

Darshan Singh

My name is Darshan Singh. I write fiction in Punjabi. I was born in a small town in Sandal Bar, now in Pakistan, his name was Sangla Hill, I was born there. This Sangla which was a city, a mandi, a grain mandi and on one side of it was Lahore and on the other side was Lyallpur, there was a railway junction, there was a lot of traffic, it was a very densely populated town. My early education was at the Khalsa School there and when I matriculated I went to Lahore to study again. Lahore I Intermediate, in those days education was different, Matric, Intermediate Lahore I Intermediate, in those days education was different, Matriculation, Intermediate, BA, MA, it was like this. This went on for two years. I did Intermediate from Sikh National College, Lahore. After that I did my B.Com. The AD College of Commerce, Lahore, was built on the banks of the Anarkali. There was a three-year course. I did the first year and while the second year was going on the partition took place. I was 19 years old when the partition took place. I first came to Amritsar, stayed there for the first month or two, after that I came to Delhi and came to Delhi and started working in the political movement that was here and in the literary movement that was there. I had not even finished my studies yet and all of them were in disarray at that time and no one would have the essence of their studies what would happen, nor was there any worry because there was nothing to eat or drink. She came with three clothes and did not know how to study. There was no car. My parents who came also had no work. At that time, it was a matter of putting one's feet on the ground again, putting one's feet on the ground, no big things were being thought of. The literary organization that was here started working. At that time there was a cell of the Communist Party of Punjab from Delhi, which was a cell, I was a member of that cell. It was an underground secret work and he started working in it. He used to publish an ideological pamphlet 'Sada Yug' (Our Era) and I started working in it and also I felt his convener in the Punjabi unit which was a group of progressive writers. Then the professors and students of our college which used to be in Lahore came together in Rohtak so that the course could be completed. Then I went to Rohtak for a year and did my B.A. Completed the course of the nation. When I came back I had a Russian news agency here, the news agency 'Os'. Will From there they started publishing leaflets in Thotland and they had a lot of subscriptions, they didn't have any accounts or links. And they approached us to set up our party, then my education was commerce and I knew everything about accounts, then the party told me to go and do their work and I said this is not my line. Don't do this and you tell me. He told me to go for six months. I would start working with them, then my external political activity would end there and the external literary activity, which was original, the organization would also end because it was a firm / agency, working in it, you were not there. Can Then I went there and while he was doing it for six months then he gave me other work too, he had to publish his news bulletin in Punjabi, he started publishing it in all languages and he told me you do this work and I would publish that news bulletin. His name seemed to be the news 'News and Thoughts of the Soviet Union'. We used to write emails by hand and there was cycloside. We took it out once a week. So I got involved in that work, he became interested in me again because I had a typing job in him, he translated everything and after translating he used to write emails and do everything himself. We used to write emails by hand and there was cycloside. One of the things he did in a week was a news bulletin, which he did twice a week, then three times a week, then four times a week, then every day, then every day. Sometimes it happened and then I just sat there. It was 1966 while working, doing, doing. I got married and got married in 1966, when I was working as a translator in Moscow in Punjabi, translating articles by Russian and Soviet authors into Punjabi. Well done

There was a Foreign Language Publisher's House in Russia, which published in foreign languages, including the Russian Soviet Union. Three, they had to start a Punjabi section, start working in

