



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਿੱਖ ਬੁਲੇਟਨ

The Sikh Bulletin

A Voice of Concerned Sikhs World Wide



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GUEST EDITORIAL

TIME FOR SERIOUS INTROSPECTION

Prof. Gurtej Singh, Chandigarh

Order of the Khalsa was created, according to an eighteenth century text, to be 'an example and guide to humankind' (*rach dino Khalsa jagat kau dain santh*). It was to be the pivot of a constructive cultural revolution in every society and was, by its own example, to help in ridding all societies of evils destructive of dignified human existence and holy living. With truthful living as sure guide, it was to inspire and secure tension free environment (*sabh dund mitai*) to all. Its ultimate aim was to enable everyone to freely worship God, common "Father and Mother" (*tu mera pita tu mera mata*) and achieve the ultimate aim of evolving into the Divine (*jeha sewai teha hovai*) as a means of attaining eternal bliss while still living. Every member of the voluntary Khalsa Order, was by its own example and application to do the work of 'one and quarter lakh' Godward oriented fully evolved human beings to inspire human kind on the path of spiritual development. All members were expected to fearlessly uphold new value system and the attitudes and inclinations it inculcates, as a part of carrying out the divinely ordained task of 'converting the whole world into a blooming garden' (*sabh dharti keeni gulzare*). Every individual was expected to stand up and be counted amongst those who firmly tread the world ameliorating path, to the last breath and into martyrdom, if that became necessary.

Record of Sikhi in waging peace and war with vengeance for that cause makes a unique reading. Guru Nanak was the first prophet in human history to address God as a female and call for restoring equality to women, 'to whom are born the best of humans' (*so kion manda akhie jit jamai rajan*). Nanak graphically mentions massacre, rape and plunder perpetrated by Babur's forces and spoke up against it, though he had to suffer incarceration. Injunctions against abuse of women are the most numerous in the preaching of the Eternal Guru Granth. In a thousand years he was the first person in India to organise a voluntary force dedicated to uprooting tyranny, first from the minds of humans and then from its entrenchments in the social, cultural and political fields. It was to work incessantly and eternally for a cultural revival everywhere. Reviewing it later Arnold Toynbee would call it the 'the true prototype of a party dedicated to an idea.' The success it met is written all over history. Guru's teaching wiped out the impress of a thousand year slavery from the minds of humans and transformed ordinary house holders and housewives (Mai Bhago for instance). It made a spineless groveling humans stand up to injustice of every kind. The Khalsa, trained in the Guru's way, snatched

thousands of women being carried away by Ahmed Shah Abdali, one of Asia's greatest generals and in what has been termed as 'Asia's greatest act of chivalry', reached them home in distant Maharashtra. It thus applied soothing balm to the war ravaged Marathas defeated and decimated at Panipat. Latest historical research indicates that it was this organised force that became the final argument for the British de-colonisation of India in 1947. (See, *The Garrison State* by Tan Tai Yong, Sage Publications, New Delhi, 2005). To mention what it did in between would take several chapters.

There would be no AIDS if Guru Granth's strict and repeated bidding against extramarital relations were to be implemented. With remarkable insight the Guru Granth asks people to shun it as deadly poison. It terms it 'as living in the snake pit.' In the Fifth Form, Nanak sacrificed his life by torture to emerge 'a king among martyrs' for the most humane of human causes - the cause of uprooting political tyranny that had resulted in merciless cultural domination. Along with adultery, the Tenth Nanak forbade the use of tobacco. It is the strictest of four taboos to be observed by the Khalsa. Imagine what it would do to eliminate lung cancer were the world to accept it as a command of a Prophet laying down discipline for those who would walk on the path to God! Immediately on walking out of the medieval Mughal torture dens, the Khalsa captured political power. It took no revenge but created 'a people's republic' (*sarkar Khalsa jio*). No single individual was killed as retribution and Muslims had equal share in political power. Khalsa always strove to realize human welfare, no matter what form its struggle took, and no matter how daunting were the circumstances or mindsets.

One great contributions of Sikhi was the primacy to intellect even in religious matters (*aklin sahib sevyai aklin paiyai maan*). While affirming unyielding faith in One loving God, it appears to say '**whatever is irrational cannot be holy.**' It made a new and a wholesome concept of worship an integral part of religious discipline. In the process he gave birth to new work ethics imparting moral grandeur and spiritual depth to mundane human activity. Guru's concept of *sewa* (service) is the celebration of humanity in human beings. It imparts spiritual grandeur to human relations while it protects the environment and extends compassion to the animal and other kingdoms on earth.

Pursuing human wellbeing, the only purpose for which it was created, the Khalsa was to assume perpetual leadership in cultural ideas. This necessitated continuous vigorous intellectual striving to keep abreast of human development taking place all over the world, the identification of space in which the Khalsa could harmoniously operate and the delineation of pathway to the goal in a particular society. In stead of establishing institutions conducive to the furtherance of the ultimate aim, the Khalsa became alienated from the goal and appears to have somewhat forgotten the 'the Guru's eternal promise (*birid, kaul*) to humankind'. This turning away from its ideal is proving suicidal for the Khalsa and is resulting in mindlessly frittering away the last hope of humankind to perpetually live in peace,

harmony and bliss. Magnitude of the tragedy, should that happen, cannot be fully comprehended.

Such yet is the potential inbuilt into the divinely ordained society of the Khalsa that almost in spite of actively working against itself, it has often come within inches of writing more glorious history than any other society in existence. Its unique practical plan for re-building human society as a whole was unveiled in the age of barbarism and total absence of a concern for 'others'. Its military exploits, were they to be properly recorded, would compare favourably with the most lauded in human history. One new entrant is given a command of an army of no more than twenty-five soldiers and instructed to travel two thousand miles up north for the purpose of 'folding up' an extensive empire that has just seen its best days and has been in existence for two hundred years. Banda comes to the Punjab and does just that. He creates a Peoples' Commonwealth dedicated to spiritual Teachers, an island in the world of despotism, it remains in existence for a good part of a decade and is finally overthrown by a section of its own short-sighted leadership duped into complicity by the crafty Mughal. The strategy followed by the Mughals was that of creating a pliable, and severely controlled Sikh leadership to influence the Khalsa. Sikhs were persuaded to believe that Ajit Singh, the supposedly adopted son of Mata Sundri was the real leader. Edicts were issued to the Sikhs in the name of the Mata (by Bhai Nand Lal or perhaps by Ajit Singh). His presence in the Mughal camp was widely advertised and was used as an argument to induce defections from Banda's forces. Some gullible Sikhs readily fell for the scheme and inflicted immense harm upon the entire Sikh people by complying with the enemy design. In the process they suppressed a highly potent dream which demonstrably was capable of being realised and had the potential to benefit all human beings.

At Mudki the Sikhs had performed another miracle by decisively defeating a world power of the times. The British Governor General burnt the state papers and "made preparations for an unconditional surrender." The most dreaded Ghorcharas (the crack Sikh force) had just arrived and stood in readiness to join battle. They were persuaded not to attack by the traitor-commanders league with the enemy. Consequently in the few hours of that cold December night, the Sikhs were transformed from de facto masters of India into a slave nation.

Ever since, ***the standard enemy practise has been to impose a compliant leadership upon the Sikhs.*** Some aspects of how that is done in the political field have been brought out in *Chakravyuh*. The operation is not confined to that field alone. Other examples have been quoted. Perhaps someone should make a study of how the administrative leadership is similarly imposed upon the Sikh Homeland, the Punjab. Instances have been noticed which completely reveal the unwritten code to keep away from the Punjab those administrators who are likely to have spontaneous sympathy for the land and the Sikhs. If some do manage to avoid the fine sieve and slip into the Punjab, they are prevented from holding any positions which would enable them to significantly influence events. Many

more examples, substantiating the thesis can be quoted.

This arrangement may be understood with reference to the recent unrest in the Punjab. The police played a dominant role in suppressing the legitimate Akali agitation, was responsible for the excesses amounting to repression thus directly inviting militancy. The police force was responsible for extra-judicial killings – faked encounters. ***In a word it created and nurtured insurgency which it conveniently dubbed 'terrorism' for the consumption of the terrified world. It formed its own underground squads to execute innocent people and turned half the force into bounty hunters.*** All this was rendered possible by police leadership discreetly chosen to do the butcher's job. K. P. S. Gill, who had done the same in the North East to suppress peoples' movement, and others with similar credentials were pressed into service. At the middle levels, IPS officers from other state cadres and other forces were called in to assist. Any close study of the composition of the police in action will show that the most visible faces of repression belonged to that section which had no business to work in the Punjab according to the statutory rules governing appointments. The Prime Minister of the country had to hang his head in shame in the country's parliament that the State had failed to protect the Sikhs in Delhi. It is certain that the country's ruling elite would be eternally condemned, were a proper study to be conducted in the antecedents of the personnel manning the executive and the judiciary at the relevant time. Same, of course, goes for the armed forces and the Media. Its study can be an eye-opener too.

The long and short of the matter is, that the Sikh people have not so far learnt to produce and sustain their own leaders in a manner worthy of a people entrusted with the worthiest mission in the history of humankind. Neither have they evolved institutions which would aid them in understanding their situation and the world around them from the perspective of the task in hand. ***The Khalsa Order is a highly spiritualised peoples' voluntary force which is to perform leadership tasks (sewa) in all societies*** and is charged with the spread of values and attitudes perceived by the Guru to be attributes of One loving God Father and Mother of all creation. ***History of the Sikh people holds an assurance that they are eminently suited for performing that much required role in human affairs, provided they solve the problem of internal leadership. That is the paradox waiting to be tackled.***

'All doors are His and all pathways lead only to Him' is forgotten. Exclusive group owned 'God,' chosen people, each group's minutely delineated path to salvation and the 'only prophet' through whom salvation is possible, are the concepts that have conspired to boost human arrogance to heights that know no co-existence or mutual goodwill. Fire first burns within and it is in the mind that the first sword blows are struck (*jeera agan brabar tapai bheetar vagai kaati*). Explosions of emotions and bombs taking place all over the world are wages of humankind's sins. The situation should remind the Khalsa of the urgent need of dedicated peacemakers for it is the compassionate Bodhisattva of the age. Sikhi is not just another religion and the Sikhs are not mere 'followers.' The Guru expects every Sikh to

transcend human frailties and walk far on the path of prophethood. Collectively, of course, the Guru Khalsa Panth is the prophet of the age, provided it takes up the task of the Guru, (*Khalsa mera roop hai khaas, khalsae me hau karo nivaas*). Not for nothing does it sit on the throne of Guruship under the patronage of Guru Granth, the real sovereign in spiritual as well as in mundane world. It must escape the clutches of the *sants, saadhhs, jathedars* and all other nano-humans whose thought has polluted the course of the *nirmal panth* with borrowed dross down loaded from the age and other dispensations.

The world is on fire. As the True Guru's representative on earth, Khalsa Order's duty lies in extinguishing it everywhere. It must warm up to Guru's prayer 'save the burning world. Have mercy – shower Your soothing Name upon it, enable it to live in perpetual happiness' (*jagat jalanda rakh lai apni kirpa dhaar - kar kirpa seetal naam deh-paranvat Nanak hukam pachhanai sukh hovai din raati*). ***Beginning can only be made by meticulously choosing internal leaders who are in tune with the destiny so clearly mapped out for the Khalsa by the Jagat Guru, Guru Nanak.*** As a part of it, institutions to define the destiny pointed out by the Guru and to lay down how best it can be attained, must be urgently put in position. We need to be humble and brace ourselves up – rediscovering ourselves and above all the Guru is the most urgent task of our generation.

Gutej Singh <akalsahaigurtajsingh@yahoo.com>

HOUSE DIVIDED

Or as Sukhjind Singh¹ says 'a broken community'¹
ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੋਲਾ ॥ਮਹਲਾ ੧॥ਪੰਨਾ ੭੨੩॥

Prologue:

[What follows below is based on personal experiences. These specific incidents will help the reader appreciate the gravity of the situation we are in as a community. As a people we do not read, we form strong opinions based on hearsay and not based on evidence, we do not concern our selves with affairs of the community, we do not want to distinguish between slander and ugly truth, we protect and shield the guilty in the name of reputation of the Sikhs at large thus allowing the guilty license to carry on with their harmful ways without any fear of consequences, we beat about the bush rather than name names, with extremely rare exceptions our Gurdwaras are places for preaching falsehood rather than Gurbani, there by doing more harm than good, and when it comes to a crunch we turn our back on the Guru and the larger community for narrower 'bhaichara'. Ed.]

"Today the Sikh Panth is house divided. For this we have no one to blame but ourselves. So long as there is lack of unity in Sikh Panth, we have no friends. But the day the Sikh Panth is united, we will have no enemies." This statement was part of 'Roseville, California Declaration' passed as a resolution at the First International Conference on Sikh Identity held at the Sikh Center Roseville, California, USA, on Saturday, Nov. 20, 1999. It was true then and it is true today.

The self-destructive behavior among Sikhs had become



apparent to us during our year long legal battle with *Nanaksaria Thug Sant Amar Singh Barundi*. Not only did the people we thought were 'friends', and 'good Sikhs', not stand by us while we were fighting Amar Singh, some of them actually became openly hostile with jealousy when we prevailed without their help. Prevail we did but at a tremendous emotional and financial cost and wasted time. Having

experienced the loneliness and frustration and having acquired so much evidence about the worldwide net of deception spread by this Thug, we resolved to help any and all of his victims, of which we had learned about many, who would seek our help and also disseminate the information that we had acquired so no more victims are created. But we were naive, to say the least.

Unlike most of this thug's victims who wanted to remain anonymous we wanted the whole world to know about our experience with this thug so they too do not fall victim to his scams in the garb of Sikhi. No news paper was forth coming in spreading the news. One honourable exception was the English language weekly '**The Week**' whose Chandigarh reporter contacted us and put out a thorough report in its October 25, 1998 issue. Tara Singh Hayre, the late Editor of '**The Indo-Canadian Times**', responded to our request and as one of his last acts published the Panjabi translation of that piece in the last issue edited by him, November 25, 1998, before his murder on November 18, 1998. But even by word of mouth the news spread and we were able to help individuals and sangats in *Florida, Virginia, Maryland, Massachusetts, Arizona and British Columbia, Canada*. We had hoped that these people, after their victory over evil of Amar Singh, will join us in the crusade to save any more victims but we were disappointed. They all prevailed but not one of them joined us. A doctor family in Boston had called us for advice if they should remove their daughter from Amar Singh's school in England, after they heard things that worried them. Someone had given them our telephone number. We too were looking for them because they had some crucial evidence that we could use in our court case. Our advice to them was not to wait even for a day. The father promised to provide the evidence as soon as their daughter was home safe. But once his purpose was served he quit returning our phone calls.

A female member of a family in Surrey, B.C., Canada had fallen prey to this thug back in 1974. We were contacted by this family in 1997 after she died of breast cancer but not before deeding her \$3 million worth property to this Thug. Court case and the appeal went on for five years. With the documentation and help provided by us they won both. We stayed informed of developments by media and third parties but the beneficiary never did call even once, either to keep us apprised of developments or express any appreciation for our help and here we were anticipating that they at least will be our companions in helping other families in similar situations.

During the course of our year long litigation with Amar Singh, spiced with death threats and witness intimidation, it became clear to us, that this man who allegedly raped many young ladies he brought out of India as his 'daughters' to be married abroad to open doors for their families; fathered many children; committed murders; banned from entering Malaysia in 1977, a ban that he side tracked in December 1993 by getting a visa from Singapore and later from Malaysian Embassy in UK; denied permission to establish his dera (Thath) in Singapore in 1989; with Thaths and 'colleges' in all the countries where Sikhs have settled; rubbing shoulders with British cabinet Ministers, New Zealand Prime Minister and Akal Takhat Jathedars; has a guardian Angel who provides an impenetrable protective shield around him.

That guardian Angel turned out to be what the book '*Soft Target*' identifies as India's *Third Agency*². If there were any doubts they were cleared when we discovered that on *March 29, 1996 the British government issued him Passport # V170262* after almost a quarter century of him visiting UK on two month visitor's visa. What had changed was the Govt. in India. *Congress was defeated and BJP had come to power and the Party was taking care of 'its own'*. Every Sikh concerned with welfare of the community must read this book 'Soft Target'. *It is a case study, "into the strategy used by the Indian government to destabilize minority populations, provoke them into violence and then crack down on them"*. This is accomplished by what Prof. Gurtej Singh terms in his editorial in this issue as *"the standard enemy practise to impose a compliant leadership upon the Sikhs"*. It is this leadership that directs the entire dirty work of the Indian Govt. That was in India. Abroad the Indian government used Sikh diplomats and Sikh agents posted in Indian Foreign Missions in all those countries where Sikhs had migrated in large numbers to escape the state tyranny in Panjab, to create suspicions and devisiveness resulting in shootings, riots, police presence and expensive litigation for the control of Gurdwaras. There is not a single Gurdwara of substance in North America that did not face expensive litigation. It is not over yet. All this achieved the desired results in the minds of the governments and the people of Sikhs' adopted home countries i.e. *Sikhs are violent and unruly people*. This effort of the Indian Govt. started in 1947, immediately after partition (not independence) in the form of a circular by the Governor of Punjab to the Gazzeted Officers in the state and S. Kapoor Singh was the first to blow whistle on it and mentioned it in his book '*Sachi Sakhi*'. It culminated as part of the *US State Department* produced CD on International Terrorism in 2003. The transcript from that segment states: *"In an effort to establish an independent state, Sikh terrorists seized Darbar Sahib Shrine in Amritsar, India. Prime Minister Indira Gandhi ordered a military campaign to drive out the terrorists. Hundreds were killed."* As if this were not bad and false enough, during the 2004 presidential campaign and before the State Dept. could be persuaded to delete the reference to the Sikhs, the Democratic candidate, *John Kerry*, catered to the Indian Government by referring to Sikh Terrorism.

Here we would like to share with our readers personal experiences that we have had with some of our current leaders and *ask how can we start choosing our own leaders ourselves and even more important, how do we improve the quality of our leadership. For what we have is not worthy of our trust.*

Didar Singh Bains



My contact with Didar Singh Bains came about after his speech in Hays, UK in January 1993 at the opening of *Nanaksaria 'Sant Baba' Amar Singh Barundi's* school where he announced that Baba Ji should open such a school in California and he would help. 'Baba Ji' did open a school in Roseville, about 40 miles from Yuba City, in August 1993, but Didar Singh Bains did not help even

when asked. That was not a surprise. ***He was not the only Sikh leader who did not mean what he said.*** That is a curse on all of them without exception. But what was unpardonable was the fact that Didar Singh knew about the incident of Amar Singh fleeing Yuba City in the middle of night in December 1974 after learning that his seduction of a young married Sikh woman in Surrey, B.C. and his attempt at seduction of a high school student in Yuba City had become public knowledge. If that was not enough, he also invited Amar Singh, alongwith Tarsem Singh Purewal, publisher of *Des Pardes*, UK, to his son's wedding in Yuba City in January 1994. But in Bains household better heads seem to have prevailed. Amar Singh was disinvented.

That seduction in Surrey, B.C. finally culminated in that poor woman getting divorced in 1975, becoming pregnant in 1980, becoming afflicted with breast cancer and at Amar Singh's urging transferring her almost \$3 million worth property in Surrey, B.C. back to him in 1997 when he assured her that the property was a curse on her and should be transferred to 'his' Nanaksar, that he would pray before 'bade baba ji', she would be cured and do seva at his Nanaksar. It was the same property that a Society registered by Amar Singh had purchased from her in 1974 and returned to her in 1975 by its Canadian directors when they found out the truth about Amar Singh and dissociated themselves from him.

The saga of this property became The Supreme Court of B.C. Case No.C975444 between WPS Gill, H.K.Gill, T.K. Sidhu VS Nanaksar & Amar S. Sidhu aka Baba Amar Singh ji on October 8, 1997. Amar Singh lost the case on June 28, 2002.



Amar Singh is not the only 'Sant Baba' Didar Singh Bains has shielded and promoted. At least since June 2001 he has been lending credibility to 'Sant Baba' Daljit Singh Chicagowale by visiting his dera himself as well as accompanying Joginder Singh Vedanti to that dera. In May 2001 when Palatine, Chicago Gurdwara

management found out that Vedanti had accepted invitation for visit to that dera they tried their best to have that visit cancelled. We tried to help as well by trying to convince Dr. Gurbachan Singh Bachan, Secretary of SGPC at that time. ***Little did we know that SGPC had no control over Jathedars that it appointed.*** On May 18, 2001 when we called Dr. Bachan he assured us that Vedanti won't be coming. At that very moment Vedanti was sitting at Didar Singh Bains's house. ***Last year Daljit Singh was seated in the sewa of GGS atop the truck in the November Nagar Kirtan in Yuba City.*** This Baba who, ***abandoned his wife and young son after settling in USA and lost the case to divorce his wife in 2004 (SB Jan.2005 p.24) claims to have established International Human Welfare Sikh Missions of America with 32 branches the world over for helping victims of natural disasters (SB Oct.Nov.2005 p.27).*** If indeed that is true we suggest that Baba first educate himself about the geography of the affected area. If he sent 5000 warm blankets and other warm clothes to Luisiana to the victims of Hurricane Katrina he would make all of us butt of cruel jokes. People there are not exposed to cold. They are suffering from sweltering heat.

But we believe he is just saying that without meaning it as the following illustrates (SB Jan.2005 p.3): On an April 2003 day the telephone rang in the office of *The Sikh Bulletin* and the voice on the other end asked if I had ever visited the place I was writing about³. The question was not clear to me. After a back and forth the caller turned out to be 'Baba' Daljit Singh. He had taken exception to the reference we had made to the 'celebration of The dedication of the 400 years of Enlightenment of Sri Guru Granth Sahib Ji' that he was holding at his dera to which all the five Takhat 'jathedars' and twenty other Sikh leaders were invited to take part in one week of celebrations. Principal Jasbir Singh was visiting us at that time. I put the phone on the speaker and Jasbir Singh and Daljit Singh exchanged pleasantries. ***My first question to 'Baba' was why Baba? His answer was that that was his legal first name on the Green Card. Interestingly enough Amar Singh also has Baba as his first name on his Green Card. To my question why is he divorcing his wife, his answer was that that was his personal affair. Well it is now public. Please see p.24 (SB Jan. 2005).*** When asked who is paying the bill to fly and to house these 25 VIPs, his answer was *sangat*. When asked to spend *sangat's* money on constructive things ***his response, after asking us if this conversation was being taped, which it was not, was to name several European languages into which he had already translated AGGS. That was an unadulterated lie. He promised to send us at least one copy in a European language. We are still awaiting its arrival.***

This obviously was not the first lie he ever told. Recently reports have been circulating that Baba Daljit Singh was ***caught red handed with a woman*** (not his wife, whom he had unsuccessfully tried to divorce in 2004) in a Motel room near his dera on the night of November 17th 2005. To cover his transgression he took an extra ordinary step of having his attorney write 'Important Emergency Notice' letters to all the Sikh news publications, ***"This is to give notice that nothing may be published regarding Baba Daljit Singh without prior confirmation from himself alone."*** [For copy of this letter, Press

release by Sikh Religious Societ Palatine and Police reports please see pages 30-31 of this issue]. Confident Baba then set upon a course of lies worldwide, in press and over radio, accusing the eye witnesses of his transgressions being liars and pictures 'doctored'. **He asserted that: he never even set foot in the van purported to be parked in the motel parking lot; has always used Lexus 300; he was at his dera the night of question; he is prepared to affirm his innocence in front of Guru Granth Sahib; if his accusers have any proof they should provide it; they should name the woman he was allegedly with.** Well his prayers have been answered. His accusers have a proof now in the form of **two Police reports**, one when they called the police on him and second when he called police to free his van from being blocked by his accusers' vehicle. These reports have his driver's license information as well as that of the woman in his company. On the radio he had tauntingly called for his accusers to provide the name of the woman they allege he was with in the motel when he claimed he himself was at his dera.

Over nine years ago when we won our case against Nanaksaria Amar Singh Barundi we had gathered so much damaging evidence against him, we wondered how he will be able to show his face in public again. How wrong we were! 'Jathedar' Ranjit Singh came to his rescue. He accepted various siropas and a brand new car from Amar Singh and extended to him the honour of kirtan at Akal Takhat Sahib and all the Sikh political as well as religious leaders of Panjab and Delhi, including 'Jathedar' Vedanti, made bee line to his Thath in UK, year after year. It was our word against actions of all those VIPs?

Now we ask Dr. Rajwant Singh WashingtonDC wale, who accompanied 'Sant Baba' Daljit Singh Chicagowale, 'Sant Baba' Amar Singh Nanaksar Wale, Mahant Mahinder Singh Birmingham wale and 'Jathedar' Jaginder Singh Vedanti Akal Takhat wale to a Pope sponsored conference in Italy; S. Didar Singh Bains of Yuba City wale who promoted Daljit Singh at every turn; 25 VIPs named on page 22 of the Sikh Bulletin of April 2003 who graced his dera during week long celebrations in April 2003; and Dr. Jasvir Singh Ahluwalia, former Vice-chancellor Punjab University, Patiala, himself unceremoniously fired from the post for sexual harassment of co-eds and now named by Bib Jagir Kaur, herself unceremoniously dumped by Badal from the post of President SGPC, to head a planned university, what prompted him to honor Daljit Singh with the **'Maharaja Ranjit Singh Award for his international efforts in promoting the Sikh religion and human and social services'**.

We appeal to all the above and others to not to come to the rescue of Daljit Singh. Let one dera shut down and start a domino effect. Then 'Jathedars' like Vedanti would not have to lie by speaking against deras in Panjab but frequenting them in the Diaspora. It will have a sobering effect on RAW (See page 14 this issue) who hopefully would come to realize that Sikhs are on to their shenanigans.

This is what late Sukhbir Singh Osan had to say in his Burning Punjab internet publication: "Khalistani protagonist Didar Singh Bains has denounced the concept of Khalistan

saying that he never advocated or supported the secessionist movement. Bains is in Punjab these days (December 1997) and is enjoying the hospitality of Shiromani Gurdwara Prabandhak Committee's President Gurcharan Singh Tohra (who surrendered to the Indian Army by raising his arms during the infamous OPERATION BLUE STAR and Punjab Chief Minister, Parkash Singh Badal, during whose Chief Ministership in 1978 the infamous SIKH-NIRANKARI clash took place at Amritsar which led to the genocide of Sikhs all over India for about twenty years. The utterances of TOHRA and BADAL have put a question over his integrity, credibility and credentials. Is he an agent of the Indian Government planted in the Sikh community residing in America to defame Sikhs as whole in the eyes of the world? Or, is Didar Singh Bains taking the Badal and company for a ride?"

This is what Dr. Sangat Singh has to say in his book 'The Sikhs in History' 4th edition: page 557, "The visit to Delhi of Didar Singh Bains of California, who was held up at Delhi International Air Port on Dec. 19, 1997, till Badal's intervention, was significant. He was a guest of Punjab government. He mentioned in an interview that the World Sikh Organization of North America had raised the slogan of Khalistan in 1984 at the instance of Indira Congress, and stopped it when told by Americans that it was having an adverse effect on the Sikhs." **A question can be asked. Should a Sikh leader take his cues from non Sikhs?** Again on page 589, "The WSO with the active help of expanding Indian Intelligence set up in North America, spread its tentacles in all the major cities there. The Government of India got full briefing of the doings of Sikh elements in both USA and Canada, apart from what was going on in Britain."

In 1995 my uncle, Principal Gurbax Singh Shergill, was visiting North America. Didar Singh Bains invited him to Yuba City to help start a Khalsa School there. They had already built the class rooms next to the Gurdwara building but they were being used for other purposes. Uncle called a meeting of some of his former students and their friends at someone's house. Discussion went on for several hours late into the night when someone concluded by saying, "if Didar Singh Bains is involved in a project in Yuba City it will not succeed; it will not succeed either if he is not in it". This statement left me wondering not so much about Didar Singh Bains but the educated professional people of that community. Meeting adjourned on that note and uncle went to Toronto, Canada where a Khalsa school started operating in 1996.

