

Citation: Gill et al v. Darbar et al
2003 BCCA 3

Date: 20030102
Docket: CA029974

COURT OF APPEAL FOR BRITISH COLUMBIA

BETWEEN:

**WAHIGUROO PALL SINGH GILL, HARABANS KAUR GILL,
TAGE KAUR SHOKKER (nee SIDHU), JASMOHANJIT KAUR GILL,
Administrator of the Estate of SURINDER KAUR SINDHU, Deceased**

RESPONDENTS
(Plaintiffs)

AND:

**NANAKSAR THATH ISHAR DARBAR and AMAR SINGH SIDHU also known as
AMARSING SIDHI also known as AMAR SINGH also known as AMARSINGH also known as
BABBA AMAR SINGH JI**

APPELLANTS
(Defendants)

Before: The Honourable Mr. Justice Smith
(In Chambers)

A.J. Roberts Counsel for the Appellant

D.H. Unterman Counsel for the Respondent

Place and Date of Hearing: Vancouver, British Columbia
17 December 2002

Place and Date of Judgment: Vancouver, British Columbia
2 January 2003

Reasons for Judgment of the Honourable Mr. Justice Smith:

[1] There are two applications before the Court. The respondents (plaintiffs) apply for security for the trial judgment and for costs of the appeal and costs of the trial. The appellants (defendants) respond with an application to stay proceedings, including execution, in the Supreme Court pending disposition of the appeal.

[2] For ease of narrative, I will refer to the parties as plaintiffs and defendants in these reasons.

[3] The mother, brother, daughter, and legal representative of Surinder Kaur Sidhu, deceased, brought action in the Supreme Court to recover certain land from the defendants on the ground that the defendant Amar Singh had unduly influenced the deceased to transfer the land to the defendant society, which is controlled by the defendant Amar Singh.

[4] Following a lengthy trial, the trial judge granted judgment to the plaintiffs. On June 25, 2002, he ordered that title to the land be vested and registered in the name of the deceased's daughter, Tage Kaur Shokker. On July 29, 2002, the defendants filed their notice of appeal. In supplementary reasons handed down on October 10, 2002, the trial judge ordered the defendants to pay to the plaintiffs \$155,000 in assessed costs of the action and \$172,000 for "adjustments" in respect of the land.

[5] Title to the land has since issued in the name of Tage Kaur Shokker consequent upon the judgment and she has raised money on the land and has spent money developing it for sale.

[6] I will deal first with the defendants' application for a stay of proceedings pending disposition of the appeal. I observe, at the outset, that the defendants have identified no authority in support of their submission that I may enjoin further dealings with the land. These reasons will be concerned only with the pecuniary aspects of the trial judgment.

[7] The applicable principles are not in dispute. Generally, a successful plaintiff is entitled to the fruits of the judgment but this Court may stay proceedings if satisfied that it is in the interests of justice to do so: *Voth Brothers Construction (1974) v. National Bank of Canada* (1987), 12 B.C.L.R. (2d) 43 at 44-45 (C.A. [In Chambers]). The trial judgment must be assumed to be correct and protection of the successful plaintiff is a pre-condition to granting a stay: *Morrison-Knudsen Co. v. British Columbia Hydro & Power Authority* (1976), 112 D.L.R. (3d) 397 at 404 (B.C.C.A.). The applicant for a stay must satisfy the familiar three-stage test, that is, the applicant must show that there is some merit in the appeal, that the applicant will suffer irreparable harm if the stay should be refused, and that, on balance, the inconvenience to the applicant if the stay should be refused would be greater than the inconvenience to the respondent if the stay should be granted: *British Columbia (Milk Marketing Board) v. Grisnick* (1996), 50 C.P.C. (3d) 249 at 252 (B.C.C.A. [In Chambers]).

[8] The defendants raise three grounds of appeal.

[9] First, they submit that the trial judge committed "palpable and overriding error" in drawing the inference that the defendant Amar Singh exerted undue influence or fraudulently induced Surinder Kaur Sidhu to give him the land. The plaintiffs alleged that Amar Singh promised Surinder Kaur Sidhu that, if she would give the land to him, he would cure her cancer and build a temple in her honour on the land. The trial judge noted that there was no direct evidence of such promises. However, he concluded:

150] For the last quarter century of her life, Surinder had been in the thrall of Amar Singh. He was the most influential person in her life. She believed that he had powers which might be described as supernatural: she believed he was a Sant.

[151] Specifically, at the material times before the transfer took place, Surinder believed that Amar Singh could and would intercede with God to cure her cancer. She believed that it was a condition of obtaining a cure that she transfer the land to him. Surinder also believed that Amar Singh would build a temple on the land, in her name and in her honour, if she gave the land to him.

[152] Amar Singh knew that Surinder believed these things and he allowed her to entertain those beliefs. I doubt that he ever made such promises in express words but I do find that his words to Surinder and to Tage were intended to and did convey to Surinder that what she believed would come to pass, if she gave the land to him.

[153] I find that Surinder gave the land to Amar Singh in return for what she regarded as promises and which, I find, by a combination of the words spoken by Amar Singh and the acquiescence by him in knowingly allowing Surinder to entertain her beliefs, were in fact promises.

[10] Counsel for the defendants referred to evidence that, if accepted at face value, might support the inference that Surinder Kaur Sidhu was not the victim of fraud or undue influence perpetrated by Amar Singh. However, the trial judge considered all of that evidence. Moreover, there was much evidence from which the trial judge could rationally infer that Surinder's will was indeed overborne by Amar Singh.

[11] The defendant's second ground of appeal is that the trial judge committed reversible error in concluding that Surinder Kaur Sidhu was the beneficial owner of the land at the time that it was transferred to the defendant Society by her brother and her mother, who were the registered owners of the land in the Land Title Office.

[12] The plaintiffs pleaded that Surinder Kaur Sidhu was the beneficial owner of the land. The defendants pleaded that the land was held in trust for Surinder by her mother and her brother and that Surinder, in turn, held it "on behalf of Amar Singh". In the alternative, they pleaded that Surinder gave the land to Amar Singh for charitable purposes.

[13] The defendants led no evidence to support their plea that Surinder held the land in trust for Amar Singh. During his submission, counsel for the defendants referred to certain parts of the evidence and appeared to suggest that the beneficial owners of the land were Surinder's brother and mother. However, such an allegation was not pleaded and, I am advised, was not argued at trial. Accordingly, it is not open to the defendants to make this submission in this Court.

[14] The trial judge recounted a great deal of the evidence in his reasons, some of which, arguably, tended to show that Surinder Kaur Sidhu was not the beneficial owner of the land. However, his ultimate conclusion was that she purchased the property as an investment in 1973, when she was employed in the real estate industry and was "investing in land, buying and selling properties" and registering them in her own name. He traced the dealings with the land in considerable detail from that date until the material times. He concluded:

[143] Based on the evidence recited above, I have arrived at the following conclusions of fact.

[144] First, Surinder was the sole, beneficial owner of the land at the time it was transferred to Amar Singh.

[145] Although there was considerable informality over the years among members of the Gill family as to the use of and benefit from various homes and properties which on title were owned by one or other of them, and although all members of the family helped out in the maintenance of the properties, nothing in their words or actions suggested anything but that Surinder was the sole owner. Among other things, this is true of the 1995 mortgage, from which Surinder did not benefit. She allowed the mortgage to be placed simply as a loyal and helpful member of the family, when the family needed financial help.

[146] The ultimate proof that the land was hers is the transfer itself. When Surinder told Pall and Harbans to transfer the land to Amar Singh, they did so.

[147] Nor was the land ever held in trust by Surinder for Amar Singh. The evidence as to the various dealings with the land, such as the attempts to develop it and the taking out of the 1995 mortgage, are inconsistent with the existence of a trust.

[15] In respect of these two grounds of appeal, the defendants will be essentially asking a panel of this Court to re-try the case and to substitute their view of the facts for that of the trial judge. That is not something that this Court can do: see, for example, *Toneguzzo-Norvell v. Burnaby Hospital*, [1994] 1 S.C.R. 114 at pp. 121-22. Accordingly, while I am not prepared to say that the appeal cannot possibly succeed, it is my view that the chance of success on these issues is minimal.

[16] The third ground of appeal alleges an error of law arising from the fact that, on numerous applications for social assistance over a lengthy period of time, Surinder Kaur Sidhu declared that she did not own property. The defendants contended before the trial judge that, if she was the beneficial owner of the property, her estate was disentitled to relief in equity because it did not come “with clean hands.” The trial judge said of this submission:

[167] I have found that Surinder’s receipt of welfare was based on repeated applications by her which fraudulently concealed her ownership of land. The defence contends that this history disentitles her estate to equitable relief.

[168] The short answer to this is that the blameworthy conduct must have some connection with the relief sought. In this case, it did not.

[17] The defendants submit that the trial judge erred in law in that passage. They refer to the following authorities: *Canada (Attorney General) v. Massinghill* (1915), 17 Ex. C.R. 510 (Exch. Ct.), *Gascoigne v. Gascoigne*, [1918] 1 K.B. 223, and *Re Emery’s Investments’ Trusts, Emery v. Emery*, [1959] 1 All E.R. 577 (Ch. D.). Those cases appear to me to make it clear that the basis of the “clean hands” doctrine is that “No man can take advantage of his own wrong”: *Canada (Attorney General) v. Massinghill*, *supra*, at 514. The point is made in other terms by the learned authors of *Hanbury & Martin Modern Equity*, 15th ed. (London: Sweet & Maxwell, 1997) at p. 26, where they say of the “clean hands” doctrine that:

...equitable relief will only be debarred on this ground if the plaintiff’s blameworthy conduct has some connection with the relief sought. The court is not concerned with the plaintiff’s general conduct. Thus, in *Argyll (Duchess) v. Argyll (Duke)*, the fact that the wife’s adultery had led to the divorce proceedings was no ground for refusing her an injunction to restrain her husband from publishing confidential material. Nor will unclean hands debar a claim which does not involve reliance on one’s own misconduct. [*Tinsley v. Milligan*, [1994] 1 A.C. 340 (H.L.)].

[18] Counsel for the defendants did not suggest that the improper conduct which the defendants invoke in this regard was in any way relied upon in the litigation by the plaintiffs. In my opinion, it is unlikely that this ground of appeal will succeed.

[19] The next two stages of the three-stage approach require a consideration of whether, if the stay should not be granted, the defendants will suffer irremediable harm and where the balance of convenience lies. I will deal with these branches of the test together.

[20] The defendant Society was incorporated in Ontario and is registered extra-provincially in B.C. It is wholly controlled by the defendant Amar Singh. The plaintiffs have been unable to find any assets in British Columbia or elsewhere owned by either defendant, except for a parcel of real estate in Ontario owned by the defendant Society. The Society purchased that parcel for \$675,000 in 1997. On the date of purchase, it granted a mortgage of the land for \$414,000. As of September 2002, the balance owing on that mortgage was \$360,357. On September 12, 2002, the Society granted a second mortgage on the land in the amount of \$100,000. Thus, the defendant Society has an apparent equity in the land of approximately \$215,000.

[21] On January 6, 2000, judgment was granted in the Supreme Court of British Columbia against the defendant Society in favour of Jatinder Minhas and Bhupinder Singh Nijjar for \$250,909 and costs for the return of a deposit that they paid to the defendant Society on account of the purchase price of the land that was returned to the plaintiffs in this action, which the defendants had agreed to sell to them. The judgment was registered in Ontario on November 21, 2002, and a writ of execution has since been issued by the Superior Court of Justice in Toronto to the Sheriff in the Region of Peel, instructing him to sell the property. Unless the plaintiffs place their execution in the hands of the Sheriff before he sells the land and distributes the proceeds of sale, they will not be entitled to share in the proceeds under the Ontario *Creditors’ Relief Act*.

[22] None of that is controverted in the defendants’ evidence, which is contained in an affidavit sworn by a Mr. Baljit Dhaliwal on information and belief. His informants are said to be Amar Singh and “members of” the defendant Society. He does not say what information he obtained from each source. In his affidavit, the defendants disclose the land in Ontario as an asset and assert that it is exposed to claims from

the aforesaid judgment creditors in excess of \$1 million, as well as to the claims of the plaintiffs in this action. Mr. Dhaliwal deposes that, if this appeal fails and if the judgment creditors proceed to execute on their judgment, “the Ontario society will have insufficient assets to satisfy those claims, and will be unable to survive.” He deposes, further, that the defendant Society serves a congregation of “one to two hundred Ontario resident Sikhs” who are of “modest means” and who have “donated and loaned monies” to “assist the society to survive”. Notably, there is no assertion that the defendant Society has no other assets or no income and no assertion as to the personal means of the defendant Amar Singh.

[23] Accordingly, it appears that whether a stay of execution on the judgment is granted or not, the defendant Society stands to lose all of its equity in the Ontario land. On the other hand, if a stay is granted, the plaintiffs will be precluded from sharing in the proceeds of the sale of that land. Therefore, the harm that will be suffered by the plaintiffs if a stay is granted outweighs the harm that will be suffered by the defendants if a stay is refused.

[24] I am not persuaded that a case for a stay of proceedings has been made out. There is little merit in the proposed grounds of appeal and the balance of convenience test favours the refusal of a stay. Accordingly, the defendants’ application to stay proceedings, including execution, in the Supreme Court is dismissed.

[25] The plaintiffs seek an order for security for costs of the appeal. The burden is on the defendants on this application to show that it is in the interests of justice that security for costs not be awarded: *Zen v. M.R.S. Trust Company* (1997), 88 B.C.A.C. 198 at 201-02 (In Chambers). After a preliminary consideration of the merits of the appeal and after considering the evidence of the defendants’ means, I am satisfied that security for costs of the appeal should be awarded.

[26] Counsel for the plaintiffs has estimated their costs, if the appeal should be unsuccessful, at approximately \$15,000 to \$20,000 including disbursements. He emphasized that this estimate is not a considered one. I must consider the means of the defendants when making an order for security for costs but, as I have already noted, their evidence in this regard is not compelling. I note, as well, that the plaintiffs brought their application in a timely way after notice of appeal was filed and that it appears that they will have difficulty realizing on a judgment for costs if they should succeed on the appeal. On the whole of the evidence, and given the weakness of the evidence on both sides of this issue, I consider that security for costs in the amount of \$10,000 would be appropriate. The appeal will be stayed until security in that amount is posted in a form satisfactory to the Registrar.

[27] On the application for security for the costs of trial and for the trial judgment, the burden is on the plaintiffs to show that it is in the interests of justice to order security and that the plaintiffs will suffer prejudice if the order is not made. In determining the interests of justice I may take into account the merits of the appeal and the effect of an order for security on the ability of the defendants to continue the appeal: *Aikenhead v. Jenkins* 2002 BCCA 234 at para. 30.

[28] This appeal has little chance of success. The defendants’ evidence does not permit me to conclude that they have made full and frank disclosure of their financial means. Moreover, as the evidence stands, if the plaintiffs succeed in retaining their judgment, which seems likely, they are unlikely to be able to recover anything beyond their rateable share of the sale proceeds of the land in Ontario, assuming they are able to participate in their distribution. To allow the appeal to proceed without requiring the defendants to post substantial security would be to allow the defendants to gamble with the plaintiffs’ money: see *Fraser Canyon Transport Ltd. v. 5391945 B.C. Ltd., 539197 B.C. Ltd., and Teal Cedar Products Ltd.* 2002 BCCA 625 at para. 11.

[29] On a consideration of all of the circumstances, I conclude that it is appropriate that the defendants be required to post substantial security for the trial costs and for the pecuniary portion of the trial judgment as a condition of proceeding with this appeal. I fix the amount of that security at \$300,000. It may be posted in a form satisfactory to the Registrar. The defendants have not satisfied me that they will be unable to prosecute the appeal if they should be required to post security. The plaintiffs will be entitled to withdraw

all or parts of that sum on account of their judgment upon lodging security in a form satisfactory to the Registrar for repayment, including interest at post-judgment rates, should the appeal be allowed.

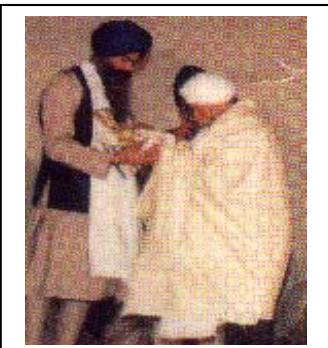
[30] In summary:

1. The defendants' application for a stay of proceedings, including execution, in the Supreme Court is dismissed;
2. The plaintiffs' application for security for costs of the appeal is allowed and it is ordered that proceedings in the appeal be stayed until the defendants post security in the amount of \$10,000 in a form satisfactory to the Registrar;
3. The plaintiffs' application for security for the trial costs and the trial judgment is allowed and it is ordered that proceedings in the appeal be stayed until the defendants post security in the amount of \$300,000 in a form satisfactory to the Registrar.

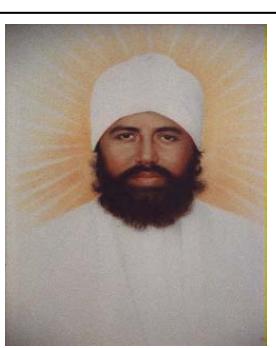
"The Honourable Mr. Justice Smith"

THIEVES, BEGGARS, SHEEP AND PROSTITUTES

From Sikh Bulletin October 2001



Jathedar Ranjit Singh
Accepting Rs. 51,000 Graft
From Amar Singh, Dec. 1996.
Car Came Later.



Amar Singh
World Class Con Artist
Impersonating As 13th
Guru Nanak.



Jathedar Joginder Singh
Vedanti Accepting Graft
From Amar Singh,
Nov. 16th 2000, New Delhi



Mahant Mohinder Singh
Nishkam Sewak Jatha Having
His Back Scratched by Vedanti.



Avatar Singh Hitt being
Honored by Dishonorable
Man.



SGPC President Talwandi
disgracing the entire Sikh
Qaum by Standing Next To
A Thug And Accepting Graft From Him.



‘Mee Too’ Malhi, Gurbakhsh Singh, Member
of Parliament, Ontario, Canada. Please find a
better representative in next elections.

ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਦੀ 200 ਸਾਲਾ ਤਾਜਪੋਸ਼ੀ ਸਮਾਰੋਹ ਗੁਰੂ ਨਾਨਕ ਸਕੁਲ ਹੇਜ਼ (ਇੰਗਲੈਂਡ) ਵਿਖੇ ਬੜੀ ਧੁਮਧਾਮ ਨਾਲ ਮਨਾਇਆ ਗਿਆ ਜਿਸ ਵਿਚ ਦੇਸ ਵਿਦੇਸ ਤੋਂ ਆਏ ਹਜ਼ਾਰਾਂ ਸਿੱਖਾਂ ਨੇ ਭਾਗ ਲਿਆ। ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਬੜੂੰਦੀ ਵਾਲਿਆਂ ਦੀ ਸਰਪ੍ਰਸਤੀ ਹੇਠ “ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਬਾਇਸੈਨਟਰੀ ਟਰਸਟ” ਵੱਲੋਂ ਕਰਵਾਏ ਗਏ ਇਸ ਸਮਾਗਮ ਵਿਚ ਸ਼੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਦੇ ਜਥੇਦਾਰ ਸਿੰਘ ਸਾਹਿਬ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦੰਤੀ, ਸ਼ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਅੰਮ੍ਰਿਤਸਰ ਦੇ ਪ੍ਰਧਾਨ ਜਥੇਦਾਰ ਜਗਦੇਵ ਸਿੰਘ ਤਲਵੰਡੀ, ਐਡਵੈਕਟ ਪ੍ਰੇਮ ਸਿੰਘ, ਸ. ਅਵਤਾਰ ਸਿੰਘ ਹਿਤ, ਸੰਤ ਹਰੀ ਸਿੰਘ ਰੰਧਾਵੇ ਵਾਲੇ, ਸੰਤ ਬਾਬਾ ਸੁਖਚੈਨ ਸਿੰਘ ਤੋਂ ਇਲਾਵਾ ਅਨੇਕਾਂ ਧਾਰਮਿਕ ਅਤੇ ਰਾਜਨੀਤਕ ਲੀਡਰਾਂ ਨੇ ਹਿਸਾ ਲਿਆ।(Ajit, Canada, Sept. 12, 2001)

[What you are about to read is straight talk to which most of you are not accustomed. To ease your discomfort we start with some appropriate shabads from Gurbani. Ed.]

ਹਰਿ ਕੇ ਦਾਸ ਸਿਉ ਸਾਕਤ ਨਹੀ ਸੰਗੁ ॥ (੧੯੮-੩, ਗਊੜੀ, ਮ: ੫)

har kay daas si-o saakat nahee sang.

The Lord's servant does not associate with the faithless cynic.

ਓਹ ਬਿਖਈ ਓਸੁ ਰਾਮ ਕੋ ਰੰਗੁ ॥੧॥ ਰਹਾਉ॥ (੧੯੮-੩, ਗਊੜੀ, ਮ: ੫)

oh bikh-ee os raam ko rang. ||1|| rahaa-o.

One is in the clutches of vice, while the other is in love with the Lord. ||1||Pause||

ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ॥ (੨੯੨-੧੧, ਗਊੜੀ ਸੁਖਮਨੀ, ਮ: ੫)

baahar bhaykh antar mal maa-i-aa.

Outwardly, they wear religious robes, but within is the filth of Maya.

ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ॥ (੨੯੨-੧੨, ਗਊੜੀ ਸੁਖਮਨੀ, ਮ: ੫)

chhapas naahi kachh karai chhapaa-i-aa.

They cannot conceal this, no matter how hard they try.

ਗੁਰ ਮੰਦੁ ਹੀਣਸੂ ਜੋ ਪ੍ਰਾਣੀ ਧਿਰਾਂਤ ਜਨਮ ਭੁਸਟਣਹ ॥ (੧੩੫੯-੧੮, ਸਹਸਕਿਤੀ, ਮ: ੫)

gur mantar heensa-y jo paraanee Dharigant janam bharsatnah.

That mortal who lacks the Guru's Mantra - cursed and contaminated is his life.

ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਪਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥੩੩॥ (੧੩੫੯-੧੮, ਸਹਸਕਿਤੀ, ਮ: ੫)

kookrah sookrah garaDh-bheh kaakah sarapneh tul khalah. ||33||

That blockhead is just a dog, a pig, a jackass, a crow, a snake. ||33||

ਪਰ ਦਰਬ ਹਿਰਣੁ ਬਹੁ ਵਿਘਨ ਕਰਣੁ ਉਚਰਣੁ ਸਰਬ ਜੀਅ ਕਰ ॥ (੧੩੬੦-੨, ਸਹਸਕਿਤੀ, ਮ: ੫)

par darab hirna^N baho vighan karna^N ucharna^N sarab jee-a kah.

The mortal steals the wealth of others, and makes all sorts of problems; his preaching is only for his own livelihood.

ਲਉ ਲਈ ਤਿਸਨਾ ਅਤਿਪਤਿ ਮਨ ਮਾਏ ਕਰਮ ਕਰਤ ਸਿ ਸੂਕਰਹ ॥੬੬॥ (੧੩੬੦-੨, ਸਹਸਕਿਤੀ, ਮ: ੫)

la-o la-ee tarisnaa atipat man maa-ay karam kara^t se sookrah. ||66||

His desire for this and that is not satisfied; his mind is caught in Maya, and he is acting like a pig. ||66||

ਗਜ ਸਾਚੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥ (੮੨੬-੧, ਆਸਾ, ਭਗਤ ਕਬੀਰ ਜੀ)

gaj saadhay tai tai Dhotee-aa tihray paa-in tag.

They wear loin cloths, three and a half yards long, and triple-wound sacred threads.

ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥ (੮੨੬-੧, ਆਸਾ, ਭਗਤ ਕਬੀਰ ਜੀ)

galee jin^Haa japmaalee-aa lotay hath nibag.

They have rosaries around their necks, and they carry glittering jugs in their hands.

ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਪੀਐਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥੧॥ (੮੨੬-੨, ਆਸਾ, ਭਗਤ ਕਬੀਰ ਜੀ)

o-ay har kay sant na aakhee-ahi baanaaras kay thag. ||1||

They are not called Saints of the Lord - they are thugs of Benares. ||1||

ਤਖਤਿ ਬਹੈ ਤਖਤੈ ਕੀ ਲਾਇਕ ॥ (੧੦੩੯-੧੧, ਮਾਤੂ, ਮ: ੧)

takhat bahai takh-tai kee laa-ik.

He alone sits on the throne, who is worthy of the throne.

ਪੰਚ ਸਮਾਏ ਗੁਰਮਤਿ ਪਾਇਕ ॥ (੧੦੩੯-੧੧, ਮਾਤੂ, ਮ: ੧)

panch samaa-ay gurmata paa-ik.

Following the Guru's Teachings, he subdues the five demons, and becomes the Lord's foot soldier.

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥ ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ ॥

kartoot pasoo kee maanas jaat, lok pachara kare din raat. Bahar bhekh antar mal maya.
They belong to the human species, but they act like animals. They curse others day and night.
Outwardly, they wear religious robes, but within is the filth of Maya

[If we substitute Amritsar for Banaaras, Jathedars and Sants for Pandits, Gatra for Janeu, is not that what Guru Nanak was talking about? Ed.]

*

Warning: Amar Singh Barundi

'Saint of Barundi' (Translation from Punjabi to English)

He was thrown out of his congregation by Baba Isher Singh Kaleran Wale because of his womanizing. He committed several misdeeds even in the village of Baba Nand Singh Ji (the founder of Nanaksar Movement). Because of his womanizing nature he was evicted from Malaysia and not allowed back. Tarlochan Singh of New Delhi had written to Indian Intelligence Agency that Saint's attendants lure trusting young ladies/girls to Ambala cantonment to satisfy his lust. He raped his disciple Parsin Kaur and as a result she gave birth to a son in December 10, 1972 at Okhla Hospital. It took Amar Singh one year to bribe enough people to change father's name from Amar Singh to Piara Singh in the hospital records. He also had sexual liaison with Sukhwinder Kaur, daughter of Gurbachan Singh, Radio Artist.

Several girls have written letters that state that his attendants are no better than him. They use the words 'dog' to describe them. If they cannot find girls they rape boys. If you find that incredible then ask Bobby if he was not raped by Amar Singh in the cellar of Wolverhampton Thath, U.K. (A letter went out to Reshem Singh).

A girl Mohinder Kaur, Wolverhampton resident, wrote to Giani (priest) Mohinder Singh, resident of Salangor (Malaysia) on May 13, 1990 that Satnam Kaur, Jaswinder Kaur and Manjit Kaur have fled from him from Australia to U.K. They tell us that this saint has raped them. The saint is looking for them in England.

Satnam Kaur, daughter of Jagir Singh, resident of Lillian Kalan village reported to the police in UK that with the consent of her parents, Amar Singh sent her to one of his Ashrams (temples) in Australia in September 1988. "Saint" also came to Australia for a few days. She continues, "we used to work in the communal kitchen, cooking meals. One night, he feigned headache and asked me to come to his bedroom to massage his head. Once there, he grabbed me, threw me on to the bed and raped me. I screamed and thrashed but to no avail. I later found out that he had done the same thing to Parsin Kaur and Bholi Kaur. He asserted that he is **Guru Nanak** and it is their religious duty to serve and please him.

Similarly, several girls, e.g. Harjit Kaur, Kamaljit Kaur etc. have been lured by Saint's mistress Swaran Kaur and what Saint has done to them is documented in a bundle of letters.

Village **Barmali** and village **Diwa** parents reported about his sexual activities with their daughters to I.H.R.O.H. office. We have received a written report that Swaran Kaur D/O Isher Singh and wife of Narinder Singh is Amar Singh's mistress and procurer of young girls. On November 28, 1976, Narinder Singh was killed by strangulation and his body thrown into Sirhind Bhakra Canal and Swaran Kaur made common law wife of his disciple Jaswant Singh. With Saint's blessing Gursharan Singh and Gursagar Singh were born. Swaran Kaur traps girls on the pretext of teaching them kirtan and impresses them by narrating miraculous powers attributed to the Saint. Then this saint plays with their chastity.

(Sant Sipahi – February 1994).

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The article above was **Exhibit 8**, English translation of Exhibit 7 in Punjabi in a case brought against Amar Singh in Roseville, California on May 10, 1995, in **The Superior Court of the State of California # SCV-3271**. Amar Singh lost that case. His past had been dug up so deep and that past was so ugly we wondered

how and where he will show his face. **Little did we know how ‘besharm’ (shameless) he is and how ‘besharm’ our religious leaders are who will rush to give him credibility for cash and “other services”** (see SB April, June, August, September, November, December 2000, January, February, June 2001 at(www.sikhbulletin.com).

We were able to gather corroborative evidence for practically every happening in this article, including the passport pictures of the two poor hapless girls from Barmalipur and Diwa Mander villages. In case of the 25 years old girl from Barmalipur village we managed to get the complete file from Singapore that gives an insight into how this scoundrel Sant brings girls out as domestic servants sponsored by a ‘chela’ (follower) of his and once there he moves them along to U.K. or elsewhere again thru sponsorship by his chelas. Even though these ‘chelas’ eventually find out his true motivation behind it they remain silent. **After all it is not their darling little girl.** Also remain silent the parents of Barmalipur and Diwa Mander girls. As a result other parents from the same villages keep on falling prey to Amar Singh. When Amar Singh’s accomplice Banta Singh was arrested in Buffalo, N.Y., for child molestation a girl from Barmalipur was staying in the Buffalo house (Amar Singhs’ thath). What happened to that poor girl? That Thath was sold last year; so tells me a 72 years old Karam Singh of village Saido Ke who called me out of the blue on August 25th 2001 from a distance of 20 minutes by car from Silver Springs, Maryland, U.S.A. Tel. (301) 926-7093.

This illiterate 72 years old man did not even know the address or the name of the town he was calling me from for help. He said he was brought out of India by Amar Singh three years ago, first to U.K., then to Buffalo, N.Y. and now to Maryland. Amar Singh took away his passport a few days after he arrived in Buffalo. He was seeking any help to get back home. When asked why did he come in the first place he said,” Amar Singh was going to settle him in this country and then he could sponsor his family”.

Britain Rails against Cults

India West – august 31, 2001 carries a news item from Times News Network by Rashmee Z. Ahmed under the above heading. There might be many others but the biggest and the most dangerous Sikh cult is that of Amar Singh-“Nanaksar Thath Isher Darbar” followed by Mahinder Singh of Nishkam Sewak Jatha of Soho Road, Birmingham and Baba Nahar Singh.

In 1989 a British judge had ruled that an adult Singapore female could stay with Amar Singh in spite of the family’s efforts to save her from him because she was an adult and if she wanted to belong to this cult she could. All this family could do was to approach the Government in Singapore to deny the petition filed by their own son-in-law, an attorney, on behalf of Amar Singh to establish his Thath. Singapore has denied Amar Singh operation of a thath but contrary to general belief not banned from transit through and stop over in Singapore. No country, including Malaysia now, has any restrictions on his movements.

Amar Singh Belongs In Jail

For Sikh families to be safe Amar Singh belongs in Jail. He has violated enough rules of the countries like India, Malaysia, Singapore, Australia, New Zealand, U.K., Canada and the United States of America that any country can lock him up. But where the word religion comes in, these countries draw back. Malaysia barred Amar Singh for life in 1977: **“In exercise of the powers conferred by section 9 (1) (a) of the immigration act 1959/63, the Minister of Home Affairs, deeming it expedient in the interest of public security so to do, here by orders that Sant Amar Singh, a citizen of India who was born in Ludhiana, India on 1st November 1942, be prohibited permanently from entering the Federation. Made this 22nd day of April 1977. [KHEDN.Y.15/11: PN. (PU²)100Pt.II.] M. GHAZALI BIN SHAFIE, Minister of Home Affairs.**

(Published in his Majesty’s Government Gazette, TAMBAHAN No. 27 PERUNDANGAN (B).

Reason for that order was disappearance of two Malaysian citizens in India in Dec. 1976 (see Sikh Bulletin Dec. 2000 pg 27). But after Attorney Jagjit Singh, responsible for that order, passed away (See Sikh Bulletin Dec. 2000 p. 9), Amar Singh, after a wait of a week in Singapore managed some how to get a visa for Malaysia in Dec. 1994. On Oct. 24, 1995 Malaysian Embassy in London issued him multiple entry visa for three months (see SB Dec. 2000 p. 32). When we failed to get any response from the Malaysian embassies in U.K. and U.S.A., we retained the services of an attorney in Kuala Lumpur. That attorney

received no response from the Malaysian Government but did receive anonymous death threats. He dropped the matter.

Amar Singh's US Green Card and British citizenship

Amar Singh, Kamaljit Kaur, her three daughters and Kamaljit's fake husband, Amarjit Singh Sachdev, obtained U.S. Green Cards through Roseville Thath under false pretenses in 1994. **In 1996 Amar Singh was issued a British Passport # V170262. He already had an Indian passport # Q065737. Since when did India allow dual citizenship?**

In 1996, after winning the lawsuit against Amar Singh, we petitioned the Immigration and Naturalization Service of the United States for cancellation of six green cards issued to Amar Singh and his family. We also provided the information on Amar Singh's British passport to the INS. INS requested the British for information on particulars of Amar Singh's application for British passport. It has been five years for all of this. Neither have the British responded to the INS nor has the INS moved to revoke these green cards. This in spite of the fact that either Amarjit Singh Sachdev alone or both he and Kamaljit have been on the staff of Amar Singh's school in Hays where all this sacrilege of August 18th and 19th last took place in which Vedanti and Talwandi etc participated. We had also written to Badal, Clinton and Prime Ministers of Malaysia, Singapore, U.K, Australia and New Zealand. Only the latter three have responded by referring the letter to 'appropriate authorities', meaning dead end. To Canada we did not write because we were waiting for the outcome of a case filed in Vancouver in 1997. That case is still pending.

Why are the Governments of different countries reluctant? An explanation:

Following are the excerpts from the submission of Amar Singh's attorney on September 18, 1995 in connection with the Roseville case mentioned earlier. Amar Singh did not want to come to Sacramento to depose in the lawsuit. He fought it tooth and nail. Following are some excerpts from his attorney's petition to the Judge:

"As set forth in the Declaration of Etan E.Rosen, attached hereto, his holiness, the Baba Ji has no current need to be in Sacramento, California at this present time. He is, however, needed to be in Baltimore, Maryland as he is assisting in opening a religious Seik School." (He swindled the Montgomery County for three years' use of a condemned school building at no cost to him but lot of profit by selling sponsorship letters and obtaining Green Cards for even those people that we had refused to apply for from his Roseville Thath).

"Requesting that his holiness the Baba Ji travel to Sacramento, CA would greatly inconvenience his holiness, the Baba Ji because he would not be able to provide spiritual leadership, counseling, and support to his congregation in Baltimore for the time period agreed for deposition".

He has no operating Gurudwara or school in any foreign country other than Wolverhampton and Hays but travels around the world almost twice a month. To what purpose? At whose expense?

"Furthermore, his holiness, the Baba ji, is a religious leader, and head of the Nanaksar Organization, a Seik religious group. His actions are therefore scrutinized by thousands of followers all over the world. Ordering his holiness, the Baba Ji to come to Sacramento for his deposition will be conceived, by thousands of Seik followers all over the world to be a sign of weakness and might be interpreted by them to be defeat for his holiness, the Baba Ji and the Nanaksar Organization. This might potentially cause strife in the Punjabi community **and might have international implications beyond the realm of this lawsuit.** All this could be avoided simply by having the deposition of his holiness, the Baba Ji be taken in Baltimore, Maryland."

"According to all the above, and with a special consideration being placed on the highly sensitive nature of this litigation in the American Punjabi community in general, and the Seik community worldwide, it is imperative that this honorable **Court consider the international ramifications of having a religious leader in the magnitude of his holiness, the Baba Ji be ordered to come to Sacramento as requested by Plaintiffs.**"

His holiness was ordered by court to come to Sacramento and lied under oath for three days. (See December 200 Sikh Bulletin p. 2-5)

Mahant Mohinder Singh

Nishkam Sewak Jatha, Soho Road, Birmingham is a dera. It is not a Gurdwara. Current Mahant is the 3rd in succession, a retired engineer from Africa by profession. He succeeded Naurang Singh, who in turn had inherited it from Puran Singh. Jathedar Manjit Singh had officiated at the funeral of Mahant Naurang Singh. People wait in line to touch Mahant Mohinder Singhs' feet and he blesses them. Visit to the real guru GGS comes later. Some might even prostate before him as we saw Amar Singh's Principal Rajinder Singh Sandhu and Amarjit Singh Sachdev prostate before Amar Singh on the bare cement floor in Roseville in 1993. Mohinder Singh is engaged in taking cash and gold from hardworking Sangat in Birmingham and gold plating plaster at Hazoor Sahib, a place that resembles a Hindu Temple rather than a Sikh historical Gurdwara. Hazoor Sahib has become a scandal. Dasam Granth is displayed along with Sri Guru Granth Sahib and accorded greater importance. It costs Rs. 2,101 for the Akhand Path of Dasam Granth but only Rs. 900 for that of Sri Guru Granth Sahib. Hazoor Sahib, ignoring Jathedar Vedanti, is soliciting original documents on Dasam Granth so that they can publish more 'authentic' copies. See the letter by their Jathedar on this page. (See Sikh Bulletin Dec. 2000 and Jan. 2001) (**See Mohinder Singh's role in Ramkatha affair on this page.**)

Sheep:

Adults that showed up at thief Amar Singhs' function to witness beggar Jathedards receive honour and honorariums and 'Sangat' of Nishkam Sewak Jatha and other such 'deras' are sheep. There must not be a single adult in U.K. who does not know the truth about Amar Singh, where he has been operating for over three decades. Still they gave him money to start a school and enrolled their children. Cannot Mohinder Singh see the hunger for Sikh education among his own flock and build a school for them instead of throwing their hard earned money into a 'Pit of Sin' at Hazur Sahib? (See Sikh Bulletin Jan. 2000 p.7). Tragedy is that at least one family who did realize the truth about Amar Singh managed to get their money out but will not come forward as witness to Amar Singhs' shenanigans.

