



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਿੱਖ ਬੁਲੇਟਨ

The Sikh Bulletin

A Voice of Concerned Sikhs World Wide



September-October 2012

ਅੱਸੂ-ਕੱਤਕ ਪੌੜ ਨਾਨਕਸ਼ਾਹੀ

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Volume 14 Number 09&10

Published by: Khalsa Tricentennial Foundation of N.A. Inc; 3524 Rocky Ridge Way, El Dorado Hills, CA 95762, USA **Fax** (916) 933-5808
Khalsa Tricentennial Foundation of N.A. Inc. is a religious tax-exempt California Corporation.

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EDITORIAL

SARDAR GURBACHAN SINGH SIDHU DEPARTED FOR SACH KHAND ON SUNDAY 26 AUGUST, 2012.



He arrived in the UK in 1965. In 1967, he was in Nottingham University when he first conceived the idea of starting The Sikh Missionary Society. He moved to Gravesend in 1968 and the Society was founded in 1969 by him and his colleagues. Religious education for children was the main concern of the Society. As a first step Sardar Gurbachan Singh Sidhu wrote literature for Primary school children. He then produced other educational publications for the Society to cater for the needs of older age groups. Over the years, his comparative studies and other books on Sikhism have been well received by the Sikh diaspora.

From 1968 to 1979 he worked for the Pingalwara (Amritsar). Later, when he moved to Nottingham he set up Sikh Sewa International. This organisation has been actively engaged in free social service since 1979.

The management and membership of The Sikh Missionary Society UK, offer their condolences to the family. His departure is a great loss to the family and the Sikh community.

During my 1992 visit to London I visited the offices of The Sikh Missionary Society UK to obtain a volume of Guru Granth Sahib. While there I came across several small pamphlets in English on various aspects of Sikh faith written by Sardar Gurbachan Singh Sidhu. I picked up all of them.

Four years later the responsibility for operating a Gurdwara fell upon me but I did not wish to operate this Gurdwara on the pattern of other Gurdwaras where rituals dominate and understanding and practice of Gurbani is ignored. I was of the strong opinion that there was a dire need for reformation in Sikhi and for the sake of younger generation Sikh youth born in the Diaspora, a strong need for Gurbani literature in English for those living in English speaking countries.

Then I remembered those English language pamphlets by Sardar Gurbachan Singh Sidhu and called him up to commend him for his contribution and asking if he would be kind enough to expand some of them into short books of 100 pages or so for us to publish for the English speaking Sikh youth as well as non Sikhs.

He immediately agreed to write them but with the condition that the books will be distributed free. That was fine with us. Between 2000 and 2004 he wrote and we published:

1. Sikh Religion and Christianity
2. Sikh Religion & Islam, co-authored with S. Gurmukh Singh
3. An Introduction to Sikhism
4. Panjab and Panjabi

He went on to write many more books but these four were the ones that we published and distributed. We got to know each other well but on the telephone, except for one short hour in 2004 when I was in Chandigarh for a conference and he was visiting his native village

in Ludhiana district for his annual free medical clinics, when he gave me a pleasant surprise by making a quick visit to Chandigarh to meet with me face to face after all those years of telephone conversations. Earlier his daughter and son-in-law had attended one of our annual conferences at the Roseville, California, Sikh Center.

He was a noble soul and a dear friend. He has left a deep void in the Diaspora Sikh community and his absence will be sorely missed.

Hardev Singh Shergill

GOD VS SCIENCE CHAPTER 14, NANAKIAN PHILOSOPHY: Prof. Dr. Devinder Singh Chahal

*We revere faith and scientific progress,
hunger for miracles and for MRIs.*

But are the world views compatible ?

David Van Biema

Recently David Van Biema [16] held a debate, GOD VS. SCIENCE, between Richard Dawkins, an atheist Biologist, who occupies the Charles Simonyi Professorship for Public Understanding of Science at Oxford University, and a Christian Geneticist, Francis Collins, the Genome pioneer and Director of the US National Human Genome Research Institute since 1993. The cover of the *Time* [16] shows a rosary starting with cross and the beads ending in a double helix DNA (the thread of life) indicating its basic unit as beads. Inside the magazine is shown a figure of man with wings (may be representing God) and a man with heavy white beard (may be representing Darwin) facing each other arguing.

The discussion is based on the best seller, *The Language of God: A Scientist Presents Evidence for Belief*, of Francis Collins (Free Press).

Some of the points, related to the topic of discussion, reported by Biema are as follows [16]:

- A Yale Psychologist, Paul Bloom has written bluntly, "*Religion and Science will always clash.*" The market seems flooded with books by scientists describing a caged death match between Science and God – with science winning, or at least chipping away at faith's underlying verities.

- Brain imaging (MRIs – Magnetic resonance Imaging) illustrates – in color- the physical seat of the will and the passions, challenging the religious concept of a soul independent of glands and gristle. Brain chemists track imbalance that account for the ecstatic states of visionary saints or, some suggest, of Jesus.
- Most Americans occupy the middle ground, wanting it all: to cheer on science's strides and still humble the self on the Sabbath; access to both MRIs and miracles: debates about issues like stem cells without conceding that the positions are so intrinsically inimical as to make discussion fruitless. And to balance formidable standard bearers like Dawkins, most Americans seek those who possess religious conviction but also scientific achievements to credibly argue the widespread hope that Science and God are in harmony – that, indeed, Science is of God.
- In recent years, creationism took on a new currency as the spiritual progenitor of "Intelligent Design: (ID), a scientifically worded attempt to show blanks in evolutionary narrative are more meaningful than its very convincing totality. The Federal Judge declared Intelligent Design as pseudoscience unsuitable for teaching in Pennsylvania schools during December 2005.

I have been mentioning for the last 20 years that for **authentic understanding of Sikhism it is necessary to interpret Gurbani as is, keeping the mind off from old prevailing myths and keeping in view the present knowledge of science and use of logic.**

But many stalwart Sikh theologians and scholars failed to understand my views and refused to publish my articles in the proceedings of their conferences. It was until 1992 when S Saran Singh, the Editor of *The Sikh Review* accepted my first article for publication [2]. The second article [3] was published in the following year in 1993 in response to the criticism of my first article by Col. Mehar Singh Grewal in *The Sikh Review* of July 1993 with editorial remarks by S. Saran Singh as follow: "...Few would question Dr Chahal's sincerity in exploring Gurbani with the tools of science. His argument is appealing, his logic compelling. But in case of Col. Mehar Singh Grewal, as we knew him, neither reproach nor anger is justified, much less the

imputation of Brahministic or other obscurantist tendencies..."

It is not difficult to understand that if religion is of God then Science is also of God. Therefore, both cannot clash with each other if religion is taught in its real perspective [2-9]. I do not know about other religions but I can vouch for that Sikhism, based on Nanakian Philosophy [2-9], has no clash with science.

In fact Sikhism is a religion of logic and science.

It can be easily asserted that the following arguments about God by both the scientists are very similar to that proclaimed by Guru Nanak (1469-1539).

Richard Dawkins says:

"Close reading of the physical evidence should lead towards atheism."

And

Francis Collins says:

"Material signs point to God but that God also exists out side of space and time."

Let us first discuss the following statement of Dawkins, the protagonist of atheism:

"My mind is open to the most wonderful range of future possibilities, which I cannot even dream about, nor can you, nor can anybody else. What I am skeptical about is the idea that whatever wonderful revelation does come in the science of the future, it will turn out to be one of the particular historical religions that people happen to have dreamed up. When we started out and we were talking about the origins of the universe and the physical constants, I provided what I thought were cogent arguments against a supernatural intelligent designer. But it does seem to me to be a worthy idea. Refutable – but nevertheless grand and big enough to be worthy of respect. I don't see the Olympian gods or Jesus coming down and dying on the cross as worthy of that grandeur. They strike me as parochial. If there is God, it's going to be a whole lot bigger and whole lot more incomprehensible than anything that any theologian of any religion has ever proposed."

I appreciate Dawkins' comprehension about God: "I don't see the Olympian gods or Jesus coming down and dying on the cross as worthy of that grandeur.",

since that is very cogent to that proclaimed by Guru Nanak in the Commencing Verse of the Aad Guru Granth Sahib (AGGS) [1] that God is ਅਜੂਨੀ (Ajuni) - does not take birth or die. And ਜਨਮਿ ਮਰਣਿ ਨਹੀ ਧੰਧਾ ਧੈਰੁ ॥ AGGS, M 1, p 931 [1 & 8]. (*Birth and death are not the God's attributes: God is free from birth and death cycle.*). It means exactly the same when Einstein proclaimed that: “*God does not come to this earth in anthropomorphic form.*” (Chapter 10).

Again I feel proud to compare Dawkins' other statement, “*If there is God, it's going to be a whole lot bigger and whole lot more incomprehensible than anything that any theologian of any religion has ever proposed.*” with that of Guru Nanak, who had declared it consistently in his Bani that **God is whole lot bigger and whole lot incomprehensible more than 500 years before Dawkins could realize these attributes of God.** A typical verse of Guru Nanak in this respect is cited as follows:

ਕੋਟਿ ਕੋਟੀ^੧ ਮੇਰੀ ਆਰਜਾ^੨ ਪਵਣੁ^੩ ਪੀਅਣੁ^੪ ਅਪਿਆਉ ॥
 ਚੰਦ ਸੂਰਜ ਦੁਇ ਗੁਣੈ^੫ ਨ ਦੇਖਾ ਸੁਪਨੈ ਸਉਣ ਨ ਥਾਉ ॥
 ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ^੬ ਨਾਉ ॥੧॥
 ਸਾਚਾ ਨਿਰੰਕਾਰੁ^੭ ਨਿਜ ਬਾਇਣ ॥
 ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਣਾ ਜੇ ਭਾਵੈ ਕਰੇ ਤਮਾਇਣ ॥੧॥ਰਹਾਉ॥
 ਕੁਸਾ^{੧੦} ਕਟੀਆ ਵਾਰ ਵਾਰ ਪੀਸਣਿ^{੧੧} ਪੀਸਾ ਪਾਇ ॥
 ਅਗੀ ਸੇਤੀ^{੧੨} ਜਾਲੀਆ ਭਸਮ^{੧੩} ਸੇਤੀ ਰਲਿ ਜਾਉ ॥
 ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੨॥
 ਪੰਖੀ^{੧੪} ਹੋਇ ਕੈ ਜੇ ਭਵਾ ਸੈ ਅਸਮਾਨੀ ਜਾਉ ॥
 ਨਦਰੀ ਕਿਸੈ ਨ ਆਵਉ ਨਾ ਕਿਛੁ ਪੀਆ ਨ ਖਾਉ ॥
 ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੩॥
 ਨਾਨਕ ਕਾਗਦ^{੧੫} ਲਖ ਮਣਾ ਪੜਿ ਪੜਿ ਕੀਚੈ ਭਾਉ ॥
 ਮਸੂ^{੧੬} ਤੋਟਿ ਨ ਆਵਈ ਲੇਖਣਿ ਪਉਣੁ^{੧੭} ਚਲਾਉ ॥
 ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੪॥੨॥
 ਅਗਗਸ, ਮ: ੧, ਪੰਨੇ ੧੪-੧੫.

If my life² is millions of millions¹ years and air³ is my food and drink⁴;

If by living in cave⁵ and not seeing moon or sun to know whether it is day or night and never slept even in dream; still I cannot evaluate⁶ that how great You are and how could I say (repeat) God's Name?

God is Formless⁷ and is of Its own⁸.

People hear again and again to repeat God's name, if God is pleased with this system I will instill⁹ so in my mind. Pause.

If I slash¹⁰ my body and cut it into pieces and then put it into the grinding mill to grind¹¹ it into paste (flour); if I burn myself¹² into ashes¹³ even then I could not evaluate your greatness and could not figure out how to say (repeat) your name. 2.

If I were a bird¹⁴ soaring (flying) through hundreds of skies without drinking and eating and go far away to become invisible; even then I could not evaluate your greatness and how to say (repeat) your name.3.

Finally Guru Nanak says:

If I read and try to comprehend already written about God's greatness on hundreds of kilograms of paper; if I have thousands of kilograms of paper¹⁵ to write with infinite quantity of ink¹⁶ and my pen writes at the speed of wind¹⁸ even then I would not be able to write your greatness and would not know how to say (repeat) God's Name. 4. 2.

AGGS, M 1, p 14-15 [1].

Handler [10] reports his comments on 'God vs. Science' on CBC on October 28, 2006 that God recently made the cover of Time Magazine once again, proving He is not yet dead. God wouldn't be God if He couldn't make it into the headlines, once in a while. Handler [10], while commenting, ridiculed Dr Hawkins but praised Dr Collins. Besides he supported Collins with following quotes about God:

“The British physicist and Christian Sir John Houghton told interviewer Bill Meyers something very similar on PBS. For the longest time we saw the universe as having only three dimensions. Then Einstein added time, a fourth, actually called space-time. And God is the fifth dimension, in Houghton's view, though the more esoteric string theorists are starting to come up with a bunch more.”

Here again I would like to quote Guru Nanak, who defined God as ‘ਅਕਾਲ ਮੂਰਤਿ (Akal Murat) in the Commencing Verse (commonly called as Mool Mantra) of the Aad Guru Granth Sahib (AGGS). **Here the word ‘Murat’ is a metaphor for the body; since**

there is no body or form for God, therefore, the 'Akal' is that metaphoric body on which there is no effect of time and it does not need any space to exist [8]. Although it is true that universe has the 'Fourth Dimension' but according to Guru Nanak God is beyond this so-called 'Fourth Dimension' since God does not need space-time to exist.

Now let us discuss how does Guru Nanak describe God's existence according to the space-time concept?

ਆਦਿੰ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
 ਹੋਖ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀਪ ਸਚੁ ॥
 ਅਗਗਸ, ਜਪੁ, ਪੰਨਾ ੧.

It is important to understand the meanings of ਸਚੁ (*sach*). ਸਚੁ (*sach*) and ਸਤਿ (*sat*) are commonly used in the Gurbani and both means 'true' or 'truth' and/or 'exist' or 'existence' depending on the context these words have been used. Here the word '*sach*' means 'exists'. Prof Sahib Singh [13] and Giani Harbans Singh [12] also interpreted '*sach*' as 'exists'. This '*sach*' represents that Entity, which has no descriptive/specific name, but exists. Therefore, it is interpreted as follows [8]:

Was in existence² before the beginning of the time and space¹;
Was in existence in the past³; Is in existence in the present⁴;
Will remain in existence forever⁵ (in the future)."
 AGGS, Jap, p 1.

Since according to Guru Nanak God was in existence before the beginning of time and space (before the Big Bang) and was in existence in the past time, and is in existence in the present and will remain in existence forever in the future, therefore, God is beyond even the 'Fourth Dimension' of Einstein and even the so-called 'Fifth Dimension' of Houghton. God is beyond any dimension as is further explained according to Nanakian Philosophy as follow:

It is well established theory that this universe was in highly concentrated form of energy in a very minute size almost to 'Nothingness' when it exploded (Big Bang) and everything was created thereafter as we see the universe today. About this Guru Nanak says:

ਕੀਤਾ ਪਸਾਉੜੀ ਏਕੋ ਕਵਾਉੜੀ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉੜੀ ॥

The universe exploded with one sound² (big bang) and started to expand¹, hereafter appeared many things³.

AGGS, Jap 16, p 3.

On the other hand it is also established theory that this universe may go back into the 'Black Hole' – again into the highly concentrated form of energy as 'Nothingness' ready to explode again. Here again according to Nanakian Philosophy Guru Arjan says:

ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥

The universe came into existence many times but the God remained One and Only all the times.

AGGS, M 5, p 276.

This 'Nothingness' is the ਸੁੱਨ (*Sunn*) according to Guru Nanak and God existed in this '*Sunn*' before Big Bang [9]:

ਆਦਿੰ ਕਉ ਬਿਸਮਾਦੁੜੀ ਬੀਚਾਰੁ ਕਥੀਅਲੇੜੀ ਸੁੰਨੁ ਨਿਰੰਤਰਿਪ ਵਾਸੁੜੀ
 ਲੀਆ ॥

It can be contemplated³ only in wonder² that before the beginning of time and space¹ (before the Big Bang) the Oneness⁵ (God) existed⁶ in the Sunn⁴ (Nothingness) – the highly concentrated form of energy.

AGGS, M 1, p 940.

Therefore, the *Akal* (God) of Guru Nanak does not come into any anthropomorphic form; does not need space-time to exist since It exists everywhere and is beyond the concept of space-time.

"God is dead or disappeared because of the image of him that the church used for many, many ages," says Dominican Theologian Edward Schillebeeckx [15]. At its worst, the image that the church gave of God was that of a wonder worker who explained the world's mysteries and seemed to have somewhat more interest in punishing men than rewarding them. Life was a vale of tears, said the church; men were urged to shun the pleasure of life if they would serve God, and to avoid

any false step or suffer everlasting punishment in hell. It did little to establish the credibility of this “God” that medieval theologians categorized his qualities as confidently as they spelled out different kinds of sin, and that churchmen spoke about him as if they had just finished having lunch with him [15].

Almost the same above philosophy about God is being taught in Gurdwaras, on TVs, in Media and in Sikh literature. Most of the Sikh theologians have failed to represent God [5, 8] in its real perspective because of the reasons discussed later under ‘OBSERVATIONS AND SUGGESTIONS’.

It is evident that unless God is represented according to Nanakian Philosophy (Chapters 4 and 5) it will remain either dead for many atheists or revengeful for the whole lot of the faithful.

Although according to Guru Nanak God is *Inaccessible, Unfathomable, Invisible and Infinite* (ਅਗਮ, ਅਗੋਚਰ, ਅਲਖ, ਅਪਾਰ) but still we pray to God *to take care of us - all living beings* (ਚਿੰਤਾ ਕਰਹੁ ਹਮਾਰੀ) (AGGS, M 1, p 795). How does God take care of us? Guru Nanak further explains that God is ਨਿਰਵੈਰ (without enmity) and is ਗੁਰ (Enlightener – Who has given us enough intellect to think) and is ਪ੍ਰਸਾਦਿ (Bounteous – has provided us every thing in nature) [8].

Therefore, according to Nanakian Philosophy **“Although God is Inaccessible, Unfathomable, Invisible and Infinite, still God is without enmity and has provided us enough intellect to think how to use the bounties provided in nature.”**

CONCLUSIONS

- Had the Sikh theologians and the custodians of Sikhism (Shiromani Gurdwara Parbandhak Committee, Amritsar) represented God in Its real perspective as explained above then Dr Richard Dawkins, the atheist scientist, and Dr Francis Collins, the Christian Geneticist, would have quoted God according to the philosophy of Guru Nanak during this debate, ‘God vs Science’.
- The irony is that Sikhism is still being represented as a mythical and ritualistic religion even during the Current Science Age.

OBSERVATIONS AND SUGGESTIONS

- My critical analysis of Bani of Guru Nanak, which is incorporated in the AGGS, indicates that it is scientific and logical provided it is interpreted by applying science and logic [2-9].
- The irony is that misinterpretation of Bani of Guru Nanak started right after him (Chapter 1 and 8). It was first ‘*Udasi School of Thought*’ started by Baba Sri Chand. It is not known at what stage misinterpretation of Bani of Guru Nanak was started by Udasis, however, it became apparent only on reading the interpretation of **Jap** (1825) by *Udasi Anad Ghan* that was found to be in the tune of Vedas and Puranas.

On the other hand *Vaaran* of Bhai Gurdas became very important after the compilation of Granth by Guru Arjan in 1604. Although a lot of Vedantic philosophy has been introduced in explaining Gurbani, however, many stalwart Sikh theologians accept his *Vaaran* as the ‘Key’ to understand Gurbani. Thereafter, misinterpretations of Gurbani under the influence of Vedantic philosophy, continued by the ‘*Meharbaan School of Thought*’ (1650-1654).

After Guru Gobind Singh (1708) further amalgamation of Vedantic philosophy and mythology into Gurbani was carried on by ‘*Nirmala School of Thought*’ especially by Bhai Santokh Singh, Pandit Gulab Singh, Pandit Ishar Singh, Pandit Tara Singh, and Giani Gian Singh. The Nirmalas have emphasized strongly that Vedas are the ultimate truth and Gurbani explains the Vedantic philosophy in *Desi* (rural) language and Sanskrit is the language of *Devatas* (gods); Gurbani does not contradict Vedantic philosophy; *Tirth* and *Vrat* (pilgrimages and fasting) are not condemned; idol worship is not contradicted; *Naam Japna* is accepted; and Brahma, Atma, Karma, transmigration and *mukti* systems are accepted. Later Bhai Badan Singh prepared a *Teeka* (annotation) of Guru Granth with some improvement but still interpretation was fully loaded with Vedantic philosophy and mythology. This *teeka* became very common and important piece of work and it is commonly called as ‘*Farid Kote Wala Teeka*’. Moreover, the contemporary scholars are still translating the

AGGS on the lines of *Farid Kote Wala Teeka* with little improvement [8, 11, 14].

- To bring out the philosophy of Guru Nanak in its real perspective it is absolutely necessary to interpret Bani of Guru Nanak by applying science and logic for further studies by the philosophers, theologians and rest of the humanity of the Current Science Age.
- I hope some steps toward this aspect of representation of philosophy embodied in the Gurbani incorporated in the AGGS will be taken up by the Shiromani Gurdwara Parbandhak Committee, Amritsar before the celebration of the Tercentenary of the 'Reiteration of Guru-ship onto the Granth - Sikh Scriptures) in 2008.
- In this respect I would like to quote Albert Einstein, the Nobel Laureate as follows:

“After religious teachers accomplish the refining process indicated, they will surely recognize with joy that true religion has been ennobled and made more profound by scientific knowledge.” *Albert Einstein*

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(Reproduced from: *NANAKIAN PHILOSOPHY: Basics for Humanity*. Available from Singh Brothers, Amritsar and Institute from Understanding Sikhism, Laval, Quebec, Canada)

[*Nanakian Philosophy - Basics for Humanity*, ISBN 978-0-9734291-3-8. Reproduced with Permission of the author – Prof. Dr. Devinder Singh Chahal. Due to lack of space the diagrams mentioned in the article have not been included. For that the readers may refer to the book. See the last page. ED.]

RUNNING ALONG

I.J. Singh

Eons ago I saw myself as a middle distance runner. Decades later in New York my fancy turned to running the marathon. I trained awhile though I never attained the time that Paul Ryan, the Republican vice presidential nominee, erroneously claimed to have reached.

Then in the middle of this obsessive phase I was cured of my fancy by a heart attack. But the metaphors from running continue to provide structure to my thoughts even today. But what has all this got to do with Sikhi – its teachings and practice?

In a very broad classification I see Sikhs as *amritdhari*, *keshadhari* and those who are not recognizable Sikhs – often termed *sehajdhari*. I know many will find this third label too broad and even inaccurate. **Nevertheless, all three types are Sikhs at a personal level** and I will presently connect them to runners at a marathon.

For those who are on unfamiliar territory let me briefly visit these definitional terms, although my formulations may not satisfy either the purists or those who prefer muddier waters.

An *amritdhari* is one who has been formally initiated into the ranks of the Khalsa via a rite of passage

dubbed an *amrit* ceremony that emerged in 1699. In many ways, but not entirely, it is comparable to the Confirmation or Bar (Bat) Mitzvah that you see in Christian and Jewish young boys and girls coming of age. By such a rite adults, too, can signify their willingness to walk a certain path.

I see the debate spewing on the internet on who is a *sehajdhari* Sikh and who is not? Is a *keshadhari* Sikh who is not an *amritdhari* to be classified as *sehajdhari* – in other words, on the path as all of us are, but not far enough yet to be labeled a Sikh with equal rights in all matters? How about an *amritdhari* who sometimes falls off the wagon of the Sikh *Rehit* that is the mandated code of conduct -- much like an alcoholic on a dry spell of reform who occasionally succumbs to the lure of the cup?

The debate never ends and resurfaces with renewed energy every so often. That, of course, is as it should be, for these are matters that admit no easy answers.

The Sikh Code of Conduct (*Sikh Rahit Maryada*) is mandated for those who become *amritdhari* and this includes the five articles of faith, including the long unshorn hair.

But there are just as many, if not more, Sikhs who wear their hair long but never become *amritdhari*. Perhaps they find the requirements of the faith too onerous in our modern existence or possibly they never experienced the pleasure of total immersion into Sikhi.

But keep in mind that this is really not the point today.

One of the questions that I posit today is how exactly do we look at a person who is publicly a recognizable Sikh (*keshadhari*) because of his unshorn hair and turban but falls short when measured by the Code of Conduct.

Then there are some who are Sikhs but sans turbans and unshorn hair. Some recognize them as Sikhs, others do not. The latter aver that without the long hair and turban one is not a Sikh. **I do see that long hair managed by a turban have historically evolved into the preminent article of faith, way beyond the other four – but I leave the why and the wherefore of this to another day.**

I see such Sikhs, without the long hair, labeled as *sehajdhari* by some. But that, too, is not so simple a matter. Historically, *sehajdharis* were perhaps those who found the public persona of a Sikh with the long hair and turban a tad too uncomfortable or threatening; the assumption always was that in time the *sehajdhari* would become *keshadhari* and then *amritdhari*.

Then there are those who were recognizable Sikhs at one time but for one reason or another decided to walk away from the public image of a Sikh. I suppose in most established religions when a committed follower walks away from the practices he/she would be labeled apostate or recidivist.

The problem is that the term apostate comes to us from non-Sikh cultures and traditions, and the term is loaded with much meaning – all pejorative and negative. In Sikh parlance the equivalent term would be *patit*. **Thinking thus diminishes an individual and this likely goes against the spirit and meaning of Sikh teaching, from the times of the Gurus to now.** To most of us the distinctions are like red herrings that muddy the waters rather than clarify the issue.

Issues of definition of a Sikh – who is one and who is not – are now winding their way in the Indian courts, but expect not miracles. Wisdom will likely not prevail; keep in mind that the only thing common about common sense is that it is so uncommon.

Also keep in mind that the central message of a religion is at its core and it is lived by many, including the mandated Code of Conduct. So, at the core are the keepers of a tradition. But in any society the circle that defines a given religion intersects and partially overlaps with other neighboring faiths. So, at the periphery of any faith where many religions come close mixed practices are inevitable. In the real world both those at the core and those at the periphery are important; they enrich the larger society.

This then brings me to my hobby horse today.

I have at times compared the march of Sikhi to a marathon where we see thousands enter the race. Some will complete the distance in record time, others will finish but will never win a medal, and there will be many more that may never finish the race. If the

runners are ranked from one to ten, with ten being the gold medalist, a few will be nearer “ten” for they look and live as Sikhs – their external and internal lives are absolutely in sync – *meeri* and *peeri* are integrated in their lives. And then at the end of the line will be many closer to “one” for they are in some form or another somewhat dysfunctional either in their *meeri* or their *peeri* – but they remain, even if ever so slightly, connected to Sikhi.

Keep in mind the assortment of runners that make up a marathon. They are all on the same path but not at the same place at any given time. What gives them a common purpose is the direction of their travel. We encounter a similarly large variety of trailblazers in those that make up Sikhs. Yet they are all Sikhs. **Anyone who calls himself a Sikh then is a Sikh at a personal individual level.**

My only caveat is when an individual Sikh’s image – his public persona as Sikh impacts the community’s life, survival, existence or place, such as when he/she speaks or acts in the name of the community; then the corporate, institutional definition applies. Much as the Pope can’t publicly marry, nor then can a Sikh leader publicly reject the Sikh Rehit Maryada even though he may continue to work at changing parts of it. Even then I am not suggesting an absolute here; much may depend on a given community’s make up at the time. For example, I have seen many gurduaras where the management was or is a productive convivial mix of both *amritdharis* and *non-keshadharis*.

