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देहरे यहाँ एक दिन को उत्तर। यह दिन है एक दिन है जिसे ‘सीठ’ कहते हैं, जिसे मनुष्य राज्य के दम दिखता है। दिनकर्तार से भाग्य यह समय है, जब नए दिन है।

पर भाँति के जीव जीत सीटर मारे हैं। मारे हैं निज बलपूर्वक सी वीर्य पहला है। अभी भी उन अपने वह हिया भाग, केवल जानून सी मंदिर है, सारे अपने के पहले दिन और बच्चे सी भागीरथी के बुजोर के तत्काल सर जो हम दिखे, जिसे मिल बनाने के लिए है उसके विजय पत्र। "सीठ करे जा उड़नामक जीव परिवर्तन सौंदर्य " (भगवान)

हम इस दिन की ‘सीठ चर्चा’ के से मानकाय अनुष्ठान के उपर हैं। यहाँ वैदिका भी, वहाँ रूढ़ धर्मवाद! भगवान कहते हैं विजय परिवर्तन दी तुलना हो। झूठ ने कहा भावना रि लगातार हास्य! हम दे, वहाँ हो अपनी भांति। एक साथ है यहाँ से हिया है। अन्य भी भागीरथी के बुजोर के तत्काल सर जो हम दिखे, जिसे मिल बनाने के लिए है उसके विजय पत्र।

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भगवान रिया जवाब दे, जो क्या है निज बलपूर्वक सी वीर्य पहला है। दिनकर्तार से भाग्य यह समय है, जब नए दिन है।

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उन घड़े बड़ी पुल में गईं। बड़ी शिकार बेल्से उन बी फिलहाल (crystals) की अनुमान (Molecules) देख की देख पुल देश आगंतुक चेलुट बुझी है। अंधी चेलुट आपके-वापस अनुमान के माध्यम से नवा देखी है। फिलहाल तुझे स्वदेश मुद दे। चेलुट बुझी दे के मुद मुद दे। देख अपने के अपने वहाँ देख हितवाने के है। तुझे कैसे अख्तुपात पुल पर बुझे वेड़ असफल श्रेय दोस्त मां करन देश आगंतुक दे है। बुझी रात्रि के अख्तुपात लगातार चेलुट चेलुट वेड़ असफल श्रेय दोस्त मां करन देश आगंतुक दे है।

 chordamnet लघु वाद्य कलाकार वक्ताओं।

(विशेषता कला ६, अंक २८)

भाषा अनुयायी बड़ी नीली माता के-साथ हैं वे-साथ मिट्टी घरघर, देव मंदिर चलिया हो जोड़ो (जेडला) मां कै देखी है।

अंधी नीली मुद माता।

(भाषा ४, अंक १००)

बुझी रात्रि के अख्तुपात उन देश के देश भुजा चेलुट चुटी दे है अंधी, यह चोटि़ के सींड मां नील देश जबरी बुझी बिल्ली है। देख जबरे (भुज्जा) चेलुट चुटी भुजा चेलुट रात्रि मे डेवलु है।

तेडी सींड भिलाई की मुद माता मंदिर।

(संिग्राम कला ६, अंक २९)

चेलुट चुटी भुजा भुजा देख है।

अंधी मुद मां वनेता नील रात्रि बीली।

(विशेषता कला ६, अंक ५००)

अंधी चेलुट चुटी भुजा नीली देख के अनुमान देखी है। चेलुट आपके अपने अपने देख हित हित में भाल भुजा चेलुट रात्रि के सींड भुजा देख भिलाई (जिसके) दे मांदु मांदु-भाल भुजा देख हित वर्षा है।

रात्रि बीली अनुयायी है जिन्होंने देख हित कराया।

(विशेषता कला ६, अंक २५६)

देख उन्में देख भुजा भुजा देख मां भुजा हैं। देख उन्में देख भुजा भुजा देख मां भुजा हैं। देख उन्में देख भुजा भुजा देख मां भुजा हैं। देख उन्में देख भुजा भुजा देख मां भुजा हैं।

