ 31)।

ਸੰਤੋਖ ਸਿੰਘ ਤਾਂ ਇਕ ਜਗਹ ਇਹ ਵੀ ਲਿਖਦਾ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਇਕ ਬ੍ਰਾਹਮਣ ਦੇ ਘਰੋਂ ਘਾਹ ਮੰਗਵਾਇਆ ਅਤੇ ਉਸ ਉਪਰ ਲੇਟ ਗਏ ਤੇ ਫਿਰ ਦੇਵਤੇ ਉਨ੍ਹਾਂ ਦੀ ਰੂਹ ਨੂੰ ਲੈ ਗਏ (ਚੈਪਟਰ 37, ਬੰਦ 39 ਤੋਂ 48 ਤਕ)। ਸੰਤੋਖ ਸਿੰਘ ਇਕ ਪਾਸੇ ਜਲ ਪ੍ਰਵਾਹ ਲਿਖਦਾ ਹੈ ਤੇ ਦੂਜੇ ਪਾਸੇ ਉਹ ਗੁਰੂ ਜੀ ਦਾ ਸਸਕਾਰ ਵੀ ਕਰ ਦਿੰਦਾ ਹੈ (ਰਾਸ ਚੌਥੀ, ਚੈਪਟਰ 64, ਬੰਦ 39 ਅਤੇ ਰਾਸ ਪੰਜਵੀਂ ਚੈਪਟਰ 10, ਬੰਦ 41)।

ਉਂਢ ਗੁਰੂ ਜੀ ਦਾ ਸਸਕਾਰ ਕਰਨ ਦਾ ਪ੍ਰਚਾਰ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਸਰੂਪ ਦਾਸ ਭੱਲਾ ਨੇ 'ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼' ਵਿਚ ਕੀਤਾ ਸੀ (ਸਿੱਖ ਤਵਾਰੀਖ਼ ਵਿਚ ਬਹੁਤੀਆਂ ਗਲਤਬਿਆਨੀਆਂ ਦਾ ਮੁੱਢ ਸਰੂਪ ਦਾਸ ਭੱਲਾ ਦਾ ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼ ਹੀ ਹੈ)।

ਰਿਵਾਇਤ ਮੁਤਾਬਿਕ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਨੂੰ ਤੱਤੀ ਤਵੀ 'ਤੇ ਬਿਠਾਉਣ ਦਾ ਜ਼ਿਕਰ ਹੈ। ਦਰਅਸਲ ਉਦੋਂ ਰਾਵੀ ਦਰਿਆ ਦੇ ਕੰਢੇ 'ਤੇ ਤਪਦੀ ਰੇਤ ਨੂੰ 'ਤੱਤੀ ਤਵੀ' (ਤਵੀ ਵੀ ਤਪੀ ਤੋਂ ਬਣਿਆ ਹੈ) ਨਾਲ ਤਸ਼ਬੀਹ ਦਿੱਤੀ ਜਾਂਦੀ ਸੀ। ਇਹੋ ਜਿਹੀ 'ਤਵੀ ਲਾਹੌਰ ਹੀ ਨਹੀਂ ਜੰਮੂ ਵਿਚ ਵਗਦੇ ਦਰਿਆ² ਦੇ ਕੰਢੇ ਨੂੰ ਵੀ ਤਵੀ ਕਹਿੰਦੇ ਸਨ। ਅੱਜ ਵੀ ਜੰਮੂ ਦਾ ਉਹ ਇਲਾਕਾ "ਜੰਮੂ ਤਵੀ" ਅਖਵਾਉਂਦਾ ਹੈ। ਗੁਰੂ ਜੀ ਨੂੰ ਤੱਤੀ ਤਵੀ 'ਤੇ ਬਿਠਾਉਣ ਦੀ ਕਹਾਣੀ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਸੰਤੋਖ ਸਿੰਘ ਨੇ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਵਿਚ ਲਿਖੀ ਸੀ।

ਪਰ, ਇਸ ਵਿਚ ਕੋਈ ਸ਼ੱਕ ਨਹੀਂ ਕਿ ਗੁਰੂ ਜੀ ਨੂੰ ਤਪਦੀ ਰੇਤ ਵਿਚ ਬਿਠਾ ਕੇ ਉਨ੍ਹਾਂ ਦੇ ਨੰਗੇ ਜਿਸਮ 'ਤੇ ਤੱਤੀ ਰੇਤ ਪਾਈ ਗਈ ਸੀ ਤੇ ਨਾਲ ਹੀ ਹੋਰ ਤਸੱਦਦ ਵੀ ਕੀਤਾ ਗਿਆ ਸੀ ਜਿਸ ਨਾਲ ਉਨ੍ਹਾਂ ਦਾ ਜਿਸਮ ਛਾਲੇ ਪੈਣ ਮਗਰੋਂ ਸੜ-ਗਲ ਗਿਆ ਤੇ ਅਖੀਰ ਉਨ੍ਹਾਂ ਨੂੰ ਰੱਸਿਆਂ ਨਾਲ ਬੰਨ੍ਹ ਕੇ ਦਰਿਆ ਵਿਚ ਰੋੜ੍ਹ ਦਿੱਤਾ ਗਿਆ। (ਮਉਬਾਦ ਜੁਲਫ਼ਿਕਾਰ ਅਰਦਸਤਾਨੀ, ਦਬਿਸਤਾਨ-ਇ-ਮਜ਼ਹਿਬ, ਸਫ਼ਾ 35)।

² ਇਹ ਤਵੀ ਨਦੀ ਝਨਾਂ ਦੀ ਸਹਾਇਕ ਨਦੀ (Tributary) ਹੈ। ਇਹ ਕੈਲਾਸ਼ ਕੁੰਡ ਗਲੇਸ਼ੀਅਰ ਤੋਂ ਨਿਕਲਦੀ ਹੈ ਅਤੇ ਸੁੱਧ ਮਹਾਦੇਵ ਵਿਚ ਮਿਲ ਕੇ ਅੱਗੋਂ ਝਨਾਂ ਦਰਿਆ ਵਿਚ ਜਾ ਮਿਲਦੀ ਹੈ।