If we heed the challenge of Guru Amardas (Guru Granth, p. 922), “*Eh sareera merya iss jug me aye ke kya tudh karam kamaya,*” in other words, what footprints will we leave in the sands of time; we have then, hopefully, left the world a better place than we inherited.

Let me continue to borrow further from the language and context of running.

If the march of Sikhi is not always entirely a marathon, it is not quite a dash either that is to be measured in seconds. **Sikhi remains a process of education where the journey is the destination. For any given individual the race ends when life does.** For life to continue the baton must pass to a new generation then. This is not a new idea but an inevitable one. The Founder-Gurus of Sikhi demonstrated it by passing the

baton to successive Gurus from Guru Nanak to Guru Gobind Singh, and then to Guru Granth as the repository of our spiritual heritage and to the worldwide Sikh community in temporal matters, thus assuring self-governance. Successful families, businesses and institutions do it every day.

That’s why I am not quite so dismissive of the earlier generations of Sikhs who came to North America a century ago. True that not many remained connected to Sikhi. Their priorities were different; they spent their lives winning the right to citizenship and work opportunities. The next generation erected the over 200 gurduaras that may be arguable dysfunctional today, while achieving financial success and stability so that their offspring could go to the best schools and be able to strut in the corridors of power.

The current crop of young Sikhs is busily defining an equal place for Sikhs at the table of this great society, while developing and nurturing their defining connection to Sikhi. In that struggle they depend on many of their own institutions such as **SALDEF, Sikh Coalition, United Sikhs and Sikh Research Institute** that exist outside the ambit of the gurduaras. The first two organizations focus almost exclusively on defining an equal place for us in the legal framework of this society; the third adds a hefty dose of humanitarian activity to its agenda; the fourth organization’s over arching concern is internal development of the community so that it rightfully claims that equal place. And there are many more Sikh institutions that I leave unnamed simply because there are so many, and that you can discover them on the Internet.

I like to remind these young people that in their work they stand on the shoulders of giants of the past generations. *The race is not to the swift as in the dash; nor is it to the untiring marathoner who, too, will go the way of all flesh; it is a relay race instead, and a never ending one.*

In a relay race each runner must give his/her all. It is like the truism that like a new edition of a book must be better than the old, like a student in time must excel the teacher, similarly every new generation must surpass the old. Or else there is no progress; at best, the world is left with only a faithful copy. Watch a good, well oiled, relay team at work. There is an art to

passing the baton. Some teams develop the finesse, others continue to fumble.

In the inter-generational baton passing that I am referring to, the hurdles seem less likely to emerge from youthful inexperience, over-exuberance or angst and more from the feudal roots of the old – their refusal to accept that it is time and their inability to see that the baton will pass whether they like it or not. The baton must pass and it inevitably will. In a relay race the journey never ends but it becomes the destination.

For instance, I would like to see our gurduaras support with standing yearly financial grants some selected initiatives of the next generation. Not that I would be around to see this but I would love to be the fly on the wall to see where this generation of young Sikhs will take the Sikh community in North America forty to fifty years hence, far from its land of birth. (But then would my mind of a fly have such un-fly like concerns?)

My optimism springs from two back to back conferences that I recently attended, one two weeks ago, the other last week. One was dedicated to an exploration to the history, magic and meaning of the Guru Granth; the attendees were largely young Sikh technocrats and professionals with some not so young like me. The second focused on restructuring the role and direction of the Sikh Research Institute; again young people ran with it. Six hours a day of discussion and debates for two full days and these young people stayed – alive and awake.

Can you imagine this in a gurduara program today in North America?

The baton is now in their hands and they are running full steam ahead. Will they make mistakes? You bet they will like we did. But I remain totally hopeful of the new generation of Sikhs.

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September 13, 2012

BOOK REVIEW

May 12, 2012 Internet

Book Title:

Musings of a Swiss Sikh: Essays on Sikh History

Author: Dr. Jogishwar Singh, Switzerland

Publisher: SANBUN Publishers, New Delhi

Year of Publication: 2012;

Pages 128;

Price. Rs. 150.00; US \$9.95 (Paperback)

Reviewed by: Dr. Hardev Singh Virk, Professor Emeritus, Eternal University, Baru Sahib, Himachal Pradesh, India.

REVIEW

Dr. Jogishwar Singh (Cheema), the author of this book, is a multi-dimensional personality who came into my contact after he published his travelogue, "Journey to Sikh Shrines in Pakistan" in a series of articles in The Sikh Review. Most of the essays in this book have been published in 'Abstracts of Sikh Studies' and the 'The Sikh Review' during the last decade.

It will not be out of place to introduce the Swiss Sikh, author of this book. I was wonder struck after reading his career graph: M.Sc. (Honours) in Physics followed by Masters in History, both from Punjab University, Chandigarh. Dr. Singh qualified in the prestigious IAS examination (1976) and served as Deputy Commissioner in Himachal Pradesh before leaving for Switzerland in 1984, after the infamous Operation Blue Star. He began a new life and career in Europe. Presently, he is Managing Director with the world famous Edmond de Rothschild Group in Geneva.

The book under review consists of 6 Chapters. Its title is somewhat intriguing, as almost half of it, comprising Chapters 2 and 6, is focused on Travels of the Author to Pakistan. Any way, he tries to mix up Travelogue and Sikh History under the same title. The other four Chapters cover different themes from Sikh History which reflect the musings of the author as a Sikh Historian. The author displays his knowledge of Sikh History but his perceptions seem to be quite different in comparison to established historical tradition. I may call it a paradigm shift in Sikh historical interpretation.

Chapter 1 is a well researched document on the theme, "Sikh Obedience Patterns in History". The main aim of the author is to understand and interpret the events of Indian Punjab during 1980s in context of Sikh history and tradition. He is a strong proponent of Miri-Piri concept or inseparability of religion and politics in

Sikh religion. Author defends his thesis (page 7) as follows:

"The whole historical experience of Sikhism reflects such inseparability. This intermingling of religion and politics was not something suddenly introduced by the sixth Guru, subsequently sanctified by his grandson, Guru Gobind Singh ji. This development was inherent in the evolution of Sikhism. The earlier Gurus were not apolitical holy men who turned a blind eye to the prevalent political situation around them. Guru Nanak Sahib comments extensively on the prevailing political rot of his age".

The author argues in favour of Khalsa Raj (page 10): "After bringing into being a revolutionary organisation, the Guru placed a revolutionary ideal before his men, the objective of the Raj Khalsa or people's democracy". He echoes the sentiments of Professor Puran Singh (Spirit of The Sikh, Vol. 1, p. 9): "The Khalsa is the ideal future international state of man: it is an absolute monarchy of the kingdom of heaven for each and every man, the absolute democracy. Guru Gobind Singh founded the true democracy of the people in which there were no dead votes or votes won by mental persuasion or interested coercion". Sikh attitude to political authority is summed up by the author as follows (page 18): "Based on Guru Gobind Singh Sahib's teachings, the natural political order preordained by the Zeitgeist of the Sikhs can only be a democratic polity. It cannot be a state based on absolute despotism of the individual, be he a monarch, a dictator, a Prime Minister or other. Regimes tending to be dictatorial evoke immediate resistance from the Sikhs".

The author finds fault with the monarchy of Maharaja Ranjit Singh (page 25): "**Ranjit Singh's monarchy did not conform to the kind of democratic polity envisaged in the ideals of Guru Gobind Singh Sahib's Khalsa. Obedience to a centralised political authority had no place in Sikh tradition**". The downfall of Sikh kingdom is attributed to the brahmanical practices introduced during his reign and his Dogra favourites who betrayed the interests of Sikh Panth without hesitation. The author does not spare the present Sikh leadership in his criticism (page 31): "**The present day situation in the Punjab more than amply reflects this tradition of personal pettiness prevailing over common interests of the Panth. No conscientious Sikh can afford to remain unaffected**

by the intellectual poverty, venality and sheer mediocrity of present day Sikh political leadership".

In the last section of Chapter 1, the author traces the history of Sikh extremist movement. He squarely blames the Congress for this rot (page 33): "**The Congress felt that so long as the Akalis controlled the SGPC, their hold on sizeable chunks of rural Sikh votes could not be broken. This policy did yield temporary gains in the sense of weakening successive Akali agitations but ultimately proved to be counterproductive by sowing the seeds of extremism, when this policy was renewed in the 1980s"**.

The author makes a clear distinction between pre-1947 Khalistan ideology and the present one. He disapproves the present ideology as it contradicts the Sikh obedience patterns in Sikh history and is at variance with democratic Sikh practices (page 35): "**Recent ideas of Khalistan, discernible in the utterances of some people in Punjab, seemed much more theocratic and fundamentalist in concept. A theocratic Khalistan cannot be in accordance with the principles of the Sikh faith. It would be at variance with democratic Sikh practices inherent in Guru Gobind Singh Sahib's ideas, practiced during the Sikh war of independence against oppressive rule"**.

The author laments that the Sikh youth have lost its moorings (page 36): "**Only time will tell whether politicians will have the sagacity to avoid giving a casus belli to Sikh youth having lost their traditional obedience patterns"**.

"Journey to Sikh Shrines in Pakistan" is the longest Chapter of this book running into 50 pages. Its text is based on author's diary recorded from his date of departure on 10th March 2007 from Lausanne, his native place in Switzerland, to his return from Islamabad on 20th March 2007. During this trip, the author visited all historical gurdwaras, his ancestral villages (both paternal and maternal) in Pakistani Punjab. The author has given minutest details of his sentimental journey to Sikh shrines and his ancestral village. He is all praise for the hospitality of his Pakistani hosts. However, he tries to conceal their identity by calling them AR, SB, S etc.

Passing through Attock, he remembers Akali Phula Singh and Hari Singh Nalwa and recalls his heritage: **"We were then real lions. We are donkeys today, led by miserable wretches"**. On page 55, I discovered a historical blunder when the author writes: "Princess Bamba was the granddaughter of Dalip Singh, Maharaja Ranjit Singh's youngest son". In fact, she was daughter of Dalip Singh, who had no grand children. Despite these minor flaws, this essay reads like an adventure into some fairy land.

Chapter 3 "Do Sikhs Understand Sikhism" is a highly critical and thought provoking essay by the author.

It poses many questions for further analysis of Sikh scholars. I found some answers to my query: "Why Sikhism fails to impact at global level"? **In author's opinion, the message of the Sikh Gurus is so oriented to liberation from all kinds of superstitions, rituals, baser instincts and baser follies that Sikhs are just not intellectually up to a level where they can understand its full import.**

The author is highly critical of role of various sectarian groups (Jats, Bhapas, Aroras, Khatri, and Mazhbis) which joined Sikh society to ameliorate their status in Hindu society of India. He concludes his hypothesis (page 97): **"I am convinced that the root cause of Sikh social morass today is the basic fact that large majorities of various social groups embraced Sikhism not because of conviction about its message but because of relative social advantages that they sought out of it. This was true in time of our Gurus and this is true today"**.

Chapter 4 "Maharaja Ranjit Singh: Zenith or Nadir" also demands a critical review by the Sikh historians. The author traces the present state of Sikh decline to Maharaja Ranjit Singh (pages 104-05): **"Ranjit Singh's rule marked the zenith of Sikh political power but also marked the beginning of the nadir of Sikh social and moral decline. The present state of Sikh Panth: caste ridden, ritual ridden, bereft of any proper leadership, vaunted more for drunken, loutish behavior than any intellectual achievement, can be directly traced to trends that developed during Ranjit Singh's rule. His kingdom marked the antithesis of the Sikh political model envisaged in the Tenth Guru's teachings"**.

In chapter 5, the author appreciates the system of direct democracy in Switzerland. He finds a unique parallelism in the Swiss Landsgemeinde and **Sarbat Khalsa concepts**. The author has traced the evolution of Landsgemeinde from the remote origins to modern times. The author concludes this Chapter with his observations (page 118): "Most Sikhs live today in India which does not have its former Rajas and Maharajas. However, the fundamental importance of the Sarbat Khalsa as the fulcrum of community decision making has never been restored amongst Sikhs. The Swiss managed to retain the essential ethos generated by their Landsgemeinde. The Sikhs have not managed to have similar success with their Sarbat Khalsa".

Chapter 6 describes author's recent visit to Chillianwala in Pakistan, the site of a famous battle during the Second Anglo-Sikh war. The reason for author's visits to Pakistan is to link with his roots. He finds true Punjabi culture in Pakistani Punjab and calls Indian Punjab as 'Bollywood Punjab'.

The author is highly critical of modern day Sikh society and laments the role of Sikh leaders, Sikh youth, Sikh deras and Sant Babas (page 121): **"Leaders are motivated more by consideration of personal aggrandisement than service to the Sikh Panth; youngsters in Punjab with their brains addled by drugs and alcohol; people flocking to Deras and charlatans masquerading as Gurus, ignoring the sublime message of Sri Guru Granth Sahib; Sikh society riddled by casteism, arrogance, crass materialism and female infanticide"**.

The author gets rejuvenated after these visits to sites associated with the lives of our Gurus and Sikh heroes who act as role models for our Swiss Sikh author. What I observe after reading this book is that the author suffers pangs of separation from Sikh homeland of his dreams. The book reflects his pain at what he observes as blemishes in Sikh society and Sikh leadership.

He offers some suggestions to ameliorate the lot of Sikh youth (page 36): "Punjab has to be put on the path of rapid economic progress, thereby providing employment for Sikh youth not absorbed in gainful employment by the agricultural sector. Sagacious policies have to be pursued by those in power to

convince Sikh youngsters that the Sikh way of life is not in danger".

"Musings of a Swiss Sikh" is recommended for Sikh youth and Sikh scholars of history to critically examine the hypotheses put forward by the learned scholar. It also reflects the feelings of Sikh Diaspora who are emotionally attached to the welfare of Sikh society, in general, and Sikh Panth, in particular.

GOD CONCEPT UNDER MICROSCOPE

Before talking about the concept of God, it is better that we should understand the word "concept" itself. According to Erich Fromm, a world-renowned socio-psychologist of the 20th century, "a concept is an approximate expression of the experience to which it pertains. Concepts have their own lives, and there they grow, this can only be understood only if the concepts are not separated from the experience to which they give expression. If the concept becomes alienated, that is, separated from the experience to which it refers, it loses its reality and is transformed into an artifact of man's mind. Thus, a fiction is thereby created that anyone who uses the concept is referring to the substratum underlying it. A concept can never adequately express the experience it refers to, it points to it but it is not it. It is the finger that points to the moon, but it is not the moon."¹

So this God experience differed in different men of God who came to preach in His name. "Is the God of Abraham the same as the God as Moses, of Josiah, of Mamonides, of Master Echart, or of Spinoza if it is not the same; nevertheless some experiential substratum common to the concept used by them does exist. The concepts of the symbols have the tremendous disadvantage that they lend themselves easily to an alienated use... I believe that the concept of God was in historically conditioned expression of an inner experience.

I can understand what the Bible or the genuinely religious people mean when they talk about God, but I do not share their thought concept. I believe that the concept of "God" was conditioned by the presence of a

socio-political structure in which tribal chiefs or kings had supreme power in the society. "God" is one of the many poetic expressions of the highest value in humanism, not a reality in itself."² He further goes on to say, "at the time when man had a fragmentary knowledge of the possibility of solving the problems of human existence by the full development of his human powers, when he sensed that he could find harmony by progressing to the full development of love and reason, rather than by the tragic attempt to regress to nature and to eliminate reason, he gave this new vision, this x, many names: Brahman, Tao, Nirvana, God. This development took place all over the world in the millennium in the world between 1500 BC, and 1500 BC: in Egypt, Palestine, Indian, China, and Greece. The nature of these different concepts depended on the economic, social and political basis of the respective cultures and social classes, and on the patterns of thought arising from them."³

In the light of the above, if we analyze Gurbani, the concept of God has got alleviated from the God values and we have instead started to a great extent the worship of our Guru Granth Sahib, as if it were an individual bestowed with all the qualities of Godhood, which actually is an embodiment of Gurmat philosophy preached for the emancipation of the Indian caste-ridden, downtrodden, and under privileged masses.

Gurbani states that God is all powerful, He does whatever He likes. The man is obliged to obey Him to get accepted by Him. Waheguru demands of man that he should be His obedient disciple and carry out His command without hesitation. Man should get rid of all that which is not accepted by Him. Adopting the righteous path and resisting from evil ways in daily life marks a man his beloved. According to S. Daljit Singh I.A.S. "Sikhism is a way of a man's evolution from Mammumukh or Gurmukh... there is nothing like knowing God in Sikhism. His knowledge comes through loving and living."⁴ So one should live the life

² Ibid. Page 18

³ Ibid. Page 13

⁴ Daljit Singh, I.A.S. "Essentials of Sikhism" Page 280. Singh Brothers, Amritsar.

¹ Fromm Erich. "You Shall Be As God" Pages 17-18. Fawcett Publications Inc. Greenwich, Conn., USA

of a saint- God? He should discard all the evils that are forbidden to abandon in our daily lives.

In the end I would say that people should not worry about what kind of God is the Gurbani's God, rather adopt those values in their daily lives that take us closer to Him. A Sikh should adopt the value pattern that endures him to the God of Gurbani. In Gurbani there is a clear-cut conclusion of caste, creed of colours, as Guru Nanak says, "Nichan ander neech jat nichhi hun att neech Nanak tin ke sang sath wadian sion kia rees" similarly "ghal khai kichk kia thion deh Nanak Rak pachkaney sey." About Maya it says, "papem bagon howai nahi."

Similarly, Gurbani is dead against one man's exploitation by other in every sphere of life. It preaches man to live by the earnings made by the sweat of one's brow. "Hou main " in Gurbani is least understood. It is not ego or individualism as is commonly understood. It means, selfishness or greed for acquiring more and more. Just as Guru Ji says, "maya mano na visre mange dhama dam, maya hoi nagni jagatrahi liptale."

I was highly amused to read a similar quote by F. Engels, "a naked greed has been the true moving spirit of civilization from the first day of its existence to the present time, wealth, more wealth and wealth again, wealth, not of society, but of this shabby individual was its sole and determining aim."⁵ So Gurbani's value pattern has a clear option for the poor, the downtrodden, the cut-caste and the vulnerable. Of the Sikh movement initiated by Guru Nanak, Jagjit Singh of the Sikh revolution says "the Sikh movement was an ideological, social and cultural movement of the Punjab downtrodden society." Even

Khuswant Singh in his History of the Sikhs also says, "the teachings of Guru Nanak fired the imagination of Punjab peasantry." Even a Hindu gentleman Arjan Dass Malik (I.C.S. retired) testifies to the above statements, the religious aspect of Khalsa movement was rather more in the nature of what Michael Elliot Bateman calls the cultural-spiritual content which activates the political nucleus and provides motivation for cheerfully undergoing sufferings and sacrifices in the path of

⁵ F. Engels. "The Origin of Family, Private Property and the State" Page 173. Progress Publishers, Moscow

revolution. He further writes quoting Prof. Bateman's analysis "the cultural-spiritual element is one of the essential components of all well-developed revolutionary movements, including the communist revolutionary movements, in which it is present in the shape of cultural-ideological component."⁶

Mr. Malik further goes on to say, "Initially, the mainstay of Khalsa movement was religious antagonism, but under Banda Bahadur it were the social and economic issues which came to occupy the place of prominence.... Subsequently in the post Banda period, it was the political objective which was uppermost in the minds of Sikhs, though the religious and social-economic goals were not entirely lost sight of After Banda Bahadur the class nature of the Sikh struggle became fairly articulate as it progressed and enhanced socio-economic goals.⁷ Though no fully agreeing to what Mr. Malik has said before, I am firmly of the opinion that right from the beginning the teachings of Guru Nanak were revolutionary and humanistic, the very sense of radical humanism as has been preached right from Jewish prophet Amos, Socrates, of Renaissance humanists of the Enlightenment of Kaut, Herder, Lessing, Goethe, Marx and Schweitzer.

Once again, coming to the God concept; Erich Fromm talking about the last half of the 20th century says, "the question has been given increasing attention in the last few years: Is God dead?"

The question should be alleviated in the two aspects: Is the concept of God dead or is his experience to which the concept points and the supreme value it expends, dead? In the first case we might formulate the question by asking: Is Aristotle dead? This is largely due to the Aristotle's influence that God as a thought concept became so important and "theology" arose. As far as the God concept is concerned, we must also ask whether we should continue to use a concept which can be understood only in terms of its socio-cultural

⁶ Bateman, Michael Elliot in his book "The Four Dimensions of Warfare Vol. II. Manchester University Press, England. Acquired by Arjan Dass Malik in his book, Page 105

⁷ Malik Arjan Dass. "An Indian Guerilla War" Page 106

roots, the near Eastern cultures, with their authoritarian tribal chief and omnipotent kings and later medieval feudalism and absolute monarchies.

For the contemporary world which is no longer guided by Aristotle's systematic thought and by the idea of kingship, the God concept has lost its philosophical and spiritual basis. On the other hand, if what we mean to ask is whether the experience is dead, then instead of asking whether God is dead, we might better raise the question whether man is dead. This seems to be the central problem of man in twentieth-century industrial society. He is in danger of becoming a thing of being more and more alienated of losing sight of the real problems of human existence and of no longer being interested in the answers to these problems. If man continues in this direction, he will himself be dead and this problem of God, as a concept or as a poetic symbol of the highest value, will not be a problem anymore."⁸

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- ² Ibid. Page 18
- ³ Ibid. Page 13
- ⁴ Daljit Singh, I.A.S. "Essentials of Sikhism" Page 280. Singh Brothers, Amritsar.
- ⁵ F. Engels. "The Origin of Family, Private Property and the State" Page 173. Progress Publishers, Moscow

GURU MANIO GRANTH

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Many Hindu, Muslim, Christian and Sikh writers have written that on 21st October, 1708, more than 300 years ago Guru Gobind Singh, the 10th Guru Of the Sikhs, before he left this mortal world for his heavenly abode at Nander, about 400 miles from Bombay, in the present state of Maharashtra in the western part of India, designated the then known "Pothi Sahib" as the Eternal Living Guru of the Sikhs; thus giving it the honorific title of "Guru Granth Sahib".

Bhai Nand Lal, a devoted disciple of Guru Gobind Singh, who was present at the time of Guru's death, tells us in his Rehat Nama (the Sikh Code of Conduct) that the Guru Ji said,

***"Mera Roop Granth Ji Jann,
is Main Bhed Nahin Kuchh Mann",***

meaning consider the holy Granth as my own image; do not have any doubt about it.

Bhatt Vahi Talanda Parganah, Jind, now in the Haryana state also describes the event in the following words:-

'Guru Gobind Singh asked Bhai Daya Singh to bring Guru Granth Sahib. Guru jee placed five Paisas and a coconut before Guru Granth Sahib and bowed before it. He said to the congregation 'I order you to treat Guru Granth Sahib as Guru after me'.

According to Giani Garja Singh, to whom we owe this discovery, Bhatt Vahis are a reliable source of information. The author of this particular Vahi was Narbad Singh Bhatt who was with Guru Gobind Singh at that time at Nander. (These Bhatt's recorded events of the lives of the Gurus in their scrolls called Vahis. Some of these Vahis are preserved to this day by their descendants).

A letter written by Mata Sundriji w/o Guru Gobind Singh addressed to the ancestors of Bhai Chet Singh of village Bhai Rupa in Bhatinda district (Punjab) shows that Sri Guru Granth Sahib was invested with the final authority and the Sikhs believed it. Bhai Chet Singh still has this letter.

Bhai Prahalad Singh, another contemporary of Guru Gobind Singh, who has also recorded the Guru's commandment on this issue, writes in his Rehat Nama (Code of Conduct) that Guru Ji said,

***"Agaya Bhai Akal kee tabeh chalayo panth; Sabh
Sikhan ko hukam hai guru manio Granth".***

'With the order of the Eternal Lord the (Sikh) Panth has been established. All the Sikhs are hereby commanded to obey the Granth'. Thus he surrendered his high office of Guruship to Guru Granth Sahib. Sainapat, who was not only a contemporary of GURU Gobind Singh, but was also one of his trusted courtiers, has written in his book 'Sri Gur Sobha' in 1711, within 3 years after the Guru's death:-

⁸ Erich Fromm. "You Shall Be As Gods" Page 180

“A day before his death, the Sikhs asked Guru Gobind Singh about the person he was nominating to succeed him. In reply, he said that the Khalsa, his true followers, was his very self and to them he had granted his robe and his physical self. The Eternal and limitless Word uttered with the Supreme Lord’s Light (the Granth) is our Supreme Master.”

Another document, which is a Sanskrit manuscript, recently published by the Sanskrit university, Varanasi (India), records Guru Gobind Singh's proclamation that the holy scripture will be the Guru after him.

Mohamud Ali Khan Ansari's book 'Tarikh-E- Muzafree (1820) page 152, Bute Shah's book ' Tarikh-E- Punjab (1848) page 206 and Syeed Mohamad Latif's book 'History of the Punjab' page 269 also confirm the fact that Guru Gobind Singh designated Guru Granth Sahib The Eternal Guru After him.

Macauliffe, a well known writer of the Sikh History, has written in his book The Sikh Religion (Vol. V P. 244):

In his farewell message Guru Gobind Singh said to the Khalsa, his followers, **‘I have entrusted you to the Immortal Lord. I have infused my mental and bodily spirit into the Granth Sahib and the Khalsa. Obey the Granth Sahib. It is the visible body of the Guru’.**

Khushwant Singh, a famous Sikh writer, is right when he writes in the introduction of his book, Hymns of the Gurus:

“Guru Gobind Singh divided the concept of Guruship into three, viz, personal, religious and temporal. The first, he said would end with him. The second would subsist forever in the scripture, and the Granth sahib was henceforth to be considered as the symbolic representation of the ten Gurus. Temporal leadership he vested in the community.

Before the death of Guru Gobind Singh, the Sikh Holy Scripture was called Pothi Sahib or Granth Sahib and not Guru Granth Sahib, which title got affixed only after the commandment of Guru Gobind Singh. Thus, in Sikhism, no living person, however holy or revered, can now assume the title or status of Guru. This was one of the most significant developments in the history of the Sikhs.”

It has been felt necessary to discuss this point in detail with the quotations from authentic historical documents because certain cults among Sikhs, who still own personal Gurus, ask for authentic evidence to the effect that Guru Gobind Singh had really named the SGGS his successor. From the above discussion it can be concluded unequivocally that in 1708, more than 300 years ago, Guru Gobind Singh abolished forever, the personal *Guruship* and saved the Sikhs from the problems that could arise from internecine disputes because of several claimants for *Guruship*.

Guru Granth Sahib is a limitless store of gems of spiritual and worldly experience. It is a spiritual lighthouse which offers, through poetical compositions, sublime thoughts for the entire mankind. Originality is its distinct feature and its catholic character makes it a unique holy scripture. Treating SGGS as our Eternal Guru does not mean only bowing before it, offering some money, listening to the sacred hymns or doing Paath or performing ' Akhand Path' by hiring readers without understanding or trying to live according to its teachings. Some make the excuse that Gurbani is above our comprehension. No doubt, some portion of Gurbani cannot be understood easily, but most of it can be understood with a little effort. Moreover translation of SGGS is available in many languages.

A few easy and meaningful lines from Gurbani given below will prove my point:-

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ।।
ਜਿਉਂ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ।। ਪੰਨਾ ੯੩੨

'Wrath and lust destroy body as borax melts the gold'.

ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ।।

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ।। ਪੰਨਾ ੬੮੪
'O man! Why do you go in search of God in the forests? He is Omnipresent, but ever detached and

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ।।

ਤਿਸ ਦੇ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ।। ਪੰਨਾ ੧੩
'Amongst all is the Light-You are that Light. By this illumination, that Light is radiant within all'.

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ।। ਪੰਨਾ ੬੨

‘Everything is inferior to truth, truthful living is superior to all’.