Prostitutes

Punjabi press in U.K acts like a prostitute. For the sake of Money it splashes Thieves, Beggars and Sheep all over its front page in living color without any truthful editorial comment. They refused to print the following (Ramkatha) announcement from a Gursikh, Madan Singh, of Birmingham for the fear of losing patronage money from Sants and Mahants of rich and powerful deras. But thanks to the valiant efforts of this one Gursikh some positive results were achieved.

There is a truth in the saying "ਚੋਰ ਦੇ ਪੈਰ ਨਹੀਂ ਹੁੰਦੇ" (Thief has no feet). If one man can achieve such results, what cannot the entire Sangat do? We are sure there are more people like S. Madan Singh in U.K. They just need to stand up and be counted. Rebel against the Thieves, Beggars and Punjabi Media. **Even Spokesman Weekly that portrays itself Panthic does not feel inhibition over putting full page color ads on its back cover of 'Sant Baba' Daljit Singh of Chicago whom Jathedar Vedanti blessed with his presence in May this year in spite of our and Gurdwara Sahib Chicago's Sangat's best efforts to dissuade him. For Spokesman to be really Panthic it has to stop mixing Malik Bhago's funds with Bhai Lalo's and follow the advice in the article "Is Spokesman Panthic" in The Sikh Bulletin August 2001, p.24.**

(Hardev Singh Shergill)

AMAR SINGH aka NANAKSAR THATH ISHER DARBAR

The attached documents, some of which are copies of the exhibits from the court cases against this person, will show that this person is the biggest crook, sex maniac, womanizer, cheater, swindler, blackmailer, murderer and fraudulent or any other adjective one can think of to describe this person's persona.

He is a religious thug and habitual liar who is known by many different names.

Amar Singh, aka Amar Singh Sidhu, aka, Amar Singh Barundi, aka, Sant Baba Amar Singh was born on **November 1, 1942** in village **Chakar** near **Ludhiana, India**. Before he turned 30 he became good at conning families in the guise of religion. His first foreign venture was to Malaysia. He has flourished since by smuggling electronics and gold in his earlier years but he soon discovered the limitless opportunities in human smuggling, in the guise of religious workers. More Gurudwaras he opened in more countries created more opportunities for young men and women, not versed in religious matters at all, to staff them, where they worked for Amar singh without pay while their parents had paid him handsomely for the favour of establishing their children in foreign countries thus creating opportunities for other family members to follow. Many young women fell victim to his sexual desires. He fathered many children by many of them, always finding their fathers in name only among his male 'religious' workers.

Nanaksar Thath Isher Darbar is a fake Worldwide Religious Tax Exempt Organization registered in U.K, Canada, USA, Australia and New Zealand, countries that have large Sikh immigrant populations. Malaysia and Singapore, the other similar countries, have taken action against Amar Singh in the past. He cannot establish his organization in those countries.

In case of Malaysia, in 1974, he conned a whole family of Malaysian citizens to move to India, Parents and three grown sons with their wives and **Swaran Kaur, the wife of the fourth son, Narinder Singh**, who did not move to India. **Narinder's** two young boys, who were in fact fathered by Amar Singh, moved with their mother to India. In 1976 **Narinder** went to India in an attempt to bring back his sons and was **killed** by Amar Singh by strangulation on **November 28, 1976** and his body thrown in Sarhind Bhakra Canal. His death was soon followed by the death of a Malaysian citizen child by Amar Singh literally kicking him to death because this child's father had filed a police report against Amar Singh for disappearance of Narinder, a relative of his.

Because of the deaths of these two Malaysian citizens and havoc caused by Amar Singh during his few years of visits to Malaysia, a team of three Sikhs, an attorney, a newspaper editor and a respected priest and with full support of the Sikh community, persuaded the Malaysian Govt. **to ban Amar Singh from entering the country. This order was published in the Government Gazette on April 22, 1977. Attachment "Malaysia Gazette 1 and 2". The order is on page 659 of the Gazette**

He cannot open his Thath (Dehra) in Singapore.

On March 30, 1989 Government of the Republic of Singapore denied his application to register ‘Nanaksar Thath Isher Darbar’ and ordered him to cease all activities. He had befriended several Singapore Sikh families, including that of Attorney N. S. Kang, who had made that application. But while the application was still being processed, an adult sister of Mr. Kang’s wife failed to return from England where she had gone for a visit to see Baba Ji’s (Amar Singh) religious enterprises. On the telephone Baba Ji denied knowing her whereabouts. Young woman’s brother then decided to go to England himself and with the help of family members located the house where his sister was being forcibly held, under the supervision of **Swaran Kaur**, woman whose husband **Amar Singh** had killed in India on November 28, 1976. Brother and some of his relatives knocked on the door and forcibly removed his sister who was in a drugged state. Amar Singh filed a law suit against the brother for kidnapping his sister, threatened their family in Singapore with dire consequences if their daughter does not testify against her brother. He promised he will withdraw the kidnapping charges if the family sent him written apology and the girl stayed behind. He got the apology, the girl testified against her brother but Amar Singh did not withdraw the kidnapping charge. It was left to the Judge to conclude that a brother would not kidnap his own sister but he could not take his sister back to Singapore because she is an adult and has indicated she wishes to stay, which was under duress. Only thing for her parents to do was to tell their son-in-law to have the application for registering Amar Singh’s organization denied.

He has defrauded numerous of his devotees, raped their wives and sold their properties.

Many victims, over the years, tried to sue Amar Singh to get back their funds; they all failed because Amar Singh would threaten their families back in Punjab and they would plead their relatives to forget about the money he owed them.

But it was Mr. Hardev Singh Shergill in California, USA, an Editor of the monthly magazine, “The Sikh Bulletin” whom Amar Singh tried to swindle, and who, not being scared of the death threats he was receiving from Amar Singh, was the first person to successfully sue him in May 1995 and obtain judgment against him in April 1996 and in the Court of Law Mr. Hardev Singh Shergill exposed his nefarious activities . **The judge in this case declared Amar Singh and ‘Nanaksar Thath Isher Darbar’ as one and the same.**

Next big case that Mr. Shergill helped win against Amar Singh was in **Vancouver, Canada, ‘Gill vs Amar Singh’**. In this case Amar Singh had a young Sikh woman divorced, impregnated by him resulting in the birth of a daughter. By the time that daughter became almost an adult, the mother developed breast cancer, Amar Singh persuaded her not to seek medical treatment because his prayers will treat her but she will have to transfer some five acres of prime real estate she owned to ‘Nanaksar Thath Isher Darbar’ where he will open his place of worship and she will perform service. Upon title transfer he immediately sold the property but did not

record the deed until after the woman died. Since Mr. Shergill had just won his case against Amar Singh the family sought his help and got it.

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Surinder Singh and Resham Singh of Australia

Mr. Surinder Singh, now a very successful hotelier in Sydney started his life as a religious worker and got caught in Amar Singh’s religious snare in the very early age during 1976, which almost ruined his life.

His affidavit {Attachment “**Surinder Singh’s Affidavit 1 and 2**} is self explanatory, going through which sends shivers down the spine of any person. This affidavit was a part of the submission Sikh Council of Australia made to the Department of Immigration and Citizenship, in 2009, to make the DIAC aware of his nefarious activities and ask the Australian Government to ban him from entering or establishing his Dehra (Thath) in Australia which he uses as an umbrella body to sponsor young religious workers to Australia and seduce young and innocent girls and swindle money from his employees.

In 1980 Amar Singh ordered Surinder Singh to marry a girl called Kamaljit in his own Thath in Bombay but never let the marriage to be consummated and sent Surinder Singh to New Zealand and kept Kamaljit with him in India.

I met Surinder Singh in Sydney in 1990 when he along with Taranjit Singh, another ex-employee of Amar Singh was renting one of my Flats. Surinder Singh came to know that Sant Amar Singh had fathered two of his supposed wife Kamaljit’s children and wrote a letter about what Amar Singh had done to him and distributed copies of the letter to the congregation in the Gurudwara and asked for help. He also gave me a copy of that letter (Attachment “**Surinder Gurudwara Appeal**”) and told me the story of his wretched life.

Surinder Singh then, in 1990, telephoned first his supposed wife Kamaljit and then Sant Amar Singh regarding the birth of his supposed wife Kamaljit’s children. The conversations were recorded on the audio tape, which Surinder Singh distributed to the congregation in the Gurudwara. Sikh Council has a copy of the tape and can be presented if need be. It has been translated into English and I am Faxing the verbatim written translation of the conversation in Punjabi and English. **It was an exhibit in Mr. Shergill’s case against Amar Singh in California, as were many others that are being attached or faxed.** Attachment **Audio Tape.**

He had a Dehra (Thath) in Sydney and when people came to know about the real Amar Singh that Dehra was closed and Amar Singh sold that property. He has one Thath in Melbourne which was burnt down early this year (perhaps in retaliation by one of his other victims).

I am also faxing copy of the original letter written by Harjit Kaur another victim of Amar Singh. English translation is attached. **Attachment Harjit Kaur**

To conclude Sikh Council is of the opinion that Nanaksar Thath Isher Darbar run by Amar Singh is neither a Gurudwara nor any place of worship. It is a Dehra set up by this pseudo Sant “Amar Singh” to:

- involve in human trafficking
- swindle money from his devotees
- amass money by sending, young boys and girls, under the guise of religious workers in foreign countries.
- satisfy his sexual desire by raping innocent young girls,

AMAR SINGH aka NANAKSAR THATH ISHER DARBAR

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Because of the deaths of these two Malaysian citizens and havoc caused by Amar Singh during his few years of visits to Malaysia, a team of three Sikhs, An Attorney, A newspaper editor and a respected priest and with full support of the Sikh community, persuaded the Malaysian Govt. **to ban Amar Singh from entering the country. This order was published in the Government Gazette on April 22, 1977.**

On March 30, 1989 Government of the Republic of Singapore denied his application to register 'Nanaksar Thath Isher Darbar' and ordered him to cease all activities. He had befriended several Singapore Sikh families, including that of Attorney N. S. Kang, who had made that application. But while the application was still being processed, an adult sister of Mr. Kang's wife failed to return from England where she had gone for a visit to see Baba Ji's (Amar Singh) religious enterprises. On the telephone Baba Ji denied knowing her whereabouts. Young woman's brother then decided to go to England himself and with the help of family members located the house where his sister was being forcibly held, under the supervision of Surinder Kaur, woman whose husband Amar Singh had killed in India on **November 28, 1976**. Brother and some of his relatives knocked on the door and forcibly removed his sister who was in a drugged state. Amar Singh filed a law suit against the brother for kidnapping his sister, threatened their family in Singapore with dire consequences if their daughter does not testify against her brother.

He promised he will withdraw the kidnapping charges if the family sent him written apology and the girl stayed behind. He got the apology, the girl testified against her brother but Amar Singh did not withdraw the kidnapping charge. It was left to the Judge to conclude that a brother would not kidnap his own sister but he could not take his sister back to Singapore because she is an adult and has indicated she wishes to stay, which was under duress. Only thing for her parents to do was to tell their son-in-law to have the application for registering Amar Singh's organization denied.

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Mr. Hardev Singh Shergill in California, USA, the person through whom, through deception, Amar Singh had received green cards for himself, his children, mother of those children and the man who was shown as her husband and father of the children, was the first person to successfully sue him in May 1995 and obtain judgment in April 1996. **The judge in this case declared Amar Singh and 'Nanaksar Thath Ischer Darbar' as one and the same.** His co-plaintiff had withdrawn his lawsuit upon receiving death threats which Mr. Shergill had ignored because the principle was more important to him and he wanted Amar Singh stand exposed.

Next big case that Mr. Shergill helped win against Amar Singh was in Vancouver, Canada, 'Gill vs Amar Singh'. In this case Amar Singh had a young Sikh woman divorced, impregnated by him resulting in the birth of a daughter. By the time that daughter became almost an adult, the mother developed breast cancer, Amar Singh persuaded her not to seek medical treatment because his prayers will treat her but she will have to transfer some five acres of prime real estate she owned to 'Nanaksar Thath Ischer Darbar' where he will open his place of worship and she will perform service. Upon title transfer he immediately sold the property but did not record the deed until after the woman died. Since Mr. Shergill had just won his case against Amar Singh the family sought his help and got it.

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From The Sikh Bulletin Feb 2003

NANAKSAR THATH ISHER DARBAR
COURT OF APPEAL FOR BRITISH COLUMBIA

BETWEEN

WAHIGUROO PALL SINGH GILL, HARABANS KAUR GILL,

TAGE KAUR SHOKKER (nee SIDHU), JASMOHANJIIT KAUR GILL, Administrator of the Estate of SURINDER KAUR SINDHU, Deceased

RESPONDENTS

(Plaintiffs)

AND:

NANAKSAR THATH ISHAR DARBAR and AMAR SINGH SIDHU also known as
AMARSING SIDHI also known as AMAR SINGH also known as AMARSINGH also known as BABBA
AMAR SINGH JI

APPELLANTS

(Defendants)

Before: The Honourable Mr. Justice Smith (In Chambers)

A.J. Roberts, Counsel for the Appellant

D.H. Unterman, Counsel for the Respondent

Place and Date of Hearing:

Vancouver, British Columbia, 17 December 2002

Place and Date of Judgment:

Vancouver, British Columbia, 2 January 2003

Citation: Gill et al v. Darbar et al, 2003 BCCA 3, Date: 20030102, Docket: CA029974

Reasons for Judgment of the Honourable Mr. Justice Smith:

[1] There are two applications before the Court. The respondents (plaintiffs) apply for security for the trial judgment and for costs of the appeal and costs of the trial. The appellants (defendants) respond with an application to stay proceedings, including execution, in the Supreme Court pending disposition of the appeal.

[2] For ease of narrative, I will refer to the parties as plaintiffs and defendants in these reasons.

[3] The mother, brother, daughter, and legal representative of Surinder Kaur Sidhu, deceased, brought action in the Supreme Court to recover certain land from the defendants on the ground that the defendant Amar Singh had unduly influenced the deceased to transfer the land to the defendant society, which is controlled by the defendant Amar Singh.

[4] Following a lengthy trial, the trial judge granted judgment to the plaintiffs. On June 25, 2002, he ordered that title to the land be vested and registered in the name of the deceased's daughter, Tage Kaur Shokker. On July 29, 2002, the defendants filed their notice of appeal. In supplementary reasons handed down on October 10, 2002, the trial judge ordered the defendants to pay to the plaintiffs \$155,000 in assessed costs of the action and \$172,000 for "adjustments" in respect of the land.

[5] Title to the land has since issued in the name of Tage Kaur Shokker consequent upon the judgment and she has raised money on the land and has spent money developing it for sale.

[6] I will deal first with the defendants' application for a stay of proceedings pending disposition of the appeal. I observe, at the outset, that the defendants have identified no authority in support of their submission that I may enjoin further dealings with the land. These reasons will be concerned only with the pecuniary aspects of the trial judgment.

[7] The applicable principles are not in dispute. Generally, a successful plaintiff is entitled to the fruits of the judgment but this Court may stay proceedings if satisfied that it is in the interests of justice to do so: *Voth Brothers Construction (1974) v. National Bank of Canada* (1987), 12 B.C.L.R. (2d) 43 at 44-45 (C.A. [In Chambers]). The trial judgment must be assumed to be correct and protection of the successful plaintiff is a pre-condition to granting a stay: *Morrison-Knudsen Co. v. British Columbia Hydro & Power Authority* (1976), 112 D.L.R. (3d) 397 at 404 (B.C.C.A.). The applicant for a stay must satisfy the familiar three-stage test, that is, the applicant must show that there is some merit in the appeal, that the applicant will suffer irreparable harm if the stay should be refused, and that, on balance, the inconvenience to the applicant if the stay should be refused would be greater than the inconvenience to the respondent if the stay should be granted: *British Columbia (Milk Marketing Board) v. Grisnick* (1996), 50 C.P.C. (3d) 249 at 252 (B.C.C.A. [In Chambers]).

[8] The defendants raise three grounds of appeal.

[9] First, they submit that the trial judge committed “palpable and overriding error” in drawing the inference that the defendant Amar Singh exerted undue influence or fraudulently induced Surinder Kaur Sidhu to give him the land. The plaintiffs alleged that Amar Singh promised Surinder Kaur Sidhu that, if she would give the land to him, he would cure her cancer and build a temple in her honour on the land. The trial judge noted that there was no direct evidence of such promises. However, he concluded:

[150] For the last quarter century of her life, Surinder had been in the thrall of Amar Singh. He was the most influential person in her life. She believed that he had powers which might be described as supernatural: she believed he was a Sant.

[151] Specifically, at the material times before the transfer took place, Surinder believed that Amar Singh could and would intercede with God to cure her cancer. She believed that it was a condition of obtaining a cure that she transfer the land to him. Surinder also believed that Amar Singh would build a temple on the land, in her name and in her honour, if she gave the land to him.

[152] Amar Singh knew that Surinder believed these things and he allowed her to entertain those beliefs. I doubt that he ever made such promises in express words but I do find that his words to Surinder and to Tage were intended to and did convey to Surinder that what she believed would come to pass, if she gave the land to him.

[153] I find that Surinder gave the land to Amar Singh in return for what she regarded as promises and which, I find, by a combination of the words spoken by Amar Singh and the acquiescence by him in knowingly allowing Surinder to entertain her beliefs, were in fact promises.

[10] Counsel for the defendants referred to evidence that, if accepted at face value, might support the inference that Surinder Kaur Sidhu was not the victim of fraud or undue influence perpetrated by Amar Singh. However, the trial judge considered all of that evidence. Moreover, there was much evidence from which the trial judge could rationally infer that Surinder’s will was indeed overborne by Amar Singh.

[11] The defendant’s second ground of appeal is that the trial judge committed reversible error in concluding that Surinder Kaur Sidhu was the beneficial owner of the land at the time that it was transferred to the defendant Society by her brother and her mother, who were the registered owners of the land in the Land Title Office.

[12] The plaintiffs pleaded that Surinder Kaur Sidhu was the beneficial owner of the land. The defendants pleaded that the land was held in trust for Surinder by her mother and her brother and that Surinder, in turn, held it “on behalf of Amar Singh”. In the alternative, they pleaded that Surinder gave the land to Amar Singh for charitable purposes.

[13] The defendants led no evidence to support their plea that Surinder held the land in trust for Amar Singh. During his submission, counsel for the defendants referred to certain parts of the evidence and appeared to suggest that the beneficial owners of the land were Surinder’s brother and mother. However, such an allegation was not pleaded and, I am advised, was not argued at trial. Accordingly, it is not open to the defendants to make this submission in this Court.

[14] The trial judge recounted a great deal of the evidence in his reasons, some of which, arguably, tended to show that Surinder Kaur Sidhu was not the beneficial owner of the land. However, his ultimate conclusion was that she purchased the property as an investment in 1973, when she was employed in the real estate industry and was “investing in land, buying and selling properties” and registering them in her own name. He traced the dealings with the land in considerable detail from that date until the material times. He concluded:

[143] Based on the evidence recited above, I have arrived at the following conclusions of fact.

[144] First, Surinder was the sole, beneficial owner of the land at the time it was transferred to Amar Singh.

[145] Although there was considerable informality over the years among members of the Gill family as to the use of and benefit from various homes and properties which on title were owned by one or other of them, and although all members of the family helped out in the maintenance of the properties, nothing in their words or actions suggested anything but that Surinder was the sole owner. Among other things, this is true of the 1995 mortgage, from which Surinder did not benefit. She allowed the mortgage to be placed simply as a loyal and helpful member of the family, when the family needed financial help.

[146] The ultimate proof that the land was hers is the transfer itself. When Surinder told Pall and Harbans to transfer the land to Amar Singh, they did so.

[147] Nor was the land ever held in trust by Surinder for Amar Singh. The evidence as to the various dealings with the land, such as the attempts to develop it and the taking out of the 1995 mortgage, are inconsistent with the existence of a trust.

[15] In respect of these two grounds of appeal, the defendants will be essentially asking a panel of this Court to re-try the case and to substitute their view of the facts for that of the trial judge. That is not something that this Court can do: see, for example, *Toneguzzo-Norvell v. Burnaby Hospital*, [1994] 1 S.C.R. 114 at pp. 121-22. Accordingly, while I am not prepared to say that the appeal cannot possibly succeed, it is my view that the chance of success on these issues is minimal.

[16] The third ground of appeal alleges an error of law arising from the fact that, on numerous applications for social assistance over a lengthy period of time, Surinder Kaur Sidhu declared that she did not own property. The defendants contended before the trial judge that, if she was the beneficial owner of the property, her estate was disentitled to relief in equity because it did not come “with clean hands.” The trial judge said of this submission:

[167] I have found that Surinder’s receipt of welfare was based on repeated applications by her which fraudulently concealed her ownership of land. The defence contends that this history disentitles her estate to equitable relief.

[168] The short answer to this is that the blameworthy conduct must have some connection with the relief sought. In this case, it did not.

[17] The defendants submit that the trial judge erred in law in that passage. They refer to the following authorities: *Canada (Attorney General) v. Massinghill* (1915), 17 Ex. C.R. 510 (Exch. Ct.), *Gascoigne v. Gascoigne*, [1918] 1 K.B. 223, and *Re Emery’s Investments’ Trusts, Emery v. Emery*, [1959] 1 All E.R. 577 (Ch. D.). Those cases appear to me to make it clear that the basis of the “clean hands” doctrine is that “No man can take advantage of his own wrong”: *Canada (Attorney General) v. Massinghill, supra*, at 514. The point is made in other terms by the learned authors of *Hanbury & Martin Modern Equity*, 15th ed. (London: Sweet & Maxwell, 1997) at p. 26, where they say of the “clean hands” doctrine that:

...equitable relief will only be debarred on this ground if the plaintiff’s blameworthy conduct has some connection with the relief sought. The court is not concerned with the plaintiff’s general conduct. Thus, in *Argyll (Duchess) v. Argyll (Duke)*, the fact that the wife’s adultery had led to the divorce proceedings was no ground for refusing her an injunction to restrain her husband from publishing confidential material. Nor will unclean hands debar a claim which does not involve reliance on one’s own misconduct. [*Tinsley v. Milligan*, [1994] 1 A.C. 340 (H.L.)].

[18] Counsel for the defendants did not suggest that the improper conduct which the defendants invoke in this regard was in any way relied upon in the litigation by the plaintiffs. In my opinion, it is unlikely that this ground of appeal will succeed.

[19] The next two stages of the three-stage approach require a consideration of whether, if the stay should not be granted, the defendants will suffer irremediable harm and where the balance of convenience lies. I will deal with these branches of the test together.

[20] The defendant Society was incorporated in Ontario and is registered extra-provincially in B.C. It is wholly controlled by the defendant Amar Singh. The plaintiffs have been unable to find any assets in British Columbia or elsewhere owned by either defendant, except for a parcel of real estate in Ontario owned by the defendant Society. The Society purchased that parcel for \$675,000 in 1997. On the date of purchase, it granted a mortgage of the land for \$414,000. As of September 2002, the balance owing on that mortgage was \$360,357. On September 12, 2002, the Society granted a second mortgage on the land in the amount of \$100,000. Thus, the defendant Society has an apparent equity in the land of approximately \$215,000.

[21] On January 6, 2000, judgment was granted in the Supreme Court of British Columbia against the defendant Society in favour of Jatinder Minhas and Bhupinder Singh Nijjar for \$250,909 and costs for the return of a deposit that they paid to the defendant Society on account of the purchase price of the land that was returned to the plaintiffs in this action, which the defendants had agreed to sell to them. The judgment was registered in Ontario on November 21, 2002, and a writ of execution has since been issued by the Superior Court of Justice in Toronto to the Sheriff in the Region of Peel, instructing him to sell the property. Unless the plaintiffs place their execution in the hands of the Sheriff before he sells the land and distributes the proceeds of sale, they will not be entitled to share in the proceeds under the Ontario *Creditors’ Relief Act*.

[22] None of that is controverted in the defendants’ evidence, which is contained in an affidavit sworn by a Mr. Baljit Dhaliwal on information and belief. His informants are said to be Amar Singh and “members

of" the defendant Society. He does not say what information he obtained from each source. In his affidavit, the defendants disclose the land in Ontario as an asset and assert that it is exposed to claims from the aforesaid judgment creditors in excess of \$1 million, as well as to the claims of the plaintiffs in this action. Mr. Dhaliwal deposes that, if this appeal fails and if the judgment creditors proceed to execute on their judgment, "the Ontario society will have insufficient assets to satisfy those claims, and will be unable to survive." He deposes, further, that the defendant Society serves a congregation of "one to two hundred Ontario resident Sikhs" who are of "modest means" and who have "donated and loaned monies" to "assist the society to survive". Notably, there is no assertion that the defendant Society has no other assets or no income and no assertion as to the personal means of the defendant Amar Singh.

[23] Accordingly, it appears that whether a stay of execution on the judgment is granted or not, the defendant Society stands to lose all of its equity in the Ontario land. On the other hand, if a stay is granted, the plaintiffs will be precluded from sharing in the proceeds of the sale of that land. Therefore, the harm that will be suffered by the plaintiffs if a stay is granted outweighs the harm that will be suffered by the defendants if a stay is refused.

[24] I am not persuaded that a case for a stay of proceedings has been made out. There is little merit in the proposed grounds of appeal and the balance of convenience test favours the refusal of a stay. Accordingly, the defendants' application to stay proceedings, including execution, in the Supreme Court is dismissed.

[25] The plaintiffs seek an order for security for costs of the appeal. The burden is on the defendants on this application to show that it is in the interests of justice that security for costs not be awarded: *Zen v. M.R.S. Trust Company* (1997), 88 B.C.A.C. 198 at 201-02 (In Chambers). After a preliminary consideration of the merits of the appeal and after considering the evidence of the defendants' means, I am satisfied that security for costs of the appeal should be awarded.

[26] Counsel for the plaintiffs has estimated their costs, if the appeal should be unsuccessful, at approximately \$15,000 to \$20,000 including disbursements. He emphasized that this estimate is not a considered one. I must consider the means of the defendants when making an order for security for costs but, as I have already noted, their evidence in this regard is not compelling. I note, as well, that the plaintiffs brought their application in a timely way after notice of appeal was filed and that it appears that they will have difficulty realizing on a judgment for costs if they should succeed on the appeal. On the whole of the evidence, and given the weakness of the evidence on both sides of this issue, I consider that security for costs in the amount of \$10,000 would be appropriate. The appeal will be stayed until security in that amount is posted in a form satisfactory to the Registrar.

[27] On the application for security for the costs of trial and for the trial judgment, the burden is on the plaintiffs to show that it is in the interests of justice to order security and that the plaintiffs will suffer prejudice if the order is not made. In determining the interests of justice I may take into account the merits of the appeal and the effect of an order for security on the ability of the defendants to continue the appeal: *Aikenhead v. Jenkins* 2002 BCCA 234 at para. 30.

[28] This appeal has little chance of success. The defendants' evidence does not permit me to conclude that they have made full and frank disclosure of their financial means. Moreover, as the evidence stands, if the plaintiffs succeed in retaining their judgment, which seems likely, they are unlikely to be able to recover anything beyond their rateable share of the sale proceeds of the land in Ontario, assuming they are able to participate in their distribution. To allow the appeal to proceed without requiring the defendants to post substantial security would be to allow the defendants to gamble with the plaintiffs' money: see *Fraser Canyon Transport Ltd. v. 5391945 B.C. Ltd., 539197 B.C. Ltd., and Teal Cedar Products Ltd.* 2002 BCCA 625 at para. 11.

[29] On a consideration of all of the circumstances, I conclude that it is appropriate that the defendants be required to post substantial security for the trial costs and for the pecuniary portion of the trial judgment as a condition of proceeding with this appeal. I fix the amount of that security at \$300,000. It may be posted in a form satisfactory to the Registrar. The defendants have not satisfied me that they will be unable to prosecute the appeal if they should be required to post security. The plaintiffs will be entitled to withdraw all or parts of that sum on account of their judgment upon lodging security in a form satisfactory to the Registrar for repayment, including interest at post-judgment rates, should the appeal be allowed.

[30] In summary:

1. The defendants' application for a stay of proceedings, including execution, in the Supreme Court is dismissed;

2. The plaintiffs' application for security for costs of the appeal is allowed and it is ordered that proceedings in the appeal be stayed until the defendants post security in the amount of \$10,000 in a form satisfactory to the Registrar;

3. The plaintiffs' application for security for the trial costs and the trial judgment is allowed and it is ordered that proceedings in the appeal be stayed until the defendants post security in the amount of \$300,000 in a form satisfactory to the Registrar.

"The Honourable Mr. Justice Smith"

[An extensive coverage of the actual judgment in this Vancouver, Canada case and Amar Singh's self-serving contradictory lies in this and the California case appeared in the October 2002 issue of The Sikh Bulletin. The above decision is on Amar Singh's appeal to stay that judgment. ED]

RICHMOND, VA NANKSAR ACTIVITIES

Amar Singh started visiting Richmond, VA frequently in April 2001, holding 'religious programs'. It all stopped when property was acquired and registered under his personal name in October 2001. By December, having failed to lock the congregation out by sending a Mr. Kathpalia all the way from Maryland to change the locks, he filed an unlawful detainer action against the same congregation for whom he had 'staged' 'religious programs' earlier in the year. He did offer to sell the property to the congregation for additional \$50,000 on top of \$36,000 down payment they had already made. As always his objective was to replace the original - 'buying' directors with his own hand picked like Kathpalia looking for Green Cards for his family and many others.

Mr. Amar Singh has never visited the property, addressed the congregation or performed any services as expected from a religious leader.



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ



ਨਾਨਕਸਰ ਠਾਠ ਈਸਰ ਦਰਬਾਰ

Nanaksar Thath Isher Darbar, Inc.

(A Tax-exempt Organization)

11188 Robious Road, Richmond, VA 23235

Phone # 804-307-6772

Letter to Attorney General

To: Mr. Jerry Kilgore, The Attorney General's Office

Commonwealth of Virginia, Investigation & Enforcement Section' 900 E. Main Street, Richmond, Virginia 23219

Phone: 804-786-2071

Ref.: Nanaksar (Thath) Isher Darbar, a Virginia State Tax Exempt Sikh Religious Corporation.

Dear Mr. Kilgore:

1.On behalf of the Nanksar (Thath) Isher Darbar (NTID), a Richmond based Sikh religion, non-profit corporation of state of Virginia, ID No. 0557310, I would like to bring your attention to the fraudulent, illegal and obstruction of services by Mr. Amar Singh.

2. Mr. Singh is a preacher of Sikh religion. He visited Richmond, Virginia in April 2001 and gave his sermons. During his visits, he proposed to the congregation and to one of the followers, Mr. Charanjit S. Ramgarhia of Richmond, VA to raise funds for the purchase of a suitable property for holding prayers in the Richmond community.

3. Accordingly Mr. Ramgarhia convened a meeting of some Richmond devotees and thereby raised total of \$36,000.00 through donations from the local community and others.

4. With the help of a real estate agency the property at 11188 Robious Road, Richmond, VA 23235 was selected and offer was made to purchase it.

5. Since the NTID was a new body and did not have adequate assets to meet the mortgage requirements, Mr. Singh offered to take the mortgage in his name and the property was titled in his name.

6. Mr. Singh granted a Specific Power of Attorney to Mr. Ramgarhia for acquiring the property and meeting the other obligations and legalities for the property.

7. The property was acquired on October 16, 2001 and religious services started on the following Sunday and ever since the services have been held regularly including the discussions on the Sikh history, music classes, Sunday school for children, children camps, religious holidays celebrations etc.
8. A lease agreement for the use of the said property for the religious purposes was signed on October 17, 2001.
9. Mr. Singh sent his representatives named Om Kathpalia and Avtar Singh of Maryland to break into the property three times during the last year, changed the locks, destroyed religious property and went back to Maryland. They have harassed the congregation and kept them from conducting regularly scheduled services. These representatives have tried to take possession of the property by using illegal methods.
10. We had to file a criminal case in the Chesterfield Magistrate's office in order to stop them from harassing our congregation. The judge pleaded to Mr. Singh and others present to live in peace.
11. Let me point out for your information that Mr. Singh is operating through his benign methods. He makes his devotees to buy property with the donations from the congregation for holding prayers. Then, he gets the title in his name. Later he asks his devotees to turn the property over to him and takes over the possession.
12. After the establishment work is complete, he would use the property for sponsoring people for immigration on religious basis and collect handsome amount of money from them.
13. Mr. Singh has never visited the property, addressed the congregation or performed services as expected from a religious leader.
14. On December 31, 2002 we received summons from Chesterfield General District Court for Unlawful Detainer from Mr. Amar Singh's attorney asking the Richmond congregation to vacate the property. This case is scheduled for trial on February 20, 2003.
15. He has legal cases in Sacramento, CA; Orlando, FL; Buffalo, NY; British Columbia, Canada; Toronto, Canada ; and now in Richmond, VA.
16. I would like to request you to please investigate this matter and provide support to the Richmond Sikh community.

Mr. Singh should not be allowed to walk away with money raised by the community for the purpose of a common goal of getting together and praying and teaching good morals to our children to be good citizen of the United States of America. Mr. Singh and his representatives should be stopped from interfering in the operation of the Sikh temple services. Mr. Singh should turn over the ownership of the property to the Richmond congregation. This way the Sikh community can hold their regular services and stay involved in the community. This is the dream of the Richmond Sikh Community for the property that they donated for. Thank you for support.

Charanjit S. Ramgarhia, Director, Phone: 804-307-6772
 Cc: Mr. John C. Watkins, Senator, P. O. Box 159
 Midlothian, VA 23113-0159, 804-379-2063

[In the Feb. 2002 SB under the heading 'Jatheddar Vedanti Should Resign' we had this to say:

"His latest victims are the Sangat of Richmond, VA (USA) where he established his latest Thath. Charanjit Singh, the mukh sewadar there, in few years time, is either going to be part of a plaintiff group like the Sangat in Orlando, Florida, that has just filed a law suit against Amar Singh or be a defendant along with Amar Singh, as Avtar Singh is in the same law suit".

We are glad that Charanjit Singh is a plaintiff and kept his faith with the Sangat and did not sell his soul to Amar Singh. ED.]

Amar Singh's people, including Kathpalia, broke into the Gurudwara, ripped children's work from the walls, threw it into the garbage cans and changed the locks three times before being restrained with a court order.



**JATHEDAR JOGINDER SINGH VEDANTI'S PATRON SAINT
NANAKSARIA SAADH AMAR SINGH BARUNDI**

[The following have been triggered by Jathedar 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.]

**Exhibit # 6
Hardev Singh Shergill vs. Amar Singh
The Superior Court of the State of California , Placer County
Case # SCV – 3271, Filed May 10, 1995**

2/20/90

**KHALSA BELONGS TO GOD. ALL VICTORY IS OF THE GOD.
GOD BELOVED CONGREGATION**

You will be pained to hear my sad story, whatever this **saint** has done to me I want to put before the congregation. From the very day this saint saw me for the first time at **Ludhiana** Thath, he had lustful thoughts for me in his mind. Later on, he told me that the day he saw me he did not do the kirtan (hymn singing).

Then he was going to bring me out of India by talking to my parents and using an excuse of talking me into his service and arranging my marriage. I stayed at **Ahmedgarh Mandi** for a short time. There he gave me so much affection that he didn't let me miss my parents. After some time, the saint brought me here to **Melbourne**. There, for quite some time **Amarjit**, the **saint** and I stayed by ourselves.

And sometime later, he said to me that come let me love my child. I had no suspicion, whatsoever, in mind. **Amarjit** was sent away on an excuse. We were both alone. ***Thath had no congregation.*** At that time the **saint** acted as a **pervert** and **raped me**. There was nobody to hear my **screams**. Nor did I know anyone. Afterwards, he had me swear before God not to tell anybody.

He censored all my letters to my family and from my family. After this incident, I lost my self-esteem and considered myself very dirty.