अंधी भुजा मांदु मांदु।

(भाषा ६, अंक १)

अंधी चेलुट चुटी बहुं मैं शुद्ध भुजा भिलाई की अनुयायी है। चेलुट चुटी भुजा भुजा देख मां भुजा है।
अभिभव कर्ज चर्चा करिया न हो।

अभिभव रचना अभिभव अभिभव नहीं हो।

(सुमीत भारत १, अगस्त २००२)

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अभिभव रचना अभिभव अभिभव नहीं हो।

(सुमीत भारत १, अगस्त २००२)
कहिएं बहुत भावना लेकिन यह पता चला है।

अगले महीने हमें उपयोगिता की जरूरत है।

(सामस्कृतिक भाषाओं, अंक 14)

यह बात हमें भावना देती है।

(अंक 14, अंक 15)

सध्याकारण में एक्सप्रेस देश की दिनांकन नहीं है।

(अंक 14, अंक 15)

वह सोचता है कि जीवन खुश होगा।
मी गायल घातब तेज नी
ची उग्रि

ज्ञान बोधक पत्री 
क्षेत्र   

(क्षेत्र संकेत कर्षी विधिय अंक बे)
Dr. Amrik Singh: A Quintessential Teacher

Dr. Mohinder Singh*

While I had heard interesting stories from my seniors in the Khalsa College, Delhi, about Dr. Amrik Singh’s commitment to teaching as a profession and his jealously guarding the academic freedom and dignity of fellow teachers against the inroads by the management, it was only in October 1976, that I first met him. After reading one of my article–British Government’s Policy Towards the Akali Movement – published in the Panjab Past and Present, then edited by Dr. Ganda Singh, Dr. Amrik Singh wrote me a letter appreciating my piece and advising me to publish my dissertation on The Akali Movement, for which I had been awarded Ph.D. degree by the University of Delhi that year. He also made a couple of suggestions which I duly incorporated when the book was published by Macmillan in 1978. In the meantime, Dr. Amrik Singh was appointed Vice-Chancellor of Punjabi University, Patiala, and my communication with him came to a halt.

Our communication revived when he learnt that I have been offered job of Associate Professor in History at Guru Nanak Dev University, Amritsar. He sent me message saying I should meet him during his next visit to Delhi before taking over my new assignment. When I met him at his residence, he told me that he was making serious efforts to induct young academics into various departments of the University and would like me to join as an Associate Professor there. He also advised me to persuade Harjot Oberoi, a bright young scholar, who was then working for his doctoral research under Prof. S. Gopal at JNU, and whom I knew through my guide Prof. Bipan Chandra. Amrik Singh was known for patronising young scholars and it was not very difficult for me to persuade Harjot to join with me in helping the new Vice-Chancellor realise his ‘grand plan’. It was during my stay in Patiala that I came in close contact with Dr. Amrik Singh and this lasted till the last days.

While I would not like to repeat Dr. Amrik Singh’s experiments in Patiala, which he vividly describes in his book appropriately titled, Asking for Trouble: What it Means to be a Vice-Chancellor Today, I would like to share some of my personal encounters and stories to support my argument that Amrik Singh was a quintessential teacher. Soon after taking over his new assignment, Amrik Singh revisited the mandate of establishing a university named after a language – Punjabi. Having been convinced that during its journey, the university had drifted from its raison d’être, Amrik Singh made sincere efforts to rejuvenate various departments of the University by inducting young blood and by strictly enforcing rules and regulations of the University. And it was from here that the trouble started for a Vice-Chancellor who was more of a stickler and would not compromise while dealing with students, teachers and the administration. An idealist in him failed to realise that between the years – 1962, when he was invited to join as Professor and Head of the Department of English along with other distinguished teachers like Dr. Karam Singh Gill, who joined as Professor and Head of Economics Department and a year later legendary historian Dr. Ganda Singh as Director of the Department of Punjabi Historical Studies – and 1979, University like other institutions had been politicised and as a result the academics were losing their enthusiasm and commitment to the craft called teaching.