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ

ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਪੰਨਾ ੩੦੫

‘He who calls himself follower of the Guru rises early and meditates on the Lord's name’.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥ ਪੰਨਾ ੧੨੪੫

‘O Nanak! He, who earns by the sweat of his brow and gives with his hands something in charity, alone knows the true way of life’.

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥

ਫਿਕੈ ਫਿਕਾ ਸਦੀਐ ਫਿਕੈ ਫਿਕਾ ਸੋਇ ॥ ਪੰਨਾ ੪੭੩

‘Nanak, by speaking unpleasant words, one's body and mouth become insipid. One is called foul-mouthed and one's reputation becomes indifferent’.

ਪਰ ਘਰਿ ਚੀਤੁ ਮਨਮੁਖਿ ਡੋਲਾਇ ॥ ਪੰਨਾ ੨੨੬

‘An apostate's mind is lured by another's wife’.

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ ਪੰਨਾ ੪

‘Innumerable are the slanderers who carry on their heads load (of slandering others.)

ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ ਖਿਮਾ ਤਹ ਆਪਿ ॥ ਪੰਨਾ ੧੩੭੨

‘Where there is greed, there is death. Where there is forgiveness there is God Himself’.

We should read or listen to Gurbani, understand it and apply its teachings to our daily life. We should also persuade our next generation to learn Punjabi in Gurmukhi script.

WHEN AISSF CONFRONTED GANDHI

Bhai Harbans Lal and Principal Gurbaksh Singh Shergill

This is about an important meeting of a delegation representing All India Sikh Students' Federation (AISSF) with Mahatma Gandhi. The delegation met him and then facilitated him to speak at a public meeting also organized by AISSF in New Delhi.

Mind you, this event dates back in 1947. Thus we may not remember specifics of the meeting. However, we well remember the reason of our meeting and outcome of the same. Principal Gurbaksh Singh and I scratched our heads and look at the notes Gurbaksh ji had so that both of us may compare notes on whatever we could recall. Both of us were active members of the central leadership of the AISSF. One of us (GSS) now lives in Chandigarh after retirement from the Khalsa College,

Amritsar, where he had earlier served as its Principal. It is only recently that we communicated on phone several times to tally notes from our memory.

Our regret is that we did not save notes or reported this earlier. After six decades, it is hard to be absolutely certain that everything was exactly as we remember it to have been; memory can play many tricks on people of our age. It is possible that some things we remember as happening in some event occurred in a different context. We hope that our friends who have access to archives will correct us where necessary.

Antecedents

We recall clearly that AISSF leadership had decided to confront Mahatma Gandhi about the comments he had made about Guru Gobind Singh in his evening prayer meetings. The purpose of our effort was to convey to Gandhi Ji the extent of hurt he had caused to the Sikhs by his remarks against their beloved Father of the Nation, Guru Gobind Singh.

Earlier, Mahatma Gandhi had been reported to have labeled Guru Gobind Singh a misguided patriot. This was because the tenth Guru of the Sikhs had carried arms himself and asked his followers to similarly wear arms.

Mahatma Gandhi ignored the fact that the Guru had instructed that the arms be used only in the protection of religious freedom and in service of the freedom movement. In this regard, Gandhi ji lumped together Guru Gobind Singh with the Maratha warrior Shiva ji and American freedom fighter George Washington. He called them "misguided patriots" too for taking up arms in defense of their people.

In preparation to meet Gandhi ji and later honor him, we familiarized ourselves about his handling of people who go to see him. We were told that he usually came across as a threatening negotiator who was uncompromising in his conversation. It meant that we needed to be tactful to make our point.

We approached Gandhi ji through a friend who was a vice president of the Indian Council of Agriculture Research whose two daughters were generally helping Gandhi ji to move around.

The delegation gathered perhaps at the residence of Balbir Singh or somewhere at the Camp College a day before the actual meeting in order to plan a strategy of confronting Mahatma Gandhi with his statements. Sardar Amar Singh Ambalvi of the AISSF high command provided the leadership throughout.

We realized that Gandhi Ji had not had a good relationship with many Sikhs, because of his tense attitude towards freedom-fighters like Shaheed Udham Singh, Shaheed Bhagat Singh and Kartar Singh Sarabha. Sikhs had always been taught to use their sword only as a last resort and that too in defense of justice and forgiveness, but Mahatma Gandhi had not appreciated this Sikh trait.

We prepared an outline to familiarize Mahatma Gandhi with our Sikh history in as little time as given to us. We also deliberated on inviting Gandhi Ji to speak at a Sikh function to be organized at a place between Sis Ganj Gurdwara and Delhi Railway Station should he accept our invitation after we had met him privately.

We were about half a dozen to meet Gandhi. I do not recall exactly who those AISSF members were or what were their names. Most of those who could be gathered at a short notice and who could be in Delhi must have been included.

Later we learnt that Bhai Randhir Singh of the Akhand Kirtan Jatha and Principal Ganga Singh of Shaheed Sikh Missionary College had earlier met Gandhi ji at his ashram in Gujarat regarding his remarks about Guru Gobind Singh ji. They employed example of Lord Krishna encouraging Arjun to wage an armed battle against his own relatives the Kourvas.

AISSF with Gandhi

AISSF delegation met Mahatma Gandhi in Delhi in the year of 1947. We do not recall the exact date but it was winter and there was a Gurburab being celebrated in Delhi as there were crowds of people who had come to Delhi to celebrate the occasion. It could be the occasion of the Parkash Day of Guru Nanak, but we are not sure.

Against our expectations, our meeting turned out to be cordial. As a result Gandhi Ji accepted our invitation to speak at the public function. We felt that our mission was accomplished.

We succeeded in stressing upon Gandhi ji that his remarks had offended a brave and patriotic people like Sikhs. We also stressed that Guru Gobind Singh never raised his Sword as a weapon of violence. He had given a name “kirpan” to his sword meaning the fountain of mercy.

First of all Guru Gobind Singh used the sword as a spiritual symbol to mean a goddess that destroyed darkness of ignorance by bringing light into the minds of those who adopted it as a religious symbol.

Those who carried Kirpan as a weapon, were never to raise it in anger or for revenge; it was always to be used as a last resort to save innocent blood and to protect the marginalized or disadvantaged, may it be an individual, an army or a community. It was used only against oppressors.

In our conversation, we narrated the Indian history to illustrate as to how patriotic was our Guru Gobind Singh's spirit that had prepared his Sikhs to always stand against injustice and slavery. In India's wars of independence, Sikhs had suffered the out of proportion sacrifices to serve the down trodden and to support their fight against slavery and injustice.

We explained to him our views on our actions which were perceived to be a practice of violence. Sikhs were very non-violent most of the time, we stressed. The military actions took place only when necessary in self-defense or when necessary to come to the helm of disfranchised people; it was against injustice. Further, muscle power was used only when absolutely indispensable.

We stressed to Gandhi ji that the Sikh Nation as a whole was very peaceful and patriotic. It was ready to make sacrifices as well to fight against slavery and injustice.

The delegation took this opportunity to also explain to Gandhi Ji the precarious situation of the Sikhs' brought about by the partition of India against their will. Their homeland was butchered by a dividing line that made no sense to them. Further, Sikhs were visibly apprehensive that they might be ignored in the future political map of India.

At the meeting these points were made forcefully but

in a friendly and respectful tone. Finally Mahatma Gandhi was shown a memorandum that would be presented to him at the public meeting organized for him to speak.

Gandhi Responded

As is well known, Gandhi was not a polite or a humble person. But to us he did respond with due courtesy and to say that he was regretful that he had failed to understand our Guru Sahib, Guru Gobind Singh, in the right spirit. Still he continued to advise Sikhs to practice non-violence.

Mahatma Gandhi at the end admitted that he was not very familiar with the biography of Guru Gobind Singh in the way he had learnt from us. He was apologetic and seemed to say that he would not characterize our Guru as misguided anymore as he had done before. He said that he was an admirer of Sikhs and their sacrifices.

He then accepted our invitation to speak at the public meeting we had organized to honor him for his contributions in arousing India's consciousness. He promised to receive our memorandum and respond sympathetically.

Mahatma Ji under Naked Swords

Mahatma Gandhi spoke next day publically about our conversation and our concerns.

We organized a well-attended function and received Mahatma Gandhi in a well arranged shamiana in an open place in between Chandni Chowk, the Gurudwara Shish Ganj and the railway station. The function was well received by public.

When Gandhi Ji arrived at the entrance of the public engagement, he found volunteers of AISSF ready to give him a guard of honor with naked swords according to a Sikh tradition. He smiled and accepted the honor. There our memorandum was presented to him.

In his speech, Gandhi ji responded positively to our memorandum and said that he was given important information about the Sikhs and Guru Gobind Singh both of whom he thereafter considered *desh bhagat*, protectors of the land of their ancestors.

Jokingly he remarked that he was scared when he saw naked swords to receive him. Normally he would have declined to accept an honor in this manner. But, on account of what the young Sikhs had told him earlier he was not afraid of their swords; rather he felt flattered.

It will be remiss on our part if we did not acknowledge that many of our colleagues were not in favor of the Sikh guard of honor given to a non-Sikh political leader. They demonstrated against the public meeting and registered their peaceful protest. To date some Sikhs do not support what was done by AISSF then. Some even discouraged me to relate this story.

We should mention here that Mahatma Gandhi had also written with favor about the unexplainable and unbearable sacrifices of Sikhs during the Morcha of 'Guru De Bagh'. He wrote, "Courageous Sikhs have won the first battle for freedom of India; they have raised the dignity of the whole nation".

Mahatma Gandhi had sent a telegram to Baba Khadak Singh on 7 January 1922 in which he wrote about the historic tragedy of Sri Nankana Sahib. Gandhi continued to write that this was the peak example of intolerable brutality of British Government and the tragedy of Guru Ka Bagh was even much bigger than that.

Conclusion

The immediate purpose of the AISSF delegation was met; Gandhi was mellowed in his treatment of our beloved Guru Gobind Singh and his teachings. He so acknowledged it in public. He also opened his ear to the minority rights of the Sikhs. Earlier his views of Sikhs were similar to what he thought of Punjabis as a whole that they were rough and violent people. That too was mellowed as a result of our meeting.

It should be stated that similar efforts made to meet Sardar Patel were unsuccessful. Only occasion on which AISSF leadership could meet him was when he was on his daily morning walk in front of his home. Some of our Sikh youth stopped him there once respectfully and had a few words with him. He was invited to speak at the AISSF sponsored conference that he turned down right away. His response to our raising issues related to the future of Sikhs in the free India was that we should make our case through Sardar Baldev Singh who was already representing the

Sikhs.

AISSF leadership continued to develop contacts with the Indian leadership directly even though the Akali leadership was content to negotiate indirectly through Sardar Baldev Singh.

One of us (HL) in life had many occasions to further talk to Gandhi's grandson and granddaughter at different occasions. He found them respectful to Sikh sentiments, Sikh teachings and Sikh ideals.

Harbans Lal has continuous email friendship with Ela Gandhi whom he met a few times at international gatherings such as at the United Nations functions in USA and abroad. Similarly he met Arun Gandhi and his wife Sunanda on more than one occasions.

At every occasion, Gandhi's grandchildren were further updated about the Sikh sacrifices and their contributions to "India's independence". They are found good listeners and respectful of Sikh sentiments though not so knowledgeable of Sikhs or Sikhism.

Ela Gandhi even sought a small write-up from Harbans Lal on the teachings of the Guru Granth to include in her journal published from South Africa.

As we said in the beginning that we did not remember much of the AISSF meeting, it happened too long ago for our memory to recall its accuracy after half a century and that too at age 80 and over. We may be filling up blanks in our spotty memory. However, the end result was very positive and should be memorable. Gandhi was no-more tense about Guru Gobind Singh.

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NO COUNTRY HAS EVER CONQUERED AFGHANISTAN EXCEPT SIKHS.

By **Rakesh Krishnan**

Sikhs vs. Pathans - Winning in Afghanistan

The western media says no country has ever conquered Afghanistan, but the fact they conveniently forget is that not too long ago the Indians conquered and ruled Afghanistan, an episode of history that is carved into the recesses of the Afghan mind. Story Begins:

If there's one thing that the western media keeps parroting, it is the fairy tale that no power – from Alexander 2300 years ago to Britain in the 19th century or Russia 30 years ago – was able to conquer Afghanistan.

It reeks of ignorance, and reporters in western countries have exhibited a lot of that. Remember, this is the same bunch that swallowed the lie that al-Qaeda was getting help from Iraq, when in reality Iraq under Saddam Hussein was the most secular country in West Asia.

But how could experienced and Pulitzer Prize winning writers ignore facts? Don't they have armies of researchers at their beck and call? Newspapers like the New York Times and The Guardian have excellent research departments that can dig out the region's history. But they haven't, which makes you wonder if they are whitewashing the facts – excuse the pun!

The fact is that just 180 years ago Maharajah Ranjit Singh (1799-1839), the Sikh ruler of Punjab, and his brilliant commander Hari Singh Nalwa, defeated the Afghans and the tribes of the Khyber Pass area. Had it not been for Ranjit Singh, Peshawar and the north-west frontier province of India (handed over to Pakistan in 1947 when India was divided) would have been part of Afghanistan today. Imagine an even bigger operating field for the Taliban and al-Qaeda.

But first a flashback to the past. Afghanistan had always been a part of India; it was called Gandhar, from which the modern Kandahar originates. It was a vibrant ancient Indian province that gave the world excellent art, architecture, literature and scientific knowledge. After Alexander's ill-fated invasion in the 4th century BC, it became even more eclectic – a melting pot of Indian and Greek cultures, a world far removed from today's Taliban infested badlands.

It was an Indian province until 1735 when Nadir Shah

of Iran emboldened by the weakness of India's latter Mughals ransacked Delhi. Hundreds of thousands of Hindus and Muslims were slaughtered in cold blood by the Persians. This was a highly opportunistic and reckless act because for the past 25 centuries India and Iran had respected each other's borders, and though always a bit nervous of each other, the two empires never tried to subvert each other. But because of his greed Nadir Shah changed the equation. He annexed Afghanistan and asked the Indians to forget about ever getting it back.

However, Ranjit Singh was not prepared to play according to the Persian script. Nadir Shah's successor Ahmad Shah Abdali had been launching repeated raids into Punjab and Delhi. To check this Ranjit Singh decided to build a modern and powerful army with the employment of Frenchmen, Italians, Greeks, Russians, Germans and Austrians. In fact, two of the foreign officers who entered the maharaja's service, Ventura and Allard, had served under Napoleon. Says historian Shiv Kumar Gupta: "All these officers were basically engaged by Ranjit Singh for modernization of his troops. He never put them in supreme command."

After conquering Multan in 1818 and Kashmir in 1819, Ranjit Singh led his legions across the Indus and took Dera Ghazi Khan in 1820 and Dera Ismail Khan in 1821. Alarmed, the Afghans called for a jihad under the leadership of Azim Khan Burkazi, the ruler of Kabul. A big Afghan army collected on the bank of the Kabul River at Naushehra, but Ranjit Singh won a decisive victory and the Afghans were dispersed in 1823. Peshawar was subdued in 1834.

The Afghan and Pathans had always considered themselves superior to the Indians. They especially looked down upon Indian Muslims and contemptuously referred to them as Hindko. The fact that the Indians were superior in all respects – wealth, culture, literature, art – mattered little to them, as physical stature and lightness of skin was the only basis for this peacock-like strutting. Says historian Kirpal Singh, "The pride of the Afghans and Pathans was pricked for the first time as they had been defeated by the Sikhs whom they considered infidels. Undoubtedly, they were agitated and used to say Khalsa Hum Khuda Shuda (Khalsa too has become believer of God)."

So how did Ranjit Singh manage to conquer such fierce mountain people? Mainly by using a blend of sustained aggression later soothed by Indian magnanimity. Of course, his biggest weapon was the scourge of the Afghans – Hari Singh, who in one battle defeated 20,000 Hazaras, the same people who are today tormenting American and European forces.

To defeat the cunning and fierce Hazaras on their treacherous home turf was no mean feat but to do that with only 7000 men was the stuff of legend. Indeed, Hari Singh had become a legend. He realised that to dominate the warlike tribes, the Sikhs had to give them the same treatment the Afghans had given the Indians in the past. Says Kirpal Singh, "Hari Singh set up a very strong administration in the Peshawar valley". He levied a cess of Rs 4 per house on the Yusufzais. This cess was to be collected in cash or in kind. For its realization, personal household property could be appropriated. There was scarcely a village which was not burnt. In such awe were his visitations held that Nalwa's name was used by Afghan mothers as a term of fright to hush their unruly children."

Though the spell of Afghan supremacy was broken, the region predominantly populated by turbulent and warlike Muslim tribes could not be securely held unless a large army was permanently stationed there. A force of 12,000 men was posted with Hari Singh to quell any sign of turbulence and to realize the revenue. "The terror of the name of the Khalsa resounded in the valley," says Kirpal Singh. "Part of the city of Peshawar was burnt and the residence of the governor was razed to the ground."

Ranjit Singh ensured that the Afghans never again became a threat to India. These are the same people who massacred three British armies, and against whom the Americans and Pakistanis are now totally struggling. The wild tribes of Swat and Khyber were also tamed.

There are three reasons why Ranjit Singh won a decisive victory in Afghanistan and the northwest whereas the Western invasion is foundering. Firstly, fierce tactics were followed by a period of liberal and secular rule. In fact, secularism was the defining character of Ranjit Singh's rule. There was no state religion, and religious tolerance was an article of his faith. He refused to treat Muslims like second class

citizens. Compare this with the strafing of wedding parties by US and European troops or the instance of Czech troops wearing Nazi uniforms. When his victorious army passed through the streets of Peshawar, the Maharajah issued strict instructions to his commanders to observe restraint in keeping with the Sikh tradition, not to damage any mosque, not to insult any woman and not to destroy any crops.

Secondly, like the NATO forces in Afghanistan today, Ranjit Singh's army was a coalition too. The Indian king's forces were made up of Sikhs and Hindus, while the artillery almost fully comprised Muslims. Over half a dozen European nations are assisting US troops just as European specialists worked for Ranjit Singh. Also, perhaps for the first time in Indian history the Mazhabis, or 'untouchables', become a regular component of the army. (While betrayals, disunity and overconfidence had been the bane of Indian kingdoms throughout history, another key weakness was that only the warrior castes would do the fighting, which ruled out 80 per cent of others from fighting for their king. Even when in dire situations where tribes such as the Bhils were engaged to fight invaders, they were mostly given side roles.)

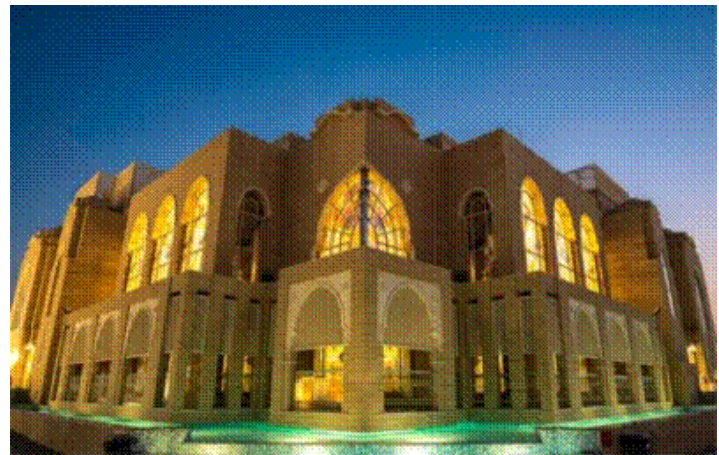
However, Ranjit Singh's forces worked with one united purpose and that was to secure the empire. Today, the US is reluctant to do all the fighting, while the British forces are simply not up to the task of taking on the fierce Afghans, rely instead on bribes to keep away the Taliban fighters. Which Afghan will show respect such an opponent? The British, Ukrainians, Poles, Australians, Czechs, and a gaggle of over 40 nationalities are in Afghanistan only to curry favor with America and wrap up their respective free trade agreements. Nobody, it seems, has the nerve to take on the Afghans, except from 30,000 ft in the air.

Around 30 years ago, the Russian general Nikolai Ogarkov advised Leonid Brezhnev's cabinet not to invade Afghanistan, saying that the country was unconquerable; today NATO generals are asking Barack Obama to get out of the place or else the Americans will have to leave in the same state as they left Vietnam – in their underpants. But 180 years ago the Indians showed how a mixture of ferocity, valor and empathy could tame Afghanistan. And that's the third reason: at the end of the day, the Indians just did a much better job of fighting.

(About the author: Rakesh Krishnan is a features writer at Fairfax New Zealand. He has previously worked with Business world, India Today and Hindustan Times, and was news editor with the Financial Express, Delhi.)

GURU NANAK DURBAR _ DUBAI

Visitors say that it is even more beautiful than the Golden Temple of Amritsar. The only Gurdwara of its kind in the modern world, some are even comparing Kandhari to erstwhile kings, who made such iconic monuments of importance during their rule.



A beautiful fact in religious harmony, when he brings home historic significance that the foundation stone of the Golden Temple was laid by Muslim Saint Hazrat Mian Mir and land donated now by Sheikh Mohammed Bin Rashid Al Maktoum, the ruler of Dubai. Large part of the 65 million dirham spent on making it has been spared by Kandhari himself. Heavenly spirituality meets with earthly opulence. A spectacular combine made possible by the will of God, through his chosen man, Surinder Singh Kandhari.



From 24 carat gold canopies to exclusive Italian marble, the temple of worship is a masterpiece in architecture, aesthetics & grandeur, all in the name of God.

The serenity as you enter is just the same as one would find in any other place of worship. But behind the faith lies six years of toil and treasure spending in what stands as an icon of Sikhism in the Middle East. Situated in Jebel Ali, a prominent location, measuring 100, 000 sq ft spread across four levels, it is visited by hundreds of devotees from across the globe.

The building contractor has guaranteed the structure for 100 years. It has high speed silent lifts. The kitchen is made & manned to five star standards. "I told the ruler that one can't surpass the Golden Temple but what we will have is the most modern Gurdwara in the world" said Kandhari, chairman of the Al Dobowi Group, and one of the most prominent NRI's in the Middle East.

The community box collections are already very high which pleases the management as they plan to spend it all in binding the Indian – Pakistan community closer.

The next steps unveil opening of hospitals & schools for public good, as well as teaching native languages and religious strictures.

WHY I WOULD NOT HAVE MOURNED BRAR

Gurtej Singh, Chandigarh

I am aware that I write a speculative piece about a hypothetical situation, namely, what I would not have done, in the event of death of general K.S. Brar in an attack (**if that was an attack**); that is supposed to have happened, (if it did happen) in London recently.

I have heard Brar on the 'Day & Night' channel and another TV channel and of course I have read how Hindutava forces have poured their heart out for him in print media. **He is the shorn slave of the forces of Hindutava and is the darling of the permanent cultural majority (pcm)** which, being barely a billion in number is naturally scared to death of the two percent armed Sikh population of India. In the contest of history of conquest of Hind by invaders, two percent is a huge number. It is indeed a cause for alarm.

Remember they were 17 only but were armed to the teeth with sharp swords and long deadly spears when they attacked Bengal. Raja Laxman Sena belonged to the illustrious solar dynasty that had been ruling for thousands of years. This band of 17 was lead by an eighteen year old lad and still such was its striking power that the king had to make an unceremonious exit from the rear door of the palace neglecting even to wear his slippers.

That was a wise act for sure as the palace guard and thousands of other brave functionaries who were left behind, were massacred by the cruel intruder within minutes of their being discovered from their hiding places. Mohammad-bin-Qasim repeated almost the same feat in Sind, The pcm lead by Indira Gandhi concluded that these matters could not be left to chance.

General Brar, who saved India from the fate of Bengal or Sind, is now being eulogised. He is being presently projected as a super-general (along with the super-cop butcher) and is being caressed by the dotting pcm. He has been hailed as a 'hero' and the 'architect' of the army operation. He was up against much heavier odds than either Laxman Sena or Dahir Shah had ever been.

He had to contend with a holy man who although is never known to have fired a weapon, but nevertheless menacingly held a deadly steel spear more than three feet long. As for supporters he had almost three times the number that Bakhtiar Khilji had brought to battle

that fateful day in Bengal. They were almost as many as had attacked Sind, killed its ruler and had enslaved his harem.

A photograph of the entire lot taken a day before the June 1984 attack was published by a magazine on its cover that month, shows how deadly these people were. Even from the picture it is obvious that each one of them could have easily swallowed a dozen soldiers at one go without batting an eyelid. To top it all they were surrounded by thousands of pilgrims, temple servants, women and children including a two week old child. The rumour was that this infant was born with a pistol in hand and binoculars to his eyes.

So very wisely the then prime minister had provided battle tanks, armed personnel carriers, helicopters, poisonous gases (the Geneva Convention be damned) and other inflammatory material of the kind that was used to set the Sikh Reference Library on fire. There were stun bombs, 2 inch mortars cannons and what have you. The enemy was spread out in a four square acre temple complex. No precaution was spared to flush them out. Hero Brar went to battle with just about 90,000 brave soldiers (excluding of course the para-military forces and the police).

So brave was the general that he went into the lion's den just a day before the contest. He went along with devotees and was spotted at the darshani deorhi and was photographed there. He came back walking on his two feet. From that adventure he concluded that the enemy was spineless and would surrender when the first cannon boomed and when the first tank rolled out. That they resisted the armed might of a modern state for 72 hours and according to the commander-in-chief (Sunderji) decimated the invaders twice over ('they killed 20 percent of our army'), just goes to show that the careful planning was just right for the attack. How evenly balanced was the battle may be guessed from the single fact that had the Indian army even one tank less and had not been allowed to burn the library and to attack the Akal Takhat, the battle could have been lost. Not only the battle, with powers like Pakistan waiting in the wings to make best use of the opportunity, India would have been lost too.

Just to establish how brave a hero Brar was, we must recall some of the bravest deeds that were accomplished on the battlefield. That deadly infant, to

whom reference has already been made, was despatched with a machine gun fire. The peaceful protestors, who had come to offer arrests in the ongoing Akali agitation, were collected at one closed space and in an economy so rare on the field of battle, were all killed with just a few hand grenades that a brave soldier lobbed from the rooftop.

Thirty school boys were captured; their hands were tied behind their backs and were killed by another brave soldier of the Indian army. The brave general took thousands of unarmed pilgrims as “prisoners of war.” Many of them ranged from five years to 17 years of age. Show us a single army in the world ridden with conflict that has accomplished such a deed?

Bhagat Puran Singh says in a letter to the president of India that women pilgrims were raped by the army men. Every dead body was looted; living quarters of the temple servants were ransacked thoroughly and not even single ceremonial cloth coverings for the Guru Granth Sahib was left in the premises.

The president of India had to order some at his own expense when he came visiting a few days after the great victory. When it came to that, Brar even killed his senior colleague in the Indian army who had won the Battle of Bangladesh for the country. By that brave act he showed that he was completely without emotions when he entered the territory he invaded. Another fact that points to the same is that he attacked the place at which he had worshipped just a day before.

It must however be admitted that this was an inherited trait coming straight to him from his grandfather who had Kartar Singh Sarabha arrested and hanged for fighting the people’s battle.

We may now examine the strategy followed by the general. No general is worth his salt if he does not employ a befitting strategy. He took care to attack the Darbar on the martyrdom day of Guru Arjan. He was not afraid of numbers. He knew that the crowds would be the thickest that day. He wanted to make an impact. It is a monument to his bravery to recall that he relaxed the curfew for two hours just a day before the attack to let in many more pilgrims. He was so sure of himself. Then in a quick Napoleonic manoeuvre, he went and attacked without sounding a word of warning.