ਦੇਹਿ ਅਸੀਸ ਕਹੇ ਜਗਦੀਸ' ਅਸਲੀਲ ਕਵਿਤਾ 'ਚ ਅਸੀਸ

ਗੁਰਮਿੰਦਰ ਸਿੰਘ

ਰਿਸ਼ਤੇਦਾਰੀ ਵਿੱਚ ਹੋਏ ਵਿਆਹ ਦੀ ਵੀਡੀਓ ਦੇਖ ਕੇ ਇਹ ਮਹਿਸੂਸ ਹੋ ਰਿਹਾ ਸੀ ਕੇ ਇਹ ਵਿਆਹ ਪੰਜਾਬ ਵਿੱਚ ਨਹੀਂ ਸਗੋਂ ਕਿਸੇ ਕਿਸੇ ਪੱਛਮੀ ਮੁਲਕ ਵਿੱਚ ਹੋ ਰਿਹਾ ਹੋਵੇ। ਮੈਰਜ ਪੈਲਸ ਦੀ ਸ਼ਾਨੋ ਸ਼ੌਕਤ ਦੇਖ ਕੇ ਤਾਂ ਅੱਖਾਂ ਚੁੰਧਿਆ ਹੀ ਗਈਆਂ। ਖਾਣ-ਪੀਣ ਵਾਲੀਆਂ ਵਸਤੂਆਂ ਅਤੇ ਵਰਤਾਵੇ-ਵਰਤਾਵੀਆਂ ਦਾ ਤਾਂ ਕੀ ਕਹਿਣਾ। ਰਹਿੰਦੀ-ਖੁਹੰਦੀ ਕਸਰ ਉਥੇ ਦੇ ਰੌਲ੍ਹੇ-ਰੱਪੇ ਅਤੇ ਨੱਚਣ-ਟੱਪਣ ਵਾਲੇ/ਵਾਲੀਆਂ ਨੇ ਪੂਰੀ ਕਰ ਦਿੱਤੀ। ਜੇ ਕਰ ਕੋਈ ਕਮੀ ਸੀ ਤਾਂ ਸਿਰਫ ਗੁਰਦਵਾਰਾ ਸਾਹਿਬ ਵਿੱਚ ਅਨੰਦ ਕਾਰਜ ਵੇਲੇ ਜਾਂਜੀਆਂ-ਮਾਂਜੀਆਂ ਦੀ। ਜਦੋਂ ਕਿਸੇ ਕੋਲ ਗੁਰਦਵਾਰੇ ਜਾਣ ਦਾ ਸਮਾਂ ਨਹੀਂ ਹੈ ਤਾਂ ਕੀਰਤਨੀ ਜਥੇ ਨੇ ਵੀ ਸਮਾਂ ਕਿਸ ਆਸਰੇ ਲੈਣਾ ਸੀ। ਉਨ੍ਹਾਂ ਨੇ ਵੀ ਬੜੀ ਫੁਰਤੀ ਨਾਲ ਜਰੂਰੀ ਸ਼ਬਦਾਂ ਦਾ ਹੀ ਕੀਰਤਨ ਕੀਤਾ। ਪਰ ਇੱਕ ਅਸੀਸ ਦੇਣੀ ਨਹੀਂ ਭੁਲੇ।

ਢੋਲ ਮ੍ਰਿਦੰਗ ਬਜੇ ਸਭ ਹੀ ਘਰ ਯੈਂ ਪੁਰ ਆਜ ਕੁਲਾਹਲ ਭਾਰੀ।
ਗਾਵਤ ਗੀਤ ਬਜਾਵਤ ਤਾਲ ਦਿਵਾਵਤ ਆਵਤਿ ਨਾਗਰਿ ਗਾਰੀ।
ਭੇਰ ਹਜਾਰ ਬਜੀ ਇੱਕ ਬਾਰ ਮਹਾ ਛਬਿਯਾਰ ਹਸੈ ਮਿਲਿ ਨਾਰੀ।
ਦੇਹਿ ਅਸੀਸ ਕਹੇ ਜਗਦੀਸ ਇਹ ਜੋਰੀ ਜਿਯੋ ਜੁਗ ਚਾਰਿ ਤਿਹਾਰੀ।

ਹੈਰਾਨੀ ਹੁੰਦੀ ਹੈ ਅਜੇਹੇ ਪ੍ਰਚਾਰਕਾਂ ਦੀ ਸੋਚ ਉਪਰ, ਇੱਕ ਪਾਸੇ ਤਾਂ ਰੋਜ਼ਾਨਾ ਹੀ ਅਨੰਦ ਸਾਹਿਬ ਵਿੱਚ ਇਹ ਪੜ੍ਹਦੇ ਹਨ, ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ॥ ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ॥ (ਪੰਨਾ 920) ਫਿਰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਹਜ਼ੂਰੀ ਵਿੱਚ ਹੀ ਕੱਚੀਆਂ ਪਿੱਲੀਆਂ ਰਚਨਾਵਾਂ ਪੜ੍ਹਨ ਦਾ ਕੀ ਕਾਰਨ? ਇਸ ਦਾ ਜਵਾਬ ਹੈ ਅਗਿਆਨਤਾ। ਸੰਗਤ ਵੀ ਸੋਚਦੀ ਹੈ ਕੇ ਸੁਭਾਗ ਜੋੜੀ ਨੂੰ ਬੁਹਤ ਹੀ ਵਧੀਆਂ ਅਸੀਸ ਦਿੱਤੀ ਗਈ ਹੈ। 'ਇਹ ਜੋਰੀ ਜਿਯੋ ਜੁਗ ਚਾਰਿ ਤਿਹਾਰੀ'। (43, 20, 000 ਸਾਲ) ਇਹ ਅੱਧੀ ਪੰਗਤੀ ਸੁਣ ਕੇ ਹੀ ਸੰਗਤ ਮਾਇਆ ਦਾ ਮੀਰ ਵਰਾਂ ਦਿੰਦੀ ਹੈ ਤਾਂ ਪ੍ਰਚਾਰਕਾਂ ਨੂੰ ਇਸ ਦੀ ਅਸਲੀਅਤ ਜਾਨਣ ਦੀ ਕੀ ਲੋੜ? ਜਦੋਂ ਕੇ ਆਪਣੇ ਆਪ ਨੂੰ ਵਿਦਵਾਨ ਅਖਵਾਉਣ ਵਾਲੇ ਹੀ ਇਸ ਦੀ ਅਸਲੀਅਤ ਨੂੰ ਨਹੀਂ ਸਮਝ ਸਕੇ ਅਤੇ ਇਸ ਦੇ ਹੱਕ ਵਿੱਚ ਹੀ ਲਿਖੀ ਗਏ।