Amarjit knew all of this. Then one day, the **saint** called and said that innocent child, would you obey our command? We wish to marry you to **Amarjit**. He is a very good boy. But I said I want to go to India. During the night, he sent **Amarjit** to my room. He was told to force himself upon me if I did not consent. For a long time, **this dog Amarjit kept playing with my helpless body.**

I didn't consider myself worthy of returning to my parents. They did not even marry me to **Amarjit**. Then **Kamaljit** was brought there. **Kamaljit, Amarjit**, Amarjit's sister **Gurmeet** and I stayed together. I told **Gurmeet** everything, but was like me. She couldn't do nothing. **There, this saint and Kamaljit used to sleep together.** They ate together from the same plate.

Kamaljit had so much authority over us that we were ordered to wash her dirty underwear and other dirty laundry. One day, I was so upset that I threw Kamaljit's dirty underwear in front of **Jaswant**. That upset him but could not do anything.

Then the **saint** played a game, that **to make Kamaljit pregnant by Baba, Surinder Singh was called upon from Sydney to Melbourne so that when Kamaljit gives birth to the child, no suspicions would arise on Baba himself.** (for public appearance Surinder Singh was supposed to be Kamaljit's husband) But Kamaljit was always with Baba when Amarjit's sister was sent to Surinder's room. At that time **Jaswant** used to be on guard duty. But Surinder Singh did not touch Gurmeet and treated her as a sister.

Tell me, how could that **Jaswant** Singh protect my honor who himself allowed dishonorable acts with his own daughter. But on ... I was sent to New **Zealand**, and Gurmeet to India. When I went to New Zealand, for some reason, I had to stay at the Thath for a night. That is where Resham Singh and Sukhi were staying. There, dog Resham Singh got sexually aroused and for the whole night kept pacing outside my bedroom door in his under clothes. He even came into the room, but because two younger daughters of Biant Singh Resham of New Zealand were with me, he could not do anything. I stayed up all night.

After staying in New Zealand for two months, I came to **England**. I was called to England to get married, also. But this was all deception. Then in England, right in front of me, he did everything (sexual) with **Bhinder and Persin**. At the time, we were staying at **Debo's** place. This **saint** identified by name several girls whom he had raped. **"I have uncontrollable sexual appetite and this is my weakness," he said.**

After six months' stay in England, I went back to New Zealand. This dog saint followed me there, too. Before I arrived there, **Satnam, Persin and a girl from the village of this saint** were already staying there. There, this dog did the same thing to **Satnam**, who told me everything. Mockingly the saint said that I had made a mistake, I did not mean to rape Satnam. But Satnam said to me that if I live long enough I will definitely expose this saint before the world, and with God's blessings protect the honor of the rest of the fellow sisters. But it will definitely take time.

Then this dog wanted to marry Satnam to my brother, but Satnam told my brother the truth about the saint's bad deeds. My brother only had doubts about this saint before. Because of this (Satnam) and because of his bad treatment with boys, my brother and two more boys moved out of his Thath. And started informing the public about the truth.

This time, again the saint fixed my marriage with a New Zealand resident Bawa, brother of Daman Singh and Manjit. All of the preparations were done for the wedding, but when he found out my brother leaving the Thath he cancelled all the wedding plans. He told the family that if they marry me their family will be destroyed, and taunted in several ways. I could not get a ticket to India. Later somehow, my brother made the booking for me and sent me to his place.

I am presenting only a part of my past experience to the congregation. I hope congregation will believe me and will save the lives of their children from getting destroyed like mine. Servant of the congregation.

[Name of the victim has been withheld at the request of her brother. He did marry Satnam and both corroborated this account before we submitted it to the court. Surinder did go public in Australia to deny that he was the father of Kamaljit's two daughters. Kamaljit did not deny that and stated children to be of Guru Nanak's. Kamaljit was subsequently 'married' to Amarjit and she has since given birth to a girl and a boy. Both of them were brought from Guru Nanak Sikh College, Hays, England to Roseville, Ca. in late

1993 to teach at the new Bhai Daya Singh Khalsa Academy. In December they were both convicted of shoplifting. In January 1994 they were sent back to their jobs at the Hays College. After a year long legal battle Amar Singh was thrown out of Roseville in 1996. But he did obtain Green Cards for himself, Kamaljit Kaur, her three daughters and Amarjit Singh in 1994 through his Roseville operation. 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 1995**. 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 # 1D00037094, 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]

JATHEDAR MANJIT SINGH'S PATRON SAINT YOGI BAJAN

The Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogi Ji

(That is eleven words. The person who had conquered his ego used only one word in his name – Nanak)

United States District Court, Albuquerque, New Mexico

Civil Action No. 0839 HB

Filed Nov. 10, 1986

Katherine Felt, Plaintiff

Vs.

Harbhajan Singh Khalsa Yogi Ji, a/k/a "Harbhajan Puri",

A/k/a "Yogi Bhajan", a/k/a "Siri Singh Sahib", individually, and in his capacity as the sole Officer and Director of the "Siri Singh Sahib of Sikh Dharma Brotherhood", a California Corporation, and in his capacity as an Officer of the "Sikh Dharma Brotherhood", a California Corporation, and in this capacity as an officer and director of the "3HO Foundation", a California Corporation, and the "3HO Foundation of New Mexico", a New Mexico Corporation.

Excerpts:

- (a) That he had studied 22 years with a famous yogi in India named Drindra Brahmachari, when in fact he had studied with Drindra Brahmchari only a few days.
- (b) That the forms of yoga which Bhajan taught were ancient forms of "Kundalini" and "Tantric Yoga", when in fact they were a collection of exercises put together by Bhajan, sometimes literally made up on the spot by Bhajan as a yoga class progressed...
- (c) That in 1971 Bhajan was bestowed with unique skills and knowledge by a yoga teacher known as the "Mahan Tantric" who had selected Bhajan to be his successor and who bestowed the title of "Mahan Tantric" upon Bhajan when the former "Mahan Tantric" died. In truth Bhajan did not study under the "Mahan Tantric," nor was he ever vested with any such title by anyone previously holding the title.
- (d) That forms of yoga which Bhajan told the plaintiff to perform were designed to benefit the plaintiff in various physical and emotional ways, when in fact they were designed to mentally debilitate the plaintiff and place her in a state of extreme suggestibility, which state was then exploited by Bhajan and his followers as part of the thought reform process the plaintiff was subjected to...

- (e) ...In fact, the plaintiff has never received any partnership interest in Nanak Cookie Company or any remuneration of any kind for her recipes.
 - (f) On the whole, the entire creation and operation of the corporation sole, the 3HO Foundation, and Sikh Dharma Brotherhood corporation, as created by Bhajan and operated by the defendants, was all part of a unified scheme of deceit. Rather than being non-profit eleemosynary or religious organizations, these organizations were created and totally controlled by Bhajan in order for Bhajan to obtain sex, money, property, power, constant personal attention and self-aggrandizement...
 - (g) She has paid thousands of dollars to Bhajan, directly and through the corporate defendants, for various lectures, classes and stays at the "women's camp" which were not what they purported to be, and which were not only worthless, but which were actually extremely harmful to the plaintiff.
 - (h) She has paid thousands of dollars to Bhajan through the Sikh Dharma Brotherhood corporation in the form of tithing and other monetary contributions and payments to an ostensibly religious or spiritual cause, but which was in fact nothing more than a scheme to defraud the plaintiff and others...
 - (i) As a consequence of the injury suffered by the plaintiff, the plaintiff feared that Bhajan could and would inflict grievous physical harm upon or kill the plaintiff and members of her family through direct physical assault and through the use of magical or mystical powers, if she spoke out against Bhajan or revealed what he had done to her. This belief was the product of mental delusion intentionally induced in the plaintiff by the defendants while she was in the defendants' cult, reinforced by actual assaults and threats of assault which occurred while the plaintiff was in the cult, similar threats of assault after the plaintiff left, and other forms of harassment which the defendants perpetrated against the plaintiff after she left the cult (as more fully described in Counts II, III and IV below)...
 - (j) During the period between June 1978 and February 1985, the plaintiff was repeatedly struck or touched in a manner, which any person of ordinary sensibilities would find to be highly offensive, and which caused the plaintiff pain and physical harm, as well as fear, apprehension and resulting mental and emotional harm. These incidents include, but are not limited to, beatings; involuntary sexual intercourse, sodomy and other sexual attacks; administration of ostensibly medical treatments; administration of bizarre rites; urination upon the plaintiff; and other particulars.
 - (k) At the time of the initial sexual attacks upon the plaintiff by Bhajan, the plaintiff was a virgin, had never had a sexual relationship of any kind with any man, and had intended to remain a virgin until married.
 - (l) From approximately 1980 through at least August 1985, the plaintiff lived under the constant threat, fear and reasonable apprehension of physical injury or death if she left the 3HO organization or failed or refused to obey the directives and commands of Bhajan, or maintained any outside relationships which were not specifically approved by Bhajan.
 - (m) From December 1980 through August 1985, the plaintiff also lived under the constant fear and reasonable apprehension of physical injury or death if she revealed to any person her experiences while involved with the defendants' cult or Bhajan.
 - (n) In carrying out his sexual assaults, Bhajan was at times physically assisted by defendant Amrit Kaur and at times physically assisted by defendant Guru Ke, who would physically restrain the plaintiff...
 - (o) ...In addition the plaintiff suffered severe infections of her bladder, kidneys and other internal organs; injury to her rectum and colon; loss of hair; bloody noses; split lips; bruising over her entire body; swollen tongue to the point where she could not take solid food for several days; soreness and misalignment of her jaw; contraction of herpes simplex and lesser venereal diseases; two abortions; permanent scarring of her internal sex organs and her back; and the tearing of a mole from her back...

Civil Action No. 86-0838 M

S. Premka Kaur Khalsa, Plaintiff

Vs.

Harbhajan Singh Khalsa Yogi Ji, (Same as Civil Action No. 0839 HB)

...That he was a high master of yoga, who had studied many years under various masters of yoga in India, was a skilled teacher of and was particularly skilled in the form of yoga called "Kundalini" yoga...

During the time she was taking the purported “yoga lessons,” Bhajan, and other followers of Bhajan at Bhajan’s direction, made a great number of additional misrepresentations of fact to the plaintiff, and omitted and concealed material facts from the plaintiff. These misrepresentations included all of the misrepresentations set forth in paragraph 24, above. In addition, these material misrepresentations and material omissions included:

- (a) Failure to disclose that Bhajan was sexually involved with female members of his following.
- (b) Falsely representing that Bhajan had always been faithful to his wife, and had been celibate for years prior to first meeting the plaintiff.
- (c) Those women who became part of his following were treated with special deference, when in truth they are relegated to inferior roles and act essentially as servants to the men in the organization.
- (d) That Bhajan had over 250,000 followers. In truth Bhajan had never had in excess of a few thousand followers.
- (e) That he had washed the floors of the Golden Temple at Amritsar, India, for four years in order to “purify himself,” when in fact he had never done so.
- (f) That plaintiff was Bhajan’s “beloved” (the translation of the “spiritual name” given to the plaintiff by Bhajan), and his “spiritual wife”, destined to serve mankind by serving him in a conjugal capacity; and if she would do so, Bhajan would care for her for all of her natural life...

32. Example of the misrepresentations made to the plaintiff as part of this ongoing routine pertained to Bhajan’s purported status as teacher, representative and leader of the Sikh religion of India...Specific examples of these misrepresentations include:

- (a)That Bhajan was living three lives in one, and that the demands upon his spirit in living these three lives made it necessary that he be constantly attended, that he be given sex upon demand, and that he otherwise have all of his physical and emotional needs fulfilled instantly by his followers, including the plaintiff.
- (b)That Bhajan was gifted with miraculous powers, including the power to read an individual’s future, see one’s “destiny” and, through the exercise of his own powers, alter that “destiny.” Bhajan further advised the plaintiff that her own “destiny” was to become a physical cripple, lose her mind, and live out her life in a mental institution, and the only way she could avoid this fate was to adhere to his commands and teachings, and remain close to him.
- (c)That the plaintiff was destined to be Bhajan’s “spiritual wife,” and to serve mankind by serving Bhajan in a conjugal capacity, and that if she would do so Bhajan would protect and care for her material needs for the rest of her natural life.
- (d) That he was an “avtar” which means a reincarnation of god. Bhajan has never believed this of himself.
- (e) That the form of religion practice observed by Bhajan’s followers was ancient in origin, and was followed worldwide by those professing to be Sikhs, including the Sikhs of India. In truth, Bhajan well knew the religious beliefs and practices espoused by Bhajan are not of ancient origin, are only superficially based upon the Sikh religion as it was practiced prior to the founding of Bhajan’s organizations, and are very different from or contrary to the Sikh religion as it was practiced prior to the founding of Bhajan’s organizations, and are very different from or contrary to the Sikh religion as it was practiced in India prior to the founding of Bhajan’s organizations.
- (f). From 1971 onward Bhajan represented he was appointed by the governing body of the Sikh religion at Amritsar, India (the Shiromani Gurdwara Parbandhak Committee) as the “Siri Singh Sahib” and that this title and office were those of the chief religious leader of the Sikhs in the western hemisphere. In truth and in fact, Bhajan never did receive any such appointment, and indeed there is no body within the Sikh religion which has the power to make such an appointment, nor is there any such office within the Sikh religion as it is known and practiced in India. Moreover, the title “Siri Singh Sahib” is not a title of religious significance to the Sikhs of India, and is nothing more than respectful mode of address used by one Sikh when addressing another.
- (g). That he had studied the Sikh religion in India under a saint of that religion for years before coming to the United States, and that as a result of his long study he was schooled in the ways of the Sikh religion. In truth and in fact Bhajan had not made any such study, could neither read nor write the language in which the teachings and scriptures of the Sikh religion are written (Punjabi), and in fact at least until he came to the United States he had never even read them.

33. At no time material to this complaint has Bhajan entertained a sincere belief in the religion he espouses to his followers or to the Sikh religion as it was practiced prior to the founding of Bhajan’s organizations. Nor has Bhajan ever personally acted in accordance with the teachings, tenets or practices of the religion he espouses to his followers or of the Sikh religion as it was practiced prior to the founding of Bhajan’s

organizations. Rather, Bhajan's professed religious beliefs and objectives are espoused by him in bad faith, for the purpose of bolstering his credibility with the public and potential recruits, obtaining favorable tax treatment from the government...

43. During the period between November 1968 and November 1984, the plaintiff was repeatedly sexually and physically assaulted, touched and treated in a manner which any person of ordinary sensibilities would find to be highly offensive, and which caused the plaintiff pain and physical harm, as well as fear apprehension and resulting mental and emotional harm.

44. None of the physical touching or other acts described in this count were done with voluntary, free or informed consent of the plaintiff, nor were any of the defendants privileged to carry out any of the acts described in this count...

46...In addition the plaintiff suffered bruising over her entire body; two elective abortions; hemorrhaging which resulted in hospitalization; and contraction of herpes simples.

LETTERS TO THE EDITOR

I had been reading "THE SIKH BULLETIN" since last six months and really appreciate the sensible and rational approach it adopts while addressing the hard issues faced by Sikhs the world over. You are doing a great service to the Sikhs in each and every corner of the world by conveying the proper thought process to become a true and devoted Sikh through "VICHAAR" as Gurbani teaches. The burning issues like Deras and so-called Sants are also dealt with properly. *SB is a torchbearer for Sikhs of the world.* It is hoped that the clergy, those who matter, who lead the Sikhs, are able to read SB. Unfortunately, most of them hardly can read Gurmukhi what to talk of English. It would be a good idea if SB can be published in Gurmukhi too so as to reach those people, who really need the right direction and advice to extend desirable and much needed service to Sikhs. Gurcharan Singh, Mohali, India I happened to read the January 2003, issue of SB. Looks like you have been doing a great service to Sikh Communities of USA and many other countries where your readers are. We need many more such informative materials and publications. Services of Principal Harbhajan Singh of Sikh Missionary College, Ludhiana with his Sikh Phulwari, and Baba Kharak Singh of Abstract of Sikh Studies, Chandigarh, are very commendable efforts to educate Sikh masses and spread the word. I would appreciate including me in your mailing list. I am eagerly waiting for you website.

Surjit Singh Dhillon, Broadview Heights, Ohio, USA

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ਤੁਸੀ ਸਿੱਖ ਬੁਲੇਟਿਨ ਕੱਢ ਕੇ ਬਹੁਤ ਵੱਡਾ ਉਪਕਾਰ ਕਰ ਰਹੇ ਹੋ। ਸਿੱਖ ਧਰਮ ਕੁਰਾਹੇ ਪਿਆ ਹੋਇਆ ਹੈ ਅਤੇ ਮੰਦੇ ਭਰਮਾਂ ਨੂੰ ਇਸ ਨੂੰ ਕੁਰਾਹੇ ਪਾਉਣ ਵੀ ਸਿੱਖ ਹਨ - ਅਖੌਤੀ ਸਿੱਖਾ। ਸਾਧਮ ਨੇ ਸਾਰਾ ਬੇੜਾ ਗਰਕ ਕਰ ਦਿੱਤਾ ਹੈ। ਡੇਰੇ ਥਾਂ ਪਰ ਥਾਂ ਖੁੰਬਾਂ ਵਾਂਗ ਉਭਰ ਰਹੇ ਹਨ। ਗੁਰਬਾਣੀ ਦੀ ਤੋੜ ਭੱਜ ਕਰ ਰਹੇ ਹਨ। ਕਾਰਣ ਸਿਰਫ ਹੈ ਪ੍ਰਸਪਰ ਹਿੱਤ, ਪੈਸੇ ਬਨਾਉਣ ਅਤੇ ਆਪਣੀ ਕ੍ਰੀਤੀ ਨੂੰ ਪੁੱਠੇ ਪਾਉਣੇ। ਬੈਰ ਰਥ ਹੀ ਰਾਖਾ ਹੈ। ਮੈਨੂੰ ਸਰਦਾਰ ਭਾਗ ਸਿੰਘ ਦੀ ਪੁਸਤਕ "ਦਸਮ ਗ੍ਰੰਥ ਨਿਰਣੈ" ਚਾਹੀਦੀ ਹੈ। ਮੈਂ ਦਸਮ ਗ੍ਰੰਥ ਜੀ ਵਲੋਂ ਇਕ ਲੇਖ ਲਿਖ ਰਿਹਾ ਹਾਂ। ਕਾਲਾ ਅਗਾਨਾ ਦੀਆਂ ਪੁਸਤਕਾਂ ਮੇਰੇ ਪਾਸ ਹਨ। ਹੋਰ ਕੋਈ ਪੁਸਤਕ ਹੋਵੇ ਤਾਂ ਗਿਆਨ ਕਰਨਾ। ਤੁਹਾਡਾ ਹਿੜੂ॥ ਗੁਰਮੇਲ ਸਿੰਘ ਸਿਧੂ

MISINTERPRETATION OF GURBANI AND MISREPRESENTATION OF SIKHISM HOW TO HANDLE THIS PROBLEM?

Prof Devinder Singh Chahal, PhD
Institute for Understanding Sikhism
4418 Martin Plouffe, Laval, Quebec, Canada H7W 5L9
E-mail: Sikhism@canada.com

Introduction

Guru Nanak (1469-1539) laid the foundation of *Sikhi (Sikhism)* during the 15th century, the Period of Renaissance (between 14th and 17th century) when the scientists were challenging some of the concepts of the Church in Europe. During this period Guru Nanak was busy in challenging the ancient mythology and rituals in which the peoples of South Asia were shackled for centuries. I am proud to claim that it was Guru Nanak who promulgated a scientific and logical philosophy during the 15th century for the world to create a sense of morality to establish peace on this earth. The irony is that after five centuries if we examine the effect of teachings of Guru Nanak on humanity in general and on the Sikhs in particular, it will not be

difficult to come to the conclusion that what the Sikhs are doing today is exactly contrary to the Nanakian Philosophy [1].

Causes

It happened so because of the absence of preaching of Gurbani and Sikhism in their real perspective by the so-called custodians of Sikhism after the end of era of the Sikh Gurus in 1708. After the time of Banda Bahadur majority of the Sikhs were living in the forests and during this period preaching of Gurbani and Sikhism, and control of the Sikh institutions fell into the hands of the *Biprans* (*Who work against the Nanakian Philosophy*). This situation continued to be in the same state even during the reign of Maharaja Ranjit Singh and thereafter. During the Singh Sabha Movement some attempts were made to interpret Gurbani and represent Sikhism in their real perspective by some dedicated Sikh scholars. Soon this movement was taken over by the Sikh scholars who were heavily burdened with the ancient philosophy, mythology and *Bipreet* (*Ritualism or practices which are contrary to the Nanakian Philosophy*). During this period the use of discriminating intellect (*Babaek Budhi*) to find the truth was discouraged and was declared as sin by the *Biprans*. It is still happening so during the Age of Science.

During the early 1900s Shiromani Gurdwara Parbandhak Committee (SGPC) came into existence with main objective to manage the Gurdwaras and preaching of Gurbani and Sikhism in their real perspective. The SGPC did very commendable work by establishing educational institutions, hospitals and improving managements of Gurdwaras. It was holding very prestigious position in the hearts of the Sikh masses and national political leaders of India, like, Jawahar Lal Nehru, Mahatma Gandhi, and others during the struggle of independence of India. Prof Harbans Singh declared SGPC as a “Unique Ecclesiastical Institution” of the Sikhs and Dr Khushwant Singh entitled it as “Parliament of the Sikhs” and “A government within the government.”

Soon after the independence of India in 1947 the SGPC started to show decline in its administration and further improvement in the management of Gurdwaras and educational institutions. Rifts started among the members of the SGPC and with those of the Shiromani Akali Party (SAD). These rifts reached at their peak during the celebration of Tercentenary of Khalsa in 1999. This situation is still worsening every day; consequently, there are many SGPCs, Alkali Dals, many Sikh student Federations, many Sikh Youth Federations, many Sikh Councils, and many claimants of Akal Takht. Now recently a Khalsa Panchayat has come into existence that is after certain corrupt Jathedars of certain Takhts.

Recent struggle on the election of the President of the SGPC during October-November 2002 became a news of the world and many state governments as well as Central Government were involved in it seriously. It had once again confirmed that the Sikhs are so much divided that they spend most of their time and money on fighting with each other rather than on proper management of Gurdwaras, dissemination of Sikhism and welfare of the Sikhs.

The Institute of Sikh Studies (IOSS), Chandigarh has also reached to the conclusion in 2001 Conference that almost all the Sikh institutions, e.g. The Akal Takht, SGPC, Amritsar, Delhi Gurdwara Parbandhak Committee, Chief Khalsa Diwan, Sikh Educational Conference and the recently formed World Sikh Council failed badly to represent Gurbani and Sikhism in their real perspective and to look after the interest of the Sikhs.

Taking the advantage of the internal feud between Sikh religious and political authorities the Biprans (includes Sikhs as well as non-Sikhs) have joined their hands and started to propagate Sikhism in their own way and some are trying to amalgamate it with Hinduism. Currently a lot of misinformation about Sikhism is being reported in all types of media by Biprans. Since the Sikh history and literature published during the 18th and 19th century is full of misinterpretations of Nanakian Philosophy and misrepresentations of Sikhism, therefore, these sources are being exploited to their maximum extent to achieve their above objectives. The notable writings from the old literature on Sikhism, which carry a lot of misinformation about Gurbani and Sikhism, are as follows:

Dasam Granth, ~1721 CE. Supposed to be compiled by Bhai Mani Singh after collecting various Banis ascribed to Guru Gobind Singh;

Sri Gur Subha, 1711 CE, by Sainapat;
Gur Bilas Patshahi 6, 1751 CE, Anonymous;
Bansavelinama, 1769 CE, by Kesar Singh Chibber;
Gur Bilas Patshahi 10, 1797 CE, by Sukha Singh;
Parchia Pathshayan Das, early 18th century;
Panth Parkash, 1809 CE, by Rattan Singh;
Sarbloh Granth, by Sukha Singh?;
Mehma Parkash;
Prem Sumarg;
Janam Sakhis and Chamatkars of Sikh Gurus by various authors,
Rehit Namae by various authors;
Hukmnamae issued by the Sikh Gurus at various times; and many more such writings.

In these days Dasam Granth is being portrayed as religious and literary work of highest quality composed entirely by Guru Gobind Singh. Just a simple example, based on the information given in the Dasam Granth Guru Gobind has been declared as a devotee of Goddess Chandi in the NCERT syllabus book “Medieval India” prescribed for class XI. Lot of misrepresentations of Sikhism are appearing in the current media and many of such misrepresentations are based on the misinformation given in the above books.

Although these old writings contain some useful historical data, a lot of information is contrary to the Nanakian Philosophy, incorporated in the Aad Guru Granth Sahib (AGGS). The contradictory information given in such books is used to misinterpret Gurbani and misrepresent Sikhism by the Biprants, which includes many Sikh scholars. I would like to report some views about this situation as follows:

1. According to Bhai Kahn Singh Nabha [3] the old Sikh literature (of the 18th and 19th centuries) has been written according to the level of intelligence and beliefs of the writers. From this old literature we are getting a lot of useful information as well as that is contrary to the *Gurmat*. He has also emphasized that the most important thing is that there is a dearth of research scholars but on the other hand there are many, who are deadly against the research scholars and would declare them as atheists or the enemies of *Gurmat*.
2. Piara Singh Padam [5] says about *Rehit Namae* that: “It is a mistake to accept every information given in every *Rehit Nama* is according to *Gurmat*. Many authors have written according to their own level of intelligence or under the influence of *manmat* (under the influence of ancient philosophy, ritualism, etc.), that are not right.”
3. Similarly, Harinder Singh Mehbob [2] has reported that 85 out of 87 *Hukmnamae* recorded in the book, *Hukmnamae*, of Ganda Singh [6], are fake Hukmnamae.
4. Now more and more such *Rehit Namae* and *Hukmnamae* are being discovered which support the already misinterpreted Gurbani and misrepresented Sikhism. For example, *Hukmnama* issued by Guru Gobind Singh to the *Sangat* of Kabul is the recent ‘discovery’, which is not found in Ganda Singh’s book, *Hukmnamae*.

Any genuine effort taken by any scrupulous Sikh scholar, who tried to preach Nanakian Philosophy and Sikhism in their real perspective, has been treated very badly by the so-called authorities on Sikhism. Many such scholars were excommunicated. For example, Prof Gurmukh Singh was excommunicated in 1887 CE by Maan Singh, the Manager of Golden Temple Complex, Amritsar due to the pressure put by the opposition members (Arya Samajists), especially, Baba Khem Singh Bedi, Raja Bikram Singh, and Avtar Singh Vahiria, of the Singh Sabha. The opposition members were also trying to keep ancient mythology and rituals in Sikhism and to continue Guru-ship in living persons. Baba Khem Singh Bedi of this group was acclaimed as the 13th position in Guru Nanak’s lineage by his associates and followers. Similarly, the press of Ditt Singh, an excellent orator, writer, and a colleague of Prof Gurmukh Singh, was put out of business because of litigation by the opposing group (Arya Samajists) in Singh Sabha [Inferred from the data given in ref. # 4].

About a century ago, it was Karam Singh, a famous Sikh historian, who took courage to analyze the *Janam Sakhi* (biography) of Guru Nanak written by Bhai Bala. He proved in his book, *Katik kae Vaisakh* [7], that the stories recorded in it cannot pass the test of Gurbani, science, and logic, the touchstones of truth. Guru Nanak has been portrayed as a great Hindu but lower in spirituality than Bhagat Kabir and Hundal. His

book was removed from the sale list by the Khalsa Diwan most probably by Giani Gian Singh soon after its publication [inferred from the letter of Giani Gian Singh published in the new edition. Ref. # 7].

Moreover, especially in the West some Sikh individuals, some Gurdwara's Executives, and some Sikh Organizations have become self styled authorities on Sikhism and are issuing directives to some Sikh scholars to teach Sikhism of their ideology rather than in its real perspective. They are also creating problems for researchers who are challenging misinterpretation of Gurbani and misrepresentation of Sikhism, and unscientific codes and rituals found in the old literature. This is becoming a greatest hurdle in dissemination of Gurbani and Sikhism in their real perspective to the humanity.

In addition to the above direct actions they also force the Jathedars of the Akal Takht to excommunicate some Sikh researchers and writers without proper evaluation of their work. My analysis of this situation is that most of the Sikh scholars cannot dare to speak the truth because of Draconian sword of excommunication is always hanging on their heads.

In the recent past Sikh religious authorities have excommunicated Sikhs of almost all levels of social and political strata and academicians during the period of Bhai Ranjit Singh as the Jathedars of Akal Takht. Unfortunately excommunications continued by Giani Puran Singh, who was appointed to replace Bhai Ranjit Singh, till he was also removed by the SGPC. The newly appointed Jathedars, Giani Joginder Singh Vedanti, set another bad precedent in the Sikh history when all the closely associated religious and political personnel, who were excommunicate by the previous Jathedars of the Akal Takht, were exonerated while all the five Sikhs of British Columbia, Canada, who challenged the unscientific and illogical Hukmnama of *Langar*, remained excommunicated.

On the other hand, Recently *Gur Bilas Patshahi 6* has been reprinted by the Dharam Parchar Committee of the SGPC, Amritsar. It was edited by two scholars, Giani Joginder Singh Vedanti, the then Head Granthi of the Harmandar Sahib and now the Jathedars of Akal Takht, and Dr Amarjit Singh, Professor of Shaheed Sikh Missionary College, Amritsar [8].

Gur Bilas Patshahi 6 has regularly been recited in many Gurdwaras in the past and is still being recited in many and also being used by many scholars to construct Sikhism. Jathedars Joginder Singh Vedanti, on page 52 of this book, measures the success of his efforts by seeing the gurdwaras reintroduce its regular recitation.

ਜੇਕਰ ਇਸ ਗ੍ਰੰਥ ਦੀ ਗੁਰਦੁਆਰਿਆਂ ਵਿਚ ਮੁੜ ਕਥਾ ਆਰੰਭ ਹੋ ਸਕੇ ਤਾਂ ਸਮਝਾਂਗੇ ਕਿ ਕੀਤਾ ਕਾਰਜ ਸਾਰਬਕ ਹੋ ਨਿਬੰਧਿਆ ਹੈ।“

Its publication has been praised as '*a unique service, an authentic biography of the Guru, a matchless gift*', etc. by the following religious authorities without analyzing its contents that how much the information given in it is worth and how much goes against the originality and uniqueness of the Gurbani and Sikhism: *Bhai Ranjit Singh, the then Jathedars of Akal Takht, Jathedars Gurcharan Singh Tohra, the then President of the SGPC, Bhai Manjot Singh, Jathedars of Takht Kes Garh, Bhai Kewal Singh, Jathedars Takht Damdama Sahib, Bhai Sukhdev Singh Bhaur, the then Acting President of the SGPC, Manjot Singh Calcutta, the then Minister of Higher Education, Punjab, Giani Sant Singh Maskeen, an approved Dharam Parcharak of the SGCP, Bhai Jaswant Singh, Katha Vachak of Gurdwara Manji Sahib, Dalip Singh Maloonagar, the Senior President of SGPC, Joginder Singh Talwara, Narinder Singh Soch, Giani Balwant Singh 'Kotha Guru', in addition to the two editors, Giani Joginder Singh Vadanti and Dr. Amarjit Singh.*

Although Giani Joginder Singh Vedanti and Prof Amarjit Singh have admitted that it contains some denigrating information, even then they have not tried to distinguish that how much is true and how much goes against the Gurbani and Sikhism leaving the readers in confusion. Recently it has come to my notice that the Dharam Parchar Committee of Shrimoni Gurdwara Parbandhak Committee (SGPC), Amritsar has published the first issue (July 2002) of *Gurmat Gian* in Hindi for Hindi-speaking people. On the title page they have misconstrued , the unique logo of Guru Nanak, into *Ik Om Kaar* in Hindi by representing OM in Hindi and by adding one before it and an extra line at the top of OM. They have not only misconstrued the Logo of Guru Nanak but have mutilated the OM of Hindus also.

If such type of publications are being produced by the so-called authorities (with the blessings of the Jathedars, SGPC President and Education Minister of SAD Government and by the Dharam Parchar

Committee) then what intellectual power they have to evaluate blasphemous work in the publications of other Sikh and non-Sikh researchers and writers.

Gurbakhsh Singh Kala Afghana has been summoned at Akal Takht by its Jathedar to clarify the blasphemous work reported in his series of books. It is the same Jathedar, Bhai Sahib Bhai Joginder Singh Vedanti, who has reprinted Gurbilas Patshahi 6 [8] without criticizing the misinformation and unscientific and illogical stories, which go against the Nanakian Philosophy and basic principles of Sikhism. It was Gurbakhsh Singh Kala Afghana's criticism, based on Gurbani that led to the recall of this book by the SGPC. We understand that this book has reappeared minus the laudatory comments of Panthic 'Scholars' named above.

Solution

The Institute For Understanding Sikhism (IUS) stresses the need of an Advisory Committee comprising of Sikhs expert in various fields of Natural and Physical Sciences, Astronomy/Cosmology, Medicine, Philosophy, Psychology, History, Languages, Administration, Laws, etc. and each expert of these fields should be well-versed in Gurbani. They are not necessarily to be eminent Sikhs or Sikh theologians since all of them have been tested already. These experts should be unbiased, having open-mind and scientific temper, and free from allegiance to any political organization; and should be representing various countries of the world since the Sikhs are living all over the world now.

The IUS is already working on these lines and has an Editorial Board having members, expert in some of the above disciplines. The IUS also considers that Nanakian Philosophy, incorporated in the Aad Guru Granth Sahib after authentication by Guru Arjan and Guru Gobind Singh, is original and unique, and has universal acceptability. Therefore Nanakian Philosophy, science and logic should be taken as the touchstones to find out the truth in the publication of Gurbakhsh Singh Kala Afghana along with all the publications printed and reproduced by the SGPC by this new Advisory Committee yet to be formulated but not by any already existing Dharam Parchar Committee or any other Advisory Committee. After this task they should turn towards all those writings published during 18th and 19th centuries listed above. **After this a big task of writing of integrated and comprehensive theology of Sikhism for the humanity is waiting for them.**

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‘Sant Baba’ Amar Singh Barundi Nanaksaria

This is your life

From The Sikh Bulletin December 2000

Your names are Sarup Singh; AKA Amar Singh; AKA Amar Singh S/O Bakhtawar Singh; AKA Amar Singh Sidhu; AKA Sant Baba Amar Singh Ji; AKA Sant Baba Amar Singh Barundi; and AKA Baba A. Singh. You were born on January 11/1942 at village Chakar in Distt. Ludhiana, Punjab, India. You have no education other than what you have learned in the school of hard knocks.

You have given two versions of your early childhood. One version appears in “A case study in Religious Thuggery” on p. 5. Second version appeared in your “Kaumi Dard” magazine of January – March 1997 p.21 reproduced on p.26 (**of The Sikh Bulletin of Dec. 2000 but on Page 13 of this document**). Since both versions cannot be true, one of them is definitely a lie. Or they could both be lies and truth could be lost. It is true that you ended up at Nanaksar and it is also true that before Isher Singh (Kaleran) died, under mysterious circumstances, in 1963, he had expelled you from Nanaksar. I have that from Principal Balbir Singh Hansra and Harbans Singh Jagadhari who have personal knowledge of this event.

After Isher Singh’s death Mahabharat ensued at Nanaksar between Narain Singh and Gurdev Singh, resulting in several deaths. You hid out at Barundi and later wormed your way into some families in Singapore and Malaysia. Name Barundi stuck with you but you named your organization ‘Nanaksar Thath Isher Darbar’, combining the name of the one person who you felt humiliated you and the organization that he had created. You were set on a course of sweet and lucrative revenge. **You swore to yourself to never tell the truth and deceive everybody and anybody.** You chased after Sikh families into every country you could. You made some powerful friends but mostly you created victims. You never ask anybody for ‘bheta’ (donation) for ‘religious’ operations. You only ask for loans to be paid in a few days. Days would stretch into months and years and if anyone insisted for return of the loan, then that loan became bheta.

You hoodwinked simple village families to deliver to you their sons and daughters, with the promise of marriage and settlement in foreign countries, just as you were delivered to Nanaksar, to abuse them. You did not even spare your own family.

You learned from your mistakes and perfected the Constitution and By Laws of your ‘Nanaksar Thath Isher Darbar Organization Worldwide’ from the one in Surrey, British Columbia, Canada, registered in July, 1974, where you suffered a major blow because you had no control over it, to the one you had in **Oakville, Ontario, Canada, where in 1994 you fired the entire Board of Directors because they disapproved of your removing the funds collected by the congregation for building a Gurdwara there. The judge presiding over the law suit No. SCV – 3271 in the Superior Court of the State of California, County of Placer, in 1996 had this to say about your relationship with your organization:**

“It is declared that Amar Singh is alter ego of Nanaksar Thath Isher Darbar Worldwide, Nanaksar Thath Isher Darbar Sacramento, and Bhai Daya Singh Khalsa Academy.”

In plain English it means ‘a second self’. So when you tell people you own nothing because every thing belongs to the organization, that is concealing the truth. But you do own something in Amar Singh’s name as well. On July 22, 1996 you transferred a piece of property in Florida from Nanaksar Thath Darbar Orlando to Amar Singh, A Single Man. You yourself signed the transfer since you are Nanaksar Thath. Was this the property that you made me wire \$50,000 for on July 19, 1993?