He later lied to his commander-in-chief (the president of India) that a warning had been issued. Dharamputra Yudhister had done it before him. That was all in the line of duty. Some may have spotted the thickly veiled strategy he was using. It was simply to use the unarmed civilians as human shields for the brave soldiers he was leading to battle. It is possible that some will also have noticed that despite his superiority in every way the general was still shaking in his pants and was, may be wetting them also. It is not as if the brave know no fear; it is just that they overcome it like Brar did.

Brar also displayed completely secular spirit. He killed the hymn singers inside the Guru’s Darbar, pierced the Guru Granth Sahib and set fire to the administrative office of the shrine that is, the Teja Singh Samundari Hall. He knew what he was doing. It has already been said that religion, after all is the opium of the masses.

It is true that he was given so many thousand bottles of whiskey to dull the perceptions of the soldiers under him. He made this an integral part of the strategy that he followed to win the battle. Such a genius is rare indeed.

The army under his command shut up innocent pilgrims in the small rooms of the inn and denied them water, thus killing hundreds in a truly non-violent Gandhian way. This great combination of strategy and ideology is bound to be noticed some day and the dotting media will make much of it.

He must also be given full credit for every act of bravery that he displayed after capturing the complex. One act that will go down in history is his burning down the Sikh Reference Library. He thus earned a unique distinction. If we have to locate a parallel we have to travel more than five hundred years back in history to 1453 when the library at Constantinople was burnt. The excuse then was that it was a barbaric age and such a barbaric measure was only to be expected.

The general worked under no such constraint. This was not the custom of this age of enlightenment and yet the general bashed on regardless. He set the library on fire and did not wink an eyelid. He burnt many precious manuscripts of the holy book and reduced to ashes the documents that had been touched by our Gurus and several of which bore their signatures.

No ordinarily brave person, but only one firmly committed to genocide of a people could have taken that step. **It will be remembered that these documents had survived the Mughal, Afghan, Persian and the British colonial rule of five hundred years but perished under the pcm's empire within five decades.**

The last attack on the shrine had been by Ahmed Shah Abdali in 1762. The Punjab then formed a part of his empire, having been ceded to him by Ahmed Shah the emperor of Delhi. Even Abdali did not inflict as much damage as Brar did although he was no sovereign like Abdali but just a minion of a woman aspiring to sovereignty. So he clearly scores over Abdali in more ways than one.

Now we may go into the question of motives. Indira Gandhi was trying to establish the perpetual rule of her dynasty. This was great as the country needed such a rule to survive as a modern vibrating democracy (the world's largest at that). She made a bid with dismemberment of Pakistan which was at that time the most hated entity in the entire Hind. The Emergency debacle however, boomeranged upon her. That was the fault of that despicable Jai Parkash Narayan who could not lay his hands on her purely patriotic measure. The Sikhs too kept marching in protest to oppose the wholly benign measure.

She was desperately looking for newer solutions, in the country's interest of course. She decided to exploit the liberal dose of fear and hatred in the mind of the pcm that has nursed upon the anti-Dalit sentiment for centuries. She targeted the Sikhs whose prosperity and probity was hugely resented by the masses. For the execution of her policy she identified and handpicked media persons, civil servants, army men and politicians. Even cronies and hangers-on were identified. She did a good job from her point of view.

In the last phases she required a lap dog who would execute the manoeuvre of attacking one of the holiest spots in the world and the source of liberation of this sub-continent from colonial rule. No self respecting soldier was prepared to perpetrate that enormous monstrosity upon his own people. General S.K. Sinha declined. This is where Brar came in. He wanted nothing more than a pat of a dictator and the addition of a coloured ribbon to his uniform. Integrity as a soldier counted for nothing with him, **killing his own people**

was a game for him and to desire their enslavement was an ancestral occupation.

He pretends to have prevented the declaration of Khalistan by attacking the shrine. **Sant Jarnail Singh Khalsa** had no political organisation or independent agenda. He all through said he was supporting the agenda of the Akali Dal and that did not include Khalistan. Three independent people including two journalists met the Sant just a few days before the attack and asked him to propose a compromise formula.

His answer to all of them was, 'let the government come to an honourable agreement about their demands. Let it release the people incarcerated unjustly and I will go back to my seminary and resume the preaching.'

The general, no matter how apolitical he is, is expected to know now that there was no such danger. He is instead going on repeating that lie *ad nauseam* in the press and visual media. If other lies that he has told to justify his butchery are all added up they will weigh a tonne at least.

Law is clear that the Sant and his friends in the shrine had the right of self protection.

An apostate's claim that he went to restore the sanctity of the shrine that was violated by the preacher of the faith is both ridiculous and preposterous. It is also said that the statue of goddess Soma consecrated at Somnath had been thrown out of Mecca along with 365 others by the prophet of Islam and Mahmud of Ghazni had come to restore the sanctity of the Hindu shrine by ridding it of the condemned statue. Haven't we had enough of those gimmicks and tongue in cheek statements, that general is going on adding another to them every day?

To put that act of acceptance in perspective we may refer to recent history.

The 'iron man of India' (P.C. Chidambaram) chalked out a strategy to break the backbone of Maoist insurgency in India. The Indian army was to do the job that it had done in 1984. General V. K. Singh would have none of it. So it fizzled out and nobody talks about it anymore. Had there been a debate, it would

have come out that at Nuremberg the civilised world had decided that no public servant was under an obligation to obey an inhuman and illegal order. General Brar was on the other hand an incarnation of immorality and inhumanity that like a true soldier of Indira Gandhi's personal army, it may be said again, that he bashed on regardless.

Being a secular man who has said goodbye to the faith of his ancestors, his ideals could not have been, Banda Bahadur, Nawab Kapur Singh and Jassa Singh Ahluwalia who confronted the Mughals and Abdali. He emulated Tiloka who led the armies of Mahmud against Somnath. His ideals were Aziz Koka, Malik Amber and Malik Kafur the eunuchs who converted to Islam and subdued the bulk of the Indian sub-continent for their masters to rule. He has chosen well, for himself, and I do not grudge him his choice.

I do not mind him being eulogised as a hero. Wavell found Gandhi to be a "malevolent old man" and yet he did not grudge the status of a saint bestowed upon him by our civilisation. His explanation for not grudging was that such people in such civilisations are often referred to as saints. On that trodden path I tread and accept Brar as hero of the Hindutava forces for the new "sexed up" civilisation that Hindutava is trying to bring into existence, will certainly produce heroes like him.

I do not wish death to Brar although I know that such people are always a burden on mother earth. I would not lift a finger to kill him even if I could; just as I would not lift my little finger to save him if that would. At the same time, I confess, I would not have mourned for him had he been killed in that latest attempt on his life. That is regardless of who made the attempt.

Left to myself I prefer this man to be hauled up at The Hague and tried for crimes against humanity as many of his ilk have been tried in the recent past.

**“JUST BECAUSE I LOOK DIFFERENT
DOESN'T MEAN I CAN'T _____”**

This blank can be filled in with anything which you think you cannot do because you wear a turban. There are countless examples of individuals who have already

paved the way and showed us that anything can be done while having your articles of faith intact.



Just because you don't look like Bob or Joe doesn't mean you should be suppressed and stand back. In fact, because you look different, you should be driven to make yourself known and fully participate. This creates a proactive image for yourself and you are laying ground for those turban wearing individuals to follow.

Starting my career with the US NAVY at age 22, I was put to work at the Program Executive Office of Aircraft Carriers in Washington, D.C. It was very common that I was working along individuals whose work experience was greater than my age. Obviously they knew I was fresh out of school and my good looks told them I couldn't be over 25, but they would still ask to confirm. Apart from being worried about how much older they were compared to me, they would actually say words to encourage me and feel welcomed (I was the only turbaned Sikh on base). They had a lot of respect because they knew I stood up for what I believed in. Despite the post 9/11 era incidents, I continued to proudly wear my turban.

To this day, I do not know why people in the Sikh community are so surprised when I tell them about what I do. When I had just started work, people would ask and then go into amazement mode as I spoke. I am

a simple guy who was born in India, came to America at the age of 9, started school here in 4th grade, went to a public high school, and graduated from college.

Flipside, I listened to my parents when I came home crying because classmates called me a girl since I had long hair and wore a patka, went back and told them who I was and what I believed in, became friends with everyone, did everything like a normal person, worked hard, and made it through.

In the pre 9/11 era, it was hard to find encouragement in the Sikh community because we were busy working hard at our jobs but not doing our job telling people who we were. Hence, I had to locally look for encouragement. Guys who were even a couple of years ahead of me in school were like role models, simple because they already went through what I was going through.

Today, the Sikh community is doing a phenomenal job at educating the world about who we are and our beliefs. Those who have a hard time filling in the blank with something they think they can't do should seriously reassess if they are looking for an excuse not to. I don't like singing the "I love me song" but these humble words were to encourage my turban wearing brothers and sisters out there, who doubt.

GADARI BABAS

By: Harbhajan Singh 'Bhaji'

Hundred years ago, here came some Punjabis bold,
Carrying tiny tin boxes, their hearts holding dreams of gold;
They harbored hopes that after years of toil hard and long
With pockets full, they would return humming a song;
Some labored in the fields, some worked in lumber chains,
But collectively they shared each other's joys and pains,
Hated and called sometimes "Rag Head" sometimes "Brown-
nigger"
Native bums would crack caustic comments and often
snicker

Working hard, some produced and sold vegetables bound in
soft rings;
In San Joaquin, Singhs like Jawala and Visakha became
potato kings
Feeling secure and confident, they recovered their wit
With twenty-five cent wages, a Gurudwara in Stockton they
built.

Living in a land of liberty, they came to realize
Slavery being a curse, for freedom they must strive;
For India's independence, a revolution banner they devise,
Hindus, Sikhs, Muslims joined to fashion their piece of
paradise;

Resolved, they returned, but with bullets they were greeted,
No kith and kin their bodies found, none their last rites
repeated;

One Pakhar Singh challenged and many a legal battle he
began,

Facing continued denial of justice, finally he resorted to a
gun.

To the House of Representatives, Dalip Singh got himself
elected,

From his relentless pursuit of human rights, he never
deflected.

Under open skies they slept, to ensure roof over our head,
Amidst abundance around, everywhere we sense their
fragrance spread.

Peach kings, raisin kings or lording over gas station chains
Doctors, engineers, scientists now offer jobs to yester-years
vain brains

For us, they paved the way to fly into this promised land
Forgetting them would cancel redemption even by Divine
Hand

Those who let their youth flow down the sweat of their
brow

All our present joys to their self-sacrifices we owe
Of their old village boundaries, they may have no
recollection

But their souls must be rejoicing over their dreams
consummation

From Punjab to America has been a long and tedious
journey

Still innocent Sodhis get killed for lack of complete equality
Long strides have we taken yet still elusive is our goal
Compared to many nations in mazy marshes we still roll

Hundred Years old caravan will continue rolling in thunder
and rain

Till some brave heir of the five rivers will in the White
House reign.

Translated by: Prof. Manjit Singh Sidhu

ਗਦਰੀ ਬਾਬੇ

ਹਰਭਜਨ ਸਿੰਘ ਭੱਜੀ
ਗਦਰੀ ਬਾਬਿਆਂ ਦੀ ਯਾਦ ਨੂੰ ਸਮਰਪਿਤ

ਅੱਜ ਤੋਂ ਕੋਈ ਸੌ ਵਰ੍ਹੇ ਪਹਿਲਾਂ, ਪੰਜਾਬ ਤੋਂ ਕੁਝ ਲੋਕ ਆਏ ਸੀ ,
ਉਹ ਆਪਣੇ ਨਾਲ ਕੁਝ ਸੁਪਨੇ, ਤੇ ਇੱਕ ਛੋਟੀ ਟਰੱਕੀ ਲਿਆਏ ਸੀ ॥
ਉਨ੍ਹਾਂ ਨੂੰ ਪੂਰੀ ਉਮੀਦ ਸੀ ਕਿ, ਉਹ ਇੱਥੇ ਕੁੱਝ ਦੇਰ ਕੰਮ ਕਰਕੇ,
ਮੁੜ ਜਾਣਗੇ ਆਪਣੇ ਵਤਨ ਨੂੰ, ਆਪਣੀਆਂ ਜੇਬਾਂ ਨੋਟਾਂ ਨਾਲ ਭਰਕੇ ॥

ਕਿਸੇ ਨੇ ਖੇਤਾਂ ਵਿੱਚ ਕੰਮ ਕੀਤਾ, ਕਈ ਬਣ ਗਏ ਇੱਥੇ ਲੱਕੜਹਾਰੇ ,
ਪਰ ਇੱਕ ਦੂਜੇ ਦਾ ਸਦਾ ਦਰਦ ਸੀ ਵੰਡਦੇ, ਇਕੱਠੇ ਹੋ ਕੇ ਉਹ ਸਾਰੇ ॥
ਕੈਂਪਾਂ ਉੱਤੇ ਹਮਲੇ ਕਰਣ ਲਈ , ਰਾਤਾਂ ਨੂੰ ਸੀ ਚੜ੍ਹ ਗੋਰੇ ਆਉਂਦੇ ,
ਥੱਕੇ ਟੁੱਟੇ ਕੰਮ ਕਰ ਸਾਰਾ ਦਿਨ, ਇੱਕ ਅੱਖ ਖੋਲ ਕੇ ਸੀ ਰਾਤ ਨੂੰ ਸੌਂਦੇ ॥

ਫੜ ਲਈ ਬਾਂਹ ਜੇ ਕਿਸੇ ਯਾਰ ਦੀ, ਫੇਰ ਉਸ ਬਾਂਹ ਨੂੰ ਕਦੇ ਨਾਂ ਛਡਿਆ,
ਸੌਂ ਗਏ ਭਾਂਵੇਂ ਢਿੱਡੋਂ ਭੁੱਖੇ, ਪਰ ਆਪਣਾ ਹੱਥ ਨਹੀਂ ਕਿਸੇ ਅੱਗੇ ਅੱਡਿਆ
॥

ਕਈਆਂ ਖੇਤਾਂ ਵਿੱਚ ਕੰਮ ਕਰਕੇ, ਫਲ, ਸਬਜ਼ੀਆਂ ਵੇਚੇ ਤਾਜ਼ੇ,
ਬਾਬਾ ਜਵਾਲਾ ਸਿੰਘ ਤੇ ਵਿਸਾਖਾ ਸਿੰਘ ਜੀ ਵਰਗੇ, ਬਣ ਗਏ ਸੈਨ ਵਾਕੀਨ
'ਚ, ਆਲੂਆਂ ਦੇ ਰਾਜੇ ॥

ਪੈਰ ਜਦੋਂ ਥੋੜੇ ਲੱਗਣ ਲੱਗੇ, ਹੋਸ਼ ਥੋੜਾ ਉਹਨਾਂ ਨੂੰ ਆਇਆ,
ਪੱਚੀ ਪੱਚੀ ਸੈਂਟਾਂ ਤੇ ਕੰਮ ਕਰਕੇ, ਸਟਾਕਟਨ ਪਹਿਲਾ ਗੁਰੂ ਘਰ
ਬਣਾਇਆ ॥

ਆਜ਼ਾਦ ਮੁਲਕ ਦੇ ਵਿੱਚ ਰਹਿੰਦੇ, ਉਹਨਾਂ ਨੂੰ ਇਹ ਹੋਇਆ ਅਹਿਸਾਸ,
ਗੁਲਾਮਾਂ ਦੀ ਜ਼ਿੰਦਗੀ ਨਾਂ ਕੋਈ, ਕਰੀਏ ਆਜ਼ਾਦੀ ਲਈ ਕੋਈ ਚਾਰਾ ਖਾਸ
॥

'ਗਦਰ' ਦਾ ਉਨ੍ਹਾਂ ਨਾਅਰਾ ਲਾਇਆ, ਹਿੰਦੁਸਤਾਨ ਆਜ਼ਾਦ ਕਰਾਉਣ ਦੇ
ਲਈ,
ਹਿੰਦੂ, ਸਿੱਖ, ਮੁਸਲਮਾਨ ਸੱਭ ਹੋਏ ਇਕੱਠੇ, ਧਰਤੀ ਤੇ ਸੁਰਗ ਬਣਾਉਣ ਦੇ
ਲਈ ॥

ਯੁਗੰਤਰ ਆਸ਼ਰਮ ਉਨ੍ਹਾਂ ਖੋਲਿਆ, 'ਵੁੱਡ ਸਟਰੀਟ' ਨਾਂ ਦੀ ਗਲੀ ਦੇ ਉੱਤੇ
ਸਾਰਾ ਦਿਨ ਕੰਮ ਪੇਪਰ ਦਾ ਕਰਦੇ, ਰਾਤਾਂ ਨੂੰ ਵੀ ਉਹ ਉੱਥੇ ਸੁੱਤੇ ॥

ਪਰ ਜਦ ਉਹ ਵਤਨ ਮੁੜ ਗਏ ਆਪਣੇ, ਸੁਆਗਤ ਉਨ੍ਹਾਂ ਦਾ ਗੋਲੀਆਂ
ਨਾਲ ਹੋਇਆ
ਕਿਸੇ ਘਰ ਦਿਆਂ ਨੂੰ ਨਾਂ ਮਿਲੀ ਲਾਸ਼ ਉਨ੍ਹਾਂ ਦੀ , ਕੋਈ ਆਪਣਾ ਨਾਂ
ਉਨ੍ਹਾਂ ਲਈ ਰੋਇਆ ॥

ਫੜੇ ਗਏ ਜੇ ਜਿਉਂਦੇ ਉਨ੍ਹਾਂ ਚੋਂ, ਭੇਜ ਦਿੱਤੇ ਉਹ ਕਾਲੇ ਪਾਣੀ,
ਵਿਛੜੇ ਸੀ ਇੱਕ ਵਾਰ ਜਿਨ੍ਹਾਂ ਤੋਂ, ਮੁੜ ਮਿਲ ਸਕੇ ਨਾਕਦੇ ਉਹ ਹਾਣੀ ॥

ਹੱਥੀਂ ਆਪਣੇ ਪਾ ਰੱਸਾ ਫਾਂਸੀ ਦਾ, ਸਰਾਭੇ ਵਰਗਿਆਂ ਮੌਤ ਵਿਆਹੀ,

ਪਰ ਕਿਸੇ ਨੇ ਯਾਦ ਨਾਂ ਕੀਤਾ ਉਨ੍ਹਾਂ ਨੂੰ, ਜਦੋਂ ਘੜੀ ਭਾਰਤ ਤੇ ਆਜ਼ਾਦੀ
ਦੀ ਆਈ ॥

ਇੱਕ ਪਾਖਰ ਸਿੰਘ ਨੇ ਆਵਾਜ਼ ਉਠਾਈ, ਉਹ ਪਹਿਲਾਂ ਕਾਨੂੰਨੀ ਤੌਰ ਤੇ
ਲੜਿਆ,

ਪਰ ਜਦੋਂ ਕੋਈ ਇਨਸਾਫ ਨਾਂ ਮਿਲਿਆ, ਆਖਿਰ ਪਿਸਤੌਲ ਸੀ ਉਸ ਨੇ
ਫੜਿਆ ॥

ਇਸ ਧਮਾਕੇ ਖੋਲੀਆਂ ਲੋਕਾਂ ਦੀਆਂ ਅੱਖਾਂ, ਪਰ ਜ਼ਿੰਦਗੀ ਉਸ ਨੇ ਜੇਲ੍ਹ
'ਚ ਗਾਲੀ,

ਕੁਰਬਾਨੀ ਦੇ ਕੇ ਆਪਣੀ ਜਵਾਨੀ ਦੀ, ਮਨੁੱਖੀ ਹੱਕਾਂ ਦੀ ਸ਼ਮਾ ਉਸ
ਬਾਲੀ ॥

ਦਲੀਪ ਸਿੰਘ ਸੌਂਧ' ਕਰਕੇ ਹਿੰਮਤ, ਪਹਿਲਾ ਸਿੱਖ ਸੀ ਅਸੈਂਬਲੀ ਵਿੱਚ
ਵੜਿਆ,

ਜਿੰਨਾ ਵੀ ਹੋ ਸਕਦਾ ਸੀ ਉਸ ਕੋਲੋਂ, ਉਹ ਮਨੁੱਖੀ ਹੱਕਾਂ ਲਈ ਲੜਿਆ
॥

ਬੇਇਜ਼ਤੀ ਉਨ੍ਹਾਂ ਰੱਜ ਰੱਜ ਝੱਲੀ, ਕਿ ਕੌਮ ਦੀ ਪੱਤ ਆਬਾਦ ਰਹੇ,
ਕਾਲੇ ਪਾਣੀਆਂ 'ਚ ਜਾ ਲਾਏ ਡੇਰੇ, ਤਾਂਕਿ ਮੁਲਕ ਉਨ੍ਹਾਂ ਦਾ ਆਜ਼ਾਦ ਰਹੇ
॥

ਸੁੱਤੇ ਉਹ ਖੁੱਲੇ ਅੰਬਰ ਹੇਠਾਂ, ਤਾਂ ਹੀ ਛੱਤ ਅੱਜ ਸਾਨੂੰ ਮਿਲੀ ਹੈ,
ਦਿਸਦੀ ਹੈ ਜੇ ਰੌਣਕ ਹਰ ਪਾਸੇ, ਮਹਿਕ ਉਨ੍ਹਾਂ ਦੀ ਇਸ ਵਿੱਚ ਖਿਲੀ ਹੈ
॥

ਕੋਈ ਪੀਚਾਂ ਦਾ, ਕੋਈ ਦਾਖਾਂ ਦਾ ਰਾਜਾ, ਜਾ ਗੈਸ ਸਟੇਸ਼ਨ ਕਈਆਂ ਨੇ
ਮੱਲੇ,

ਡਾਕਟਰ, ਇੰਜੀਨੀਅਰ, ਸਾਇੰਸਦਾਨ ਬੜੇ ਨੇ, ਕਈ ਬੰਦੇ ਲੱਗੇ ਅੱਜ
ਉਨ੍ਹਾਂ ਦੇ ਖੱਲੇ ॥

ਹੁਣ ਜਹਾਜਾਂ ਤੇ ਅਸੀਂ ਝਟ ਚੜ੍ਹ ਕੇ ਆ ਗਏ, ਉਹਨਾਂ ਰਸਤੇ ਸਾਡੇ ਕੀਤੇ
ਸਾਫ,

ਭੁੱਲ ਜਾਈਏ ਜੇ ਅੱਜ ਬਾਬਿਆਂ ਨੂੰ, ਰੱਬ ਵੀ ਨਹੀਂ ਸਾਨੂੰ ਕਰੇਗਾ ਮਾਫ ॥
ਅੱਜ ਤੋਂ ਸੌ ਵਰ੍ਹੇ ਪਹਿਲਾਂ, ਜਿਹਨਾਂ ਗਾਲੀ ਸੀ ਏਥੇ ਆਪਣੀ ਜਵਾਨੀ,

ਇਹ ਸੱਭ ਕੁਝ ਹੈ ਉਸਦਾ ਨਜ਼ਾਰਾ, ਰੰਗ ਲਿਆਈ ਹੈ ਅੱਜ ਕੁਰਬਾਨੀ ॥
ਆਏ ਸੀ ਉਹ ਜਿਨ੍ਹਾਂ ਪਿੰਡਾਂ ਵਿੱਚੋਂ, ਸ਼ਾਇਦ ਭੁੱਲ ਗਈਆਂ ਹੋਣ ਉਨ੍ਹਾਂ

ਪਿੰਡਾਂ ਦੀਆਂ ਜੂਹਾਂ,
ਪਰ ਸਾਨੂੰ ਅੱਜ ਦੇਖ ਇਕੱਠੇ, ਖੁਸ਼ ਹੋ ਰਹੀਆਂ ਉਹ ਵਿਛੜੀਆਂ ਰੂਹਾਂ ॥

ਬਹੁਤ ਹੀ ਔਖਾ ਸਫਰ ਸੀ ਇਹੋ , ਪੰਜਾਬ ਤੋਂ ਚਲ ਕੇ ਅਮਰੀਕਾ ਤੱਕ,
ਮਾਰੇ ਜਾਂਦੇ ਨੇ ਨਿਰਦੋਸ਼ ਸੋਢੀ ਵਰਗੇ, ਹਾਲੇ ਮਿਲੇ ਨਹੀਂ ਸਾਨੂੰ ਪੂਰੇ ਹੱਕ

॥
ਬਹੁਤ ਪੈਂਡਾ ਅਸੀਂ ਤੈ ਹੈ ਕੀਤਾ, ਪਰ ਇਹ ਤਾਂ ਮੰਜ਼ਿਲ ਨਹੀਂ ਹੈ ਸਾਡੀ,
ਬਾਕੀ ਦੀਆਂ ਕਈ ਕੌਮਾਂ ਨਾਲੋਂ, ਰਹਿ ਗਏ ਅਸੀਂ ਹਾਂ ਫਾਡੀ ॥

ਪੰਜਾਬ ਤੋਂ ਸੌ ਸਾਲ ਪਹਿਲਾਂ ਚੱਲਿਆ ਇਹ ਕਾਫਲਾ ਸਿਰਫ ਉਦੋਂ ਹੀ
ਆਰਾਮ ਕਰੇਗਾ

'ਭੱਜੀ' ਜਦੋਂ ਕੋਈ ਪੰਜ ਦਰਿਆਵਾਂ ਦਾ ਵਾਰਿਸ, ਵ੍ਰਾਈਟ ਹਾਊਸ ਵਿੱਚ
ਪੈਰਧਰੇਗਾ ॥

1984 ਵਿਚ ਹੋਈ

ਨੀਲਾ ਤਾਰਾ ਫੌਜੀ ਕਾਰਵਾਈ ਦੇ- ਸ਼ਹੀਦਾਂ ਤੇ ਸਿਖ ਕਤਲਿਆਮ ਨੂੰ ਸਿਖ ਅਰਦਾਸ ਵਿਚ ਸ਼ਾਮਲ ਕੀਤਾ ਜਾਵੇ