“ਜਿਥੇ ਤਕ ਅਨੰਦ ਕਾਰਜ ਸਮੇਂ ਇਹ ਰਚਨਾ ਪੜ੍ਹਨ ਦਾ ਸਵਾਲ ਹੈ, ਭਾਵੇਂ ਇਹ ਗੁਰ-ਮਰਯਾਦਾ ਦਾ ਅੰਗ ਨਹੀਂ, ਪਰ ਇਸ ਨੂੰ ਕਿਸੇ ਖੁਸ਼ੀ ਦੇ ਕੰਮ ਵਿੱਚ ਪੜ੍ਹਨਾ ਮਨਮਤਿ ਵੀ ਨਹੀਂ ਕਿਹਾ ਜਾਂ ਸਕਦਾ। ਕਿਉਂਕਿ ਕਈ ਲੋਕ ਵਿਆਹ ਸ਼ਾਦੀ ਤੇ ਅਸੀਸਾਂ ਦਿੰਦੇ ਹਨ, ਸਿਹਰੇ ਪੜ੍ਹਦੇ ਹਨ, ਸਿਖਿਆ ਪੜ੍ਹੀ ਜਾਂਦੀ ਹੈ, ਉਹ ਸਮਾਂ ਅਨੰਦ ਮੰਗਲਚਾਰ ਦਾ ਹੁੰਦਾ ਹੈ। ਅਜਿਹੇ ਸਮੇਂ ਉਤੇ ਪੁਰਾਤਨ ਰੀਤੀ ਅਨੁਸਾਰ ਜੇ ਕੋਈ ਰਾਗੀ ਉਪਰੋਕਤ ਰਚਨਾ ਦਾ ਗਾਇਨ ਕਰ ਵੀ ਲਏ ਤਾਂ ਕੀ ਹਰਜ ਹੈ?” (ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਦਰਪਣ, ਪੰਨਾ 109 ਹਰਿਬੰਸ ਸਿੰਘ, ਗੁਰਮਿਤ ਨਿਰਣੈ ਭਵਨ, ਪਟਿਆਲਾ) ਆਓ! ਆਪਾਂ ਇਸ ਦੀ ਅਸਲੀਅਤ ਨੂੰ ਸਮਝੀਏ। ਆਖੇ ਜਾਂਦੇ ਦਸਮ ਗ੍ਰੰਥ ਵਿੱਚ ਦਰਜ ‘ਚਰਿਤ੍ਰਪਾਖਿਯਾਨ (ਕੰਜਰ ਕਵਿਤਾਂ) ਨੰ: 108 ਅਤੇ 109 (ਪੰਨਾ 954) ਦੀ ਪੂਰੀ ਵਾਰਤਾ ਇਓ ਹੈ;

ਹਿੰਦੂ ਮਿਥਿਹਾਸ ਦਾ ਪ੍ਰਸਿਧ ਪਾਤਰ ਕਪਿਲ ਮੁਨੀ, (ਕਪਿਲ: ਇੱਕ ਪ੍ਰਸਿਧ ਰਿਸ਼ੀ, ਜਿਹੜਾ ਸਾਂਖਯ ਸ਼ਾਸਤਰ ਦਾ ਬਾਨੀ ਸੀ ਹਰੀਵੰਸ਼ ਵਿੱਚ ਇਸ ਨੂੰ ਵਿਤਥ ਦਾ ਪੁੱਤਰ ਮੰਨਿਆ ਗਿਆ ਹੈ। ਕਈ ਵਾਰੀ ਇਸ ਦਾ ਵਿਸ਼ਨੂੰ ਅਤੇ ਕਈ ਵਾਰੀ ਇਸ ਦਾ ਅਗਨੀ ਨਾਲ ਏਕੀਕਰਨ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਇਸ ਬਾਰੇ ਕਿਹਾ ਜਾਂਦਾ ਹੈ ਕਿ ਇਸ ਨੇ ਰਾਜਾ ਸਗਰ ਦੇ ਇੱਕ ਲੱਖ ਪੁੱਤਰਾਂ ਨੂੰ ਇੱਕ ਟਕ ਵੇਖਕੇ ਭਸਮ ਕਰ ਦਿੱਤਾ ਸੀ। -ਹਿੰਦੂ ਮਿਥਿਹਾਸ ਕੋਸ਼ ਪੰਨਾ 166) ਰੰਭਾ ਨਾਂ ਦੀ ਅੱਪਛਰਾ ਨੂੰ ਦੇਖ ਕੇ ਕਾਮ ਵਿੱਚ ਅਜੇਹਾ ਪਾਗਲ ਹੋਇਆ ਕੇ ਉਸ ਦਾ ਵੀਰਜ ਧਰਤੀ ਉਤੇ ਡਿੱਗ ਪਿਆ। ਵੀਰਜ ਤਾਂ ਧਰਤੀ ਉਪਰ ਡਿੱਗਿਆ ਸੀ (ਬੀਰਜ ਭੂਮਿ ਮਝਾਰ) ਪਰ ਗਰਭਵਤੀ ਹੋ ਗਈ ਰੰਭਾ। ਉਸ ਨੇ ਇੱਕ ਸੁੰਦਰ ਕੰਨਿਆ ਨੂੰ ਜਨਮ ਦਿੱਤਾ ਅਤੇ ਉਸ ਕੰਨਿਆ ਨੂੰ ਸਿੰਧ ਨਦੀ ਵਿੱਚ ਸੁੱਟ ਕੇ ਆਪ ਵਾਪਸ ਸਵਰਗ ਨੂੰ ਚਲੀ ਗਈ। ਉਸ ਰੁੜ੍ਹੀ ਜਾਂਦੀ ਕੰਨਿਆ ਨੂੰ ਰਾਜਾ ਬ੍ਰਹਮਦੇਵ ਨੇ ਬਚਾ ਲਿਆ ਅਤੇ ਆਪਣੀ ਧੀ ਬਣਾ ਲਿਆ। ਉਸ ਦਾ ਨਾਮ ਰੱਖਿਆ ਗਿਆ ਸੱਸੀ।

ਸੱਸੀ ਜਦੋਂ ਜਵਾਨ ਹੋਈ ਤਾਂ ਰਾਜਾ ਬ੍ਰਹਮਦੇਵ ਨੇ ਉਸ ਦਾ ਵਿਆਹ ਪੰਠੂ ਨਾਲ, ਜੋ ਪਹਿਲਾ ਹੀ ਵਿਆਹਿਆ ਹੋਇਆ ਸੀ, ਕਰਨ ਦੀ ਪੱਕੀ-ਠੱਕੀ ਕੀਤੀ। ਇਸ ਵਿਆਹ ਦੀ ਖੁਸ਼ੀ ਵਿੱਚ ਜੇ ਮੇਲ ਇਕੱਠਾ ਹੋਇਆ ਸੀ ਉਸ ਵਲੋਂ, ਗੋਣ-ਬਜਾਉਣ, ਸ਼ੇਰ-ਸ਼ਰਾਬਾ, ਹਾਸਾ-ਠੱਠਾ ਅਤੇ ਗਾਲ੍ਹਾਂ ਕੱਢਕੇ ਕੇ ਖੁਸ਼ੀ ਮਨਾਏ ਜਾਣ ਵੇਲੇ ਇਹ ਅਸੀਸ ਵੀ ਦਿੱਤੀ ਗਈ ਸੀ।

ਢੋਲ ਮ੍ਰਿਦੰਗ ਬਜੇ ਸਭ ਹੀ ਘਰ ਯੈਂ ਪੁਰ ਆਜ ਕੁਲਾਹਲ ਭਾਰੀ।
ਗਾਵਤ ਗੀਤ ਬਜਾਵਤ ਤਾਲ ਦਿਵਾਵਤ ਆਵਤਿ ਨਾਗਰਿ ਗਾਰੀ।
ਭੇਰ ਹਜਾਰ ਬਜੀ ਇੱਕ ਬਾਰ ਮਹਾ ਛਬਿਯਾਰ ਹਸੈ ਮਿਲਿ ਨਾਰੀ।