But truth has never been the watchword in your life. For three days in Sacramento, on Oct. 11, Nov. 13 & 14, 1995 you lied under oath. It seemed as if you had sworn to yourself that you are not going to speak a single truth. We had wondered what you will say in front of the judge. But you knew you were not going to show up before the judge. Instead you had a doctor Gurjeet Singh of Ahmedgarh, Punjab, fax a letter to your attorneys on **April 13, 1996** saying, “This is to certify that your client Mr. Amar Singh was seen by me in the clinic today. He was found to be complaining of severe **rotational vertigo**... Mr. Amar Singh was also reassured and advised to have complete rest at home for a period of **three weeks** during which he will be reviewed again.” Arithmetic would tell us that the three weeks rest period would end on **May 4**,

1996. But the **Quitclaim Deed** that you signed over to me for the Roseville property is dated **April 29, 1996** at Letchworth, England.

Some examples of **your lies** in the depositions **under oath** follow:

I. Q. Have you ever been prevented from visiting a country?

A. No.

Q. Are you aware that the government of Malaysia has issued an order that you're not permitted to visit the Federation of Malaysia?

A. I went there in 92 and 93.

Here you lied within a lie. The first time you ever went to Malaysia after your 1977 prohibition was in Dec 1993 (not in 1992). You slipped into Malaysia for two days, Dec. 19th and 20th. It took you from Dec. 11, 93 until Dec. 18, 93 to get the visa for yourself and Harjit Singh who was to tell everybody, "Babaji is not prohibited from entering Malaysia because I was with him when he went there." This exercise became necessary for you because of the Oct. 1993 article in 'Charhdi Kala' and perhaps other newspapers. (**see p. 25 in Dec. 2000 SB but P.14 here marked as Exhibit 7**). That third world country is no less corrupt than India and Attorney Jagjit Singh, who was primarily responsible for your prohibition, had died. We need more Jagjit Singhs in every country. For his service to the Sikh Panth we honor him by placing his name in the Sikh Hall of Fame. After you received the U.S. Green Card through me by lying to me about establishing your headquarters in Roseville and do all those good deeds in the name of Sikhi, you stopped coming here but started getting easy visas for Malaysia from London (**See p. 32 in The Sikh Bulletin of Dec. 2000 but Page 12 of this document**). In fact you got that visa on Oct. 24, 1995 to prove to us and the government of Malaysia wrong after we confronted you with a certified copy of the page from the Malaysian Government Gazette during your deposition on Oct. 11, 1995. You have been trying since then to hoodwink some gullible prominent Sikhs in Malaysia to have the government reverse that order. You are telling them that you were wrongfully barred by alleging that you were critical of the religion of Islam. The truth, however, lies in the words, "...in the interest of public security..." and the **Exhibit 17 (p. 27 of The Dec. 2000 SB but Page 11 of this document)**. The events in Exhibit 17 and your subsequent prohibition had followed your signed apology of Nov. 7, 1976 (**see p. 9 of Dec 2000 SB but Page 10 of this document**).

Q. Are you aware that the government of Malaysia has published an order prohibiting your visiting there now?

A. I have no orders such as this.

Q. Have you ever heard that they had done such an order?

A. No, I do not know.

Q. Have you ever investigated whether or not the government of Malaysia had issued such an order?

A. I did not. I go there on visa. Why do I have to do so?

Q. BY Mr. HARRIS: Ask you to take a look at What's been marked Exhibit 35. Which is a publication from the government of Malaysia which says, "In exercise of the powers conferred by section 9 (1) (a) of the Immigration Act of 1959/ 63, the Minister of Home Affairs, deeming it expedient **in the interest of public security** so to do, hereby orders that Sant Amar Singh, a citizen of India who was born in Ludhiana, India on 1st November 1942, be prohibited permanently from entering the Federation." Made this 22nd day of April 1977. (Sd) Minister of Home Affairs.

Q. What is your birthday, sir?

A. November 1st, 1942.

Q. And where were you born?

A. In Chekaur Village in Punjab.

Q. Is that near Ludhiana.

- A. Yes.
- Q. Is the person described in this immigration order you?
- A. I do not know. I did not receive any letter, and I don't have any knowledge of it.

**II. Q. Did you ever hire the law firm of N.S. Kang
in Singapore to file articles of a religious
organization?**

- A. No.
- Q. Does he (Amar Singh) know who N.S. Kang is?
- A. No, I do not know. I never heard of them.
- Q. It's not a solicitor that you employed in Singapore?
- A. No, I did not. I don't even know this person. Never heard of him.

Amar Singh, to refresh your memory, we attach (see p. 24) a copy of N.S. Kang's Fax Transmission covering letter to you dated March 20, 1989. The apology was demanded by you to withdraw the kidnapping charges against Kang's brother-in-law (ਸਾਲ) for 'kidnapping' his own sister from your dera, in Wolverhampton, England, on March 18, 1989.

**III. Q. This morning I asked you if you were ever a
party to any other litigation and you said
no; is that correct?**

- A. Yes.
- Q. You've never been sued by anybody?
- A. No.
- Q. And you've never sued anybody yourself as the plaintiff?
- A. No.

At this stage following Exhibits were introduced:

Exhibit #31 Complaint filed against you in the
State of New York Supreme Court, County of Erie, Buffalo, by Dr. Amarjit Singh
and eleven other families, on Oct. 26, 1988.

Exhibit #32 A claim filed against you by your one time sewadar Mohan Singh and his family in
Ontario Court (General Division), Kitchener, Ontario, Canada, on Nov. 1, 1990.

Exhibit #33 A multimillion-dollar Case filed by
you against Toronto Sun on June 14, 1994 and dismissed, without costs, on March
13, 1998. One of the affidavits you submitted to explain your non-pursuance of the
case reads like this:

- "I, Lakshman Doobay, law clerk, of the city of Mississauga, **make oath and say:**
- 2.** The Babaji, or Holy Father, holds for many Sikhs a position similar to that of the **Pope**, in that he has 33 congregations located in countries around the world.
 - 3.** The Baba Ji normally resides in London, England, but regularly travels the world to preach and to lend support to his followers.
 - 4.** As a new tendency in Sikhism, the followers of the Baba Ji are constantly struggling to build new temples and in particular schools for second and third generation Sikhs growing up in a diaspora.

- 5. The Baba Ji is a holy man who is deeply respected by many Sikhs but reviled by others who fear that as more and more mainstream Sikhs follow his teachings and join his congregations along with their families, they will lose their positions of authority.**
- 6. Notwithstanding that his followers regard his word as law, the Baba Ji tries to consult his followers, listen to their concerns and make decisions after prayerful meditation.”**

In spite of Mr. Doobay's sworn Affidavit and newspaper stories in 'Des Pardes', England; 'Daily Ajit', Jaladhar; your own 'Kaumi Dard' magazines and others, other than your Thath in Wolverhampton and Guru Nanak Sikh College in London, you have neither congregation nor schools anywhere in the diaspora. Even in the case of Guru Nanak Sikh College in London it is the Council that is involved in its funding now.

IV. Whose wife is Swaran Kaur? Three people and three different answers:

1. Answer by your cousin, Piara Singh Sidhu, during his deposition in Sacramento, California, on Sept. 08, 1995:

Q. Who is Jaswant (Singh) married to?
A. Swaran Kaur.

2. Your answer during your deposition in Sacramento, California, on Nov. 14, 1995:

Q. As I understand it, Swaran Kaur is married to Jaswant Singh?
A. This is something of their own family matters. Before I went to Malaysia. I do not want to say anything.

3. Answers by Jaswant Singh, during his deposition in London, England, on Jan. 25, 1996:

Q. Do you have any brothers?
A. Yeah.
Q. Who is your brother?
A. But why are you asking me all these questions? Is there a reason? (Short Break)
Q. Okay. Who is your brother?
A. My brother is in India.
Q. What is his name?
A. Kartar Singh.
Q. You mentioned that Mohan Kaur is Amarjit's mother. Have you ever been married to anyone else?
A. No.
Q. Are you familiar with Swaran Kaur, do you know a person by the name of Swaran Kaur?
A. Yes, my sister-in-law.
Q. Is she married to Kartar Singh?
A. No.
Q. Who is she married to?
A. To Narinder Singh.
Q. What is your relationship to Narinder?
A. Who?
Q. Narinder is your brother?
A. Yes.
Q. Do you have other brothers?
A. Yeah, one, Paramjit Singh in Delhi.
Q. And Narinder Singh lives in India, too, in Delhi?
A. I don't know whether in Delhi. I haven't seen him for a long time but he's in India.

V. Petty thievery:

1. Your deposition in Sacramento, California on Oct. 11, 1995:
 - Q. Do you remember Kamaljit and Amarjit?
 - A. I don't know when they left.
 - Q. Do you remember their having been arrested for shoplifting?
 - A. We were not there. They did not steal anything.
 - Q. Did you know that they pleaded guilty to shoplifting?
 - A. That might have been misunderstanding, but it was told to me later on. I was not there at the time -- here at that time.
2. Deposition of Amarjit Singh in London, England, on Jan. 26, 1996:
 - Q. What is your wife's name?
 - A. Kamaljit Kaur.
 - Q. What is her family name?
 - A. The surname you want?
 - Q. Surname.
 - A. Sachdev.
 - Q. Who is Gurpreet Sidhu?
 - A. My daughter.
 - Q. It's your daughter?
 - A. Yes.
 - Q. Is that your wife's daughter as well?
 - A. Yes.
 - Q. Do you have any other children?
 - A. Why are you asking questions about my family?
(Short Break)
 - Q. Why is your daughter's last name Sidhu?
(Mr. Rosen, Attorney: He doesn't want to answer).
 - Q. Are you familiar with Amar Singh, do you know Amar Singh?
 - A. Yes, my Baba Ji, he's a God to me.
 - Q. He's a God to you?
 - A. He's God to me.
 - Q. When did you leave Roseville?
 - A. I can't remember.
 - Q. Did you have any trouble with the police when you were in Roseville?
 - A. That's my private matter.
 - Q. Were you arrested in Roseville?
 - A. I'm not going to answer the question.
 - Q. Did you plead guilty to petty theft in Roseville?
 - A. I will not answer questions about my private life.

(Hardev Singh Shergill)

A Case Study In Religious Thuggery

Amar Singh wormed his way into our lives a few days before the first anniversary of my mother-in-law's death in Dec. 1991. The method was classic Amar Singh. He has scouts looking for opportunities ripe for the picking. In our case the scout was Davinder Singh Hans of Orlando, Florida, a friend of the family and related by marriage.

An overnight visit by Amar Singh in Dec. 1991 resulted in Amar Singh arranging for his confidant and paramour Swaran Kaur to come to our house to do the first anniversary bhog Kirtan. She stayed with us for eight months making herself useful by teaching our five year old daughter Punjabi and Kirtan and doing Kirtan at friends' houses. Amar Singh also had me register his 'Nanaksar Thath Isher Darbar Organization (Worldwide)' as a tax exempt society with the purpose of operating a school in Sacramento vicinity. He brought his right hand man Resham Singh Johal, to meet with Kuldip Singh Johal of Roseville who called Resham Singh his uncle. Both of us were then pestered by phone calls from Amar Singh and Resham Singh to acquire a building to start the school. The way Resham Singh Johal explained it, Baba Ji (Amar Singh) wants some local people to put up the money to acquire the property. Once that happens the worldwide organization's money comes in to retire their loans and either assume, refinance or pay off any bank loans. By August 1992 Kuldip Singh Johal located a building in Roseville that at one time used to be a church and a school, now converted to rental offices. Seller wanted \$550,000 for this 8000 sq. ft. building with about 50 parking spaces. Kuldip Singh Johal could spare only \$20,000 and I another \$40,000. Both Amar Singh and Resham Singh Johal had told us a sad tale of their experience in acquiring the building for Guru Nanak Sikh College in London, England where a group of Sikhs, 'Jealous of Amar Singh's good deeds', attempted to thwart his purchase of that building. He did eventually purchase it but at a much higher price after a six month delay. They did not want anyone here to know until after the building was acquired.

It was only after the building was acquired that I found out the real reason for the secrecy. Rumor was that back in Dec. 1974, Amar Singh had suddenly departed from Yuba City in the middle of the night. That in itself did not mean anything because Amar Singh never divulges his comings and goings other than a few hours in advance. It was not until after I filed the law suit that I would learn that the reasons had to do with his morals. He wanted to thumb his nose at the Yuba City Sikh leaders in revenge for the 18 years old humiliation, a humiliation that he brought upon himself. If Guru Nanak Dev Ji was to visit Yuba City today, he would no doubt bless the Sikh citizenry there to stay put, never to be uprooted just as he had blessed the residents of another locality in another time. In my battle against Amar Singh, I received no help from the leaders of Yuba City Sikh community, even from whom I specifically requested, except for one honorable exception by someone who had no 1974 experience with Amar Singh.

Since we could not ask anyone else and between Kuldip and I we could raise only \$60,000 and the seller wanted nothing less than \$550,000, after four months of fruitless negotiations we gave up in early Dec. 1992.

Then in late Dec. 1992, my eighteen year old stepson died in an auto accident in a sleet and snow storm in the Canadian Rockies. Few days later, in the first week of January 1993, on the very day that Amar Singh's Guru Nanak Sikh College was being inaugurated in London, Amar Singh was with us, consoling us in our hour of grief. This day he confided in us his own life experience. He told us that he was eight months old when his parents died and eight years old when his uncle abandoned him at the Nanaksar, Kaleran door step so his uncle could keep his share of the family inheritance. With guru's grace that led him into guru's service. So there was a silver lining in our son's death. Some good will definitely come out of it but only time will tell. We were very impressed and grateful. Instead of receiving accolades for opening first Khalsa school in U.K. he was grieving with us. What a sacrifice! Only later were we to realize that he deliberately did not want to be present at the inauguration for fear of being recognized. After the inauguration he received a call from Resham Singh Johal who told him the event was a great success with speeches by Tarsem Singh Purewal of Des Pardes, Dr. Jagjit Singh Chauhan of Khalistan Council and Didar Singh Bains of Yuba City. Amar Singh was especially pleased to hear that Didar Singh Bains had urged Baba Ji to open similar school in California and that he would help. Amar Singh assigned me the task of contacting Didar Singh Bains.

Over the next several months I left numerous messages for Mr. Bains but never got a call back. Finally one day and for the first time, I met the great Sikh Philanthropist in person but only to be told to give him my phone number and that he would call me back. He never did call. But the fact that great Sikh philanthropist had endorsed the concept of Khalsa school was a morale booster. All this while Amar Singh was pestering us with two to three phone calls every week, "Did Shergill Sahib find a place? "We need to open that school for the future Sikh generation." "We are going to return any money that Shergill sahib puts in a few days." So on and so forth. My usual answer, after the experience with the Roseville property, was to say, "If he wants the school, he can send the money and I will find him a building." Finally, on June 16, 1993, I was going to be in the Bay area where the owner of Roseville property lived. I had never spoken to him before. All the previous negotiations had been through brokers. I called him and we met. I told him we had only \$60,000 to spare, so if he can see fit to sell that building for \$300,000 we will buy it. He agreed to sell for \$310,000 provided we close escrow within 30 days and undertake to pay off the bank's first mortgage should they call it. Loan was unassumable.

Property was acquired with loans of \$20, 000 from Kuldip Singh and \$42,000 from me in July 1993. Escrow closed on Friday, July 9, 1993. True to his promise a week later on Friday July 16, 1993 at dusk, Amar Singh in a very grave voice tells me that \$100,000 was going to be wired from London that day. \$50,000 of that was meant for Florida for the land acquired to build the school. Deadline for money to be in the hands of the seller's attorney was Monday July 19. 1993. If the money did not get there he will loose the substantial down payment, in addition to the opportunity of having that land for the school. Rest of the money was to retire my loan of \$42,000. He assured me that \$100,000 would be here by next week's end. On Monday I borrowed another \$50,000, deposited them into That account and wired \$50,000 to Avtar Singh in Orlando, Florida into an account given to me by Amar Singh. Amar Singh had lied on all counts. Within ten days he had my \$92,000.

Between August and December 1993, I was to loan additional \$8,000 simply to meet the utility, food and phone costs of Amar Singh's clan because neither sangat nor the chadawa and infusion of cash by Amar Singh had materialized. Amar Singh's reputation was catching up with him. To compound the problem, the bank that held the first mortgage called the loan in Dec. 1993. It was not until I agreed to put in another \$100,000 to escape foreclosure that Amar Singh wired \$100,000 in Jan. 1994 at the last minute.

Amar Singh had spent a good portion of Dec. 1993 in Singapore trying to, successfully, buy his way into Malaysia from where he had been expelled for life in 1977; so said an article that appeared in 'Chardi Kala' weekly published in Vancouver, Canada in one of its Oct. 1993 issues, and Amar Singh wanted to refute that. (see p. 25) I did not know it at that time, but two people that Amar Singh had brought with him to be teachers of Punjabi, Gurbani and Sikh history at his school had been arrested, booked and charged with petty theft at Bel Air, Payless, and Hallmark stores in Roseville Ca. on 11/26/93 and had been convicted and fined \$500.00 each on 12/29/93 (case number R. 31895 A & B) by the Municipal Court for the Placer County Judicial District in Roseville. They were Kamaljit Kaur, mother of Amar Singh's children and her second paper husband Amarjit Singh. Next day Amar Singh arrived invited by Didar Singh Bains along with Tarsem Singh Purewal to attend his son's wedding on Jan. 1, 1994. What an opportunity Didar Singh Bains had provided for vindication of Amar Singh for the Dec. 1974 Yuba City incident. Didar Singh knew the girl involved in that incident, her family and the family she eventually married into. Common sense prevailed and Didar Singh was persuaded into disinviting Amar Singh. Where as Amar Singh's cousin Piara Singh Sidhu would have taken Amar Singh and Amarjit Singh to perform anand karaj, under the changed circum-stances it fell upon me to transport Amarjit to Yuba City. The petty thief performed the Anandkaraj ceremony. Amar Singh knew it then but I did not find out about the shoplifting incident until sixteen months later when Davinder Singh Hans, who had been unceremoniously kicked out of the organization several months earlier and had been the interpreter for this pair of shoplifters in court, told me about it. At the same time he told me about Amar Singh receiving \$43,000 cash, as temporary loan, no doubt, for the school from two brothers from San Francisco, depositing it into an account held in the names of Amarjit Singh and Kamaljit Kaur, getting a \$50,000 draft and mailing it to one of Swaran Kaur's sons, Gursharan Singh, in Wolverhampton in U.K. Because of incorrect address the letter got lost and was then traced by Amar Singh's cousin Piara Singh Sidhu who worked in the Sacramento area post office. This incident was confirmed by Piara Singh Sidhu to me. That was a very narrow window of opportunity for me

to get this information because soon after Davinder Singh was welcomed back into the Amar Singh fold and so was Piara Singh after thirteen years of deserting his brother's camp over an incident that involved Amar Singh and their niece in Toronto, Canada.

Later Piara Singh in his deposition was to deny the incident of lost \$50,000 draft and in his deposition in London, UK. Amarjit Singh was to deny having an account in Roseville. In spite of Amar Singh's best efforts through his attorney to block our search for that account we received copies, through court order, a day before the court date. Lo and behold, in Dec. 1993 when I was pleading with Amar Singh to return my \$100,000 and send me another \$200,000 to retire the bank loan and Amar Singh was pleading absence of funds, there were close to \$100,000 in Amarjit and Kamaljit's account in Roseville, California.

In the meantime, back on January 2, 1994, having missed the wedding of Didar Singh Bains, Amar Singh presided over a wedding in Roseville. A member of the wedding party recognized Amar Singh. As is Amar Singh's practice of giving audience to individuals at such gatherings, this person stood in line only to confront Amar Singh about his 1974 past. Next day, Jan. 3/94, Purewal came to visit Amar Singh at the Thath. I was coming down with a fever, so I left around noon. Next day, I found out Amar Singh had dispersed every body. Gone were Amar Singh, Amarjit Singh, Kamaljit Kaur, her three children, Davinder Singh Hans and three children he had brought with him from Maryland to attend this school. School was scheduled to open in ten days! Only Marcia Chinnick, Banta Singh and Sant Singh were left behind, the latter completely illiterate but dressed in Nanaksaria garb. I guess the garb made him qualified. What happened to Marcia Chinnick and Banta Singh are very sad and interesting stories.

In April 1994, Toronto Sun newspaper and a few Punjabi news-papers were ablaze with stories about Amar Singh. World Sikh News reprinted Toronto Sun Story without crediting the source. We were struggling to enroll children for the school. I called Dr. Gurinder Singh Grewal, Editor of WSN, to ask why he printed an English newspaper's story. He assured me that the story was accurate and that he had a foot thick stack of affidavits and other documents on Amar Singh. Later during my law suit against Amar Singh, I asked WSN to provide me with some documentation. I did not get any.

Sometime in April, 1994 an anonymous manila envelope arrived at my house post marked Buffalo, NY. Inside were several articles, Bhagat Singh's poster (see p. 27) and an audio tape of rather poor quality. All these items were accusing Amar Singh of womanizing, rape and murder, including that of Swaran Kaur's husband Narinder Singh. It was hard to swallow. Besides Swaran Kaur had already told us that her husband was in Baba ji's sewa but she did not know where and Davinder Singh Hans had even made a reference to an audio tape being circulated by detractors of Amar Singh as fake.

That night I could not sleep. What was the truth about Amar Singh? Saint or Satan? Man of cloth or a diabolical Scoundrel?

This is how I rationalized my decision:

1. When we started the school in 1993, Amar Singh had me write a letter to Harbhajan Yogi announcing the school and asking for his help in finding a teacher. Yogi never replied. I reasoned to myself that if Amar Singh was what the contents of this envelope state, Yogi would have warned me, or Amar Singh would never have dared ask me to write to him. Little did I know that these two were birds of the same feather. See www.rickross.com and click Bhajan Yogi.
2. Didar Singh Bains, in Jan. 1993 during Amar Singh's Guru Nanak Khalsa College inauguration in London, England, had invited Amar Singh to open a school in California and offered to help. He did not help either before we bought the building or after when four of us went to his house and came back empty handed with an equally empty promise of, "I will give to the mahapurash myself." A few days later he did accompany a "sant" to meet Amar Singh but left no money. But all this did not mean the allegations were true. It is in Didar Singh's nature to say one thing and do another. I did not find out about the Dec. 1974 incident in Yuba City until after I filed my law

suit against Amar Singh in May 1995. Didar Singh had ample opportunities to warn me about Amar Singh, before as well as after the acquisition of the property in Roseville. He did not.

3. Similarly, the Nanaksaria I mentioned on p2 #6 of the Unfinished letter to jathedar Akal Takhat, and for whom I had a great deal of respect, kept Amar Singh's secrets from us. During the course of filing the law suit, he told me of a call from Amar Singh before the Roseville property was acquired: "We are opening a Thath in Roseville and you are not to oppose it." He obliged. Not only did he not tell us the truth about Amar Singh, but he went on to celebrate two birth anniversaries of Isher Singh (Nanaksaria) at Amar Singh's Thath. Later when my uncle, who was a good friend, classmate, and roommate of his, approached him to help me in my law suit against Amar Singh, he declined.
4. Long before we purchased the building, Amar Singh had been invited at somebody's house for lunch. We took him there. When we arrived there the house was full of prominent citizens, all seated respectfully on the floor with their heads covered. Among them were a prominent son and his father. Most of the conversation was taking place between the father and Amar Singh. Subject was some village widow's property that father wanted to acquire but was having hard time either finding or convincing the widow to sign. Widow apparently was under Amar Singh's influence. Father had traveled to UK, to see Amar Singh but to no avail. He happened to be visiting his son and luncheon happened to be at the house of his son's friend. From the tone of the conversation and every other indication it was clear that the father held Amar Singh in very high esteem. If Amar Singh was a rogue as depicted in this manila envelope that gentleman from a village in India certainly would have known and warned his son, his friends and of course us because we too considered his son our friend. We were mistaken. We were deceived.

Under the circumstances, I chose not to believe the contents of the manila envelope. Next day I gave the envelope with its contents to Swaran Kaur who again assured us that all those allegations were false. I was never to see that manila envelope again. It disappeared the next day along with Jaswinder Kaur. (Which is another story).

Amar Singh never returned to Roseville since his ignominious departure on Jan. 4, 1994 except for one night in Nov. 1994 and that too because I flew to LA.. to meet with him to tell him personally that this is not the way to operate schools without any firm funding or operate gurdwaras without proper staffing, and I insisted he visit Roseville, I also wanted my loan returned. Next time he appeared in Roseville was on Oct. 11, 1995, forced by court order to appear for a deposition he did not want to give. During three days of deposition he lied. He lied again about being sick in India to avoid coming to trial to California. He signed the Quit Claim Deed in Letchworth U.K. well before the date his Doctor in India had stated he needed to be resting at home in India. (Hardev Singh Shergill)

ਨਵਜੀਵਨ

8/76 SINGAPORE EDITION KDN: 9374

day 13 NOVEMBER 1976 ਸਾਲ 1976 ਮਾਹ ਨਵੰਬਰ 13

ਭਾਸ਼ਾਲਾ ਲੈਪੁਰ

7. 11. 1976

EXHIBIT

36 Amrit Singh
10-11-76
an

ਕੁਲਾਂ ਗੀਰੇ ਸਾਡੇ ਕੇ
ਗਉਣ, ਗੁਰੂ ਤ੍ਰਾਵਾਨਾ
ਰਾਮ ਸਾਡੀ ਆਮਕਾਰ ਵਿਚ ਚਾਹਾ
ਸੰਗਤ ਵਿਚ ਪਦੇ ਭੁਲੇਖਾਮਾਂ ਬਾਬਤ
ਰਾਮ ਵੱਲੋਂ ਸੰਗਤ ਕਾਨੇ ਸ਼ੋਨਾਡੀ ਨੈ
ਕਿ ਕੰਦ ਕੁਲਾਂ ਘਾਰ ਨੈ। ਜੇਕਰ ਰਾਮ
ਕੇਲੇ ਕੇਦੀ ਆਜ਼ਾਦੀ ਆਵੇਗਿਆ ਨੈ
ਗਈ ਨੈ ਜਿਸ ਸਾਲ ਸ਼ਗਾਲੂਆਂ ਨੂੰ
ਛੋਲਨੀ ਤੇਹੇ, ਉਥੋਂ ਆਵੇਗਿਆ
ਲਈ ਰਾਮ ਖਿਆ ਨਾ ਰਾਹਾਕ ਹੈ।
ਸੰਗਤ ਗੁਰੂ ਭੂਪ ਹੈ ਤੇ ਸਿੱਖ ਰਾਮ ਨੂੰ
ਤੇਹੀ ਆਵੇਗਿਆ ਲਈ ਖਿਆ ਕਰਾਵੀ।

ਕਾਨ -

ਗੁਵਾਹੀ -

ਸ਼. ਜਗਤੀਨ ਸਿੰਘ
ਸ਼ਾਸਤ੍ਰੀ

ਮਾਮੂਲ ਫਿਲਮ

7-11-1976

ਅਸਾਨ ਵੱਡੇ ਗੁਰੂ ਦਾ, ਮੀਤਾਨ

ਉਕਤ ਬਿਆਨ ਸਥਾਪਿ ਟੀਕਾ ਟਿਪਰੀ ਕਰਨ ਦੀ ਬੋਲੀ ਲੱਭ ਨਹੀਂ।
ਜੇਹੜਾ ਖਿਆ ਮੰਗੇ ਉਸਨੂੰ ਖਿਆ ਕਰ ਦੇਂਣਾ ਚਾਹੀਦਾ ਹੈ। ਐਗੀਟਰ

ਸੰਤ ਅਮਰ ਸਿੰਘ ਵਲੋ
ਪਿੰਡ ਬੜ੍ਹੇਦੀ ਦੇ ਵਿਚ
ਹੋਇਆ

ਬਹੁਤ ਵੱਡਾ ਕਹਿਰ



ਸੰਤ ਅਮਰ ਸਿੰਘ ਬੜ੍ਹੇਦੀ ਨੇ, ਲੋਮੇ ਜੂਲਮ ਕੀਤੇ, ਜਿਸ ਨੂੰ ਸੁਣ ਦੇ ਸਾਡੀਅਤ ਕੰਬਣ ਲਗ ਜਾਂਦਾ ਹੈ। ਇਕ ਛੇ ਸਾਲ ਦਾ ਸ਼ਚਾ ਜਿਸ ਦਾ ਨਾਮ ਜੇ ਪਾਲ ਸਿੰਘ ਸੀ, ਇਸਨੂੰ ਸੰਤ ਜੀ ਨੇ ਬੜ੍ਹੇਦੀ ਠਾਨ ਵਿਚ ਫੁਟ ਕੁਟਕੇ ਮਾਰ ਦਿਤਾ। ਇਹ ਵਾਰਿਆ ਬਾਤੁਵੇਂ ਮਹੀਨੇ ੧੯੭੯ ਦੀ ਮੰਗਾਂਦ ਵਾਲੇ ਦਿਨ ਨੂੰ ਵਾਪਰਿਆ। ਇਸ ਦਾ ਸੰਸਕਾਰ ਮੰਨੀ ਅਹਿਮਦ ਗੜ੍ਹ ਕੀਤਾ ਗਿਆ। ਇਸ ਮਾਸੂਮ ਛੱਚੇ ਨੇ ਕੀ ਕਸੂਰ ਕੀਤਾ ਸੀ। ਇਸ ਦੇ ਪਿਤਾ ਮਰਥਜੀਤ ਸਿੰਘ ਇਸ ਛੱਚੇ ਨੂੰ ਅਤੇ ਆਪ ਦੀ ਪਤਨੀ ਨੂੰ ਛੱਡ ਕੇ ਮਲੋਝੀਆ ਚਲਾ ਗਿਆ ਸੀ। ਅਸਲ ਮਾਰਨ ਦੀ ਟੇਲਿਸ਼ ਤਾਂ ਸਰਬਜੀਤ ਸਿੰਘ ਨੂੰ ਸੀ, ਪਰ ਉਹ ਹੱਥ ਨਾ ਆ ਸਕਿਆ, ਉਸ ਦਾ ਬਦਲਾ ਮਾਸੂਮ ਛੱਚੇ ਪਰ ਲਿਆ ਗਿਆ।

ਕੀ ਇਹ ਜੂਲਮ ਸਰਹੰਦ ਸੂਬੇ ਨਾਲੋਂ ਘਟ ਹੈ ?

ਇਸ ਬੱਚੇ ਦੀ ਮਾਂ ਵੀ ਪਤਾ ਨਹੀਂ ਕਿਥੇ ਰਖੀ ਹੋਈ ਹੈ ਅਤੇ ਸੰਤ ਜੀ ਦੀ ਕਾਮ ਵਾਸ਼ਨਾ ਇਤਨੀ ਹੈ ਕਿ ਮੱਚਾ ਟੇਕਣ ਆਈਆਂ ਬੀਬੀਆਂ ਨਾਲ ਕਾਮ ਵਾਸ਼ਨਾ ਪੂਰੀ ਕਰਦੇ ਰਹੇ ਹਨ। ਇਕ ਵਿਅਕਤੀ ਨਹਿੰਦਰ ਸਿੰਘ ਉਰਫ ਨਹਿੰਦਰਪਾਲ ਸਿੰਘ ਮਲੋਝੀਆ ਤੋਂ ਆਇਆ ਸੀ ਆਪਣੀ ਘਰ ਵਾਲੀ ਨੂੰ ਲੇਣ ਲਈ, ਕਿਉਂਕਿ ਉਸ ਦੀ ਘਰ ਵਾਲੀ ੧੯੭੪ ਵਿਚ ਸੰਤ ਜੀ ਦੀ ਸੇਵਾ ਅਤੇ ਸੰਤ ਜੀ ਦੀ ਕਾਮ ਵਾਸ਼ਨਾ ਮਿਟਾਉਣ ਲਈ ਆਪਣੇ ਘਰ ਜਾਲੇ ਨੂੰ ਛੱਡ ਕੇ ਇੰਡੀਆ ਆ ਗਈ ਸੀ। ਉਸ ਦਾ ਪਤੀ ਦੇਵ ਉਸ ਨੂੰ ਲੇਣ ਲਈ ਕੁਆਲਾਲੀਪਰ ਤੋਂ ੧੯੭੦-੭੧-੭੯ ਨੂੰ ਫਲਾਈਟ T.G.416/303 ਰਾਹੀਂ ਦਿੱਲੀ ਆਇਆ ਅਤੇ ਥੋੜੇ ਦਿਨ ਬਾਅਦ ਸੰਤ ਜੀ ਭੀ ਮਲੋਝੀਆ ਸਰਕਾਰ ਤੋਂ ਕਥੇ ਹੋਏ ਇੰਡੀਆ ਪਹੁੰਚ ਗਏ। ਸੰਤ ਜੀ ਨੇ ਉਕਤ ਨਹਿੰਦਰ ਸਿੰਘ ਨੂੰ ਅੰਬਾਲਾ ਕੈਂਟ ਤੋਂ ਆਪਣੀ ਗੱਡੀ ਸਟੇਸ਼ਨ ਵੈਗਨ ਵਿਚ ਬਿਠਾ ਕੇ ਸਰਹੰਦ ਵਾਲੀ ਭਾਖੜਾ ਨਹੀਂ ਦੇ ਨੌਜਵਾਨ ਪਹੁੰਚ ਕੇ ਰੱਡੀ ਦੇ ਵਿਚ ਹੀ ਰਸਾ ਪਾਕੇ ਮਾਰ ਦਿਤਾ ਅਤੇ ਰਵਾ ਮੌਤ ਸੋ ਰੂਪਿਆ। ਇਸ ਦੀ ਜੇਥੇ ਕਦਿਆ ਅਤੇ ਇਸ ਨੂੰ ਸਰਹੰਦ ਵਾਲੀ ਭਾਖੜਾ ਨਹਿਰ ਵਿਚ ਰੋੜ ਦਿਤਾ। ਇਹ ਸਾਕਾ ੨੮.੧੧.੭੯ ਨੂੰ ਰਾਤ ਦੇ ੧੦ ਵਜ ਕੇ ੩੦ ਮਿੰਟ ਦਾ ਹੈ। ਉਕਤ ਨਹਿੰਦਰ ਸਿੰਘ ਦਾ ਪਾਸਪੋਰਟ ਨੰ: 0318305 ਹੈ। ਜਨਮ ਤ੍ਰੀਕ I.N.T APRIL 1947 ਪਾਸਪੋਰਟ ਜਾਰੀ ਮਿਤੀ ੧੨ ਜੂਨ ੧੯੭੩ ਪੀਨਾਂਗ ਮਲੋਝੀਆ ਵਿਚ ਜਾਰੀ ਹੋਇਆ ਅਤੇ ਅੰਮ੍ਰਿਤ ਜੁਰਮ ਇਹ ਸੰਤ ਕਰ ਰਿਹਾ ਹੈ ਬੜ੍ਹੇਦੀ ਠਾਠ ਇਕ ਮਸੂਮ ਛੱਚੇ ਸ਼ਹੀਦ ਜੈਪਾਲ ਸਿੰਘ ਦਾ ਅਸਥਾਨ ਬਣ ਚੁਕਾ ਹੈ। ਨਿਰਦੇਸ਼ ਬੱਚੇ ਨੇ ਸੰਤ ਜੀ ਦੇ ਹੱਥ ਵਿਚੋਂ ਸ਼ਹੀਦੀ ਪ੍ਰਾਪਤ ਕੀਤੀ।

ਇਹ ਅਸਥਾਨ ਇਸ ਮਸੂਮ ਛੱਚੇ ਦੇ ਨਾਉਂ ਪਰ ਬਣ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ। ਬੜ੍ਹੇਦੀ ਨਿਵਾਸੀ ਅਤੇ ਸਰਬਤ ਸੰਗਤ ਇਸ ਜੂਲਮ ਨੂੰ ਸੁਣ ਕੇ ਚੁਪ ਨਾ ਰਦੇ। ਇਸ ਸੰਤ ਨੂੰ ਕਾਢੀਨ ਦੀ ਸੜਾ ਦਾ ਹੱਕਦਾਰ ਬਣਾਓ ਤੇ ਇਸ ਠਾਠ ਵਿਚ ਇਸ ਸ਼ਹੀਦ ਕੀਤੇ ਗਏ ਬੱਚੇ ਦੀ ਯਾਦਗਾਰ ਬਣਾਵੇ ਤੇ ਇਸ ਪਖੰਡੀ, ਕਾਮੀ, ਖੂਨੀ, ਠਗ, ਸੰਤ ਦੀ ਕਨੂੰਨੀ ਕਾਰਵਾਈ ਵਿਚ ਮਦਦ ਕਰੋ ਅਤੇ ਸਖਤ ਤੇ ਸਖਤ ਸੜਾ ਦਿਵਾ ਕੇ ਹੋਰਨ ਪਖੰਡੀ ਸੰਤ ਸਾਧਾਂ ਨੂੰ ਦਸ ਤਾਕਿ ਅਗੇ ਨੂੰ ਐਸੀ ਹਰਕਤ ਹੋਰ ਕੋਈ ਨਾ ਕਰ ਸਕੇ। ਇਹ ਦੇਨੋਂ ਕਤਲ ਹਿਪੋਰਟ N.N.P. 1.111111111111 ਨੂੰ ਪਹੁੰਚਾ ਦਿੱਤੀ ਗਈ ਹੈ। ਸੰਤ ਜੀ ਦਾ ਅਡਰੋਸ-ਸੰਤ ਅਮਰ ਸਿੰਘ, ਨਾਨਕ ਸਰ ਠਾਠ, ਪਿੰਡ ਬੜ੍ਹੇਦੀ ਝਾਕਖਾਨਾ ਲਤਾਲਾ ਜ਼ਿਲ੍ਹਾ ਲੁਧਿਆਣਾ ਪੰਜਾਬ, ਇੰਡੀਆ।

ਸੰਤ ਦਾ ਚੰਗੀ ਤਰ੍ਹਾਂ ਜਾਣੂੰ, ਸੰਗਤ ਦਾ ਦਾਸ :—

ਭਗਤ ਸਿੰਘ ਉਤਮ ਫੰਡਾਰ, ਖਾਸ ਨਾਨਕਸਰ, ਤਸੀਲ ਜਗਰਾਓ, ਜ਼ਿਲ੍ਹਾ ਲੁਧਿਆਣਾ, ਪੰਜਾਬ, ਇੰਡੀਆ।

EXHIBIT

1/7 Harjot Singh

TRAFFICKING OF ILLEGAL DRUGS
CARRIES A DEATH PENALTY.