Dr. Rajwant Singh



My first contact with Dr. Rajwant was a telephone call to him sometime after we started operating the Gurdwara we inherited from Amar Singh in 1996 through the court case in lieu of money he owed us. Our desire was to contact Sikhs active in the community to bring them all together rather than work in isolation. He showed no interest. In late

2000 the then Prime Minister of India was visiting Washington D.C. Dr. Rajwant was an invitee to the dinner in his honour that news papers later reported he did not attend, perhaps at the urging of his Khalistani colleagues. Next contact came when he called us after reading the following in the Feb. 2003 Sikh Bulletin p.26 that was “triggered by Vedanti’s summons to Gurbakhsh Singh Kala Afghana in order to show the double standards being practiced by our two Jathedars – Joginder Singh Vedanti, who has acquired Nanaksaria ‘Sant Baba Amar Singh’ as his Patron Saint and Jathedar Manjit Singh, who has acquired Bhajan Yogi as his Patron Saint”:

“...In 1996 we filed a petition with the USINS to revoke all these Green Cards because Amar Singh is a fraud and he also took British Citizenship in 1996. He has repeatedly stated under oath that he is British resident, Kamaljit and Amarjit went back to their teaching positions at the College in England and the children went to school there. So far INS has not acted at our request and Amar Singh keeps on defrauding US citizens with impunity. We welcome help from any source, except one, to have these Green Cards revoked. Exception is Dr. Rajwant Singh, Executive Director of Guru Gobind Singh Foundation, Maryland. Ironically he is also the person who could do it. But there are two reasons why we will not ask for his help. Firstly, he is in the camp of Babas, Sants and Derawalas. When Vedanti led a delegation to the Pope he was accompanied by Nanaksaria Amar Singh Saadh, Daljit Singh Saadh, Mohinder Singh Mahant and this Dr. Rajwant Singh. We believe that Jathedar’s delegation was chosen for him. Secondly, Dr. Rajwant managed to do the impossible i.e. get a ‘Stay of Deportation’ against Gurdarshan Singh, Granthi at the Guru Gobind Singh Foundation Gurdwara, Maryland. Gurdarshan Singh was ordered deported after being convicted of a criminal act. He was charged with, “Child Abuse: Custodian” and “Sex Offense Third Degree” On or About 01/01/89 – 12/31/91, Case # ID00037094, District Court of Maryland for Montgomery County, 27 Courthouse Square, Rockville, Maryland 20850. “Defendant entered a plea of guilty to count #1 of the indictment as amended. Court (Kavanaugh, J.) advises the defendant of his rights, find the defendant has freely and voluntarily waived his right to a jury trial and entered his plea, accepts plea and enters a finding of guilty to count # 1 (Sexual Offense – Fourth Degree). Judge: M. Kavanaugh. Type: Docket. 04/09/97.ED]

Dr. Rajwant had called to defend his Granthi inspite of his conviction by a District Court of Maryland. Later conversation with others will reveal that that was his routine. Generally a Sikh family hides some thing like this. But in this case when the parents found out they went to Dr. Rajwant who chose to believe his Granthi thereby terming the aggrieved parents and their daughter as liars. He did not give up even after loosing the case. What strings did he pull to ensure stay of deportation? Since Granthi was an applicant for political asylum it had to be proven to the judge that if he is deported he will be tortured by the Govt. of India. Interestingly same thing happened in the case of SYA king maker Jasjit Singh Chela of Fremont. He was arrested in 2003 apparently for immigration violations for not appearing before the judge after his petition for political asylum was denied several years earlier. In 1996 he did travel to India with passport issued by Indian Counsel in San Francisco and Green Card issued by USINS under an assumed name. In

Dec.1998 he again travelled to India to accompany then Jathedar of Akal Takhat, Ranjit Singh, to the US Embassy in New Delhi that issued Ranjit Singh visa that they should not have but did which they later had to revoke. By 2004 not only was Chela out of jail but also a Green Card holder under his real name, again by proving to a judge in Stockton that his deportation to India would result in him being tortured by the Govt. of India. ***One wonders if these two people were that dangerous then why did the Indian Govt. not ask for their extradition all these years?***

We would like to ask the ‘**affluent and influential Sikhs**’ surrounding Dr. Rajwant in the picture on p.12 if knowing what they know now, would they invite Dr. Rajwant and his Granthi to perform Anand Karaj of their daughters? Since Dr. Rajwant had himself called, we asked him if we were to send him documentation on Amar Singh would he help in revoking six Green Cards issued to him and his family. His answer was in affirmative. We sent the documantation but there has been no response.

Letter to the President:

On September 13, 2001 we wrote a letter of condolences addressed to the President of the United State. In response we received a form letter dated Nov. 13, 2001 designed for the Arab and Muslim Americans. ***“We must remember that our Arab and Muslim American citizens love our nation and must be treated with dignity and respect.”*** Indo-Canadian Times International’s October 4-10, 2001 issue had carried a picture of Didar Singh Bains, Dr. Rajwant and other Sikh leaders with President Bush. We wrote back to the President expressing regret that if White House cannot distinguish between Sikh and Muslim Americans what hope is there from ordinary Americans and enclosed the picture of him meeting with Sikh leaders to refresh his memory of Sikh Americans. No response was received to that letter.

Dr. Jasdev Singh Rai

Our first contact with Dr. Jasdev Singh Rai, UK was in Nov. 2000 when we discovered that he was involved with human rights. We were trying to explore the possibility of bringing India’s genocide of Sikhs in 1984 before the World Court. Dr. Rai showed no interest. Later we found out that he was very close to Akal Takhat Jathedars, especially when Vedanti became Jathedar and Vedanti appointed him as his representative in matter of turban in French schools. Now, by virtue of the position Vedanti holds and the history of his conduct, since his ‘coronation’ as ‘Jathedar’, ***Vedanti is enemy number one of Sikhi.*** What can we expect from someone working for and being close to Vedanti?

D. S. Gill

Like Dr. Jasdev Singh Rai his too is a one man human Rights show called International Human Rights Organisation (IHRO). We met him at the offices of the World Sikh News in Stockton in April 1995 while we were trying to gather material before filing a court case against Nanaksaria Amar Singh. We had learned that an organization based in Ludhiana, ***Sikh***

Vichar Manch, had collected substantial material about Amar Singh. Our contact told us about D. S. Gill's pending visit to WSN office and suggested that he being from Ludhiana might be able to put us in touch with the Manch. D. S. Gill offered to do much more. He infact claimed to be the Manch and offered to send us within days material on Amar Singh that will include affidavits of the young women and their parents about actions of Amar Singh. Although he was not going back to India within the next 30 days, he was going to UK and he might find the materials in his British office. Since he failed to call us we located him in England. His true character showed during that phone call. He was towing Amar Singh's stooges' line i.e. '**Sant Amar Singh is a noble soul who has devoted all his life to the good of the community through Sikhi parchar and Khalsa Schools world wide. It is the dissatisfied people who bad mouth him by making up stories against him once Baba ji turns them down by refusing to perform illegal favours for them.**' We were to learn later that he has no office in UK and only people we were able to find associated with **Sikh Vichar Manch were Balbir Singh Sooch and late Gurbhajan Singh Gill.**

Another thing that has mystified us about **D. S. Gill** is his freedom of movement. Even though he is President of his International Human Rights Commission he seems to have no problem holding Indian passport and obtaining visas for any country. On the contrary **Prof. Gurtej Singh** who heads no Human Rights Commission had his passport confiscated and was denied one in 2000 when alongwith several other Sikh scholars and Professors he was invited to the States for an International Conference on Sikh Studies. He successfully challenged the Indian Govt's action in court and got his passport but too late for the conference. This is what we wrote then in the June 2000 issue of the Sikh Bulletin:

Denial of Indian Passport to Prof. Gurtej Singh

"Prof. Gurtej Singh was supposed to have participated in the International Conference on Sikh Studies, along with Dr. Balwant Singh Dhillon and Dr. Sulakhan Singh, both of Guru Nanak Dev Univ. and Dr. Gurdarshan Singh Dhillon of Punjab Univ. and Institute of Sikh Studies. Dr. G.S. Dhillon told me that the denial of passport had to do with an old lawsuit arising out of Gurtej Singh's involvement in a human rights related demonstration. Prof. Gurtej Singh told me that the act under which that case was filed against him by the Govt. had been declared unconstitutional by the courts. It was not clear to him why the passport was denied.

Is it not strange that Indian Govt. would issue a passport to the widow of Bhindranwale, to Advocate D.S. Gill who calls himself President of a Human Rights group, to Ranjit Singh Ghataura whom it incarcerated for 14 years for allegedly killing Nirankari Baba, and even to one Sukhbir Singh Osan, who would like us to believe that the Indian intelligence agency is watching his every move. Yet, Mr. Osan was given a passport and allowed to visit abroad during the tercentenary year. And, of course, once back in India he was 'hounded by the police who wanted to know everything about him'.

Prof. Gurtej Singh is not a terrorist. He is a Sikh Scholar. What is the Indian Govt. afraid of? Do they think the Sikhi he talks about is different from that of Jathedars Puran Singh and Joginder Singh

Vedanti, or that of Tohra, Badal, Gurcharanjit Singh Lamba, Baba Mangal Singh, Baba Kashmira Singh, RSS, etc.?"

In 2002 Harvard University held a conference on Human Rights. "**Reduced to Ashes: The Insurgency and Human Rights in Punjab**" was published in 2003. Evidence for this publication was prepared out of the facilities and offices provided by Prof Gurtej Singh. He was invited to attend this conference but the US Embassy in New Delhi denied him the visa. A friend and well wisher provided him with Ambassador's personal email address and suggested he write to him. Gurtej Singh got single entry visa. Again in 2003 when we invited him to attend the conference in Roseville, California that became the focal point for the October 2003 World Sikh Conference in Mohali, he was given single entry visa. But not knowing how the governments work we made a mistake of including request for visas for two other Professors, one each from Guru Nanak Dev University Amritsar and Khalsa College Chandigarh in the same letter as for Gurtej Singh. They must have been deemed 'dangerous' by association with Gurtej Singh. Reason given for visa denial was that there was strong suspicion that the other two Professors will not return to India. Second interview with letters from our Congressman and affidavits of their assets failed to change Embassy's mind.

In 2004 Prof. Gurtej Singh, alongwith this writer, was to attend six International Conferences in as many countries. All other countries gave him visas, including the US, this time multiple entry, but Canada declined the visa request. Only conclusion we can make is that once Indian Govt. could not deny Passport to Gurtej Singh it resorted to black list him with foreign Govts. where he is likely to go i.e. where Sikhs have migrated. We tried to overturn Chandigarh Canadian Mission's decision by seeking intervention of three Sikh Canadian MPs through our contacts in Vancouver, Calgary and Toronto. No Sikh MP helped. Visa was finally obtained through the good offices of a Pakistani Muslim MP in Toronto.

Dr. Kharak Singh Mann

In our search for Sikh organizations that could use the material we had collected about Nanaksaria Amar Singh Barundi to rid us of the curse of 'Sant Babas' we turned to Dr. Kharak Singh of IOSS (Institute of Sikh Studies) in 1998. He was the channel we used to send a dossier on Amar Singh to Jathedar Ranjit Singh. He delivered that to the Jathedar on January 22, 1998. But that made no difference to the Jathedar who, in addition to various siropas, had accepted an air conditioned car from Amar Singh and had him perform Kirtan at Akal Takhat. We were soon disillusioned about Dr. Kharak Singh as well. After reading his article "Let's Rise to the Occasion" in the May 1998 issue of 'Meeri te Peeri' magazine in which he included 'Sant Smaj' among the organizations that may come forward and join the 300th anniversary celebrations, we wrote a letter to him on June 10, 1998. In the two page letter we wrote, "**Sants, at least the kind we have been getting here, drive thinking Sikhs away from Sikhism, not to it. Sant Mann Singh, Sant Gurbachan Singh Kali Kambliwale and Sant Baba Amar Singh Barundi come to mind.**" "**For a Sikh there is only one**

Sant and that is Sri Guru Granth Sahib. If that was not the practice in the past it should be now and for ever. Desperately seeking his assistance to save us from akhauthi Sants we concluded the letter by saying, ***“Should you wish not to get involved then I suggest you change the name of your institute to Institute of Kesadhari Hindu Studies.”***

He has not complied with either of our requests but he has certainly turned the Institute of Sikh Studies into nothing. To him his membership on the ‘Adharam Parchar Committee of SGPC’ was more important than the Sikh Studies. Instead of challenging the akhauthi hukamnama of akhauthi Jathedar Vedanti about ban on any discussion of Dasam Granth, he chose to obey it while ‘Baba’ Virsa Singh was free to propagate it right under the nose of the akhauthi jathedar.

Conclusion

We conclude with a quote from Kim Bolan’s recently released book “Loss of Faith: How the Air-India Bombers Got Away With Murder”, McClelland & Stewart Ltd. 75 Sherbourne Street, Toronto, Ontario M5A 2P9:

“Chohan warmly –welcomed me to his humble house in the town of Tanda, where he had run his own hospital when he was forced into exile in 1980. He had finally returned to India shortly after I saw him in London in 2001. He founded a new separatist political party, but it did not seem to have much zeal. Chohan openly admitted the movement had been ruined by the violence of some of the groups, including Parmar’s. “You can’t build a country with violence. It should be done with logic, by constitutional means,” Chohan said. He remained close to Simranjit Singh Mann – the last elected Khalistani politician, who also admitted the movement no longer had support in the countryside because of the violence of some of its leaders in the 1980s. “They started raping girls, abducting the girls, looting the people. Once a militant movement loses its high moral ground, it is going to fail,” Mann told me.

Jasbir Singh Rode, Bhindranwale’s nephew, echoed Mann’s sentiments when I visited him in his large, comfortable home in Jalandhar. He had also returned from England, where he co-founded the International Sikh Youth Federation with Vancouver resident Harpal Nagra. “The movement was fore-doomed because we were not well organized, we had no country to back us,” he said. “There was no public opinion in our favour. We were taken full advantage of by the Indian intelligence agencies who infiltrated our ranks, manipulated our members. Killings and counter-killings were organized and the blame was put at the door of the Sikh movement in all cases.”

Epilogue

This issue of the Sikh Bulletin is all about Sikhs hurting Sikhs. We also believe that inspite of assertions to the contrary ***the letters between Akali leaders and Indra Gandhi’s office that Prof. Gurtej Singh has included in his book ‘Chakravyuh’ and printed on pages 23 & 24 of this issue are authentic.*** Its proof lies not only in the thorough investigation by Prof. Gurtej Singh but also the actions of the leaders named in those letters. Isn’t it time to learn from the past, dump the falsehood of bhaichara, abandon the leaders who got to their position by stepping upon others and causing harm to the Sikh nation and for good Sikhs to

step into the arena and join forces to claim our heritage and live by the Guru’s teaching, ***“Truth is the highest virtue, but higher still is truthful living”***, ***Guru Nanak?*** Our current and deceased leaders in India since the partition have conspired with our enemy to deny us our identity at home (Panjab) and our diaspora leaders have conspired with our enemy to paint us with the brush of terrorism. It is about time we woke up. Hardev Singh Shergill

¹P.11 Fighting Oppression to Dancing with Dictators.

²P.14 Research and Analysis Wing.

³ See Sikh Bulletin April 2003 pp 21-23.

OUR EXPERIENCE WITH S. DIDAR SINGH BAINS OF YUBA CITY

Dear Shergill Sahib, Warmest Fateh!

S. Didar Singh Bains came on the scene at the last minute, at the opening ceremony of Khalsa School in September of 1995. How he came on the scene is not clear. There are some things which I do remember such as a gentleman by the name of ***Tarlochan Singh Kalra***, a local resident but with close ties with Mr. Bains, might have approached Late Mr. ***Gurmukh Singh Badyal*** who was the secretary of the school, and who understandably got excited with the fact that Mr. Bains was going to donate \$100,000 dollars to the school if he were invited to inaugurate.

This makes sense to me because since 1995, Mr. Tarlochan Singh has made numerous promises, publicly and in private, to ***Mr. Sewa Singh Sandhu, Mr. Gurmit Singh Khalon***, myself and many others that the promised money from S. Didar Singh Bains will be coming. My understanding is that Mr. Bains had told Mr. Tarlochan Singh that the promised donated amount will be forthcoming. Mr. Tarlochan Singh has been continuing with the same story for the last 10 years.

S. Lashman Singh Auja, whom I don’t recall ever approaching to solicit funds from Mr. Bains, also came on the scene on many occasions. He too promised, on behalf of Mr. Bains, that the money for the school would be delivered soon. But no money has been delivered so far, either through Mr. ***Auja*** or through Mr. ***Tarlochan Singh***.

It has been embarrassing to remind them of the promises they have made. It is true that all reminders have been through these two individuals, although there is no documentation of these conversations.

Anyhow, the fact remains that the promised donation of \$ 100,000 for the school made by Mr. Bains in 1995 has not reached the school to date. His announcement was made during the opening ceremony, of the first Khalsa School in Ontario, at Siri Guru Singh Sabha Malton, to more than 3000 congregants in the presence of Guru Granth Sahib. To not receive his donation after 10 years and considering that Mr. Bains, along with Mr. Tarlochan Singh, were two of the Panj Piaras for the ribbon cutting ceremony at the opening of the school is disheartening.

I am certain that Mr. Bains does not need a reminder. We eagerly wait for him to honour his commitment of donating \$100,000 to the Khalsa Community School, a cause he must have believed in, in order to make the donation in the first place. Thanks.

Management, Khalsa Community School, Mississauga, Ontario, Canada

MY EXPERIENCE WITH DR. RAJWANT

Kamalla Rose Kaur

In fall 2000 I posted my first article about Sikhi to a Sikh internet forum. I had left the Yogi Bhajan cult a decade before, under threat, after I unwittingly stumbled across a great deal of evidence about the criminal activities of my former Kundalini Yoga Master, Yogi Bhajan, and his inner circle. By the year 2000 I had joined with other X-Bhajanites to get that evidence published on the internet.

Knowing full well that I had been mistaught Sikhi while a member of YB's group, I was seeking editorial help with an article I had written and was planning on publishing. Studying the names of the various Sikh forums I decided to post at one called "Sikh youth" figuring that I might find an informed Sikh Mom, or maybe an elementary school teacher, to answer my questions and tutor me; or maybe the Sikh children could help me.

But Nanak had different plans for me. I posted my article and suddenly I found myself surrounded by Sikh males, no women in sight, and they were ripping my article to shreds. "Oops!" I thought, "I seem to have crashed into some sort of teenage pro-Khalistan gang forum!" Mind you, I am a mother, with grown children. I am not afraid of a bunch of rude punk kids. And being a writer and journalist, I could smell a story. I sent some friends the exchanges and the feedback was good. I kept posting.

Those Sikh youth weren't polite but they were knowledgeable. My silly article had talked about how Sikhs revere Baba Siri Chand, and I called Sikhi; "Sikh Dharma." I assumed everyone did. Still, something wasn't right. I couldn't believe that Sikh teens were so different from teens I knew from other cultures. They were so serious and intense and sexist. So I asked them about this and finally it came out that the Sikh "youth" posting on that forum were in their 30s, and several of them were much older than that! I was crashing their Sikh men's club terribly!

I should have just excused myself and left, but by then I was hooked on Sikhi. I was hooked on figuring out what True Sikhi taught as distinct from what Yogi Bhajan had taught. I was going through a conversion experience and I found, to my surprise, that I had passionate opinions about Sikhi. Meanwhile I was shocked at how I was being treated by Sikh men out on the internet, and yet, being a performance artist and a journalist, I was looking for a great story and a big break. I fought back by writing a piece I called "Prem Ki Jit!" It quickly got published all over the world. Fan mail started pouring in.

Clearly I needed to find a Sikh agent or publicist, cultural guide, professional mentor. *A friend put me in contact with Dr.*

Rajwant Singh and in our phone conversation he promised me the moon. Tours could happen, book contracts were easy, money was no problem; this is how I understood it. I also understood that he felt I should stop worrying and writing about Yogi Bhajan's cult. But nothing came of it, I didn't hear back from him.

Later, I understood how few resources Sikhs have. I learned that a Sikh "publicist" doesn't commonly exist. In general, Sikhs are doctors, lawyers, professors, insurance agents - there are countless engineers and computer nerds - and then Sikhs are working class labor and taxi drivers. Sikh books don't get published in the West, Sikh tours are self promoted, and Sikh funding often comes through the Sugar Daddy system. Later I understood much better what happened in 1984 and I forgave Dr. Rajwant Singh and all the other Sikh men who were rude, or impatient, or too "polite" to say "No!" to me, when I first fell into the middle of their debates. I forgave myself for innocently playing the clown as well.

Then I got picked up by Sikhe.Com as their first staff writer and during the three years I wrote for them, we became the most popular Sikh website ever. My fellow columnists were Patwant Singh, I. J. Singh, Harbans Lal; among others. I believe it was in those early days at Sikhe.com that I *once again heard from Dr. Rajwant Singh. He emailed me asking me to post something for him to the Sikh forums. I declined.* I explained to him, as I had explained to others, that I am studying Sikhi and the Sri Guru Granth and that, other than supporting the Sikh Women's Movement and giving out remedial advice on how Sikhs might improve global PR, I was simply too ignorant to take political sides or back any one leader.

Dr. Rajwant Singh now? I have admired how he has involved himself in Washington DC Interfaith seva. This has brought him into contact with both Clinton and now Bush. He has sung kirtan at the White House. He too represents Sikhs everywhere. Except that he was so pro-Khalistan, but now he is happy with the token "Sikh" Prime Minister of India, the one Dr. Rajwant's former enemies have placed in power? Dr. Rajwant, Mrs. Yogi Bhajan, and Bush and the PM of India, smile happily for the cameras.

FIGHTING OPPRESSION TO DANCING WITH DICTATORS

The Portrait of a broken community

By Sukhjind Singh

[Forwarded to us by Kirpal Singh Nijher from
sikh_news_discussion@yahoo.com; on behalf of; Sukhjind Singh
[truth_seeker_1990@yahoo.com]

In June 1984, the Sikh American community was shaken by the Indian State's attack on Darbar Sahib, Sikhi's most venerated place of congregation and worship. In November of the same year, the community again looked on with horror as Sikhs were brutally burnt, killed and raped in the state sponsored pogroms which unfolded on the streets of Delhi and throughout the country.

The years that followed saw the mass detention, torture, extra-judicial execution, illegal cremation, and rape of tens of thousands of Sikhs. The exact number of how many thousands were killed or tortured will never be known because NGO's such as Human Rights Watch and Amnesty International are not allowed within the Punjab State even today; estimates of deaths range from 100,000 to 250,000. Bollywood's comical depictions of Sikhs along with the Indian's center's oppressive socio-economic policies have left the Sikhs of Punjab crushed in spirit and destitute. Social ills, illiteracy, and apostasy run rampant in the land of the Sikh Gurus.

Sikhs of Punjab need the assistance of their Sikh brethren in the West today, more than ever. Unfortunately, the Sikhs of America who once protested the Indian State's repressive policies in Punjab, have today abandoned their brothers and sisters in Punjab. They shamelessly dash to sit in the lap of their Indian master in the hopes that a beggin-bite might be thrown their way. An apt example is the recent self-pitying display of Sikhs in the welcoming of Manmohan Singh to the United States.

Forty Five Sikh "leaders", led by Dr. Rajwant Singh, spent \$25,000 to put an ad in the Washington Post welcoming the Indian Prime Minister Manmohan Singh, "on behalf of two million Indians in the United States." Many of these individuals, including Rajwant Singh, were once activists for a separate Sikh Homeland and strong critics of India's brutal treatment of Sikhs. Today, they look for favor from their Indian masters by broadcasting to America that, "We, here in the U.S. are blessed to have the world's strongest democracy as our homeland, and the world's largest democracy as our native land."

WHAT HAS CHANGED?



Dr. Rajwant leading a Khalistani Rally during the visit of PM Rao on May 19, 1994



Dr. Rajwant posing with PM Singh during a state dinner on July 18, 2005

One may rightly ask, what has changed? Have the tens and tens of thousands of Sikhs who were murdered by the Indian State been given justice? Or was it always about the Photo Opportunity for Rajwant? Have the architects and perpetrators of the crimes been punished? Has the Indian State terminated the illegal and unconstitutional diversion of Punjab's river waters or put an end to barring Punjabi farmers from trading on the open market? Has Bollywood ceased using the word Sikh as the punch line for their asinine amusement? Has Manmohan Singh ever even addressed the deep rooted troubles in Punjab or decried his Party's actions?

Though the Washington Post ad welcomes Manmohan Singh with, "open arms, and warm hearts filled with pride, happiness, and gratitude," the 22 million Sikhs in India have very little to rejoice. Not only did Manmohan Singh's party orchestrate massacres against the Sikhs, Union Ministers Sajjan Kumar, Jagdish Tytler and Kamal Nath in Manmohan Singh's government were principal architects of the 1984 anti-Sikh pogroms in New Delhi and throughout India. Horrifying eye witness accounts tell the saga of Kumar, Tytler and Nath's bloodcurdling actions on the streets of Delhi, in broad daylight.

Could anyone imagine a Black President giving members of the Ku Klux Klan responsible for masterminding mass lynching cabinet positions or a Jewish President appointing officers from Nazi Death Camps as his advisors? Would blacks or jews ever accept a leader that did this? How can Sikhs?

What Sikh virtues and character does Manmohan Singh exemplify? In 1993, during the height of the extra-judicial killings in Punjab, Manmohan Singh, representing India as finance minister under Prime Minister Rao's Government, stated there were no human rights concerns in Punjab at the Human Rights World Conference in Vienna. He said, "India's

commitment to the promotion and protection of human rights, political and civil as well as economic, social and cultural, is unreserved and total. This commitment has evolved logically from the age-old ideals which have been the basis of our composite culture of the centuries." This he said of the work of a government that spearheaded the mass killing of Sikhs in the 1980 and 1990. The fact that he sports the Sikh identity makes his actions that much more damaging for the Sikh people. Rajwant Singh led a protest (pictured above) against Prime Minister Rao when he visited America in 1994. Today, he pays obeisance to the same office. One feels compelled to ask again, what has changed?

Many have put forth that in this post-9/11 climate, having a turbaned Prime Minister from India visit the US will give the Turban and Beard a positive image. Even though most Americans couldn't name the Prime Minister of Canada and the American media didn't give the PM's visit even a passing glance, people have argued that the turbaned visit was favorable. An argument could be made that every little bit helps build an image. Even so, are we so desperate as a community, so insecure in our existence that we will ignore dishonesty and shameful actions only for a small bit of mileage for ourselves? Even if these 45 people genuinely wanted to simply promote a positive Sikh image, could they not have done so without licking India's boots?

The Sikh's sponsoring the ad and those enthusiastically clamoring for the Indian PM's handshake at the White House, represent a sad truth about the state of Sikhs. These are affluent and influential Sikhs. Educated Sikhs. Many of them even "activists" who educate youth, encourage Sikh focused programs, hold seminars on human rights of Sikhs.



But they are self-loathing. They were so excited to be given a chance to shake a PM's hand, take a picture and publicize a press release that they let the concerns of the Sikh kaum be put on hold. They give memos about Sikhs in France but forget the thousands killed by Manmohan Singh's party.

The Sikhs of Punjab have seen 20 years of turmoil and carnage unlike any else in our recent history. The educational system is

in disarray, alcoholism and drug use is rampant, no industry exists, and the coming generation is shunning their faith. One should wonder why the most successful, influential, and well-to-do Sikhs in America don't care about their homeland.

The onus lies on the Sikhs of the West to come to the aid of their brothers and sisters colonized by the Indian State. Manmohan Singh may be a turbaned PM, but his allegiance to his Hindu nationalist masters over the interests of the Sikhs is unmistakable.

Dr. Singh represents the face of Punjab for the Congress Party. "What do you mean there are any problems in Punjab – A Sikh is the Prime Minister", says Sonia. For example, shortly after Manmohan Singh was appointed PM, the Indian Supreme Court made a ruling on the SYL Canal which will rob Punjab of even more water. Though the decision was against international riparian water laws and the Indian constitution, how does one respond to the argument, "What do you mean, Singh is Prime Minister.?"

Wake up my brothers and Sisters! We cannot be so greedy to gain favor from the Indian regime that we will compromise our ideals and turn our backs on the Sikhs of the Punjab. Does the Khalsa forged by the blood and tears of the Gurus forget its duty to never abdicate and secure justice for the oppressed at all cost? It is our very own people that are held hostage today. Even having knowledge of simply one brother killed, sister raped, or wife widowed should be enough to awaken our conscience and take positive action to better their condition. To do otherwise is to be an empty shell without an ounce of intellect, compassion, and humanity associated with our species. There cannot be a neutral in the struggle between justice and injustice. One is either Guru facing and working towards uplifting society or working towards facilitating oppression and destruction of society. Sitting on the fence is an unacceptable disposition.