Dr. Gurcharan S. Thind, NSW, Australia
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ਸਿਖ ਇਤਿਹਾਸ ਸ਼ਹੀਦੀਆਂ ਤੇ ਕੁਰਬਾਨੀਆਂ ਨਾਲ ਭਰਿਆ ਪਿਆ ਹੈ। ਸ਼ਾਇਦ ਹੀ ਹੋਰ ਕਿਸੇ ਧਰਮ ਤੇ ਵਕਤੀ ਸਰਕਾਰਾਂ ਵਲੋਂ ਇਹਨੇ ਜੁਲਮ ਹੋਏ ਹੋਣ ਜਿਨੇ ਸਿਖਾਂ ਨੂੰ ਸਹਿਣੇ ਪਏ ਹਨ। ਜਿਵੇਂ ਅਸੀਂ ਹਰ ਰੋਜ਼ ਅਪਣੇ ਪਹਿਲਾਂ ਹੋਏ ਸ਼ਹੀਦਾਂ ਨੂੰ ਅਰਦਾਸ ਵਿਚ ਯਾਦ ਕਰਦੇ ਹਾਂ ਉਸੇ ਤਰ੍ਹਾਂ ਹੀ 1984 ਦੇ ਸ਼ਹੀਦਾਂ ਨੂੰ ਅਰਦਾਸ ਵਿਚ ਯਾਦ ਕੀਤਾ ਜਾਨਾ ਚਾਹੀਦਾ ਹੈ। ਇਸ ਨਾਲ ਇੰਦਰਾ ਗਾਂਧੀ ਦੇ ਹੁਕਮ ਨਾਲ ਭਾਰਤੀ ਫੌਜ ਵਲੋਂ ਕੀਤੀ ਇਸ ਘਣੈਨੀ ਕਾਰਵਾਈ ਨੂੰ ਸਿਖ ਸਦਾ ਹੀ ਯਾਦ ਕਰਦੇ ਰਹਿਣਗੇ। ਦਰਬਾਰ ਸਾਹਿਬ ਕੰਮਪਲੈਕਸ ਤੇ ਹੋਰ 45 ਗੁਰਦਵਾਰਿਆਂ ਤੇ ਹਮਲੇ ਦਾ ਦਿਨ ਜਾਣ ਬੁਝ ਕੇ ਚੁਣਿਆ ਗਿਆ ਸੀ ਕਿਉਂਕਿ ਉਸ ਦਿਨ ਸ਼ਾਂਤੀ ਦੇ ਪੁੰਜ ਪੰਜਵੇਂ ਪਾਤਸ਼ਾਹ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦਾ ਸ਼ਹੀਦੀ ਪੁਰਬ ਸੀ ਤੇ ਹਜ਼ਾਰਾਂ ਹੀ ਸ਼ਰਦਾਲੂ ਗੁਰਦਵਾਰਿਆਂ ਵਿਚ ਆਏ ਹੋਏ ਸਨ, ਇਸ ਤਰ੍ਹਾਂ ਫੌਜ ਨੂੰ ਹਜ਼ਾਰਾਂ ਨਿਰਦੋਸ਼ ਸਿਖਾਂ ਨੂੰ ਅਸਾਨੀ ਨਾਲ ਮਾਰਨ ਵਿਚ ਕਾਮਜਾਬੀ ਹੋ ਗਈ। ਦਰਬਾਰ ਸਾਹਿਬ ਅਮਰਤਸਰ ਤੇ ਅਕਾਲਤਖਤ ਸਾਹਿਬ ਦੀ ਰਾਖੀ ਲਈ ਸਿਰਫ ਗਿਣਤੀ ਦੇ ਹੀ ਸਿਖ ਸੂਰਮੇ ਸਨ, ਜਿਨ੍ਹਾਂ ਕੋਲ ਸਿਰਫ ਸੀਮਤ ਅਸਲਾ ਸੀ ਪਰ ਦੂਜੇ ਪਾਸੇ ਆਧੁਨਿਕ ਹਥਿਆਰਾਂ ਨਾਲ ਲੈਸ ਹਜ਼ਾਰਾਂ ਦੀ ਗਿਣਤੀ ਵਿਚ ਭਾਰਤੀ ਫੌਜ ਸੀ। ਇਹ ਇਕ ਬਹੁਤ ਹੀ ਅਸਾਫ਼ੀ ਲੜਾਈ ਸੀ, ਪਰ ਜਰਨਲ ਸ਼ਬੇਗ ਸਿੰਘ ਦੀ ਸੂਚਨੀ

ਮੋਰਚਾ ਬੰਦੀ ਤੇ ਅਗਵਾਈ ਦੇ ਨਾਲ ਸੰਤ ਜਰਨੈਲ ਸਿੰਘ ਦੇ ਥਾਪੜੇ ਸਦਕੇ ਸਿੰਘਾਂ ਨੇ ਉਹ ਮਕਾਬਲਾ ਕੀਤਾ ਕਿ ਭਾਰਤੀ ਫੌਜ ਨੂੰ ਨਾਨੀ

ਯਾਦ ਕਰਾ ਦਿਤੀ। ਇਹ ਮੁਠੀ ਭਰ ਜੇਧੇ ਸਿਖ ਪਰੰਪਰਾ ਮੁਤਾਬਿਕ ਸਿਰ ਤਲੀ ਤੇ ਰਖ ਕੇ ਪੰਜ ਦਿਨ ਲੜਦੇ ਲੜਦੇ ਸ਼ਹੀਦੀਆਂ ਪਾ ਗਏ ਤੇ ਬਦਲੇ ਵਿਚ ਇਕ ਅਨਦਾਜੇ ਮਤਾਬਿਕ ਦੇ ਤਿਨ ਹਜ਼ਾਰ ਫੌਜੀਆਂ ਨੂੰ ਜਮਪੁਰੀ ਪੁਜਾ ਦਿਤਾ ਤੇ ਏਨੇ ਕ ਨੂੰ ਹੀ ਬੁਰੀ ਤਰ੍ਹਾਂ ਫਟਕ ਕੀਤਾ। ਟੈਂਕਾਂ ਤੇ ਤੋਪਾਂ ਦੇ ਗੋਲਿਆਂ ਨਾਲ ਅਕਾਲ ਤਖਤ ਦਾ ਢੇਰੀ ਕਰ ਦਿਤਾ, ਦਰਬਾਰ ਸਾਹਿਬ ਦੀ ਅਮਾਰਤ ਗੋਲੀਆਂ ਨਾਲ ਛਲਨੀ ਕਰ ਦਿਤੀ। ਬਖਲਾਈ ਹੋਈ ਫੌਜ ਸਿਖ ਰੈਫਰਿੰਸ ਲੈਬਰੇਰੀ ਚੋਂ ਅਮੋਲਕ ਲਿਟਰੇਚਰ ਤੇ ਦਸਤਾਵੀਜ਼ਾਂ ਨੂੰ ਚੋਰੀ ਕਰ ਕੇ ਬੋਰੀਆਂ ਭਰ ਕੇ ਲੈ ਗਈ ਤੇ ਲੈਬਰੇਰੀ ਨੂੰ ਅਗ ਲਾ ਦਿਤੀ। ਉਹ ਦਸਤਾਵੀਜ਼ਾਂ ਸਰਕਾਰ ਨੇ ਅਜੇ ਤਕ ਵਾਪਸ ਨਹੀਂ ਕੀਤੀਆਂ।

ਹੁਣ ਸ਼ਰੋਮਣੀ ਕਮੇਟੀ ਨੇ 28 ਸਾਲ ਮਗਰੋਂ ਨੀਲਾ ਤਾਰਾ ਕਾਰਵਾਈ ਨਾਲ ਹੋਏ ਸ਼ਹੀਦਾਂ ਦੀ ਯਾਦਗਾਰ ਬਨਾਣ ਦਾ ਫੈਸਲਾ ਕੀਤਾ ਹੈ। ਇਹ ਯਾਦਗਾਰ ਬਹੁਤ ਚਿਰ ਪਹਿਲਾ ਬਣ ਜਾਣੀ ਚਾਹੀ ਦੀ ਸੀ। ਬਹੁਤ ਸਾਰੇ ਬੁਧੀਜੀਵਿਆਂ ਦਾ ਖਿਆਲ ਹੈ ਕਿ ਇਹ ਯਾਦਗਾਰ ਇਕ ਹੋਰ ਗੁਰਦਵਾਰੇ ਦੇ ਰੂਪ ਵਿਚ ਨਾ ਬਨਾਈ ਜਾਵੇ ਬਲਕੇ ਯਹੂਦੀਆਂ ਦੇ ਹਾਲੇਕਾਸਟ ਦੀ ਤਰਜ ਤੇ ਬਨਾਈ ਜਾਣੀ ਚਾਹੀ ਦੀ ਹੈ। ਇਸ ਦੀ ਖਬਰ ਲਗਦਿਆਂ ਹੀ ਪੰਜਾਬ ਕਾਂਗਰਸ ਪਾਰਟੀ, ਕੇਂਦਰੀ ਸਰਕਾਰ ਤੇ ਕਈ ਹਿੰਦੂ ਜਥੇਬੰਦੀਆਂ ਵਲੋਂ ਬੋਲੇੜੀ ਮਖਾਲਫਤ ਸ਼ੁਰੂ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ। ਉਹਨਾਂ ਦਾ ਕਹਿਨਾ ਹੈ ਕਿ ਇਸ ਦੇ ਬਨਾਣ ਨਾਲ ਪੰਜਾਬ ਵਿਚ ਮਸਾਂ ਮਸਾਂ ਆਈ ਸ਼ਾਂਤੀ ਭੰਗ ਹੋ ਜਾਏਗੀ। ਇਹ ਵਾਵੇਲਾ ਜਾਣ ਬੁਝ ਕੇ ਫਜ਼ੂਲ ਵਿਚ ਮਚਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਇਸ ਯਾਦਗਾਰ ਨਾਲ ਸ਼ਾਂਤੀ ਨੂੰ ਕੋਈ ਖਤਰਾ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਇੰਦਰਾ ਗਾਂਧੀ ਤੇ ਰਜੀਵ ਹਜ਼ਾਰਾਂ ਨਿਰਦੋਸ਼ ਸਿਖਾਂ ਦੇ ਕਾਤਲ ਹਨ, ਜਦੋਂ ਉਹਨਾਂ ਦੇ ਨਾਵਾਂ ਤੇ ਬਣੀਆਂ ਯਾਦਗਾਰਾਂ ਨਾਲ ਸ਼ਾਂਤੀ ਨੂੰ ਖਤਰਾ ਨਹੀਂ ਹੋਇਆ ਤਾਂ ਸਿਖ ਸ਼ਹੀਦਾਂ ਦੀ ਯਾਦਗਾਰ ਨਾਲ ਖਤਰਾ ਕਿਉਂ ਹੋਵੇਗਾ। ਸਿਖਾਂ ਦੇ ਕਾਤਲ ਸਜਨ ਕਮਾਰ, ਟਾਟੀਲਰ, ਕੇਪੀਐਸ ਗਿਲ, ਸਮੈਟ ਸੈਨੀ ਆਦਿ ਨੂੰ ਉਚੇ ਅੰਦੇ ਤੇ ਤਰਕੀਆਂ ਦੇਣ ਨਾਲ ਸ਼ਾਂਤੀ ਭੰਗ ਨਹੀਂ ਹੋਈ। ਕਿਉਂ? ਸਿਖਾਂ ਨੂੰ ਅਪਣੇ ਸ਼ਹੀਦਾਂ ਦੀ ਯਾਦਗਾਰ ਬਨਾਣ ਦਾ ਪੂਰਾ ਹਕ ਹੈ, ਕੋਈ ਇਸ ਵਿਚ ਰਕਾਵਟ ਨਹੀਂ ਪਾ ਸਕਦਾ। ਕੈਪਟਨ ਅਮਰਿੰਦਰ ਸਿੰਘ ਨੇ ਨੀਲਾ ਤਾਰਾ ਕਾਰਵਾਈ ਖਲਾਫ ਕਾਂਗਰਸ ਪਾਰਟੀ ਤੋਂ ਅਸਤੀਫਾ ਦੇ ਦਿਤਾ ਸੀ। ਹੁਣ ਉਹ ਇਸ ਯਾਦਗਾਰ ਦੀ

ਮਖਾਲਫਤ ਕਰ ਰਿਹਾ ਹੈ। ਸਿਆਣਿਆਂ ਦਾ ਖਿਆਲ ਹੈ ਕਿ ਉਸ ਨੂੰ ਕੇਂਦਰੀ ਸਰਕਾਰ ਵਲੋਂ ਐਸਾ ਕਰਨ ਲਈ ਹੁਕਮ ਹੋਇਆ ਹੈ। ਸਿੱਖਾਂ ਨੂੰ ਇੰਦਰਾ ਗਾਂਧੀ ਦੇ ਕਤਲ ਪਿਛੋਂ ਦਿਲੀ ਤੇ ਹੋਰ ਸ਼ਹਿਰਾਂ ਵਿਚ ਹਜ਼ਾਰਾਂ ਨਿਰਦੋਸ਼ ਸਿੱਖਾਂ ਦੇ ਯੋਜਨਾਬੰਦ ਤਰੀਕੇ ਨਾਲ ਕੇਂਦਰੀ ਕਾਂਗਰਸ ਸਰਕਾਰ ਵਲੋਂ ਕਰਾਏ ਕਤਲੇਆਮ ਚ ਹੋਏ ਸ਼ਹੀਦਾਂ ਦੀ ਵੀ ਯਾਦਗਾਰ ਛੇਤੀ ਤੋਂ ਛੇਤੀ ਬਣਾਈ ਚਾਹੀਦੀ ਹੈ।

ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਸੱਦਾ?

9 ਸਤੰਬਰ ਸੰਨ 2012 ਨੂੰ ਟੋਰਾਂਟੋ (ਕਨੇਡਾ) ਵਿਖੇ ਹੋਈ ਕਾਨਫਰੰਸ ਵਿਚ

ਇਸ ਕਾਨਫਰੰਸ ਵਿਚ ਹਿਸਾ ਲੈਣ ਲਈ ਸਾਰੇ ਸਿੱਖਾਂ ਨੂੰ ਸੱਦਾ ਦਿੱਤਾ ਗਿਆ ਸੀ ਤੇ ਇਸ ਤਰ੍ਹਾਂ ਦਾ ਇਕ ਪੋਸਟਰ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਵਲੋਂ ਚਲਾਈ ਜਾ ਰਹੀ ਵੈਬ ਸਾਈਟ ਤੇ ਵੀ ਪਾਇਆ ਗਿਆ। ਇਸ ਕਾਨਫਰੰਸ ਵਿਚ ਹਿਸਾ ਲੈਣਾ ਉਨ੍ਹਾਂ ਦੀ ਆਪਣੀ ਮਰਜ਼ੀ ਸੀ ਪਰ ਉਨ੍ਹਾਂ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਸੱਦਾ ਨਹੀਂ ਦਿੱਤਾ ਗਿਆ। ਬਿਲਕੁਲ ਸੱਚ ਹੈ। ਪ੍ਰਬੰਧਕਾਂ ਵਲੋਂ ਇਨ੍ਹਾਂ ਦਾ ਨਾਮ ਲੈ ਕੇ ਨਾ ਹੀ ਕੋਈ ਟਿਪਣੀ ਕੀਤੀ ਗਈ ਤੇ ਨਾ ਹੀ ਉਸਤੱਤ ਇਹ ਵੀ ਸੱਚ ਹੈ।

“ਐਂਵੇ ਨਹੀਂ ਦੁਨੀਆਂ ਪੂਜਦੀ ਪਹਿਲਾਂ ਸਿਰ ਕਟਵਾਉਣੇ ਪੈਂਦੇ ਨੇ”। ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਦੀ ਸਿੱਖ ਕੌਮ ਨੂੰ ਕੀ ਦੇਣ ਹੈ? ਸਟੇਜੀ ਕੀਰਤਨ ਨੇ ਸਿੱਖ ਕੌਮ ਵਿਚ ਕਿਹੜੀ ਲਹਿਰ ਪੈਦਾ ਕੀਤੀ ਹੈ? ਜੇਕਰ ਪਰੋਫੈਸਰ ਜੀ ਹੋਰਾਂ ਨੇ 1984 ਤੋਂ ਬਾਅਦ ਸਿੱਖ ਕੌਮ ਨੂੰ ਕੋਈ ਹਲੂਣਾ ਦਿੱਤਾ ਹੈ ਤਾਂ ਸਿੱਖਾਂ ਨੇ ਪਰੋਫੈਸਰ ਜੀ ਨੂੰ ਮਾਇਆ ਨਾਲ ਲੱਦ ਦਿੱਤਾ। ਉਸ ਤੋਂ ਬਾਅਦ ਪਰੋਫੈਸਰ ਜੀ ਨੇ ਕਦੀ ਪਿੰਡਾਂ ਵੱਲ ਨੂੰ ਮੂੰਹ ਨਹੀਂ ਕੀਤਾ ਕਿਉਂਕਿ ਮਾਇਆ ਸ਼ਹਿਰਾਂ ਵਿਚ ਹੀ ਹੈ। ਫਿਰ ਇਨ੍ਹਾਂ ਨੂੰ ਬੰਬਈ, ਦਿੱਲੀ, ਕਾਹਨਪੁਰ ਤੇ ਕੋਲਕੱਤਾ ਦੀਆਂ ਵੱਡੀਆਂ ਕੋਠੀਆਂ ਵਾਲੇ ਵੱਡੇ ਵੱਡੇ ਲੋਕ ਹੀ ਦਿਖਾਈ ਦਿੱਤੇ। ਕੋਈ ਗਰੀਬ ਗੁਰਬਾ ਤਾਂ ਇਨ੍ਹਾਂ ਦੀਆਂ ਨਜ਼ਰਾਂ ਵਿਚ ਪਰਵਾਨ ਹੀ ਨਹੀਂ ਚੜ੍ਹਿਆ। ਇਹ ਗੱਲ ਇੱਥੇ ਹੀ ਖਤਮ ਕਰ ਦੇਣੀ ਚਾਹੀਦੀ ਹੈ।

ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਨੇ ਕੋਈ ਚਾਰ ਕੁ ਸਾਲ ਪਹਿਲਾਂ “ਸਿੱਖ ਪਾਰਲੀਆਮਿੰਟ” ਪਾਰਟੀ ਦਾ ਐਲਾਨ ਵੀ ਕੀਤਾ ਸੀ। ਉਹ ਕਿੱਥੇ ਹੈ? ਇਕ ਐਲਾਣਨਾਮੇ ਤੋਂ ਸਿਵਾਏ ਇਸ ਸਿੱਖ ਪਾਰਲੀਆਮਿੰਟ ਦੀ ਕੋਈ ਮੀਟਿੰਗ? ਕੋਈ ਅਜੰਡਾ? ਕੋਈ ਵਹੀ ਖਾਤਾ? ਕੋਈ ਸਲਾਨਾ ਜਨਰਲ ਬਾਡੀ ਦੀ ਮਿਟਿੰਗ? ਕੁੱਝ ਨਹੀਂ। ਸਿੱਖ ਕੌਮ ਨੂੰ ਜਾਗਰੂਕ ਕਰਨ ਲਈ ਕੋਈ ਕੀਤਾ ਹੋਰ ਕੰਮ? ਹੱਥ ਦੀ ਤਲੀ ਰੱਬ ਵੱਲ ਨੂੰ ਕਰਕੇ ਤਾਂ ਹੋਰ ਬਹੁਤ ਸਾਰੇ ਕੀਰਤਨੀਏ ਵੀ ਕੀਰਤਨ ਕਰੀ ਜਾਂਦੇ ਹਨ। ਕੀ ਕਦੀ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਨੇ ਵੀ ਹੱਥ ਦੀ ਤਲੀ ਧਰਤੀ ਵੱਲ ਨੂੰ ਕੀਤੀ ਹੈ ਤਾਂ ਦੱਸੋ?

ਸਿੰਘ ਸਭਾ ਵਾਲੇ ਪੰਜ ਸਾਲ ਲਗਾਤਾਰ ਪਰੋਫੈਸਰ ਜੀ ਕੋਲ ਸਾਥ ਦੀ ਮੰਗ ਕਰਨ ਜਾਂਦੇ ਰਹੇ ਹਨ। ਸਾਥ ਦੀ ਸਾਨੂੰ ਕਦੀ ਭੀਖ ਨਹੀਂ ਪਈ। ਪਰੋਫੈਸਰ ਜੀ ਨੂੰ ਪੁੱਛੋ ਕਦੀ ਇਨ੍ਹਾਂ ਨੇ ਕਿਸੇ ਨੂੰ ਭੀਖ ਵੀ ਦੱਤੀ ਹੈ? ਜਦੋਂ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਨੇ ਅਕਾਲ ਤਖਤ ਤੇ ਪੇਸ਼ ਹੋਣਾ ਸੀ ਤਾਂ ਦਸਮ ਗ੍ਰੰਥ ਬਾਰੇ ਜਿਤਨੀ ਵੀ ਜਾਣਕਾਰੀ ਇਨ੍ਹਾਂ ਨੂੰ ਚਾਹੀਦੀ ਸੀ, ਉਹ ਸਰਬਜੀਤ ਸਿੰਘ ਸੈਕਰਾਮਿੰਟੋ ਤੇ ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣ ਵਾਲੇ ਨੇ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਨੂੰ ਦਿੱਤੀ। ਸਰਬਜੀਤ ਸਿੰਘ ਸੈਕਰਾਮਿੰਟੋ ਨੂੰ ਇਵਜ ਵਿਚ ਕੀ ਮਿਲਿਆ? ਕਿਉਂਕਿ ਉਹ ਮੇਨਾ ਸਿੱਖ ਹੈ ਇਸ ਕਰਕੇ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਹੋਰਾਂ ਜਦੋਂ ਪਿਛਲੇ ਸਾਲ ਕੈਲੇਫੋਰਨੀਆ ਗਏ ਸਨ ਤਾਂ ਉਸ ਨੂੰ ਪਹਿਚਾਨਣ ਤੋਂ ਵੀ ਇਨਕਾਰ ਕਰਦੇ ਹਨ। ਉਸਦੇ ਕਹਿਣ ਦੇ ਬਾਵਜੂਦ ਵੀ ਕਿ ਮੈਂ ਸਰਬਜੀਤ ਸਿੰਘ ਸੈਕਰਾਮਿੰਟੋ ਹਾਂ, ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਦਾ ਪ੍ਰਤੀਕਰਮ ਐਸਾ ਸੀ ਜਿਵੇਂ ਉਸ ਨੂੰ ਜਾਣਦੇ ਹੀ ਨਾ ਹੋਣ। ਉਸਦੀ ਕਹਾਣੀ ਵੀ ਖਤਮ।

ਭਾਰਤ ਤੋਂ ਵਾਪਸ ਆ ਕੇ ਮੈਨੂੰ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਦਾ ਫੂਨ ਆਇਆ ਕਿ ਜੇ ਤੁਸੀਂ ਵੈਨਕੂਵਰ ਵਿਚ ਸਟੇਜ ਤੇ ਬੋਲ ਕੇ ਆਏ ਹੋ ਉਸਦੀ ਕਾਪੀ ਮੈਨੂੰ ਦੇ ਜਾਓ। ਪਹਿਲਾਂ ਮੈਂ ਸਿਰਫ ਗੁਰਬਾਣੀ ਟੀ.ਵੀ ਤੇ, ਜੇ ਗੁਰੂ ਗ੍ਰੰਥ/ ਦਸਮ ਗਰੰਥ ਦੀਆਂ ਸਲਾਈਡਜ਼ ਦਿਖਾਈਆਂ ਗਈਆਂ ਸਨ, ਦੀ ਕਾਪੀ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਨੂੰ ਦੇ ਆਇਆ।

ਫਿਰ ਤੋਂ ਪਰੋਫੈਸਰ ਜੀ ਦਾ ਫੂਨ ਆਇਆ ਕਿ ਨਹੀਂ ਉਹ ਸਾਰੀਆਂ ਲਿਖਤਾਂ ਦੀ ਕਾਪੀ ਚਾਹੀਦੀ ਹੈ ਜੋ ਤੁਸੀਂ ਦਸਮ ਗ੍ਰੰਥ ਵਿਚੋਂ ਟਾਈਪ ਕੀਤੀਆਂ ਹਨ। ਤਕਰੀਬਨ 60 ਕੁ ਪੰਨਿਆਂ ਦੀ ਕਾਪੀ ਮੈਂ ਆਪ ਦੇ ਕੇ ਆਇਆ ਹਾਂ।

ਕੋਈ ਵੀ ਖੋਜੀ ਆਪਣੀ ਲਿਖਤ ਦੀ ਕਾਪੀ ਕਿਸੇ ਨੂੰ ਨਹੀਂ ਦਿੰਦਾ। ਪਰ ਮੈਂ ਇਨ੍ਹਾਂ ਦਾ ਸਤਿਕਾਰ ਕਰਦਾ ਕਰਕੇ ਆਪ ਇਨ੍ਹਾਂ ਨੂੰ, ਬਿਨਾ ਕਿਸੇ ਹੀਲ ਹਿਜਤ ਦੇ, ਕਾਪੀ ਦੇ ਆਇਆ। ਤੁਹਾਡੇ ਸਾਰਿਆਂ ਦੇ ਮਨ ਵਿਚ ਕੋਈ ਭੁਲੇਖਾ ਨਾ ਰਹਿ ਜਾਵੇ, ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਨੇ ਅੱਜ ਤਕ ਸਾਰਾ ਦਸਮ ਗ੍ਰੰਥ ਫਰੋਲ ਕੇ ਵੀ ਨਹੀਂ ਦੇਖਿਆ ਹੋਣਾ? ਇਸ ਵਿਚ ਕੋਈ ਸ਼ੱਕ ਨਹੀਂ ਕਿ ਜੇਕਰ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਯੁੰਦੇ ਨਾਲ ਵੈਰ-ਵਿਰੋਧ ਵਿਚ ਨਾ ਪੈਂਦੇ ਤਾਂ ਇਸ ਕਾਨਫ੍ਰੰਸ ਵਿਚ ਸਰਦਾਰ ਇਨ੍ਹਾਂ ਨੇ ਹੀ ਹੋਣਾ ਸੀ। ਰੱਬ ਦਾ ਸ਼ੁਕਰ ਕਿ ਸਾਰਾ ਕੁੱਝ ਵੇਲੇ ਸਿਰ ਹੀ ਵਾਪਰ ਗਿਆ।

ਹੁਣ ਸਵਾਲ ਇਹ ਪੈਦਾ ਹੁੰਦਾ ਹੈ ਕਿ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਕਾਲਾ ਅਫਗਾਨਾ, ਜਿਸ ਨੂੰ ਅਕਾਲ ਤਖਤੀਆਂ ਨੇ ਆਪਣੇ ਪੰਥ ਵਿਚੋਂ ਛੇਕਿਆ ਹੋਇਆ ਹੈ ਤੇ ਪ੍ਰੋ. ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ ਜਿਸ ਦੇ ਗੁਰਦੁਆਰਿਆਂ ਵਿਚ ਬੋਲਣ ਤੇ ਬੰਦਸ਼ ਲੱਗੀ ਹੋਈ ਹੈ, ਨੇ ਵੀ ਇਸ ਕਾਨਫ੍ਰੰਸ 'ਚ ਹੋਣਾ ਸੀ। ਇਹ ਦੋ ਪੁਰਸ਼ ਓਹ ਹਨ ਜਿਨ੍ਹਾਂ ਨਾਲ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਇਕ ਸਟੇਜ ਤੇ ਬੈਠਣ ਤੇ ਇਨਕਾਰ ਕਰਦੇ ਸਨ ਤੇ ਹੱਥ ਮਿਲਾਉਣ ਤੋਂ ਵੀ ਕੰਨੀ ਕਤਰਾਉਂਦੇ ਹਨ। ਇੱਥੇ ਤਕ ਕਿ 2006 ਵਿਚ ਇਨ੍ਹਾਂ ਦੀ ਹੀ ਅਕੈਡਮੀ ਵਿਚ ਜਦੋਂ ਪ੍ਰੋ. ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ ਨਾਲ ਦੂਸਰੀ ਧਿਰ ਦਾ ਕੋਈ ਸਮਝੌਤਾ ਹੋਇਆ ਸੀ (ਇੱਥੇ ਵਿਸਥਾਰ ਵਿਚ ਜਾਣ ਦੀ ਕੋਈ ਲੋੜ ਨਹੀਂ) ਤਾਂ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਨੇ ਉਸ ਫੈਸਲੇ ਤੇ ਆਪਣੀ ਸਹੀ (ਦਸਤਖਤ) ਪਾਉਣ ਤੋਂ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ ਸੀ ਕਿ ਮੈਂ ਵਾਦ ਵਿਵਾਦ ਵਿਚ ਨਹੀਂ ਪੈਣਾ ਜਦੋਂ ਕਿ ਫੈਸਲਾ ਇਨ੍ਹਾਂ ਦੀ ਅਕੈਡਮੀ ਤੇ ਇਨ੍ਹਾਂ ਦੀ ਹਾਜਰੀ ਵਿਚ ਕੀਤਾ ਗਿਆ ਸੀ। ਜਿਸ ਮਨੁੱਖ ਨੇ ਮਰਨ ਪਹਿਰੇ ਹੋ ਕੇ ਵੀ ਜੁਰਤ ਨਾਲ ਕੋਈ ਕੰਮ ਕਰਨ ਦਾ ਇਰਾਦਾ ਨਹੀਂ ਬਣਾਇਆ ਤਾਂ ਹੁਣ ਇਹ ਸਵਾਲ ਪੁੱਛ ਹੀ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਕੀ ਉਹ ਮਰਨ ਤੋਂ ਬਾਅਦ ਕੋਈ ਕਰਾਮਾਤ ਕਰੇਗਾ?