SHORT VISIT (SOCIAL/BUSINESS)



MULTIPLE ENTRY VISA



Visa No: 663/95 Date: 24-10-1995

SEEN AT THE OFFICE OF
THE HIGH COMMISSIONER OF
MALAYSIA, LONDON.

Good for any number of journeys to

Malaysia from 24-10-1995 until 24-1-1996

provided this passport remains valid.

VALIDATION OF STAMP
DO NOT EXCEED ONE (1) MONTH (SOCIAL)
RENEWABLE AS LONG AS THE PASSPORT REMAINS VALID.

[Signature]
IN SULAN SULTAN'S
IMMIGRATION ATTACHEE
LONDON.

NOT PERMITTED TO ENGAGE IN ANY EMPLOYMENT
OR PROFESSIONAL OCCUPATION IN MALAYSIA.

MALAYSIA

MR 2

CC1

ਪਰਉਪਕਾਰੀ ਬਾਬਾ! ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ

ਸੁਰਜੀਤ ਸਿੰਘ "ਫਲੇਰਾ"

ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ ਦਾ ਜਨਮ ਜਿਲ੍ਹਾ ਲੁਧਿਆਣਾ ਦੇ ਪਿੰਡ ਚੱਕਰ ਵਿਚ ਪਿਤਾ ਸ਼ਬਦਾਵਰ ਸਿੰਘ ਦੇ ਗੁਰਿ ਵਿਖੇ ਮਾਤਾ ਭਗਵਾਨ ਕੌਰ ਜੀ ਹੋਰਾਂ ਦੀ ਕੁਥੋਂ ਹੋਇਆ। ਆਪ ਜੀ ਉਮਰ ਜਦ 8-9 ਮਹੀਨੇ ਦੇ ਹੀ ਸੀ ਤਾਂ ਆਪ ਜੀ ਦੇ ਮਾਤਾ-ਪਿਤਾ ਜੀ ਰੱਬ ਨੂੰ ਪਿਆਰੇ ਹੋ ਗਏ ਤੇ ਆਪ ਜੀ ਦੀ ਦੇਖ ਭਾਲ ਆਪ ਜੀ ਦੀ ਮਾਸੀ ਹੋਰਾਂ ਕਰਨੀ ਅਰੰਭ ਦਿੱਤੀ। ਆਪ ਜੀ ਦੇ ਚਚਾ ਜੀ ਗੁਰਬਾਣੀ ਦਾ ਪਠ ਕਾਫ਼ੀ ਕਰਦੇ ਹੁੰਦੇ ਸਨ ਤੇ ਆਪ ਜੀ ਵੀ ਉਨ੍ਹਾਂ ਪਾਸ ਬੈਠ ਕੇ ਪਠ ਸੁਣਦੇ ਰਹਿੰਦੇ ਸਨ, ਇਕ ਪੂਰਨਮਾਸੀ ਨੂੰ ਆਪ ਜੀ ਨਾਨਕਸਰ ਆਪਣੇ ਚਾਚਾ ਜੀ ਨਾਲ ਚਲੇ ਗਏ ਜਿਥੇ ਆਪ ਜੀ ਨੇ ਰੱਬੀ ਰੂਪ ਸੰਤ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਦੇ ਦਰਸਨ ਕੀਤੇ, ਦਰਸਨ ਕਰਨ ਸਮੇਂ ਬਾਬਾ ਜੀ ਨੇ ਇਨ੍ਹਾਂ ਦੇ ਚਿਹਰੇ ਤੋਂ ਇਹ ਪੜ੍ਹ ਲਿਆ ਸੀ ਕਿ ਇਕ ਦਿਨ ਆਪ ਜੀ ਇਸ ਸੰਸਾਰ ਦੇ ਭਵਿਖ ਦੀ ਵਾਗ ਡੋਰ ਸੰਭਾਲਣ ਵਾਲੇ ਹੋ ਜਿਸ ਤੇ ਆਪ ਜੀ ਨੂੰ ਸੰਤ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਅਪ ਜੀ ਨੂੰ ਅਕਾਲ ਪੁਰਖ ਦੀ ਰੱਬੀ ਬਾਣੀ ਨਾਲ ਜੋੜਨ ਲਈ ਆਪ ਜੀ ਨੂੰ 10 ਕੋਂ ਦੇ ਜਪੂਜੀ ਸਾਹਿਬ ਦੇ ਪਠ ਕਰਨ ਲਈ ਬਚਨ ਕੀਤੇ ਸੇ ਆਪ ਜੀ ਨੇ ਇਕ ਮਨ ਟਿਕ ਚਿਤ ਹੋ ਕੇ ਕੀਤੇ।

ਕੁਝ ਸਮੇਂ ਬਾਅਦ ਆਪ ਜੀ ਪੂਰਨਮਾਸੀ ਨੂੰ ਫਿਰ ਨਾਨਕਸਰ ਗਏ ਤਾਂ ਆਪ ਜੀ ਨੇ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਦੀ ਸੇਵਾ ਵਿਚ ਰਹਿਣ ਲੱਗ ਪਏ ਜਿਥੇ ਬਾਬਾ ਜੀ ਨੇ ਵੱਡੇ ਬਾਬਾ ਜੀ ਨਾਮ ਦੇ ਰਸੀਏ ਸੰਤ ਬਾਬਾ ਨੰਦ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਵਾਲੋਂ 24 ਘੰਟੇ ਚਲਾਏ ਸੁਖਮਣੀ ਸਾਹਿਬ ਦੇ ਪਠ ਤੇ ਆਪ ਜੀ ਦੀ ਛਿਉਟੀ ਲਗ ਦਿੱਤੀ।

ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਸੰਤ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਤੋਂ ਬਾਅਦ ਸੇਵਾ ਸੰਭਾਲਣ ਤੋਂ ਬਾਅਦ ਦੇਸਾਂ ਵਿਦੇਸਾਂ ਵਿਚ ਨਾਨਕਸਰ ਦੇ ਨਾਮ ਹੇਠ ਅਨੇਕਾਂ ਠਾਠ ਬਣਵਾ ਦਿੱਤੇ। ਜਿਥੇ ਆਪ ਜੀ ਨੇ ਕੈਨੇਡਾ, ਅਮਰੀਕਾ, ਅਸਟ੍ਰੇਲੀਆ ਅਤੇ ਮਲੇਸੀਆ ਵਿਚ ਠਾਠ ਬਣਾ ਕੇ ਸੰਗਤਾਂ ਨੂੰ ਰੱਬੀ ਬਾਣੀ ਨਾਲ ਜੋੜ ਦਿੱਤਾ ਉਥੇ ਹਜ਼ਾਰਾਂ ਹੀ ਸੰਗਤਾਂ ਨੂੰ



ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ

ਕਲਰੀਅਰ ਪਿਤਾ ਜੀ ਦੇ ਖੰਡੇ ਬਾਟੇ ਦਾ ਅੰਮ੍ਰਿਤ ਪਾਨ ਕਰਵਾ ਗੁਰੂ ਦੇ ਚਰਨਾਂ ਨਾਲ ਜੋੜ ਦਿੱਤਾ।

ਬਾਬਾ ਜੀ ਹੋਰਾਂ ਦੀ ਇਹ ਦੇਣ ਅਸੀਂ ਸਭ ਦੇਸਾਂ - ਪ੍ਰਦੇਸਾਂ ਵਿਚ ਬਾਬਾ ਜੀ ਦੇ ਸੰਗੀ ਮਿਲ ਕੇ ਵੀ ਨਹੀਂ ਦੇ ਸਕਦੇ। ਪਿਛਲੇ ਦਿਨੀ ਲੰਡਨ ਵਿਚ ਇਕ ਨੈਜਵਾਨ ਲੜਕੇ ਵਾਲੋਂ ਗੋਰੇ ਵਿਦਿਆਰਥੀਆਂ ਵਾਲੋਂ ਮਾਰ ਕੁੱਟ ਤੇ ਪੇਸੈ ਖੋਹਣ ਕਰਕੇ ਕਾਫ਼ੀ ਤੁਗ ਹੋ ਆਪਣੇ ਗਲੇ ਵਿਚ ਰੱਸਾ ਪਾ ਕੇ ਆਪਣੇ ਆਪ ਨੂੰ ਖਤਮ ਕਰ ਲਿਆ, ਇਸ ਦਾ ਕਾਰਨ ਇਹ ਦੱਸਿਆ ਜਾਂਦਾ ਸੀ ਕਿ ਉਹ ਇਕ ਤਾਂ ਸਿੰਖ ਸੀ, ਕੇਸ ਰੱਖੇ ਹੋਏ ਸੀ ਸਿਰ ਤੇ ਪਟਕਾ ਜਾਂ ਦਸਤਾਵ ਸਜਾਉਣ ਕਾਰਨ ਉਸ ਨੂੰ ਮਾਰਿਆ ਕੁਟਿਆ ਜਾਂਦਾ ਸੀ। ਕੀ ਬੀਤੀ ਹੋਵੇਗੀ ਉਸ ਦੇ ਮਾ-ਬਾਪ ਤੇ ਜਿਨ੍ਹਾਂ ਨੇ ਨੈਜਵਾਨ ਮੁੰਡਾ ਸਿਰਫ਼ ਸਿੰਖੀ ਸਰੂਪ, ਆਪਣਾ ਧਰਮ, ਆਪਣਾ ਸਭਿਆਚਾਰ ਬਾਬਾ ਜੀ ਦੇ ਸਕੂਲ ਕਾਲਜਾਂ ਵਿਚ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਵਿਦਿਆ ਦਵਾ ਕੇ ਸਾਂਭ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ। ਬਾਬਾ ਜੀ ਹੋਰਾਂ ਨੂੰ ਜੋ ਅਕਾਲ ਪੁਰਖ ਤੇ ਵੱਡੇ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਵਾਲੋਂ ਹੁਕਮ ਹੈ ਉਸ ਨੂੰ ਪਰਉਪਕਾਰ ਸਮਝ ਕੇ ਬਾਬਾ ਜੀ ਆਪਣੀ ਪੂਰੀ ਲਗਨ - ਮਿਹਨਤ ਨਾਲ ਦਿਨ - ਰਾਤ ਇਕ ਕਰਕੇ ਪੂਰਾ ਕਰ ਰਹੇ ਹਨ। ਜਿਸ ਦੀ ਮਿਸਾਲ ਗੁਰੂ ਨਾਨਕ ਸਿੱਖ ਕਾਲਜ ਹੇਜ ਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਭਿਆਚਾਰ ਤੇ ਵਿਰਸੇ ਨੂੰ ਸਾਂਭਣ ਦੀ ਖਾਲਸਾ ਕਾਲਜ ਆਪ ਹਨ।

ਪੂਰੀ-ਪੂਰੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ। ਜੂਸਰਾ ਇਹ ਸਭ ਬੱਚਿਆਂ ਦੇ ਮਾ-ਬਾਪ ਤੇ ਵੀ ਉਨ੍ਹਾਂ ਹੀ ਨਿਰਭਰ ਕਰਦਾ ਹੈ ਕਿ ਉਹ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਆਪਣੇ ਵਿਰਸੇ ਸਿੰਖੀ ਸਰੂਪ ਨੂੰ ਕਾਇਮ ਰੱਖਣ ਲਈ ਕੋਈ ਉਪਰਾਲਾ ਕਰ ਰਹੇ ਹਨ ਜਾਂ ਨਹੀਂ? ਪਰ ਬਾਬਾ ਜੀ ਵਾਲੋਂ ਜੋ ਇਹ ਬੀਡਾ ਚੁਕਿਆ ਹੈ ਉਹ ਸਭ ਦੇ ਭਲੇ ਲਈ ਹੈ ਸਾਨੂੰ ਸਭ ਨੂੰ ਉਹਨਾਂ ਦਾ ਸਾਥ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ ਜਿਸ ਨਾਲ ਅਸੀਂ ਆਪਣੀ ਆ ਰਹੀ ਨੈਜਵਾਨ ਪਨੀਰੀ ਦੀ ਸਮੇਂ ਸਿਰ ਸੰਭਾਲ ਕਰ ਸਕੀਏ।

ਬਾਬਾ ਜੀ ਵਾਲੋਂ ਜੋ ਸਕੂਲ ਕਾਲਜ ਖੋਲੇ ਗਏ ਹਨ ਉਹਨਾਂ ਦੀ ਸਿੱਖਿਆਂ ਇੰਗਲੈਂਡ ਦੇ ਅੰਗਰੇਜ਼ੀ ਸਕੂਲਾਂ - ਕਾਲਜਾਂ ਦੇ ਲੈਬਲ ਦੀ ਹੈ। ਜੋ ਕੈਲਜ ਵਾਲੋਂ ਮਨਜ਼ੂਰ ਕੀਤੀ ਹੋਈ ਹੈ। ਪਰ ਫਰਕ ਹੈ ਤਾਂ ਸਿਰਫ਼ ਆਪਣੇ ਸਿੰਖੀ ਵਿਰਸੇ ਸਿੰਖੀ ਸਭਿਆਚਾਰੀ ਦੀ ਸੰਭਾਲ। ਅੱਜ ਉਹ ਬੱਚਾ ਜਿਸ ਨੇ ਆਪਣੀ ਜਾਨ ਦੇ ਦਿੱਤੀ ਪਰ ਸਿੰਖੀ ਸਰੂਪ ਨਹੀਂ ਗਵਾਇਆ, ਬਾਬਾ ਜੀ ਦੇ ਸਕੂਲ ਵਿਚ ਪੜ੍ਹਦਾ ਹੁੰਦਾ ਹੈ ਤਾਂ ਸਾਈਟ ਉਸ ਦੇ ਮਾ-ਬਾਪ ਨੂੰ ਅੱਜ ਇਹ ਦਿਨ ਨਾ ਦੇਖਣੇ ਪੈਂਦੇ। ਭਾਵੇਂ ਇਹ ਗੱਲ ਅਤੀ ਵੱਖਦਾਈ ਵਾਲੀ ਹੈ। ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਕੇ ਕਿਸੇ ਹੋਰ ਮਾ-ਬਾਪ ਨੂੰ ਇਸ ਦੁਖਦਾਈ ਘੜੀ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪਵੇ, ਸਾਨੂੰ ਆਪਣਾ ਸਿੰਖੀ ਸਰੂਪ, ਸਿੰਖੀ ਧਰਮ, ਆਪਣਾ ਸਭਿਆਚਾਰ ਬਾਬਾ ਜੀ ਦੇ ਸਕੂਲ ਕਾਲਜਾਂ ਵਿਚ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਵਿਦਿਆ ਦਵਾ ਕੇ ਸਾਂਭ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ। ਬਾਬਾ ਜੀ ਹੋਰਾਂ ਨੂੰ ਜੋ ਅਕਾਲ ਪੁਰਖ ਤੇ ਵੱਡੇ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਵਾਲੋਂ ਹੁਕਮ ਹੈ ਉਸ ਨੂੰ ਪਰਉਪਕਾਰ ਸਮਝ ਕੇ ਬਾਬਾ ਜੀ ਆਪਣੀ ਪੂਰੀ ਲਗਨ - ਮਿਹਨਤ ਨਾਲ ਦਿਨ - ਰਾਤ ਇਕ ਕਰਕੇ ਪੂਰਾ ਕਰ ਰਹੇ ਹਨ। ਜਿਸ ਦੀ ਮਿਸਾਲ ਗੁਰੂ ਨਾਨਕ ਸਿੱਖ ਕਾਲਜ ਹੇਜ ਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਭਿਆਚਾਰ ਤੇ ਵਿਰਸੇ ਨੂੰ ਸਾਂਭਣ ਦੀ ਖਾਲਸਾ ਕਾਲਜ ਆਪ ਹਨ।

ਸਿੱਖ ਸੰਤ ਜੀ ਮਨਮਰੀਏ ਸਾਧ

ਵਿੱਚ ਸੁਰਦਾ ਇੱਜਾ ਗਿਆ ਸੀ ਤੇ ਸਫ਼ਹਨ ਕੇਂਦਰ ਨੂੰ ਜਾਵੇਂਹ ਸਿੰਘ ਪੇਸ਼ ਦੇ ਘਰ ਪਾ ਇੱਜਾ ਗਿਆ। ਸੰਤ ਦੀ ਕਿਰਪਾ ਨਾਲ ਗੁਰਸ਼ਰਨ ਸਿੰਘ ਤੇ ਗੁਰ ਸਾਗਰ ਸਿੰਘ ਪੇਦਾ ਹੋ ਗਏ। ਸਵਰਨ ਕੇਂਦਰ, ਕੀਰਤਨ ਸਿਖਾਉਣ ਦੇ ਬਹਾਨੇ, ਭੜੀਆਂ ਨੂੰ ਫਸਾਉਣੀ ਹੈ ਅਤੇ ਇਸ ਸਾਧ ਬਾਰੇ, ਕਰਮਾਤੀ ਸਾਧੀਆਂ ਹੁਣਾ ਕੇ, ਕੀਲ ਲੈਂਦੀਆਂ ਹੈ। ਅਗੋਂ ਇਹ ਸਾਧ ਉਨ੍ਹਾਂ ਦੀ ਆਥਰੂ ਨਾਲ ਪੇਡਦਾ ਹੈ।

ਪਰਮ ਸੰਤ ਰਾਜਾ ਵਾਲੇ

ਇਹ ਸੌਂਥਾ ਟਿਕਵਾਉਣੀ ਹਨ, ਸਾਹੀ ਜਲਾਲ ਹੈ। ਨਵਸਲੀ ਲਹਿਰ ਦੀ ਚੜ੍ਹਤ ਵਿੱਚ, ਇਕ ਟਰੈਕਟ ਫਿਲੀਆ ਸੀ, ਪ੍ਰੁਪਨੇ ਸਾਧ ਦੀ ਕਰੂੰਤ ਨਕਸ਼ਾਂਲੀ ਮੁੰਡਿਆਂ ਤੇ ਸਿੰਘੀਆਂ ਅਸੀਂ। ਸੌਂਥਾ ਕਿਹਾ ਕਿ ਚੁਆਬਾ ਤੇ ਮਾਲਵਾ ਦੇ ਸਾਧਾਂ ਦਾ ਪਿਰਦਾਹ ਘੁਰੂ ਹੀ ਮਾਝਾ ਹੈ। ਇਨ੍ਹਾਂ ਨੇ ਕਈ ਵੀ ਤੇ ਕਿਸੇ ਵੀ ਪੰਥ ਮੁਧਰ ਜਾਂ ਪੰਥ ਨਿਸਾਨੇ ਦੀ ਲਹਿਰ ਵਿੱਚ ਹਿੱਸਾ ਤਾਂ ਕੀ ਲੇਣਾ ਸੀ, ਸਗੋਂ ਹਰ ਸਮੇਂ ਇੱਲੀ ਸਰਕਾਰ ਦਾ ਸਾਧ ਇੱਤਾ ਹੈ ਅਤੇ "ਸਾਈ ਦਾ ਪਹਿਲਵਾਨੜਾ" ਬਨ੍ਹਣ ਦੀ ਬਾਂ ਸਰਕਾਰ ਦਾ ਗੁਰੂ ਹੀ ਬਨਣ ਵਿੱਚ ਵਡਿਆਈ ਸਮਝੀ ਹੈ। ਮਾਝੇ ਦੇ ਸਾਧਾਂ ਸੰਤਾਂ ਨੂੰ ਅਸੀਂ, ਇੱਜਨ ਨਹੀਂ ਕਹਿ ਸਕਦੇ। ਸਰਹਾਈ ਦੇ ਬਾਬਾ ਹਰਦਿਆਲ ਸਿੰਘ ਤੇ ਉਸਦੀ ਲੜਕੀ ਨੂੰ ਬਾਣੀ ਸਰਹਾਈ ਦੀ ਪੁਲਿਸ ਨੇ ਕੋਹ ਕੋਹ ਕੇ ਮਹਿਲਾ ਹੈ ਤੇ ਬਾਬਾ ਬੁੱਢਾ ਦੇ ਸੇਵਾਦਾਰ, ਬਾਬਾ ਚਰਨ ਸਿੰਘ ਨੂੰ ਕਈ ਮਹੀਨਿਆਂ ਤੋਂ ਛੁਕਿਆ ਹੋਇਆ ਤੇ ਉਸ ਦਾ ਕੋਹ ਪਤਾ ਦੀ ਨਹੀਂ ਦੱਸਦੀ। ਇਨ੍ਹਾਂ ਸੰਤਾਂ ਨੂੰ ਪਰਨਾਮ।

ਤੇਹੇਦਾਰਾਂ ਦੀ ਰੂਪ ਰੋਖਾ

ਗੁਰੂ ਦਾਸ਼ਮੇਸ਼ ਪਿਤਾ ਨੇ ਅਸੇਕੇ ਸਾਧਾਂ ਬਾਰੇ, ਬਹਿੰਤਰ ਨਾਟਕ ਵਿੱਚ ਅੰਖਿਤ ਕੀਤਾ ਸੀ:-

'ਉਥ ਦਿਖਾਇ ਜਗਤ ਕੇ, ਲੋਗਨ ਕੇ ਬਸ ਕੀਨ,

ਅੰਤ ਕਾਲ ਕਾਡੀ ਕਟਿਓ, ਬਾਹੁ ਨਗਮ ਮੇ ਲੀਨ।'

ਜਿਵੇਂ ਅੱਗੇ ਦਸਿਆ ਗਿਆ ਹੈ, ਮਾਝੇ ਦੇ ਇਲਾਕੇ ਵਿੱਚ ਅਖੇਤੀ ਸੰਤਾਂ ਨੇ ਬੜਾ ਘੱਟ ਗੰਦ ਘੋਲਿਆ ਹੈ। ਪਰ ਦੁਆਥੇ ਅਤੇ ਖਾਸ ਕਰ ਮਾਲਵੇ ਵਿੱਚ ਲੋਗ ਭੱਗ ਹਰ ਸੰਤ ਦਾ ਰੇਖਾ

ਕਬਾਵਾਂ ਪ੍ਰਚਲਤ ਹਨ। ਇਨ੍ਹਾਂ ਵਿੱਚੋਂ ਹਰ ਸੰਤ ਗੁਰਮਾਤਿ ਨੂੰ ਤਲਾਜ਼ਲੀ ਦੇ ਕੇ, 'ਖ਼ਬਰ ਕਿਆ' ਦੇ ਪੰਥੀ ਪਿਆ ਹੋਇਆ ਹੈ। ਇਸ ਨਾਲ, ਉਸ ਨੂੰ ਕੁਕਰਮ ਕਰਨ ਦੀ ਭਲ੍ਹ ਮਿਲੀ ਹੋਈ ਹੈ। ਗੁਰ ਪ੍ਰਤੀਤ ਆਦਮੀ ਨੂੰ, ਘਰੋਗੀ ਤੋਂ ਲਈ ਵੀ, ਬਦੇਸ਼ ਜਾਣ ਦੀ ਆਗਿਆ ਲੈਣ ਲਈ ਖੱਜਲ ਖੁਆਰ ਹੋਣਾ ਪੇਦਾ ਹੈ ਪਰ ਸਰਕਾਰ ਦੇ ਨਮਕ-ਖਾਦਾਰ ਸੰਤ ਜਦੋਂ ਵੀ ਚਾਰੁਣ, ਆਪਣੇ ਭਾਟਕਿਆਂ ਨੂੰ ਲੈ ਕੇ, ਸਿੱਖ ਸੰਗਤ ਨੂੰ ਲੱਟਣ ਤੇ ਪੰਥ ਵਿਰੋਧੀ ਪਰਚਾਰ ਕਰਨ ਲਈ, ਜਹਾਜ਼ ਚੜ੍ਹ ਸਕਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਦੇ 'ਕੀਤੇ' ਵੀ ਸਰਕਾਰ ਲੁਡਾ ਕੇ ਦੇਂਦੀ ਹੈ।

ਜੇ ਅਸੀਂ ਹਰ ਭੋਗੇਦਾਰ ਸਾਧ ਬਾਰੇ ਲਿਖਣਾ ਚਾਹੀਏ ਤਾਂ ਇਕ ਵੰਡਾ ਗਰੰਥ ਤਿਆਰ ਹੈ ਸਕਦਾ ਹੈ, ਜੇ ਇਸ ਵੇਲੇ ਦੀ ਮੰਗ ਨਹੀਂ। ਨਮੂਨੇ ਮਾਤਰ, ਕੁਝ 'ਸੰਤਾਂ' ਪਾਰੇ ਟ੍ਰੂਕਾਂ ਪੇਸ਼ ਕਰਦੇ ਹਨ।

ਬੜ੍ਹੂਦੀ ਵਾਲੇ ਸੰਤ

ਇਸ ਨੂੰ ਬਾਬਾ ਦੀਕਾਰ ਸਿੰਘ ਕਲੋਨਾਂ ਵਾਲਿਆਂ ਨੇ ਆਪਣੀ ਸੰਸਥਾਂ ਵਿੱਚੋਂ ਕੌਚ ਕੇ ਕਿਹਾ ਸੀ ਕਿ ਇਸ ਦੇ ਵਾਸਤੇ ਭੜੀਆਂ ਕਿਥੋਂ ਲਿਆਈਏ ਬਾਬਾ ਨੰਦ ਸਿੰਘ ਜੀ ਦੇ ਪਿੰਡ ਵੀ, ਇਹ ਖੇਹ ਖਗਲੀ ਕਰਦਾ ਤਿਹਾ। ਮਲਾਇਸੀਆ ਸਰਕਾਰ ਨੇ, ਇਸ ਦੀ ਬਦ ਚਲਨੀ ਕਰਨ, ਇਸ ਨੂੰ ਉਸ ਏਸ਼ ਵਿੱਚ ਦੱਕਨ ਦੀ ਪੰਕੀ ਮਨਾਹੀ ਕੀਤੀ ਹੈ। ਸੂ: ਤਗਲੇਚਨ ਸਿੰਘ ਵਾਡੀ ਇੱਲੀ ਨੇ ਗੁਪਤਚਰ ਵਿਡਾਕ ਇੱਲੀ ਨੂੰ ਚਿੱਠੀ ਰਾਹੀਂ ਸੂਚਿਤ ਕੀਤਾ ਸੀ ਕਿ ਇਸ ਸਾਧ ਦੇ ਸੇਵੇਦਾਰ ਅਨੱਡੇਲ ਭੜੀਆਂ ਨੂੰ ਫਸਲਾ ਕੇ, ਸਾਧ ਦੀ ਕਾਮ ਚੇਸਟਾ ਲਈ ਅੰਖਾਲਾ ਫਾਉਣੀ ਲਾਗੇ ਲਿਜਾਂਦੇ ਹਨ ਅਤੇ ਇਸ ਸਾਧ ਨੇ ਪੱਟੀ ਰੇਲੀ ਪਰਮਿਨ ਕੋਰ ਨਾਲ ਬਦਦੇਹਲੀ ਕੀਤੀ ਤੇ ਉਸ ਨੂੰ ੧੦ ਦਸੰਬਰ ੧੯੭੨ ਨੂੰ ਉਖਲਾ ਹਸਪਤਾਲ ਵਿੱਚ ਲੜਕਾ ਪੇਦਾ ਹੋਇਆ ਜੇ ਸਾਲ ਦੀ ਮਿਹਨਤ ਨਾਲ, ਸਾਧ ਨੇ ਹਸਪਤਾਲ ਦੇ ਕਾਗ਼ਜ਼ਾਂ ਵਿੱਚ ਅਮਰ ਸਿੰਘ ਦੀ ਬਾਂ ਬੁੱਪ ਦਾ ਨਾਮ ਪਿਆਰਾ ਸਿੰਘ ਦਰਜ ਕਰਾਇਆ। ਏਸੇ ਤਰ੍ਹਾਂ, ਸੋਖਵਿੰਦਰ ਕੋਰ ਪੁਤਰੀ ਗੁਰਘਰਨ ਸਿੰਘ ਰੇਡੀਓ ਆਰਟਿਸਟ ਨਾਲ ਕਰਦਾ ਰਿਹਾ।

ਕੁੱਛ ਭੜੀਆਂ ਨੇ ਚਿੱਠੀਆਂ ਵਿੱਚ ਲਿਖਿਆ ਕਿ "ਜਿਹੇ ਜਿਹਾ ਇਹ ਕੁੱਤਾ ਸਾਧ,

ਉਹੋ ਜਿਹੇ ਇਹ ਦੇ ਸੇਵਕ। ਜਿਨ੍ਹਾਂ ਨੂੰ ਭੜੀਆਂ ਨਹੀਂ ਮਿਲਦੀਆਂ ਤਾਂ ਮੁੰਡਿਆਂ ਨੂੰ ਰੇਪ ਕਰਦੇ ਹਨ। ਜੇ ਨਹੀਂ ਯਕੀਨ ਤਾਂ ਆਪਣੇ ਹੀ ਮਾਸੂਮ ਬਚੇ ਵਾਖੀ (ਤਰਲੇਹ ਸਿੰਘ) ਨੂੰ ਪ੍ਰਛੇ ਕਿ

ਵੇਲਵਰ ਹੈਪਟਨ ਠਾਠ ਤੇ ਹੇਠਾਂ cellar ਵਿੱਚੋਂ ਇਸ ਕੁੱਤੇ ਨੇ, ਉਹਨੂੰ ਰੇਪ ਨਹੀਂ ਸੀ ਕੀਤਾ" (ਚਿੱਠੀ ਰੇਸਮ ਸਿੰਘ ਨੂੰ)

ਇਕ ਭੜੀ, ਮਹਿੰਦਰ ਕੋਰ ਵਾਸੀ ਵੇਲਵਰ ਹੈਪਟਨ ਨੇ ਗਿਆਨੀ ਮਹਿੰਦਰ ਸਿੰਘ ਵਾਸੀ ਸਲਾਜ਼ਰ (ਮਲੋਨੀਆ) ਨੂੰ ੧੬ ਮਈ ੧੯੮੮ ਦੀ ਚਿੱਠੀ ਵਿੱਚ ਦਸਤਿਆ ਕਿ ਸਤਿਨਾਮ ਕੋਰ, ਜਸਪਿੰਦਰ ਕੋਰ ਤੇ ਮਨਸੀਤ ਕੋਰ, ਇਸ ਸਾਧ ਕੋਲਾਂ ਆਸਟਰੇਲੀਆਂ ਤੋਂ ਭੜ੍ਹ ਕੇ ਇੰਗਲੈਂਡ ਆਗੀਆਂ ਹਨ ਤੇ ਦਸੋਂਦੀਆਂ ਹਨ ਕਿ ਉਨ੍ਹਾਂ ਨਾਲ ਇਸ ਸਾਧ ਨੇ ਬਲਾਤਕਾਰ ਕੀਤਾ ਸੀ। ਸਾਧ, ਉਨ੍ਹਾਂ ਨੂੰ ਇੰਗਲੈਂਡ ਵਿੱਚ ਲੋਕ ਰਿਹਾ ਹੈ।

ਇਕ ਲੜਕੀ ਸਤਿਨਾਮ ਕੋਰ ਪੁੱਤਰੀ ਜਾਗਰੀ ਸਿੰਘ ਵਾਸੀ ਲਿਲੀਆਂ ਕਲਾਂ ਨੇ ਇੰਗਲੈਂਡ ਦੀ ਪ੍ਰਲੀਸ ਪਾਸ ਵਿਆਨ ਇੱਤਾ ਕਿ ਇਸ ਸਾਧ ਨੇ ਮੇਰੇ ਮਾਪਿਆਂ ਦੀ ਮਰੀ ਨਾਲ, ਬਾਬਿਆਂ ਦੇ ਆਸ਼ਰਮ ਵਿੱਚ ਆਸਟਰੇਲੀਆ ਪੱਲ ਇੱਤਾ। ਸੰਘਰ ਇੱਤਾ ਵਿੱਚ ਕੁੱਛ ਇਨ੍ਹਾਂ ਲਈ, ਸਾਧ ਵੀ ਆ ਗਿਆ। ਅਸੀਂ ਰੈਟੀਆਂ ਪਕਾਇਆ ਕਰਦੀਆਂ ਸੀ। ਇਕ ਗਤ, ਉਸ ਨੇ ਸਿਰ ਦਰਦ ਕਾਰਨ, ਮੇਰੂੰ ਬੁਲਾ ਲਿਆ। ਉਸ ਨੇ ਭੜ ਕੇ, ਮੇਰੂੰ ਬਿਸਤਰੇ ਵਿੱਚ ਸੁੱਟ ਲਿਆ ਅਤੇ ਜ਼ਬਦਸਤੀ ਬਲਾਤਕਾਰ ਕੀਤਾ। ਮੇਂ ਰੈਟੀ ਪਿੱਟਦੀ ਰਹੀ ਪਰ ਕੁੱਛ ਨਾ ਕਰ ਸਕੀ। ਮਗਰੋਂ ਪਤਾ ਲੱਗਾ ਕਿ ਇਸ ਸਾਧ ਨੇ ਇਹੋ ਕਰਦੂੰਦ ਪਰਮਿਨ ਕੋਰ ਅਤੇ ਰੇਲੀ ਕੋਰ ਨਾਲ ਵੀ ਕੀਤੀ। ਇਹੋ ਕਰਿੰਦਾ ਹੈ ਕਿ ਇਹੋ ਗੁਰੂ ਨਾਨਕ ਹੈ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਨੂੰ ਪੁਸ਼ ਰੱਖਣਾ, ਉਨ੍ਹਾਂ ਦਾ ਧਰਮ ਹੈ।

ਏਸੇ ਤਰ੍ਹਾਂ, ਕਈ ਲੜਕੀਆਂ ਅਰਥਾਤ ਹਰਸੀਤ ਕੋਰ, ਕਮਲਜੀਤ ਕੋਰ ਆਈ ਨਾਲ, ਇਸ ਚੰਡਾਲ ਸਾਧ ਨੇ ਆਪਣੀ ਰਖੇਲ ਸਫਰਨ ਕੋਰ ਰਾਹੀਂ, ਜੇ ਕੁਝ ਕੀਤਾ ਬਾਰੇ ਮਿਲੀਆਂ, ਚਿੱਠੀਆਂ ਦਾ ਬੰਡਲ ਮੌਜੂਦ ਹੈ।

ਇਸ ਸਾਧ ਦੀਆਂ ਕਾਲੀਆਂ ਕਰਦੀਆਂ ਬਦਲਾਵ ਆਈ: ਮੇਰੇ ਮਾਪਿਆਂ ਦੀ ਪਿੰਡ ਦੀ ਬਾਗ ਮਾਹਾਲੀ, ਅਤੇ ਪਿੰਡ ਦੀਆਂ ਦੇ ਮਾਪਿਆਂ ਨੇ ਦੌਸ਼ਾ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਦੀਆਂ ਲੜਕੀਆਂ ਨੂੰ ਉਸ ਸਾਧ ਨੇ ਇਹੋ ਕਰਦੂੰਦ ਪਰਮਿਨ ਕੋਰ ਨਾਲ ਕਰਦੀ ਹੈ।

ਇਸ ਕੁਕਰਮੀ ਬਾਰੇ, ਇਕ ਹੈਣੀ ਰਾਹੀਂ ਪਿੰਡ ਦੀ ਬਾਗ ਮਾਹਾਲੀ, ਅਤੇ ਪਿੰਡ ਦੀਆਂ ਦੇ ਮਾਪਿਆਂ ਨੇ ਦੌਸ਼ਾ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਦੀਆਂ ਲੜਕੀਆਂ ਨੂੰ ਆਪਣੀ ਕਾਮ ਵਾਸਤਾ ਲਈ ਵਰਤਿਆ।

ਇਸ ਕੁਕਰਮੀ ਬਾਰੇ, ਇਕ ਹੈਣੀ ਰਾਹੀਂ ਪਿੰਡ ਦੀ ਬਾਗ ਮਾਹਾਲੀ, ਅਤੇ ਪਿੰਡ ਦੀਆਂ ਦੇ ਮਾਪਿਆਂ ਨੇ ਦੌਸ਼ਾ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ ਦੀਆਂ ਦੀਆਂ ਲੜਕੀਆਂ ਨੂੰ ਆਪਣੀ ਕਾਮ ਵਾਸਤਾ ਲਈ ਵਰਤਿਆ।

REPUBLIC OF SINGAPORE

Your Ref:

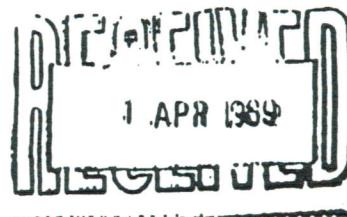
Our Ref: ROS 164/88 REL
Date: 30 Mar 89

Please Quote Our Ref No. In Reply



REGISTRY OF SOCIETIES
1 COLOMBO COURT #02-01
SINGAPORE 0617
TEL: 3307690

M/s N S Kang
Advocates & Solicitors
101 Upper Cross Street
#04-49 People's Park Centre
Singapore 0105



Dear Sir

PROPOSED NANAKSAR THATH ISHAR DARBAR

I refer to your clients' application for registration of 'Nanaksar Thath Ishar Darbar' and regret to inform you that the registration of the proposed association/society under the provisions of the Societies Act is not approved.