If you've never heard of anyone affected by the Indian Regime, meet the family of Ajeet Singh:

M. Singh, aged ninety, a resident of Kilibodla in Ferozepur district, told us that at about 4:45 P.M. on October 7, 1992, he saw Jaginder Singh, a resident of the nearby village of Sood, running down the road toward M.'s house, followed by fifteen police in two jeeps, led by Subinspector Balkar Singh. Jaginder ran into the courtyard, turned and shot SI Balkar Singh and SI Jarnail and then escaped. M. then said the other police surrounded the house and made everyone come into the courtyard. Other police reinforcements completely surrounded the area and blocked all the roads.

J. Kaur, aged eighteen, who lived nearby, told what happened:

The police beat Rajinder and Sukhvinder (two members of the family ages twenty-one and fifteen) with their rifle butts for about ten minutes. I heard the police say to bring the women, and they beat them too. I could hear them screaming for about

ten minutes. Then I heard a burst of gunfire at about 7:15 P.M. and I saw flames coming up near the tree beside the house. About forty-five minutes later I heard three explosions. Then I heard nothing more. The next morning at 6:00 A.M., Devraj Sharma of the Zira police station came to our house and accused us of giving shelter to the militants. He said, "We have already killed seven members of that family and now we are going to shoot you."

J. Kaur and K. Singh were taken to the police station and then ordered to identify the other family members. J. Kaur described the injuries:

Rajvinder Singh's left arm was broken and the bone was protruding. He had bullet wounds in his chest and abdomen. Ajit Singh had bullet wounds in the chest and blood on his shoulders. Manjit Kaur had bullet wounds to the head, and her knees appeared to have been crushed. Jasvinder Kaur's head was swollen and she had bullet wounds to her chest and legs. The other bodies also had bullet wounds in the chest and abdomen. Lakhwinder's arm had been badly burned and the hands of all the other bodies had also been burned.

When Human Rights Watch examined the site on October 13, 1992, a rope and chain which were wrapped around the tree in the courtyard were dangling from one of the branches. The wall on the outside of the house had been recently burned, and charred skin was visible on the ground near the wall. There were also bullet holes in the gate. Inside the house, trunks had been broken open and the television had been smashed. According to a local journalist, who visited the site soon after the killings, the police claimed that the family had been killed in cross-fire.

Meet Mrs. K:

The late husband of this witness was a tea-stall owner. The family was originally from Alwar, but resettled in Delhi in 1977. Mrs. K's husband and three sons (the eldest 28, was a railway porter, the second, aged 20, drove a hired scooter-rickshaw, while the third was a boy of 14), were all killed on 1 November.

Mrs. K said that on 1 November, "some people went around asking the shops to 'down shutters'. Those who had closed them returned to their homes. The pradhman [official] of my block then went around calling people to assemble, as a mob was coming to burn the gurdwara. The police soon arrived and warned them all to return to their homes and to stay indoors assuring them that they would be safe. When the mob came they [the Sikh men] came out and repulsed them. Three such waves were repulsed but each time the police came and told them to go home and stay there. "The fourth time they came in increased strength and started attacking individual homes, driving people out, beating and setting fire to the buildings." The method of killing was invariably the same: men were hit on the head, sometimes to the extent of breaking the skull, kerosene poured over them and then set on fire.

Several individuals, including Mrs. Ks' nephew, tried to escape by cutting their hair. Despite this many were killed because they were identified by neighbors who took part in the rioting and could identify Sikhs, or by minor, local officials who were seen carrying clipboards and directing the mob to attack particular households or people. Other Sikhs had their hair forcibly cut and then killed.

Mrs. K. lost everything of value from her own home, including Rs. 7,000 in cash, a radio, a TV and other items. Moreover, "despite being a middle-aged mother of four, I was nearly raped but was saved by providence. Nevertheless, I was repeatedly humiliated and my clothes were torn off two or three times." She added, "when the stricken women rushed out of their burning homes, the gujjars (from village Chilla), bhangis and some others enquired from each other which woman they fancied and then proceeded to rape them. I heard people shouting to each other to kill every Sikh, and that even if one escaped it would be bad for them."

There were twenty-one males in her father-in-law's family. All of them were killed. Her brother was beaten and left for dead but fortunately survived. Sakhjind Singh, Akal Sahai

PRO-INDIA SIKH SELLOUTS EXPOSED

Rajwant Singh, Didar Bains, Others Show Their True Colors

Dr. Aulakh, <khalistan@khalistan.com>

WASHINGTON, D.C., August 3, 2005 - The visit of Indian Prime Minister Manmohan Singh to the United States exposed the Sikh sellouts who are working for the oppressors of the Sikh Nation, according to Dr. Gurmit Singh Aulakh, President of the Council of Khalistan, which leads the Sikh struggle for freedom and independence from India. Forty-five individuals and Sikh organizations, including the well-known betrayers of the Sikh Nation **Didar Bains and Rajwant Singh**, took out a full-page advertisement in the Washington Post congratulating Prime Minister Singh. "On behalf of the two million Indians in the United States, we welcome you with open arms and warm hearts filled with pride, happiness, and gratitude," they wrote. "As India's friendship with the U.S. increases, we rejoice," they wrote.

Professor Darshan Singh, a former Jathedar of the Akal Takht, has said, "If a Sikh is not a Khalistani, he is not a Sikh." Khalistan is the Sikh homeland that declared its independence from India on October 7, 1987. The Indian government has murdered over 250,000 Sikhs since 1984, more than 300,000 Christians in Nagaland since 1948, over 90,000 Muslims in Kashmir since 1988, and tens of thousands of Tamils, Assamese, Bodos, Manipuris, Dalits, and others. The Indian Supreme Court called the Indian government's murders of Sikhs "worse than a genocide." According to a report by the Movement Against State Repression (MASR), 52,268 Sikhs are being held as political prisoners in India without charge or trial. Some have been in illegal custody since 1984! Amnesty International reports that tens of thousands of other minorities are also being held as political prisoners. "Yet these Sikhs

congratulated the leader of the government that is carrying out these atrocities against the Sikh Nation and other minorities," Dr. Aulakh said. "How can they be considered Sikh leaders or representatives when they kiss [lick] the boots of the oppressors of Sikhs? How can there be political prisoners in a democracy?," he asked. "We demand the release of all political prisoners," he said.

Over 800 Sikhs demonstrated outside the White House while Prime Minister Singh was visiting President Bush. They condemned the pro-Indian government Sikhs and raised slogans for Khalistan. "Manmohan Singh, go back," they chanted. "Manmohan Singh is a puppet of Sonia Gandhi." The Council of Khalistan was represented by Dr. Bakshish Singh Sandhu, Sardar Harjinder Singh, and many others.

"We must work hand-in-hand, the Sikh diaspora and our Sikh brothers and sisters in Punjab, Khalistan, until the glow of freedom shines on a free and sovereign Khalistan," he said. "The flame of freedom still burns bright in the hearts of Sikhs despite the deployment of over half a million Indian troops to crush it," Dr. Aulakh said. "Last year, Punjab Chief Minister Amarinder Singh signed a bill cancelling the agreements that allowed the diversion of Punjabi water to non-riparian states. The bill asserted the sovereignty of Punjab. Sardar Atinder Pal Singh, another former Member of Parliament, held a seminar on Khalistan in Punjab [He has his designs to form 'Khalistan' under the Indian Constitution of 1950. The Constitution (Article 25) denies the Sikhs their 'Sikh Identity and very existence', comments Dr Awatar Singh Sekhon of Canada], it was well attended and featured outstanding presentations, including one by Professor Gurtej Singh, IAS, Professor of Sikhism," he said. "Dal Khalsa has held marches through Punjab demanding the establishment of an independent Khalistan."

On the anniversary of the Indian government's military attack on the Golden Temple, the center and seat of Sikhism, in June, Dal Khalsa, the Khalsa Panchayat, the Shiromani Akali Dal (Amritsar), Damdami Taksal, the Sikh Student Federation (Bittu), and the Akal Federation marched through the streets of Amritsar **demanding freedom for Khalistan. They raised the Sikh flag.** Cases were registered against dozens of Sikhs for raising the Sikh flag at the Golden Temple on the anniversary of the Golden Temple attack in the presence of over 30,000 Sikhs. Warrants have been issued for their arrest. Those charged include Dal Khalsa leaders such as Kanwarpal Singh Bittu, Sarabjit Singh Ghuman, Dr. Manjinder Singh Jandi, and others. Dal Khalsa also raised the flag of Khalistan on Republic Day, January 26. 35 Sikhs were arrested at that time. Some of them have been denied bail.

History shows that multinational states such as India are doomed to failure. The collapse of countries like Austria-Hungary, India's longtime friend the Soviet Union, Yugoslavia, Czechoslovakia, and others prove this point. India is a polyglot like those countries, thrown together for the convenience of the British colonialists. It has never been a single nation. It is doomed to break up as they did. Steve Forbes, writing in Forbes magazine, said that India is a multinational, multiethnic,

multireligious, multicultural, multilinguistic state that is doomed to disintegrate like the Austro-Hungarian Empire. "India is not a homogeneous state," Forbes wrote. "Neither was the Austro-Hungarian Empire. It attacked Serbia in the summer of 1914 in the hopes of destroying this irritating state after Serbia had committed a spectacular terrorist act against the Hapsburg monarchy. The empire ended up splintering, and the Hapsburgs lost their throne. And on it goes." India is doomed to fall apart just as Austria-Hungary and the others did. It is on the verge of collapse.

"We must continue to pray for and work for our God-given birthright of freedom," Dr. Aulakh said. "Without political power, religions cannot flourish and nations perish," he said. "Sikhs must work for freedom, not to prop up the Indian tyrants who are oppressing our people. We know who the real Sikhs are and who are the pet Sikhs of the Hindustani tyrants."

RESEARCH AND ANALYSIS WING [RAW]

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The Research and Analysis Wing [RAW] is India's foreign intelligence agency. RAW has become an effective instrument of Indian national power, and has assumed a significant role in carrying out India's domestic and foreign policies. RAW has engaged in espionage against Pakistan and other neighboring countries. It has enjoyed the backing of successive Indian governments in these efforts. Working directly under the Prime Minister, the structure and operations of the Research & Analysis Wing are kept secret from Parliament.

Founded in 1968, RAW focused largely on Pakistan. Its formation was initially motivated by reports of Pakistan supplying weapons to Sikh militants, and providing shelter and training to guerrillas in Pakistan. Numerous missions were assigned to RAW upon its creation. These included monitoring political and military developments in neighboring countries that affects Indian national security. Consequently, considerable attention is paid by RAW to Pakistan and China, countries that are traditional rivals of India. RAW has evolved from its origins as a part of the Intelligence Bureau to develop into India's predominant intelligence organization. In 1968, RAW had 250 agents and a budget of Rs. 2 crore. This has expanded to the present day total of an estimated eight to ten thousand agents and a budget that experts place at Rs. 1500 crore, alternately estimated at \$145 million.

Pakistan has accused the Research and Analysis Wing of sponsoring sabotage in Punjab, where RAW is alleged to have supported the Seraiki movement, providing financial support to promote its activities in Pakistan and organizing an International Seraiki Conference in Delhi in November-

December 1993. RAW has an extensive network of agents and anti-government elements within Pakistan, including dissident elements from various sectarian and ethnic groups of Sindh and Punjab. Published reports in Pakistan allege that as many as 35,000 RAW agents entered Pakistan between 1983-93, with 12,000 working in Sindh, 10,000 in Punjab, 8,000 in North West Frontier Province and 5000 in Balochistan.

RAW has a long history of activity in Bangladesh, supporting both secular forces and the area's Hindu minority. The involvement of RAW in East Pakistan is said to date from the 1960s, when RAW supported Mujibur Rahman, leading up to his general election victory in 1970. RAW also provided training and arms to the Bangladeshi freedom fighters known as Mukti Bahini. RAW's aid was instrumental in Bangladesh's gaining independence from Pakistan in 1971.

During the course of its investigation the Jain Commission received testimony on the official Indian support to the various Sri Lankan Tamil armed groups in Tamil Nadu. From 1981, RAW and the Intelligence Bureau established a network of as many as 30 training bases for these groups in India. Centers were also established at the high-security military installation of Chakrata, near Dehra Dun, and in the Ramakrishna Puram area of New Delhi. This clandestine support to the Liberation Tigers of Tamil Eelam (LTTE), some of whom were on the payroll of RAW, was later suspended. Starting in late 1986 the Research and Analysis Wing focused surveillance on the LTTE which was expanding ties with Tamil Nadu separatist groups. Rajiv Gandhi sought to establish good relations with the LTTE, even after the Indian Peace Keeping Force [IPKF] experience in Sri Lanka. But the Indian intelligence community failed to accurately assess the character of the LTTE and its orientation India and its political leaders. The LTTE assassination of Rajiv Gandhi was apparently motivated by fears of a possible re-induction of the Indian Peace Keeping Force (IPKF) in Sri Lanka and a crackdown on the LTTE network in Tamil Nadu.

RAW was heavily criticized in 1999, following the Pakistani incursions at Kargil. Critics accused RAW of failing to provide intelligence that could have prevented the ensuing ten-week conflict that brought India and Pakistan to the brink of full-scale war. While the army has been critical of the lack of information they received, RAW has pointed the finger at the politicians, claiming they had provided all the necessary information. Most Indian officials believe that in order to prevent another such occurrence, communication needs to be increased between the intelligence agencies, which would require structural reform.

Most recently, RAW has gained attention for providing the US with intelligence on Al-Qaeda and Taliban targets for the war on terrorism in Afghanistan. Maps and photographs of terrorist training camps in Afghanistan and Pakistan, along with other

evidence implicating Osama bin Laden in terrorist attacks, were given to US intelligence officials.

THE VANISHED

From 1984 to 1994, the Punjab Police was at its brutal best. A decade later, NHRC is still to administer justice.

RAJESH RAMACHANDRAN

[Courtesy: Outlookindia.com Magazine Aug. 15, 2005]

- **2,097 bodies cremated in three crematoriums in Amritsar district. All confirmed by the CBI.**
- **Police admit custody of only 99 'militants.'**
- **Compensation awarded to 109 families by NHRC. Even after 10 years, 2,000 families still await justice.**



September 6 is an unpleasant milestone in the story of death by disappearance in Punjab. On that day, 10 years ago, Akali Dal leader Jaswant Singh Khalra, who told the world the shocking story of young men in Punjab disappearing and being illegally cremated, was himself made to disappear. The trial into Khalra's alleged abduction and murder by the Punjab Police, then the fiefdom of supercop K. P.S. Gill, is still going on in a Patiala court. And the trials and tribulations of the families of those who disappeared in the murderous days of militancy seem to be endless, their search for justice almost a lost cause.

The allegations of police brutality in Punjab between 1984 and 1994 are more chilling than any horror film. Human rights activists allege the police picked up thousands of young men—some confirmed militants, some sympathisers and many innocents—from across the state, killed them in cold blood and despatched them as unidentified corpses to various crematoriums across the state. There were more weighed down in canals and rivers. No one knows how many disappeared in this manner. However, 2,097 illegal cremations, pertaining to just three crematoriums in Amritsar district—Durgyana Mandir, Municipal Committee and Tarn Taran—have been confirmed by a CBI investigation.



The NHRC, inquiring into the entire case for the last eight years now, has tended to concentrate on the illegality of the cremations rather than the allegations of rights violation and cold-blooded murders. It has also been slow in awarding compensation to families of those cremated. In fact, last November, the NHRC awarded a compensation of Rs 2.5 lakh each to only 109 families. As many as 1,886 families have got no relief.

Of the 109 cases where compensation has been paid, the Punjab Police has admitted that it had custody of 99 persons before they were killed. The police claim that all of them were killed in encounters and they could not safeguard the lives of terrorists. In almost all the cases, the police's story is the same: the man in custody was being taken, usually in the dead of night, to recover arms when other militants attacked the police party and killed the terrorist in custody. But not a single policeman was recorded as killed in these encounters where automatic weapons were often used. But the NHRC did not question why only those in custody were killed during such encounters. This despite the NHRC noting in its findings that "the state of Punjab is, therefore, accountable and vicariously responsible for the infringement of the indefeasible right to life of those 109 deceased persons as it failed to safe-guard their lives and persons against the risk of avoidable harm".

The NHRC refused to respond to *Outlook's* questionnaire or comment on the various contentious issues since it could prejudice the process of inquiry. Human rights activists allege the NHRC has been softer on the police than the victims. They say the police should have been put through more stringent probing, especially their claim of having had only 99 victims in custody. One of the key petitioners, the Committee for Information and Initiative on Punjab (CIIP), says on the basis of its documentation that the police had custody of 146 people

before they were killed and illegally cremated. Then the NHRC arrived at the figure of 109 through its own "independent analysis". According to the petitioners, the police have admitted custody in certain cases because the families got these arrests documented by writing petitions or sending telegrams to public functionaries.

The Punjab Police has always claimed a degree of immunity on the grounds that this was a 'war against terror' and its officers should not be held guilty for custodial deaths and cremations. ***In a recent hearing, the police counsel even argued that the Indian state (and its security forces) had behaved in a far more humane fashion in Punjab than the US forces in Iraq.*** Altaf Ahmed, the counsel who drew this analogy, was not available for comment. It is another issue that even in war, custodial deaths are illegal under the Geneva Conventions.

The NHRC, on its part, has virtually limited the scope of its inquiry to illegal cremations in the three crematoriums of Amritsar. The CIIP had documented hundreds of similar illegal cremations in other districts of Punjab, like Faridkot, Kapurthala, Ludhiana and Mansa. But the Commission has refused to look into these.

Also, the NHRC is yet to question the snail's pace at which the CBI is prosecuting the Punjab Police officers. Only about 30 cases are being tried in Patiala and even Khalra's case has not reached its conclusion. This despite a special police officer, Kuldip Singh, testifying recently in the Patiala court that he had seen former Punjab Police chief K.P.S. Gill going into the room where Khalra was kept a week before he was killed. According to rights activists, too many high-profile officers are involved in the case, which explains why the case is making slow progress.



The Khalra case had its beginnings in a press conference held by the Akali leader in January 1995. In it, he revealed that thousands of extra-judicial killings had happened in Punjab since 1984 and that these bodies were illegally cremated all over the state. He had the records of three crematoriums in Amritsar, which he made public. But the Punjab and Haryana High Court didn't entertain his petition. Soon after, he was abducted. A telegram on Khalra's abduction, sent by the then Shiromani Gurudwara Prabhandak Committee president Gurcharan Singh Tohra, was treated as a petition by the Supreme Court, which asked the CBI to investigate the case as also the illegal cremations.

The CBI came up with the figure of 2,097 illegal cremations in the three crematoriums. Among these, the CBI identified 582 bodies, provisionally identified another 278 and listed 1,237 as unidentified. The Supreme Court referred the matter to the NHRC in December 1996, giving the latter all authority to deal with the issue. Even when the Centre challenged the NHRC's authority, the Supreme Court held in September 1998 that, "in deciding the matters referred by this court, the NHRC is given a free hand and is not circumscribed by any conditions". That

is, the CBI would look into the culpability of the police officers in killing/cremating people and the NHRC would probe the remaining issues, particularly those related to human rights violations. Of course, the Supreme Court expected a "quick conclusion" from the NHRC. That was seven years ago.

After the CBI identified 582 bodies, the Punjab Police admitted they knew the identity of 376 bodies. According to its affidavit, 321 were identified on the spot. This means that 65 per cent of the bodies were identified before cremation, yet the police did not hand over the bodies to the families. The CIIP's Ashok Agrwaal claims that his organisation could place an additional 175 corpses, taking the count of fully identified bodies to 757. He says: "There was no justification for the cremation of identified bodies terming them unidentified/unclaimed, unless it was a matter of policy at the highest level of the Punjab Police. If cremation was a matter of policy, then it indicates that the murder of these persons could have been a matter of policy too".

Despite a decade of delay and apathy, the families of the 'missing and cremated' are waiting for justice. As for the CIIP, it sees its 10-year-long fight as not one just about Punjab. Says Agrwaal: "The issue is about the impunity with which the institutions of the state trampled on the most basic of fundamental rights—the right to life."

[On November 18, 2005, after 10 long years of probe by CBI, 6 Punjab policemen were convicted in the murder of Jaswant Singh Khalra whose body was never found. Of the nine accused for murder, destroying of evidence, kidnapping with intent to murder and conspiracy, Tarn Taran SSP Ajit Singh Sandhu allegedly committed suicide by jumping in front of a moving train in May 1998, DSP Ashok Kumar died due to illness and Head Constable Rashpal Singh was discharged. Of the remaining six DSP Jagpal Singh and ASI Amarjit Singh were given life imprisonment. Four others, SHO Satnam Singh, SHO Jasbir Singh, SHO Surender Singh and Head Constable Prithipal Singh were awarded seven years imprisonment for kidnapping and five years for hatching a conspiracy, both sentences to run simultaneously. The four were also fined Rs. 5,000 each for destroying evidence, kidnapping and conspiracy. ED.]

INTRODUCTION

From Chakravayuh, Web of Indian Secularism
by Prof. Gurtej Singh Chandigarh

The universal scope and character of the teachings of the Sikh Gurus have struck those who have studied them carefully. The moral responsibility, stress on self-respect and sense of honour, insistence on right conduct, concern for the welfare of others and co-existence with other cultures have been elevated by the Gurus as the prerequisites for spiritual living and individual salvation. Very firm doctrinal basis for co-operation with all cultures has been provided in Sikhism. This totally obviates the urge for conversion on the religious plane, completely eliminates the need to claim cultural exclusiveness or superiority by any group over any other, and, above all, it is destructive of the passion for political domination over others. These along with a host of other valuable cultural traits, mental disposition, value system conducive to the common welfare of all humankind, and unique

work ethics, are recognised by Sikhs to be born of the deliberate spiritual stance adopted by Sikh Gurus. *Any host society or religious order concerned about the future of humankind, would have regarded the discipline of Sikhism as a valuable addition to human progress and would have welcomed and encouraged it. This has not happened in India.* On the contrary, Sikh society has always faced deep-rooted hostility from protagonists of the Brahmanical order. For instance, certain aspects of Sikh culture are in complete contrast, for instance, to the dehumanising Brahmanical caste system. Such differences are found to be intolerable by those elements of Hindu society which do not regard Brahmanism as an unfortunate later development in Hinduism, but conceive of it as its essential part. The aforementioned is an entirely faulty and destructive approach since *the essence of what was the best in ancient Hindu culture has been preserved in Sikhism, the advent of Sikhism was a God-sent opportunity for Hindus to shed the sharp angularities of Brahmanism. Wisdom demanded that, on the authority of the Sikh Gurus, Brahmanism should have been regarded as a dispensable superstructure and thrown off. While the Sikh approach to Hindu society has always been friendly, constructive and co-operative; that of Brahmanism has been in total contrast.*

The situation has become grim since British de-colonisation (1947-50). The developments, which were to take place in consequence of it, did not materialise. The promise held out by the Independence of India Bill or the British Cabinet Mission Proposal of May 16, 1947, were belied. A modern democratic federal republic with widely advertised safeguards for minorities had been contemplated. When the Constitutional egg hatched on January 26, 1950, what emerged from it was a Hindu Imperial power claiming hegemonic control over the political affairs of minorities. It was and has remained a totally centralised set up, intolerant of dissent, both political and cultural. The exterior of a modern democratic republic was maintained for external consumption and as an effective public relations exercise. The exercise and the pretence have been so effectively projected that it has been difficult to draw attention to the true picture. Several honest thinkers have been misled into believing the appearance to be more than skin deep. The West, a votary of democracy, welcomed even the sham democracy. A Nelson's eye was turned to all the basic faults in the Indian system. On the map of Asia dominated by the red and green of totalitarian regimes, the saffron of Hindu India was a welcome contrast. It is the belief of minorities, that by such deceptive appearances India was able to maintain an honourable and healthy appearance although it was rotting on the inside.

The cultivated gullibility of democratic forces allowed India to freely control the destinies of minorities in detriment to their vital interests. A very subtle and original form of neo-colonialism, which has existed since British de-colonisation, has gone unnoticed by the world. This is a proposition, which is difficult to substantiate to a casual observer. A roving eye can see only the superficial. Indian ruling classes were able to create a Chakravayuh, a formation that has enabled it to retain a

stranglehold over the destinies of minorities.

There were many ways of exposing this stranglehold and drawing attention to the plight of minorities. Of them, the Sikhs have tried several. One manner of doing so was of courting martyrdom. Sardar Darshan Singh Pheruman, Baba Jarnail Singh Khalsa Bhinderanwale and his associates effectively presented it to the world. Their martyrdom showed that *in India there was no conflict resolving mechanism as is inherent in all democracies* and that a large section of the population, the custodians of a vital message for humankind, is feeling suffocated and fears extinction. This should have made the world sit up and try to penetrate the make-believe so cleverly contrived by the Indian ruling classes. That has not happened so far. It was primarily due to a Sikh leadership failure, particularly in the period after the remarkable martyrdom of the Sant. The Chakravayuh factor also had its role in rendering the obvious so obscure.

I have been watching some of the doings of our political leaders very closely since at least 1966. I am in a position to observe that with very few honourable exceptions, they have behaved like crude agents of the new colonising power. *Partap Singh Kairon* industrially developed only the Hindi region, which later formed Haryana. He surrendered, without compensation, most of Punjab's river water and hydroelectric power to Rajasthan, Himachal, Delhi and Jammu & Kashmir. Later on the Punjab would set up three thermal power stations, at a stupendous cost, to make up for the power shortage. He tried to crush the agitation for the Punjabi language, played a prominent and ignoble role in replacing Master Tara Singh as leader of the patriotic Sikhs, by the *user friendly Sant Brothers*. He made it his life's mission to firmly oppose Sikh causes. He was not even remotely true to the Punjab. Yet in several ways he was much better than many of his successors. We will have occasions to observe the doings of the others referred to.

Only one conclusion is possible from a study of at least the last fifty years or so. The Sikhs have lost a great deal and will continue to do so unless far reaching changes are implemented. In the present circumstances, they are likely to seriously jeopardise their existence as a people. It will be a great pity for they have a distinct contribution to make to the future world civilisation. The disaster, if it comes about will be traced to their inability to choose the proper kind of leaders to lead them and to their failure in holding these leaders responsible for deliberately letting them down. Harsher language would be permissible, but it is deemed better if the reader employs it after going through this book.

The general Sikh masses cannot escape responsibility for what is happening. Their apathy must also take the blame. The situation has been brilliantly summed up by a Punjabi poet: 'ditham ajab tamasha sajjan, hik dehun tain darbare. ibnalwaqat muajjaz theendejan nissar khuarae.' 'I witnessed a strange spectacle at your court one day, my friend. Time servers were being honoured and true patriots condemned'. Of a people who do that and still hope to survive, Baba Farid says in Sri Guru

Granth Sahib, 'lore dakh bijoria, kihar beejeat. hande unn kataida paidha lore patt.' 'Farmer sows the thorny acacia and hopes it will yield the best grapes; weaver weaves the used coarse wool and expects it to turn into fine silk'. In the semblance of democracy that we have in India, the situation was capable of being deftly handled to the advantage of the people. It is not readily understandable why the Sikhs are neglecting to exploit every little advantage they have. Surely they are not entitled to treat themselves so badly.

There is no reason for them to throw up the kind of leaders they have been promoting since 1947. The general excuse is that leaders of all political parties are bad; this is the general situation all over the world. It is just like Indira Gandhi saying 'corruption is a worldwide phenomena'. They must expect more from their leaders. They ought to consider this at least in the ter-centenary year of the birth of the Khalsa, that 'all others' were not created Khalsa in 1699. They also had no martyrs pouring their blood to see them always on God's path. They must remember that the Khalsa was 'created to be a guide and an example to mankind'. It is a great responsibility to have proper leaders; one which cannot be lightly shaken off by employing worn out clichés. It is also a responsibility, which they themselves will have to discharge.

SHEDDING THE SHEEPSKIN

From Chakravayuh, Web of Indian Secularism
by Prof. Gurtej Singh Chandigarh

The story of the great betrayal of the Sikhs has been repeated quite often. It is yet the belief of the Sikhs that another narration will do no harm. One of the most powerful recitals was on the floor of the Lower House of the Indian Parliament on September 6, 1966. The occasion was the discussion on the Reorganisation Bill to carve out a Punjabi speaking state. It was a historical moment in the life of the Punjab and the narrator Sirdar Kapur Singh was himself an actor on the stage of history. He had lived the deprivation of the Punjab over and over in his mind, had shared the pangs of a people relegated to a dark corner of history. He had fought all his life to defend them and their culture. It was a remarkable speech he had made that day.