ਸ੍ਰ. ਬਖਸ਼ੀਸ ਸਿੰਘ ਜੀ:

ਟਿਪਣੀ ਕਰਨ ਵਾਲੇ ਸ੍ਰ. ਬਖਸ਼ੀਸ ਸਿੰਘ ਜੀ ਮੈਂ ਮੁਨਕਰ ਨਹੀਂ ਕਿ ਮੈਂ ਪਰੋਫੈਸਰ ਜੀ ਕੋਲ ਇਕ ਡੇਢ ਸਾਲ ਪਹਿਲਾਂ ਨਹੀਂ ਗਿਆ। ਪਰ ਜਦੋਂ ਪਰੋਫੈਸਰ ਜੀ ਯਮੁਨਾ ਨਗਰ ਵਿਚ ਪੰਚਾਲੀ ਦੀ ਉਦਾਹਰਣ ਦੇ ਕੇ ਯੁੰਦੇ ਦਾ ਨਾਮ ਲਏ ਬਗੈਰ ਨੁਕਤਾ ਚੀਨੀ ਕਰਨਗੇ ਤਾਂ ਸਾਡਾ ਇਨ੍ਹਾਂ ਨੂੰ ਇਸ ਕਾਨਫ੍ਰੰਸ ਵਿਚ ਸਰਦਾਰੀ ਸੌਖਣਾ ਸੌਭਦਾ ਨਹੀਂ। ਮੇਰੇ ਸਾਥੀਆਂ ਅਤੇ ਮੇਰੇ ਤੇ ਇੰਡੀਆਨਾਪੋਲਿਸ ਤੋਂ, ਕੈਲੇਫੋਰਨੀਆ ਤੋਂ, ਨਿਊਯਾਰਕ ਤੇ ਵੈਨਕੂਵਰ ਤੋਂ ਪਰੋਫੈਸਰ ਜੀ ਨੂੰ ਇਸ ਕਾਨਫ੍ਰੰਸ ਵਿਚ ਘੱਟ ਤੋਂ ਘੱਟ ਸੱਦਾ ਦੇਣ ਲਈ ਵੀ ਦਬਾਓ ਪਾਇਆ ਗਿਆ। ਪਰ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਨੇ ਅੱਜ ਤੋਂ ਕੋਈ ਤਿੰਨ ਕੁ ਮਹੀਨੇ ਪਹਿਲਾਂ ਫੈਸਲਾ ਲਿਆ ਸੀ ਕਿ ਵਿਰੋਧੀ ਵਿਚਾਰਾਂ ਵਾਲੇ ਕਿਸੇ ਵੀ ਮਹੱਤਵ ਪੂਰਣ ਪੁਰਸ਼ ਨੂੰ ਸੱਦਾ ਨਹੀਂ ਦਿੱਤਾ ਜਾਵੇਗਾ। ਸਿੰਘ ਸਭਾ ਵਿਚ ਕਿਸੇ ਦੀ ਡਿਕਟੇਟਰਸ਼ਿਪ ਨਹੀਂ ਚੱਲਦੀ। ਮੈਂ ਧੰਨਵਾਦੀ ਹਾਂ ਉਨ੍ਹਾਂ ਸਾਰੇ 20 ਕੁ ਖਾਸ ਸੱਜਣਾਂ ਦਾ ਜਿਨ੍ਹਾਂ ਨੇ ਫੈਸਲਾ ਲਿਆ ਤੇ ਉਸ ਤੇ ਪੂਰੇ ਉਤਰੇ।

ਸ੍ਰ. ਗੁਰਦੇਵ ਸਿੰਘ ਸੰਧੇਵਾਲੀਆ:

ਮੇਰੇ ਤੇ ਤਾਂ ਨਹੀਂ ਪਰ ਮੇਰੇ ਨਾਲ ਦੋ ਸਾਥੀਆਂ ਤੇ ਸ੍ਰ. ਗੁਰਦੇਵ ਸਿੰਘ ਸੰਧੇਵਾਲੀਆ ਨੇ ਵੀ ਦਬਾਓ ਪਾਇਆ ਕਿ ਪ੍ਰੋ. ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਨੂੰ ਜਰੂਰ ਸੱਦਿਆ ਜਾਵੇ। ਸ੍ਰ. ਗੁਰਦੇਵ ਸਿੰਘ ਸੰਧੇਵਾਲੀਆ ਨੂੰ ਨਾਂਹ ਵਾਚਿਕ ਜਵਾਬ ਮਿਲਿਆ ਤੇ ਕਾਨਫ੍ਰੰਸ ਵਾਲੇ ਦਿਨ ਫਿਰ ਸੰਧੇਵਾਲੀਆ ਜੀ ਕਹਿਣ ਲੱਗੇ ਕਿ ਘੱਟ ਤੋਂ ਘੱਟ ਹੁਣ ਹੀ ਬੋਲ ਦਿਓ ਕਿ ਪਰੋਫੈਸਰ ਜੀ ਨੂੰ ਸੱਦਿਆ ਸੀ ਪਰ ਉਹ ਸਿਹਤ ਦੀ ਵਜ੍ਹਾ ਕਾਰਣ ਨਹੀਂ ਆ ਰਹੇ।

ਕੈਸਾ ਸੁਝਾਓ ਹੈ ਇਹ ਕਿ ਸਟੇਜ ਤੋਂ ਤੁਸੀਂ ਝੂਠ ਹੀ ਬੋਲ ਦਿਓ? ਵਾਹ ਸੰਧੇਵਾਲੀਆ ਜੀ! ਤੁਹਾਡਾ ਜਵਾਬ ਨਹੀਂ। ਤੁਸੀਂ ਸਾਨੂੰ ਮੀਟਿੰਗ ਵਿਚ ਬੁਲਾ ਕੇ ਵੀ ਬੋਲਣ ਨਾ ਦਿਓ ਤੇ ਫਿਰ ਸਾਡੇ ਤੇ ਹੀ ਦਬਾਓ ਕਿ ਪਰੋਫੈਸਰ ਨੂੰ ਜਰੂਰ ਬੁਲਾਓ। ਕੈਸਾ ਹੈ ਇਹ ਪਰੋਫੈਸਰ? ਸ੍ਰ. ਗੁਰਦੇਵ ਸਿੰਘ ਸੰਧੇਵਾਲੀਆ ਜੀ ਤੁਹਾਨੂੰ ਪੰਜ ਛੇ ਸਾਲਾਂ ਬਾਅਦ ਓਹੀ ਮਨੁੱਖ ਫੇਰ ਚੰਗਾ ਲੱਗਣ ਲੱਗ ਪੈਂਦਾ ਹੈ ਜਿਸ ਨੂੰ ਤੁਸੀਂ ਕਦੀ ਗਾਹਲਾਂ ਜਾ ਕੁੱਟ ਮਾਰ ਨਾਲ ਨਵਾਜਦੇ ਹੋ। ਇੱਥੇ ਮੈਂ ਤਿੰਨ ਉਦਾਹਰਣਾਂ ਦੇਣੀਆਂ

ਚਾਹਵਾਂਗਾ।

ਜਦੋਂ ਤੁਸੀਂ ਵੈਨਕੂਵਰ ਵਿਚ ਸੀ ਤਾਂ ਰੇਡੀਓ ਤੇ ਤੁਸੀਂ ਸ੍ਰ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਕਾਲਾਅਫਗਾਨਾ ਨੂੰ ਬਹੁਤ ਕੋਸਿਆ ਸੀ ਪਰ ਅੱਜ ਤੁਸੀਂ ਉਸ ਨਾਲ ਵੀ ਸਹਿਮਤ ਹੋ। ਫਿਰ ਤੁਸੀਂ ਵੈਨਕੂਵਰ ਵਿਚ ਹੁੰਦਿਆਂ ਹੋਇਆਂ ਪ੍ਰੋ. ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ ਨਾਲ ਵੀ ਝਗੜਾ ਕੀਤਾ ਤੇ ਬਾਅਦ ਵਿਚ ਉਨ੍ਹਾਂ ਕੋਲੋਂ ਮੁਆਫੀ ਵੀ ਮੰਗ ਲਈ। ਅੱਜ ਤੁਹਾਨੂੰ ਘੱਗਾ ਜੀ ਵੀ ਚੰਗੇ ਲੱਗਦੇ ਹਨ। ਅੱਜ ਤੋਂ ਕੋਈ ਚਾਰ-ਪੰਜ ਸਾਲ ਪਹਿਲਾਂ ਆਪਾਂ ਪਹਿਲੀ ਵਾਰੀ 'ਸੱਚਾ ਸੌਦਾ' ਦੁਕਾਨ ਤੇ ਮਿਲੇ। ਤੁਹਾਡੇ ਨਾਲ ਕੋਈ ਹੋਰ ਸੱਜਣ ਵੀ ਸੀ। ਗੱਲ ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਚੱਲੀ। ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਅਸਲੀਲਤਾ ਬਾਰੇ ਮੈਂ ਗੱਲ ਕੀਤੀ ਤਾਂ ਤੁਸੀਂ ਝੱਟ ਆਸਾ ਕੀ ਵਾਰ ਵਿਚੋਂ 'ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦੁਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ' ਦੀ ਉਦਾਹਰਣ ਦੇ ਦਿੱਤੀ ਸੀ। ਮੈਂ ਕਿਹਾ ਇਸ ਵਿਚ ਅਸਲੀਲਤਾ ਵਾਲੀ ਕੋਈ ਗੱਲ ਨਹੀਂ ਤੇ ਮੌਕਾ ਦੇਖ ਕੇ ਮੈਂ ਉਥੋਂ ਚੱਲਦਾ ਬਣਿਆ। ਕੋਣ ਸਿੱਖੀ ਦੀ ਚੜ੍ਹਦੀ ਕਲਾ ਲਈ ਕੰਮ ਕਰ ਰਿਹਾ ਹੈ ਤੇ ਕੋਣ ਸਿਰਫ ਗੱਲਾਂ ਜਾਂ ਪੀਪਲੀਆਂ ਹੀ ਵਜ੍ਹਾ ਰਿਹਾ ਹੈ ਇਸ ਬਾਰੇ ਤੁਹਾਨੂੰ ਅਗਲੇ ਪੰਜ ਚਾਰ ਸਾਲਾਂ ਬਾਅਦ ਪਤਾ ਚੱਲੇਗਾ।

ਤੱਤ ਗੁਰਮਤਿ ਪਰੀਵਾਰ ਜੀ:

ਦੇ ਕੁ ਸਾਲ ਪਹਿਲਾਂ ਮੈਂ ਤੁਹਾਨੂੰ ਤੁਹਾਡੇ ਪਰੀਵਾਰ ਦੇ ਮੰਤਰੀ ਮੰਡਲ ਦੇ ਨਾਮ ਪੁੱਛੇ ਸੀ। ਤੁਸੀਂ ਜਵਾਬ ਦਿੱਤਾ ਸੀ ਕਿ ਫਲਾਣੀ ਤਾਰੀਕ ਦੀਆਂ ਫਲਾਣੀਆਂ ਚਿੱਠੀ ਜਿਹੜੀਆਂ ਫਲਾਣੇ ਪੰਨੇ ਤੇ ਫਲਾਣੇ ਦਿੱਨ ਸਿੱਖ ਮਾਰਗ ਤੇ ਪੋਸਟ ਕੀਤੀਆਂ ਗਈਆਂ ਹਨ ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਲੱਭ ਲਓ। ਭਲਿਓ ਮਾਨਸਓ! ਐਨੇ ਤਾਂ ਤੁਹਾਡੇ ਪਰੀਵਾਰ ਦੇ ਜੀਅ ਹੀ ਨਹੀਂ ਜਿਤਨੇ ਵਾਰ ਤੁਸੀਂ ਫਲਾਣੇ ਫਲਾਣੇ ਫਲਾਣੇ ਲਿਖ ਦਿੱਤਾ। ਚੁੱਪ ਕਰਕੇ ਢਾਈ ਅੱਖਰ ਪਾ ਦਿੰਦੇ। ਢਾਈ ਟੇਟਰੂ ਮਿਲ ਕੇ ਤੱਤ ਗੁਰਮਤਿ ਪਰੀਵਾਰ ਨਹੀਂ ਬਣਾਉਂਦੇ ਹੁੰਦੇ।

ਮੈਂ ਪਹਿਲਾਂ ਵੀ ਲਿਖ ਚੁਕਿਆ ਹਾਂ ਕਿ ਤੁਸੀਂ ਲੰਗੜੇ ਲੂਲੇ ਤੇ ਅਪਾਹਜ ਲੋਕ (ਜਿਹੜੇ ਸਿਰਫ ਅੰਦਰ ਵੜ ਕੇ ਟਿਪਣੀਆਂ ਹੀ ਕਰਦੇ ਹਨ), ਸਿਰਫ ਅੰਦਰ ਬੈਠਕੇ ਕਲਮਾਂ ਦੀਆਂ ਨਿਬਾਂ ਤੋੜਨ ਵਾਲੇ ਲੋਕ, ਲੋਕਾਂ ਤੇ ਟਿਪਣੀ ਕਰਨ ਵਾਲੇ ਵਿਹਲੜ ਲੋਕ, ਤੁਹਾਨੂੰ ਕੁੱਝ ਹੋਰ ਆਉਂਦਾ

ਹੀ ਨਹੀਂ ਸਵਾਏ ਟੀਕਾ ਟਿਪਣੀ ਕਰਨ ਦੇ। ਜੇ ਇਸ ਕਾਨਫ੍ਰੰਸ ਵਿਚ ਕੁੱਝ ਚੰਗਾ ਵੀ ਹੋਇਆ ਹੈ ਤਾਂ ਉਹ ਵੀ ਲਿਖ ਦਿੰਦੇ? ਕਦੀ ਸਿੰਘ ਸਭਾ ਵਾਲਿਆਂ ਤੁਹਾਡੇ ਕਿਸੇ ਸਮਾਗਮ ਬਾਰੇ ਨੁਕਤਾ ਚੀਨੀ ਕੀਤੀ ਹੈ? ਨਹੀਂ। ਸਮਾਗਮ ਕੈਨੇਡਾ ਵਾਸੀਆਂ ਨੇ ਕਰਾਇਆ, ਪੈਸਾ ਕੈਨੇਡਾ ਵਾਸੀਆਂ (ਕੁੱਝ ਕੁ ਨੇ) ਨੇ ਲਾਇਆ ਤੇ ਅਮਰੀਕ ਸਿੰਘ ਮੁਕਤਸਰ ਵਾਂਗੂੰ ਢਿੱਡ ਪੀੜ ਤੁਹਾਨੂੰ ਹੋਈ ਜਾ ਰਹੀ ਹੈ ਅਖੇ ਕੋਮੀ ਸਰਮਾਇਆ ਖਰਾਬ ਕਰ ਦਿੱਤਾ। ਸਣੇ ਅਮਰੀਕ ਸਿੰਘ ਮੁਕਤਸਰ ਤੇ ਤੁਹਾਨੂੰ ਮੈਂ ਇਹ ਪੁੱਛਦਾ ਹਾਂ ਕਿ ਕਿਸ ਕੋਮ ਨੇ ਸਿੰਘ ਸਭਾ ਕੈਨੇਡਾ ਨੂੰ ਕੋਮੀ ਸਰਮਾਏ ਦਾ ਕੋਈ ਚੈਕ ਦਿੱਤਾ ਸੀ? ਗਿਆਨੀ ਕੇਵਲ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਨੂੰ ਸਿਰਫ 'ਤੂ ਠਾਕੁਰੁ ਤੁਮ ਪਹਿ ਅਰਦਾਸਿ' ਵਾਲੀ ਪਉੜੀ ਦੀ ਅਰਦਾਸ ਕਰਨ ਲਈ ਕਿਹਾ ਗਿਆ ਸੀ ਪਤਾ ਨਹੀਂ ਉਨ੍ਹਾਂ ਨੂੰ ਕਿਸ ਦੇਵੀ ਨੇ ਕੋਲ ਆ ਕੇ ਆਪਣੇ ਰੂਪ ਦੀ ਉਸਤੱਤ ਕਰਨ ਲਈ ਮਜਬੂਰ ਕਰ ਦਿੱਤਾ ਤੇ ਉਹ ਭਗੋਉਤੀ ਨੂੰ ਸਿਮਰਨ ਲੱਗ ਪਏ। ਉਨ੍ਹਾਂ ਨੇ ਮਤਾ ਪੜ੍ਹਨ ਵਿਚ ਵੀ ਗਲਤੀ ਕੀਤੀ ਹੈ। ਆਪਣੇ ਪ੍ਰੀਵਾਰਕ ਜੀਵਨ ਵਿਚ ਉਨ੍ਹਾਂ ਕਦੇ ਵੀ ਐਸੀ ਅਰਦਾਸ ਨਹੀਂ ਕੀਤੀ। ਕਿਸੇ ਵੀ ਬੰਦੇ ਦੀ ਸਿਧਾਂਤਕ ਪਰਖ ਆਮ ਜਨਤਾ ਦੀ ਕਚਿਹਰੀ ਵਿਚ ਹੀ ਹੁੰਦੀ ਹੈ ਘਰ ਵਿਚ ਨਹੀਂ।

ਇਸ ਕਾਨਫ੍ਰੰਸ ਦਾ ਅਜੰਡਾ ਸੀ, " ਸਿੱਖੀ ਦੀ ਦੁਰਦਿਸ਼ਾ ਕਿਉਂ ?। ਸੱਦੇ ਪੱਤਰ ਦੇ ਨਾਲ ਕੋਈ ਵੱਖਰਾ ਪੱਤਰ ਨਹੀਂ ਭੇਜਿਆ ਜਾਂਦਾ ਹੁੰਦਾ। ਇਕੇ ਪੱਤਰ ਵਿਚ ਸੱਭ ਕੁੱਝ ਲਿਖਿਆ ਹੁੰਦਾ ਹੈ ਤੇ ਇਵੇਂ ਹੀ ਕੀਤਾ ਗਿਆ ਸੀ। ਤੱਤ ਗੁਰਮਤਿ ਪਰੀਵਾਰ ਜੀ ਜਿਹੜੀ ਪੀੜ ਤੁਹਾਨੂੰ ਹੈ ਉਸਦਾ ਸਾਡੇ ਕੋਲ ਕੋਈ ਇਲਾਜ ਨਹੀਂ ਤੇ ਤੁਸੀਂ ਗੁਰਮਤਿ ਸੇਧਾਂ ਨੂੰ ਅਪਣਾਉਂਦਿਆਂ ਹੋਇਆਂ ਕਿਹੜੇ ਕਿਹੜੇ ਸਮਾਜ ਸੇਵਾ ਦੇ ਕਾਰਜ ਅਰੰਭੇ ਹੋਏ ਹਨ ਬਾਰੇ ਚਾਨਣਾ ਪਾਉਣ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰਨੀ ਜੀ? ਧੰਨਵਾਦ। ...ਚਲਦਾ।

ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣ ਵਾਲਾ

ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਵਿਸ਼ਵ ਸਿੱਖ ਕਾਨਫਰੰਸ 9 ਸਤੰਬਰ ਸੰਨ 2012 (ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ)

ਸਤੰਬਰ 2012 ਨੂੰ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਵੱਲੋਂ ਸਿੱਖਾਂ ਦੀ ਨਿਗੂਰਤਾ ਤੇ ਟੋਰਾਂਟੋ-ਕਨੇਡਾ ਵਿਖੇ ਹੋਈ ਵਿਸ਼ਵ ਸਿੱਖ ਕਾਨਫਰੰਸ

ਸਿੱਖਾਂ ਦੀ ਨਿਗੂਰਤਾ ਦਾ ਮੁਤਾਲਿਆ ਕਰਨ ਅਤੇ ਉਸ ਦਾ ਹੱਲ ਲੱਭਣ ਲਈ 9 ਸਤੰਬਰ ਸੰਨ 2012 ਨੂੰ ਟੋਰਾਂਟੋ (ਕਨੇਡਾ) ਵਿਖੇ ਭਾਰੀ ਕਾਨਫਰੰਸ ਹੋਈ, ਜਿਸ ਵਿੱਚ ਦੇਸ਼ਾਂ ਵਿਦੇਸ਼ਾਂ ਤੋਂ ਆਏ ਵਿਦਵਾਨ ਬੁਲਾਰਿਆਂ ਅਤੇ ਪ੍ਰਬੰਧਕਾਂ ਨੇ ਹਿੱਸਾ ਲਿਆ। ਪਹਿਲੇ ਦੋ ਦਿਨ 7-8 ਸਤੰਬਰ ਨੂੰ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਦੇ ਸਵਿਧਾਨ ਤੇ ਚਰਚਾ ਹੋਈ ਜੋ ਬਹੁ ਸੰਮਤੀ ਨਾਲ ਪਾਸ ਕੀਤਾ ਗਿਆ, ਦੇਸ਼ ਵਿਦੇਸ਼ ਤੋਂ ਆਏ ਡੈਲੀਗੇਟਾਂ ਨੇ ਆਪੋ ਆਪਣੇ ਵਿਚਾਰ ਰੱਖੇ ਅਤੇ ਸੁਝਾਵ ਵੀ ਦਿੱਤੇ। ਦੋ ਦਿਨ ਵਿਚਾਰ ਗੋਸ਼ਟੀ ਚਲਦੀ ਰਹੀ, ਐਤਵਾਰ 9 ਸਤੰਬਰ ਨੂੰ ਵਿਸ਼ਵ ਸਿੱਖ ਕਾਨਫਰੰਸ ਆਰੰਭ ਹੋਈ। ਸ੍ਰ ਮਨਜੀਤ ਸਿੰਘ ਸਰੋਤਾ ਨੇ ਸੈਕਟਰੀ ਦੀ ਸੇਵਾ ਨਿਭਾਈ। ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਕਾਨਫਰੰਸ ਦੀ ਸਫਲਤਾ ਲਈ ਕਨੇਡਾ ਨਿਵਾਸੀ ਗ੍ਰਿ ਕੇਵਲ ਸਿੰਘ ਨੇ ਅਰਦਾਸ ਕੀਤੀ। ਭਾਈ ਮਨਦੀਪ ਸਿੰਘ ਵਰਨਨ ਤੇ ਉਸ ਦੇ ਸਾਥੀ ਨੇ ਡੇਰਾਵਾਦ ਅਤੇ ਪਾਖੰਡਵਾਦ ਤੇ ਭਾਵ ਪੂਰਤ ਕਵਿਸ਼ਰੀ ਗਾਈ। ਸ੍ਰ. ਪਰਮਿੰਦਰ ਸਿੰਘ ਪ੍ਰਮਾਰ ਨੇ ਦੂਰੋਂ ਨੇੜਿਓਂ ਆਏ ਡੈਲੀਗੇਟਾਂ ਅਤੇ ਸੰਗਤਾਂ ਨੂੰ ਜੀ ਆਇਆਂ ਕਿਹਾ। ਸ੍ਰ.ਗੁਰਦੇਵ ਸਿੰਘ ਸੰਘਾ ਨੇ ਬੜੇ ਵਿਸਥਾਰ ਨਾਲ ਸਿੱਖੀ ਨਿਗੂਰਤਾ ਤੇ ਪਰਚਾ ਪੜ੍ਹਦੇ ਹੋਏ ਕਿਹਾ ਕਿ ਜਿਵੇਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੇ ਪ੍ਰਗਟ ਹੋਣ ਵੇਲੇ ਧਾਰਮਿਕ, ਰਾਜਨੀਤਨ ਲੀਡਰ ਲੁਕਾਈ ਨੂੰ ਲੁਟਦੇ ਸਨ ਉਸ ਤੋਂ ਵੀ ਕਿਤੇ ਵੱਧ ਅਜੋਕੇ ਪ੍ਰਬੰਧਕ, ਪ੍ਰਚਾਰਕ ਅਤੇ ਚੋਲਾਧਾਰੀ ਸੰਤ ਬਾਬੇ ਲੁੱਟ ਰਹੇ ਹਨ।

ਭਾਰਤ ਤੋਂ ਵਿਸ਼ੇਸ਼ ਸੱਦੇ ਤੇ ਆਏ ਵਿਦਵਾਨ ਸ੍ਰ.ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ ਨੇ ਬੜੇ ਵਿਸਥਾਰ ਨਾਲ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਤੋਂ ਲੈ ਕੇ ਅਜੋਕੀ ਹਾਲਤ ਦਾ ਬਿਆਨ ਕਰਦੇ ਕਿਹਾ ਕਿ ਬਾਬੇ ਨਾਨਕ ਨੇ ਅਜੋਕੇ ਸਾਧਨ ਨਾਂ ਹੁੰਦੇ ਵੀ ਜਿਸ ਤਨਦੇਹੀ ਅਤੇ ਦ੍ਰਿੜਤਾ ਨਾਲ ਸੱਚ ਦਾ ਪ੍ਰਚਾਰ ਕੀਤਾ ਤੋਂ ਸਾਨੂੰ ਵੀ ਸੇਧ ਲੈਣੀ ਚਾਹੀਦੀ ਹੈ, ਨਿਰਾ ਖੋਤੇ ਬਣ ਕੇ ਅਖੌਤੀ ਸੰਤ ਬਾਬੇ ਅਤੇ ਗੁਰਮਤਿ ਹੀਨ ਹੰਕਾਰੀ ਪ੍ਰਬੰਧਕਾਂ ਦਾ ਭਾਰ ਹੀ ਨਹੀਂ ਢੋਹਦੇ ਰਹਿਣਾ ਚਾਹੀਦਾ। ਉਨ੍ਹਾਂ ਬੜੇ ਵਿਅੰਗ ਨਾਲ ਕਿਹਾ ਕਿ ਅੱਜ 21ਵੀਂ ਸਦੀ ਵਿੱਚ ਵੀ ਸਿੱਖਾਂ ਦਾ ਆਪਣਾ ਮਜਬੂਤ ਮੀਡੀਆ ਨਹੀਂ ਹੈ ਅਤੇ ਕੌਮੀ ਸਰਮਾਇਆ ਕੋਟਾਂ, ਕਚਹਿਰੀਆਂ ਅਤੇ ਡੇਰਿਆਂ ਤੇ ਬਰਬਾਦ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ।

ਰੋਜਵਿਲ ਕੈਲੇਫੋਰਨੀਆਂ ਤੋਂ ਆਏ ਸ੍ਰ. ਹਰਦੇਵ ਸਿੰਘ ਸ਼ੇਰਗਿੱਲ ਸਿੰਘ ਸਭਾ ਦੇ ਇਤਿਹਾਸ ਤੇ ਚਾਨਣਾ ਪਾਂਦੇ ਕਿਹਾ ਕਿ ਪਹਿਲੀ ਸਿੰਘ ਸਭਾ ਸੰਨ 1873 ਅਤੇ ਦੂਜੀ 1879 ਵਿੱਚ ਪ੍ਰੋ. ਗੁਰਮੁਖ ਸਿੰਘ, ਗਿ ਦਿੱਤ ਸਿੰਘ ਵਰਗੇ ਪੰਥਦਰਦੀਆਂ ਨੇ ਸਥਾਪਤ ਕਰਕੇ ਮਹੰਤਾਂ ਨੂੰ ਗੁਰਦੁਆਰਿਆਂ ਚੋਂ ਬਾਹਰ ਕੱਢਿਆ ਪਰ ਬ੍ਰਾਹਮਣਵਾਦੀ ਸਿੱਖ ਲੀਡਰਾਂ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਪੰਥ ਚੋਂ ਛੇਕ ਦਿੱਤਾ ਫਿਰ ਕਾਫੀ ਸਮੇਂ ਬਾਅਦ ਸੰਨ 2000 ਵਿੱਚ ਵਿਸ਼ਵ ਸਿੱਖ ਕਾਨਫਰੰਸ ਰੋਜਵਿਲ ਅਤੇ 2003 ਵਿੱਚ ਚੰਡੀਗੜ੍ਹ ਵਿਖੇ ਹੋਈ ਜਿਸ ਵਿੱਚ ਕਰੀਬ 5 ਹਜ਼ਾਰ ਸਿੱਖ ਪਹੁੰਚੇ, ਜਿਸ ਦੀ ਕਾਮਯਾਬੀ ਤੋਂ ਅਕਾਲੀ ਦਲ, ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਅਤੇ ਡੇਰੇਦਾਰ ਘਬਰਾਹ ਗਏ ਅਤੇ ਕਈ ਤਰਾਂ ਦੀਆਂ ਰੁਕਾਵਟਾਂ ਖੜੀਆਂ ਕੀਤੀਆਂ।