ਦੇਹਿ ਅਸੀਸ ਕਰੇ ਜਗਦੀਸ ਇਹ ਜੋਰੀ ਜਿਯੋ ਜੁਗ ਚਾਰਿ ਤਿਹਾਰੀ। 11. (ਪੰਨਾ 955)

ਸਾਰੇ ਨਰ-ਨਾਰੀਆਂ ਜੋੜੀ ਨੂੰ ਸ਼ੁਭ ਅਸੀਸਾਂ ਦੇ ਰਹੇ ਸਨ ਕਿ ਕਿਸੇ ਪਿਛਲੇ ਜਨਮ ਦੇ ਪੁੰਨਾਂ ਕਰਕੇ ਹੀ ਇਹ ਜੋੜੀ ਬਣੀ ਹੈ। ਇਹ ਜੋੜੀ ਜੁਗਾਂ-ਜੁਗਾਂ ਤੀਕ ਸਲਾਮਤ ਰਹੇ। ਰਾਜਾ ਬ੍ਰਹਮਦੱਤ ਦੇ ਦੁਆਰ ਤੇ ਦੇਵਤੇ ਵੀ ਵਧਾਈਆਂ ਦੇਣ ਲਈ ਆਣ ਪਧਾਰੇ।

ਜਦੋਂ ਪੰਨੂ ਦੇ ਵਿਆਹ ਦੀ ਖਬਰ ਉਸ ਦੀ ਪਹਿਲੀ ਪਤਨੀ ਨੂੰ ਮਿਲੀ ਤਾਂ ਉਸ ਨੇ ਵੀ ਆਪਣੇ ਰੰਗ ਢੰਗ ਦਿਖਾਉਣੇ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੇ। ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਜੰਤੂ-ਮੰਤੂ ਅਤੇ ਕਈ ਹੋਰ ਚੜ੍ਹ-ਪੋੜ੍ਹ ਕੀਤੇ ਗਏ ਤਾਂ ਜੋ ਸੱਸੀ ਆਪਣੇ ਸਾਂਝੀ ਨੂੰ ਚੰਗੀ ਨਾ ਲੱਗੇ। ਜਿਸ ਵਿੱਚ ਉਸ ਨੂੰ ਸਫਲਤਾ ਵੀ ਮਿਲੀ। ਪੰਨੂ ਦੀ ਬੇਰੁਖੀ ਕਾਰਨ ਸੱਸੀ ਉਦਾਸ ਰਹਿਣ ਲੱਗੀ।

ਹੁਣ ਸੱਸੀ ਨੇ ਵੀ ਆਪਣੀਆਂ ਸਖੀਆਂ-ਸਹੇਲੀਆਂ ਨੂੰ ਇਕੱਤਰ ਕਰਕੇ ਕੋਈ ਵਿਉਂਤ ਬਣਾਉਣ ਦੀ ਸੋਚੀ। ਸੱਸੀ ਦੀਆਂ ਸਹੇਲੀਆਂ ਨੇ ਐਸੇ ਧਾਗੇ-ਤਵੀਤ ਅਤੇ ਟੁਣੇ-ਟਮਾਣੇ ਕੀਤੇ ਕੇ ਪੰਨੂ ਸੱਸੀ ਜੋਗਾ ਹੀ ਰਹਿ ਗਿਆ। ਸੱਸੀ ਨੇ ਪੰਨੂ ਨੂੰ ਆਪਣੇ ਪ੍ਰੇਮ ਜਾਲ ਵਿੱਚ ਐਸਾ ਕਾਬੂ ਕੀਤਾ ਕੇ ਉਹ ਆਪਣੇ ਸਾਰੇ ਕਾਰ-ਵਿਹਾਰ ਹੀ ਭੁੱਲ ਗਿਆ। ਸੱਸੀ ਵੀ ਉਸ ਦਾ ਭੇਰਾ ਵਸਾ ਨਾਂ ਕਰਦੀ ਸਗੋਂ ਉਹ ਦੇਵੇ ਗੁੜ-ਮੱਖੀ ਦੀ ਤਰ੍ਹਾਂ ਇੱਕ ਦੂਜੇ ਨੂੰ ਚਿਪਕੇ ਰਹਿੰਦੇ।

ਇਹ ਸਭ ਦੇਖ ਕੇ ਉਸ ਦੀ ਪਹਿਲੀ ਰਾਣੀ ਕਿਵੇਂ ਬਰਦਾਸ਼ਤ ਕਰ ਸਕਦੀ ਸੀ? ਉਹ ਗੁਸੇ ਵਿੱਚ ਲਾਲ-ਪੀਲੀ ਹੋ ਗਈ। ਉਸ ਨੇ ਸੋਚਿਆ ਕੇ ਅਜੇਹੇ ਸੁਹਾਗ ਨਾਲੇ ਤਾਂ ਰੰਡੀ ਹੀ ਚੰਗੀ ਹਾਂ। ਉਸ ਨੇ ਆਪਣੇ ਵਿਸ਼ਵਾਸ ਪਾਤਰ ਸਿਪਾਹੀ ਨਾਲ ਅੱਖ-ਮੱਟਕਾ ਕਰਕੇ ਪੰਨੂ ਨੂੰ ਕਤਲ ਕਰਵਾਉਣ ਦੀ ਹੀ ਸਕੀਮ ਬਣਾ ਲਈ। ਬਣਾਈ ਹੋਈ ਸਕੀਮ ਦੇ ਮੁਤਾਬਕ ਰਾਣੀ ਦੇ ਦੂਤ ਨੇ ਰਾਜੇ ਨੂੰ ਸ਼ਿਕਾਰ ਤੇ ਜਾਣ ਲਈ ਤਿਆਰ ਕੀਤਾ ਅਤੇ ਘਣੇ ਜੰਗਲ ਵਿੱਚ ਲਿਜਾ ਕੇ ਐਸਾ ਖਿਚ ਕੇ ਤੀਰ ਮਾਰਿਆ ਕੇ ਸ਼ੁੱਧ ਕਰਦਾ ਪੰਨੂ ਦੀ ਵੱਖੀ ਵਿੱਚ ਜਾ ਧੱਸਿਆ। ਜਖਮੀ ਪੰਨੂ ਨੇ ਵੀ ਕ੍ਰੋਧ ਵਿੱਚ ਆਕੇ ਅਜੇਹਾ ਬਾਰ ਕੀਤਾ ਤਾਂ ਉਸ ਦੇ ਦੁਸ਼ਮਣ ਨੇ ਪਾਣੀ ਵੀ ਨਹੀਂ ਮੰਗਿਆ।