Ever since the birth of Sikhism, the Hindu response to its ultimate purpose as well as to its existence has been destructive. The enlightened opinion, upheld by history ever so often, is that this approach is self-negating and an exercise in futility. It has achieved nothing more than thwarting the spiritual and mundane progress, of largely the Hindu society and in consequence, that of India. It is also true that the Sikhs have been thereby prevented from realising their historical destiny as catalytic agents for the transforming the human psyche. This constitutes a universal loss and does no credit to the society which has acted as a stumbling block.

The violence thus done to the Sikhs has taken several forms in history but has been distinctly recognisable in every incarnation. In India since de-colonisation, it has progressively become more and more pronounced. It begins in 1947 with insisting that the displaced Sikhs must settle only in the East

Punjab. Soon all Sikhs were declared as crime prone and the administration was instructed to deal with them sternly. 'Mahatma' Gandhi's carried on a regular tirade against the Sikhs at his 'prayer meetings'. On November 2, 1947, Maharaja Yadavendra Singh of Patiala wrote to the Home Minister, "but the tragedy is further heightened by the fact that a very well organised propaganda is being carried out against them in America, Great Britain and other places outside India to fasten the guilt of blood upon them, although they are themselves the victims". (See, *Sardar Patel's Correspondence Vol. IV*, Nayjivan Trust, Ahmedabad, November 1972, page 332). After August 15, 1947, the measures for the protection of minorities agreed to by the Constituent Assembly before that date were abandoned. A pledge to establish a truly federal State was reversed. This was followed by total non-applicability of even the 'moth eaten' constitution to the Punjab as evidenced by handing out of diametrically opposed judgements by the Supreme Court where Sikh and Hindu interests were involved. Stout resistance to the demarcation of Punjabi Suba and the loot of Punjab's natural resources and hydroelectric power are some other indications of the same malady. The list is by no means exhaustive.

The story of the great betrayal began immediately after the British de-colonisation. The locale was 2, Telegraph Lane, New Delhi. The main actors were three bigwigs of the times. They were ***Babu Purushottamas Tandon, Hari Har Nath Shastri and Lala Achint Ram.*** They were all first ranking nationalist leaders of the times. The last named was the father of the Vice-President of India, Krishan Kant. ***Sardar Jagjit Singh author of The Sikh Revolution related this story to me. He was one of the two persons who had accompanied Principal Niranjana Singh, brother of Master Tara Singh on this trip to Delhi.***

Niranjana Singh had always described himself as a nationalist Sikh, in contrast to Master Tara Singh who was perceived to be more concerned about the destiny of the Sikhs after de-colonisation. He had persuaded himself that free India would be a secular democratic republic with all citizens enjoying equal rights regardless of religion, colour or caste considerations. After all, this was what all the nationalists engaged in the 'freedom struggle' had come to swear by. He, like other Sikhs of his kind, placed too much faith in the secular and nationalist credentials of the Hindu leaders. Their final argument was that since India was contemplated as a secular, democratic republic with a written constitution, free Press and independent judiciary, there was no cause to worry about the future of the Sikhs in free India. They stubbornly failed to appreciate that they could be wrong in their calculations. Those who believed in all that were termed nationalist and those, that like the Master demanded safeguards for the minorities, were derided as communalists and were regarded as belonging to sub-human species. Niranjana Singh, in particular, never felt there would be any hindrance to the practise of Sikhism in India after de-colonisation. He had a number of ardent adherents. Sardar Jagjit Singh and Professor Ram Singh were amongst them. Those who did not agree with this group called them 'Niranjans' after the traitorous 18th century Sikh sect, which was the mainstay of foreign invaders.

Master Tara Singh and other Sikhs felt that the Congressmen and others leading the so-called nationalist movement were nothing more than Hindu leaders trying to establish a Hindu majoritarian state. They were essentially communal in nature and wanted the liquidation of the minorities, which they hoped to be able to absorb in Hinduism in the coming years. Those who could not be so disposed of were slated for being dominated in the right imperial fashion of the British and Mughals before them. All the Sikh leaders of this group were not equally ideologically clear. Even Tara Singh, for instance, did not share the vivid perceptions of Giani Sher Singh or even of Giani Kartar Singh on this subject. The suspicion about new dangers to Sikh identity in consequence of Hindu revival in new India was perceived to varying degrees. The solutions thought of also naturally varied with the keenness of individual perceptions. While Giani Sher Singh would have nothing short of a sovereign third state, Giani Kartar Singh toyed with the idea of an autonomous region with constitutional safeguards. Tara Singh, who eventually prevailed, was prepared to settle for mere promises of an autonomous region and was sure the cultural affinities of the Sikhs with the Hindus would take care of the rest. They laboured under the impression that because the Sikhs had fought many Hindu and Indian battles against the Mughal, Afghan, Iranian and the British imperialists in India, the Sikhs would be treated as some sort of blue-eyed boys of the new administration in India.

Niranjana Singh had come to the important meeting as a random representative of the nationalist Sikhs and had brought two friends along for consultation should it become necessary. It had been indicated to him that he would be required to discuss and participate in the process of nation building, which was to be deliberated at the meeting. He left his companions at the India Gate Memorial and walked down to 2, Telegraph Lane to answer the call of the stalwarts living there. ***When he came back he was quite bewildered and what follows is the gist of his report to his companions.*** 'All three of them were present. After small talk, they came to the subject of discussion scheduled for the day. The Sikhs have played a great role in the struggle for freedom. They complimented him for personally remaining in the forefront. Time had now come to play as great a role in the cause of national integration, which was the need of the hour. It was apparent, in the background of historical proximity that the ***Hindu and Sikh religions were identical.*** It was on this assumption that the nationalist Sikhs had cooperated with the Hindus in the ordeal under the British. ***The Sikhs had protected the Hindus very well in the past and now since the Hindus had attained sovereignty, the Sikhs were no longer needed for the purpose.*** They expected him to give lead to the Sikhs in the new circumstances. It was now necessary that the Sikhs should merge completely with the majority community. They, especially the nationalist Sikhs, had no ideological barriers and were almost one with the Hindus in all respects. The only nagging difference was in appearance. ***So, would Sardar Niranjana Singh advocate complete national integration and symbolise it by shaving off ?*** The next step would be to persuade his companion nationalist Sikhs to do the same. The process would continue until the whole Sikh

community followed the example set by the nationalists'.

Niranjan Singh heard it all and then gave the following reply: *'I always took you all to be great nationalists. It now appears that you were wolves in sheeps' clothing. I am shocked at our own naivety in taking you to be true patriots. Now, since you perceive no difference between the Sikh and the Hindu faiths, I will propose another very effective method of national integration. Why don't you all grow facial and head hair so that Sikhs and Hindus appear identical? You should lead the Hindu population on this truly national integration path. Believe me, I am coming to know of your base (khote) motives for the first time. Had I known your intentions earlier, I wouldn't have been with you under any circumstances'. Saying this he withdrew from the meeting though all of them entreated with him to stay on and continue the parleys.*

BAATCHEET IN THE TONE OF AURANGZEB

From Chakravayuh, Web of Indian Secularism
by Prof. Gurtej Singh Chandigarh

In the authoritative bulletin of the Indian army, *Baatcheet* of June 1984, we have a rare political document, which completely lays bare the imperialistic design hatched by the Hindu leaders of our times. This confirms the worst of what has been attributed to earlier leaders and goes much beyond. It is a document, which totally confirms the predictions of Puran Singh about the communal nature of Indian polity. The invectives of Rabindranath Tagore against the creation of Khalsa, which were later borrowed by the Bengal school of Sikh historians and presented in a more civilized language, become forcefully alive in the context of this document. It provides conclusive evidence of the mentality, which has been noticeable throughout history. Around 1922, the whole of the Hindu Congress leadership in India adopted the implications of Tagore's analysis of Sikh history. These are fully represented in the *Baatcheet*.

Every basic proposition of this bulletin is inspired by the imperial designs of a permanent cultural majority. This single document would suffice to completely sum up the majoritarian arrogance assumed by the Hindus in de-colonized India. Some of its salient features may be analyzed here. It is in order to state in the very beginning that this is one of the rare statements every word of which is untrue. It is now known to one and all that the army action in the Punjab had been planned much earlier and the army had been given proper training to assault the different buildings in Sri Darbar Sahib complex. *A life-size model of the complex had been used. More than one honorable witnesses have confirmed that it was Indira Gandhi who reneged the agreements with the Akalis, arrived at on her specific instructions, by her accredited emissaries. Still the Baatcheet asserts that the Akalis could not reach an agreement and that the army assault 'was the last resort'.* There was no element of 'reluctance' in the attack but the events were so ordered as to make the final attack a deliberate celebration, which would yield to conversion of votes at the coming general elections. The fiction of the 'extremists' having taken over is persisted with. It is well known that Sant Baba Jarnail Singh Bhinderanwale insisted on maintaining that he was merely following the policy

of the Akali leadership and strictly conducted himself according to his profession.

The police and para-military forces had surrounded Sri Darbar Sahib for at least two full years before June 1984. The complex teemed with policemen in plain clothes and regular secret agents. There was no place in the complex, which could be hidden from the public eye. It was a part of the *Chakravayuh* erecting to propagate that the complex had been fortified, arms had been collected there and that extremists had taken shelter therein. *It was obvious that whatever and whosoever was allowed to filter through the thick sieve of government cordon woven outside and inside the Darbar complex, could only reach those inside the complex.* In the notorious White Paper, the government had given photographs of fortifications ostensibly made by the militants. Later several of these fortifications were identified as those actually erected by the Central Reserve Police Force. Photographs of some had already appeared earlier in the Press with that identification.

It is also well known that just a few months before the attack, the government was worried that there were no weapons inside the complex to justify the drastic action it had decided upon. So arms were smuggled across from Pakistan by the government's own secret 'Third Agency' and dumped into the complex. I personally know the facts. In the summer of 1983, I was first chosen as one possible smuggler of weapons into the complex. The approach was crude and direct. A serving Brigadier, posted at Jalandhar came along with my acquaintance in the official army Jonga driven by an army-man and attended by an orderly. Posing as a good Sikh, he pretended to be worried that though the attack on the complex was coming soon, the Sant had no weapons. He offered a truckload, which I could take into the complex in a kar-sewa truck. I had taken my National Cadet Corps service and my army attachment seriously and it was easy for me to smell many rats in the proposition. So declining the singular honour came almost spontaneously to me. I later learnt that the deed was done by the acquaintance who had accompanied the Brigadier on the occasion of this meeting. That the truck carrying them was intercepted by the district police and was allowed to proceed to the complex on orders from the 'high ups'. This fact was reported in the Press at that time. I also know that these weapons were maintained by the secret agents inside and were never available to the beleaguered, defiant Sant.

'Bad elements wanted by the police' carrying on 'illegal activity from inside the complex - is a fiction which is difficult to maintain, When the then Home Minister of India first made the allegation, the Shiromani Gurdwara Prabandhak Committee (SGPC) offered to surrender all such elements and asked for a list of such offenders. The list supplied by the Home Minister included a large number against whom no complaint had been registered anywhere, many who were already in police custody and a few who were dead. It also included several who were freely roaming around outside. Bhai Ranjit Singh was surrendered by the SGPC around that time. Against Sant Baba

Jarnail Singh Bhinderanwale himself, there was only one mandatory First Information Report of a 'crime'. It pertained to an intemperate speech he was supposed to have made while addressing the congregation at Manji Sahib. The only proof of Pakistani nationals having entered Darbar Sahib 'dressed as Nihangs' was the alleged discovery of dead bodies on which *sunnat* had been performed. There is no knowing as to whether these were actually discovered or whether the *sunnat* was a post mortem contribution, as no independent witnesses were allowed by the army authorities into the complex after the killing spree lasting upto at least June 7, 1984. By supreme irrationality, *sunnat* was taken to be the final proof of nationality. The attempt to create a rift between the Sikhs and Muslims is plainly discernible in the insinuation.

The cliché about 'honouring all religions' sounds so pleasing in the Indian context but 'except Sikhism' can almost be axiomatically read into it. *The attack on Sri Darbar Sahib was deliberately made on the martyrdom day of Guru Arjun Dev. The crowd was expected to be the thickest on that day and the curfew around the complex was relaxed for a few hours to let in the maximum number of people.* They were all trapped to be killed as is borne out by the events which followed. Forty other shrines all over the Punjab were also similarly besieged and attacked simultaneously. The Sikh Reference Library in the complex was burnt to ashes in the style of the Medieval Muslim crusaders. In this context can also be read the spurious claims of being 'pledged to democracy and secularism.'

The punch line is still to come. First the prelude; *Baatchheet* defines "*Amritdharis*" as 'innocent countrymen' who have been administered religious oath 'to support extremists'. They are condemned as people 'pledged to commit murder, arson, terrorism'. All this is from an army which has razed the holiest shrine, killed scripture readers, women and children and had just set fire to the library stocked with manuscripts many of which were more than two hundred years old. Such are the benefits of Chakravayuh and the maya in which it is basically wrapped, that anything can be made to seem anything opposite to it. Young people fighting for their legitimate rights and in defense of the shrines of their faith are dubbed criminals while those raiding temples are termed patriots and restorers of sanctity and preservers of unity and integrity of the country. Those, whose forefathers had shed more blood to defend the honour of their countrymen than the water in all the five rivers of the Punjab are condemned as criminals committed to terrorism. We hear an echo of the petty hill-kings around Anandpur Sahib and of M. K. Gandhi's pronouncements at prayer meetings in the words, 'these people wearing miniature kirpans around their necks' are to be 'subdued'.

Those who like to verify facts for themselves, can read, 'the army has exhibited great restraint and discipline by not even pointing their weapons towards Harmandar Sahib.' Then they can then go and count the 380 bullet marks all over the Harmandar. Amongst the martyrs at the shrine have been counted the priests and a sacred manuscript volume of the Holy Scripture. Those who may not have read the 'white paper,' need

to do so no longer because there is nothing in it which is not there in the Indian Army *Baatchheet* Serial Number 153, June 84.

FOREIGN SCHOLARS TO THE AID OF CULTURAL IMPERIALISM

From Chakravayuh, Web of Indian Secularism

by Prof. Gurtej Singh Chandigarh

Since complete annihilation of Sikh culture has been the aim right from the beginning, *Sikh history has been constantly distorted*. Sikh literature and sacred writings have been periodically vandalized with the climax coming in the wake of the 1984 attack on Sri Darbar Sahib when even libraries were set on fire. *The alternate practice has been to discredit settled Sikh tradition, to prop up rival apocrypha Granths (religious texts) and to raise doubts about the authenticity of Sri Guru Granth Sahib (the only Sikh canon)*. These processes have been witnessed with increasing intensity ever since the first day of Indian de-colonisation and have often been taken note of by the Media

One such attempt was made through the agency of *Piar SingI of Guru Nanak University* (funded completely by the state) and some foreign scholars. They suddenly discovered, out of the blue as it were a new recension of Guru Granth and made far-reaching conclusions. This was done to sow doubts about its originality. What was strange about this sordid affair was that no attempt was made to know the history or circumstances attending on the discovery of the manuscript under discussion. It was purchased from a bookseller, designated *MS 1245* by the Guru Nanak University library and suddenly proclaimed the very original recension simultaneously here and abroad. The attempt can be compared to some nihilist guerrilla strike on a centuries old firm citadel of tradition. Sardar Daljeet Singh went to Amritsar and had a discussion with *the bookseller Sardar Harbhajan SingI-Chawla*. From this it was clear that this particular recension had no history worth mentioning. Harbhajan Singh later appeared at the Akal Takhat on May 5, 1993, and made a clean breast of it. The document being presented here is his statement at the Akal Takhat. Rendered into English, it would be somewhat as follows:

'I, Harbhajan Singh Chawla (of the) firm Harbhajan Singh Harcharan Singh Chawla of Bagh Jallianwala, deal in manuscripts, paintings, and handicrafts. Today on Wednesday dated 5.5.1993, I am presenting the written statement to Singh Sahib Bhai Manjit Singh Jathedar of Akal Takhat at the Akal Takhat as below:

'The manuscript marked as MS 1245, now present in the library of the Guru Nanak Dev University was purchased from me. This is how this MS 1245 reached me:

'During my business tour of Rajasthan in the years 1979-80, I obtained it from a petty scrap dealer doing the round, on bicycle, of the city of Raisinghnagar of district Ganganagar. On enquiry, I came to know that he had bought it from some house in a village as scrap. It was lying with me for about three to four years. During this period I showed it to a Bhai Kamil Singh who has interest in manuscripts and works as a scripture reader at Sri Darbar Sahib and asked him to give his

views about it. It was his opinion, about this manuscript, which I wrote in a note describing it. The librarian of Guru Nanak Dev University bought this manuscript from me for the university library. I received its sale price. The note about the resencion written by me is not based on my research about it. Whatever Bhai Kamail Singh told me, is what I wrote in my note'.

sd./ Humble servant, Harbhajan Singh Chawla , 5.5.93, Place - Sri Akal Takhat Sahib, Shop - Harbhajan Singh Harcharan Singh, Bazar Jallianwala, Amritsar.

Now that the reader knows about the origin of the note appended to the manuscript by the antique dealer, s/he will be shocked to find out that the three or four points made therein, tallied absolutely with the research diligently conducted by *Doctors Piar Singh and Pashaura Singh*. It was on the basis of such research that textual study of the Sikh scripture was seriously suggested and the original — which is in existence, has a continuous history of custody and has been examined by hundreds of scholars for nearly four centuries — was challenged. When this was pointed out, many eminent scholars cried persecution, pleaded academic freedom, questioned the ability of us ignorant easterners to understand the intricacies of western scholarship and conjured up images of medieval inquisition and witch hunting on Spanish and French models.

The only 'punishment' meted out to the offending scholars for the well-established crime of blasphemy, was to do voluntary social service at a shrine of their choice and for a period of few weeks. It must be remembered that even such punishment can be traditionally inflicted if the offender freely consents to undergo it. In the present case the consent was obtained. The greatly offended Western scholar can contrast this with the treatment meted out to Thomas Cranmer, Archbishop of Canterbury or to Joan of Arc and a hundred thousand others.

ANOTHER SOUL SELLING SANT AND THE DAL OF CONSCIENCE TRADERS

From Chakravayuh, Web of Indian Secularism
by Prof. Gurtej Singh Chandigarh

There is also the story of those that not only willingly succumbed to pressures of antagonistic powers but also paraded the ignominious fall as a great manoeuvre born of political sagacity. Among these are some of our most important political leaders. This story can be woven around the next five documents presented here. *Sardar Balwant Singh* who had been a prominent leader of the Akali Dal for several decades wrote one of these five letters. Like many fellow travellers in the Akali Dal, his rise to power was spectacular. He started his journey as a low paid, minor government functionary. At the beginning of his career he found it worthwhile to accept such a job which could have barely sufficed to keep his body and soul together. But he graduated to politics because an educated person of his caste was urgently needed by the Indian National Congress to counter Sardar Atma Singh of the Shiromani Akali Dal. After fulfilling that role he joined the Akali Dal and that provided him several opportunities of becoming the Finance Minister in the Punjab Cabinet. That proved extremely beneficial for his personal prosperity. At the time of his death, besides other

assets, he owned a palatial house in Chandigarh, the cost of which at a moderate reckoning, can be computed to several crores of rupees. On many an account, he multiplied his material assets many thousand times during his public life. This financial wizardry had much to do with the exploitation of his official position as an important functionary of the Akali Dal as well as Punjab's Finance Minister. The blessing also had its dark lining. No man, who loves the material things so dearly, can afford to be on the wrong side of the people wielding real political power. Balwant Singh was one of the few English knowing persons in the Akali Dal's senior leadership. So he was one of the party's chief negotiator with the Central Government. That gave him many opportunities, which could be converted into financial assets. He did not miss any and was often accused of betraying the vital interests of the party and the Punjab. I was in a position to watch him closely on at least three occasions. My observations confirm that his reputation as a wily wheeler-dealer was well earned.

Once I had occasion to observe him during negotiations with the representatives of the Central Government. An official team comprising of Surjit Singh Bamala, Ravi Inder Singh and Balwant Singh had been appointed by the Akali Dal for the purpose. Some unattached intellectuals, who felt that the Akalis always lost at the negotiating table, sought a meeting with the leadership before these appointments were made public. The President of the Akali Dal also appointed a team of some of these people to accompany the official negotiators. This was an attempt to mollify Bhinderanwale since all of us were considered to hold views similar to him regarding the problem in the Punjab. It was meaningful in the context of Bhinderanwale's apprehension that the Dal was prone to abandoning all that it had agitated for in return for being allowed to rule for a short period in the Punjab. At the end of the very first day of the negotiations, it was clear to us that the Akalis had already made many unwarranted concessions without the government having conceded anything in return. This is the report we sent to both Sant Harchand Singh and Bhinderanwale at Amritsar through Bibi Rajinder Kaur, an Akali Member of Parliament, who was on her way to Amritsar. *The Tribune* later reported the matter as "Differences come to the fore". I have referred to the other two occasions already in my writings.

A time came when everybody was prepared to believe the worst about *Balwant Singh*. He had extensive business interests which, in Indian conditions, could not be pursued without being on the right side of the government. *It was conspicuous that he was one of the very few Akali leaders who were not arrested immediately after the infamous army attack on Sri Darbar Sahib*. These were the days when many Sikh leaders of several political persuasions were daily paraded before the television cameras to eulogise Indira Gandhi's action. It is in this context that the letter believed to have been written by him to the Prime Minister surfaced. It was freely distributed at Sikh political gatherings and has a bearing on the policies the traditional Akali leaders were destined to follow in the next decade.

(Confidential) (Personal)

1015, Sector 27-B, Chandigarh-160019, June 9, 1984

To: **Shrimati Indira Gandhi**, Prime Minister of India,
1, Safdarjang Road, New Delhi,
Most Respected Madam Prime Minister,

As desired by the authorities here I am giving this undertaking to you that I will refrain from active politics of the Akali Dal and will support Government action within the limits of my resources.

As you are aware I have in the recent past concentrated my work to my business activities and to setting up of new industrial units. *I have never supported any of the actions or ideas of Mr. Jarnail Singh Bhindranwale and undertaken to continue to oppose him and his men. I strongly think that Government action in raiding the Golden Temple to flush out Bhindranwale and his terrorists has been very timely and most desirable.*

With most respectful regards, Yours obediently,
Sd. / (BALWANT SINGH). (Confidential) (Personal)

The other letters are equally meaningful and show that running with the hare and hunting with the hound was not an individual policy of some particularly wayward members of the Akali Dal.

Baba Jarnail Singh Bhindranwale was a many faceted personality. One prominent facet of his short but brilliant career was that he was able to completely replace the Akali leaders in popular estimation. Had he floated a political party, members of the Akali Dal would have defected en masse to join him. It was not because he was laying down a different political policy; it was because the people trusted him more to stand by the declared aims and objectives of the Akali Dal. *The Akali leaders stood discredited since they had, particularly after 1967, been following the devious policy of pleasing the Akali workers with the words they liked to hear and bargaining for power with the ruling clique at the Centre on its own terms. Once in power in the state, they forgot all about their promises to the people and the political manifesto was never even reopened, for that would have offended the ruling clique.*

This policy rendered the members of the Akali Dal doubly vulnerable. The masses were seen to desert them every time some one provided a viable alternative and the ruling clique used them to its own advantage even against the people the Akalis ostensibly represented. *The persistent rumour that the Akali leaders were hand in glove with Indira Gandhi on suppressing the people's movement in the Punjab has refused to die. The following four letters indicate the truth regarding the allegation.* This is why these are being presented here as significant documents of contemporary history. *It appears Indira Gandhi had taken the important leaders into confidence before she launched the attack on Sri Darbar Sahib.* Most of them had not only connived but had actively supported her and had formulated a plan to contain the widespread resentment that would be the natural consequence of such an action. Balwant Singh had perhaps escaped giving such commitment in writing

— he was clever enough to do so. By this letter, he appears to have been brought in line, or shall we use the then prevalent cliché and say he was thus brought into *'the mainstream'*.

Sant Harchand Singh Longowal, was one of the earliest ones to have joined the mainstream if the following letters addressed by him and his aide to officials of Prime Minister Indira Gandhi's secretariat are any indication. *As soon as these surfaced, an attempt was made to waive these off as fake. I have reasons to believe that these are genuine:*

I was travelling from Chandigarh to Amritsar by car. I had a chance meeting with retired *Major General Jaswant Singh Bhullar* at Banga bus stand. He was on his way back to Chandigarh. *He told me that he was going abroad and had been given two letters of reference by both Bhindranwale and Sant Harchand Singh.* I had come to form a poor opinion of Bhullar for certain reasons, which are known to all our colleagues. So I remonstrated with both the Sant on meeting them at Amritsar. *Sant Bhindranwale and his assistant, Rachhpal Singh forcefully denied having given any letter to him.* They did say that the general had approached them but they had politely refused with the words that it was not customary for the Sant to issue such letters. But *Sant Longowal put up the lamest of lame excuses.* He said that Bhullar had brought to him a letter typed in English, which he could not read and told him that *Sardar Bhan Singh*, General Secretary of the Shiromani Gurdwara Prabandhak Committee had sent it for signatures, and he had thus signed it. When I asked Bhan Singh, who was a personal friend, what letter he had sent to the Sant for signing, he said he did not know. Bhullar and his friend had conveyed to him that the Sant wanted a certain letter typed in English. As Bhan Singh's office did not have an English typewriter or a trained typist, he had referred them to *Devinder Singh Duggal* who was at that time in-charge of the Sikh Reference Library.

Devinder Singh had left for Jalandhar where he lived; I could not talk to him that day. The events then happened in quick succession and I did not get a chance to meet him until it was much after the barbaric attack on Sri Darbar Sahib. By then these letters had been doing the rounds abroad and were the subject of discussion amongst Sikhs all over the world. *The Akali defence was that these were forged. I asked Duggal whether these could be forgeries. He said they were not and that he had typed them at the instance of Sant Harchand Singh Longowal. He also said that he had kept the carbon copies and also that he had many more such incriminating letters by the topmost leaders of the Akali Dal.* He conveyed the gist of the material available with him when he said cryptically, *'these letters are just a tip of the iceberg'*. He apparently had much to say but *before I could meet him another time, he had died of a heart attack.* Very recently, Gurmit Singh Aulakh has circulated these letters once again. On meeting me by chance as stated earlier, General Bhullar was perhaps referring to a letter dated May 15, 1984, reproduced by Sher Singh Kanwal in his *Raj Karega Khalsa* at page 156. It is on the personal letterhead of Sant Longowal and

reads as follows:

Dear Sardar Sahib,
Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh.
Major General Jaswant Singh Bhullar and Professor Manjit Singh Sidhu¹ are visiting your country to review the present set up and explain Akali Dal's stand on various issues facing the panth. You are requested to provide them all the facilities and help during the stay in your country.
 With regards, Yours sincerely,
 Sd. / (*Sant Harchand Singh Longowal*)

This letter was meant for generally introducing the Sant's emissaries to Sikhs abroad and was shown to many Sikhs in America and England. It is being reproduced here since it obviously corroborates the contents of the three other letters, which are also being given here. It pains me to write that these letters put the entire top Akali leadership at par with the universally derided Dogras and Brahmin leaders of the Sikhs on the scene in the middle of the nineteenth century. It pains me all the more that Sant Harchand Singh Longowal, with whom I had long association and who I particularly thought was above treachery, was also one of them. These letters are copied from photocopies prepared by one Tarsem Singh in March 1986 in the United States. Several spelling and grammatical mistakes have been left intact in order to conform to the original. These letters were given to me by my friend Jagdev Singh Khudian who later represented Faridkot as an Akali Member of Parliament. In the letter of Sant Harchand Singh dated April 25, 1984, I immediately recognised his signatures. Jagdev Singh Khudian died in mysterious circumstances soon after being elected. It was initially thought he had committed suicide. His apparel had been so arranged, on the bank of the Rajasthan Canal in which his body was found, as to give the impression that he had come with the intention of committing suicide. His family continued to believe and propagate that his political rivals from the same district had killed him, with the help of the police. Much investigation into the incident yielded nothing tangible.