2 Your attention is drawn to the provision in the law for the imposition of heavy penalties on organisers and members of unregistered societies. The organisers and members of 'Nanaksar Thath Ishar Darbar' should therefore cease all activities in connection with the society.

Yours faithfully

MISS LEE NYET HAR
for REGISTRAR OF SOCIETIES
SINGAPORE

Singapore denied permission to Amar Singh to register 'Nanaksar Thath Ishar Darbar' after the attorney's wife's sister was harassed by Amar Singh

SINGAPORE



FROM THE SIKH BULLETIN JULY-AUGUST 2012

By 1991 I was approaching the end of my 60 years of learning and working life and influenced as I was in some ways by Hindu philosophy that the golden years of one's life be devoted to service of the community at large and aware of the demographic changes in our community that had taken place during three decades of my life in North America, whereby our numbers had increased from a handful in 1960 to six figures now, and being mindful of the value of learning, I thought that every Gurdwara, of which there were many by now, should have a kindergartens where, in addition to giving young Sikh children a head start, teaching of Panjabi and Gurbani be undertaken. But, unfortunately, the politics in Gurdwaras rendered that impractical. It was under such circumstances that in 1991 I was introduced by a family friend to Amar Singh Barundi as someone who does not build Gurdwaras but establishes schools where, along with the curriculum of the country, Panjabi and Gurbani are taught.

Amar Singh turned out to be a world class con artist, a murderer, rapist, congenital liar, a sociopath and literally a ‘gunda’, all of which is amply proven by 100 odd exhibits in the Hardev Singh Shergill vs. Amar Singh law suit in the Superior Court of the State of California, Auburn, County of Placer #SCV – 3271. The law suit lasted one year and involved scores of depositions of his associates in crime as well as his victims in USA: Buffalo, NY; Baltimore, MD; Orlando, FL; Los Angeles and Yuba City, CA; Canada: Vancouver and Toronto; and UK (London), that created just about 100 exhibits. I accompanied my attorney to all but London. It cost me \$277,000.00 in attorney fees and court costs to recover my \$250,000.00 loan to him that he now claimed was a donation. **That is his foolproof modusoperandi.**

It just so happened that he was introduced to me when I was struggling with the knowledge that by 1991 there were enough Sikh households in Sacramento – Yuba City area and several Gurdwaras but no effort at providing teaching either in Panjabi language or Gurbani. I strongly felt that every Gurdwara should have kindergarten classes but I also knew that would be asking for the impossible. And here was a man, with a well funded worldwide organization, so I was lied to, who opens not just kindergartens but regular schools offering national curriculum where teaching of Panjabi and Gurbani were an integral part of the curriculum; and he had several schools operating in India, Australia and England.

Rest of the story is amply documented in a dozen boxes of the entire court proceedings and several hundred pages long presentations I made to the heads of governments of Panjab, Malaysia, Singapore, Australia, New Zealand, England and USA, countries where his victims reside. This man was never successfully sued before nor do I think any other Sant Baba. I would very much like to consign this treasure trove to some Sikh Institution for future researchers to use it for the good of the community and to educate Gurdwara management committees not to commit sacrilege in Guru’s abode by giving stage to scoundrels who go around as pious Sant Babas.

When I won the case in **April 1996** I had gathered so much damaging evidence against him I wondered how he will be able to show his face in public. I had no inkling how naive I was. **Unlike other victims of this man who were too ashamed to admit of being victimized by him and whom I had to cajole to give depositions and provide evidence of his wrong doing, I wanted everyone to know my experience with him so no one else gets hurt.**

So, it was with high hopes that I took my information to **Tara Singh Hayre’s ‘Indo-Canadian Times’**. They were not interested. A person who had helped me with arranging depositions in Vancouver from Amar Singh’s victims explained to me that there were so many people in the Lower Mainland from around Nanaksar area back in Panjab that it was a business decision on the part of the newspaper.

It was the same story with **England's 'Des Pardes'** whose publisher, **Tarsem Singh Purewal**, had just been murdered. That paper's Editor told me the family would not want to get involved because not only were Amar Singh and Tarsem Singh friends for many years, the murder had caused tension between the family and Amar Singh who did not even have the decency of calling in condolences nor showing up at the bhog. I had parked documents about the case with private parties in all the countries where I had sent the dossiers to the heads of governments, just in case an opportunity arose.

The first publication to report it was '**The Week**' of **October 25, 1998**, a weekly publication from Goa, India. Their reporter posted in Chandigarh got wind of it and called me to get permission for them to examine the documents. Much later I saw the posting of the same article on the internet by the same author but as '**The Sikh Times**' **October 25, 1998**. I think Sikh Times is a UK publication. **It is to Tara Singh Hayre's credit that earlier in the day that he was killed, he had delivered to the printers his weekly's issue for the following week and in it had the translation in Panjabi of 'The Week' of October 25, 1998 article 'Swindler's List'.**

Not only did Amar Singh not hesitate from showing his face, he thrived. Later the same year convicted murderer, **Ranjit Singh**, got appointed Jathedar of Akal Takhat and within days Amar Singh was sipping tea with him and he was allowing Amar Singh to participate in children's programmes at Akal Takhat and accepting cash and new car gifts from him. Soon the high and mighty of the Sikh Panth, SGPC and Delhi Gurdwara Parbandhak Committee Presidents and Secretaries, five Takhat Jathedars, all the famous kirtanias and kathakars, like **Sant Singh Maskeen**, and even former Akal Takhat **Jathedar Darshan Singh** were making beeline to Amar Singh's Thath in England.

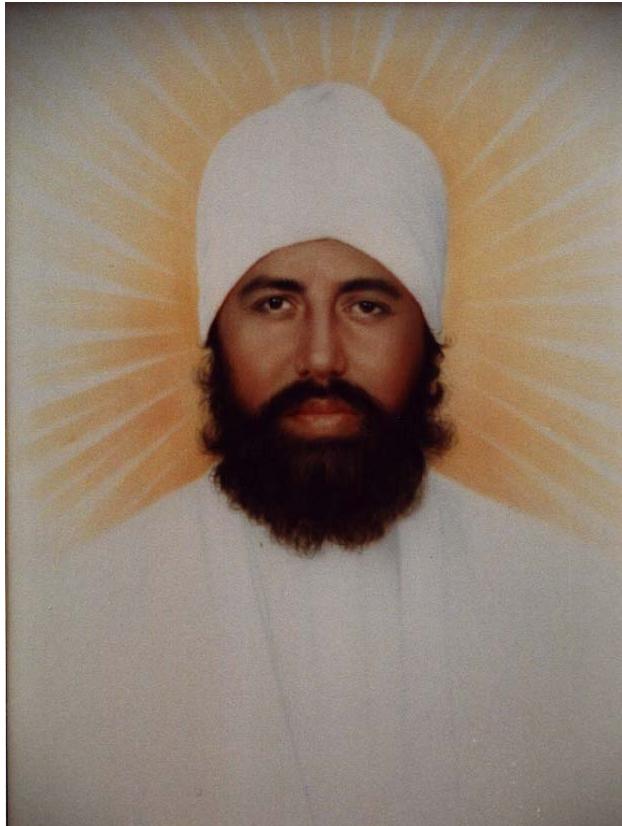
Jathedar Ranjit Singh's embrace of Amar Singh cost him dearly. I had hand delivered to him my 18 page letter dated December 18, 1997 describing 330 pages of exhibits of the law suit that I had won against Amar Singh. He took no action. When reporters questioned him about his association with Amar Singh his response was standard Amar Singh, "people ask the Sant for illegal favours and when he declines they malign him". When Ranjit Singh got the visa to visit USA in January 1999, I had his visa cancelled and he was escorted away from New Delhi airport at the last moment

I got Amar Singh, his two children, children's mother and her fake husband green cards in 1994. End of 1995 or beginning of 1996 when Congress government in India got defeated, Amar Singh became British Citizen on March 29, 1996 with British Passport # V 170262 issued to him. He had been coming to England since 1970's as a visitor on six month visas and always had to go out of the country to get the visa extended.

Further investigation revealed that it was all done at the request of the then Indian Ambassador in London and the Passport issued to him came from the lot kept just for such favours to foreign countries. That lent credibility to the rumors that most Sant Babas and this one in particular, are agents of the Indian Intelligence Agencies. What he accomplished and the fact that he circled the globe, at the very least, once a month, travelling in first class and kept getting away, literally, with murder, leaves no doubt in my mind.

On February 22nd 2012 I received an email announcing the opening of Guru Nanak Darbar in Dubai, the first and only Gurdwara in the Arab World and to my utter disgust found Amar Singh Barundi and his English mouthpiece, Sadhu Singh hovering around Mr. Surinder Singh Kandhari, the man single handedly responsibly for this remarkable feat. **Somebody who finds Surinder Singh Kandhari approachable should bring the following to his attention:**

'SANT BABA' AMAR SINGH BARUNDI
NANAKSARIA
THIS IS YOUR LIFE
[From December 2000 Sikh Bulletin]



1965 Amar Singh Sidhu Barundi 1995

YOUR NAMES ARE:

Sarup Singh; AKA Amar Singh; AKA Amar Singh S/O Bakhtawar Singh; AKA Amar Singh Sidhu; AKA Sant Baba Amar Singh Ji; AKA Sant Baba Amar Singh Barundi; AKA Baba A. Singh; and when you lost the Shergill vs. Amar Singh law suit in California in 1996 the Judge named you as the alter ego of 'Nanaksar Thath Isher Darbar'.

You were born on **November 1, 1942** at village **Chakar** in District Ludhiana, Punjab, India. You have no education other than what you have learned in the school of hard knocks.

You have given two versions of your early childhood. One version appears in "A case study in Religious Thuggery" on p. 5 (SB December 2000). Second version appeared in your "Kaumi Dard" magazine of January – March 1997 p.21 reproduced on p.26 (SB December 2000).

Since both versions cannot be true, one of them is definitely a lie. Or they could both be lies and truth could be lost. Coming from you that should be no surprise since you can never speak the truth. You lie even when it has no benefit for you.

It is true that you ended up at Nanaksar and it is also true that before **Isher Singh (Kaleran)** died, under mysterious circumstances, in **1963**, he had expelled you from Nanaksar. I have that from **Principal Balbir Singh Hansra and Harbans Singh Jagadhari** who have personal knowledge of this event.

After Isher Singh's death Mahabharat ensued at **Nanaksar** between **Narain Singh** and **Gurdev Singh**, resulting in several deaths. You hid out at Barundi and later wormed your way into some families in **Singapore and Malaysia**. Name **Barundi** stuck with you but you named your organization '**Nanaksar Thath Isher Darbar**', combining the name of the one person who you felt humiliated you and the organization that he had created.

You were set on a course of sweet and lucrative revenge. **You swore to yourself to never tell the truth and deceive everybody and anybody.** You chased after Sikh families into every country you could. You made some powerful friends but mostly you created victims.

You never ask anybody for 'bheta' (donation) for 'religious' operations. You only ask for loans to be paid in a few days. Days would stretch into months and years and if anyone insisted for return of the loan, then that loan became bheta. If they threatened a law suit, you threatened their families back in Panjab.

You hoodwinked simple village families to deliver to you their sons and daughters, with the promise of marriage and settlement in foreign countries, just as you were delivered to Nanaksar by your uncle, to abuse them. You did not even spare your own family.

You learned from your mistakes and perfected the Constitution and By Laws of your 'Nanaksar Thath Isher Darbar Organization Worldwide' from the one in Surrey, British Columbia, Canada, registered in July, 1974, where you suffered a major blow because you had no absolute control over it, to the one you had in Oakville, Ontario, Canada, where in 1994 you fired the entire Board of Directors because they disapproved of your removing the funds collected by the congregation for building a Gurdwara there.

The judge presiding over the law suit No.**SCV – 3271** in the Superior Court of the State of California, County of Placer, in 1996 had this to say about your relationship with your organization:

"It is declared that Amar Singh is alter ego of Nanaksar Thath Isher Darbar Worldwide, Nanaksar Thath Isher Darbar Sacramento, and Bhai Daya Singh Khalsa Academy."

In plain English it means 'a second self'. So when you tell people you own nothing because everything belongs to the organization that is concealing the truth. But you do own something in Amar Singh's name as well. **On July 22, 1996 you transferred a piece of property in Florida from Nanaksar Thath Darbar Orlando to Amar Singh, A Single Man.** You yourself signed the transfer since you are Nanaksar Thath. Was this the property that you made me wire \$50,000 for on July 19, 1993?

But truth has never been the watchword in your life. For three days in Sacramento, on Oct. 11, Nov. 13 & 14, 1995 you lied under oath. It seemed as if you had sworn to yourself that you are not going to speak a single truth. We had wondered what you will say in front of the judge.

But you knew you were not going to show up before the judge. Instead you had a doctor **Gurjeet Singh of Ahmedgarh**, Panjab fax a letter to your attorneys on **April 13, 1996** saying, "*This is to certify that your client Mr. Amar Singh was seen by me in the clinic today. He was found to be complaining of severe*

rotational vertigo... Mr. Amar Singh was also reassured and advised to have complete rest at home for a period of three weeks during which he will be reviewed again."

Arithmetic would tell us that the three weeks rest period would end on **May 4, 1996**. But the **Quitclaim Deed** that you signed over to me for the Roseville property is dated **April 29, 1996** at Letchworth, England.

SOME EXAMPLES OF YOUR LIES IN THE DEPOSITIONS UNDER OATH FOLLOW:

I

Q Have you ever been prevented from visiting a country?

A. No.

Q. Are you aware that the government of Malaysia has issued an order that you're not permitted to visit the Federation of Malaysia?

A. I went there in 92 and 93.

Here you lied within a lie. The first time you ever went to Malaysia after your 1977 prohibition was in Dec 1993 (not in 1992). You slipped into Malaysia for two days, Dec. 19th and 20th. It took you from Dec. 11, 93 until Dec. 18, 93 to get the visa for yourself and Harjit Singh who was to tell everybody, "*Babaji is not prohibited from entering Malaysia because I was with him when he went there.*"

This exercise became necessary for you because of the Oct. 1993 article in 'Charhdi Kala' and perhaps other newspapers (see p. 25 SB December 2000). That third world country is no less corrupt than India and Attorney Jagjit Singh, who was primarily responsible for your prohibition, had died. We need more Jagjit Singhs in every country. For his service to the Sikh Panth we honor him by placing his name in the Sikh Hall of Fame.

After you received the U.S. Green Card through me by lying to me about establishing your headquarters in Roseville and do all those good deeds in the name of Sikhi, you stopped coming here but started getting easy visas for Malaysia from London (See p. 32 SB December 2000). In fact you got that visa on Oct. 24, 1995 to prove to us and the government of Malaysia wrong after we confronted you with a certified copy of the page from the Malaysian Government Gazette during your deposition on Oct. 11/95.

You have been trying since then to hoodwink some gullible prominent Sikhs in Malaysia to have the government reverse that order. You are telling them that you were wrongfully barred by alleging that you were critical of the religion of Islam. The truth, however, lies in the words, "...in the interest of public security..." and the Exhibit 17 (p. 27 SB December 2000). The events in Exhibit 17 and your subsequent prohibition had followed your signed apology of Nov. 7, 1976 (see p. 9 SB December 2000).

Q. Are you aware that the government of Malaysia has published an order prohibiting your visiting there now?

A. I have no orders such as this.

Q. Have you ever heard that they had done such an order?

A. No, I do not know.

Q. Have you ever investigated whether or not the government of Malaysia had issued such an order?

A. I did not. I go there on visa. Why do I have to do so?

Q. BY Mr. HARRIS: Ask you to take a look at What's been marked Exhibit 35. Which is a publication from the government of Malaysia which says, "*In exercise of the powers conferred by section 9 (1) (a) of the Immigration Act of 1959/63, the Minister of Home Affairs, deeming it expedient in the interest of public security so to do, hereby orders that Sant Amar Singh, a citizen of India who was born in Ludhiana, India*

on 1st November 1942, be prohibited permanently from entering the Federation." Made this 22nd day of April 1977. (Sd) Minister of Home Affairs.

Q What is your birthday, sir?

A November 1st, 1942.

Q And where were you born?

A In Chekaur Village in Punjab.

Q Is that near Ludhiana.

A Yes.

Q Is the person described in this immigration
order you?

A I do not know. I did not receive any letter, and I don't have any knowledge of it.

II.

Q. Did you ever hire the law firm of N.S. Kang in Singapore to file articles of a religious organization?

A. No.

Q Does he (Amar Singh) know who N.S. Kang is?

A No, I do not know. I never heard of them.

Q It's not a solicitor that you employed in Singapore?

A No, I did not. I don't even know this person. Never heard of him.

Amar Singh, to refresh your memory, we attach (see p. 24 SB December 2000) a copy of N.S. Kang's Fax Transmission covering letter to you dated March 20, 1989. The apology was demanded by you to withdraw the kidnapping charges against Kang's brother-in-law (ਸਾਹਿਬ) for 'kidnapping' his own sister from your dera in Wolverhampton, England, on March 18, 1989.

III

Q. This morning I asked you if you were ever a party to any other litigation and you said no; is that correct?

A. Yes.

Q You've never been sued by anybody?

A. No.

Q And you've never sued anybody yourself as the plaintiff?

A. No.

At this stage following Exhibits were introduced:

Exhibit # 31. Complaint filed against you in the State of New York Supreme Court, County of Erie, Buffalo, by Dr. Amarjit Singh and eleven other families, on Oct. 26, 1988.

Exhibit # 32. A claim filed against you by your one time sewadar Mohan Singh and his family in Ontario Court (General Division), Kitchener, Ontario, Canada, on Nov. 1, 1990.

Exhibit # 33. A multimillion-dollar Case filed by you against Toronto Sun on June 14, 1994 and dismissed, without costs, on March 13, 1998. One of the affidavits you submitted to explain your non-pursuance of the case reads like this:

"I, Lakshman Doobay, law clerk, of the city of Mississauga, **make oath and say:**

"The Baba Ji, or Holy Father, holds for many Sikhs a position similar to that of the Pope, in that he has 33 congregations located in countries around the world.

The Baba Ji normally resides in London, England, but regularly travels the world to preach and to lend support to his followers.

As a new tendency in Sikhism, the followers of the Baba Ji are constantly struggling to build new temples and in particular schools for second and third generation Sikhs growing up in a Diaspora.

The Baba Ji is a holy man who is deeply respected by many Sikhs but reviled by others who fear that as more and more mainstream Sikhs follow his teachings and join his congregations along with their families, they will lose their positions of authority.

Notwithstanding that his followers regard his word as law, the Baba Ji tries to consult his followers, listen to their concerns and make decisions after prayerful meditation."

In spite of Mr. Doobay's sworn Affidavit and newspaper stories in 'Des Pardes', England; 'Daily Ajit', Jalandhar; your own 'Kaumi Dard' magazines and others, other than your Thath in Wolverhampton and Guru Nanak Sikh College in London, you have neither congregation nor schools anywhere in the Diaspora. Even in the case of Guru Nanak Sikh College in London it is the Council that is involved in its funding now.

IV

Whose wife is Swaran Kaur? Three people and three different answers:

1. Answer by your cousin, Piara Singh Sidhu, during his deposition in Sacramento, California, on Sept. 08, 1995:

Q. Who is Jaswant (Singh) married to?

A. Swaran Kaur.

2. Your answer during your deposition in Sacramento, California, on Nov. 14, 1995:

Q. As I understand it, Swaran Kaur is married to Jaswant Singh?

A. This is something of their own family matters. Before I went to Malaysia. I do not want to say anything.

3. Answers by Jaswant Singh, during his deposition in London, England, on Jan. 25, 1996:

Q. Do you have any brothers?

A. Yeah.

Q. Who is your brother?

A. But why are you asking me all these questions? Is there a reason? (Short Break)

Q. Okay. Who is your brother?

A. My brother is in India.

Q. What is his name?

A. Kartar Singh.

Q. You mentioned that Mohan Kaur is Amarjit's mother. Have you ever been married to anyone else?

A. No.

Q. Are you familiar with Swaran Kaur, do you know a person by the name of Swaran Kaur?
A. Yes, my sister-in-law.
Q. Is she married to Kartar Singh?
A. No.
Q. Who is she married to?
A. To Narinder Singh.
Q. What is your relationship to Narinder?
A. Who?
Q. Narinder is your brother?
A. Yes.
Q. Do you have other brothers?
A. Yeah, one, Paramjit Singh in Delhi.
Q. And Narinder Singh lives in India, too, in Delhi?
A. I don't know whether in Delhi. I haven't seen him for a long time but he's in India.

V

Petty thievery:
Your deposition in Sacramento, California on
Oct. 11, 1995:

Q. Do you remember Kamaljit and Amarjit?
A. I don't know when they left.
Q. Do you remember their having been arrested for shoplifting?
A. We were not there. They did not steal anything.
Q. Did you know that they pleaded guilty to shoplifting?
A. That might have been misunderstanding, but it was told to me later on. I was not there at the time -- here at that time.

DEPOSITION OF AMARJIT SINGH IN LONDON, ENGLAND, ON JAN. 26, 1996:

Q. What is your wife's name?
A. Kamaljit Kaur.
Q. What is her family name?
A. The surname you want?
Q. Surname.
A. Sachdev.
Q. Who is Gurpreet Sidhu?
A. My daughter.
Q. It's your daughter?
A. Yes.
Q. Is that your wife's daughter as well?
A. Yes.
Q. Do you have any other children?
A. Why are you asking questions about my family?
(Short Break)
Q. Why is your daughter's last name Sidhu?
(Mr. Rosen, Attorney: He doesn't want to answer).
Q. Are you familiar with Amar Singh, do you know Amar Singh?

- A. Yes, my Baba Ji, he's a God to me.
Q. He's a God to you?
A. He's God to me.
Q. When did you leave Roseville?
A. I can't remember.
Q. Did you have any trouble with the police when you were in Roseville?
A. That's my private matter.
Q. Were you arrested in Roseville?
A. I'm not going to answer the question.
Q. Did you plead guilty to petty theft in Roseville?
A. I will not answer questions about my private life.

NOTE:

AT THE TIME OF PUBLICATION OF THE DECEMBER 2000 ISSUE OF THE SIKH BULLETIN, GILL/SIDHU VS AMAR SINGH SIDHU CASE IN VANCOUVER, BRITISH COLUMBIA, CANADA, WAS SOMETIME IN THE FUTURE. FOLLOWING IS FROM THE JUDGMENT IN THAT CASE, PUBLISHED IN THE OCTOBER 2002 ISSUE OF THE SIKH BULLETIN, WHICH ILLUSTRATES THE SAME POINT AS MADE ABOVE I.E. AMAR SINGH'S SHAMELESS PROPENSITY TO LIE UNDER OATH.

FROM OCTOBER 2002 ISSUE OF THE SIKH BULLETIN:

What we wish to present to our readers in this issue are some additional developments in the case of Vedanti's patron Saint, Nanaksaria 'Sant Baba' Amar Singh Sidhu Barundi. First part is an extract of 52 page judgment against him in Vancouver, B.C., Canada. Second part has portions of his deposition under oath in a California case. His statements in two case are contradictory, naturally!

"It seems to me to add to the stench of this transaction that Tage, the ultimate victim, was both underage and Amar Singh's own cousin." *Hon. Mr. Justice Fraser, in the Supreme Court of British Columbia, Canada.*

**IN THE SUPREME COURT OF BRITISH COLUMBIA DOCKET# C975444,
DATE: JUNE 28, 2002,
JUDGMENT OF THE COURT
GILL/SIDHU VS AMAR SINGH SIDHU**

...set aside this transfer on the grounds of **fraud** and undue influence. In particular, they allege that, at a time when Surinder Kaur Sidhu was in an advanced stage of terminal breast cancer, **Amar Singh promised her that, if she gave him the land, her cancer would be cured and that a temple would be built on the land in her honor.** Surinder kaur Sidhu died and Amer Singh put the land up for sale instead of initiating a temple project on the land. This action resulted.

...The defence says that Amar Singh did not commit fraud or exercise undue influence, made neither of the promises alleged and was entitled to make whatever use of the land he saw fit. **The defence also alleges that the land was held in trust by Surinder Kaur Sidhu for Amar Singh between the mid 1970's and 1997, the date of the transfer.**

...There was British Columbia society at a material time in the narrative called **The Nanaksar Isher Darbar Gursikh Society**.

The evidence is and I find that various institutions around the world, including the defendant society, are controlled by Amar Singh ... For simplicity's sake, I will refer in these Reasons only to Amar Singh, because the **Ontario society is simply his alter ego Amar Singh testified that he did not own any property at all.**

Tradition of Nanaksar continues and its adherents regard **Nand Singh and Isher Singh as the 11th and 12th Gurus ... Some, or many, of his followers regard him as the 13th Guru, after Nand Singh and Isher Singh** ... The premise on which Amar Singh carries on his work is that he is the successor to Nand Singh and Isher Singh, in the Nanaksar tradition.

... I have set out Amar Singh's account of his early years, notwithstanding that I have found him not to be a credible witness.

He testified that he did not have many specific memories of conversations with Surinder at the material times ... There were special reasons for Amar Singh to remember his association with her vividly. These have to do with the history of their relationship and incidents which occurred during the relationship, **including the notorious automobile trip from Seattle to Vancouver**, the choice of Amar Singh to marry Surinder to his first cousin, his visits to Surinder in British Columbia shortly before her death and his visits to the funeral home after her death.

I reject the testimony of Amar Singh that he has no helpful memory of his conversations with Surinder in the last year of her life ... Answers to the Interrogatories ... by Sukhjinder Singh Grewal ... contradict the evidence of Amar Singh at trial.

My rejection of the evidence of Amar Singh is reinforced by my acceptance of the evidence of Tage, which conflicts with his ... her testimony had the detail and spontaneity which are the hallmarks of truth ... There was no sense of calculation, no sense of an agenda.

In March, 1973, she bought a five-acre parcel of land in Surrey, B.C.... It was not long after that acquisition that Amar Singh first came to Vancouver ... As early as 1969, some Sikhs began to call him "Sant". In cross-examination, he said, "I don't want that (i.e. being called a Sant). But the people who call me because of their belief, we cannot call them incorrect."

... He came to Vancouver in 1973 ... *White cloth would be placed on any chair he was to sit in; ... others would sit on the floor ... Food was served to him first ... what he did not eat was afterwards passed around to the faithful as blessed food.* He travelled with a retinue of young musicians, singers and servants, dressed in white, like himself. **He refers to himself as "we" or "us" ... that is, in the plural form.**

This was when Surinder and Amar Singh met. Her **marriage was in trouble and her mother took Surinder to Amar Sinigh for advice. Amar Singh encouraged Surinder to leave the marriage** and told her he could find a husband for her whom she could marry according to Sikh principle, before the Guru Granth Sahib

... in 1974 they formed a group to build a new temple at which he would be the guiding influence. Surinder offered to sell the property ... Amar Singh approved the location, the group decided to buy it and did, in July 1974. the B.C. society was incorporated the same month and became the registered owner of the land in August 1974 ...

Through a subordinate in California, Amar Singh sent a message to Surinder that he needed to be driven from Seattle, ... Surinder decided that she would drive ... **She left for Seattle, by herself, on a day in late December 1974 and returned the next day with Amar Singh ... When word of this reached the supporters of the temple project, the project collapsed.**

All we know is that Surinder drove down to Seattle one day and returned the next, with Amar Singh. Not matter. For the supporters of the temple project, what they knew Surinder had made the trip, stayed overnight, and returned in her car alone with Amar Singh ... This was not what a revered teacher, guru or Sant would allow to happen. **Such a person is to exemplify moral purity, including celibacy.**

The episode destroyed the supporters' faith in Amar Singh and they abandoned the 168th Street temple project ... The group re-conveyed the land to Surinder in February 1975 on payment by her of the price they had paid her for it, ... Although the temple project had fallen through, and although Amar Singh was regarded as unworthy by most of those ... Surinder and some others in British Columbia remained loyal to him. **Amar singh began to make quiet, unobtrusive trips to the Lower Mainland. Some of these occurred at the home of (Attorney) Sukhjinder Grewal.**

In the latter half of the 1970s, Surinder travelled to India a number of times to visit Amar Singh ... on 13th July 1978, Surinder obtained a decree absolute of divorce from Sandarshi Sharma. **They had separated**

after Amar Singh had advised her to do so ... There was a pattern of Surinder transferring the land out of her name before she went on a trip to India ... In June 1980 Surinder travelled to India to meet with Amar Singh....to provide her with a husband.

Piara Singh Sidhu was Amar Singh's first cousin ...13 years younger than Surinder. He was short, ... one leg was shorter than the other and he walked with limp. This was not of concern to Surinder, because of her belief that Amar Singh could cure these deformities and make Piara taller. It seems likely, although I could not find this as a fact, that it was Piara whom Amar Singh had in mind as a future husband when he advised Surinder in 1973 to abandon her marriage to Mr. Sharma. ...

The evidence is very cloudy whether there was, in India, a ceremony of marriage between Surinder and Piara. To her family, Surinder appeared embarrassed at the absence of any documentation evidencing a marriage. She began to call herself Surinder Kaur Sidhu. **Surinder and Piara travelled from India to England together in 1980 but Piara refused to accompany her from there when she returned to British Columbia.**

Not long after her return to British Columbia in the autumn of 1980, Surinder learned that she was pregnant. Her daughter, Tage, was born in Vancouver on 22nd June 1981. Surinder in the birth registration described herself as "married". Tage has never met Piara.

... in 1994 or 1995, Surinder discovered that she had lumps in her breasts ... In February 1996, ... large carcinoma, ... large tumours. ... on 14th February 1996, ... Patient has adamantly decided not to seek any treatment for breast cancer. Tage was 14 ...She spent much of the following year caring for her mother ... Septemeber, 1996, ... open wounds on her breasts.

...February 1996 until her death, Surinder was talking to Amar Singh by telephone...Amar Singh testified that he told Surinder "many times" that she should read the scriptures and "**we will pray for her and she will get better**". **In this statement, "we" is Amar Singh's reference to himself**...Surinder would ask Amar Singh when she was going to be cured; Amar Singh would reply "soon" or "fast"...Surinder also persuaded Tage to telephone Amar Singh herself, thinking that Amar Singh would pay attention to request of an innocent child and do what she asked.

Tage had a number of conversations with Amar Singh, ...**the answer of Amar Singh consistently was. “Fast.” Don’t worry; she will get “better”.** This happened a number of times between February 1996 and May 1997...**the evidence is also suggestive that Surinder was encouraged by Amar Singh to reject the validity of “western” medicine.** Surinder believed that Amar Singh had declared, “There was no such thing as cancer”...

what is unmistakable is that Surinder, once the diagnosis of cancer had been made, pinned all her hopes on Amar Singh...A note from late November 1996 says..."*You tell me what I should do now so that the breast cancer would completely go away, so that I would completely recover*".

At about this time, Amar Singh was asking Surinder for a donation of money for the benefit of the Ontario society, which operated the Nanaksar temple in Mississauga. He asked for \$40,000...Gill family managed to raise \$15,000 and donate it to the Ontario society...

As 1996 progressed, the conversations between Surinder and Amar Singh became more frequent...in the telephone bill submitted by the plaintiffs for the month of 27th October to 25th November 1996, there are 56 recorded long distance calls, as many as six in a single day, to various places around the world where Surinder thought Amar Singh might be. In the following month, 26th November, to 26th December 1996, there were 124 long distance calls. On 5th December 1996 alone, there were 14 long distance calls...

*the defendants were asked to produce their own telephone records but did not do so; Amar Singh testified that they had been destroyed...it was toward the latter part of 1996 that Surinder began to associate her cancer and other problems...with her ownership of the land. This was described graphically by Tage...you know why, why is that happening to her family...and **he says that all these problems are due to this property, the property was in Nanaksar’s name at one time and now it isn’t, and that’s why your family has so many problems...***

*Amar Singh came to Vancouver in January 1997 and visited Surinder twice, at her home...later the same day, Amar Singh came and met with Surinder alone...after these two visits, the telephone calls increasingly originated with Amar Singh...**Amar Singh would call and ask if a decision had been made regarding the land...**Surinder continued to ask Amar Singh about her health and asked him why she was not better...response of Amar Singh was..."Don’t worry, you are going to get better. You are going to get better fast."...**it was Amar Singh who was placing the telephone calls ...***

In February 1997, Surinder was mortally ill. Surinder repeatedly asked them whether giving the land to Amar Singh was right thing to do.... believed that if she did so, she would be cured...Surinder told...that she was giving land to Amar Singh in order to survive..."The only way I can get better is through babaji. He is the only one who can make me better. We have to please him."...

Surinder believed that Amar Singh had it within his power to intercede with God on her behalf, so that she would be cured for cancer...According to the testimony of Amar Singh, Surinder's decision o give the land to him was much simpler, and shorter. He testified that Surinder had called him and said, "I want o give this property to Nanaksar", to which he replied, "It's belief, it's up to you."...

...On 20th February 1997 ...executed the conveyance documents...Surinder died on 3rd May 1997...the transfer was not registered until three days after her death (Transfer Deed and Mortgage. recorded the same day on May 06,1997, three days after her death. ED.) An agreement for sale was entered into between the Ontario Society and Parmjeet Singh Barn and nominees for the price of \$1,850,000. This agreement was signed by Amar Singh, personally....

The Gill family learned of the pending sale in September 1997...filed a caveat...Minhas and Mr. Nijjar (**Nominees**) commenced an action against the plaintiff...C996849...against Ontario Society, C982517...Nor was the land ever held in trust by Surinder for Amar Singh...The suggestion was advanced by the defense that there is a concept within Sikhism, or perhaps, within Nanaksar, that once land had been used as a temple, it should never be used afterwards for any other purpose...it seems to me conclusively disproved by the fact that Amar Singh himself put the land up for sale...

For the last quarter century of her life, Surinder had been in the thrall of Amar Singh. He was the most influential person in her life. She believed that he had powers which might be described as supernatural: she believed he was a Sant...Surinder believed that Amar Singh could intercede with God to cure her cancer. She believed that it was a condition of obtaining a cure that she transfer the land to him...Amar Singh knew that Surinder believed these things and he allowed her to entertain those beliefs...

This was a tainted transaction procured by undue influence. Surinder was terminally ill, afraid, with her mental faculties and independence undermined by her cancer. Especially in the last months of her life, her existence was completely dominated by Amar Singh, whom she saw as her only chance to be cured. She believed he could cure her, Amar Singh knew this and encouraged her belief...conversations with her; he linked her ownership of the land with her disease, and linked his ability to cure her to her willingness to transfer the land to him...

: Amar Singh obtained an absolute conveyance or gift for a particular purpose and afterwards made use of it for another purpose. This is an additional ground for setting aside the conveyance, in this instance, on the ground of fraud...

It seems to me to add to the stench of this transaction that Tage, the ultimate victim, was both underage and Amar Singh's own cousin."

(Or as Amar Singh would say to Tage 'his own blood'. As of this writing, Amar Singh is appealing this judgment. ED)

(AMAR SINGH EVENTUALLY LOST THE APPEAL.ED)

[NOW COMPARE AMAR SINGH'S STATEMENTS IN THE ABOVE CASE WITH HIS STATEMENTS IN THE CALIFORNIA CASE, BELOW, BOTH UNDER OATH, OF COURSE. ED]

Amar Singh's deposition November 13, 1995,
Case # SCV-3271, California

Q. Have you ever had a temple operate and then close?

A. No.

Q. Did you ever lose control of a temple you have helped establish?

A. No.

Q. Did you ever have a temple in Vancouver?

A. No.

Q. Did you ever try to establish a temple in Vancouver?

A. No.

Q. Did you ever solicit donations from anybody for a congregation in Vancouver?

A. No.

Q. Did you ever ask anybody to solicit for donations for anybody in Vancouver?

A. No. I never said anything about it.

Q. Did you ever ask anybody to borrow money for the establishment of a congregation in Vancouver?

A. No.

Q. Did you ever have any ethical or moral problems in Vancouver in the 1970's?

A. No. There was no problem there.

Q. Were there any accusations that you had behaved immorally in any way in the 1970's in Vancouver?

A. There was no accusations made.

Q. Are you familiar with the newspaper by the name of Navjivan, N-a-v-j-i-v-a-n, Singapore?

A. Yes.

Q. Do you recall the series of letters being published in that newspaper in 1975 concerning your activities in Vancouver?