ਹੁਣ ਪੰਨੂ ਵੀ ਜਖਮਾਂ ਦੀ ਤਾਬ ਨਾ ਝੱਲਦਾ ਹੋਇਆ ਧਰਤੀ ਤੇ ਮੂੰਧੇ ਮੂੰਹ ਡਿੱਗ ਪਿਆ ਤਾਂ ਉਸ ਦੇ ਸੇਵਕਾਂ ਨੂੰ ਫਿਕਰ ਹੋਇਆ ਕੇ ਹੁਣ ਅਸੀਂ ਰਾਣੀ ਨੂੰ ਕੀ ਮੂੰਹ ਵਿਖਾਵਾਂਗੇ। ਅਚਾਨਕ ਉਨ੍ਹਾਂ ਨੂੰ ਅਕਾਸ਼ਬਾਣੀ ਹੋਈ ਕੇ ਹੇ ਮੁਰਖੇ! ਸੂਰਮਿਆਂ ਦੀ ਮੌਤ ਤੇ ਕੋਣ ਰੋਦਾਂ ਹੈ ਇਸ ਦੀ ਲਾਸ਼ ਨੂੰ ਇਥੇ ਹੀ ਦਫ਼ਨਾ ਦਿਓ ਅਤੇ ਇਸ ਦਾ ਘੋੜਾ ਅਤੇ ਹੋਰ ਨਿਸ਼ਾਨੀਆਂ ਵਾਪਸ ਲੈ ਜਾਓ ਅਤੇ ਰਾਣੀ ਨੂੰ ਸੂਚਨਾ ਦੇ ਦਿਓ। ਸੇਵਕਾਂ ਨੇ ਪੰਨੂ ਨੂੰ ਉਥੇ ਹੀ ਦਫ਼ਨਾ ਦਿੱਤਾ ਅਤੇ ਉਸ ਦਾ ਘੋੜਾ ਅਤੇ ਬਸਤੂ ਲੈ ਕੇ ਸੱਸੀ ਨੂੰ ਜਾ ਸੁਨੇਹਾ ਦਿੱਤਾ। ਸੁਣਦੇ ਸਾਰ ਹੀ ਸੱਸੀ ਵੀ ਉਥੇ ਨੂੰ ਹੀ ਚੱਲ ਪਈ ਜਿਥੇ ਉਸ ਦੇ ਸਿਰ ਦਾ ਸਾਂਝੀ ਮਰਿਆ ਸੀ। ਆਪਣੀ ਕੀਤੀ ਹੋਈ ਪ੍ਰਤਿਗਿਆ ਨੂੰ ਤੋੜ ਨਿਭਾਉਣ ਦੀ ਖਾਤਰ ਸੱਸੀ ਵੀ ਉਸੇ ਕਬਰ ਵਿੱਚ ਹੀ ਲੀਨ ਹੋ ਗਈ। ਸੱਸੀ ਨੇ ਆਪਣੇ ਪ੍ਰੀਤਮ ਲਈ ਆਪਾ ਕੁਰਬਾਨ ਕਰ ਦਿੱਤਾ ਅਤੇ ਉਸ ਨੂੰ ਲੈ ਕੇ ਦੇਵ ਲੋਕ ਵਿੱਚ ਚਲੀ ਗਈ ਜਿਥੇ ਇੰਦਰ ਨੇ ਉਸ ਦਾ ਮਾਣ-ਤਾਣਹੀ ਨਹੀਂ ਕੀਤਾ ਸਗੋਂ ਅੱਧਾ ਸਿੰਘਾਸਣ ਵੀ ਦੇ ਦਿੱਤਾ।

ਇਥੇ ਸ੍ਰੀ ਚਰਿਤ੍ਰੋਪਾਖਿਆਨ 108ਵੇਂ ਚਰਿਤ੍ਰੂ ਜਿਸ ਦੇ ਕੁਲ 51 ਛੰਦ ਹਨ ਦੀ ਸਮਾਪਤੀ ਹੁੰਦੀ ਹੈ। ਹੁਣ ਸ਼ੁਰੂ ਹੁੰਦੀ ਹੈ ਕਹਾਣੀ ਦੇ ਅੱਗਲੇ ਹਿਸੇ, 58 ਛੰਦਾਂ ਵਾਲੇ ਚਰਿਤ੍ਰੂ 109ਵੇਂ ਦੀ। (ਪੰਨਾ 959)

ਜਦੋਂ ਸੱਸੀ ਅਤੇ ਪੰਨੂ ਦੀ ਮੌਤ ਦਾ ਕੇਸ ਧਰਮ ਰਾਜ ਦੀ ਕਚਿਹਰੀ ਵਿੱਚ ਪੁੱਜਾ ਤਾਂ ਉਸ ਨੇ ਸਾਰੀ ਫਾਈਲ ਨੂੰ ਵੇਖਿਆ। ਧਰਮ ਰਾਜ ਇਸ ਨਤੀਜੇ ਤੇ ਪੁੱਜਾ ਕੇ ਜਿਵੇਂ ਸੌਂਕਣ-ਸਾੜੇ ਵੱਸ ਹੋਕੇ ਸੱਸੀ ਦੀ ਸੌਂਕਣ ਨੇ ਆਪਣੇ ਪਤੀ ਨੂੰ ਹੀ ਕਤਲ ਕਰਵਾ ਦਿੱਤਾ। ਇਸ ਲਈ ਉਸ ਇਸਤਰੀ ਨੂੰ ਵੀ ਅਜੇਹੀ ਹੀ ਸਜ਼ਾ ਦੇਣੀ ਚਾਹੀ ਦੀ ਹੈ। ਯਮਰਾਜ ਦੇ ਦਰਵਾਰ ਦੀ ਇੱਕ ਵੇਸਵਾ ਉਰਬਸੀ, ਨੂੰ ਇਹ ਜਿਮੇਵਾਰੀ ਸੌਂਪੀ ਗਈ। ਉਸ ਨਾਚੀ ਨੇ ਮਰਦ ਦਾ ਭੇਸ ਬਣਾ ਲਿਆ। ਉਸ ਨੇ ਇੱਕ ਬਹੁਤ ਹੀ ਕੀਮਤੀ (10, 000 ਟੱਕੇ ਦਾ) ਘੋੜਾ ਖਰੀਦਿਆ। ਆਪ ਵੀ ਬਹੁਤ ਹੀ ਕੀਮਤੀ ਬਸਤੂ ਅਤੇ ਗਹਿਣੇ ਧਾਰਨ ਕੀਤੇ। ਅੱਖਾਂ ਵਿੱਚ ਸੁਰਮਾ ਪਾਉਣ ਦੇ ਨਾਲ-ਨਾਲ ਹੋਰ ਵੀ ਹਾਰ-ਸਿੰਗਾਰ ਕੀਤੇ। ਉਸ ਨੇ ਐਸੇ-ਐਸੇ ਸ਼ਸਤ੍ਰ ਧਾਰਨ ਕੀਤੇ, ਕੇ ਵੇਖਣ ਵਾਲਿਆਂ ਨੂੰ ਕ੍ਰਿਸ਼ਨ ਦਾ ਹੀ ਭੁਲੇਖਾ ਪੈ ਰਿਹਾ ਸੀ। ਉਸ ਨੇ ਮੱਥੇ ਤੇ ਕੇਸਰ ਲਾਇਆ ਅਤੇ ਪਾਨ ਚਬਾਉਂਦੇ ਹੋਏ ਦਾ ਕਵੀ 'ਰਾਮ' ਨੇ ਇਜ ਬਿਆਨ ਕੀਤਾ ਹੈ।

ਸੁਮਕ ਦੈਤ ਝੁਕੈ ਝੁਮਕੇ ਕਬਿ ਰਾਮ ਸੁ ਭਾਵ ਭਲੇ ਲਖਿ ਪਾਯੋ। 19.