*

Mr. R. N. Kao 30 January 1984
 Cabinet Secretariat (Security), Bikaner House, Shahjahan Road, New Delhi

Respected Sir,
Mr. Mehtani met me yesterday and gave me your message. He has told me that you are *working on the sikhs living abroad*. I am very happy to know that *Dr. Jagjit Singhji chohan has agreed to work with you. He has told me that you have already made him the payment.*

Dr. Chohan rang me last night and has agreed to work with us he has told me to go ahead with our plan and he will do what we tell him to do. *He has already fixed deal with one Canadian punjabi news paper man and will take care of the payments. He is working on making a similar deal with a news paper man in england.* One of ex-bhinderawale man, is now working with him in england. He is giving all the information to Dr.Chohan about the activities of sant Bhindrawale men. There are some very strong followers of Sant Bhindrawale in england

and in America so we have to do some thing about that. Mr.Mehtani will let know the dates of our plan.
 Yours Faithfully, Sd. / Gurcharan Singh.

*

Mr.R. K. Dhawan February 22, 1984
 1 Safdarjang Road, New Delhi
 Respected Sir,

Mr. Parbhu Dayal Singh met me today and has told me that with your help he has made a deal with **Sardar Ganga Singh Dhillon of America**. As I told you when we met that Ganga Singh Dhillon will go for a good price and you are right that money can do any thing. He can keep the Sikhs in America disorganised for a while as he is a good actor. He can also provide us the names of Bhinderawale supporters in America. The matter we discussed about one person, he will be taken care of very soon all arrangements are done. Payments will be done on completion of job. I am sure our plan will work. Mr.Parbhu Dayal Singh will let you know the details of that.
 Yours very Faithfully, Sd. / Gurcharan Singh

*

Mr.R.K.Dhawan April 25 1984
 1, Safdarjang Road, New Delhi
 Respected Mr. Dhawan Sahib,

As you know that Sardar Gurcharan Singh,s life is in great danger, so I am writing you this letter. Sant. Jamail Singh is not going to give up and now I strongly feel that we have to do what we planned earlier and **Sardar Parkash Singh Badal has already explained it to you in details.** Most Bhindrawala's men will run away when they see the army and most probably he will too.

Major General Jaswant Singh Bhullar and Proffesor Manjit Singh Sidhu have agreed to go to America. Full instructions have been given to them and they will meet you before they leave for America. Financial arrangements have been made. **Sardar Didar Singh Bains of America and Dr. Jagjit Singh Chohan will work with them. They have been told to stop Sikhs living abroad before they get organise and start supporting Sant. Jamail Singh.** Please let your people know to support these men with all assistance in every form.

We will soon provide you the names of those sikhs who live abroad and supporting Sant.Jarnail Singh. I am sure that our plan will work and this ordeal will be over in no time.
 Yours Very Sincerely, **Sd./ Sant Harchand Singh Longowal**

¹ Apparently there was a third person. Dr. Sangat Singh in his book 'Sikhs in History' 4th edition on p.589 writes, "Indira Gandhi as Congress President, or Prime Minister of India, or possibly in both capacities, deputed Maj General (Retd) Jaswant Singh Bhullar to North America — USA and Canada — to keep her informed of the Sikh situation following the Operation Bluestar; scheduled for early June 1984.³⁴ Bhullar was accompanied by two persons, Mr. S...³⁵ and Mr. D...³⁶". Mr. D was Dr. Gurdarshan Singh Dhillon. ED.

THE RIGHT-WING MARCH OF THE TRIBUNE
Founded by Sardar Dyal Singh Majithia.

A letter to its Editor by Sardar Simranjit Singh Mann,
 President, Shiromani Akali Dal (Amritsar).
 Quilla S. Harnam Singh, Fatehgarh Sahib.

12th October 2005.

To, The Editor, The Tribune, Chandigarh. Dear Sir,
Please refer to your editorial "Beasts in Khaki" dated 11.10.05 of your esteemed paper. I think this editorial, which comes down hard on the Panjab police is totally incongruous with the new thinking of your paper, which is leaning more and more on making The Tribune an ultra-right wing paper of the Hindutva doctrine. During the period of Mr. Hari Jai Singh's editorship, this paper liberally carried every shade of opinion. I think this was the purpose of Sardar Dyal Singh's Majithia's philanthropic design and hope. Recently in Kharar there has been a beastly murder of three young men and the rape of a young lady purportedly at the hands of a powerful land mafia and an extra-judicial murder of two young Kashmiri citizens by the Panjab Police in Pathankot. In the horror of Kharar the Ropar Police has taken no action against the accused or registered a rape case. In the latter your reporter Mr. Lalit Mohan has reported in detail. But both these dastardly crimes have not been reported in your paper. The minority point of view is being totally censored and obliterated by your paper. What finds notice in your paper is the hard Hindutva of the RSS and BJP and soft Hindutva of the Congress party. Any opposition to these two thoughts, propounded by either of these two parties does not find acceptance in your paper.

Your foreign and defence policy writers can write anything on a right-wing state, but comments contrary to these writings are never printed. Right wing editorials denouncing concessions to Muslims by the Andhra Pradesh government or a hard hitting editorial against the Sikhs in the Kanishka air disaster are the rage. No one can challenge these editorials. Any comment to them is considered blasphemy.

We hear of your correspondents traveling with Prime Ministers entourage, reporting from Washington DC that America has given a nuclear status to India. This is flashed as head lines news in your paper. Obviously it is not true on the day of reporting and not true till this day.

Christians are not allowed to hold meetings in Panjab. Any condemnation of this anti secular view is not published. The Prime Minister is invited to a Tribune function. The Tribune represents all shades of opinion. But only supporters of Hindutva are invited. Any criticism of the Prime Minister's Panjab visit is not printed. Sikh leaders like Parkash Singh Badal and Amarinder Singh who accept Hindutva are glorified but those of us who oppose this pernicious doctrine have become persona non grata with your paper.

A British diplomat in Pakistan is expelled for having a liaison with a lady but your paper calls him a UN diplomat. You mention the Western Australian city as Pert, whereas it's Perth. You say the French submarine is Scorpion, whereas it's Scorpene. No one can challenge these howlers. There is a steep fall in the standard of good English in the paper. Grammatical, spelling errors and incorrect English has become standard practice. We Sikhs are ashamed, as this paper was founded by one of us and represents our region.

The massacre of the Sikhs in 1984 is consistently referred to as a riot by The Tribune, though everyone knows that a riot is between two opposing religious, political, social or doctrinal groups. In 1984 only Sikhs were massacred by the Hindus. None from amongst the attacking Hindu groups was even injured.

When Sardar Dyal Singh Majithia founded the Tribune Trust it was his desire that all South Asians whether Hindus, Sikhs, Muslims, Christians and Dalits would find employment within the administrative and journalist sphere of this paper. Today Hindus form 90% of the staff and reporters.

The late Prem Bhatia also followed a very hard sectarian policy and was rabid in his views against the Sikhs. He along with Giri Lal Jain of the Times of India and Arun Shorie of the Indian Express were the leaders of the pack that denounced the Sikhs in the 1980's and early 1990's. Their ghost has now come to haunt the Tribune and a lot of journalists. The Tribune is the fourth pillar of the state along with the other press. We know the minorities have lost faith in the other three pillars, the legislature, judiciary and the executive. If the press becomes a victim of communal, sectarian and racist thought, it would not be good for South Asia.

I am sure you at the Tribune want a strong India and not a strong Hindu religious nationalism. If you want the latter then a barbaric and corrupt police force is good for right wing nationalism as the Nazis and Fascists found and built. That is why in the neo Bhatia revivalism I say your editorial "Beasts in Khaki" is incongruous. Your paper has accepted the pardon the Governor of Panjab has given to the two police officers who committed the genocide of the Sikhs. As such there is no mention of this insensitive decision in your editorial "Beasts in Khaki". Do you realize that none of the perpetrators of the genocide of the Sikhs, Muslims and Christians has been brought to book by the Indian state to date. There are two ministers in the Union cabinet, Mr. P. Chidambaram and Mr. Kamal Nath who have committed the genocide of the Sikh peoples. Your paper is on first class terms with them. Mr. Bhajan Lal another murderer of the Sikh peoples has got another term as the Congress President in Haryana. There will, obviously be no adverse comment.

On page two today 12.10.2005 you report with aplomb of the birthday of Amitab Bachan. How are your readers interested in this news? I have met the press several times in various towns, Amritsar, Jalandhar, Patiala, Ludhiana, Barnala, Sangrur, Chandigarh, Chamba, Kharar about the human right violations and the futile visits of Mrs. Sonia Gandhi and Prime Minister. This news I am told can't be printed as your paper has no space as other important news has to be given coverage. Extra-judicial murders, rapes and murders of innocents not registered by the police, the poor economic condition of the farmers and their suicides and the discrimination against Christians and penniless Dalit Sikh widows is more important than the birthday of Amitab Bachan. How callous, to the far right and irresponsible can the Tribune get?

I call for an open dialogue between the minorities and your papers Trustees on the right wing march and poor standard of your paper. The communal imbalance in employment by your paper also needs to be corrected and debated.

Thanking you, Yours faithfully, Simranjit Singh Mann,
President, Shiromani Akali Dal (Amritsar)

NB: Just as the Sikh nation rightly believes that the famous Kohinoor diamond belongs to us, similarly the The Tribune founded by Dyal Singh Majithia is also our property. It is unfortunate and a quirk of history that whereas the Kohinoor has been usurped by the British through chicanery, fraud and conquest, The Tribune we have let go to the Hindu through negligence and the cunning and deceit of this race. As a nation we must

renew our claim to both these treasures. The E-mail address of the Tribune is letters@tribuneindia.com. All liberals holding secular views must participate in this debate. The official e-mail address of our party is : shiromaniakalidalamritsar@yahoo.co.in

THE EMPEROR'S NEW CLOTHES

Most of you will know the fairy tale of the emperor's new clothes, but I will retell it and then will apply the teachings' of this story to my least favourite types of Sikh.

Once upon a time and far away there lived a great emperor who ruled over many lands, and who was incredibly wealthy. The emperor had one weakness: he was rather vain, and too keen on buying new clothes for every possible occasion. One day a man arrived in the Emperor's capital who claimed to be the Tailor of Tailors. These days a person like that would claim to have designed clothes for Victoria and David Beckham and every other celebrity under the sun. When the Emperor asked him to make a very wonderful suit of clothes the tailor told him that he was quite willing to do so, mentioned his (no doubt outrageous) price and warned that the clothes he made were so refined that only people of true nobility would be able to see them.

You can guess the rest: The Emperor put on a suit of clothes that he could not see, but he did not want to admit to this because people would then come to know that he was not a person of true nobility. None of the people at the imperial court, none of the people in the city could see the new clothes, but all claimed that they had never seen such a wonderful outfit. But there was one little boy who was not fooled and who shouted : The Emperor has no clothes on ! It was as if he broke a spell, the tailor was found out and had to leave the city in a great hurry.

I want to be like that little boy. Most Sikhs fall over themselves to follow Jathedars, Pardhans, Sant Babé, Ragis and Kathakars. And I (and very few others with me) keep saying: look, they have no clothes on ! All of them claim to wear Guru's clothes. They have long beards (hardly any women amongst them), a nice pag and some kind of (usually white) Panjabi style outfit. But many of them lack the inner rūp, they do not match their nice outside clothes and nice words (if any) with nice behaviour. These people who claim spiritual authority over us, in reality go spirituality naked. They spend money with the worldly tailors, but do not go to the one Shop that counts, the Shop recommended by Guru Granth Sahib. In that Shop you can buy the clothes of right thoughts and right behaviour, the clothes of seeing God in All and Everything. These clothes will protect you against all the rough weather that life throws at you. These clothes will give true honour, true nobility, they will get you nearer to The One. Let us stop following these people with no clothes on and instead follow the true Emperor, the Guru of Gurus ! the man in blue, harjindersinghkhalsa@yahoo.co.uk

OPERATION BLUE STAR AND CCCP.

Wahe Guru ji ka Khalsa. Wahe Guru ji ki Fateh.

Dear Hardev, it is with a heavy heart that I read your story on the slaughter of Sikhs at home in India in 1984 in the October November 2005 Sikh Bulletin.

USSR, known to her friends and allies as CCCP aka Russia. 1984
In order for Russia to be a super power that can stand up to USA it is necessary to have a superior Navy with nuclear missile armed

submarines patrolling close to USA. Obviously this plan works for USA. In order to do this Russia must have a warm water seaport. The problem is that CCCP naval harbors are limited and sometimes inoperable in the cold Russian winters. The solution is a Navy harbor in the Indian Ocean. Until this plan is carried out USA will never consider USSR as a formidable threat. Missiles launched from USSR will take time to reach USA giving USA and CANADA time to respond. Nuclear submarines in international water just 5 miles off of our coast launching multiple nuclear warheads pose a serious threat to USA.

USSR was working on establishing a Russian Corridor going through Afghanistan, Pakistan and India to the ocean. USSR Military strength was increased in this area with lots of activity. USSR worked close with the Indian Prime Minister and supplied India with arms, weapons and military advisors in exchange for wheat that happened to be grown in the Punjab region. USSR has long term goals and at the time was pouring the entire budget into the military effort. USSR will go into a country and kill all of the teenage population. Then USSR will build schools and using trained teachers will teach the next generation. When the next generation becomes young adults they literally have handed over their country to USSR control. This was performed in Afghanistan and USSR even sent a delegation to the United Nations and they had a seat at the United Nations even though few Afghanis knew who they were!

The creation of the Russian Corridor was moving along quite well until the Sikh farmers and merchants in the Punjab started giving the Indian government a hard time about shipping wheat out of the country when they had a bad growing season and people in India were hungry. Creating this problem for the prime Minister showed the Prime Minister as weak and was a problem to USSR and the control of the Corridor.

USSR (Red Star) military advisors came up with Operation Blue Star (CCCP & India hand in hand) to be carried out by the Indian Army with USSR advisors pulling the strings. Operation Blue Star was a systematic killing of all Sikhs with emphasis on teenagers. For 72 hours the army was to kill as many Sikhs as possible and dump them into mass unmarked graves and cover them up as quickly as possible.

Many Sikhs serving in the Indian army refused to participate in this operation when it was discovered what was going on. Years later back at home in the USSR the country has spent all of the money in this effort and now the people were starving and just trying to survive. USSR crumbled and it became more important to survive than dominate the oceans.
Gurubir Singh, USA

In 1984 Gurubir Singh served Yogi Bhajan at the Los Angeles world headquarters as an armed security escort. Operation Blue Star was explained to Gurubir Singh by a United States marine military advisor at that time. He has since left Bhajan Yogi's sect. Although Sikh youth was not safe anywhere in Punjab, the two districts bordering Pakistan, Amritsar and Gurdas Pur, became special targets. After the one generation of youth was wiped out, RSS moved in with funding from the BJP government under the pretext of participating in the 300th Anniversary of birth of Khalsa. RSS's staunch right wing Hindu members were baptized into Khalsa by Chauk Mehta Damdami Taksal. They moved into schools of every village and town of those two districts. School administrators cooperated with them fully to brain wash young Sikh boys and girls in believing that Sikhs are Hindus and Muslims are our enemies. Multiple

choice and yes and no questions were used to prove that Sikh Gurus were Hindus and Khalsa was created for the protection of the Hindus. See SB January 2002 p.11 'RSS and Sikhism'. ED.]

LETTERS TO THE EDITOR

Dear Hardev,

Not very many magazines or printed media, especially in this part of the world, have the courage to dig out and present facts to their readers as the Sikh Bulletin does. Any one perusing through the volumes of the Sikh Bulletin will not fail to appreciate the wealth of knowledge about Sikhism, the Sikh philosophy, explanation of Guru-Bani, Sikh culture and cultural traditions, they contain. As one of the recipients of the Sikh Bulletin put it, when asked, "do you enjoy reading the Sikh Bulletin", **"All the volumes of the Sikh Bulletin when put together will make a very good encyclopaedia not only of Sikhism but also who is who in the Sikh hierarchy and every thing else", was his answer.**

The way the Sikh Bulletin has, from time to time, exposed the nefarious activities and un-Sikh ways of the "Sant-Babas", "Dehra-Walas" and the so called leaders of the Sikh Panth, preach and practice openly and use to brain wash and manipulate the gullible to pilfer money from their pockets, is worth appreciating. But the people in high places in the chain of Sikh Panth command and the Sant-Babas whose despicable activities and the un-Sikh practices, you expose will not sit idle to see their shops closed. They will do every thing to eradicate the funding source which is exposing them (publication and distribution of the Sikh Bulletin world wide). As I have read in the August issue of the Sikh Bulletin, this is just the beginning; but don't be disheartened, ultimately victory will be yours as you have the blessings of Satguru.

Please find enclosed my humble contribution of \$100. I realise that by way of contribution to receive 12 issues of the Sikh Bulletin for a year, \$100 is neither much nor fair but I am sure the readers will make sincere efforts and contribute to see that they continue to receive the Sikh Bulletin. With kind regards,

Bawa S Jagdev, 12- Meehan Street, Matraville N.S.W 2036. Australia

*

Dear S Shergill Ji,

My Guest Editorial in the October - November 2005 issue of the SB has an error that I wish to rectify. In the closing paragraph, in the penultimate line I referred to the "...victims of the 1984 riots..." So often has the word "riots" been used in relation to the 1984 pogrom against the Sikhs that it has become seared into our subconscious-ness, so much so I inadvertently used the word. I wish to put the record straight: what took place in 1984 was not a "riot"; it was a planned massacre of a minority community. The line should be read as: **"In the case of victims of the 1984 massacre it appears that all that will be said to them is "JUSTICE DENIED!"**

Please also note that in my article "The Sikh Dilemma", which was essentially for a Malaysian audience, on page 10, near top of left column, of the August-September 2005 SB I had written "Doing several akhand paths one after another...and so having a ready stock of akhand paths..." That was an error it was meant

to read as "Doing several sahej paths one after another... and so having a ready stock of sahej paths..." Please print the rectifications so that the readers are not misled.

Regards, Dr Sarjeet Singh Sidhu, sarjeetsidhu@gmail.com

DONATIONS TO THE SB RECEIVED IN 2005

Kuljit Singh, Fresno, CA.....	100.00
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Total as of November 30, 2005.....	22, 256.00

ਲੱਖ ਲੋਕ-ਲਾਮਾਂ ਦਾ ਜਰਨੈਲ ਨਰਿੰਦਰ ਸਿੰਘ

(23 ਅਕਤੂਬਰ 2005, ਐਤਵਾਰ ਨੂੰ ਮੇਜਰ ਜਨਰਲ ਨਰਿੰਦਰ ਸਿੰਘ ਨਮਿਤ ਹੋ ਰਹੀ ਅੰਤਮ ਅਰਦਾਸ ਦੇ ਦਿਨ ਛਾਪਣ ਹਿਤ)



ਗੁਰਤੇਜ ਸਿੰਘ

ਮੇਜਰ ਜਨਰਲ ਨਰਿੰਦਰ ਸਿੰਘ ਅਨੇਕਾਂ ਫਉਜੀ ਮੁਹਿੰਮਾਂ ਵਿੱਚ ਭਰਪੂਰ ਹਿੱਸਾ ਲੈਣ ਤੋਂ ਬਾਅਦ, ਅੰਤ ਤੱਕ ਲੋਕ ਪੱਖੀ ਉਭਾਰਾਂ ਦਾ ਸਿੰਗਾਰ ਬਣਕੇ ਜੂਝਦੇ ਅੰਤ 10 ਅਕਤੂਬਰ 2005 ਨੂੰ ਆਪਣੇ ਲੱਖ ਲਾਮਾਂ ਦੇ ਥੱਕੇ ਸਰੀਰ ਦੀ ਘੋੜੀ ਨੂੰ ਤਿਆਗ ਕੇ ਆਪਣੇ ਗੁਰੂ ਦੇ ਚਰਨਾਂ ਵਿੱਚ ਜਾ ਬਿਰਾਜੇ -

ਓਸ ਗੁਰੂ ਦੇ ਚਰਨਾਂ ਵਿੱਚ, ਜਿਸ ਦਾ ਇਹ ਕਉਲ ਹੈ ਕਿ ਉਹ ਦੱਸੀ ਜੀਵਨ-ਜਾਚ ਉੱਤੇ ਚੱਲਣ ਵਾਲਿਆਂ ਦਾ ਅੱਖ ਦੇ ਫੋਰ ਵਿੱਚ ਕਾਇਆ-ਕਲਪ ਕਰ ਦਿੰਦਾ ਹੈ (“ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥”) ਇਹ ਕਉਲ ਸੱਚੇ ਸਾਹਿਬ ਨੇ ਅੰਮ੍ਰਿਤਸਰ ਦੇ ਪਿੰਡ ਨੱਠੇ ਦੇ ਆਮ ਘਰ ਵਿੱਚ ਪੈਦਾ ਹੋਏ ਇੱਕ ਛੋਟੇ ਜਿੰਮੀਦਾਰ ਨੂੰ ਮੁਲਕਾਂ ਦੀ ਕਿਸਮਤ ਘੜਨ ਵਾਲਾ ਜਰਨੈਲ ਬਣਾ ਕੇ ਪੂਰਾ ਕੀਤਾ ਅਤੇ ਅਗਾਂਹ ਓਸੇ ਜਰਨੈਲ ਨੂੰ ਅੱਖ ਦੇ ਫੋਰ ਵਿੱਚ ਲੋਕ-ਹਿਤਾਂ ਦਾ ਵੱਡਾ ਪਾਹਰੂ ਬਣਾ ਕੇ ਵੀ। ਜਿੰਨਾਂ ਕੁ ਸਮਾਂ ਇਹਨਾਂ ਦੇਸ਼-ਸੇਵਾ ਵਿੱਚ ਲਾਇਆ ਤਕਰੀਬਨ ਓਨਾ ਹੀ ਲੋਕ-ਸੇਵਾ ਵਿੱਚ। ਅਜੇਹੇ ਲੋਕ ਕਿਸੇ ਵੀ ਕੌਮ ਦਾ ਮਾਣ ਹੁੰਦੇ ਹਨ।

ਸਭ ਸਿੱਖਾਂ ਵਾਂਗ ਨਰਿੰਦਰ ਸਿੰਘ ਵੀ ਅਕਾਲੀ ਨੇਤਾਵਾਂ ਦੇ ਸਵਯੰ-ਸੇਵੀ ਵਤੀਰੇ, ਜੋ ਕਿ ਪੰਜਾਬ ਲਈ ਘਾਤਕ ਸਿੱਧ ਹੋ ਰਿਹਾ ਸੀ, ਤੋਂ ਬੇਅੰਤ ਦੁਖੀ ਸਨ। ਜਦੋਂ ਉਹਨਾਂ ਪੰਜਾਬ ਦੀ ਫ਼ਿਜ਼ਾ ਵਿੱਚ ਇੱਕ ਆਪਾ ਵਾਰੂ ਤਾਰਾ ਚੜ੍ਹਦਾ ਮਹਿਸੂਸ ਕੀਤਾ ਤਾਂ ਇਹ ਜਰਨੈਲ ਓਸ (ਸੰਤ) ਜਰਨੈਲ (ਸਿੰਘ ਭਿੰਡਰਾਂ ਵਾਲਿਆਂ) ਦੇ ਸਾਥੀਆਂ ਵਿੱਚ ਆ ਸ਼ਾਮਲ ਹੋਏ। ਪੰਜਾਬ ਦੇ, ਸਿੱਖੀ ਦੇ ਭਲੇ ਲਈ ਸਹੇੜੇ ਏਸ ਪਰਮ-ਪਾਕ ਰਿਸ਼ਤੇ ਨੂੰ ਦੋਨਾਂ ਜਰਨੈਲਾਂ ਨੇ ਆਖਰੀ ਸੁਆਸਾਂ ਤੱਕ ਨਿਭਾਇਆ। ਕਈ ਹੋਰ ਵੀ ਜਰਨੈਲ ਸਨ ਜਿਹੜੇ ਚੜ੍ਹਦੇ ਸੂਰਜ ਨੂੰ ਸਲਾਮ ਕਰਨ ਦੀ ਪ੍ਰਵਿਰਤੀ ਅਧੀਨ ਬੜੇ ਹਮਦਰਦ ਆ ਬਣੇ ਸਨ ਪਰ ਸੂਰਜ ਅਸਤ ਹੁੰਦਿਆਂ ਹੀ ਦੁਸ਼ਮਣਾਂ, ਲੁੱਟ ਮਾਰ ਅਤੇ ਧੋਖਾ-ਧੜੀ ਕਰਨ ਵਾਲਿਆਂ ਦੀ ਮੁਹਰਲੀ ਕਤਾਰ ਵਿੱਚ ਜਾ ਸ਼ਾਮਲ ਹੋਏ ਸਨ। ਕਈ ਐਸੇ ਜਰਨੈਲ ਵੀ ਸਨ ਜਿਹੜੇ ਜਰਨੈਲੀ ਸ਼ਾਨ, ਸੋਨੇ-ਚਾਂਦੀ ਦੇ ਬਰਤਨ, ਰਹਿਣ-ਸਹਿਣ ਦੇ ਨਖਰਿਆਂ, ਪੁੱਤ-ਪੋਤਰਿਆਂ, ਦੋਹਤਰਿਆਂ ਦੇ ਮੋਹ ਨੂੰ ਨਾ ਤਿਆਗ ਸਕੇ ਪਰ ਸੰਤਾਂ ਦਾ ਡੂੰਘਾ ਸਤਿਕਾਰ ਕਰਦੇ ਰਹੇ। ਦੂਜੇ ਜਰਨੈਲ ਸਿਆਸਤ ਦੀ ਜਿੱਲੂਣ ਵਿੱਚ ਪੈਣ ਦੇ ਡਰੋਂ ਦੂਰ ਬੈਠ ਕੇ ਭਰਪੂਰ ਮਦਦ ਕਰਦੇ ਰਹੇ ਪਰ ਇਹ ਏਸੇ ਜਰਨੈਲ ਦੇ ਹਿੱਸੇ ਆਇਆ ਕਿ ਇਹਨਾਂ ਹਰ ਰੁਕਾਵਟ ਨੂੰ ਪਾਰ ਕਰ, ਹਰ ਲੋਕ ਲਾਜ ਨੂੰ ਤਿਆਗ ਕੇ (“ਸੰਤਨ ਵਿਗ ਬੈਠ ਬੈਠ ਲੋਕ ਲਾਜ ਖੋਈ”-ਮੀਰਾ ਬਾਈ) ਐਸਾ ਗੁੜ੍ਹਾ ਸੰਪਰਕ ਕਾਇਮ ਕੀਤਾ ਕਿ ਉਹਨਾ ਦੀ ਦੋਸਤੀ ਅਖੀਰ ਤੱਕ ਨਿਭੀ।

ਲੋਕਾਂ ਦਾ ਜਰਨੈਲ ਕੌਨਫ਼ਰੰਸਾਂ ਵਿੱਚ ਮਤੇ-ਘਾੜਾ ਸੀ, ਗੱਲਬਾਤ ਵਿੱਚ ਤਰਜ਼ਮਾਨ ਸੀ, ਅਉਖੇ ਵੇਲੇ ਢਾਲ ਸੀ, ਲੋਕ-ਸੰਪਰਕ ਵਿੱਚ ਬੁਲਾਰਾ ਸੀ, ਸਿੱਖੀ ਨਿਸ਼ਚੇ ਉੱਤੇ ਹਰ ਸ਼ਖ਼ਸ ਦੇ ਹਾਣ ਦਾ ਅਭਿੰਗ ਸੀ ਅਤੇ ਲੋਕਾਂ ਦੀਆਂ ਮੁਸ਼ਕਲਾਂ ਵਿੱਚ ਉਹਨਾਂ ਦਾ ਸਾਥੀ ਸੀ; ਮਹਿਲਾਂ-ਝੁੰਗੀਆਂ ਵਿੱਚ ਇੱਕੋ ਤਰ੍ਹਾਂ ਨਾਲ ਸੁਖੀ ਸੀ। ਜਿਨ੍ਹਾਂ ਨੇ ਇਹਨਾਂ ਦੇ ਲੋਕ-ਯੁੱਧ ਵਿੱਚ ਜੇਲ੍ਹ ਕੱਟਣ ਦੇ ਅੰਦਾਜ਼ ਨੂੰ ਨਾਲ ਰਹਿ