Punjabi and then they said you come here and set it up. We and I went to Moscow again in 1966. He established the Indian section in the 50's, in 1955-56 he established the Indian section, it had Hindi and Urdu and Bengali three, he had to start the Punjabi section, he had to start working in Punjabi and then he He told me to come here and set it up. We went to Moscow again in 1966. And there I started working as a translator and started studying Russian and we went there with my family and I worked there for four years, translating Russian literature and Soviet literature and I came back in late 1979 and then their In the office, my chair was empty and I sat there, but my work changed. My job was again English journalism and in 1993 when the Soviet Union disintegrated, broke up and ran away, then our office closed. Interestingly, I stayed where I went for six months for 43 years. I was too old to retire. But they said no, it's okay with you, walk around, what's the matter with you, go to work. So, I kept working there until that office closed and I didn't do any other job. They also said that the Soviet institutions did not have high salaries, they did not have high salaries because they had less of their own and less of yours and ours could not have more and mine which is the highest place. When he went to Moscow, we arrived before him. But I was still there to call me an inertia or a satisfaction, and in the midst of it all I never had much desire for the original work, because I thought that if I could be a good translator, I could translate well, To be able to bring good literature to my people, it is better that I become the second author instead. So I never had the desire, the inspiration, or the desire to be a writer, but I just wanted to be a good translator, leave the writer, shoot the writer, Never mind. So when I left then I was in a situation where I didn't have a job, I didn't even have my own house, I lived in a rented house and the way I lived in the past I had to do something, how would I make a living . Everything was fine, the family was fine, the girl was gone and the boy was still studying. Then I started my export business and I did that job for ten years, let's say I was lucky or what I did right, who got paid when I left the office, who got gratuity when I got it. Started work by planting. He was very good. I did real work, made a lot of money in it, built a house, did everything. And I'm a kind of accidental writer, accidental. Because if I had to write, I would have written so long ago. From where to where. So it happened that Bhaba Pritam Singh who was one of our great publishers of Punjabi, took out a small pamphlet and said that Darshan me you, I will take out this pamphlet, I want to publish your article first in this first and you Ajit Kaur who is our Storyteller, him and me, he is your old friend, make me write his sketch and make a pen-sketch, portrait, I said let's make it right. I wrote a sketch of Ajit Kaur on it, he was very big, it was written, I let him read it, he would say, "It's amazing," he would say, "Dude, why don't you write?" I wrote a sketch of him on her, Ajit Kaur's, he gave her the whole pamphlet in all those pamphlets, gave her the whole pamphlet, printed the whole pamphlet Were? Why not write? Then he said, "Dude, write what you want to know about other people, write sketches." I also wrote that, he was very proud. Then he started saying, "Dude, you do all this work, write a novel," then I started writing a novel in English while I was still working. Well, I said come on, I wrote one of the chapters in Punjabi, I read it and I liked it very much and I said it is better than English, I would make the whole novel in Punjabi, his name is 'Rainy Day', he Became very popular, read a lot of people, then the same publisher who was mine, they started saying that you wrote a novel, write a novel on a partition. I said well let's write this too, I didn't do any other work. So when I just started writing this, I was seventy years old, then I wrote a novel on that partition, it was called 'Des Kudes'. Young people in a small town, the way I was 19-20 years old, what was the effect on their age, what was the effect of partition After that I developed a hobby, man, because I didn't work anymore and I started to enjoy myself, I started to enjoy writing and then I started writing. Now I had a lot of experience, I had a craft, I translated the great Tolstoy and I knew what a novel would be, how it was written, what the order

of composition was, everything because of the way I translated It wasn't a fly-by-fly translation and I started writing again and I had a lot to write about. The fountain that was inside me, walking on it, there was a lot of water coming out of it and I started writing a novel again almost every year and so far I have written 11-12 novels, some 2-3 Collection of stories, while also writing idle stories. Well, the funny thing is that one of my novels will be the same as the other. Anyone who has read on the day of 'Rainy Rain' cannot say that my novel 'Bhau' or my novel 'Lota' or any other one belongs to the same man. The subject matter of my novels is very diverse, they do not match with each other, they are completely different, they are different worlds. I have always tried to combine literature and interest. So this is my attempt now, these two things happen. Another feature of my writing is that I write in the central language, which is simple, easy, pure, pure Punjabi which is not mixed, adulteration which is not. The language comes. The one who is a translator knows the language very well, he can translate only if he is an expert in the language, because if you have the ability to translate Tolstoy or Turgene, you must know the language. So the translator, the good translator knows the language very well. So it was all my experience, it came in handy. Our language, Punjabi, as far as fiction is concerned, fiction is very capable, it will not need to be borrowed from anywhere. He will have life. When we write big topics in physics, or chemistry, or some very ideological type of criticism, some kind of theoretical type of criticism, there is a problem with fiction, there is no problem with language. The language is very rich, its stock is full, there will be no problem of any kind, you should know the language. This is a feature of our Punjabi literature. Because our political movement and literary movement have been very close together. And whatever the communist movement was, it had the cream of society in it. The best, the most advanced, the most intellectually rich, were with the movement. The Punjabi one, especially the one which was literary, was close to the Sikhs. The Sikhs were mostly with the communist movement, not so many Muslims, not so many Hindus, in the Punjab, proportionally there were more Sikhs. So those who were Sikh writers, who were Punjabi writers, were with most of the communist movement, and the closeness that would be with the political movement and the literary movement, it was a cohand, an all India phenomenon, an all India phenomenon. It was going on in all languages and it came out of the anti-British movement. Every man in politics and every man who breathed was in politics because the whole country he was fighting against was rising up against the British. Now because the idea that came from the West that a writer should be stuck in an ivory tower, let alone. And a little bit, that kind of notion, also had the effect that the writer who is a writer should be neutral, he should be beyond the movement, he should have a separate place in himself, he should not be influenced by many others, that's all. Became like. But we still have in our language what most of our writers have given in Punjabi, which is the Progressive Movement, the Progressive Movement, the Left Movement. Sikh Ijam A, Sikh Mat A, that too this Ahi, this Bai Sarbat Da Bhala, divide and eat, work hand in hand and keep equality, all these big ones who were ideals, that which was, that which was communist ideology, Matched him And we have had leaders who were more religious and more political. In a way they were all Sikhs and all communists, we have grown up. This is our religion that I came from. By the way, this is ours, this is our special thing, our religion and our politics, it will not be in the rest.