Undeterred, Amrik Singh went ahead with his agenda. As the Punjabi University was established with the main objective of promoting Punjabi language, literature and culture, which was the main demand for Punjabi Suba, he reviewed the functioning of the Department of Development of Punjabi Language. To his surprise, he discovered that most of the staff including a Senior Professor, who claimed to be sole spokesman of Punjabi, had in reality, no commitment to the purpose for which the department was setup. This teacher was politically close to S. Gurcharan Singh Tohra and others who claimed to be ‘Sikh intellectuals’ on the University Campus. Unable to defend his position, this scholar started hate campaign against the Vice-Chancellor making false allegations including one that he did not know Punjabi. Shri Prem Bhatia, then Editor of The Tribune, published an editorial defending Dr. Amrik Singh’s appointments and exposing their ignorance by quoting books in Punjabi written by him which had been prescribed in the University’s curriculum much before he joined as Vice-Chancellor. It would be relevant to make some passing remarks about some of the major advances that the University
made in the first year of his appointment which brought the institution known at the national level. He arranged a national seminar on Mahatma Gandhi wherein prominent scholars, including Mahatma’s grandson Raj Mohan Gandhi, participated. Ram Gopal Bajaj, who was appointed to head the department of Drama, arranged a play Jasna Odhan which attracted audience, not only from city but also from Chandigarh and other towns. Similar was the case when prominent scholars like Romila Thapar, Irfan Habib and Bipan Chandra later visited the University.

Dr. Amrik Singh next paid his attention towards the teachers who were feeling restive as a result of their academic freedom having been curtailed by the previous Vice-Chancellor. While revised pay-scales had been paid to be teaching staff, this was not done in the case of research staff. There were number of other issues which agitated the minds of the teaching community. Unwittingly, the Vice-Chancellor added more to the list by inducting new academics in almost all departments who were thought to be ‘outsiders’ and were considered ‘threat’ to the chances of departmental promotion of the existing staff. Rather than listening to the genuine grievances of the teaching community and finding some way out to carry the non-teaching departments with him, the Vice-Chancellor opened Pandora’s Box by implementing enquiry committee report about conduct of some of the teachers who broke into the meeting of the Syndicate and ill-treated the previous Vice-Chancellor. It was on this issue that Dr. Amrik Singh got into trap laid by his adversaries. Here I would like to share my intervention on the issue. One evening when I walked into his residence without any prior appointment, I noticed him sitting with a group of teachers and debating the course of action on the Enquiry Committee Report. With list of teachers in his hand he was taking opinion from the Dean, Academic Affairs and other ‘trusted friends’. In a typical Patiala style of sycophancy they convinced him that he could take strong action against the ‘errant’ teachers including termination from service in some cases. Since I knew most of the teachers on the list — G.S. Rahi, G.S. Sekhon, Sucha Singh Gill, Ravi Ravinder and Nirmal Singh Azad, who were sound academics and like the Vice-Chancellor, teacher activists, I intervened in the discussion and pointed out that the course of action being suggested by his advisors was neither in the interest of the Vice-Chancellor nor the University. Considering me as an inexperienced teacher who was not familiar with the politics of the University, he disregarded my advice. Had he been practical, he could have used the goodwill and support of these teachers, who personally admired him because of his academic commitment, to counter powerful group with backing of the Sukhjinder Singh, Education Minister, Gurcharan Singh Tohra and even Justice B.S. Dhillon who was annoyed with the VC because he had ignored promotion of his brother-in-law who was teaching Zoology. Without weighing the pros and cons of his contemplated action, he called a meeting of the Syndicate to discuss the report and take appropriate action against the ‘errant’ teachers. When the teachers learnt about the proposed action, including termination from service in some cases, they approached the politicians, especially the Minister for Education, who was hostile to the Vice-Chancellor from day one, as a result of which the Vice-Chancellor was forced to cancel the meeting of the Syndicate. While the Governor, who as Chancellor of the University, personally admired Dr. Amrik Singh as a scholar, he felt helpless to protect him in the face of strong political opposition.