ਕੇ ਵੇਖਿਆ ਹੈ, ਜਾਣਦੇ ਹਨ ਕਿ ਕਿਵੇਂ “ਰੂਖੇ ਭੋਜਨ ਭੂਮਿ ਸੈਨਸਖੀ ਪ੍ਰਿਅ ਸੰਗਿ ਸੂਖਿ ਬਿਹਾਤ ॥” ਦੀ ਅਵਸਥਾ ਵਿੱਚ ਉਹ ਨਿਰੰਤਰ ਵਿਚਰਦੇ ਸਨ। ਉਹਨਾਂ ਦਾ ਆਖਰੀ ਜੀਵਨ ਨੌਜਵਾਨਾਂ ਲਈ ਪ੍ਰੇਰਨਾ-ਸ੍ਰੋਤ ਸੀ; ਸੱਚ ਦੇ ਸੋਦਾਈਆਂ ਲਈ ਖਿੱਚ ਰੱਖਣ ਵਾਲਾ ਮੁਜੱਸਮਾਂ। ਆਖਰ ਹਰ ਸਮਾਜ ਵਿੱਚ ਚੰਦ ਲੋਕ ਹੀ ਹੁੰਦੇ ਹਨ ਜੋ ਹਰ ਪਲ ਲੋਕ-ਪੱਖੀ ਪੈਂਤੜੇ ’ਤੇ ਜੂਝਦੇ ਰਹਿਣ।

ਜੂਨ 1984 ਤੋਂ ਬਾਅਦ ਜਦੋਂ ਪਿਸ਼ਾਚ-ਬਿਰਤੀ ਵਾਲਿਆਂ ਆਮ ਲੋਕਾਂ ਦਾ ਜਿਊਣਾਂ ਹਰਾਮ ਕਰ ਦਿੱਤਾ; ਹਰ ਸਿੱਖੀ ਸਰੂਪ ਵਾਲੇ ਨੂੰ ਕਾਬਲੇ-ਕਤਲ ਗਰਦਾਨਿਆ ਅਤੇ ਮਾਸੂਮਾਂ ਨੂੰ ਜ਼ਲੀਲ ਕਰਨਾ ਸ਼ੁਰੂ ਕੀਤਾ ਤਾਂ ਜਰਨੈਲ ਸਾਹਿਬ ਨੇ ਮਨੁੱਖੀ ਅਧਿਕਾਰਾਂ ਦੇ ਪਹਿਰੇਦਾਰ ਦਾ ਰੂਪ ਧਾਰ ਲਿਆ। ਪੰਜਾਬ ਦੇ ਇਤਿਹਾਸ ਦੇ ਸਭ ਤੋਂ ਕਾਲੇ ਦੌਰ ਵਿੱਚ ਸ਼ਹੀਦੀਆਂ ਦੀ ਗਿਣਤੀ ਨੂੰ ਠੱਲ੍ਹ ਪਾਉਣ ਦੀ ਵੱਡੀ ਲੋੜ ਸੀ ਜੋ ਕਿ ਸਿਰਫ ਲੋਕ-ਰਾਇ ਨੂੰ ਲਾਮਬੰਦ ਕਰ ਕੇ, ਜਬਰ ਦਾ ਮੁਕਾਬਲਾ ਸਬਰ ਨਾਲ ਕਰ ਕੇ ਹੀ ਹੋ ਸਕਦਾ ਸੀ। ਕਿਸੇ ਨਾਜਾਇਜ਼ ਫੜੇ ਲਈ ਦਾਦ-ਫਰਿਆਦ ਕਚਹਿਰੀ ਆਦਿ ਅੱਗੇ ਕਰਨ ਵਿੱਚ, ਥਾਣਿਆਂ ਦੇ ਬਾਹਰ ਧਰਨੇ ਦੇਣ ਵਿੱਚ; ਜਲਸੇ-ਜਲੂਸ, ਪ੍ਰੈਸ ਰਾਹੀਂ ਵਾਵੇਲਾ, ਪ੍ਰਵਾਰਾਂ ਦੀ ਮੱਦਦ ਆਦਿ ਕਰਨ ਵਾਲਿਆਂ ਵਿੱਚ ਇਹ ਜਰਨੈਲ ਸਦਾ ਮੁਹਰਲੀ ਕਤਾਰ ਵਿੱਚ ਹੁੰਦਾ ਸੀ। ਪੂਰੀ ਦਾਨਾਈ ਨਾਲ, ਪੂਰੇ ਤਾਣ ਨਾਲ, ਆਪਣੇ ਸੁੱਖ-ਦੁੱਖ ਵੱਲੋਂ ਬੇਖ਼ਬਰ ਉਹ ਸਦਾ ਮੈਦਾਨ ਵਿੱਚ ਡਟਿਆ ਮਿਲਦਾ ਸੀ। ਭਾਈ ਤਾਰੂ ਸਿੰਘ ਨੂੰ ਛੁਡਾਉਣ ਲਈ ਸਿੰਘਾਂ ਨੇ ਉਪਰਾਲਾ ਕੀਤਾ ਸੀ ਅਤੇ ਮਤਾ ਪਕਾਇਆ ਸੀ, “ਸਿੱਖ ਛੁਡਾਵਣ ਹੈ ਵਡ ਧਰਮ। ਗੁਰੂ ਬ੍ਰਾਹਮਣ ਤੇ ਸਊ ਗੁਣਾਂ ਵਡ ਕਰਮ।” ਸਾਡਾ ਲੋਕ-ਜਰਨੈਲ ਆਪਣੇ ਪੂਰਵਜਾਂ ਦੇ ਏਸ ਮਤੇ ਨਾਲ ਆਖਰ ਤੱਕ ਇੰਨ-ਬਿੰਨ ਸਹਿਮਤ ਰਿਹਾ।

ਗੱਲ ਅਣਪਛਾਤੇ ਆਖ ਕੇ ਕਤਲ ਕੀਤੇ ਹਜ਼ਾਰਾਂ ਨੌਜਵਾਨਾਂ ਬਾਰੇ ਸੱਚਾਈ ਨੂੰ ਸਾਹਮਣੇ ਲਿਆਉਣ ਦੀ ਚੱਲੀ ਤਾਂ ਇਹ ‘ਨਰਾਂ ਦਾ ਇੰਦਰ’ ਸਭ ਤੋਂ ਮੂਹਰੇ ਸੀ। ਵੱਡੇ-ਵੱਡੇ ਖੱਬੀ ਖ਼ਾਨ, ਧਰਤੀ ਤੋਂ ਲੈ ਕੇ ਬੱਦਲਾਂ ਤੱਕ ਵਿਚਰਦੇ ਮਹਾਨ ਨੇਤਾ, ਵੱਡੇ-ਵੱਡੇ ਤਿੰਨ ਫੁੱਟੀਆਂ ਕ੍ਰਿਪਾਨਾਂ ਵਾਲੇ ਜੁਝਾਰੂ ਅਤੇ ਤਖ਼ਤਾਂ ’ਤੇ ਬੈਠਣ ਵਾਲੇ ਉਸ ਤਾਲਮੇਲ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰ ਬਣੇ ਜਿਸ ਨੇ ਇਹ ਵੇਰਵੇ ਲੋਕਾਂ ਦੇ ਸਾਹਮਣੇ ਰੱਖ ਕੇ ਆਉਣ ਵਾਲੇ ਸਮਿਆਂ ਵਿੱਚ ਅਜੇਹੇ ਦੁਖਾਂਤ ਨੂੰ ਵਾਪਰਨ ਤੋਂ ਟਾਲਣਾਂ ਸੀ। ਜੱਦੋ-ਜਹਿਦ ਲੰਮੀ ਹੁੰਦੀ ਗਈ ਅਤੇ ਨਿਰੰਤਰ ਮਸ਼ਹੂਰੀ ਦੇ ਮੌਕੇ ਘਟਦੇ ਗਏ ਤਾਂ ਵੱਡੀਆਂ-ਵੱਡੀਆਂ ‘ਕੁਰਬਾਨੀਆਂ’ ਵਾਲੇ ਇੱਕ-ਇੱਕ ਕਰਕੇ ਕਿਰਦੇ ਗਏ। ਖਰਚੇ ਵਿੱਚ ਨਿਗੁਣਾ ਯੋਗਦਾਨ ਪਾਉਣ ਦੇ ਵਾਅਦਿਆਂ ਨੂੰ ਤਕਰੀਬਨ ਸਭ ਨੇ ਵਿਸਾਰ ਦਿੱਤਾ। ਉਸ ਵੇਲੇ ਜਰਨੈਲ ਸਾਹਿਬ ਚੰਦ ਉਹਨਾਂ ਲੋਕਾਂ ਵਿੱਚੋਂ ਸਨ ਜੋ ਤਨ, ਮਨ, ਧਨ ਨਾਲ ਇੱਕ ਮਨ ਇੱਕ ਚਿੱਤ ਜੂਝਦੇ ਰਹੇ। ਐਸੇ ਆਪਾ-ਵਾਰੂ ਨਿਸ਼ਕਾਮ ਸਾਥੀ ਉੱਤੇ ਕੌਣ ਮਾਣ ਨ ਕਰੇ?

ਏਸ ਯੱਗ ਵਿੱਚ ਅੰਤਮ ਆਹੂਤੀ ਨਿਰੋਲ ਸੱਚ ਦੇ ਆਸ਼ੇ ਨਾਲ ਤਿਆਰ ਕੀਤੀ ਰਪਟ ਦੀ ਪੈਣੀ ਸੀ। ਰਪਟ ਆਈ ਤਾਂ ਵੇਲਾ ਬੌਧਿਕ ਮੁਲਾਂਕਣ ਦਾ ਸੀ। ਰਪਟ ਦਾ ਸੱਚ ਉੱਤੇ ਆਧਾਰਤ ਅਤੇ ਮਜ਼ਲੂਮ ਪੱਖੀ ਹੋਣਾ ਲਾਜ਼ਮੀ ਸੀ। ਬਾਕੀ ਰਹਿੰਦੇ ਜੁਝਾਰੂਆਂ ਵਿੱਚੋਂ ਤਿੰਨ-ਚਾਰ ਫੇਰ ਬਿੜਕ ਗਏ ਅਤੇ ਉਣੇ ਸੱਚ ਨੂੰ ਪ੍ਰਵਾਨ ਕਰਨ ਲਈ ਤਤਪਰ ਦਿੱਸ ਆਏ। ਅੱਜ ਲੋਕਾਂ ਨੂੰ ਫ਼ਖ਼ਰ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਉਹਨਾਂ ਦਾ ਜਰਨੈਲ ਸਦਾ ਵਾਂਗ ਅਡੋਲ ਰਿਹਾ। ਨਾਂਅ ਰਪਟ ਵਿੱਚ ਆਉਣ ਦੀ ਲਾਲਸਾ ਨੂੰ ਤਿਆਗ ਕੇ ਅਤੇ ਸਭ ਮਿਹਣੇ-ਤਾਅਨਿਆਂ ਨੂੰ ਵਿਸਾਰ ਕੇ ਉਹ ਸੱਚਮੁੱਚ ਹੀ ਨਿਰੋਲ ਸੱਚ ਨਾਲ ਪ੍ਰਣਾਏ ਆਪਣੇ ਗੁਰੂ ਸੱਚੇ ਸਾਹਿਬ ਦਾ ਸੱਚਾ ਸਿੱਖ ਸੀ।

ਕਾਲੇ ਦੌਰ ਵਿੱਚ ਲੋਕਾਂ ਉੱਤੇ ਹੋਏ ਜ਼ੁਲਮ ਨੂੰ ਉਜਾਗਰ ਕਰਨ ਲਈ ਜਦੋਂ ਲੋਕ-ਕਮਿਸ਼ਨ ਬਣਾ ਕੇ ਉਪਰਾਲਾ ਕੀਤਾ ਗਿਆ ਤਾਂ ਇਹ ਲੋਕ-ਜਰਨੈਲ ਫੇਰ ਮੁਹਰੀਆਂ ਵਿੱਚੋਂ ਸੀ। ਏਵੇਂ ਹੀ ਇਹ ਆਖਰ ਤੱਕ ਵਿਸ਼ਵ ਸਿੱਖ ਕੌਂਸਲ ਦੇ ਪ੍ਰਮੁੱਖ ਸੇਵਾਦਾਰਾਂ ਵਿੱਚੋਂ ਰਹੇ।

ਜਦੋਂ 1988 ਵਿੱਚ ਲੋਕਾਂ ਉੱਤੇ ਮਨੁੱਖੀ ਘਾੜਤ ਦਾ ਹੜ੍ਹ ਟੁੱਟਿਆ; ਜਦੋਂ ਰਾਤੇ-ਰਾਤ ਅਨੇਕਾਂ ਲੋਕਾਂ ਨੇ ਪਾਣੀ ਵਿੱਚ ਆਪਣਾ ਸਭ ਕੁਝ ਰੜ੍ਹਾ ਲਿਆ ਤਾਂ ਨਰਿੰਦਰ ਸਿੰਘ ਮਦਦ ਲਈ ਬਣੇ ਕਾਫ਼ਲਿਆਂ ਵਿੱਚ ਜਰਨੈਲ ਬਣ

ਉੱਭਰਿਆ। ਜਿਸ ਉਮਰ ਵਿੱਚ ਬਜ਼ੁਰਗਾਂ ਦਾ ਪਾਣੀ ਪੀਣ ਲਈ ਉੱਠਣਾ ਵੀ ਵੱਡੀ ਹਿੰਮਤ ਦਾ ਕਰਮ ਹੁੰਦਾ ਹੈ, ਉਸ ਉਮਰ ਵਿੱਚ ਇਕੱਤਰ ਕੀਤੀ ਸਾਮਗਰੀ ਦੇ ਟਰੱਕਾਂ ਵਿੱਚ ਡਰਾਈਵਰਾਂ ਨਾਲ ਬੈਠ ਕੇ ਗੋਡੇ-ਗੋਡੇ, ਲੱਕ-ਲੱਕ ਪਾਣੀ ਵਿੱਚ ਤੁਰਦੇ ਹੋਏ ਲੋਕਾਂ ਦੇ ਘਰੋ-ਘਰੀ ਰਾਹਤ ਨੂੰ ਪਹੁੰਚਾਇਆ। ਇਉਂ ਇਹਨਾਂ 'ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ ਗੁਰੂ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ ਗੁਰੂ' ਦੇ ਬਿਰਦ ਨੂੰ ਪਾਲ ਕੇ ਆਪਣੇ ਸਿੱਖ ਹੋਣ ਦੇ ਦਾਅਵੇ ਨੂੰ ਪ੍ਰਮਾਣ ਕੀਤਾ।

ਖਾਲਸੇ ਦੇ ਜਰਨੈਲਾਂ ਦੀ ਸਿਫਤ ਕਰਦਾ ਹੋਇਆ ਕਾਦਰਯਾਰ ਆਖਦਾ ਹੈ, "ਇੱਕ ਦੂਜੇ ਦਾ ਸਾਥੀ ਚੁਤਰਾਈ ਦੇ ਵਿੱਚ ਅਤੇ ਲੜਾਈ ਵਿੱਚ ਪਿਛਾਂਹ ਨ ਰਹਿਣ ਵਾਲਾ।" ਸਾਡਾ ਲੋਕ-ਜਰਨੈਲ ਕਈ ਬੌਧਿਕ ਮੁਹਿੰਮਾਂ ਉੱਤੇ ਵੀ ਚੜ੍ਹਿਆ। ਦੁਸ਼ਮਣ ਦੀਆਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਸ਼ਰੀਕ ਖੜ੍ਹੇ ਕਰਨ ਦੀਆਂ ਕਮੀਨੀਆਂ ਚਾਲਾਂ ਨੂੰ ਇਹਨਾਂ ਬਖ਼ੂਬੀ ਸਮਝਿਆ। ਜਦੋਂ ਵੱਡੇ-ਵੱਡੇ ਸਿੱਖ ਚਿਹਰੇ-ਮੁਹਰੇ ਵਾਲੇ ਸਿੱਖ ਏਸ ਚਾਲ ਵਿਰੁੱਧ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਪ੍ਰਚਾਰੇ ਗੁਰੂ-ਸਿਧਾਂਤ ਦੀ ਰੱਖਿਆ ਤੋਂ ਆਨਾਕਾਨੀ ਕਰਨ ਲੱਗੇ ਤਾਂ ਇਹ ਜਰਨੈਲ ਬੱਟ ਕਮਰਕੱਸਾ ਕਰ ਕੇ ਰਣ-ਤੱਤੇ ਵਿੱਚ ਨਿੱਤਰਿਆ। ਇਹ ਉਹਨਾਂ ਵਿੱਚ ਸ਼ਾਮਲ ਹੋਏ ਜੋ ਫ਼ਾਹਸ਼ ਕਿਤਾਬਾਂ ਨੂੰ ਗਹਿਰ-ਗੰਭੀਰ ਰੁਤਬੇ ਬਖਸ਼ਣ ਦੇ ਵਿਰੁੱਧ ਸਨ। ਏਵੇਂ ਹੀ ਜਦੋਂ ਸਿੱਖਾਂ ਦੇ ਮੱਕੇ ਤੋਂ ਹੀ ਸਿੱਖੀ ਦੇ ਅਸਲ ਪ੍ਰਚਾਰ ਵਿਰੁੱਧ ਫ਼ਤਵੇ ਜਾਰੀ ਹੋਣ ਲੱਗੇ ਤਾਂ ਜਰਨੈਲ ਸਾਹਿਬ ਸਭ ਬਾਹਰੀ ਭੇਸ ਦੀ ਆਣ, ਠਾਠ-ਬਾਠ ਦੇ ਰੁਤਬਿਆਂ ਦੇ ਭੈ ("ਗਜ ਸਾਵੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥ ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥ ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥") ਨੂੰ ਤਿਆਗ ਕੇ ਇੱਕ ਵਾਰ ਫੇਰ ਮਜ਼ਲੂਮਾਂ ਦੀ ਕਤਾਰ ਵਿੱਚ ਆ ਖੜ੍ਹੇ ਹੋਏ। ਉਹ ਜਾਣਦੇ ਸਨ ਕਿ ਸੱਚੇ ਸਾਹਿਬ ਦਾ ਮੁੱਖ ਆਸ਼ਾ ਮਨੁੱਖ ਮਾਤਰ ਨੂੰ "ਨਿਰਭਉ, ਨਿਰਵੈਰ" ਅਧੀਨ ਨਿਰਭੈ ਕਰਨਾ ਹੈ। ਆਤੰਕ ਚਾਹੇ ਸਟੇਟ ਦਾ ਹੋਵੇ, ਚਾਹੇ ਵੱਡੇ-ਵੱਡੇ ਜਨੇਊਧਾਰੀਆਂ ਜਾਂ ਕ੍ਰਿਪਾਨਧਾਰੀ ਕਰਮਕਾਂਡੀਆਂ ਦਾ, ਸਤਿਗੁਰੂ ਦੀ ਇੱਛਾ ਇਹਨਾਂ ਸਾਰਿਆਂ ਨੂੰ ਨਕਾਰਨ ਦੀ ਹੈ। ਏਸ ਸੱਚ ਦੀ ਬਾਹ ਤਾਂ ਯੂਨੀਵਰਸਿਟੀਆਂ ਵਿੱਚ ਕੁਰਸੀਆਂ ਦਾ ਬੋਝ ਬਣੇ ਕਈ ਸਿਆਣੇ ਨਹੀਂ ਪਾ ਸਕੇ ਜੋ ਗੁਰੂ-ਕਿਰਪਾ ਨਾਲ ਸਾਡੇ ਜਰਨੈਲ ਦੇ ਗਿਆਨ-ਖਜ਼ਾਨੇ ਦਾ ਸਹਿਜੇ ਹੀ ਹਿੱਸਾ ਬਣ ਗਿਆ ਸੀ।

21-22 ਦਸੰਬਰ 1845 ਦੀ ਕਹਿਰ ਭਰੀ ਰਾਤ ਨੂੰ ਜਦੋਂ ਗਦਾਰ ਕਮਾਂਡਰ ਤੇਜ ਸਿੰਘ ਤਾਜ਼ਾਦਮ 'ਘੋੜ-ਚੜ੍ਹਿਆਂ' ਨੂੰ ਹਾਰੇ ਅੰਗ੍ਰੇਜ਼ ਉੱਤੇ ਹੱਲਾ ਕਰਨ ਤੋਂ ਰੋਕ ਰਿਹਾ ਸੀ ਤਾਂ ਇੱਕ ਨਿਹੰਗ ਜਰਨੈਲ ਨੇ ਓਸ ਦੇ ਗਲ ਨੇਜ਼ਾ ਰੱਖ ਕੇ ਆਖਿਆ ਸੀ, "ਉਹ ਮੂੰਹ ਵਿੱਚ ਘਾ ਲੈ ਕੇ ਡੁਠੁ-ਡੁਠੁ (ਮੈਂ ਤੇਰੀ ਗਠੂ) ਕਰ ਰਹੇ ਹਨ, ਤੂੰ ਹੱਲੇ ਤੋਂ ਵਰਜ ਰਿਹਾ ਹੈ।" 9-10 ਫਰਵਰੀ 1846 ਦੀ ਰਾਤ ਨੂੰ ਏਹੀ ਤੇਜ ਸਿੰਘ ਸ਼ਾਮ ਸਿੰਘ ਅਟਾਰੀ ਵਾਲੇ ਨੂੰ ਅੰਗ੍ਰੇਜ਼ਾਂ ਨਾਲ ਸੁਲਹ ਦਾ ਮਸ਼ਵਰਾ ਦੇ ਰਿਹਾ ਸੀ। ਦੋਨੋਂ ਥਾਈਂ ਗੱਦਾਰ ਉੱਤੇ ਕੀਤੇ ਇੱਕੋ ਵਾਰ ਨਾਲ ਖਾਲਸੇ ਦਾ ਸਦੀਵੀ ਰਾਜ ਕਾਇਮ ਹੁੰਦਾ ਸੀ। ਕਾਸ਼! ਕਿ ਸਾਡੇ ਜਰਨੈਲ, ਜਰਨੈਲੀ ਤੋਂ ਉੱਚੇ ਉੱਠ ਕੇ ਸਰਦਾਰ ਬਣ ਗਏ ਹੁੰਦੇ ਜੋ ਗੁਰੂ ਨੇ ਇਹਨਾਂ ਨੂੰ ਬਣਾਇਆ ਸੀ!

ਜਨਰਲ ਨਰਿੰਦਰ ਸਿੰਘ ਦੇ ਪ੍ਰਸੰਸਕਾਂ, ਸਾਥੀਆਂ, ਹਮਦਰਦਾਂ ਨੂੰ ਸਦਾ ਮਲਾਲ ਰਹੇਗਾ ਕਿ ਕਿਸੇ ਐਸੀ ਕਹਿਰ ਭਰੀ ਰਾਤ ਨੂੰ ਇਹਨਾਂ ਨੇ ਖਾੜਕੂਆਂ ਨੂੰ ਚੋਣ ਬਾਈਕੋਟ ਦਾ ਮਸ਼ਵਰਾ ਦਿੱਤਾ ਸੀ। ਬੈਰ! ਉਹਨਾਂ ਦਾ ਜੱਗ ਉੱਤੇ ਆਉਣਾ ਸਫਲ ਹੈ। ਉਹਨਾਂ ਦੀਆਂ ਗੁਰੂ-ਆਸ਼ੇ ਅਨੁਸਾਰ ਘਾਲੀਆਂ ਘਾਲਣਾਵਾਂ ਦਾ ਇਵਜ਼ਾਨਾ ਤਾਂ ਗੁਰੂ ਹੀ ਉਹਨਾਂ ਨੂੰ ਦੇਣਗੇ ਪਰ ਗੁਰੂ ਕੇ ਸਿੱਖਾਂ ਨੂੰ ਆਪਣੇ ਅਤੇ ਸੰਸਾਰ ਦੇ ਭਲੇ ਲਈ ਏਨਾਂ ਜ਼ਰੂਰ ਸੋਚਣਾ ਬਣਦਾ ਹੈ ਕਿ ਕੀ ਉਹਨਾਂ ਦੇ ਅਸਲ ਸੇਵਕ ਏਵੇਂ ਹੀ ਜੂਝਦੇ ਤੁਰ ਜਾਂਦੇ ਰਹਿਣਗੇ ਅਤੇ ਲਾਲ ਸਿੰਘ, ਧਿਆਨ ਸਿੰਘ, ਤੇਜ ਸਿੰਘ ਏਵੇਂ ਹੀ ਇਹਨਾਂ ਦੇ ਮਾਸ ਦਾ ਮੁੱਲ ਵੱਟਦੇ ਰਹਿਣਗੇ!

ਕੀ ਹਰਚੰਦ ਸਿੰਘ ਲੌਗੋਵਾਲ ਪੰਥ ਤੇ ਪੰਜਾਬ ਦਾ ਸ਼ਹੀਦ ਸੀ?