My, I understand that the future of Punjabi will not be so bright because the main reason is that the Punjabi language has nothing to do with our livelihood, our livelihood. If we can earn our living by learning Punjabi, reading Punjabi, writing Punjabi, using Punjabi. We can also provide food and water and then there will be no danger to Punjabi, for that we need English, for that we need Hindi.

That is why people who want to speak Punjabi, want to speak, want to write, want to use it, they also have to read English, other languages because they have to earn a living, the main reason is this. So because it won't be, so I understand that the future of Punjabi is not very bright. It will be read a little bit, it will be spoken, it will be spoken in the villages, it will be spoken in the cities, it will be spoken in the homes, but it will not happen that no one is left without it. Secondly, the reason is that it is also behind the fact that we do not have a single script. The Muslims have the most, the Hindus the least, and the Sikhs the least, even less. The situation has become such that now it is left to the Sikhs, the Sikhs and those who are older, those who have work cars, go out, go here, do their work cars, all over the place for employment, spread all over India. Spread all over the world, they are left with the emotional, Punjabi talk of Punjabi, no, it's not a matter of livelihood, how will it work? Hanji. Why do we become 12, 13-14 crore 120-130 million, how big is such a big nationality, how many more nationalities will there be? And if there is one type of script, one type of script that can be computerized then there is no danger. This is also a big condition for the future of Punjabi which is not what it is. As far as linking Punjabi with livelihood is concerned, the Punjab government can do it, but it will be very limited, to a very limited extent. Look, our state has also become so small that most of the Punjabis have been left out, and they have been confined to a small space, confined to that place. So politically these people have created a state of language in name but they have tried on religion and language to make Sikhs a majority. There should be a state in which there is a majority of Sikhs, there are so few Sikhs, there can be no majority. Which state of Punjab, which is not a state, I will call it a state, a small state. Secondly, there is such a quarrel over our scripts and the ones who have done the most Punjabi in Pakistan, they run Shahmukhi, they have gone out and it means they have become different from us. There was also a difference in languages. Our language which is being influenced by Sanskrit, Arabic and Persian have become very ingrained in their language, so they cannot read or understand each other. You have to keep a dictionary with you. So I don't think there is any scope, there is no possibility that there will be no solution. Do some hard work, one should also make efforts, but nothing started happening in my life. There are new people writing in Punjab, I live in Delhi, I am going to study Punjabi in Delhi, there are school scales, there will be an increase in technology, but there is no new writer. It is in Punjab, in Delhi and no one is being born, no, the old ones who are slowly getting away with it. But new writers are being born in Punjab, new ones are also coming, some of them are seen somewhere, some of them are sparks, some of them are also good. Kind of a phenomenon. The best talent of Punjabi will not be in Punjabi, he is not writing in Punjabi or writing in English, he has been writing in Urdu, he has been writing in Hindi, that is also it. So I don't think much, it has become a tradition, a kind of tradition to try first if you write in another language. Because its space is limited, the great talent doesn't want to get into it, the problems of translations are with others and they are bilingual people, but they write in a very different language, because what we find in our language is what a writer has. , Nothing is found, the book is printed a little, no royalty is received, no income. This is also the reason why people prefer the other side. He writes in our language what cannot be written in Punjabi. That would be the reason.