Dr. Amrik Singh returned to Delhi and re-joined as Secretary of Association of Indian Universities and revived his earlier contacts in Delhi. He had friends from all walks of life with different ideological and political affiliations and was respected for his principled life and integrity. When some of his friends rose to high positions in government, he never sought any personal favours and continued to address them by their first names as before. These included Shri Hamid Ansari (later Vice-President of India), Shri Inder Kumar Gujral and Dr. Manmohan Singh, both of whom occupied the august office of the Prime Minister of India. I would like to narrate an incident. When in January 1998 Gujral Sahib was invited to Dhup di Mehfil, an annual feature welcoming New Year in the
sunshine of Bhaba Pritam Singh’s Navyug Farm, while organisers were standing on the gate with garlands in their hands to receive the Prime Minister, Amrik Singh kept sitting on a chair in a corner enjoying the sunshine. Upon entrance, Gujral Sahib noticed him and closing his eyes with his hands, asked, “Guess Who?” “Inder of-course”, came the prompt reply. Later that year, when we decided to organise an International Seminar in collaboration with the India International Centre on ‘Partition in Retrospect’, Dr. Amrik Singh wrote a D.O. letter to the Prime Minister and, as usual, addressing him as, “My dear Inder”. In the letter he suggested that the Seminar, in which large number of scholars from different countries, including large delegation from Pakistan headed by Senator Aitzaz Ahsan, are participating, it would be appropriate if this was inaugurated by the Prime Minister of India. Gujral Sahib not only consented to inaugurate the Seminar, but also instructed his office to take care of air travel and board and lodging of the foreign scholars. This was a Seminar with a difference in so far as the level of scholarship is concerned.

Dr. Amrik Singh was author of several standard books on Higher Education in India. Though he never got any of his books released, he was tempted to get his book *The Challenge of Education* released by Dr. Mannmohan Singh in the hope that recommendations made in the book, will catch the eye of the Prime Minister of India and there will be possibility of some of them being implemented. Dr. Mannmohan Singh, who himself is a teacher of international repute, happily released the book and also praised Dr. Amrik Singh, “for devoting whole of his life to understanding the role of education in transforming the society”.

When Dr. Mannmohan Singh became Prime Minister of India in May, 2004, he delegated the authority of the President of Bhai Vir Singh Sahitya Sadan, New Delhi to Dr. Amrik Singh. For Amrik Singh and the Sadan, this proved to be most creative period as he could arrange serious academic activities without being bothered by any outside interference. Under his guidance, major events were organised by the Sadan: Five regional and One International Seminar to mark quadri-centenary of installation of (Guru) Granth Sahib in the Golden Temple in 1604. The success of the regional seminars held in Pune, Calcutta, Varanasi, Madurai and Amritsar was mainly due to personal intervention by Dr. Amrik Singh, who as the Secretary of Indian Universities for a long period of 17 years (1965-1982), knew all most all the Vice-Chancellors personally. Sadan also organised: (i) The International Seminar on *Guru Granth Sahib and its Context* held in Vigyan Bhawan, New Delhi, was inaugurated by Dr. Mannmohan Singh, then Prime Minister of India and (ii) International Seminar on *Pluralistic Vision in Guru Granth Sahib* held in Vigyan Bhawan, New Delhi, was inaugurated by Smt. Pratibha Devisingh Patil, then President of India.