A. I do not know about that.

Q. You don't know anything at all about that, or you don't remember about that?

A. I do not know.

Q. Have you ever sent a letter to that newspaper in Vancouver objecting or stating anything at all about the Vancouver congregation and your activities in Vancouver?

A. No.

Q. Did you know Mr. Jagjit Singh Ji?

A. Where do you mean?

Q. In Vancouver?

A. No.

Q. In Malaysia?

A. I don't know anybody in Vancouver. There are a lot of people I meet.

Q. Who signed that document under your signature attesting that he witnessed your writing the letter?

A. I believe it was Jagjit Singh.

Q. He was an attorney?

A. I don't know.

Q. You recall having your signature witnessed?

A. Yes.

Q. Does that refresh your collection of who Jagjit Singh was?

A. He was from Parnara (phonetic), I believe.

Q. Do you recall ever writing him a letter concerning your activities in Vancouver?

A. I do not remember.

Q. Do you recall his having written a letter to the Navjivan Singapore Newspaper?

A. No, I do not know.

Q. Is this the letter that expresses that you have stayed in motels many times, you did not write the letter?

A. Yes, I did not write that letter I do not know about that.

Q. Okay. Are you aware of receiving any letter from Jagjit Singh which is reprinted on page 1 on exhibit 40 and which is translated on page 11 of exhibit 40?

A. I do not remember.

Q. On page 3 of exhibit 40, there is a receipt that says received from the society \$500. The funds given to the society as donation for the development of the society's premises, and it's signed by Raghbir S. Parmar.

A. I do not know about that.

Q. Do you know of a 500 refund that was given to any donor to the Vancouver congregation?

A. No, I do not know about that.

Q. Who is H.S. Kundar?

A. H.S Kundar?

Q. Directing your attention to page 4 of exhibit 40, do you see a treasurer, H.S. Kundar, President S.S. Demall-

A. Demall. It's hard to read that signature.

Q. Do you know any of those people whose names appear on that?

A. No, I do not know.

Q. The Nanaksar Ishar Darbar GurSikh Temple society, are you familiar with that?

A. No, I do not know.

Q. Isn't that the society you formed in Canada to operate a temple there?

A. No. I made one in Toronto.

Q. But you never attempted to make one in Vancouver?

A. I do not remember.

Q. I'll ask you to think about that, Mr. Singh. I am going to ask you to recognize the fact that there are a number of people who are willing to come here to testify that you actively participated in the establishment of the temple in Vancouver.

A. They are most welcome to come, but I don't remember this.

Q. So you don't remember that the congregation there borrowed \$5,840 and signed a promissory note for the same apparently from Mr. Surjit S. Gill? It's reflected on page 4 of exhibit 40.

A. I do not know.

Q. So you don't know anything at all that the congregation returned \$5000 to S.S. Gill as reflected on page 5 of that exhibit?

A. I do not know anything about that.

Q. So you also don't remember the congregation having borrowed \$10,000 from Hardev Kombe and signing a promissory note for the same attached as exhibit number 40, page 6?

A. I do not know about that.

Q. You-and you don't know about \$10,000 being returned to H.S. Kombe?

A. No.

Q. Do you know of any loans for \$1000 from S.S. Nikmal, a copy of which is contained in exhibit 40 on page 7?

A. No.

Q. Similarly, you don't have any recollection of a loan for \$1000 from a Gurdarshan Singh as shown on page 8 of exhibit number 40?

A. I do not know about that.

Q. You also don't know about these moneys having been turned to Gurdarshan Singh as shown on the bottom of page 8? You have no knowledge of that either, I suppose?

A. No, I do not know anything about that.

Q. And you don't know anything about at all about a loan then as shown on page 9 of exhibit 40 for \$1000 from Serjit S. Pannu?

A. I do not know.

Q. And refer to the same by the society?

A. I do not know about it.

Q. Can you offer any explanation to me today why a Nanaksar Ishar Darbar Society might have come

into creation if you did not have to do anything with it?

A. I do not know anything about that.

Q. And you don't know any of the individuals whose names appear either signing on behalf of the society or signing as having received funds from the society?

A. No. I do not know the meaning.

Hardev Singh Shergill

For additional information go to:

www.sikhbulletin.com

To find special issues of The Sikh Bulletin on Amar Singh mentioned in the above text and a link for more information.

Go to google and type Shergill VS Amar Singh

To find “shergill Swindled by Self-Styled Sikh Guru”

And a link at the bottom “Click Here” for more information.

1 MICHAEL FLAHERTY, CA State Bar No. 106873
 2 THOMAS R. PHINNEY, CA State Bar No. 159435
 3 FLAHERTY & SERLIN
 4 555 Capitol Mall, Suite 645
 5 Sacramento, California 95814
 6 (916) 442-2496

FILED

MAY 10 1995

CARL DePIETRO
K LAWRENCE

7 Attorneys for Plaintiffs
 8 HARDEV SINGH SHERGILL,
 9 KULDIP SINGH JOHAL, and
 10 NANAKSAR THATH ISHER DARBAR
 11 SACRAMENTO, a non-profit
 12 Unincorporated Association

8 IN THE SUPERIOR COURT OF THE STATE OF CALIFORNIA

9 IN AND FOR THE COUNTY OF PLACER

10 HARDEV SINGH SHERGILL,
 11 KULDIP SINGH JOHAL, and
 12 NANAKSAR THATH ISHER DARBAR
 13 SACRAMENTO, a non-profit
 14 Unincorporated Association.

15 Plaintiffs,

16 vs.

17 AMAR SINGH, aka AMAR SINGH SIDHU,
 18 aka BABA A. SINGH,
 19 aka SANT BABA AMAR SINGH JI,
 20 NANAKSAR THATH ISHER DARBAR
 21 SACRAMENTO, a non-profit
 22 Unincorporated Association, and
 23 DOES 1 through 100, inclusive

24 Defendants.

SCV - 3271

25 COMPLAINT FOR BREACH OF
 26 CONTRACT [MONEY HAD AND
 27 RECEIVED], FRAUD AND
 MISREPRESENTATION, [CC §
 1572] CONSTRUCTIVE FRAUD,
 [CC § 1573] TO DISSOLVE
 ASSOCIATION [ILLEGALITY AND
 PESTRATION OF PURPOSE], TO
 REFORM ASSOCIATION [CC §.
 3399] FOR CONSTRUCTIVE
 TRUST [CC § 2224] AND FOR
 DECLARATORY RELIEF
 [CCP § 1050]

BY FAX

28 1. Plaintiff Hardev Singh Shergill ("Shergill") is, and at
 29 all times herein mentioned was, an individual residing in the State
 30 of California.

31 2. Plaintiff Kuldip Singh Johal ("Johal") is, and at all
 32 times herein mentioned was, an individual residing in the State of
 33 California.

34 3. Plaintiff and Defendant Nanaksar Thath Isher Darbar

When Recorded Mail To:

Hardev Singh Shergill
3524 Rocky Ridge Way
El Dorado Hills, CA 95762

MAIL TAX STATEMENTS TO:

Same as above

This Space For Recorder's Use Only

DOCUMENTARY TRANSFER TAX
EXEMPTION (R&T CODE)
EXPLANATION

Signature of Declarant or Agent determining tax

QUITCLAIM DEED

NANAKSAR THATH ISHER DARBAR ORGANIZATION (WORLDWIDE) AN UNINCORPORATED NONPROFIT ASSOCIATION, the undersigned grantor, for a valuable consideration, receipt of which is hereby acknowledged, do hereby grant to HARDEV SINGH SHERGILL, the following described real property located in the City of Roseville, Placer County, California:

SEE EXHIBIT A ATTACHED HERETO AND MADE A PART HEREOF.

Assessor's Parcel No: 012 114 001 and 012 114 014

Executed On 29th April 1996 at Letchworth Hertfordshire England.

By:

MR R H GARLING

NANAKSAR THATH ISHER DARBAR ORGANIZATION
(WORLDWIDE) AN UNINCORPORATED NONPROFIT
ASSOCIATION

Certificate Of Notary Public

County of HERTFORDSHIRE
State of ENGLAND

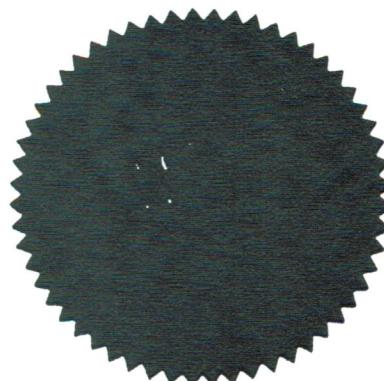
On 29th April 1996, before me, V. R. H. GARLING, Notary Public, personally appeared AMAR SINGH JI, personally known to me (~~or proved to me on the basis of satisfactory evidence~~) to be the person(s) whose name(s) is/are subscribed to the within instrument and acknowledged he/she/they executed the same in his/her/their authorized capacity(ies), and that by his/her/their signature(s) on the instrument the person(s) or the entity upon behalf of which the person(s) acted, executed the instrument.

WITNESS my hand and official seal.

Signature

V. R. H. GARLING
my Commission is General and
never expires

V. R. H. GARLING, M.A. (CANTAB)
SOLICITOR & NOTARY PUBLIC
BROADWAY CHAMBERS
LETCHWORTH, HERTS SG6 3AD



Court Ordered Transfer of
Property to Shergill

FILED
SUPERIOR & MUNICIPAL COURTS
PLACER COUNTY CALIFORNIA

AUG 23 1996

CARL DePIETRO
EXECUTIVE OFFICER & CLERK
BY: K. BLANCA Deputy

Attorneys for Plaintiffs

SUPERIOR COURT OF THE STATE OF CALIFORNIA
COUNTY OF PLACER

11 HARDEV SINGH SHERGILL et. al.,) No. SCV-3271
12 Plaintiffs,)
13 v.)
14 AMAR SINGH aka Amar Singh) COURT ORDER TRANSFERRING
15 Sidhu et. al.,) PROPERTY
16 Defendants,)
17 AND RELATED ACTIONS.)
18 _____)

19 Whereas, the parties to the above captioned action entered
20 into a settlement agreement on April 19, 1996 in which the
21 parties agreed that the defendant, AMAR SINGH, on behalf of
22 himself and defendant NANAKSAR THATH ISHER DARBAR (WORLDWIDE)
23 would transfer to the plaintiff, HARDEV SINGH SHERGILL, all
24 interest in the that parcel of real property located at 201
25 Berkeley Avenue, Roseville, California, APN 012 114 001 and 012
26 114 014. The parties agreed that within two weeks of their
27 agreement, AMAR SINGH, was to execute a deed with his signature
28 duly notarized so that it could be recorded in the Official

1 Records of Placer County. If accomplished, the plaintiff was to
2 have filed a dismissal with prejudice as to all his claims and
3 the terms of the settlement were to have remained confidential.
4 If not accomplished, the court reserved jurisdiction to sign the
5 deed on behalf of AMAR SINGH and NANAKSAR THATH ISHER DARBAR
6 (WORLDWIDE) organization to complete the transfer of the subject
7 property.

8 Whereas, the plaintiff having brought an ex parte
9 application in accordance with the parties stipulation, and it
10 having been proved to the satisfaction of the court that AMAR
11 SINGH has failed to provide the plaintiff with a deed capable of
12 being recorded in the Official Records of Placer County, it is
13 ordered as follows:

14 The real property commonly known as 201 Berkeley Avenue,
15 Roseville, California and bearing the Assessor's Parcel Numbers
16 012 114 001 and 012 114 014 is transferred from NANAKSAR THATH
17 ISHER DARBAR (WORLDWIDE) to HARDEV SINGH SHERGILL, subject to any
18 existing liens or encumbrances previously existing on said
19 property and that Larry Gaddis, Judge of the Superior Court shall
20 sign a quitclaim deed to said real property on behalf of NANAKSAR
21 THATH ISHER DARBAR (WORLDWIDE).

22
23 Dated: AUG 23 1996

25 LARRY D. GADDIS
26 JUDGE OF THE SUPERIOR COURT

27 WSH3668.WPD



28 THE FOREGOING INSTRUMENT IS A CORRECT
COPY OF THE ORIGINAL ON FILE IN THIS OFFICE
ATTEST AUG 23 1996

CARL De PIETRO
2 Superior Court Clerk, County of Placer, State of
California

 Deputy Clerk



Warta Kerajaan

SERI PADUKA BAGINDA

DITERBITKAN DENGAN KUASA

HIS MAJESTY'S GOVERNMENT GAZETTE
PUBLISHED BY AUTHORITY

12hb Mei 1977

TAMBAHAN No. 27
PERUNDANGAN (B)

(B) 306.

ORDINAN PEMEGANG AMANAH RAYA 1950

PERLANTIKAN DI BAWAH SEKSYEN 18 (2)

Yang di-Pertuan Agong di bawah seksyen 18 (2) Ordinan Pemegang Amanah Raya 1950 61/50. yang diwakilkan kepadanya, Peguam Negara telah melantik Encik Mohd. Ibrahim bin Ismail, Pegawai Kuasa Wasiat, seorang Pegawai dalam Pemegang Amanah Raya, Malaysia untuk memangku Jawatan Penolong Pemegang Amanah Raya, Trengganu bagi maksud-maksud dalam Pemegang Amanah Raya 1950 dari 1hb Februari 1977 hingga 31hb Mac 1977. [PTG. 61/48 Jld. 7; PN. (PU²) 164.]

PUBLIC TRUSTEE ORDINANCE 1950

APPOINTMENT UNDER SECTION 18 (2)

exercise of the powers conferred upon the Yang di-Pertuan Agong under section 18 (2) of the Public Trustee Ordinance 1950 and delegated 61/50. him, the Attorney General has appointed Encik Mohd. Ibrahim bin Ismail, Probate Officer, an officer of the Public Trustee, Malaysia to act as Assistant Public Trustee, Trengganu for the purposes of the Public Trustee Ordinance 1950 from the 1st February 1977 to the 31st March 1977. [PTG. 61/48 Jld. 7; PN. (PU²) 164.]

(B) 307.

AKTA PROBET DAN PENTADBIRAN PESAKA 1959

PERLANTIKAN DI BAWAH SEKSYEN 78 (1)

Yang di-Pertuan Agong di bawah seksyen 78 (1) Akta Probet dan Pentadbiran Pesaka 1959 dan yang diwakilkan kepadanya, Peguam Negara telah melantik Encik Mohd. Ibrahim bin Ismail, Pegawai Kuasa Wasiat, seorang Pegawai dalam Jabatan Pemegang Amanah Raya, Malaysia untuk memangku Jawatan Penolong Pegawai Pentadbir Pesaka, Trengganu bagi maksud-maksud dalam Akta Probet dan Pentadbiran Pesaka 1959 dari 1hb Februari 1977 hingga 31hb Mac 1977. [PTG. 61/48 Jld. 7; PN. (PU²) 256.]

Dengan ini saya mengesahkan bahawa salinan berikut adalah dokument dibawah ini yang benar dan lengkap sepertidah pada dokumen asal yang diberikan di atasnya di Amanah Negara Malaysia.

Mr. Gurnill

Ketua Pengarah
Amanah Negara Malaysia.

Tarikh: 6. 9. 95



Aka 97.

E 4

IMMIGRATION ACT 1959/63
ORDER UNDER SECTION 9

AMAR SINGH

IN exercise of the powers conferred by section 9 (1) (a) of the Immigration Act 1959/63, the Minister of Home Affairs, deeming it expedient in the interest of public security so to do, hereby orders that SANT AMAR SINGH, a citizen of India who was born in Ludhiana, India on 1st November 1942, be prohibited permanently from entering the Federation.

Made this 22nd day of April 1977.

[KHEDN. Y. 15/11; PN. (PU²) 100 Pt. II.]

M. GHAZALI BIN SHAFIE,
Minister of Home Affairs

(B) 310.

AKTA LEMBAGA KEMAJUAN PERUSAHAAN HAIWAN NEGARA 1972

PERLANTIKAN DI BAWAH SEKSYEN 3 (3)

PADA menjalankan kuasa-kuasa yang diberi oleh seksyen 3 (3) Akta Lembaga Kemajuan Perusahaan Haiwan Negara 1972, Menteri Pertanian telah melantik Datuk Mohamed Najib bin Tun Haji Abdul Razak menjadi Pengurus, Lembaga Kemajuan Ternakan Negara bagi limpoh dua tahun mulai dari 15hb April 1977.

Perlantikan Datuk Mohamed Najib bin Tun Haji Abdul Razak ^{P.U. (B) 666/76.} sebagai ahli Lembaga Kemajuan Ternakan Negara adalah dibatalkan mulai dari 15hb April 1977. [KP. O. 794/3; PN. (PU²) 255 Pt. II.]

LEMBAGA KEMAJUAN PERUSAHAAN HAIWAN NEGARA ACT 1972

APPOINTMENT UNDER SECTION 3 (3)

Exercise of the powers conferred by section 3 (3) of the Lembaga Kemajuan Perusahaan Haiwan Act 1972, the Minister of Agriculture appointed Datuk Mohamed Najib bin Tun Haji Abdul Razak to be Chairman, Lembaga Kemajuan Ternakan Negara for a period of years with effect from the 15th April 1977.

The appointment of Datuk Mohamed Najib bin Tun Haji Abdul Razak as a member of Lembaga Kemajuan Ternakan Negara is revoked ^{P.U. (B) 666/76.} effect from the 15th April 1977.

[KP. O. 794/3; PN. (PU²) 255 Pt. II.]

(B) 311.

KAEDAH-KAEDAH LEMBAGA KUMPULANWANG PERPINDAHAN MALAYSIA 1966

PERLANTIKAN DI BAWAH KAEDAH 3

menjalankan kuasa-kuasa yang diberi oleh kaedah 3 Kaedah- Lembaga Kumpulanwang Perpindahan Malaysia 1966, Menteri melantik Setiausaha Tetap, Kementerian Tenaga Rakyat dan Angungan Alam Sekitar, Sabah menjadi Naib Pengurus Lembaga Kumpulanwang Perpindahan Malaysia bagi mengantikan Setiausaha ^{P.U. (B) 450/76.}

Dengan ini saya mengetahui bahawa sultan/chabutan dokument di atas ini adalah benar dan sah dan ia berlaku di seluruh wilayah Malaysia. Ia berlaku dengan jenama dan tanda tangan di bawah ini.



H. Singh

Kelita Pengarah
Aktiviti Negeri Malaysia

Tarikh:
6.9.78

HORRENDOUS ACT OF CRUELTY BY SANT AMAR SINGH IN BARUNDI VILLAGE

Sant Amar Singh committed such horrendous crimes upon knowing about them sends shivers down your spine. A 6 year old boy whose name was Jaipal Singh, was beaten to death by Sant ji at the Barundi thath. It happened in Dec 1976 on the first day of sikh calender. He was cremated at Mandi Ahmadgarh. What was the innocent child's fault? His father Sarbjit Singh left the child and wife to live in Malasya. The revenge was taken on this innocent child because he (Santji) wanted to kill Sarbjit Singh but he escaped unharmed.

IS THIS HORRIFIC CRIME ANY LESSER THAN WHAT HAPPENED IN SARHIND?

It is not known where this child's mother is held, he (SANTJI) has been satisfying his intense sexual craving even with women who came to worship. A person named Narinder Singh alias Narinderpal Singh came from Malaysia to take back his wife (Swaran Kaur) because she left him in 1974 to come to India, to serve Santji and satisfy his lust. The husband boarded flight number T.G.416/303 on November 16, 1976 from Kuala Lumpur to Delhi, and few days later Santji reached India deported by Malaysian government. Sant ji gave ride to Narinder Singh from Ambala Kent in his station wagon. When they reached near Sarhind Bhakhra canal he was strangled with a rope. After stealing Rs.2600.00 (That he had brought to take back to Malaysia his two boys living with Swaran Kaur and Amar Singh) from the victim, his corpse was thrown into the canal. This incident happened at 10.30 p.m on November 28, 1976 Narinder Singh's passport number is 0318305 issued on 12 June 1973 at Penang Malaysia. His date of birth is 1st April 1947. This SAINT is committing such HORRIFIC CRIMES. Barundi thath is the last resting place of innocent child martyr Jaipal Singh. This blameless child was made a martyr at the hands of this Santji. This place should be named after the martyred child. PEOPLE OF BARUNDI and all congregation do not keep silent after knowing about these torturous crimes. Make this Sant pay for what he has done and be punished by law. Make a memorial of the child at the thath and help to bring this FAKE, RAPIST, MURDERER, SWINDLER to justice and have most severe punishment imposed on him so that other fake Sants dare not do these dreadful actions again. Both these murders have been reported to Senior Superintendent of Police of Ludhiana. Santji's address is - Sant Amar Singh, Nanaksar thath, Village Barundi, P.O Latala, District Ludhiana, Punjab, India. The one who knows Santji very well and servant of the congregation - Bhagat Singh Uttam Bhandar, Khas Nanaksar, Tehsil Jagraon, District Ludhiana, Punjab, India.



ਸੰਤ ਅਮਰ ਸਿੰਘ ਵਲੋਂ
ਪਿੰਡ ਬੜ੍ਹੀਦੀ ਦੇ ਵਿਚ
ਹੋਇਆ

ਬਹੁਤ ਵੱਡਾ ਕਹਿਰ



ਮੰਤ ਅਮਰ ਸਿੰਘ ਬੜ੍ਹੀਦੀ ਨੇ, ਐਸੇ ਜੁਲਮ ਕੀਤੇ, ਜਿਸ ਨੂੰ ਹੁਣ ਦੇ ਸਤੀਰ ਕੰਬਣ ਲਗ ਜਾਂਦਾ ਹੈ। ਇਕ ਛੇ ਸਾਲ ਦਾ ਬੱਚਾ ਜਿਸ ਦਾ ਨਾਮ ਜੈ ਪਾਲ ਸਿੰਘ ਸੀ, ਇਸਨੂੰ ਸੰਤ ਜੀ ਨੇ ਬੜ੍ਹੀਦੀ ਠਾਠ ਵਿਚ ਕੁਟ ਕੁਟਕੇ ਮਾਰ ਦਿਤਾ। ਇਹ ਵਾਕਿਆ ਬਾਕੂਵੇਂ ਮਹੀਨੇ ੧੯੭੯ ਦੀ ਫੰਗਰਾਂਦ ਵਾਲੇ ਦਿਨ ਨੂੰ ਵਾਪਰਿਆ। ਇਸ ਦਾ ਮੰਸਕਾਰ ਮੰਨੀ ਅਹਿਮਦ ਗੜ੍ਹ ਕੀਤਾ ਗਿਆ। ਇਸ ਮਾਝੂਮ ਛੱਚੇ ਨੇ ਕੀ ਕਸੂਰ ਕੀਤਾ ਸੀ। ਇਸ ਦੇ ਪਿਤਾ ਮਰਬਜੀਤ ਸਿੰਘ ਇਸ ਛੱਚੇ ਨੂੰ ਅਤੇ ਆਪ ਦੀ ਪਤਨੀ ਨੂੰ ਛੱਡ ਕੇ ਮਲੇਝੀਆ ਚਲਾ ਗਿਆ ਸੀ। ਅਸਲ ਮਾਰਨ ਦੀ ਟੋਸ਼ਿਸ਼ ਤਾਂ ਸਰਬਜੀਤ ਸਿੰਘ ਨੂੰ ਸੀ, ਪਰ ਉਹ ਹੱਥ ਨਾ ਆ ਸਕਿਆ, ਉਸ ਦਾ ਬਦਲਾ ਮਾਸੂਮ ਫੱਦੇ ਪਰ ਲਿਆ ਗਿਆ।

ਕੀ ਇਹ ਜੁਲਮ ਸਰਹੰਦ ਸੂਬੇ ਨਾਲੋਂ ਘਟ ਹੈ ?

ਇਸ ਬੱਚੇ ਦੀ ਮਾਂ ਵੀ ਪਤਾ ਨਹੀਂ ਕਿਥੇ ਰਖੀ ਹੋਈ ਹੈ ਅਤੇ ਸੰਤ ਜੀ ਦੀ ਕਾਮ ਵਾਸ਼ਨਾ ਇਤਨੀ ਹੈ ਕਿ ਮੱਥਾ ਟੇਕਣ ਆਈਆਂ ਬੀਬੀਆਂ ਨਾਲ ਕਾਮ ਵਾਸ਼ਨਾ ਪੂਰੀ ਕਰਦੇ ਰਹੇ ਹਨ। ਇਕ ਵਿਅਕਤੀ ਨਰਿੰਦਰ ਸਿੰਘ ਉਰਫ ਨਰਿੰਦਰਪਾਲ ਸਿੰਘ ਮਲੇਝੀਆ ਤੋਂ ਆਇਆ ਸੀ ਆਪਣੀ ਘਰ ਵਾਲੀ ਨੂੰ ਲੋਣ ਲਈ, ਕਿਉਂਕਿ ਉਸ ਦੀ ਘਰ ਵਾਲੀ ੧੯੭੪ ਵਿਚ ਸੰਤ ਜੀ ਦੀ ਸੇਵਾ ਅਤੇ ਸੰਤ ਜੀ ਦੀ ਕਾਮ ਵਾਸ਼ਨਾ ਮਿਟਾਉਣ ਲਈ ਆਪਣੇ ਘਰ ਜਾਲੇ ਨੂੰ ਛੱਡ ਕੇ ਇੰਡੀਆ ਆ ਗਈ ਸੀ। ਉਸ ਦਾ ਪਤੀ ਦੇਵ ਉਸਨੂੰ ਲੋਣ ਲਈ ਕੁਆਲਾਲੀਪਰ ਤੋਂ ੧੯-੧੯-੨੯ ਨੂੰ ਫਲਾਈਟ T.G.416/303 ਰਾਹੀਂ ਦਿੱਲੀ ਆਇਆ ਅਤੇ ਬੋੜੇ ਦਿਨ ਬਾਅਦ ਸੰਤ ਜੀ ਗੀ ਮਲੇਝੀਆ ਸਰਕਾਰ ਤੋਂ ਕਦੇ ਹੋਏ ਇੰਡੀਆ ਪਹੁੰਚ ਗਏ। ਸੰਤ ਜੀ ਨੇ ਉਕਤ ਨਰਿੰਦਰ ਸਿੰਘ ਨੂੰ ਅੰਬਾਲਾ ਕੈਂਟ ਤੋਂ ਆਪਣੀ ਗੱਡੀ ਸਟੇਸ਼ਨ ਵੈਗਨ ਵਿਚ ਬਿਠਾ ਕੇ ਸਰਹੰਦ ਵਾਲੀ ਭਾਖੜਾ ਨਹਿਰ ਦੇ ਨੌਜ਼ ਪਹੁੰਚ ਕੇ ਰੱਡੀ ਦੇ ਵਿਚ ਹੀ ਰਸਾ ਪਾਕੇ ਮਾਰ ਦਿਤਾ ਅਤੇ ੨੯ ਸੌ ਰੁਪਿਆ ਇਸ ਦੀ ਜੇਬ ਵਿਚੋਂ ਕਢਿਆ ਅਤੇ ਇਸ ਨੂੰ ਸਰਹੰਦ ਵਾਲੀ ਭਾਖੜਾ ਨਹਿਰ ਵਿਚ ਰੋਦ੍ਹ ਦਿਤਾ। ਇਹ ਸਾਕਾ ੨੯.੧੯.੨੯ ਨੂੰ ਰਾਤ ਦੇ ੧੦ ਵਜ ਕੇ ੩੦ ਮਿੰਟ ਦਾ ਹੈ। ਉਕਤ ਨਰਿੰਦਰ ਸਿੰਘ ਦਾ ਪਾਸਪੋਰਟ ਨੰ: 0318305 ਹੈ। ਜਨਮ ਤ੍ਰੀਕ IST APRIL..1947 ਪਾਸਪੋਰਟ ਜਾਰੀ ਮਿਤੀ ੧੨ ਜੂਨ ੧੯੭੩ ਪੀਨਾਂਗ ਮਲੇਝੀਆ ਵਿਚ ਜਾਰੀ ਹੋਇਆ ਅਤੇ ਐਸੇ ਐਸੇ ਘੋਰ ਜੁਰਮ ਇਹ ਸੰਤ ਕਰ ਰਿਹਾ ਹੈ ਬੜ੍ਹੀਦੀ ਠਾਠ ਇਕ ਮਸੂਮ ਬੱਚੇ ਸ਼ਹੀਦ ਜੈਪਾਲ ਸਿੰਘ ਦਾ ਅਸਥਾਨ ਬਣ ਚੁਕਾ ਹੈ। ਨਿਰਦੇਸ਼ ਬੱਚੇ ਨੇ ਸੰਤ ਜੀ ਦੇ ਹੱਥ ਵਿਚੋਂ ਸ਼ਹੀਦੀ ਪ੍ਰਾਪਤ ਕੀਤੀ। ਇਹ ਅਸਥਾਨ ਇਸ ਮਸੂਮ ਸ਼ਹੀਦ ਬੱਚੇ ਦੇ ਨਾਉਂ ਪਰ ਬਣ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ। **ਬੜ੍ਹੀਦੀ ਨਿਵਾਸੀ ਅਤੇ ਸਰਬਤ ਸੰਗਤ ਇਸ ਜੁਲਮ ਨੂੰ ਸੁਣ ਕੇ ਚੁਪ ਨਾ ਰਵੇ। ਇਸ ਸੰਤ ਨੂੰ ਕਾਨੂੰਨ ਦੀ ਸੜਾ ਦਾ ਹੱਕਦਾਤ ਬਣਾਓ ਤੇ ਇਸ ਠਾਠ ਵਿਚ ਇਸ ਸ਼ਹੀਦ ਕੀਤੇ ਗਏ ਬੱਚੇ ਦੀ ਯਾਦਗਾਰ ਬਣਾਵੋ ਤੇ ਇਸ ਪਖੰਡੀ, ਕਾਮੀ ਖੂਨੀ, ਠਗ ਮੰਤ ਦੀ ਕ ਨੂੰਨੀ ਕਾਰਵਾਈ ਵਿਚ ਮਦਦ ਕਰੋ ਅਤੇ ਸਖਤ ਤੇ ਸਖਤ ਸੜਾ ਦਿਵਾ ਕੇ ਹੋਰਨ ਪਖੰਡੀ ਸੰਤਾਂ ਸਾਂਧਾਂ ਨੂੰ ਦਸ ਤਾਕਿ ਅਗੇ ਨੂੰ ਐਸੀ ਹਰਕਤ ਹੋਰ ਕੇਂਦੀ ਨਾ ਕਰ ਸਕੇ। ਇਹ ਦੋਨੋਂ ਕਤਲ ਰਿਪੋਰਟ S.S.P. Ludhiana ਨੂੰ ਪਹੁੰਚਾ ਦਿਤੀ ਗਈ ਹੈ। ਸੰਤ ਜੀ ਦਾ ਅਡਰੋਸ—ਸੰਤ ਅਮਰ ਸਿੰਘ ਨਾਨੋਕ ਸਰ ਠਾਠ, ਪਿੰਡ ਬੜ੍ਹੀਦੀ ਡਾਕਖਾਨਾ ਲਤਾਲਾ ਜ਼ਿਲ੍ਹਾ ਲੁਧਿਆਣਾ ਪੰਜਾਬ, ਇੰਡੀਆ।**

ਸੰਤ ਦਾ ਰੰਗੀ ਤਰ੍ਹਾਂ ਜਾਣੂ, ਸੰਗਤ ਦਾ ਦਾਸ :—

ਭਗਤ ਸਿੰਘ ਉਤਮ ਹੰਡਾਰ, ਖਾਸ ਨਾਨਕਸਰ, ਤਸੀਲ ਜਗਰਾਓ, ਜ਼ਿਲ੍ਹਾ ਲੁਧਿਆਣਾ, ਪੰਜਾਬ, ਇੰਡੀਆ।

AMAR SINGH's TESTIMONY IN VANCOUVER & CALIFORNIA CASE COMPARED CASE AGAINST VEDANTI

[From The Sikh Bulletin October 2002]

"Akal Takhat Sahib is the most supreme seat of the Sikh nation. All Sikhs owe their loyalty solely to this throne." (Dr. Harjinder Singh Dilgeer). It should be emphasized that loyalty is to the 'Seat of Akal Takhat Sahib', not to the Jathedar. To see what our current leadership is doing to damage this institution see Dr. Dilgeer's article on page 31.



ਨਾਨਕਸਰ ਦੇ ਮੁੱਖੀ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਸ਼੍ਰੀ ਅਕਾਲ ਤਖਤ
ਸਾਹਿਬ ਦੇ ਜਥੇਦਾਰ ਗਿਆਨੀ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਨਾਲ

Jathedar Vedanti has graced pages of The Sikh Bulletin of his fraternization with unsavoury characters like Nanaksaria 'Sant Baba' Amar Singh Barundi. (*See SB May, June, Nov. 2000; June & Oct. 2001; Feb. & Aug. 2002.*) In the June 2000 issue we identified him as a '*Trojan Horse*'. He has proven us right. In Feb.2002 issue we asked for his resignation "**Jathedar Joginder Singh Vedanti should resign or be fired.** In the Tribune dated Oct. 30/2001, dateline Amritsar Oct.29, under the banner, "Drive against dera system", Vedanti is quoted as saying, "Meanwhile, Jathedar Vedanti appealed to the Sikh sangat to oppose those who were running deras and adopting practices which went against the tenets and principles of Sikhism.

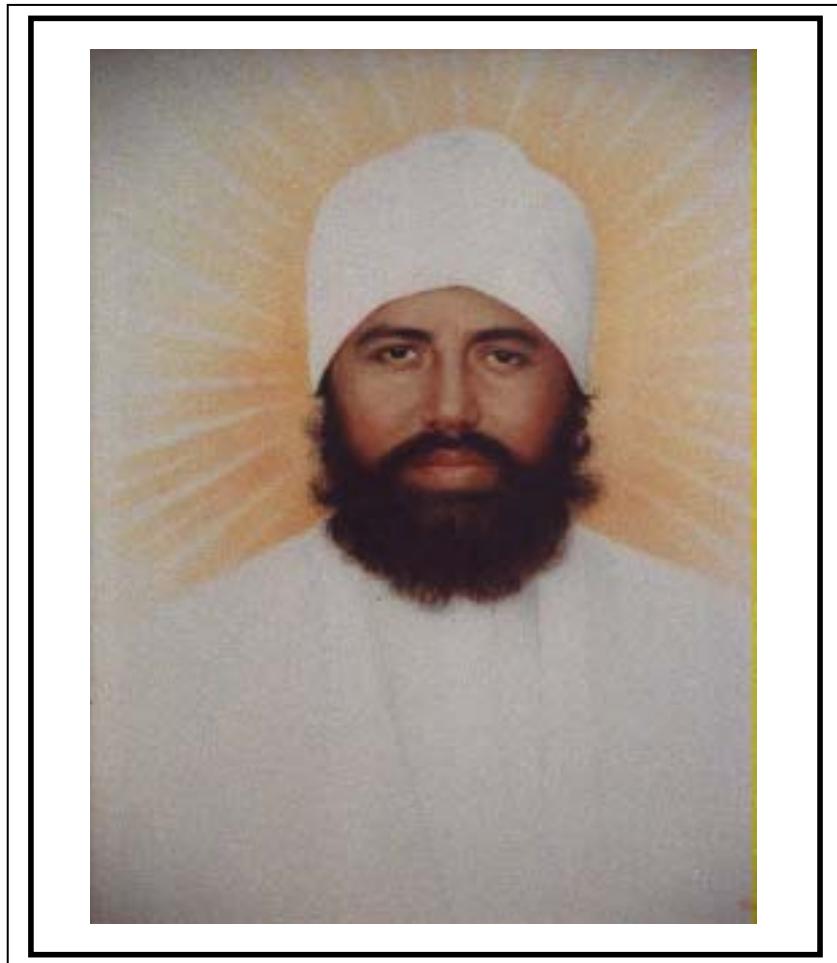
He said whenever any act of religious misconduct came to light, the matter should be reported to the Akal Takht secretariat" ... "Khalsa Panth had the potential to take care of its enemy". These are big words for a small man who says one thing but does another. Since that time **Khalsa Panchayat** and **13 prominent Sikh leaders** have demanded his removal. (*SB Aug.2002*). He should have resigned or been removed at the same time as his relative and personal assistant, Pritpal Singh, was 'retired' after allegedly accepting bribe from Baba Dhanwant Singh. His role in Dhanwant Singh case is utterly disgraceful, complete with crocodile tears. (*See pp.6-8 this issue*)

He speaks against derawalas, yet he graces their deras with his presence. **Daljit Singh of Chicago**, a one time Giani in Chandigarh and Baba in Chicago became an instant 'Sant' after being blessed by Vedanti's visit to his dera, in May 2001, a visit that was vigorously opposed by the sangat of Chicago. (*SB June 2001*) During his same visit we presented him with a dossier on **Amar Singh** from whom he had already received a siropa in New Delhi on Nov.16, 2000. Not only did we not receive any response from him, he slapped us in the face by leading a troupe of 'Who is Who of Sikhi' to Amar Singh's London dera to receive siropas in August 2001. (*SB Oct.2001*) As if that were not enough he surrounds himself by the same people he condemns in his press statements and leads them to visit with the Pope in Jan. 2002. Now he is presiding over a conclave called by the Dal Khalsa. For that story and our comments please go to **page 8**.