ਇਸ ਤਰ੍ਹਾਂ ਦਾ ਭੇਸ ਬਣਾਕੇ ਉਹ ਉਥੇ ਆ ਪੁਹੰਚੀ ਜਿਥੇ ਸੱਸੀ ਦੀ ਸੌਂਕਣ ਨੇ ਆਪਣੇ ਪਤੀ ਨੂੰ ਮਰਵਾ ਕੇ ਰਾਜ ਛੱਤਰ ਆਪਣੇ ਪੁੱਤਰ ਦੇ ਸਿਰ ਧਰਿਆ ਸੀ। ਸੱਸੀ ਦੀ ਸੌਂਕਣ ਸੋਚਦੀ ਸੀ ਕੇ ਹੁਣ ਮੇਰੇ ਕੋਲ ਧਨ ਦੌਲਤ ਦੀ ਕੋਈ ਕਮੀ ਨਹੀਂ ਹੈ। ਮੈਂ ਆਪਣੀ ਮਰਜ਼ੀ ਦੀ ਮਾਲਕ ਹਾਂ। ਪੰਨੂ ਭਾਵੇਂ ਮੈਨੂੰ ਪਿਆਰ ਨਹੀਂ ਸੀ ਕਰਦਾ ਪਰ ਹੁਣ ਮੈਂ ਆਪਣੀ ਮਰਜ਼ੀ ਦੇ ਮਰਦ ਨੂੰ ਆਪਣੇ ਕੋਲ ਬੁਲਾ ਸਕਦੀ ਹਾਂ। ਇਹ ਭੇਦ ਪਾਕੇ ਉਰਬਸੀ ਆਪਣੇ ਸਾਰੇ ਹਾਰ-ਸਿੰਗਾਰ ਕਰਕੇ ਘੋੜੇ ਤੇ ਸਵਾਰ ਹੋਕੇ ਨਿਕਲ ਪਈ। ਉਸ ਦੀ ਸ਼ੋਭਾ ਦੇਖ ਕੇ ਚੰਦ ਨੂੰ ਵੀ ਲੱਜਾ ਆ ਰਹੀ ਸੀ। ਸਾਰੇ ਦੇਵ ਅਤੇ ਦੈਤ ਉਸ ਤੇ ਰੀਜ ਰਹੇ ਸਨ। ਇਹ ਦੇਖ ਕੇ ਕਵੀ ਸਿਆਮ ਕਹਿੰਦਾ ਹੈ ਮਾਨੋ ਇਹ ਮਾਤ ਲੋਕ ਦੀਆਂ ਇਸਤਰੀਆਂ ਦੇ ਮਨ ਨੂੰ ਮੋਹਣ ਆਈ ਹੈ।

ਸ੍ਰਯਾਮ ਭਨੈ ਮਹਿ ਲੋਕ ਕੀ ਮਾਨਹੁ ਮਾਨਨਿ ਕੋ ਮੁਨ ਮੋਹਨੁ ਅਯੋ। 32.

ਉਰਬਸੀ ਨੂੰ ਦੇਖ ਕੇ ਸੱਸੀ ਦੀ ਸੌਂਕਣ ਬੁਹਤ ਹੀ ਪ੍ਰਸੰਨ ਹੋਈ। ਉਸ ਦਾ ਰੂਪ ਦੇਖ ਕੇ ਰਾਣੀ ਆਪਣੀ ਸੁਧ-ਬੁਧ ਹੀ ਭੁਲ ਗਈ। ਰਾਣੀ ਨੇ ਆਪਣੇ ਦੂਤਾਂ ਰਾਹੀਂ ਉਸ ਨੂੰ ਮਿਲਣ ਦੀ ਇੱਛਾ ਪ੍ਰਗਟ ਕੀਤੀ। ਉਸ ਨੇ ਵੀ ਰਾਣੀ ਦਾ ਸੱਦਾ ਪ੍ਰਵਾਨ ਕਰ ਲਿਆ। ਹੁਣ ਰਾਣੀ ਉਸ ਨੂੰ ਪੁਛਦੀ ਹੈ ਕਿ ਤੂੰ ਕੌਣ ਹੈ? ਤੂੰ ਸੂਰਜ ਹੈ ਜਾਂ ਚੰਦ੍ਰਮਾ, ... ਤੂੰ ਗਣੇਸ਼ ਹੈ ਜਾਂ ਮਹੇਸ਼। ਤੂੰ ਕਿਸ ਰਾਜੇ ਦਾ ਪੁੱਤਰ ਹੈ, ਤੂੰ ਕਿਸ ਕੰਮ ਲਈ ਸਾਡੇ ਦੇਸ਼ ਆਇਆ ਹੈ? ਉਰਬਸੀ ਨੇ ਉਤਰ ਦਿੱਤਾ, ਮੈਂ ਨਾ ਗਣੇਸ਼ ਹਾਂ ਨਾ ਮਹੇਸ਼ ਹਾਂ, ... ਨਾ ਇੰਦਰ ਹਾਂ ਨਾ ਕ੍ਰਿਸ਼ਨ ਹਾਂ। ਮੈਂ ਦੱਖਣ ਦੇਸ਼ ਦੇ ਰਾਜੇ ਦਾ ਪੁੱਤਰ ਹਾਂ ਅਤੇ ਮੇਰਾ ਨਾਮ ਹੈ ਮੋਹਣ। ਮੈਂ ਆਪਣੇ ਸੌਹਰੇ ਘਰ ਜਾਂ ਰਿਹਾ ਸੀ ਤੇਰੀ ਸ਼ੋਭਾ ਸੁਣ ਕੇ ਤੇਰੇ ਦਰਸ਼ਨਾਂ ਲਈ ਆਇਆ ਹਾਂ। ਤੁਸੀਂ ਸੁਖੀ ਵਸੋ। ਹੁਣ ਤੁਸੀਂ ਮੈਨੂੰ ਵਿਦਾ ਕਰੋ ਤਾਂ ਜੋ ਮੈਂ ਆਪਣੇ ਸੌਹਰੇ ਘਰ ਜਾਵਾਂ।