ਇਸ ਤੋਂ ਬਾਅਦ ਸਾਧ ਸਪੈਸ਼ਲਿਸਟ ਸ੍ਰ. ਕੁਲਦੀਪ ਸਿੰਘ ਰੇਡੀਓ ਸ਼ੇਰੇ ਪੰਜਾਬ ਜਿਨ੍ਹਾਂ ਨੇ ਦੋ ਵਾਰ ਫਤਿਹ ਬੁਲਾ ਕੇ ਡੈਲੀਗੇਟਾਂ ਦਾ ਧਿਆਨ ਖਿਚਦੇ ਕਿਹਾ ਕਿ ਸਿਆਣਿਆਂ ਦੀ ਵੱਡੀ ਭੀੜ ਨਹੀਂ ਹੁੰਦੀ ਅਤੇ ਭੀੜ ਵਿੱਚ ਬਹੁਤੇ ਸਿਆਣੇ ਨਹੀਂ ਹੁੰਦੇ। ਪੁਰਾਤਨ ਸਮੇਂ ਗੁਰਦੁਆਰੇ ਕੱਚੇ ਅਤੇ ਸਿੱਖ ਪੱਕੇ ਸਨ ਪਰ ਅੱਜ ਗੁਰਦੁਆਰੇ ਤਾਂ ਸੰਗਮਰ ਦੇ ਬਣ ਚੁੱਕੇ ਹਨ ਸਿੱਖ ਪੱਕੇ ਨਹੀਂ ਰਹੇ ਸਾਧਾਂ ਦੇ ਮਗਰ ਲੱਗੇ ਫਿਰਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਨੇ ਬੜੇ ਰੋਹ ਵਿੱਚ ਆ ਕੇ ਕਿਹਾ ਕਿ ਮੈਂ ਪ੍ਰਣ ਕਰਦਾ ਹਾਂ ਕਿ ਸਿੱਖੀ ਨੂੰ ਲੱਗ ਚੁੱਕੀ ਇਹ ਸਾਧਾਂ ਰੂਪੀ "ਚਿੱਟੀ ਸਿਉਕ" ਨੂੰ ਸਿੱਖੀ ਦੇ ਗਲੋਂ ਜਿਨ੍ਹਾਂ ਚਿਰ ਲਾਹ ਨਹੀਂ ਲੈਂਦਾ ਕਦੇ ਚੈਨ ਨਾਲ ਨਹੀਂ ਬੈਠਾਂਗਾ, ਜਿਨੇ ਸਵਾਸ ਅਕਾਲ ਪੁਰਖ ਨੇ ਬਖਸ਼ੇ ਹਨ ਇਧਰ ਹੀ ਸਫਲੇ ਕਰਾਂਗਾ। ਅੱਜ ਸਾਧ ਲਾਣਾ ਸ਼ੇਰੇ ਪੰਜਾਬ ਤੋਂ ਇਉਂ ਡਰਦਾ ਹੈ ਜਿਵੇਂ ਸ੍ਰ. ਹਰੀ ਸਿੰਘ ਨਲੂਏ ਤੋਂ ਪਠਾਨ ਡਰਦੇ ਸਨ। ਸ੍ਰ. ਦਲਜੀਤ ਸਿੰਘ ਇੰਡਿਆਨਾਂ ਨੇ ਸਾਧਾਂ ਤੇ ਤਾਬਤਤੋਤ ਹਮਲਾ ਕਰਦਿਆਂ ਸਿੱਖ ਜਥੇਬੰਦੀਆਂ ਨੂੰ "ਸਿੱਖ ਯੂਥ" ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਚੱਲਣ ਦੀ ਬੇਨਤੀ ਕਰਦੇ ਕਿਹਾ ਕਿ "ਅਖੌਤੀ ਸੰਤਾਂ ਦੇ ਕੌਤਕ" ਫੇਸ ਬੁੱਕ ਤੇ ਸਾਡੇ 65000 ਮੈਂਬਰ ਬਣ ਚੁੱਕੇ ਹਨ ਜੋ ਜਾਗੇ ਸਿੱਖਾਂ ਦੀ ਨਿਸ਼ਾਨੀ ਹੈ, ਅਸੀਂ ਇੰਡਿਆਨਾਂ ਚੋਂ ਭਹੇਵੇਵਾਲਾ ਅਤੇ ਢੱਡਰੀਆਂਵਾਲਾ ਆਦਿਕ ਰੰਗੀਲੇ ਸਾਧਾਂ ਨੂੰ ਭਜਾ ਚੁੱਕੇ ਹਾਂ।

ਸ੍ਰ. ਚਮਕੌਰ ਸਿੰਘ ਫਰਿਜ਼ਨੋ ਨੇ ਦਸਮ ਗ੍ਰੰਥ ਬਾਰੇ ਬੋਲਦੇ ਕਿਹਾ ਕਿ ਜਿਵੇਂ ਇੱਕ ਟੋਕਰਾ ਰੋਟੀਆਂ ਦੇ ਵਿੱਚ ਇੱਕ ਰੋਟੀ ਗੰਦੀ ਹੋਵੇ ਤਾਂ ਸਿਆਣੇ ਸਾਰਾ ਟੋਕਰਾ ਹੀ ਗਾਰਵੇਜ ਵਿੱਚ ਸੁੱਟ ਦਿੰਦੇ ਹਨ ਪਰ ਅਗਿਆਨੀ ਗੰਦ ਨਾਲ ਭਰੇ ਟੋਕਰੇ ਚੋਂ ਜਿਸ ਵਿੱਚ 99 ਰੋਟੀਆਂ ਗੰਦੀਆਂ ਤੇ ਇੱਕ ਰੋਟੀ ਚੰਗੀ ਲੱਭਦੇ ਰਹਿੰਦੇ ਹਨ। ਇਹ ਹੀ ਹਾਲ ਅੱਜ ਅਖੌਤੀ ਸਿੱਖਾਂ ਦਾ ਹੈ ਜੋ ਦਸਮ ਗ੍ਰੰਥ ਦੇ ਟੋਕਰੇ ਚੋਂ ਚੰਗੀ ਰਚਨਾ ਭਾਲ ਰਹੇ ਹਨ ਜੋ 99% ਗੰਦੀਆਂ ਅਤੇ ਬ੍ਰਾਹਮਣੀ ਰੰਗਤ ਰਚਨਾਵਾਂ ਨਾਲ ਭਰਿਆ ਪਿਆ ਹੈ। ਸ੍ਰ. ਜੋਰਾ ਸਿੰਘ ਰਾਜੋਆਣਾ ਨੇ ਬੋਲਦੇ ਕਿਹਾ ਕਿ ਸਿੱਖ ਤੇਗਧਾਰਕ ਹੈ ਤੇਗਧੂਜਕ ਨਹੀਂ ਪਰ ਅੱਜ ਬਹੁਤੇ ਸਿੱਖ ਤੇਗਧੂਜਕ ਹੋ ਕੇ ਅਰਸ਼ ਤੋਂ ਫਰਸ਼ ਤੇ ਗਿਰ ਗਏ ਹਨ। ਇਸ ਤੋਂ ਬਾਅਦ ਭਰੇ ਇਕੱਠ ਵਿੱਚ

ਮਤੇ ਪਾਸ ਕੀਤੇ ਗਏ-

ਪਹਿਲਾ ਮਤਾ ਸ੍ਰ. ਮਲਕੀਤ ਸਿੰਘ ਜਰਮਨੀ ਨੇ ਪੜ੍ਹਿਆ ਕਿ- ਸਿੱਖਾਂ ਦੇ ਖਾਣ-ਪੀਣ, ਉੱਠਣ-ਬੈਠਣ, ਜੰਮਨ-ਮਰਨ, ਵਿਆਹ-ਸ਼ਾਦੀ ਆਦਿ ਸਭ ਕਾਜ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਉਪਦੇਸ਼ਾਂ ਅਨੁਸਾਰ ਹੋਣੇ ਚਾਹੀਦੇ ਹਨ। ਗੁਰੂ ਗ੍ਰੰਥ ਤੋਂ ਬਿਨਾਂ ਹੋਰ ਕੋਈ ਗ੍ਰੰਥ ਸਾਡਾ ਸਿੱਖਿਆ ਦਾਤਾ ਨਹੀਂ। ਅੱਜ ਦਾ ਇਕੱਠ ਅਖੌਤੀ ਦਸਮ ਗ੍ਰੰਥ ਨੂੰ ਰੱਦ ਕਰਦਾ ਹੈ। ਸੂਰਜ ਪ੍ਰਕਾਸ਼, ਭਗਤ ਮਾਲ, ਗੁਰਬਿਲਾਸ ਪਾ:6ਵੀਂ ਆਦਿਕ ਗੁਰਮਤ ਵਿਰੋਧੀ ਗ੍ਰੰਥ ਹਨ। ਰਾਗਮਾਲਾ ਗੁਰਬਾਣੀ ਨਹੀਂ ਅਤੇ ਭਾਈ ਗੁਰਦਾਸ ਦੀਆਂ 40 ਵਾਰਾਂ ਨੂੰ ਮਾਨਤਾ ਦਿੰਦਾ ਹੈ। ਦੂਜੇ ਭਾਈ ਗੁਰਦਾਸ ਦੀ 41 ਵੀਂ ਵਾਰ ਜੋ "ਗੁਰ ਪੂਜ ਮਨਾਈ ਕਾਲਕਾਂ" ਨੂੰ ਅੱਜ ਦਾ ਇਕੱਠ ਰੱਦ ਕਰਦਾ ਹੈ।

ਦੂਜਾ ਮਤਾ ਦਾਸ ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ ਨੇ ਪੜ੍ਹਿਆ ਕਿ- ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਦਾ ਜਨਮ ਪਹਿਲੀ ਵੈਸਾਖ, 14 ਅਪ੍ਰੈਲ, ਦਾ ਮਨਾਇਆ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਹ ਫੈਸਲਾ ਸਿੱਖ ਧਰਮ ਦੇ ਪ੍ਰਸਿੱਧ ਵਿਦਵਾਨਾਂ ਕਰਮ ਸਿੰਘ ਹਿਸਟੋਰੀਅਨ, ਡਾ. ਗੰਡਾ ਸਿੰਘ, ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਨਾਭਾ, ਪ੍ਰੋ.ਸਾਹਿਬ ਸਿੰਘ, ਹਰੀ ਰਾਮ ਗੁਪਤਾ, ਮੈਕਸ ਆਰਥਰ ਮੈਕਾਲਿਫ ਦੀ ਖੋਜ ਤੇ ਅਧਾਰਤ ਹੈ। ਨਾਲੇ ਜਨਮ ਸਾਖੀ ਮੇਹਰਬਾਨ ਵਾਲੀ, ਬੀ-40, ਜਨਮ ਸਾਖੀ ਵਲੈਤ ਵਾਲੀ, ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀ ਅਤੇ ਪੱਥਰ ਦੇ ਛਾਪੇ ਵਾਲੀ ਜਨਮ ਸਾਖੀ (ਜੋ ਖਾਲਸਾ ਕਾਲਜ ਦੇ ਆਰਕਾਈਵਜ਼ ਵਿਭਾਗ ਵਿਚ ਸਾਂਭੀ ਪਈ ਹੈ) ਆਦਿ ਵਿਚ ਵੀ ਇਹੋ ਜਨਮ ਤਿੱਥੀ ਦਰਜ ਹੈ ਅਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਖਾਲਸਾ ਪ੍ਰਗਟ ਕਰਨ ਦਾ ਦਿਨ ਵੈਸਾਖੀ ਚੁਨਣਾ ਵੀ ਆਪਣੇ ਆਪ ਵਿਚ ਇਕ ਸਬੂਤ ਹੈ। "ਘਰਿ ਘਰਿ ਅੰਦਰਿ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨ ਸਦਾ ਵਸੋਆ (1ਵੈਸਾਖ)" ਭਾਈ ਗੁਰਦਾਸ। ਹੋਰ ਵਿਸਥਾਰ ਲਈ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਕੈਨੇਡਾ ਦੇ ਸਤੰਬਰ, 2012 ਅਤੇ ਖਾਲਸਾ ਅਖਬਾਰ ਦੇ ਪੰਨਾ 11 ਤੇ ਛਪੇ ਸ੍ਰ. ਪਾਲ ਸਿੰਘ ਪੁਰੇਵਾਲ ਦੇ ਲੇਖ ਨੂੰ ਪੜ੍ਹ ਕੇ ਤਸੱਲੀ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਦਾਸ ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਸਵਾਲ ਕੀਤਾ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਨਿਰਮਲ ਪੰਥ (ਖਾਲਸਾ ਪੰਥ) ਚਲਾਇਆ ਸੀ ਜਾਂ ਭਾਂਤ-ਸੁਭਾਂਤੇ ਡੇਰੇ ਅਤੇ ਟਕਸਾਲਾਂ?

ਤੀਜਾ ਮਤਾ ਕਨੇਡਾ ਨਿਵਾਸੀ ਸ੍ਰ. ਮਨਜੀਤ ਸਿੰਘ ਪਿਆਸਾ ਨੇ ਪੜ੍ਹਿਆ ਕਿ- ਗੁਰਬਾਣੀ ਮੁਤਾਬਕ ਨਵੇਂ ਸਾਲ ਦਾ ਅਰੰਭ ਚੇਤ ਦੇ ਮਹੀਨੇ ਤੋਂ ਹੁੰਦਾ ਹੈ ਤੇ ਗੁਰੂ ਨਾਨਕ ਪਿਤਾ ਦਾ ਜਨਮ ਵੈਸਾਖ 'ਚ ਹੈ। ਹਰ ਕੌਮ ਦਾ ਆਪਣਾ ਆਪਣਾ ਕੈਲੰਡਰ ਹੈ ਜੋ ਉਨ੍ਹਾਂ ਦੇ ਬਾਨੀ ਦੇ ਜਨਮ ਤਿੱਥੀ ਵਾਲੇ ਸਾਲ ਤੋਂ ਆਰੰਭ ਹੁੰਦਾ ਹੈ। ਜੇਕਰ ਸਿੱਖ ਵੀ ਇਕ ਕੌਮ ਹੈ ਤਾਂ ਇਸ ਦਾ ਵੀ ਆਪਣਾ ਕੈਲੰਡਰ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਸਾਡਾ ਕੈਲੰਡਰ ਸਿੱਖ ਧਰਮ ਦੇ ਬਾਨੀ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਦੇ ਜਨਮ ਦਿਨ ਵਾਲੇ ਸਾਲ ਤੋਂ ਸ਼ੁਰੂ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਸ ਕਰਕੇ ਸ੍ਰ. ਪਾਲ ਸਿੰਘ ਪੁਰੇਵਾਲ ਜੀ, ਐਡਮੋਨਟਨ ਕੈਨੇਡਾ

ਵਾਲਿਆਂ ਵਲੋਂ ਤਿਆਰ ਕੀਤਾ ਨਾਨਕਸ਼ਾਹੀ ਕੈਲੰਡਰ, ਜੋ ਸੰਨ 2003 'ਚ ਬਗੈਰ ਕਿਸੇ ਸਮਝੌਤੇ ਦੇ ਸ਼੍ਰੋ.ਗੁ.ਪ੍ਰ. ਕਮੇਟੀ ਅੰਮ੍ਰਿਤਸਰ ਕੋਲ ਪਾਸ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਪੇਸ਼ ਕੀਤਾ ਸੀ, ਨੂੰ ਹੀ ਅੱਜ ਦਾ ਇਹ ਇਕੱਠ ਮਾਨਤਾ ਦਿੰਦਾ ਹੈ।

ਚੌਥਾ ਮਤਾ ਕਨੇਡਾ ਨਿਵਾਸੀ ਗਿ ਕੇਵਲ ਸਿੰਘ ਨੇ ਪੜ੍ਹਿਆ ਕਿ- ਸਿੱਖਾਂ ਦੇ ਧਿਰੋ-ਜੋਰੀ ਬਣਾਏ ਗਏ ਕੌਮੀ ਗੀਤ, "ਦੇਹਿ ਸ਼ਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ" ਜੋ ਬਚਿਤ੍ਰ ਨਾਟਿਕ ਪ੍ਰਚੱਲਤ ਨਾਮ "ਦਸਮ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ" ਦੇ ਪੰਨਾ 99 ਤੇ ਦਰਜ ਹੈ, ਨੂੰ ਅੱਜ ਦਾ ਇਕੱਠ ਰੱਦ ਕਰਦਾ ਹੈ। ਜਦੋਂ ਪਿਆਰਾ ਸਿੰਘ ਪਦਮ ਹੀਰ ਲਿਖਣ ਵਾਲਿਆਂ ਦਾ ਜਿਕਰ ਕਰਦੇ ਹਨ ਤਾਂ ਉਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਹੀਰ ਲਿਖਣ ਵਾਲਿਆਂ ਵਿਚ ਸ਼ਾਮਲ ਕਰਦੇ ਹੋਏ ਪ੍ਰਚੱਲਤ ਨਾਮ "ਦਸਮ ਸ੍ਰੀ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਜੀ" ਦੇ ਪੰਨਾ 710 ਤੇ ਦਰਜ 'ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ' ਗੀਤ ਦਾ ਵੇਰਵਾ ਦਿੰਦੇ ਹਨ ਕਿਉਂਕਿ ਅਸੀਂ "ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ" ਤੋਂ ਬਾਹਰ ਕਿਸੇ ਹੋਰ ਰਚਨਾ ਨੂੰ ਸਵੀਕਾਰ ਹੀ ਨਹੀਂ ਕਰਦੇ ਇਸ ਕਰਕੇ ਅੱਗੇ ਲਿਖੇ ਕੁੱਝ ਸਲੋਕ "ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ" ਵਿਚੋਂ ਲੈਣ ਦਾ ਸੁਝਾਓ ਦਿੰਦੇ ਹਾਂ-

- ੳ) ਅਵਲਿ ਅਲਹ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ॥ ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ॥੧॥ ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ॥ ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਂਈ॥੧॥ 1349॥
- ਅ) ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ॥ ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥ ਪੰਨਾ 142}
- ੲ) ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ॥ ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ॥{ 1102}॥
- ਸ) ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥ ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥ {ਮ:1, ਪੰਨਾ 1412}
- ਹ) ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਉ ॥ ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੁਝਨ ਕੇ ਦਾਉ ॥੧॥ ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥ ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥੨॥੨॥ {ਪੰਨਾ 1105}

ਸੋ "ਦੇਹਿ ਸ਼ਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ" ਬਾਰੇ ਜੇ ਕੋਈ ਹੋਰ ਜ਼ਿਆਦਾ ਜਾਣਕਾਰੀ ਲੈਣੀ ਚਾਹੁੰਦਾ ਹੋਵੇ ਤਾਂ singhsabhacanada.com ਤੇ ਕਿਤਾਬਾਂ ਵਾਲੇ ਫੋਲਡਰ

ਵਿੱਚ ਜਾ ਕੇ ਲੈ ਸਕਦਾ ਹੈ।

ਸ੍ਰ. ਕੁਲਵੰਤ ਸਿੰਘ ਧਾਲੀਵਾਲ ਇੰਗਲੈਂਡ ਨੇ ਆਪਣੀ ਦਰਦ ਭਰੀ ਤਕਰੀਰ ਵਿੱਚ ਪੰਜਾਬ ਦੇ ਹਲਾਤਾਂ ਦਾ ਜਿਕਰ ਕਰਕੇ ਹਲੂਣਾ ਦਿੱਤਾ ਕਿ ਪੰਜਾਬ ਕੈਂਸਰ ਅਤੇ ਬਾਬਾਵਾਦ ਦੀ ਗ੍ਰਿਫਤ ਵਿੱਚ ਆ ਚੁੱਕਾ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਜਿਨ੍ਹਾਂ ਨੇ ਕਿਹਾ ਸੀ "ਸੋ ਕਿਉਂ ਮੰਦਾ ਆਖੀਐ ਜਿਤ ਜੰਮੈ ਰਾਜਾਨ" ਓਥੇ ਹੀ ਧੀਆਂ ਦੀ ਭਰੂਣ ਹਤਿਆ ਹੋ ਰਹੀ ਹੈ। ਸਿੱਖ ਕੌਮ ਅਤੇ ਪੰਜਾਬੀਆਂ ਦਾ ਪੈਸਾ, ਕਰੱਪਟ ਲੀਡਰ ਅਤੇ ਡੇਰੇ ਹਜਮ ਕਰੀ ਜਾ ਰਹੇ ਹਨ। ਉਨ੍ਹਾਂ ਨੇ ਕਿਹਾ ਕਿ ਐਸ ਵੇਲੇ ਪੰਜਾਬ ਨੂੰ ਤਿੰਨ ਚੀਜ਼ਾਂ ਦੀ ਲੋੜ ਹੈ-**ਵਿਦਿਆ, ਸਾਫ ਪਾਣੀ ਅਤੇ ਮੈਡੀਕਲ**। ਉਹ ਆਪਣੇ ਨਾਲ ਡਾਕਟਰਾਂ ਦੀ ਟੀਮ ਲੈ ਕੇ ਪੰਜਾਬ ਦੇ ਕੈਂਸਰ ਮਾਰੇ ਪਿੰਡਾਂ ਵਿੱਚ ਜਾ ਕੇ ਰੋਗੀਆਂ ਦੀ ਸੇਵਾ ਕਰ ਰਹੇ ਹਨ।

ਅਸਟ੍ਰੇਲੀਆ ਤੋਂ ਡਾ. ਬਾਵਾ ਸਿੰਘ ਜਗਦੇਵ ਨੇ ਕਿਹਾ ਕਿ ਗੁਰਬਾਣੀ ਹਰੇਕ ਨੂੰ ਸਾਂਝਾ ਉਪਦੇਸ਼ ਦਿੰਦੀ ਹੈ ਪਰ ਕਟੜਵਾਦੀਆਂ ਦੀਆਂ ਪਾਬੰਦੀਆਂ ਅਤੇ ਬੇਫਜੂਲ ਕਰਮਕਾਂਡਾਂ ਕਰਕੇ ਲੋਕਾਂ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਤੋਂ ਦੂਰ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਅਜੋਕੇ ਸਿੱਖ ਸੰਤ ਬਾਬਿਆਂ ਦੇ ਮੰਗਰ ਲੱਗੇ ਫਿਰਦੇ ਹਨ। ਸਿੱਖ ਘਰਾਂ ਚ' ਮੂਰਤੀ ਪੂਜਾ ਹੋ ਰਹੀ ਹੈ। ਓਨ੍ਹਾਂ ਨੇ ਜੋਰ ਦੇ ਕੇ ਕਿਹਾ ਕਿ ਗੈਰ ਕੇਸਾਧਾਰੀ ਸਿੱਖਾਂ ਨੂੰ ਵੀ ਗੁਰਬਾਣੀ ਪੜ੍ਹਨ ਵਿਚਾਰਨ ਅਤੇ ਧਾਰਨ ਦੀ ਖੁੱਲ੍ਹ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ।

ਕੈਲਗਰੀ ਤੋਂ ਸ੍ਰ. ਹਰਚਰਨ ਸਿੰਘ "ਸਿੱਖ ਵਿਰਸਾ" ਵਾਲਿਆ ਨੇ ਸੰਸਾਰ ਦੇ ਧਰਮਾਂ ਬਾਰੇ ਪਰਚਾ ਪੜ੍ਹਦਿਆਂ ਦਰਸਾਇਆ ਕਿ ਬਹੁਤੇ ਧਰਮ ਅੰਧਵਿਸ਼ਵਾਸਾਂ ਅਤੇ ਬੰਬੇ ਕਰਮਕਾਂਡਾਂ ਤੋਂ ਹੋਂਦ ਵਿੱਚ ਆਏ, ਹਰੇਕ ਨਵਾਂ ਧਰਮ ਪਹਿਲਿਆਂ ਦੀਆਂ ਕਮੀਆਂ ਦੱਸਕੇ ਸ਼ੁਰੂ ਹੋਇਆ ਹੈ। ਹਰੇਕ ਪੈਰਿੰਬਰ ਨਵਾਂ ਧਰਮ ਚਲਾਉਂਦਾ ਹੈ। ਹਰੇਕ ਧਰਮ ਦੇ ਆਪਣੇ ਗ੍ਰੰਥ ਹਨ ਜੋ ਆਪਾ ਵਿਰੋਧੀ ਵੀ ਹਨ ਪਰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਸਿੱਖ ਗੁਰੂਆਂ ਦਾ ਆਪਣੇ ਹੱਥੀ ਲਿਖਿਆ ਸਰਬਸਾਂਝਾ ਗ੍ਰੰਥ ਹੈ। ਉਨ੍ਹਾਂ ਅਸਲੀ ਧਰਮ ਦੀ ਪ੍ਰਭਾਸ਼ਾ ਦਿੰਦਿਆਂ ਕਿਹਾ ਕਿ ਸੱਚ, ਸਿਧਾਂਤ ਅਤੇ ਮਰਯਾਦਾ ਧਰਮ ਦੇ ਪ੍ਰਮੁੱਖ ਅੰਗ ਹਨ।

ਇਸ ਵਿਸ਼ਵ ਸਿੱਖ ਕਾਨਫਰੰਸ ਵਿੱਚ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਬੜੇ ਜੋਸ਼ੇ ਗਰੋਸ਼ ਨਾਲ ਪੰਥ ਦੇ ਮਹਾਨ ਵਿਦਵਾਨ ਲਿਖਾਰੀ ਜਿਨ੍ਹਾਂ ਨੇ "**ਬਿਪਰਨ ਕੀ ਰੀਤ ਤੋਂ ਸੱਚ ਦਾ ਮਾਰਗ**" ਪੁਸਤਕ 10 ਭਾਗਾਂ ਵਿੱਚ ਲਿਖ ਕੇ ਸਿੱਖੀ ਦੇ ਵਿਹੜੇ ਵਿੱਚ ਆ ਵੜੇ ਬ੍ਰਾਹਮਣੀ ਕਰਮਕਾਂਡ ਅਤੇ ਵਿਗਾਤੇ ਗਏ ਸਿੱਖ ਇਤਿਹਾਸ ਦਾ ਵਿਸ਼ਲੇਸ਼ਣ ਕੀਤਾ ਹੈ, ਪ੍ਰਵਾਰ ਸਮੇਤ ਪਹੁੰਚੇ **ਸ੍ਰ. ਗੁਰਬਖਸ਼ ਸਿੰਘ ਕਾਲਾ ਅਫਗਾਨਾ** ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਧਰਮ ਪਤਨੀ ਮਾਤਾ ਪ੍ਰਕਾਸ਼ ਕੌਰ ਨੂੰ "**ਗੋਲਡ ਮੈਡਲ**" ਨਾਲ ਭਰੀ ਸਭਾ ਵਿੱਚ ਸਟੇਜ ਤੇ ਸਨਮਾਨਤ ਕੀਤਾ ਗਿਆ। ਉਹ ਬਜ਼ੁਰਗ ਅਵਸਥਾ ਅਤੇ ਸਿਹਤ ਨਾਂ ਠੀਕ