Because Punjabis have gathered there so much, they have nostalgia for them outside Punjab too, they love their culture, their language more than us. Their love becomes more apparent, there he appears. Our subdivision is here, as much as there is a lot more in it. There came nostalgia with him. And all the people are connected with him, more and more. They speak Punjabi to each other, try to write Punjabi, they also learn other languages. See Punjabi there too is not connected with

Livelihood, but what will be the nostalgia of migration there, they are Main Force A, they do, they may not stay in the next generation. The next generation that will have a local Canadian influence there, they will go to French, English, here and there, it seems, there is a kind of excitement, seeing how enthusiastic these people are. What a love for Punjabi, this thing impressed me. The rest of our writers who left here and started living there, many writers have reached there, they are also working, but not working. Instead, I told those who met Sadhu Binning there to send them in writing. I also had to edit the pamphlet 'Contemporary Literature', for which I asked them. Tell everyone to write, they will have to put a lot of effort, even write something that is published in the pamphlets here. I mean there will be no Ada Future because there is no such thing as a future of Punjabi, there will be no such thing, As long as we don't make a living, it won't last. As long as it is not connected with subsistence, the nostalgia that will be factor A, the loss of one's homeland, how long will it last? Which generation will last and I thought there would not be much enthusiasm here, seeing the enthusiasm of Punjabi a little. Whatever the factual position, the actual position is such that there must be something beyond nostalgia, if there is one. I don't think anything will happen there either, how will it happen? Because he should be connected to Livelihood, but he is not connected to Livelihood there either.

The partition affected me so much that I was already an atheist. At first I was an atheist on an emotional level, an emotional level, an emotional level. It was not yet understood that at that age you were an atheist, scientifically you were an atheist and with him on my emotional level I said that if there is a God, there would be a God and then why would it be, There was so much cruelty, so much meaning that I would shut up thinking, I saw everything with my own eyes, I saw it myself, it didn't happen to me. With my own parents, I did not come from my hometown, I was somewhere else, I came from there and we came and met Amritsar. Because in all our town there was a very well settled town, a well settled town, there were people of Sikhs who were Hindu Sikhs and the majority of them. But, by uniting the Hindu Sikhs of all the towns, no one would have killed anyone in our town, no one would have killed anyone. He said that you can't take anything with you, only three clothes and the Sikhs who have to cut their hair cannot go in Sikh form. Gathering together in one place in the market, the whole city was beheaded by all the chiefs, all because it was, all that was left at home, all that they had was given, they were searched and they were sent to the camp. Was found. And then there was a rescue, no loss of life, but a lot of killings in the rest of the place, a lot happened there, many more. Personally, I did not feel any long-term problem. While working here, I used to do tuitions and I did not even have a bicycle, I used to walk. I have walked all over Delhi. There will be no place where I have not walked. Then the bicycle, There was such an opportunity that I could get a bicycle for rent at Rs. 10. We cycled slowly and everything got better, but he didn't feel it, it was a lot of fun, it didn't matter. At first we thought we would go back, then we found out that there would be no chance of going back, millions of people are coming from there, millions of people are going there. It was very bad with the Muslims here too, I mean let's not remember that time then it is good.

Whatever it was or what it was in 1984, it was not a Hindu-Sikh quarrel, it was a section of the Congress leadership in a crazy way that they thought someone should teach the Sikhs a lesson. That leadership will be such that someone said, and they started all the people below, they were two or three, on the other hand Rajiv Gandhi's mother was dead, he also had to take over the government, to become the Prime Minister, to go abroad. Apparently, in these two or three days, he gave a

chance to the goons who had an agreement with him, told the police not to interfere, so he was very cruel.

I also came from where I came from the office, because our office was closed early, we used to take four and a half days off and my route was the same where Indira Gandhi was lying in the hospital, where her body was lying. I would go home immediately after work, I would not stop, so I crossed the bridge from where half an hour later no one could cross, no chief could cross, pick him up and throw him over the plywood bridge. Yes, I came half an hour earlier. The rest of us, who were Hindus, all of our population protected us by many, they would not have it. This was just a section for exemplary Congress leadership at the lower level. So there was a lot of cruelty, later he did everything he could to apologize. But Sikhs don't have to forget that, you can rationalize, you can understand, but don't forget. And the Sikhs who are especially our Jatt Sikhs will never forget. It was in the 18's that the British went there and shot him, how many of them, these Sikhs who never forget him, this one that probably came from our Pentecost Origin, that nurses and celebrates, takes revenge and This is a fringe section of our franchise, he will continue to do this work, in your Vancouver, Canada too. But he's kind of bad, he should go through it after that. Sikhs can't afford it, look Sikhs are spread all over India, and you can't work with them all together, with animosity, with enmity, with sadness, they have to be redefined. K, he has to get an email. How many Sikhs from Delhi, go as far as Madras, many Sikhs there did everything.

Thanks

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