ਵਿਦਾ ਹੋਣ ਦੀ ਗਲ ਸੁਣਦੇ ਸਾਰ ਹੀ ਰਾਣੀ ਦਾ ਗੁਲਾਬ ਵਾਂਗ ਖਿੜਿਆ ਹੋਇਆ ਚੇਹਰਾ ਪੀਲਾ ਭੁਕ ਹੋ ਗਿਆ। ਉਹ ਬੇਚੈਨ ਹੋ ਗਈ। ਰਾਣੀ ਨੇ ਉਸ ਨੂੰ ਬੇਨਤੀ ਕੀਤੀ ਕਿ ਕੁੱਝ ਦਿਨ ਤਾਂ ਹੋਰ ਰੁਕੋ। ਹੱਸ-ਹੱਸ ਗੱਲਾਂ ਕਰੋ। ਸੌਹਰਿਆਂ ਦਾ ਏਨਾ ਮੋਹ ਕਿਉਂ ਕਰਦਾ ਹੈ? ਇਥੇ ਦਾ ਰਾਜ ਲੈ ਲਵੋ। ਤੈਨੂੰ ਵੇਖਦੇ ਹੀ ਮੈਂ ਸੁਧ-ਬੁਧ ਭੁਲ ਗਈ ਹਾਂ ਮੇਰੀ ਭੁਖ-ਪਿਆਸ ਖਤਮ ਹੋ ਗਈ ਹੈ। ਆਓ, ਮੇਰੀ ਸੇਜ ਨੂੰ ਭਾਗ ਲਾਓ। ਮੈਂ ਦਾਸੀ ਬਣ ਕੇ ਤੇਰੀ ਸੇਵਾ ਕਰਾਗੀ। ਛੱਡ, ਕਮਲਾ ਨਾ ਹੋਵੇ ਤਾਂ! ਆਪਣੇ ਸੁਹਰੀ ਜਾਂ ਕੇ ਤੈ ਕੀ ਲੈਣਾ?

ਉਰਬਸੀ (ਮੋਹਣ) ਨੇ ਕਿਹਾ ਹੇ ਸੁੰਦਰੀ, ਮੈਂ ਆਪਣਾ ਧਰਮ ਨਸ਼ਟ ਨਹੀਂ ਕਰਨ ਚਾਹੁੰਦਾ। ਤੂੰ ਆਪਣੇ ਮਹੱਲਾਂ ਵਿੱਚ ਸੁਖੀ ਵਸ। ਤੂੰ ਕਿਉਂ ਮੇਰੇ ਪਿਛੇ ਹੀ ਪੈ ਗਈ ਹੈ? ਰਾਣੀ ਵਲੋਂ ਵਾਰ-ਵਾਰ ਬੇਨਤੀਆਂ ਕਰਨ ਤੇ ਮੋਹਣ ਨੇ ਕਿਹਾ ਕਿ ਸਾਡੀ ਰੀਤ ਹੈ ਕਿਸੇ ਦੇ ਘਰ ਜਾਣਾ ਨਹੀਂ ਅਤੇ ਜੋ ਚੱਲ ਕੇ ਸਾਡੇ ਘਰ ਆ ਜਾਵੇ ਉਸ ਨੂੰ ਸੁੱਕਾ ਛੱਡਣਾ ਨਹੀਂ। ਇਹ ਸੁਣਦੇ ਹੀ ਰਾਣੀ ਦੇ ਚੇਹਰੇ ਤੇ ਰੌਣਕ ਆ ਗਈ ਅਤੇ ਉਹ ਮੋਹਣ ਦੇ ਘਰ ਜਾਣ ਨੂੰ ਤਿਆਰ ਹੋ ਗਈ। ਉਸ ਨੇ ਕਿਹਾ ਹੇ ਪ੍ਰੀਤਮ ਮੈਂ ਤਾਂ ਤੈਨੂੰ ਮਿਲਣ ਲਈ ਸੱਤ ਸਮੁੰਦਰ ਪਾਰ ਕਰਕੇ ਵੀ ਆਉਣ ਲਈ ਤਿਆਰ ਹਾਂ। ਗੱਲਾਂ-ਗੱਲਾਂ ਵਿੱਚ ਹੀ ਰਾਤ ਪੈ ਗਈ ਅਤੇ ਰਾਣੀ ਨੇ ਉਸ ਨੂੰ ਘਰ ਭੇਜ ਦਿੱਤਾ। ਆਪ ਵੀ ਹਾਰ-ਸਿੰਗਾਰ ਕਰਨ ਲੱਗ ਪਈ।

ਮੋਹਣ ਨੇ ਆਪਣੇ ਘਰ ਆਕੇ ਆਪਣੀ ਤਿਆਰੀ ਆਰੰਭ ਦਿੱਤੀ। ਉਸ ਨੇ ਵੀ ਸੁੰਦਰ ਭੋਸ ਬਣਾ ਲਿਆ। ਉਸ ਨੇ ਇੱਕ ਗੁਥਲੀ ਵਿੱਚ ਸਿੱਕੇ ਭਰ ਕੇ ਉਸ ਉਪਰ ਮੋਮ ਦਾ ਲੇਪ ਕਰਕੇ ਚਪਟੀ ਬਣਾ ਲਈ (ਚਪਟੀ - ਸੰਗਯਾ-ਬਣਾਉਣੀ ਜਨਨੋਂਦ੍ਰਿਯ (ਲਿੰਗ) ਦੇਖੇ ਚਰਿਤ੍ਰ 109 ਛੰਦ 52, ਮਹਾਨਕਸ਼) ਅਤੇ ਉਸ ਨੂੰ ਆਪਣੇ ਕਾਮ ਆਸਣ ਉਤੇ ਕੱਸ ਕੇ ਬੰਨ ਲਿਆ।

ਟਕਿਯਨ ਕੀ ਚਪਟੀ ਉਰਬਸੀ ਮੋਮ ਮਾਰਿ ਆਸਨ ਸੌ ਕਸੀ। 52.

ਮੋਹਣ ਨੇ ਚਪਟੀ ਉਪਰ ਵਿਸ਼ ਦਾ ਲੇਪ ਕਰ ਲਿਆ, ਜਦੋਂ ਰਾਣੀ ਉਸ ਦੇ ਘਰ ਆਈ ਤਾਂ ਉਹ ਵਿਆਕੁਲ ਹੋਈ ਉਸ ਨਾਲ ਲਿਪਟ ਗਈ। ਰਾਣੀ ਉਰਬਸੀ ਨੂੰ ਮੋਹਨ ਸਮਝ ਕੇ ਉਸ ਨਾਲ ਸੁਖ ਹਾਸਲ ਕਰਦੀ ਰਹੀ ਅਤੇ ਕਾਮ ਵਿੱਚ ਅੰਨੀ ਹੋਈ ਚਪਟੀ ਦੇ ਭੇਦ ਨੂੰ ਵੀ ਨਾ ਸਮਝ ਸਕੀ। ਜਦੋਂ ਉਸ ਨੇ ਬੁਹਤ ਸੁਖ ਪ੍ਰਾਪਤ ਕਰ ਲਿਆ ਤਾਂ ਜ਼ਹਿਰ ਚੜ੍ਹਨ ਕਾਰਨ ਉਹ ਜਮ ਦੇ ਦਰਬਾਰ ਵਿੱਚ ਜਾਂ ਪੁਜੀ। ਰਾਣੀ ਨੂੰ ਮਾਰ ਕੇ ਉਰਬਸੀ ਵੀ ਕਾਲ ਦੀ ਸਭਾ ਵਿੱਚ ਜਾਂ ਹਾਜ਼ਰ ਹੋਈ। ਕਾਲ ਨੇ ਉਸ ਨੂੰ ਕਿਹਾ ਕੇ ਤੂੰ ਮੇਰਾ ਬੁਹਤ ਵੱਡਾ ਕੰਮ ਕੀਤਾ ਹੈ। ਉਸ ਇਸਤਰੀ ਨੇ ਜਿਸ ਦੁਖ ਕਾਰਨ ਆਪਣਾ ਪਤੀ ਮਾਰਿਆ ਸੀ ਤੂੰ ਉਸ ਨੂੰ ਉਸੇ ਦੁਖ ਨਾਲ ਮਾਰ ਦਿੱਤਾ ਹੈ। ਧੰਨ-ਧੰਨ ਜਮਰਾਜ ਦੀ ਜੈ ਹੋ।