ਹੋਣ ਕਰਕੇ ਬਹੁਤਾ ਸਟੇਜ ਤੇ ਬੋਲ ਨਾਂ ਸੱਕੇ। ਇਨ੍ਹਾਂ ਦੇ ਨਾਲ ਹੀ ਕੌਮ ਦੇ ਨਿਧੜਕ ਲੇਖਕ ਅਤੇ ਬੁਲਾਰੇ **ਪ੍ਰੋ. ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ** ਜਿਨ੍ਹਾਂ ਨੇ ਕਈ ਵਾਰ ਆਪਣੀ ਜਾਨ ਜੋਖਮ ਵਿੱਚ ਪਾ ਕੇ ਕਿਤਾਬਾਂ ਲਿਖੀਆਂ, ਗੋਸ਼ਟੀਆਂ, ਰੇਡੀਓ ਟਾਕ ਸ਼ੋਅ ਅਤੇ ਕਥਾ ਕੀਤੀਆਂ ਜਿਨ੍ਹਾਂ ਤੇ ਅਗਿਆਨੀ ਅਤੇ ਕਟੜਵਾਦੀ ਸਿੱਖਾਂ ਵੱਲੋਂ ਹਮਲੇ ਵੀ ਹੋਏ ਪਰ ਉਹ ਘਬਰਾਏ ਨਹੀਂ ਸਗੋਂ ਰਾਤ ਦਿਨ ਇੱਕ ਕਰਕੇ ਗਰਮਤਿ ਦਾ ਪ੍ਰਚਾਰ ਕਰ ਰਹੇ ਹਨ ਨੂੰ ਵੀ "**ਗੋਲਡ ਮੈਡਲ**" ਨਾਲ ਸਨਮਾਨਤ ਕੀਤਾ ਗਿਆ।

ਸਿੱਖ ਕੌਮ ਦੀ ਨਿਧੜਕ ਅਵਾਜ਼, ਸੱਚ-ਹੱਕ ਤੇ ਪਹਿਰਾ ਦੇਣ ਅਤੇ ਰੇਡੀਓ ਸ਼ੇਰੇ ਪੰਜਾਬ ਦੇ ਟਾਕਸ਼ੋਆਂ ਰਾਹੀਂ ਭੇਖੀ ਸਾਧਾਂ ਅਤੇ ਕੁਰੱਪਟ ਲੀਡਰਾਂ ਨੂੰ ਨੰਗਾ ਕਰਨ ਵਾਲੇ **ਸ੍ਰ. ਕੁਲਦੀਪ ਸਿੰਘ ਸ਼ੇਰੇ ਪੰਜਾਬ** ਨੂੰ ਵਿਸ਼ੇਸ਼ "**ਗੋਲਡ ਮੈਡਲ**" ਦਿੱਤਾ ਗਿਆ। ਇਸ ਤੋਂ ਇਲਾਵਾ **ਸ੍ਰ. ਰਘਬੀਰ ਸਿੰਘ ਸਮੱਗ** ਜਿਨ੍ਹਾਂ ਨੇ ਦਸਮ ਗ੍ਰੰਥ ਬਾਰੇ ਬੀਬੀ ਜੁਗਰਾਜ ਕੌਰ ਨਾਲ ਇੰਟਰਵਿਊ ਕਰਕੇ ਵੀਡੀਓ ਸੀਡੀ ਬਣਾ ਕੇ ਵੰਡੀ ਹੈ ਅਤੇ ਵੱਡੇ ਵੱਡੇ ਸਾਧਾਂ ਦੀਆਂ ਚਰਚਾ ਵਿੱਚ ਗੋਡਨੀਆਂ ਲਵਾਈਆਂ ਹਨ ਨੂੰ ਵੀ "**ਗੋਲਡ ਮੈਡਲ**" ਦਿੱਤਾ ਗਿਆ।

ਵਿਸ਼ਵ ਸਿੱਖ ਕਾਨਫਰੰਸ ਦੇ ਬਾਨੀ ਸ੍ਰ. ਹਰਦੇਵ ਸਿੰਘ ਸ਼ੇਰਗਿੱਲ, ਮਨਦੀਪ ਸਿੰਘ ਵਰਣਨ, ਬਲਜੀਤ ਸਿੰਘ ਵਿਨੀਪੈਗ, ਸ੍ਰ. ਹਰਚਰਨ ਸਿੰਘ ਐਡੀਟਰ ਸਿੱਖ ਵਿਰਸਾ, ਸਤਿੰਦ੍ਰਪਾਲ ਸਿੰਘ ਚੱਡਾ ਇੰਗਲੈਂਡ, ਸਾਧਾਂ ਮੂਹਰੇ ਬੜਕਨ ਵਾਲੇ ਸ੍ਰ. ਸੁਰਿੰਦਰ ਸਿੰਘ ਸੇਰਗਿੱਲ ਅਤੇ ਸ੍ਰ. ਕੁਲਵੰਤ ਸਿੰਘ ਧਾਲੀਵਾਲ ਇੰਗਲੈਂਡ ਨੂੰ ਵੀ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਪਲੇਕਾਂ ਦੇ ਕੇ ਸਨਮਾਨਤ ਕੀਤਾ ਗਿਆ। ਸੰਗਤ ਅਤੇ ਆਏ ਡੈਲੀਗੇਟਾਂ ਦੀ ਮੰਗ ਤੇ ਸ੍ਰ. ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ ਜੀ ਨੂੰ ਦੁਬਾਰਾ ਬੋਲਣ ਦਾ ਸਮਾਂ ਦਿੱਤਾ ਗਿਆ ਜਿਸ ਵਿੱਚ ਉਨ੍ਹਾਂ ਨੇ ਸੰਘਰਸ਼ ਕਰ ਰਹੀਆਂ ਕੌਮਾਂ ਅਤੇ ਕੌਮੀ ਲੀਡਰਾਂ ਦਾ ਜਿਕਰ ਕਰਦੇ ਕਿਹਾ ਕਿ ਬਹਾਦਰ ਯਹੂਦੀ ਕੌਮ ਲੰਬਾ ਸਮਾਂ ਸੰਘਰਸ਼ ਕਰਕੇ ਅਜ਼ਾਦ ਹੋਈ, ਅੱਜ ਉਹ ਦੇਸ਼ ਦੇ ਮਾਲਕ ਹਨ। ਸਿਆਣੀਆਂ ਕੌਮਾਂ ਨੁਕਸਾਨ ਘੱਟ ਅਤੇ ਪ੍ਰਪਤੀਆਂ ਵੱਧ ਕਰਦੀਆਂ ਹਨ ਪਰ ਸਿੱਖਾਂ ਨੇ ਦੂਜਿਆਂ ਦੀ ਭਲਾਈ ਖਾਤਰ ਅਨੇਕਾਂ ਤਹਿਰੇ ਸਹਿੰਦੇ ਹੋਏ ਕਈ ਵਾਰ ਜਾਨਾਂ ਵਾਰੀਆਂ ਅਤੇ ਹੁਣ ਤੱਕ ਵਾਰਦੇ ਆ ਰਹੇ ਹਨ ਪਰ ਪ੍ਰਾਪਤੀ ਜੀਰੋ ਬਰਾਬਰ ਹੈ। ਕਿਸੇ ਵੇਲੇ ਰਾਜ ਭਾਗ ਦੀ ਮਾਲਕ ਸਿੱਖ ਕੌਮ ਕੋਲ ਆਪਣਾ ਕੋਈ ਘਰ (ਦੇਸ਼) ਨਹੀਂ ਹੈ ਉਲਟਾ ਕੌਮ ਫੁੱਟ ਅਤੇ ਭਰਾਮਾਰੂ ਜੰਗ ਦਾ ਸ਼ਿਕਾਰ ਹੈ। ਕੌਮ ਦੇ ਲੀਡਰਾਂ ਨੂੰ ਹੁਣ ਸੋਚਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਅਜੇ ਵੀ ਮਰੀ ਜਾਣਾ ਹੈ ਜਾਂ ਸਿਰ ਨਾਲ ਸਿਰ ਜੋੜ ਕੇ ਭਾਵ ਇਕੱਠੇ ਹੋ ਕੇ ਕੁਝ ਹਾਸਲ ਕਰਨਾ ਹੈ।

ਸ੍ਰ. ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣਵਾਲਾ, ਸ੍ਰ. ਜਸਬੀਰ ਸਿੰਘ, ਸ੍ਰ. ਮਨਜੀਤ ਸਿੰਘ ਪਿਆਸਾ, ਸ੍ਰ. ਮਨਜੀਤ ਸਿੰਘ ਸਹੋਤਾ, ਸ੍ਰ. ਮਨਦੀਪ ਸਿੰਘ ਗਿੱਲ, ਸ੍ਰ. ਸੁਖਦੇਵ ਸਿੰਘ, ਪਰਮਿੰਦਰ ਸਿੰਘ ਪਰਮਾਰ ਅਤੇ ਸਮੁੱਚੀ ਸਿੰਘ ਸਭਾ ਕਨੇਡਾ ਖਾਸ ਕਰਕੇ ਸ੍ਰ.

ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣਵਾਲਾ ਜਿਨ੍ਹਾਂ ਦੀ ਅਣਥੱਕ ਮਿਹਨਤ ਅਤੇ ਤਾਲਮੇਲ ਸਦਕਾ ਇਹ ਕਾਨਫਰੰਸ ਸਫਲ ਹੋਈ, ਜਿਨ੍ਹਾਂ ਦੇ ਸੱਦੇ ਅਤੇ ਕੌਮੀ ਦਰਦ ਕਰਕੇ ਵੱਖ ਵੱਖ ਦੇਸ਼ਾਂ ਤੋਂ 60 ਡੈਲੀਗੇਟਾਂ ਸਮੇਤ ਕਰੀਬ 550 ਸਿੰਘ ਸਿੰਘਣੀਆਂ ਨੇ ਇਸ ਕਾਨਫਰੰਸ ਵਿੱਚ ਭਾਗ ਲਿਆ। ਸ੍ਰ. ਮਨਦੀਪ ਸਿੰਘ ਗਿੱਲ ਅਤੇ ਸਾਥੀਆਂ ਨੇ ਦੂਰੋਂ ਆਏ ਸਿੰਘਾਂ ਨੂੰ ਏਅਰ ਪੋਰਟ ਤੋਂ ਚੱਕਣ ਅਤੇ ਛੱਡਣ ਦੀ ਅਣਥੱਕ ਸੇਵਾ ਨਿਭਾਈ।

ਵਿਅੰਗਮਈ ਕਹਾਣੀਆਂ ਦੇ ਨਿਯਤਕ ਲੇਖਕ ਸ੍ਰ.ਗੁਰਦੇਵ ਸਿੰਘ ਸੱਦੇਵਾਲੀਆ ਅਤੇ ਖਾਲਸਾ ਨਿਊਜ਼ ਦੇ ਐਡੀਟਰ ਸ੍ਰ. ਬਖਸ਼ੀਸ਼ ਸਿੰਘ, ਜਾਗੋ ਖਾਲਸਾ ਦੇ ਸ੍ਰ. ਕੁਲਦੀਪ ਸਿੰਘ ਨਿਊਯਾਰਕ, ਪੀ.ਟੀ.ਸੀ. ਟੀਵੀ, ਏ.ਟੀ.ਐਮ. ਟੀਵੀ, ਸੁਰਸਾਗਰ, ਰੰਗੁਲਾ ਪੰਜਾਬ ਰੇਡੀਓ, ਪੰਜ ਪਾਣੀ ਅਖਬਾਰ, ਰੁਣਝੁਣ ਟੀ.ਵੀ. ਅਤੇ ਬਲਬੀਰ ਸਿੰਘ ਮੋਮੀ ਆਦਿਕ ਮੀਡੀਏ ਵਾਲੇ ਕਾਨਫਰੰਸ ਦੀ ਕਵਰੇਜ ਕਰਦੇ ਰਹੇ। ਫੋਨ ਰਾਹੀਂ ਗਲਬਾਤ ਕਰਨ ਵਾਲੇ ਲੇਖਕ, ਪਾਠਕ ਅਤੇ ਦੋਸਤ ਪਹਿਲੀ ਵਾਰ ਮਿਲੇ ਅਤੇ ਗੁਰੂਪ ਫੋਟੋਆਂ ਖਿੱਚ ਕੇ ਖੁਸ਼ੀ ਦੇ ਪਲ ਸਾਂਝੇ ਕਰਦੇ ਰਹੇ। ਇੰਟਰਨੈਸ਼ਨਲ ਸਿੰਘ ਸਭਾ ਕਨੇਡਾ ਦੇ ਪ੍ਰਬੰਧਕਾਂ ਨੇ ਬਾਹਰੋਂ ਆਏ ਡੈਲੀਗੇਟਾਂ ਲਈ ਰਹਿਣ ਲਈ ਵਧੀਆ ਹੋਟਲ ਦਾ ਪ੍ਰਬੰਧ ਕੀਤਾ ਹੋਇਆ ਸੀ ਤਿੰਨੇ ਦਿਨ ਸਿੰਘ ਭੋਜਨ ਖੁਬ ਵਰਤਿਆ ਅਤੇ ਬਾਹਰੋਂ ਆਏ ਡੈਲੀਗੇਟਾਂ ਨੂੰ ਨਾਗਰਾਫਾਲ ਦੀ ਸੈਰ ਵੀ ਕਰਵਾਈ ਗਈ। ਕਾਨਫਰੰਸ ਵਾਲੇ ਦਿਨ ਵਿਦਵਾਨ ਲੇਖਕਾਂ ਦੀਆਂ ਪੁਸਤਕਾਂ ਖੁਬ ਵਿਕੀਆਂ, ਅਮਨ ਅਮਾਨ ਨਾਲ ਕਾਨਫਰੰਸ ਨੇਪਰੇ ਚੜ੍ਹੀ, ਕਿਸੇ ਅਣਸੁਖਾਵੀ ਘਟਨਾ ਨੂੰ ਰੋਕਣ ਲਈ ਪੁਲੀਸ ਦੇ ਪੁਖਤਾ ਪ੍ਰਬੰਧ ਕੀਤੇ ਗਏ ਸਨ। ਪ੍ਰਬੰਧਕਾਂ ਨੇ \$25 ਡਾਲਰ ਟਿਕਟ ਇਸ ਲਈ ਰੱਖੀ ਸੀ ਕਿਉਂਕਿ ਇਹ ਬੈਂਕੁਇਟ ਹਾਲ ਸੀ ਨਾਂ ਕਿ ਗੁਰਦੁਆਰਾ, ਇੱਥੇ ਕੇਵਲ ਲੰਗਰ ਛੱਕਣ ਵਾਲੇ ਨਹੀਂ ਸਗੋਂ ਕੌਮੀ ਨਿਗੂਰਤਾ ਤੇ ਡੂੰਘੀਆਂ ਵਿਚਾਰਾਂ ਕਰਨ ਵਾਲੇ ਪੰਥ ਦਰਦੀ, ਬੜੇ ਉਤਸ਼ਾਹ ਨਾਲ ਪਹੁੰਚੇ ਸਨ, ਏਡਾ ਵੱਡਾ ਖਰਚਾ ਬਿਨਾ ਪੈਸੇ ਨਹੀਂ ਸੀ ਹੋ ਸਕਦਾ।

ਵੱਖ ਵੱਖ ਦੇਸ਼ਾਂ ਤੋਂ ਆਏ ਪੰਥ ਦਰਦੀ ਅਤੇ ਸਹਿਯੋਗੀ-ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਦੇ ਵੱਖ ਵੱਖ ਦੇਸ਼ਾਂ ਦੇ ਯੂਨਿਟ ਅਤੇ ਮਿਸ਼ਨਰੀ ਸਰਕਲ ਵੀ ਸ਼ਾਮਲ ਹੋਏ। ਬਰੈਪਟਨ, ਮਾਂਟ੍ਰੀਅਲ, ਵਿਨੀਪੈਗ, ਕੈਲਗਰੀ, ਵਰਨਨ ਬੀ.ਸੀ., ਕਲੋਨਾਂ ਬੀ.ਸੀ., ਵੈਨਕੂਵਰ ਅਤੇ ਗੁਰਬਾਣੀ ਦੀ ਵਿਲੱਖਣ ਵਿਆਖਿਆ ਕਰਨ ਵਾਲੇ ਸ੍ਰ. ਬਲਦੇਵ ਸਿੰਘ, ਸਤਨਾਮ ਸਿੰਘ ਮਾਂਟ੍ਰੀਅਲ (ਕਨੇਡਾ) ਨਿਊਯਾਰਕ ਤੋਂ ਸ੍ਰ. ਕੁਲਦੀਪ ਸਿੰਘ, ਸ੍ਰ.ਗੁਰਿੰਦਰ ਸਿੰਘ, ਸ੍ਰ. ਲਾਲ ਸਿੰਘ, ਸਾਕਾ ਜਥੇਬੰਦੀ ਦੇ ਸ੍ਰ. ਜਸਮਿੰਤਰ ਸਿੰਘ ਮੁਜੱਫਰਪੁਰ ਸਾਥੀ ਅਤੇ ਸ੍ਰ. ਦਲਜੀਤ ਸਿੰਘ ਭਲਵਾਨ। ਸਿਆਟਲ ਤੋਂ ਸ੍ਰ. ਅਜੈਬ ਸਿੰਘ ਵਰਲਡ ਸਿੱਖ ਫੈਡਰੇਸ਼ਨ, ਸ੍ਰ. ਬਲਰਾਜ ਸਿੰਘ ਸਪੋਕਨ, ਕੈਲੇਫੋਰਨੀਆ (ਰੋਜਵਿਲ) ਤੋਂ ਸ੍ਰ. ਹਰਦੇਵ ਸਿੰਘ ਸ਼ੇਰ ਗਿੱਲ, ਸ੍ਰ. ਚਮਕੌਰ ਸਿੰਘ ਫਰਿਜ਼ਨੋ, ਗੁਰੂ ਗ੍ਰੰਥ ਪ੍ਰਚਾਰ ਮਿਸ਼ਨ ਆਫ ਯੂ.ਐੱਸ.ਏ. ਤੋਂ ਦਾਸ ਅਵਤਾਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ ਫਰੀਮਾਂਟ, ਭਾਈ ਬਲਵਿੰਦਰ ਸਿੰਘ ਮਿਸ਼ਨਰੀ ਮੋਡਸਟੋ ਅਤੇ ਬੇਪੁਆਇੰਟ

ਪਿਟਸਬਰਗ ਤੋਂ ਸ੍ਰ. ਜੋਰਾ ਸਿੰਘ ਰਾਜੋਆਣਾ। ਵਰਜੀਨੀਆਂ ਸਾਊਥ ਕਾਰੋਲੀਨਾ ਤੋਂ ਸ੍ਰ. ਗੁਰਸ਼ਰਨਜੀਤ ਸਿੰਘ, ਸ੍ਰ. ਹਰਮੀਤ ਸਿੰਘ ਅਤੇ ਬਲਵਿੰਦਰ ਸਿੰਘ ਬਾਹੀਆ। ਇੰਗਲੈਂਡ ਤੋਂ ਸ੍ਰ. ਕੁਲਵੰਤ ਸਿੰਘ ਭੰਡਾਲ, ਸ੍ਰ. ਹਰਨੀਤ ਸਿੰਘ, ਸ੍ਰ. ਸਤਿੰਦਰਪਾਲ ਸਿੰਘ ਚੱਡਾ ਅਤੇ ਸਾਥੀ। ਜਰਮਨੀ ਸਟੁਟਗਾਰਡ ਤੋਂ ਸ੍ਰ. ਸੁਖਚੈਨ ਸਿੰਘ ਸ੍ਰ. ਅਵਤਾਰ ਸਿੰਘ ਅਤੇ ਸਾਥੀ। ਸਵਿਟਜ਼ਰਲੈਂਡ (ਬਾਸਲ) ਤੋਂ ਸ੍ਰ. ਦਲਜੀਤ ਸਿੰਘ ਤੇ ਸਾਥੀ। ਫਿਨਲੈਂਡ (ਹੈਲਸਿੰਕੀ) ਤੋਂ ਸ੍ਰ. ਮਨਜੀਤ ਸਿੰਘ। ਇਟਲੀ (ਰੋਮ) ਤੋਂ ਸ੍ਰ. ਹਰਭਜਨ ਸਿੰਘ। ਨਿਊਜ਼ੀਲੈਂਡ (ਆਕਲੈਂਡ, ਵਲਿੰਗਡਨ) ਤੋਂ ਸ੍ਰ. ਹਰਨੇਕ ਸਿੰਘ। ਆਸਟ੍ਰੇਲੀਆ ਤੋਂ ਸ੍ਰ. ਬਾਵਾ ਸਿੰਘ ਜਗਦੇਵ, ਨੌਜਵਾਨ ਸ੍ਰ. ਕੁਲਜੀਤ ਸਿੰਘ ਚੱਡਾ ਅਤੇ ਸ੍ਰ. ਸੁਖਵਿੰਦਰ ਸਿੰਘ। ਭਾਰਤ (ਪੰਜਾਬ) ਤੋਂ ਪ੍ਰਸਿੱਧ ਵਿਦਵਾਨ ਸ੍ਰ. ਇੰਦਰ ਸਿੰਘ ਘੱਗਾ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਵੀ ਬਹੁਤ ਸਾਰੇ ਸੱਜਨ ਜਿਨ੍ਹਾਂ ਦੇ ਨਾਮ ਯਾਦ ਨਹੀਂ ਵੀ ਹਾਜ਼ਰ ਸਨ। ਬਹੁਤ ਸਾਰੇ ਵੀਰ ਜੋ ਰੁਜ਼ੇਵਿਆਂ ਕਰਕੇ ਆ ਨਹੀਂ ਸੱਕੇ ਨੇ ਵੀ ਫੋਨਾਂ ਰਾਹੀਂ ਸਹਿਮਤੀ ਪ੍ਰਗਟਾਈ। ਪੰਥ ਦੀ ਸਤਿਕਾਰਯੋਗ ਹਸਤੀ ਪ੍ਰੋ.ਦਰਸ਼ਨ ਸਿੰਘ ਖਾਲਸਾ ਸਿਹਤ ਨਾਂ ਠੀਕ ਹੋਣ ਕਰਕੇ ਜਾਂ ਕਿਸੇ ਕਾਰਨ ਨਹੀਂ ਆ ਸੱਕੇ।

ਇਸ ਵਿਸ਼ਵ ਕਾਨਫਰੰਸ ਦੀ ਸਫਲਤਾ ਦਾ ਸਿਹਰਾ ਸਿੰਘ ਸਭਾ ਇੰਟਰਨੈਸ਼ਨਲ ਦੇ ਸਮੁੱਚੇ ਪ੍ਰਬੰਧਕਾਂ ਦੇ ਨਾਲ ਵਿਸ਼ੇਸ਼ ਕਰਕੇ ਸ੍ਰ. ਗੁਰਚਰਨ ਸਿੰਘ ਜਿਉਣਵਾਲਾ ਨੂੰ ਜਾਂਦਾ ਹੈ ਜਿਨ੍ਹਾਂ ਨੇ ਪੰਜਾਬ ਵਿੱਚ ਸੈਂਕੜੇ ਪਿੰਡਾਂ ਵਿੱਚ ਗੁਰਮਤਿ ਗਿਆਨ ਮਿਸ਼ਨਰੀ ਕਾਲਜ ਲੁਧਿਆਨਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਪ੍ਰਚਾਰ ਸੈਂਟਰ ਖੋਲਣ ਦੀ ਅਤਿਅੰਤ ਉੱਤਮ ਸੇਵਾ ਕੀਤੀ ਅਤੇ ਕਰ ਰਹੇ ਹਨ। ਉਹ ਸੁਭਾਅ ਦੇ ਗਰਮ ਪਰ ਲਗਨ ਨਾਲ ਕੰਮ ਕਰਨ ਨੂੰ ਸ਼ੇਰ ਮਰਦ ਹਨ। ਅਖੀਰ ਵਿੱਚ "ਸ੍ਰ.ਜਿਉਣਵਾਲਾ" ਨੇ ਵਿਅੰਗ ਅਤੇ ਹਾਸਰਸ ਨਾਲ ਭਰੀ ਕਵਿਤਾ ਪੜ੍ਹ ਕੇ ਡੇਰੇਦਾਰਾਂ ਨੂੰ ਭਾਜੜਾਂ ਪਾਈਆਂ। "ਇੰਟਰਨੈਸ਼ਨਲ ਸਿੰਘ ਸਭਾ ਕਨੇਡਾ" ਦੇ ਪ੍ਰਬੰਧਕਾਂ ਨੇ ਆਏ ਹੋਏ ਵਿਦਵਾਨਾਂ, ਡੈਲੀਗੇਟਾਂ ਅਤੇ ਸੰਗਤਾਂ ਦਾ ਤਹਿਦਿਲੋਂ ਪੰਨਵਾਦ ਕਰਦੇ ਹੋਏ ਅਜਿਹੀਆਂ ਕਾਨਫਰੰਸਾਂ ਜਾਰੀ ਰੱਖਣ ਦਾ ਐਲਾਨ ਕੀਤਾ ਅਤੇ ਖਾਲਸਾ ਅਖਬਾਰ ਰਸਾਲਾ ਵੰਡਿਆ ਜਿਸ ਵਿੱਚ ਵੱਖ ਵੱਖ ਵਿਦਵਾਨਾਂ ਅਤੇ ਪੰਥ ਦਰਦੀਆਂ ਦੇ ਲੇਖ, ਸਿੱਖਾਂ ਦੀ ਦੁਰਦਸ਼ਾਂ ਕਿਉਂ ਹੋਈ ਤੇ ਇਸ ਦਾ ਹੱਲ ਕੀ ਹੈ? ਬਾਰੇ ਛਾਪੇ ਗਏ ਹਨ। ਸੋ ਸਾਰੇ ਖੱਟੇ ਮਿੱਠੇ ਤਜਰਬੇ ਅਤੇ ਸੀਮਤ ਸਾਧਨਾਂ ਦੇ ਬਾਵਜੂਦ ਵੀ ਇਹ "ਵਿਸ਼ਵ ਸਿੱਖ ਕਾਨਫਰੰਸ" ਕਾਮਯਾਬ ਰਹੀ। ਪੰਥ ਦਰਦੀ ਪੰਥ ਦੇ ਹਲਾਤਾਂ ਤੇ ਵਿਚਾਰ ਕਰਨ ਲਈ ਬੜੇ ਉਤਸ਼ਾਹ ਨਾਲ ਪਹੁੰਚੇ ਹੋਏ ਸਨ।

TEACH YOURSELF GURBANI. FOLLOWING TWO SOURCES ARE EXCELLENT:

1. www.srigranth.org This website will help you find page number of a shabad in Gurmukhi, English, Devanagari and Transliteration; and also to Panjabi translation by Prof Sahib Singh.
2. www.gurugranthdarpan.com This site carries the Panjabi translation of GGS by Prof Sahib Singh.

Some other useful links

Aarti condemned by the Sikh Gurus being practiced at Patna Sahib: <http://www.youtube.com/watch?v=1gWDcBdddU>
 (www.sawansinghgogia.com); www.sikhmarg.com;

**NANKIAN PHILOSOPHY:
 BASICS FOR HUMANITY**

By Devinder Singh Chahal

Published by Institute for Understanding Sikhism (IUS)
 Laval, Quebec, Canada.

Distributed by Singh Brothers, S.C.O. 223-24 City Centre, Amritsar, 143 001, India
 Email: singhbro@vsnl.com

For North America (Canada and USA only) the book is available from the **Institute for Understanding Sikhism**,
 4418 Martin-Plouffe, Laval, Quebec, Canada H7W 5L9
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Pages: 382, Edition 2008, Price (Hard Cover): Rs. 450 CAN \$30

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