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ਚਾਰ ਜੂਨ 1984 ਦੇ ਦਿਨ ਭਾਰਤੀ ਫੌਜ ਨੇ ਦਰਬਾਰ ਸਾਹਿਬ, ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਅਤੇ ਦਰਜਨਾਂ ਗੁਰਦੁਆਰਿਆਂ 'ਤੇ ਹਮਲਾ ਕਰ ਕੇ ਹਜ਼ਾਰਾਂ ਸਿੱਖਾਂ ਦਾ ਘਾਣ

ਕੀਤਾ, ਗੁਰਦੁਆਰਾ ਈਮਾਰਤਾਂ ਦੀ ਬੇਹੁਰਮਤੀ ਕੀਤੀ, ਢਾਹੀਆਂ ਅਤੇ ਸਿੱਖਾਂ ਦੇ ਸਾਰੇ ਰਿਕਾਰਡ ਤੇ ਹੋਰ ਆਰਕਾਈਵ ਚੁੱਕ ਕੇ ਲੈ ਗਈ। ਇਸ ਦਾ ਇੱਕੋ ਇੱਕ ਮਕਸਦ ਸਿੱਖਾਂ ਨੂੰ ਇਹ ਸਬਕ ਦੇਣਾ ਸੀ ਕਿ ਉਹ ਗੁਲਾਮ ਹਨ ਤੇ ਹਾਕਮ ਉਨ੍ਹਾਂ ਦੀ ਪਛਾਣ (ਧਰਮ, ਕਲਚਰ, ਹਿਸਟਰੀ ਤੇ ਫ਼ਿਲਾਸਫ਼ੀ ਦੀ) ਹੀ ਨਹੀਂ ਬਲਕਿ ਉਨ੍ਹਾਂ ਦਾ ਨਾਮੋ-ਨਿਸ਼ਾਨ ਵੀ ਖ਼ਤਮ ਕਰ ਸਕਦੇ ਹਨ। ਇਸ ਨੇ ਸਿੱਖਾਂ ਵਿਚ ਰੋਹ ਪੈਦਾ ਕੀਤਾ। ਸਿੱਖ ਤਾਂ ਅਨੁਾਰਵੀਂ ਸਦੀ ਦੇ ਜ਼ਾਲਮ ਹਾਕਮਾਂ (ਔਰੰਗਜ਼ੇਬ, ਫ਼ਰਖ਼ਸੀਅਰ, ਜ਼ਕਰੀਆ, ਮੀਰ ਮੰਨੂ, ਅਹਿਮਦ ਸ਼ਾਹ ਦੁਰਾਨੀ) ਤੋਂ ਨਹੀਂ ਸਨ ਮੁੱਕੇ ਤੇ ਇੰਦਰਾ ਗਾਂਧੀ ਤਾਂ ਉਨ੍ਹਾਂ ਦੇ ਮੁਕਾਬਲੇ ਵਿਚ ਇੱਕ ਨਿੱਕਾ ਜਿਹਾ ਹੁਊਆ ਸੀ। ਦਰਬਾਰ ਸਾਹਿਬ 'ਤੇ ਹਮਲਾ ਸਿੱਖਾਂ ਨੇ ਚੈਲੰਜ ਵਜੋਂ ਲਿਆ ਅਤੇ ਕੁਝ ਹੀ ਮਹੀਨਿਆਂ ਵਿਚ ਇੰਦਰਾ ਗਾਂਧੀ ਨੂੰ ਸਜ਼ਾ ਦੇ ਦਿਤੀ। ਰਾਜੀਵ ਗਾਂਧੀ ਹਿੰਦੂਆਂ ਨੂੰ ਸਿੱਖਾਂ ਦੇ ਖ਼ਿਲਾਫ਼ ਭੜਕਾ ਕੇ ਉਹ ਭਾਰਤ ਦਾ ਪਰਾਈਮ ਮਨਿਸਟਰ ਤਾਂ ਬਣ ਗਿਆ ਪਰ ਛੇਤੀ ਹੀ ਉਸ ਦਾ ਵੀ ਭਰਮ ਟੁੱਟ ਗਿਆ ਕਿ ਉਹ ਸਿੱਖਾਂ ਨੂੰ ਨਾਸਤੋ-ਨਾਬੂਦ ਕਰ ਸਕੇਗਾ।

ਭਾਵੇਂ ਭਾਰਤ ਸਰਕਾਰ ਨੇ ਸਰਕਾਰੀ ਮਜ਼ਦੂਰਾਂ ਦੀ ਮਦਦ ਨਾਲ (ਸ਼ਾਇਦ ਦਰਬਾਰ ਸਾਹਿਬ ਚੋਂ ਲੁੱਟੇ ਪੈਸੇ ਨਾਲ) ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਦੀ ਈਮਾਰਤ ਤਾਂ ਬਣਵਾ ਲਈ ਸੀ ਤੇ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਦੇ ਪੁਜਾਰੀ ਕਿਰਪਾਲ ਸਿੰਘ ਤੋਂ ਜੈਲ ਸਿੰਘ ਨੂੰ 'ਮੁਆਫ਼' ਵੀ ਕਰਵਾ ਲਿਆ ਸੀ, ਪਰ ਰਾਜੀਵ ਗਾਂਧੀ ਨੂੰ ਹਰ ਵੇਲੇ ਸਿੱਖਾਂ ਦਾ ਡਰ ਹੀ ਖਾਈ ਜਾਂਦਾ ਸੀ। ਇਸ ਕਰ ਕੇ ਉਸ ਨੇ ਪੁਰਾਣੇ ਕਾਰਤੂਸਾਂ (ਰਿਵਾਇਤੀ ਅਕਾਲੀ ਲੀਡਰਾਂ) ਨੂੰ ਵਰਤਣ ਦੀ ਪਲਾਨ ਬਣਾਈ। ਉਸ ਨੇ 11 ਮਾਰਚ 1985 ਦੇ ਦਿਨ ਲੌਗੋਵਾਲ, ਟੌਹੜਾ, ਬਾਦਲ ਤੇ ਪੰਜ ਹੋਰ ਅਕਾਲੀ ਆਗੂ ਰਿਹਾ ਕਰ ਦਿਤੇ। ਇਸ ਸਾਰੀ ਚਾਲ ਪਿੱਛੇ ਪੰਜਾਬ ਦਾ ਨਵਾਂ ਗਵਰਨਰ ਅਰਜਨ ਸਿੰਘ ਸੀ। ਉਸ ਨੇ ਅਕਾਲੀਆਂ ਨੂੰ ਸੂਬੇ ਦੀ ਵਾਗਡੋਰ ਸੰਭਾਲਣ ਦਾ ਲਾਲਚ ਦੇ ਕੇ ਭਰਮਾ ਲਿਆ ਸੀ। ਇਨ੍ਹਾਂ ਦਿਨਾਂ ਵਿਚ ਅਰਜਨ ਸਿੰਘ ਨੇ ਬਲਵੰਤ ਸਿੰਘ ਸੁਲਤਾਨਪੁਰੀ, ਸੁਰਜੀਤ ਸਿੰਘ ਬਰਨਾਲਾ, ਰਾਮੂਵਾਲੀਆ ਤੇ ਮਨਜੀਤ ਖਹਿਰਾ ਨੂੰ ਆਪਣੇ ਨੇੜੇ ਲੈ ਆਏ। ਇਨ੍ਹਾਂ ਨੂੰ ਚੰਡੀਗੜ੍ਹ ਦੇ ਪ੍ਰੋ. ਅਤਰ ਸਿੰਘ ਅਤੇ ਪ੍ਰਿਥੀਪਾਲ ਸਿੰਘ ਕਪੂਰ ਦੀ ਮਦਦ ਹਾਸਿਲ ਸੀ। ਇਨ੍ਹਾਂ ਸਾਰਿਆਂ ਨੇ ਅਰਜਨ ਸਿੰਘ ਨਾਲ ਰਲ ਕੇ ਸਿੱਖਾਂ ਦੀਆਂ ਕੁਰਬਾਨੀਆਂ ਨੂੰ ਮਿੱਟੀ ਵਿਚ ਮਿਲਾ ਕੇ ਪੰਜਾਬ ਦੀ 'ਗੱਦੀ' ਹਾਸਿਲ ਕਰਨ ਦੀ ਪਲਾਨ ਬਣਾਈ। ਇਸ ਪਲਾਨ ਹੇਠ ਚੰਦ ਇੱਕ ਮਾਮੂਲੀ ਜਿਹੀਆਂ ਮੰਗਾਂ ਮੰਨਣ ਦਾ ਦਿਖਾਵਾ ਕਰ ਕੇ (ਮੰਨੀਆਂ ਨਹੀਂ ਸਨ) ਇਨ੍ਹਾਂ ਲੀਡਰਾਂ ਨੂੰ ਪੰਜਾਬ ਸੂਬੇ ਦੀ ਹਕੂਮਤ ਸੌਂਪ ਕੇ ਸਿੱਖਾਂ ਨੂੰ ਦਬਾਉਣ ਵਾਸਤੇ ਇਨ੍ਹਾਂ ਨੂੰ ਫ਼ਸਲੀ ਬਟੋਰਾਂ ਨੂੰ ਵਰਤਣ ਦੀ ਚਾਲ ਸੀ। ਇਨ੍ਹਾਂ ਨੇ ਪਹਿਲਾਂ ਤਾਂ ਬਾਦਲ ਤੇ ਟੌਹੜਾ ਨੂੰ ਵੀ ਨਾਲ ਰਲਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਪਰ ਜਦ ਉਹ ਇਨ੍ਹਾਂ ਨੂੰ ਪੂਰੀ ਤਰ੍ਹਾਂ ਫਿੱਟ ਨਾ ਬੈਠੇ ਤਾਂ ਇਨ੍ਹਾਂ ਨੇ ਹਰਚੰਦ ਸਿੰਘ ਲੌਗੋਵਾਲ ਨੂੰ ਫਸਾ ਲਿਆ। ਲੌਗੋਵਾਲ ਇੱਕ ਅਨਪੜ੍ਹ ਪਰ ਚਲਾਕ ਸਾਧ ਹੋਣ ਦੇ ਬਾਵਜੂਦ ਸਿਆਸੀ ਚਲਾਕੀਆਂ ਤੋਂ ਜਾਣੂ ਨਹੀਂ ਸੀ ਇਸ ਕਰ ਕੇ ਉਹ ਛੇਤੀ ਹੀ ਇਨ੍ਹਾਂ ਲੁੰਬੜਾਂ ਦੀ ਚਾਲ ਵਿਚ ਆ ਗਿਆ। ਇਨ੍ਹਾਂ ਉਸ ਨੂੰ ਚੋਰੀ ਚੋਰੀ ਰਾਜੀਵ ਗਾਂਧੀ ਨਾਲ ਮਿਲਾ ਵੀ ਦਿਤਾ ਅਤੇ ਦਿਨਾਂ ਨਹੀਂ ਬਲਕਿ ਮਿੰਟਾਂ ਵਿਚ ਹੀ 'ਸਮਝੌਤਾ' ਵੀ ਕਰਵਾ ਦਿਤਾ। ਕਮਾਲ ਦੀ ਗੱਲ ਤਾਂ ਇਹ ਹੈ ਕਿ ਇਸ ਧੋਖੇ ਦੀ ਨਾ ਸਾਬਕ ਚੀਫ਼ ਮਨਿਸਟਰ ਬਾਦਲ ਤੇ ਨਾ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਪ੍ਰਧਾਨ ਟੌਹੜਾ ਨੂੰ ਹੀ ਭਿਣਕ ਪਈ। ਇਨ੍ਹਾਂ ਨੇ ਵੀ ਇਸ 'ਸਮਝੌਤੇ' ਨੂੰ ਅਖ਼ਬਾਰਾਂ ਵਿਚ ਹੀ ਪੜਿਆ। ਇਨ੍ਹਾਂ ਹਲਕਾ ਜਿਹਾ ਪ੍ਰੋਟੈਸਟ ਤਾਂ ਕੀਤਾ ਪਰ ਫਿਰ ਚੁਪ ਕਰ ਕੇ ਘਰ ਬੈਠ ਗਏ।

ਰਾਜੀਵ-ਲੌਗੋਵਾਲ ਸਮਝੌਤਾ ਵਿਚ ਕੀ ਨਹੀਂ ਸੀ ?:

- 1। ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਦੇ ਮਤੇ ਨੂੰ ਮੰਨਣ ਦੀ ਕੋਈ ਗੱਲ ਨਹੀਂ ਸੀ।
- 2। ਇਸ ਵਿਚ ਭਾਰਤੀ ਆਈਨ ਦੀ ਦਫ਼ਾ 25 ਹੇਠ ਸਿੱਖਾਂ ਨੂੰ 'ਹਿੰਦੂ' ਆਖਣ ਵਾਲੀ ਮਦ ਖ਼ਤਮ ਕਰਨ ਦਾ ਜ਼ਿਕਰ ਤਕ ਨਹੀਂ ਸੀ।
- 3। ਇਸ ਵਿਚ ਜੇਲ੍ਹਾਂ ਵਿਚ ਬੈਠੇ ਹਜ਼ਾਰਾਂ ਬੇਗੁਨਾਹ ਸਿੱਖਾਂ ਦੀ ਰਿਹਾਈ ਦਾ ਕੋਈ ਐਲਾਨ ਨਹੀਂ ਸੀ।
- 4। ਇਸ ਵਿਚ 5000 ਧਰਮੀ ਫੌਜੀਆਂ ਵਾਸਤੇ ਕੋਈ ਐਲਾਨ ਨਹੀਂ ਸੀ।
- 5। ਇਸ 'ਚ ਪਾਣੀਆਂ, ਭਾਖੜਾ-ਨੰਗਲ ਬਿਜਲੀ ਪਲਾਂਟਾਂ, ਨੰਗਲ ਫ਼ੈਕਟਰੀ ਨੂੰ ਪੰਜਾਬ ਦੇ ਹਵਾਲੇ ਕਰਨ ਦਾ ਜ਼ਿਕਰ ਤਕ ਨਹੀਂ ਸੀ।
- 6। ਇਸ ਵਿਚ ਆਲ ਇੰਡੀਆ ਗੁਰਦੁਆਰਾ ਐਕਟ ਦੀ ਕੋਈ ਗੱਲ ਨਹੀਂ ਸੀ।

- 71 ਇਸ ਵਿਚ ਫ਼ੌਜ ਵਿਚ ਸਿੱਖਾਂ ਦੀ ਭਰਤੀ ਦੇ ਕੋਟੇ ਦੀ ਕੋਈ ਗੱਲ ਨਹੀਂ ਸੀ ।
- 81 ਇਸ ਵਿਚ ਹਰਿਆਣਾ, ਹਿਮਾਚਲ ਤੇ ਰਾਜਿਸਥਾਨ ਵਿਚਲੇ ਪੰਜਾਬੀ ਬੋਲਦੇ ਇਲਾਕਿਆਂ ਦੀ ਕੋਈ ਗੱਲ ਨਹੀਂ ਸੀ ।
- 91 ਇਸ ਵਿਚ ਹਰਿਆਣਾ, ਹਿਮਾਚਲ ਤੇ ਰਾਜਿਸਥਾਨ ਵਿਚ ਪੰਜਾਬੀ ਦੀ ਪੜਾਈ ਤੇ ਹੋਰ ਸਹੂਲਤਾਂ ਦੋ ਕੋਈ ਗੱਲ ਨਹੀਂ ਸੀ ।
- 101 ਇਸ ਵਿਚ ਫ਼ੌਜ ਵੱਲੋਂ ਚੁੱਕ ਕੇ ਖੜੀ 'ਸਿੱਖ ਰੈਫ਼ਰੈਂਸ ਲਾਇਬਰੇਰੀ' ਤੇ ਹੋਰ ਦਸਤਾਵੇਜ਼ ਮੋੜਨ ਦੀ ਕੋਈ ਗੱਲ ਨਹੀਂ ਸੀ ।
- 111 ਇਸ ਵਿਚ 'ਖੂਨੀ ਨਵੰਬਰ' 1984 ਵਿਚ ਸਿੱਖਾਂ ਦੇ ਕਤਲੇਆਮ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਕੋਈ ਸਜ਼ਾ ਦੇਣ ਦੀ ਗੱਲ ਨਹੀਂ ਸੀ । ਇਨ੍ਹਾਂ ਕਤਲਾਂ, ਰੋਪ, ਜੁਲਮ ਦਾ ਸ਼ਿਕਾਰ ਹੋਏ ਲੋਕਾਂ ਦੇ ਮੁਆਵਜ਼ੇ ਦੀ ਕੋਈ ਗੱਲ ਨਹੀਂ ਸੀ । ਇਸ ਵਿਚ ਇਨ੍ਹਾਂ ਕਤਲੇਆਮ ਵਿਚ ਸ਼ਾਮਿਲ ਕਾਂਗਰਸੀ ਵਜ਼ੀਰਾਂ ਨੂੰ ਹਟਾਉਣ ਜਾਂ ਸਜ਼ਾ ਦੇਣ ਬਾਰੇ ਕੋਈ ਗੱਲ ਨਹੀਂ ਸੀ । ਹੋਰ ਤਾਂ ਹੋਰ ਰਾਜੀਵ ਨੇ ਇਨ੍ਹਾਂ ਕਤਲੇਆਮਾਂ ਨੂੰ 'ਦੰਗੇ' ਕਹਿ ਕੇ ਸਿੱਖਾਂ ਨੂੰ ਇਨ੍ਹਾਂ ਕਤਲਾਂ ਦੇ ਬਰਾਬਰ ਦੇ 'ਦੋਸ਼ੀ' ਗਰਦਾਨਿਆ ਸੀ (ਦੰਗਿਆਂ ਵਿਚ ਦੋਵੇਂ ਧਿਰਾਂ 'ਦੋਸ਼ੀ' ਹੁੰਦੀਆਂ ਹਨ)।
- 121 ਇਸ ਚ 'ਖੂਨੀ ਨਵੰਬਰ' 1984 ਚ ਸਿੱਖਾਂ ਦੇ ਕਤਲੇਆਮ ਕਰਨ ਆਈਆਂ ਕਾਤਲ ਭੀੜਾਂ ਤੋਂ ਆਪਣੇ ਆਪ ਨੂੰ ਬਚਾਉਣ ਵਾਸਤੇ 'ਮੁਕਬਲਾ' ਕਰਨ ਵਾਲੇ ਸਿੱਖਾਂ 'ਤੇ ਚਲ ਰਹੇ ਮੁਕੱਦਮਿਆਂ ਰੂਪੀ ਜੁਲਮ ਨੂੰ ਖ਼ਤਮ ਕਰਨ ਬਾਰੇ ਵੀ ਕੁਝ ਨਹੀਂ ਸੀ ।

ਸ਼ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ ਨੇ 1982 ਵਿਚ ਧਰਮ ਯੁੱਧ ਮੋਰਚੇ ਵਿਚ 45 ਮੰਗਾਂ ਰਖੀਆਂ ਸਨ ਤੇ ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਇਕ ਮੰਗ ਵੀ ਨਹੀਂ ਸੀ ਮੰਨੀ ਗਈ । ਪਰ ਇਸ ਸ਼ਰਮਨਾਕ 'ਸਮਝੌਤੇ' ਵਿਚ ਉਲਟਾ ਸਿੱਖਾਂ ਉੱਤੇ ਹੇਠ ਲਿਖੇ ਜੁਲਮ ਹੋਏ ਸਨ:

- 11 ਪੰਜਾਬ ਰੀਪੇਰੀਅਨ ਸੂਬਾ ਹੈ ਅਤੇ ਇਸ ਦੇ ਪਾਣੀਆਂ 'ਤੇ ਇਸ ਦਾ ਹੀ ਹੱਕ ਹੈ । ਪਰ ਇਸ ਸ਼ਰਮਨਾਕ ਸਮਝੌਤੇ ਹੇਠ ਰਾਜਿਸਥਾਨ ਨੂੰ ਪੰਜਾਬ ਦਾ 55 ਤੋਂ 65 % ਪਾਣੀ ਮੁਫ਼ਤ ਦਿਤਾ ਜਾਣਾ ਸੀ । (ਰਾਜਿਸਥਾਨ ਨੂੰ ਪਿਛਲੇ ਕੋਟੇ ਚੋਂ ਬਚਦਾ ਪਾਣੀ ਦੇਣ ਵਾਸਤੇ 1985 ਵਿਚ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਗੁਰਦਾਸਪੁਰ ਦੀਆਂ ਨਹਿਰਾਂ ਬੰਦ ਕਰ ਦਿਤੀਆਂ ਗਈਆਂ ਸਨ) । ਦੂਜੇ ਪਾਸੇ ਰਾਜਿਸਥਾਨ ਦੇ ਕਾਨੂੰਨ ਮੁਤਾਬਿਕ ਸਿੱਖ ਤਾਂ ਕੀ ਪੰਜਾਬੀ ਵੀ ਰਾਜਿਸਥਾਨ ਵਿਚ ਜ਼ਮੀਨ ਨਹੀਂ ਖ਼ਰੀਦ ਸਕਦਾ । (ਕੀ ਇਹ 'ਇਕ' ਮੁਲਕ ਹੈ ? ਕੀ ਇਸ ਨਾਲ ਫ਼ੈਡਰਲ ਢਾਂਚੇ ਨੂੰ ਖ਼ਤਰਾ ਨਹੀਂ ? ਕੀ ਇਹ ਨਸਲਵਾਦ ਨਹੀਂ?) ।
- 21 ਹਰਿਆਣਾ ਦਾ ਪੰਜਾਬ ਦੇ ਪਾਣੀਆਂ 'ਤੇ ਕੋਈ ਹੱਕ ਨਹੀਂ ਤੇ ਅਕਾਲੀ ਦਲ ਨੇ ਸਤਲੁਜ-ਯਮਨਾ ਲਿੰਕ ਨਹਿਰ ਦੇ ਖ਼ਿਲਾਫ਼ ਹੀ ਤਾਂ ਮੋਰਚਾ ਸ਼ੁਰੂ ਕੀਤਾ ਸੀ । ਪਰ ਇਸ ਸ਼ਰਮਨਾਕ 'ਸਮਝੌਤੇ' ਵਿਚ 15 ਅਗਸਤ 1986 ਤਕ ਸਤਲੁਜ-ਯਮਨਾ ਲਿੰਕ ਨਹਿਰ "ਹਰ ਹਾਲਤ ਵਿਚ" ਬਣਾ ਕੇ ਦੇਣ ਦੀ ਗਾਰੰਟੀ ਦਿਤੀ ਗਈ ਸੀ ।
- 31 ਇਸ ਸ਼ਰਮਨਾਕ 'ਸਮਝੌਤੇ' ਵਿਚ ਇਹ ਵੀ ਗਾਰੰਟੀ ਸੀ ਕਿ ਚੰਡੀਗੜ੍ਹ ਪੰਜਾਬ ਨੂੰ ਦੇਣ ਬਦਲੇ 107 ਪਿੰਡਾਂ ਦੀ ਜ਼ਮੀਨ ਹਰਿਆਣਾ ਨੂੰ ਦਿਤੀ ਜਾਵੇਗੀ (ਹਰਿਆਣਾ ਵਿਚਲੇ ਪੰਜਾਬੀ ਬੋਲਦੇ ਇਲਾਕੇ ਮੋੜਨ ਦੀ ਥਾਂ ਹੋਰ 107 ਪਿੰਡ ਹਰਿਆਣਾ ਨੂੰ ਦੇਣ ਦੀ ਗਾਰੰਟੀ ਸੀ ।
- 41 ਇਸ ਸ਼ਰਮਨਾਕ 'ਸਮਝੌਤੇ' ਮੁਤਾਬਿਕ ਬਿਜਲੀ, ਪਾਣੀ ਤੇ ਹੋਰ ਸੂਬਾਈ ਤਾਕਤਾਂ ਉਲਟਾ ਸੈਂਟਰ ਨੂੰ ਸੌਂਪ ਦਿਤੀਆਂ ਗਈਆਂ ਸਨ । ਇਸ ਮੁਤਾਬਿਕ ਤਾਂ ਬੀਨ ਡੈਮ ਦੀ ਬਿਜਲੀ 'ਤੇ ਵੀ ਹਰਿਆਣਾ ਤੇ ਰਾਜਿਸਥਾਨ ਦਾ ਹੱਕ ਮੰਨ ਲਿਆ ਗਿਆ ਸੀ ।
- 51 ਇਸ ਸਮਝੌਤੇ ਮਗਰੋਂ ਸੁਰਜੀਤ ਸਿੰਘ ਬਰਨਾਲਾ ਨੇ ਸਰਕਾਰ ਬਣਾਈ ਤੇ ਰਾਜੀਵ ਗਾਂਧੀ ਨੂੰ ਖ਼ੁਸ਼ ਕਰਨ ਵਾਸਤੇ 30 ਅਪਰੈਲ 1986 ਦੇ ਦਿਨ ਦਰਬਾਰ ਸਾਹਿਬ 'ਤੇ ਹਮਲਾ ਕੀਤਾ ਤੇ ਮਗਰੋਂ ਰਬੈਰੇ ਨੂੰ ਪੁਲੀਸ ਚੀਫ਼ ਲਾ ਕੇ ਹਜ਼ਾਰਾਂ ਸਿੱਖ ਸੁਹੀਦ ਵੀ ਕੀਤੇ ।

ਇਹ ਸਮਝੌਤਾ ਸਿਰਫ਼ ਸ਼ਰਮਨਾਕ ਹੀ ਨਹੀਂ ਬਲਕਿ ਪੰਜਾਬ 'ਤੇ ਇਕ ਹੋਰ ਜੁਲਮ ਸੀ ਤੇ ਇਸ ਨੂੰ ਮਨਜ਼ੂਰ ਕਰਨਾ ਪੰਥ ਤੇ ਪੰਜਾਬ ਨਾਲ ਗ਼ਦਾਰੀ ਸੀ । (ਸ਼ਾਹ ਮੁਹੰਮਦ ਦੇ ਲਫ਼ਜ਼ਾਂ ਵਿਚ) ਇਹ ਤਾਂ ਇੰਜ ਸੀ:

ਘਰੋਂ ਗਏ ਫ਼ਰੰਗੀ ਦੇ ਮਾਰਨੇ ਨੂੰ ਸਗੋਂ ਕੁੰਜੀਆਂ ਹੱਥ ਫੜਾ ਆਏ

ਇਸ ਸ਼ਰਮਨਾਕ ਸਮਝੌਤਾ ਰੂਪੀ ਗ਼ਦਾਰੀ ਦੇ ਜ਼ਿੰਮੇਦਾਰ ਸਨ: ਬਲਵੰਤ ਸਿੰਘ ਸੁਲਤਾਨਪੁਰੀ, ਸੁਰਜੀਤ ਸਿੰਘ ਬਰਨਾਲਾ, ਪ੍ਰੋ. ਅਤਰ ਸਿੰਘ ਅਤੇ ਪ੍ਰਿਥੀਪਾਲ ਸਿੰਘ ਕਪੂਰ । ਇਨ੍ਹਾਂ ਨੇ ਹਰਚੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ ਨੂੰ ਆਪਣੇ ਹੱਥਾਂ ਵਿਚ ਲੈ ਲਿਆ ਤੇ ਉਸ ਤੋਂ ਇਸ ਸ਼ਰਮਨਾਕ ਹੇਠੀ 'ਤੇ ਦਸਤਖ਼ਤ ਕਰਵਾ ਲਏ । ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਉਸ ਨੂੰ ਪਤਾ ਹੀ ਨਾ ਹੋਵੇ ਕਿ ਇਸ ਵਿਚ ਕੀ ਲਿਖਿਆ ਹੈ ਤੇ ਜਾਂ ਉਸ ਨੇ ਕਿਸੇ ਅਸਰ, ਦਬਾਅ, ਡਰ, ਲਾਲਚ, ਬਲੈਕਮੇਲਿੰਗ (ਉਸ ਵਿਚ ਸ਼ਾਇਦ ਕੋਈ 'ਇਖ਼ਲਾਕੀ' ਕਮਜ਼ੋਰੀ ਹੀ ਹੋਵੇ) ਹੇਠ ਇਸ ਗੁਨਾਹ 'ਤੇ ਦਸਤਖ਼ਤ ਕੀਤੇ ਸਨ । ਇਸ ਸ਼ਰਮਨਾਕ ਸਮਝੌਤੇ ਕਾਰਨ ਹੀ ਅਜ ਪਾਣੀ, ਬਿਜਲੀ, ਸਿੱਖੀ ਦੀ ਬੇਅਦਬੀ, ਪਤਿਤਪੁਣਾ ਤੇ ਹੋਰ ਮਸਲੇ ਬਣੇ ਹਨ ਤੇ ਇਹ ਸਾਰੇ ਗੁਨਾਹ ਕਰਨ ਦੀ ਜ਼ਿੰਮੇਦਾਰੀ (ਉਸ ਦੀ ਮਜ਼ਬੂਰੀ ਕੋਈ ਵੀ ਹੋਵੇ) ਇਸ 'ਤੇ ਦਸਤਖ਼ਤ ਕਰਨ ਵਾਲੇ ਹਰਚੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ ਦੀ ਹੀ ਬਣਦੀ ਹੈ, ਜਿਸ ਨੇ ਪੰਥ ਤੇ ਪੰਜਾਬ ਨਾਲ ਇਹ ਗ਼ਦਾਰੀ ਕਰ ਕੇ ਹਜ਼ਾਰਾਂ ਸਿੱਖਾਂ ਦੀਆਂ ਸੁਹੀਦੀਆਂ, ਤਸੀਹੇ ਦੇ ਕੇ ਤਤਫ਼ਾ-ਤਤਫ਼ਾ ਕੇ ਮਾਰੇ ਸਿੱਖਾਂ, ਰੋਪ ਹੋਈਆਂ ਹਜ਼ਾਰਾਂ ਸਿੱਖ ਧੀਆਂ, ਤਬਾਹ ਹੋਏ ਲੱਖਾਂ ਘਰਾਂ, ਜੇਲ੍ਹਾਂ ਵਿਚ ਬੈਠੇ ਹਜ਼ਾਰਾਂ ਸਿੱਖਾਂ ਨੂੰ ਠੋਕਰ ਮਾਰ ਕੇ ਇਸ ਪਾਪ 'ਤੇ ਦਸਤਖ਼ਤ ਕੀਤੇ ਸਨ । ਇਨ੍ਹਾਂ ਸਾਰਿਆਂ ਦੀਆਂ ਰੂਹਾਂ ਉਸ ਨੂੰ ਤੇ ਉਸ ਦੇ ਸਾਥੀਆਂ ਨੂੰ ਲਾਅਨਤਾਂ ਪਾਉਂਦੀਆਂ ਹੋਣਗੀਆਂ ਤੇ ਤਵਾਰੀਖ਼ ਇਸ ਪਾਪ ਨੂੰ ਕਦੇ ਮੁਆਫ਼ ਨਹੀਂ ਕਰੇਗੀ ॥

ਸੰਤ ਬਾਬਾ ਦਲਜੀਤ ਸਿੰਘ ਛਿਕਾਰੋ ਵਾਲੇ



ਸੰਤ ਬਾਬਾ ਦਲਜੀਤ ਸਿੰਘ (ਛਿਕਾਰੋ ਵਾਲੇ)

ਸਿਖ ਬੁਲੇਟਨ ਦੇ ਪਿਛਲੇ ਅੰਕ ਵਿਚ ਅਸੀਂ ਦਲਜੀਤ ਸਿੰਘ ਪਾਸੋਂ ਅਜੀਤ ਅਖਬਾਰ ਵਿਚ ਛਪਵਾਈ ਆਪਣੀ ਵਡਿਆਈ ਦੀ ਖਬਰ ਛਾਪੀ ਸੀ॥ ਇਹ ਅਸੀਂ ਉਸ ਪਾਸੋਂ ਪੈਸੇ ਲੈਕੇ ਉਸਦੀ ਵਡਿਆਈ ਵਾਸਤੇ ਨਹੀਂ ਸੀ ਛਾਪੀ॥ ਜੇਹੜੇ ਸੱਜਣਾਂ ਨੇ ਉਸ ਤੋਂ ਹੇਠਲਾ ਅੰਗਰੇਜ਼ੀ ਦਾ ਲੇਖ ਪੜਿਆ ਹੋਵੇਗਾ ਉਨ੍ਹਾਂ ਨੂੰ ਪਤਾ ਲਗ ਗਿਆ ਹੋਵੇਗਾ ਕਿ New Orleans ਗੁਰਦਵਾਰਾ ਸਾਹਿਬ ਦੀ ਪਰਧਾਨ ਬੀਬੀ ਸੁਮੀਰ ਕੌਰ ਦੇ ਕਹਿਣ ਅਨੁਸਾਰ ਸਵਾਮੀ United Sikhs