ਜਾ ਦੁਖ ਤੇ ਜਿਨਿ ਇਸਤ੍ਰਿਯਹਿ ਨਿਜੁ ਪਤਿ ਹਨਯੋ ਰਿਸਾਇ।

ਤਿਸੀ ਦੇਖ ਮਾਰਿਯੋ ਤਿਸੈ ਧੰਨਯ ਧੰਨਯ ਜਮ ਰਾਇ। 58.

ਕੀ ਇਹ ਕਥਾ ਪ੍ਰਚੱਲਤ ਕਹਾਣੀ ਦੇ ਅਨੁਸਾਰ ਹੀ ਹੈ? ਖਾਲਸਾ ਜੀ ਜਾਗੋ! ਇਹ ਹੈ ਕਵੀ ਰਾਮ-ਸਾਯਮ ਵਲੋਂ ਲਿਖੀ ਗਈ 'ਕੰਜਰ ਕਵਿਤਾ' 'ਚ ਲਈਆਂ ਗਈਆਂ ਉਨ੍ਹਾਂ ਕੁੱਝ ਪੰਗਤੀਆਂ ਦੀ ਅਸਲੀਅਤ, ਜਿਸ ਨੂੰ ਕਈ ਜਥੇ ਅਨੰਦ ਕਰਜ ਵੇਲੇ, ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਦੀ ਹਜ਼ੂਰੀ ਵਿੱਚ ਹੇਕਾਂ ਲਾ-ਲਾ ਕੇ ਪੜ੍ਹਦੇ ਹਨ ਅਤੇ ਸੰਗਤਾਂ ਵੀ ਆਪਣੀ ਮਾਇਆ ਨੂੰ ਸਫਲਾਂ ਕਰਦੀਆਂ ਹਨ। ਪਰ ਜਦੋਂ ਕਿਸੇ ਪ੍ਰਚਾਰਕ ਨੂੰ ਸਵਾਲ ਪੁਛੇ ਤਾਂ ਉਹ ਖਚਰੀ ਜਿਹੀ ਹਾਸੀ ਹੱਸ ਕੇ ਸਾਰ ਦਿੰਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਵਿਚਾਰੇ ਪ੍ਰਚਾਰਕਾਂ ਦਾ ਵੀ ਕੀ ਦੇਸ਼, ਜਿਨ੍ਹਾਂ 'ਚ ਬੁਹ ਗਿਣਤੀ ਤਾਂ (ਸਾਰੇ ਨਹੀਂ) ਰੋਟੀ ਖਾਤਰ ਹੀ ਬਾਜੇ ਢੋਲਕੀਆਂ ਬਜਾਉਂਦੇ ਹਨ। ਜਦੋਂ ਕੇ ਆਪਣੇ ਆਪ ਨੂੰ ਜਥੇਦਾਰ ਅਤੇ ਸਿੰਘ ਸਾਹਿਬ ਅਖਵਾਉਣ ਵਾਲੇ ਵੀ ਇਸ ਚਰਿਤ੍ਰਪਾਖਿਆਨ (ਕੰਜਰ ਕਵਿਤਾ) ਅੱਗੇ ਨੱਕ ਰਗੜੀ ਜਾਂਦੇ ਹਨ ਅਤੇ ਇਸ ਦੇ ਅਖੰਡ ਪਾਠ (ਭੋਟਾ ਸਿਰਫ 4100ਰੁ:) ਕਰੀ/ਕਰਵਾਈ ਜਾਂਦੇ ਹਨ।

Guru Arjun Ji's Martyrdom:
The Real Story

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ਅਸਲੀ ਗਾਥਾ ।

Karminder Singh Dhillon PhD (Boston) speaks of the real reasons that led to the martyrdom of Guru Arjun Ji and the lessons that emanate from the event. Delivered in Punjabi and English at Gurdwara Sahib Subang, Malaysia on 16th June 2025.

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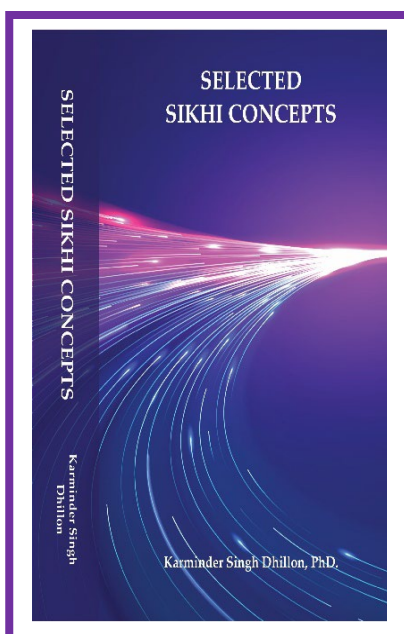
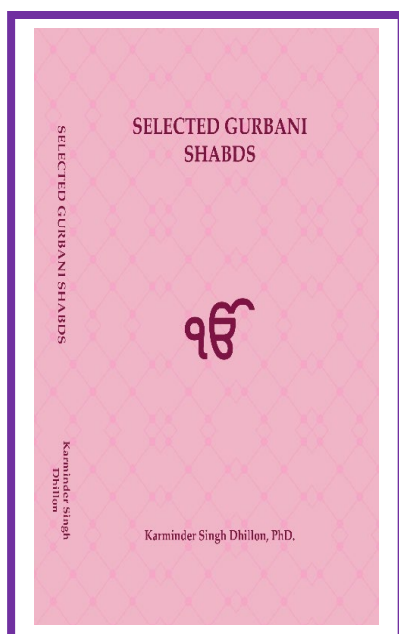
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Manuscripts must be in English or Gurmukhi and must begin with a title page that includes the names, e-mail addresses, and affiliations of all authors. References must be properly cited.

Manuscripts need to be submitted online to editor@sikhbulletin.com or 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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The views expressed by authors are their own. Please send feedback at editor@sikhbulletin.com

Thank you for your continued support of The Sikh Bulletin. Editor.

One of the most tragic things I know about human nature is that all of us tend to put off living. We are all dreaming of some magical rose garden over the horizon instead of enjoying the roses that are blooming outside our windows today.

Dale Carnegie, American Writer (1811 – 1955)