Dr. Amrik Singh was an active member of the Saturday Club of the India International Centre, New Delhi where he often discussed important issues with Shri Soli Sorabjee, Dr. Kapila Vatsayan, Prof. V.N. Datta and Shri N.N.Volra. In spite of ideological differences, Dr. Amrik Singh enjoyed affectionate relationship with Shri Arun Jaitley, who was his Lodhi Garden walking buddy. I remember an interesting incidence. During the first NDA government, Shri Arun Jaitley was appointed Minister of Information and Broadcasting. After the inaugural of the function in the IIC, when Shri Jaitley was rushing towards his vehicle, I noticed him suddenly walking in the opposite direction as he had spotted Dr. Amrik Singh and wanted to offer his greeting, before getting into his vehicle.

That Dr. Amrik Singh had achieved the mission of his life – getting due respect for the teaching community – was clearly visible during his last journey when the President of India paid him tribute on the national channel, the Vice President and the Prime Minister joined his students and well-wishers in paying their tributes to this quintessential teacher.

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भाषा माहात्मा 700 साल पारित हुई जय स्वतन्त्रता स्वतन्त्रता
23 मार्च, 1920

निर्फल आकांक्षी ने जयशंकर जेठा

डेढ़ सप्ताहों में हृदेराज ब्राह्मण देवताओं के कारण भाषा के बीन देवता (जयशंकर जेठा) ने जयशंकर जेठा ने निर्वासन अर्जित किया। उन्होंने ब्राह्मणों का समर्थन किया और स्वतन्त्रता के लिए संगठन किया।

भारत पूर्व पवित्र ने जलजमाव नेता

मई में, जलजमाव सहित भारत पूर्व पवित्र ने जलजमाव के लिए अभियान आयोजित किया। उन्होंने ब्राह्मणों का समर्थन किया और स्वतन्त्रता के लिए संगठन किया।

कन्हाई दिनशरीर, नवदल पवित्र।

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मायू सी मैंवाद दिचें (मैं) दातिगुण (रम) रा अभिधृत (राम) पीवीं उं ता ता ता ती भला दे, ता दिमाग दे, (जान बुधी उठें दे)।।

(राम बापु हें भिक्षा दे) हें हें गावं रास धुँध बाप भिक्षा दे, बापु सी दिचव रास धुँध रा (राम) भिक्षण दे।।

तवी (रा राम) उर दे, नडवत दे, भासव दे, साह दे, (उद अड़ अभिज्ञ दे। कै म) पुव्व (दी) मिभत मभतवे (अभी) मधी देंं दे यां।।

रित दिवे रमक भक्ता जँ (दिव) मायू सी मतव जी (भक्त रिद्मक्षी) दे, मे रूठुंं दे मेना दिच तवी दे तुवु जा दे भत दूं थिमकर चचल दे।।

(रूठुंं) दिच दिच दिच मेना भक्त कै दिच दे, (रत रूठ मत विमे दे) रम पाठिका उर दी (कै म) रूठुंं (भेंमकार देविन्द्रा) ठौं, दे रतव।।
म. घनजीत सिंह दी बैठवार पुलिसकर्मी दे सुरेंद्र-पूर्वीकिंद्र दे उंट दे चेत

वर्तमान सत्ता, मिशन भारत, महाराष्ट्र अन्तर्गत पुलिस द्वारा न्यायालय दे. म. घनजीत सिंह दी बैठवार पुलिसकर्मी दे सुरेंद्र-पूर्वीकिंद्र दे उंट दे चेत। 1 जून, 2023 को हुई हिंद में स्वीकार देने वाले न्याय द्वारा सुनाई गई है।

म. घनजीत सिंह दी बैठवार पुलिसकर्मी दे सुरेंद्र-पूर्वीकिंद्र दे उंट दे चेत।

म. माइडर सिंह म. माइडर वैद भाषा दर चेत

भावनी लंदन, भावनी लंदन के लीटरैगर संगठन, 13 मार्च, 2023 को चेत दे चेत।

म. माइडर सिंह म. माइडर वैद भाषा दर चेत