ਦੇ ਹੋਰ ਕਿਸੇ ਸੰਸਥਾ ਨੂੰ ਉਸਨੇ ਉਥੇ ਸੇਵਾ ਕਰਦੀ ਨੂੰ ਨਹੀਂ ਦੇਖਿਆ॥ ਦੂਸਰੀ ਹਾਸੋ ਗੀਣੀ ਗੱਲ ਇਹ ਹੈ ਕਿ New Orleans ਦਾ ਮੌਸਮ ਬਹੁਤ ਗਰਮੀ ਵਾਲਾ ਹੈ ਪਰ ਬਾਬਾ ਜੀ ਉਨਾ ਨੂੰ ਪੌਰਾ ਕੰਬਲ ਅਤੇ ਗਰਮ ਕੱਪੜੇ ਭੇਜੇ ਜਾਣ ਦਾ ਐਲਾਨ ਕਰ ਰਹੇ ਹਨ॥ ਇਸ ਅੰਕ ਦੇ ਸਫਾ ੫ ਤੇ ਅਸੀਂ ਇਕ ਹੋਰ ਖਬਰ ਵਿੱਚ ਬਾਬਾ ਜੀ ਦੀ ਸਾਡੇ ਨਾਲ ਹੋਈ ਅਪਰੈਲ ੨੦੦੩ ਦੀ ਟੈਲੀਫੋਨ ਰਾਹੀਂ ਗਲਬਾਤ ਦਾ ਜ਼ਿਕਰ ਕਰ ਰਹੇ ਹਾਂ॥ ਬਾਬਾ ਜੀ ਨੇ ਸਾਨੂੰ ਕਿਹਾ ਸੀ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਉਲੱਥਾ ਯੋਰਪ ਦੀਆਂ ਬਹੁਤ ਬੋਲੀਆਂ ਵਿਚ ਕਰਵਾਇਆ ਹੋਇਆ ਹੈ ਅਤੇ ਸਬੂਤ ਵੱਜੋਂ ਉਨਾ ਨੇ ਸਾਨੂੰ ਘੱਟੋ ਘੱਟ ਇਕ ਯੋਰਪੀਅਨ ਬੋਲੀ ਵਿਚ ਉਲੱਥਾ ਭੇਜਣ ਦਾ ਵਾਦ ਕੀਤਾ ਸੀ॥ ਅਜੇ ਤਕ ਸਾਨੂੰ ਕੋਈ ਉਲੱਥਾ ਨਹੀਂ ਮਿਲਿਆ ਅਤੇ ਨਾਂ ਹੀ ਮਿਲਣ ਦੀ ਉਮੀਦ ਹੈ॥ ਜਿੱਥੋਂ ਤਕ ਸੱਚ ਬੋਲਣ ਦਾ ਸਵਾਲ ਹੈ ਉਥੇ ਇੰਜ ਲੱਗਦਾ ਹੈ ਕਿ ਸਾਰੇ ਸੰਤ ਬਾਬਿਆਂ ਨੇ ਅਤੇ ਸਾਡੇ ਤਖਤਾਂ ਦੇ ਅਖੌਤੀ ਜਥੇਦਾਰਾਂ ਨੇ ਸੌਂ ਖਾਦੀ ਹੋਈ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਨੇ ਸੱਚ ਤਾਂ ਬੋਲਣਾਂ ਹੀ ਨਹੀਂ ॥

ਪਰਮਾਣ ਵੱਜੋਂ, ਹੇਠ ਛਾਪਿਆ ਹੋਇਆ Press Release ਸਾਨੂੰ ੧੮ ਨਵੰਬਰ ਨੂੰ ਮਿਲਿਆ ਪਰ ਨਾਲ ਦੀ ਨਾਲ ਸਾਨੂੰ ਇਹ ਖਬਰ ਵੀ ਪੰਚੂਚੀ ਕਿ ਦਲਜੀਤ ਸਿੰਘ ਇਸ ਨੂੰ ਬਿਲਕੁਲ ਝੂਠਾ ਦੋਸ਼ ਦਸ ਰਿਹਾ ਹੈ॥ ਫਿਰ ਅਸੀਂ ਆਪਣੇ ਕੰਨੀਂ ਰੇਡੀਓ ਤੇ ਵੀ ਉਸਨੂੰ ਇਹੀ ਕੈਂਹਦਾ ਸੁਣਿਆ॥ ਆਪਣੇ ਝੂਠ ਨੂੰ ਸੱਚਾ ਦੱਸਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਵਿਚ ਇਸਨੇ ਆਪਣੇ ਵਕੀਲਾਂ ਪਾਸੋਂ ਸਾਰੀ ਪਰੈਸ (Press) ਨੂੰ ਹੇਠਾਂ ਦਿੱਤੀ ਗਈ ਧਮਕੀਆਂ ਦੀ ਚਿੱਠੀ ਵੀ ਭਜਵਾਈ ॥

(ਸੰਪਾਦਕ)

Press Release, Sikh Religious Society, Palatine, IL:

ਜਦੋਂ ਆਈਲੈਂਡ ਲੋਕ ਸ਼ਿਕਾਗੋ ਵਾਲਾ ਅਖੌਤੀ ਡੇਰੇਦਾਰ ਦਲਜੀਤ ਸਿੰਘ ਬੇਪੱਗ ਤੇ ਬੇਪੱਤ ਹੋਇਆ ਭੱਜ ਨਿਕਲਿਆ

ਵੀਰਵਾਰ, ਨਵੰਬਰ 17, 2005 ਨੂੰ ਰਾਤ ਦੇ 11.20 ਵਜੇ ਸ਼ਿਕਾਗੋ ਦੀ ਸਿਖ ਸੰਗਤ ਦੇ ਇਕ ਸਰਕਰਦਾ ਸੱਜਣ ਨੂੰ ਕੈਲੀਫੋਰਨੀਆ ਦੇ ਕਿਸੇ ਗੁਰਮੁਖ ਦੇ ਆਏ ਫੋਨ ਨੇ ਕਿ ਆਈਲੈਂਡ ਲੋਕ ਦੇ ਡੇਰੇ ਗੁਰਜੋਤ ਪ੍ਰਕਾਸ਼ ਦਾ ਸੰਚਾਲਕ ਅਖੌਤੀ ਡੇਰੇਦਾਰ ਦਲਜੀਤ ਸਿੰਘ ਕਿਸੇ ਗੈਰ-ਔਰਤ ਨਾਲ ਰੈਂਡ ਰੋਡ (Rand Road) ਵੇਕਾਂਡਾ ਸਥਿਤ 'ਵੇਕਾਂਡਾ ਮੋਟਲ' (Wauconda Motel) ਵਿਚ ਰੰਗ-ਰਲੀਆਂ ਮਨਾ ਰਿਹਾ ਹੈ, ਨੂੰ ਸ਼ਿਕਾਗੋ ਦੀ ਸਿੱਖ-ਸੰਗਤ ਨੂੰ ਪਹਿਲਾਂ ਪ੍ਰਾਪਤ ਜਾਣਕਾਰੀ ਨੂੰ ਹੋਰ ਪੱਕਿਆਂ ਕਰ ਦਿੱਤਾ। ਇਹ ਸੂਚਨਾ ਮਿਲਣ ਉਪਰੰਤ ਭਾਈ ਮਹਿੰਦਰ ਸਿੰਘ (ਹੈਂਡ-ਗ੍ਰੀਬੀ, ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ, ਪੈਲਾਟਾਈਨ), ਕੁਲਵੰਤ ਸਿੰਘ ਹੁੰਦਲ (ਧਾਰਮਕ ਸਕੱਤਰ, ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ, ਪੈਲਾਟਾਈਨ), ਦਰਸ਼ਨ ਸਿੰਘ ਪੰਮਾ, ਪ੍ਰਭਜੋਤ ਸਿੰਘ ਬਾਂਸੀ, ਭੁਪਿੰਦਰ ਸਿੰਘ ਹੁੰਦਲ ਅਸਲੀਅਤ ਨੂੰ ਜਾਣ ਲਈ ਮੋਟਲ ਵੱਲ ਰਵਾਨਾ ਹੋਏ ਤਾਂ ਮੋਟਲ ਦੇ ਕਮਰਾ ਨੰਬਰ 5 ਦੇ ਬਾਹਰ ਡੇਰੇਦਾਰ ਦਲਜੀਤ ਸਿੰਘ ਦੀ ਸ਼ੈਵੀ ਵੈਨ ਨੰਬਰ T313228 ਖੜੀ ਵੇਖ ਕੇ ਇਸ ਖ਼ਬਰ ਦੇ ਅਸਲ ਹੋਣ ਦੀ ਪੁਸ਼ਟੀ ਹੋ ਗਈ। ਫਾਕੀ ਦੇਰ ਤੱਕ ਦੀ ਉਡੀਕ ਤੋਂ ਬਾਅਦ ਵਿਚਾਰ ਕਰ ਕੇ ਸਬੰਧਤ ਇਲਾਕੇ ਦੀ ਪੁਲੀਸ ਨਾਲ ਸੰਪਰਕ ਕੀਤਾ ਗਿਆ। ਪੁਲੀਸ ਵੱਲੋਂ ਕੀਤੀ ਗਈ ਛਾਣਬੀਣ ਉੱਪਰ ਬਹੁਤ ਦੇਰ ਤੱਕ ਦਰਵਾਜ਼ਾ ਖੜਕਾਉਣ ਤੋਂ ਬਾਅਦ ਮੋਟਲ ਦਾ ਪੰਜ ਨੰਬਰ ਕਮਰਾ ਪੁਲਿਸ ਵੱਲੋਂ ਖੁਲ੍ਹਾਇਆ ਗਿਆ, ਜਿਥੇ ਡੇਰੇਦਾਰ ਦਲਜੀਤ ਸਿੰਘ ਨੂੰ ਗੈਰ-ਔਰਤ ਨਾਲ ਕਮਰੇ ਵਿਚ ਪਾਇਆ ਗਿਆ। ਪੁਲੀਸ ਨੇ ਇਕੱਤਰ ਹੋਏ ਸੱਜਣਾਂ ਨੂੰ ਦੱਸਿਆ ਕਿ ਕਿਉਂਕਿ 'ਬਾਬਾ ਡੈਲ ਜਿਤ ਸਿੰਗ' ਨਾਲ ਪਾਈ ਗਈ ਔਰਤ ਨਾਬਾਲਗ ਨਹੀਂ ਹੈ ਇਸ ਕਰਕੇ ਕਾਨੂੰਨ ਤੋਰ ਉੱਤੇ ਤਾਂ ਕੁਝ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ ਪਰ ਸਿਖ ਸੰਗਤਾਂ ਅਤੇ ਗੁਰਦਵਾਰੇ ਨਾਲ ਸਬੰਧਤ ਮਸਲਾ ਹੋਣ ਕਰ ਕੇ ਤੁਸੀਂ ਆਪਣੇ ਪੱਧਰ ਉੱਤੇ ਲੋੜੀਂਦੀ ਯੋਗ ਕਾਰਵਾਈ ਕਰ ਲਵੋ।

ਇਕੱਠੇ ਹੋਏ ਤਫ਼ਤੀਸੀ ਸੱਜਣਾਂ ਨੇ ਬਾਬੇ ਦੀ ਵੈਨ ਪਿੱਛੇ ਆਪਣੀ ਵੈਨ ਲਗਾ ਕੇ ਉਸ ਦੇ ਭੱਜਣ ਦੀਆਂ ਸੰਭਾਵਨਾਵਾਂ ਨੂੰ ਬਲਾਕ ਕਰ ਦਿੱਤਾ ਸੀ। ਫਾਕੀ ਸਿੰਘ ਆਲੇ ਦੁਆਲੇ ਨਿਗਰਾਨੀ ਕਰ ਰਹੇ ਸਨ ਅਤੇ ਹੋਰ ਸੱਜਣ ਵੀ ਲਗਾਤਾਰ ਉੱਥੇ ਪਹੁੰਚ ਰਹੇ ਸਨ। ਸਭ ਚੌਕਸ ਸਨ ਕਿ ਰੰਗੀਲਾ ਡੇਰੇਦਾਰ ਕਿਧਰੇ ਬਾਰੀ ਰਾਹੀਂ ਨਿਕਲ ਕੇ ਦੌੜ ਨਾ ਜਾਵੇ। ਡੇਰੇਦਾਰ ਬਿਗਰਾਨੀਆਂ ਬੀਬੀਆਂ ਨਾਲ ਆਪਣੀਆਂ ਵਾਰ ਵਾਰ 'ਚਾਰ ਹੋਣ ਵਾਲੀਆਂ' ਹੈਰਾਨ-ਪ੍ਰੇਸ਼ਾਨ ਦੇ ਅੱਖਾਂ ਨਾਲ ਆਪਣੇ ਕਮਰੇ ਵਿਚੋਂ ਬਾਹਰ ਦੇ ਸਾਰੇ ਹਾਲਾਤ ਵੇਖ ਰਿਹਾ ਸੀ ਅਤੇ ਵਾਰ ਵਾਰ ਰਿਮੋਟ ਨਾਲ ਆਪਣੀ ਵੈਨ ਸਟਾਰਟ ਕਰਨ ਦੇ ਅਸਫਲ ਯਤਨ ਕਰ ਰਿਹਾ ਸੀ। ਕਈ ਵਾਰ ਵੈਨ ਸਟਾਰਟ ਹੋਈ ਅਤੇ ਕਈ ਵਾਰ ਫਿਰ ਬੰਦ ਹੋਈ। ਅਖੀਰ ਨੂੰ ਆਪਣੇ ਭੱਜ ਨਿਕਲਣ ਦੇ ਉਪਰਾਲਿਆਂ ਨੂੰ ਕਾਮਯਾਬ ਨਾ ਹੁੰਦਿਆਂ ਵੇਖ ਕੇ ਉਸ ਨੇ ਆਪ ਹੀ ਪੁਲੀਸ ਨੂੰ ਬੁਲਾ ਲਿਆ। ਪਹਿਲਾਂ ਮੌਜੂਦ ਪੁਲੀਸ ਤੋਂ ਇਲਾਵਾ ਪੁਲੀਸ ਦੀ ਰੀਇਨਫੋਰਸਮੈਂਟ (Reinforcement) ਵੀ ਓਥੇ ਪਹੁੰਚ ਗਈ। ਮੋਟਲ ਦੇ ਕਮਰੇ ਬਾਹਰ ਪੁਲੀਸ ਓਥੇ ਹਾਜ਼ਰ ਸੱਜਣਾਂ (ਭਾਈ ਮਹਿੰਦਰ ਸਿੰਘ, ਹੈਂਡ-ਗ੍ਰੀਬੀ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ, ਪੈਲਾਟਾਈਨ, ਕੁਲਵੰਤ ਸਿੰਘ ਹੁੰਦਲ, ਧਾਰਮਕ ਸਕੱਤਰ, ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ, ਪੈਲਾਟਾਈਨ, ਦਰਸ਼ਨ ਸਿੰਘ ਪੰਮਾ, ਭੁਪਿੰਦਰ ਸਿੰਘ ਹੁੰਦਲ, ਜਗਦੀਸ਼ਰ ਸਿੰਘ ਘੁੰਮਣ, ਪਾਲ ਸਿੰਘ ਕਾਹਲੋ, ਤਰਲੋਕ ਸਿੰਘ, ਭਰਪੂਰ ਸਿੰਘ, ਸੁਰਿੰਦਰਪਾਲ ਸਿੰਘ ਕਾਲਰਾ, ਰਘਬੀਰ ਸਿੰਘ ਹੁੰਦਲ, ਠਾਕਰ ਸਿੰਘ ਬਸਾਤੀ, ਕੁਲਬੀਰ ਸਿੰਘ ਬਾਗਰੀ ਅਤੇ ਪ੍ਰਭਜੋਤ ਸਿੰਘ ਬਾਂਸੀ) ਦੀ ਮੌਜੂਦਗੀ ਵਿਚ ਬਾਬੇ ਨੂੰ ਅੰਦਰੋਂ ਬਾਹਰ ਕੱਢਣ ਦੇ ਯਤਨਾਂ ਵਿਚ ਲੱਗੀ ਰਹੀ ਅਤੇ ਪੈਦਾ ਹੋਏ ਵਿਸ਼ੇਸ਼ ਹਾਲਾਤਾਂ ਬਾਰੇ ਜਾਣਕਾਰੀ ਹਾਸਲ ਕਰਦੀ ਰਹੀ।

ਐਸੇ ਹਾਲਾਤਾਂ ਵਿਚ ਗੈਰ-ਔਰਤ ਨੂੰ ਕਮਰੇ ਵਿਚ ਇਕੱਲਿਆਂ ਹੀ ਛੱਡ ਕੇ ਡੇਰੇਦਾਰ ਬਹੁਤ ਹੀ ਘਬਰਾਇਆ ਹੋਇਆ ਮੋਟਲ ਵਿਚੋਂ ਨਿਕਲਿਆ ਅਤੇ ਹਰਫਲਿਆ ਹੋਇਆ ਆਪਣੀ ਵੈਨ ਵਿਚ ਵੜਿਆ। ਵੈਨ ਵਿਚ ਵੜਨ ਤੋਂ ਪਹਿਲਾਂ ਬਾਬੇ ਦੀ ਚਿੱਟੀ ਪੱਗ ਤਿੰਨ ਵਾਰ ਉੱਤਰੀ ਅਤੇ ਆਖਿਰ ਨੂੰ ਉਹ ਨੰਗੇ ਸਿਰ ਹੀ ਬੇਪੱਤ ਹੋਇਆ ਵੈਨ ਚਲਾ ਕੇ ਭੱਜ ਨਿਕਲਿਆ। ਬਾਬੇ ਦੀਆਂ ਐਸੀਆਂ ਕਾਲੀਆਂ ਕਰਤੂਤਾਂ ਨੂੰ ਵੇਖਣ ਵਾਲੇ ਜੋ ਚਸਮਦੀਦ ਗਵਾਹ ਮੌਕੇ ਉੱਤੇ ਮੌਜੂਦ ਸਨ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੀ ਓਥੇ ਮੌਕੇ ਦੀ ਹਾਜ਼ਰੀ ਨੂੰ ਆਪਣੇ ਦਸਤਖ਼ਤਾਂ ਨਾਲ ਪਰਮਾਣਿਤ ਕਰ ਦਿੱਤਾ ਹੋਇਆ ਹੈ। ਇਸ ਭੇਖੀ ਬਾਬੇ ਦੀਆਂ ਕਾਲੀਆਂ ਕਰਤੂਤਾਂ ਦੀ ਦੰਦ-ਕਥਾ ਤਾਂ ਬੜੇ ਲੰਮੇ ਅਰਸੇ ਤੋਂ ਹੁੰਦੀ ਆ ਰਹੀ ਹੈ ਪਰ ਹੁਣ ਤੱਕ ਕੋਈ ਪੁਖ਼ਤਾ ਸਬੂਤ ਨਾ ਹੋਣ ਕਰ ਕੇ ਬਹੁਤੀਆਂ ਸੰਗਤਾਂ ਭਰਮ ਭੁਲੇਖਿਆਂ ਵਿਚ ਪਈਆਂ ਰਹੀਆਂ ਹਨ।

ਸਿਖ ਰਿਲੀਜੀਅਸ ਸੁਸਾਇਟੀ ਪੈਲਾਟਾਈਨ ਵੱਲੋਂ ਅਨੇਕਾਂ ਵਾਰ ਹੀ ਸਾਰੀਆਂ ਪੰਥਕ ਜਥੇਬੰਦੀਆਂ, ਤਖ਼ਤਾਂ ਦੇ ਸਮੂਹ ਜਥੇਦਾਰ ਸਾਹਿਬਾਨ ਅਤੇ ਹੋਰ ਉੱਘੀਆਂ ਸ਼ਖ਼ਸੀਅਤਾਂ

ਨੂੰ ਪਹਿਲਾਂ ਵੀ ਇਸ ਡੇਰੇਦਾਰ ਦੀਆਂ ਪੰਥਕ-ਇਖ਼ਲਾਕ ਵਿਰੋਧੀ ਹਰਕਤਾਂ ਬਾਰੇ ਸੁਚੇਤ ਕੀਤਾ ਜਾਂਦਾ ਰਿਹਾ ਹੈ ਪਰ ਕਿਸੇ ਦੇ ਵੀ ਸਿਰ ਉੱਤੇ ਕਦੇ ਕੋਈ ਜੂ ਨਹੀਂ ਸਰਕੀ। ਪਰ ਅਖੀਰ ਨੂੰ ਅਕਾਲ ਪੁਰਖ ਨੇ ਦੰਭ ਅਤੇ ਝੂਠ ਦਾ ਪਰਦਾ ਫ਼ਾਸ਼ ਕਰ ਹੀ ਦਿੱਤਾ ਹੈ। 'ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ' ਦੇ ਗੁਰ-ਬਚਨਾਂ ਅਨੁਸਾਰ ਪੰਥ ਦੇ ਮੱਥੇ ਉੱਤੇ ਇਹ ਅਖੌਤੀ ਬਾਬੇ ਦਲਜੀਤ ਵਾਲਾ ਕਲੰਕ ਹੁਣ ਨਿਸਚੈ ਹੀ ਉੱਤਰ ਜਾਵੇਗਾ। ਹੁਣ ਅਸੀਂ ਸਮੂਹ ਸੰਗਤਾਂ ਅਤੇ ਸਿਖ ਪੰਥ ਦੇ ਆਗੂਆਂ ਨੂੰ ਪੁਰਜੋਰ ਬੇਨਤੀ ਕਰਦੇ ਹਾਂ ਕਿ ਹੁਣ ਤਾਂ ਜਾਗੋ ਅਤੇ ਪੰਥ ਨੂੰ ਲੱਗੇ ਹੋਏ ਇਸ ਕੋਹੜ ਤੋਂ ਫੁਟਕਾਰਾ ਦਿਵਾਓ।

ਨੋਟ: ਇਹ ਡੇਰੇਦਾਰ ਕਈ ਧੀਆਂ ਭੈਣਾਂ ਦੀ ਬੇਹੁਰਮਤੀ ਕਰਨ ਵਾਸਤੇ, ਧਰਮ ਪ੍ਰਚਾਰ ਅਤੇ ਗਰੀਬਾਂ ਤੇ ਪੀੜਤਾਂ ਦੀ ਮਦਦ ਦੇ ਬਹਾਨੇ ਮਾਇਆ ਦੀ ਦੁਰਵਰਤੋਂ ਕਰ ਕੇ ਰੰਗ ਰਲੀਆਂ ਮਨਾਉਣ ਵਾਸਤੇ ਅਕਸਰ ਹੀ ਚਰਚਾ ਵਿਚ ਰਹਿੰਦਾ ਹੈ। ਗੁਰੂ ਪਿਆਰਿਓ! ਹੁਣ ਤਾਂ ਹੋਰ ਭਰਮ ਭੁਲੇਖਿਆਂ ਵਿਚ ਨਾ ਰਹੋ ਅਤੇ ਆਪਣੀ ਹੱਕ ਦੀ ਕਮਾਈ ਵਿਚੋਂ ਹੋਰ ਮਾਇਆ ਐਸੀਆਂ ਧੌਖਾ-ਧੜੀਆਂ ਵਿਚ ਨਾ ਲੁਟਾਓ। ਸਾਰੇ ਹੀ ਗੁਰੂ ਨਾਨਕ ਨਾਮ-ਲੇਵਾ ਗੁਰਸਿਖਾਂ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਇਸ ਡੇਰੇਦਾਰ ਦਲਜੀਤ ਸਿੰਘ ਦੀਆਂ ਅਨੇਕਾਂ ਹੀ ਹੋਰ ਕਾਲੀਆਂ ਕਰਤੂਤਾਂ ਬਾਰੇ ਜੇਕਰ ਕੋਈ ਵਧੇਰੇ ਜਾਣਕਾਰੀ ਹੋਵੇ ਤਾਂ ਅਮਰੀਕਾ ਵਿਖੇ ਪੈਲਾਟਾਈਨ ਗੁਰਦਵਾਰਾ ਸਾਹਿਬ ਦੀ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਨਾਲ ਜ਼ਰੂਰ ਸੰਪਰਕ ਕਰ ਕੇ ਉਹ ਵਿਸ਼ੇਸ਼ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਜਾਵੇ। ਸੰਪਰਕ ਵਾਸਤੇ ਫੋਨ ਨੰਬਰ 847-358-1117 ਅਤੇ ਫੈਕਸ ਨੰਬਰ 847-358-1701 ਹਨ। ਈਮੇਲ: kshundal1@aol.com
info@srschicago.org; srsmediagroup@yahoo.com
 ਨੋਟ: ਇਹ ਦਸਤਾਵੇਜ਼ ਮੌਕੇ ਦੇ ਚਸਮਦੀਦ ਗਵਾਹਾਂ ਦੇ ਦਸਤਖ਼ਤਾਂ ਸਾਹਿਤ ਵੇਖਣ ਲਈ www.srschicago.org 'ਤੇ ਕਲਿਕ ਕਰਕੇ ਵੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ।

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 Mr. Hardev Singh Shergill, Editor, The Sikh Bulletin VIA FAX and E-MAIL November 19, 005

IMPORTANT EMERGENCY NOTICE

Please be advised that this office has been retained to represent Baba Daljit Singh in an action regarding false accusations and slanderous articles that have been published and false accusations that may be contemplated to be published against him in the future in an effort to damage his personality. This is to give notice that nothing may be published regarding Baba Daljit Singh without prior confirmation from himself alone. If any false accusations are published, we will consider it an overt act of slander and action will be taken. Sincerely, Signed Petrina C. Penio

POLICE REPORTS

Report number; Incident number: 2005P411854, Location : 26671 N RAND RD R12-WA, Wauconda motel, November 18, 2005
 CHECK TO SEE IF THE FOLLOWING SUBJ IS A GUEST AT THIS MOTEL (CWB) 03:40:09. THE CALLER IS CONCERNED THAT HE MAY BE IN THE ROOM WITH A MINOR (CWB)
 SINGH BABA DALJIT
 211 W STATE ROAD ISLAND LAKE 60042
 SEX/M DOB/05301960 HGT/5'06" WGT/165 HA/BLK EYE/BRO
 Remarks from MDT, MORRISON, SCOTT;
 THIS IS UNFOUNDED. ..BOTH SUBJECTS ARE ADULTS.
 NOTHING ILLEGAL HAPPENING HERE. . .NOBODY ELSE IN THE ROOM. 04:16:33 AM

Baba Daljit Singh's report to the police:

Report number; Incident number: 2005P411910
 COMP CALLING FROM ROOM 5 (RNC)
 SAYING THE PEOPLE ARE "BOTHERING HIM" (RMC)
 THEY ARE OUTSIDE (RMC)
 PEOPLE ARE FROM THE PUBLIC COMMUNITY (RMC)
 * Changed Complainant from ROOM 5 (RMC)
 THEY HAVE BLOCKED HIS VEH W/ANOTHER CAR (RMC)
 Remarks from MDT, MORRISON, SCOTT: COMPL LEFT BEFORE I HAD A CHANCE TO SPEAK WITH HIM. ALL OF THE OTHER SUBJS LEFT WITHOUT INCIDENT.

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16. Avtar Singh Dhami, 3336 Bridge Road, Hayward, CA 94545. Religious bks. Dr. Sahib Singh's 'SGGS Darpan' on his website: www.gurugranthdarpan.com

17. We congratulate Dr. Jarnail Singh for translating Guru Granth Sahib into German. He had earlier Translated GGS into French. PM Manmohan Singh presented the first copy of German translation, published by Singh Brothers, to India's Information and Broadcasting Minister Jaipal Reddy in New Delhi on October 30, 2005. Jarnail@sympatico.ca and singhbro@ndb.vsnl.in

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