What we wish to present to our readers in this issue are some additional developments in the case of **Vedanti's patron Saint, Nanaksaria 'Sant Baba' Amar Singh Sidhu Barundi**.

FIRST PART IS AN EXTRACT OF 52 PAGE JUDGMENT AGAINST HIM IN VANCOUVER, B.C., CANADA. SECOND PART HAS PORTIONS OF HIS DEPOSITION UNDER OATH IN A CALIFORNIA CASE. HIS STATEMENTS IN TWO CASES ARE CONTRADICTORY, NATURALLY!

IN THE SUPREME COURT OF BRITISH COLUMBIA DOCKET# C975444,
DATE: JUNE 28, 2002,
JUDGMENT OF THE COURT
GILL/SIDHU VS AMAR SINGH SIDHU



Vedanti's Patron Saint
World Class Con Artist Amar Singh
Impersonating as
13th Guru Nanak

“It seems to me to add to the stench of this transaction that Tage, the ultimate victim, was both underage and Amar Singh’s own cousin.” Hon. Mr. Justice Fraser, in the Supreme Court of British Columbia, Canada.

...set aside this transfer on the grounds of **fraud** and undue influence. In particular, they allege that, at a time when Surinder Kaur Sidhu was in an advanced stage of terminal breast cancer, **Amar Singh promised her that, if she gave him the land, her cancer would be cured and that a temple would be built on the land in her honor.** Surinder kaur Sidhu died and Amer Singh put the land up for sale instead of initiating a temple project on the land. This action resulted.

...The defence says that Amar Singh did not commit fraud or exercise undue influence, made neither of the promises alleged and was entitled to make whatever use of the land he saw fit. **The defence also alleges that the land was held in trust by Surinder Kaur Sidhu for Amar Singh between the mid 1970’s and 1997, the date of the transfer.**

...There was British Columbia society at a material time in the narrative called **The Nanaksar Isher Darbar Gursikh Society.**

The evidence is and I find that various institutions around the world, including the defendant society, are controlled by Amar Singh ... For simplicity’s sake, I will refer in these Reasons only to Amar Singh, because the **Ontario society is simply his alter ego Amar Singh testified that he did not own any property at all.**

Tradition of Nanaksar continues and its adherents regard **Nand Singh and Isher Singh as the 11th and 12th Gurus ... Some, or many, of his followers regard him as the 13th Guru, after Nand Singh and Isher Singh ...** The premise on which Amar Singh carries on his work is that he is the successor to Nand Singh and Isher Singh, in the Nanaksar tradition.

... I have set out Amar Singh’s account of his early years, notwithstanding that I have found him not to be a credible witness.

He testified that he did not have many specific memories of conversations with Surinder at the material times ... There were special reasons for Amar Singh to remember his association with her vividly. These have to do with the history of their relationship and incidents which occurred during the relationship, **including the notorious automobile trip from Seattle to Vancouver,** the choice of Amar Singh to marry Surinder to his first cousin, his visits to Surinder in British Columbia shortly before her death and his visits to the funeral home after her death. **I reject the testimony of Amar Singh that he has no helpful memory of his conversations with Surinder in the last year of her life ... Answers to the Interrogatories ... by Sukhjinder Singh Grewal ... contradict the evidence of Amar Singh at trial.**

My rejection of the evidence of Amar Singh is reinforced by my acceptance of the evidence of Tage, which conflicts with his ... her testimony had the detail and spontaneity which are the hallmarks of truth ... There was no sense of calculation, no sense of an agenda.

In March, 1973, she bought a five-acre parcel of land in Surrey, B.C.... It was not long after that acquisition that Amar Singh first came to Vancouver ... As early as 1969, some Sikhs began to

call him “Sant”. In cross-examination, he said, “I don’t want that (i.e. being called a Sant). But the people who call me because of their belief, we cannot call them incorrect.” ... He came to Vancouver in 1973 ... *White cloth would be placed on any chair he was to sit in; ... others would sit on the floor ... Food was served to him first ... what he did not eat was afterwards passed around to the faithful as blessed food.* He travelled with a retinue of young musicians, singers and servants, dressed in white, like himself. **He refers to himself as “we” or “us”** ... that is, in the plural form.

This was when Surinder and Amar Singh met. Her marriage was in trouble and her mother took Surinder to Amar Singh for advice. **Amar Singh encouraged Surinder to leave the marriage** and told her he could find a husband for her whom she could marry according to Sikh principle, before the Guru Granth Sahib

... in 1974 they formed a group to build a new temple at which he would be the guiding influence. Surinder offered to sell the property ... Amar Singh approved the location, the group decided to buy it and did, in July 1974. the B.C. society was incorporated the same month and became the registered owner of the land in August 1974 ... Through a subordinate in California, Amar Singh sent a message to Surinder that he needed to be driven from Seattle, ... Surinder decided that she would drive ... **She left for Seattle, by herself, on a day in late December 1974 and returned the next day with Amar Singh ... When word of this reached the supporters of the temple project, the project collapsed.**

All we know is that Surinder drove down to Seattle one day and returned the next, with Amar Singh. Not matter. For the supporters of the temple project, what they knew Surinder had made the trip, stayed overnight, and returned in her car alone with Amar Singh ... This was not what a revered teacher, guru or Sant would allow to happen. *Such a person is to exemplify moral purity, including celibacy.*

The episode destroyed the supporters’ faith in Amar Singh and they abandoned the 168th Street temple project ... The group re-conveyed the land to Surinder in February 1975 on payment by her of the price they had paid her for it, ... Although the temple project had fallen through, and although Amar Singh was regarded as unworthy by most of those ... Surinder and some others in British Columbia remained loyal to him. **Amar Singh began to make quiet, unobtrusive trips to the Lower Mainland....Some of these occurred at the home of (Attorney) Sukhjinder Grewal.**

In the latter half of the 1970s, Surinder travelled to India a number of times to visit Amar Singh ... on 13th July 1978, Surinder obtained a decree absolute of divorce from Sandarshi Sharma. **They had separated after Amar Singh had advised her to do so ... There was a pattern of Surinder transferring the land out of her name before she went on a trip to India ...** In June 1980 Surinder travelled to India to meet with Amar Singh....to provide her with a husband.

Piara Singh Sidhu was Amar Singh’s first cousin ... 13 years younger than Surinder. He was short, ... one leg was shorter than the other and he walked with limp. This was not of concern to Surinder, because of her belief that Amar Singh could cure these deformities and make Piara taller. It seems likely, although I could not find this as a fact, that it was Piara

whom Amar Singh had in mind as a future husband when he advised Surinder in 1973 to abandon her marriage to Mr. Sharma. ... The evidence is very cloudy whether there was, in India, a ceremony of marriage between Surinder and Piara. To her family, Surinder appeared embarrassed at the absence of any documentation evidencing a marriage. She began to call herself Surinder Kaur Sidhu. **Surinder and Piara travelled from India to England together in 1980 but Piara refused to accompany her from there when she returned to British Columbia.**

Not long after her return to British Columbia in the autumn of 1980, Surinder learned that she was pregnant. Her daughter, Tage, was born in Vancouver on 22nd June 1981. Surinder in the birth registration described herself as “married”. Tage has never met Piara.

... in 1994 or 1995, Surinder discovered that she had lumps in her breasts ... In February 1996, ... large carcinoma, ... large tumours. ... on 14th February 1996, ... Patient has adamantly decided not to seek any treatment for breast cancer. Tage was 14 ...She spent much of the following year caring for her mother ... Septemeber, 1996, ... open wounds on her breasts.

...February 1996 until her death, Surinder was talking to Amar Singh by telephone...Amar Singh testified that he told Surinder “many times” that she should read the scriptures and “**we will pray for her and she will get better**”. **In this statement, “we” is Amar Singh’s reference to himself**...Surinder would ask Amar Singh when she was going to be cured; Amar Singh would reply “soon” or “fast”...Surinder also persuaded Tage to telephone Amar Singh herself, thinking that Amar Singh would pay attention to request of an innocent child and do what she asked. Tage had a number of conversations with Amar Singh, ...**the answer of Amar Singh consistently was. “Fast.” Don’t worry; she will get “better”**. This happened a number of times between February 1996 and May 1997...**the evidence is also suggestive that Surinder was encouraged by Amar Singh to reject the validity of “western” medicine**. Surinder believed that Amar Singh had declared, “There was no such thing as cancer”...what is unmistakable is that Surinder, once the diagnosis of cancer had been made, pinned all her hopes on Amar Singh...A note from late November 1996 says...”*You tell me what I should do now so that the breast cancer would completely go away, so that I would completely recover*”.

At about this time, Amar Singh was asking Surinder for a donation of money for the benefit of the Ontario society, which operated the Nanaksar temple in Mississauga. He asked for \$40,000...Gill family managed to raise \$15,000 and donate it to the Ontario society...As 1996 progressed, the conversations between Surinder and Amar Singh became more frequent...in the telephone bill submitted by the plaintiffs for the month of 27th October to 25th November 1996, there are 56 recorded long distance calls, as many as six in a single day, to various places around the world where Surinder thought Amar Singh might be. In the following month, 26th November, to 26th December 1996, there were 124 long distance calls. On 5th December 1996 alone, there were 14 long distance calls...the defendants were asked to produce their own telephone records but did not do so; Amar Singh testified that they had been destroyed...it was toward the latter part of 1996 that Surinder began to associate her cancer and other problems...with her ownership of the land. This was described graphically by Tage...you know why, why is that happening to her family...and he says that all these problems are due to this property, the property was in Nanaksar’s name at one time and

now it isn't, and that's why your family has so many problems...Amar Singh came to Vancouver in January 1997 and visited Surinder twice, at her home...later the same day, Amar Singh came and met with Surinder alone...after these two visits, the telephone calls increasingly originated with Amar Singh...Amar Singh would call and ask if a decision had been made regarding the land...Surinder continued to ask Amar Singh about her health and asked him why she was not better...response of Amar Singh was..."Don't worry, you are going to get better. You are going to get better fast."...it was Amar Singh who was placing the telephone calls ...

In February 1997, Surinder was mortally ill. Surinder repeatedly asked them whether giving the land to Amar Singh was right thing to do.... believed that if she did so, she would be cured...Surinder told...that she was giving land to Amar Singh in order to survive..."The only way I can get better is through babaji. He is the only one who can make me better. We have to please him."...Surinder believed that Amar Singh had it within his power to intercede with God on her behalf, so that she would be cured for cancer...According to the testimony of Amar Singh, Surinder's decision to give the land to him was much simpler, and shorter. He testified that Surinder had called him and said, "I want to give this property to Nanaksar", to which he replied, "It's belief, its up to you."...

...On 20th February 1997 ...executed the conveyance documents...Surinder died on 3rd May 1997...the transfer was not registered until three days after her death (**Transfer Deed and Mortgage. recorded the same day on May 06,1997, three days after her death. ED.**) An agreement for sale was entered into between the Ontario Society and Parmjeet Singh Barn and nominees for the price of \$1,850,000. This agreement was signed by Amar Singh, personally....The Gill family learned of the pending sale in September 1997...filed a caveat...Minhas and Mr. Nijjar (**Nominees**) commenced an action against the plaintiff...C996849...against Ontario Society, C982517...Nor was the land ever held in trust by Surinder for Amar Singh...The suggestion was advanced by the defense that there is a concept within Sikhism, or perhaps, within Nanaksar, that once land had been used as a temple, it should never be used afterwards for any other purpose...it seems to me conclusively disproved by the fact that Amar Singh himself put the land up for sale...

For the last quarter century of her life, Surinder had been in the thrall of Amar Singh. He was the most influential person in her life. She believed that he had powers which might be described as supernatural: she believed he was a Sant...Surinder believed that Amar Singh could intercede with God to cure her cancer. She believed that it was a condition of obtaining a cure that she transfer the land to him...Amar Singh knew that Surinder believed these things and he allowed her to entertain those beliefs...This was a tainted transaction procured by undue influence. Surinder was terminally ill, afraid, with her mental faculties and independence undermined by her cancer. Especially in the last months of her life, her existence was completely dominated by Amar Singh, whom she saw as her only chance to be cured. She believed he could cure her, Amar Singh knew this and encouraged her belief...conversations with her; he linked her ownership of the land with her disease, and linked his ability to cure her to her willingness to transfer the land to him...

: Amar Singh obtained an absolute conveyance or gift for a particular purpose and afterwards made use of it for another purpose. This is an additional ground for setting aside the conveyance, in this instance, on the ground of fraud...

It seems to me to add to the stench of this transaction that Tage, the ultimate victim, was both underage and Amar Singh's own cousin. (*Or as Amar Singh would say to Tage 'his own blood'. As of this writing, Amar Singh is appealing this judgment. ED*)

**[NOW COMPARE AMAR SINGH'S STATEMENTS IN THE ABOVE
CASE WITH HIS STATEMENTS IN THE CALIFORNIA CASE, BELOW,
BOTH UNDER OATH, OF COURSE. ED]**

**Amar Singh's deposition November 13, 1995,
Case # SCV-3271, California**

Q. Have you ever had a temple operate and then close?

A. No.

Q. Did you ever lose control of a temple you have helped establish?

A. No.

Q. Did you ever have a temple in Vancouver?

A. No.

Q. Did you ever try to establish a temple in Vancouver?

A. No.

Q. Did you ever solicit donations from anybody for a congregation in Vancouver?

A. No.

Q. Did you ever ask anybody to solicit for donations for anybody in Vancouver?

A. No. I never said anything about it.

Q. Did you ever ask anybody to borrow money for the establishment of a congregation in Vancouver?

A. No.

Q. Did you ever have any ethical or moral problems in Vancouver in the 1970's?

A. No. There was no problem there.

Q. Were there any accusations that you had behaved immorally in any way in the 1970's in Vancouver?

A. There was no accusations made.

Q. Are you familiar with the newspaper by the name of Navjivan, N-a-v-j-i-v-a-n, Singapore?

A. Yes.

Q. Do you recall the series of letters being published in that newspaper in 1975 concerning your activities in Vancouver?

A. I do not know about that.

Q. You don't know anything at all about that, or you don't remember about that?

A. I do not know.

Q. Have you ever sent a letter to the- to that newspaper in Vancouver objecting or stating anything at all about the Vancouver congregation and your activities in Vancouver?

A. No.

Q. Did you know Mr. Jagjit Singh Ji?

A. Where do you mean?

Q. In Vancouver?

A. No.

Q. In Malaysia?

A. I don't know anybody in Vancouver. There are a lot of people I meet.

Q. Who signed that document under your signature attesting that he witnessed your writing the letter?

A. I believe it was Jagjit Singh.

Q. He was an attorney?

A. I don't know.

Q. You recall having your signature witnessed?

A. Yes.

Q. Does that refresh your collection of who Jagjit Singh was?

A. He was from Parnara (phonetic), I believe.

Q. Do you recall ever writing him a letter concerning your activities in Vancouver?

A. I do not remember.

Q. Do you recall his having written a letter to the Navjivan Singapore Newspaper?

A. No, I do not know.

Q. Is this the letter that expresses that you have stayed in motels many times, you did not write the letter?

A. Yes, I did not write that letter I do not know about that.

Q. Okay. Are you aware of receiving any letter from Jagjit Singh which is reprinted on page 1 on exhibit 40 and which is translated on page 11 of exhibit 40?

A. I do not remember.

Q. On page 3 of exhibit 40, there is a receipt that says received from the society \$500. The funds given to the society as donation for the development of the society's premises, and it's signed by Raghbir S. Parmar.

A. I do not know about that.

Q. Do you know of a 500 refund that was given to any donor to the Vancouver congregation?

A. No, I do not know about that.

Q. Who is H.S. Kundar?

A. H.S Kundar?

Q. Directing your attention to page 4 of exhibit 40, do you see a treasurer, H.S. Kundar, President S.S. Demall-

A. Demall. It's hard to read that signature.

Q. Do you know any of those people whose names appear on that?

A. No, I do not know.

Q. The Nanaksar Ishar Darbar GurSikh Temple society, are you familiar with that?

A. No, I do not know.

Q. Isn't that the society you formed in Canada to operate a temple there?

A. No. I made one in Toronto.

Q. But you never attempted to make one in Vancouver?

A. I do not remember.

Q. I'll ask you to think about that, Mr. Singh. I am going to ask you to recognize the fact that there are a number of people who are willing to come here to testify that you actively participated in the establishment of the temple in Vancouver.

A. They are most welcome to come, but I don't remember this.

Q. So you don't remember that the congregation there borrowed \$5,840 and signed a promissory note for the same apparently from Mr. Surjit S. Gill? It's reflected on page 4 of exhibit 40.

A. I do not know.

Q. So you don't know anything at all that the congregation returned \$5000 to S.S. Gill as reflected on page 5 of that exhibit?

A. I do not know anything about that.

Q. So you also don't remember the congregation having borrowed \$10,000 from Hardev Kombe and signing a promissory note for the same attached as exhibit number 40, page 6?

A. I do not know about that.

Q. You-and you don't know about \$10,000 being returned to H.S. Kombe?

A. No.

Q. Do you know of any loans for \$1000 from S.S. Nikmal, a copy of which is contained in exhibit 40 on page 7?

A. No.

Q. Similarly, you don't have any recollection of a loan for \$1000 from a Gurdarshan Singh as shown on page 8 of exhibit number 40?

A. I do not know about that.

Q. You also don't know about these moneys having been turned to Gurdarshan Singh as shown on the bottom of page 8? You have no knowledge of that either, I suppose?

A. No, I do not know anything about that.

Q. And you don't know anything about at all about a loan then as shown on page 9 of exhibit 40 for \$1000 from Serjit S. Pannu?

A. I do not know.

Q. And refer to the same by the society?

A. I do not know about it.

Q. Can you offer any explanation to me today why a Nanaksar Ishar Darbar Society might have come into creation if you did not have to do anything with it?

A. I do not know anything about that.

Q. And you don't know any of the individuals whose names appear either signing on behalf of the society or signing as having received funds from the society?

A. No. I do not know the meaning.

Hardev Singh Shergill

[Surinder Kaur gave her life for trusting Amar Singh. Least Vedanti can do is give up his position that he does not deserve any way. Failing that can any one persuade Mr. Badungar to, instead of protecting Vedanti, fire him?Ed]

Amar Singh's 1st Malaysian visa issued
in London after he obtained US
Green card.

TRAFFICKING OF ILLEGAL DRUGS CARRIES A DEATH PENALTY

SHORT VISIT (SOCIAL/BUSINESS)



MULTIPLE ENTRY VISA



Visa No: 663/95 Date: 24-10-1995

SEEN AT THE OFFICE OF
THE HIGH COMMISSIONER OF
MALAYSIA, LONDON.

Good for any number of journeys to

Malaysia from 24-10-1995 until 24-1-1996

provided this passport remains valid.

~~VALIDATION OF STAMP~~ **ONE (1) MONTH (SOCIAL)**
Not to exceed ONE (1) month from the date of issue
first entry, so long as the first remaining value.



~~CONSULAR OFFICES~~
IMMIGRATION ATTACHEE
LONDON.

~~NOT PERMITTED TO ENGAGE IN ANY EMPLOYMENT
OR PROFESSIONAL OCCUPATION IN MALAYSIA.~~

AMAR SINGH'S Passport picture
obtained by court order
during Shergill vs. Amrit Singh



FIRST SECRETARY (PASSPORT)
HIGH COMMISSION OF INDIA
LONDON (UK)

पर तब दो साल पहले, अतएव भारत के प्रस्तुति के बाहर, उन सभा में नियमित जनता ने अपनी जनता के लिए विशेष व्यवस्था दी गई है। इस व्यवस्था को नियमित देखा जाएगा तो अपनी जनता के लिए विशेष व्यवस्था दी गई है। इस व्यवस्था को नियमित देखा जाएगा तो अपनी जनता के लिए विशेष व्यवस्था दी गई है। इस व्यवस्था को नियमित देखा जाएगा तो अपनी जनता के लिए विशेष व्यवस्था दी गई है।

A decorative headrest element featuring intricate carvings, possibly made of wood or metal, with a central circular motif.

LON | PPT 1402 / 14103 / 94

पारक का छोटी Photographs of bears

AMAR SINGH

पता : Date :	३०८ / ७९
जन्म स्थान Place of birth	MALE / FEMALE
जन्म की तिथि Date of birth	<u>०१.११.१९४२ (Forty Two)</u>
पर्याप्त प्रमाण Sufficient evidence	प्रमाणित / CITIZEN OF INDIA /
वायरल नम्बर Passport number	<u>Q 065737</u>
जन्म स्थान Place of birth	<u>10.10.94</u>
जन्म स्थान Place of birth	LONDON

মুক্তিপুর

E6

2/20/90

GOD BELOVED CONGREGATION

You will be pained to hear my sad story, whatever this saint has done to me I want to put before the congregation. From the very day this saint saw me for the first time at Ludhiana Thath, he had lustful thoughts for me in his mind. Later on, he told me that the day he saw me he did not do the kirtan (hymn singing).

Then he was going to bring me out of India by talking to my parents and using an excuse of talking me into his service and arranging my marriage. I stayed at Ahmedgarh Mandi for a short time. There he gave me so much affection that he didn't let me miss my parents. After some time, the saint brought me here to Melbourne. There, for quite some time Amarjit, the saint and I stayed by ourselves.

And sometime later, he said to me that come let me love my child. I had no suspicion, whatsoever, in mind. Amarjit was sent away on an excuse. We were both alone. Thath had no congregation. At that time the saint acted as a pervert and raped me. There was nobody to hear my screams. Nor did I know anyone. Afterwards, he had me swear before God not to tell anybody.

He censored all my letters to my family and from my family. After this incident, I lost my self esteem and considered myself very dirty.

Amarjit knew all of this. Then one day, the saint called and said that innocent child, would you obey our command? We wish to marry you to Amarjit. He is a very good boy. But I said I want to go to India. During the night, he sent Amarjit to my room. He was told to force himself upon me if I did not consent. For a long time, this dog Amarjit kept playing with my helpless body.

I didn't consider myself worthy of returning to my parents. They did not even marry me to Amarjit. Then Kamaljit was brought there. Kamaljit, Amarjit, Amarjit's sister Gurmeet and I stayed together. I told Gurmeet everything, but was like me. She couldn't do nothing. There, this saint and Kamaljit used to sleep together. They ate together from the same plate.

Kamaljit had so much authority over us that we were ordered to wash her dirty underwear and other dirty laundry. One day, I was so upset that I threw Kamaljit's dirty underwear in front of Jaswant. That upset him but could not do anything.

Then the saint played a game, that to make Kamaljit pregnant by Baba, Surinder Singh was called upon from Sydney to Melbourne so that when Kamaljit gives birth to the child, no suspicions would arise on Baba himself. (for public appearance Surinder Singh was supposed to be Kamaljit's husband) But Kamaljit was always with Baba when Amarjit's sister was sent to Surinder's room. At that time Jaswant used to be on guard duty. But Surinder Singh did not touch Gurmeet and treated her as a sister.

Tell me, how could that Jaswant Singh protect my honor who himself allowed dishonorable acts with his own daughter. But on I was sent to New Zealand, and Gurmeet to India. When I went to New Zealand, for some reason, I had to stay at the Thath for a night. That is where Resham Singh and Sukhi were staying. There, dog Resham Singh got sexually aroused and for the whole night kept pacing outside my bedroom door in his under clothes. He even came into the room, but because two younger daughters of Biant Singh Resham of New Zealand were with me, he could not do anything. I stayed up all night.

After staying in New Zealand for two months, I came to England. I was called to England to get married, also. But this was all deception. Then in England, right in front of me, he did everything (sexual) with Bhinder and Persin. At the time, we were staying at Debo's place. This saint identified by name several girls whom he had raped. "I have uncontrollable sexual appetite and this is my weakness," he said.

After six months' stay in England, I went back to New Zealand. This dog saint followed me there, too. Before I arrived there, Satnam, Persin and a girl from the village of this saint were already staying there. There, this dog did the same thing to Satnam, who told me everything. Mockingly the saint said that I had made a mistake, I did not mean to rape Satnam. But Satnam said to me that if I live long enough I will definitely expose this saint before the world, and with God's blessings protect the honor of the rest of the fellow sisters. But it will definitely take time.

Then this dog wanted to marry Satnam to my brother, but Satnam told my brother the truth about the saint's bad deeds. My brother only had doubts about this saint before. Because of this (Satnam) and because of his bad treatment with boys, my brother and two more boys moved out of his Thath. And started informing the public about the truth.

This time, again the saint fixed my marriage with a New Zealand resident Bawa, brother of Daman Singh and Manjit. All of the preparations were done for the wedding, but when he found out my brother leaving the Thath he cancelled all the wedding plans. He told the family that if they marry me their family will be destroyed, and taunted in several ways. I could not get a ticket to India. Later somehow, my brother made the booking for me and sent me to his place.

I am presenting only a part of my past experience to the congregation. I hope congregation will believe me and will save the lives of their children from getting destroyed like mine.

Servant of the congregation. (Name withheld at her request)

[This was Exhibit # 6, English translation of Panjabi which was Exhibit # 5, in the Shergill vs Amar Singh case in California which Amar Singh lost in 1996 and was forced to leave Roseville, California]



----- Original Message -----

From: Bawa Jagdev

To: Garima.Grover@dfat.gov.au

Sent: Monday, September 26, 2011 12:11 PM

Subject: Amar Singh of Inand Isher Pty Ltd

Sikh Council of Australia Inc

Inc No: INC9877869

Uniting Sikhs in Australia...
www.sikhcouncil.org.au



170- Ninth Avenue Austral N.S.W 2179

www.sikhcouncil.org.au

Ms. Garima Grover,
Visa Officer
Compliance Team
Department of Immigration and Citizenship
Australian High Commission, New Delhi

Dear Ms. Garima,

Please find attached some documents, and some I will send by Fax, as I promised, which will give the New Delhi Post some insight into the persona of this person (Amar Singh) of "Anand Isher Pty Ltd" also known as "Nanaksar Thath Isher Darbar" and many other names.

Email attachments

- **"Malaysia Gazette 1 and 2".** Showing that he is barred from entering Malaysia.
- **"Singapore refusal"** Showing that his application to register his Dehra "Nanaksar Thath Isher Darbar" was refused and ordered him to cease all his activities in the Republic of Singapore .
- **"Surinder Singh's Affidavit 1 and 2.** Where Surinder Singh tells part of his wretched life story under oath, while he was working as religious worker under Amar Singh.
- **"English translation of Surinder Singh's letter of Appeal to members of the congregation.**

Transmission by Facsimile

- “Copy of original letter in Punjabi of Surinder Singh’s letter of Appeal to members of congregation” A desperate appeal by Surinder Singh for help from members of congregation and warned other followers of Amar Singh.
- **Surinder Singh’s Audio Tape conversation with Amar Singh and Kamaljit Kaur:** Verbatim written translation of the conversation in Punjabi and English.
- **Harjit Kaur:** Copy of Harjit Kaur’s letter in Punjabi, another victim of Amar Singh.

Bawa Jagdev JP
Secretary Mobile 61-401211111
For and on behalf of the Sikh Council Of Australia

NOTE:- Last night I sent three emails with the attachments but they came back because it exceeded the maximum message size, so am sending again
Bawa

ਾਮਰਜੀਤ ਨੂੰ ਇਹ ਗਾਗੁ ਭੁਲ ਪਿਆ ਸੀ। ਪਿਛੇ ਪਿਛੇ ਫੇਰ ਮਾਂ
ਨੂੰ ਅੱਗੇ ਚੁਸ਼ਟੇ ਗਾ ਤੇ ਫੇਰਗੁ ਹਿ ਭੋਖੀ ਚੁਡ੍ਹੇ ਤੂੰ ਸਾਡਾ ਹੈ
ਗਿਆ ਗੀ। ਆਜੀਵਾ ਤੇ ਪੁਣੀ ਜਾਮਰਜੀਤ ਨਾਲ ਕਗ਼ਾ ਚਾਹੀਦੇ
ਥਾਂ ਕੀਤਾ ਗਿਆ ਹੈ। ਅਥ ਮਾਂ ਫੇਰਗੁ ਹਿ ਅੰਗੀ ਪਿਛੀ ਜਾਣਾ
ਪਿਛੀ ਨੂੰ ਰਾਤ ਗਾਗੁ ਗਾਮਰਜੀਤ ਨੂੰ ਅੰਗੀ ਕਗ਼ਾ ਪਿਛੇ ਤੇ ਪਿਛੀ
ਉੱਤਰ ਨੂੰ ਫੇਰਗੁ ਹਿ ਨੂੰ ਪਿਛੀ ਗਾਲ ਨਾ ਮੌਜੂਦ ਤੇ ਜੋ ਨਾਲ
ਥਾਂ। ਕਾਢੀ ਰਾਂਘਮਾ ਕੁਝ ਗਾਮਰਜੀਤ ਅਗੀ ਥੋੜਾ ਗਾਗੀਕੁ
ਪਿਛੇ ਫੇਰਗੁ।

ਮਾਂ ਆਪਣੇ ਆਪ ਨੂੰ ਗਾਹਿਆ ਦੇ ਕੇਤ ਜਾਏ ਦੇ ਯੋਗ ਨਾ ਸਮਾਂ
ਫੇਰਗੁ ਨੂੰ ਅੰਗੀ ਪਿਛੀ ਜਾਮਰਜੀਤ ਨਾਲ ਵੀ ਨਾ ਕੀਤਾ।
ਫੇਰਗੁ ਕੇਤ ਕਾਮਰਜੀਤ ਨੂੰ ਪਿਛਾਵਾ ਪਿਛਾਵਾ ਅੰਗੀ ਕਗ਼ਾਲਜੀਤ ਆਮਰ
ਤੇ ਗਾਮਰਜੀਤ ਦੀ ਭੁਲ ਗੁਰਮੀਤ ਪਿਛੇ ਰਹੀ। ਅੰਗੀ ਗੁਰਮੀਤ ਨੂੰ ਕ
ਮਧਿਆ ਕੁਝ ਦੱਸਿਆ। ਅਥ ਉਂ ਅੰਗੀ ਦੁਹਗੀ ਹੀ ਜੀ ਭੁਲ ਨਾ ਕੇਵਲ
ਉੱਤਰ ਫੇਰਗੁ ਅੰਗੀ ਤੇ ਕਗ਼ਾਲਜੀਤ ਪਿਛੇ ਮੌਜੂਦ ਹੀਏ ਸਾ।। ਪਿਛੇ
ਛੁਤਾਂ ਪਿਛੇ ਆਏ ਸਾ।।

ਕਾਮਰਜੀਤ ਦਾ ਸਾਡੇ ਤੇ ਢੱਗ ਕਹਿ ਸੀ ਹਿ ਕਾਮਰਜੀਤ ਰੀਲਾ।
ਗੈਲੀਆ ਰੋਛੀਆ ਤੇ ਹੋਰ ਰਪਕੇ ਸਾਡੇ ਕੋਲੇ ਧੁਲਾਈ ਜਾਣੇ
ਪਿਛੇ ਫੇਰਗੁ ਦਾ ਢੱਗ ਢੱਗੀ ਸੀ ਹਿ ਅੰਗੀ ਕਾਮਰਜੀਤ ਦੀ ਗੈਲੀ
ਜਮਦੂੰ ਦੇ ਗੁਹਰ ਗਾਹੀ। ਉਂ ਅੰਗੀ ਸਾਹਮਣੇ ਢੁਖੀ ਤਾ ਚੈਲਾ
ਅਥ ਕਰ ਭੁਲ ਨਾ ਸਾਵਿਆ।

ਫੇਰਗੁ ਆਪ ਨੂੰ ਗਾਹੀ ਕੀਤਾ। ਹਿ ਕਾਮਰਜੀਤ ਦਾ ਬੁੰਡਾ ਧਣਾਉ
ਦਾਗਤ। ਸੁਪਿਛੇ ਪਿੱਖੇ ਨੂੰ ਪਿਤਾਂ ਤੇ ਕੁਲੰਬਿਗ ਮਹਿਸਾ।
ਜੇਤੇ ਕਾਮਰਜੀਤ ਦਾ ਢੱਗ ਹੋਈਗਾ ਤਾ ਸਾਡੇ ਸਾਡੇ ਗਾਹੀ ਕਗ਼ਾਗਾ।
ਅਥ ਕਾਮਰਜੀਤ ਸਰਲਾਹਿ ਪਿਛੀ ਦੇ ਕੋਲੇ ਹੋਈ ਸੀ ਜਦੋਂ
ਗੁਰਮੀਤ ਦੇ ਕਮਹੀ ਪਿਛੇ ਗਾਮਰਜੀਤ ਦੀ ਭੁਲ ਨੂੰ ਭੜਕਦੇ ਕ
ਉੱਤਰ ਰਾਹਿਂ ਜਮਦੂੰ ਪੰਜੀਥ ਆਂਹੇ ਅਥ ਹੁੰਦਾ ਸੀ। ਅਥ ਸਾ
ਫੇਰਗੁ ਨੂੰ ਗੁਰਮੀਤ ਨੂੰ ਆਪਣੀ ਭੁਲ ਸਭਾਵ ਕੇ ਭੁਲ ਨਾਹੀ
ਕੱਝ ਉੱਤਰ ਜਗਦੂੰ ਨੂੰ ਅੰਗੀ ਪਿਛੇ ਗਾਮਰਜੀਤ ਦੀ ਧਤਾਉਂਦੀ
ਪਿਛੀਆ ਆਪਥੀ ਸੀ ਗਾਲ ਖੁਰ ਸਾਗੁ ਭੁਲ ਕਰਦਾ ਫੇਰਗੁ ਸੀ।
ਅਥ ੩੪/੧੨ ਨੂੰ ਸਾਲੀ ਪਿਛੀ ਜ਼ਿੰਦਗੀ ਤੇ ਜੇ ਪਿਛੇ ਪਿਛਾ।
ਤੇ ਗੁਰਮੀਤ ਨੂੰ ਪਿਛੀਆ।

From: nderjeet <inderjeetbox@googlemail.com>
Sent: Friday, February 15, 2013 11:14 AM
To: editor@sikhbulletin.com
Subject: URGENT

Importance: High

Dear Hardev Singh Shergill,

SSA Jee – if you are the same person that took Sant Baba Amar Singh to task in 1998 (posted on RickAross website) then I should welcome a conversation with you. I am in a state of dire need to talk to someone about the character as he has made my and my family's life miserable for a while now.

Please respond and I will try to call your fax number too.

Guru Fateh,

Inderjeet Singh

JATHEDAR RANJIT SINGH ACCEPTING
RS. 51,000 GRAFT
FROM AMAR SINGH, DEC. 1996 AT MODEL TOWN
JALLANDHAR GURDWARA
A BRAND NEW CAR FOLLOWED





THE DEPARTMENT OF
THE PRIME MINISTER AND CABINET

CANBERRA, A.C.T. 2600

TELEPHONE: (06) 271 5111

FACSIMILE: (06) 271 5414

24 March 1998

Mr/s H S Shergill
Khalsa Tricentennial Foundation of N.A. Inc
201 Berkeley Avenue
Roseville, CA 95678
USA

Dear Mr/s Shergill

Thank you for your correspondence of 9 March 1998 to the Prime Minister.

Your comments regarding fraud allegations against Sant Baba Amar Singh have been noted and referred to the Minister for Immigration and Multicultural Affairs, the Hon Philip Ruddock, MP who has portfolio responsibility for this matter.

Yours sincerely

S. de Mel
Ministerials Officer

MAR 31 1998



Hon. Dr Nick Smith
M.P. for Nelson

Minister of Conservation
Minister of Corrections

Associate Minister of Social Welfare
Associate Minister of Immigration

Min 0367

24 March, 1998

H S Shergill
Khalsa Tricentennial Foundation of NA Inc
201 Berkeley Avenue
Roseville, CA 95678
UNITED STATES OF AMERICA

Dear H S Shergill

On behalf of Hon Nick Smith, Associate Minister of Immigration, I acknowledge your letter to the Prime Minister dated 9 March 1998, about Sant Baba Amar Singh ji.

The Prime Minister has asked Nick Smith to respond to your letter. You will receive a reply as soon as possible.

Yours sincerely

Rachel Dahlberg
Private Secretary

MAR 27 1998



H S Shergill
C/- Khalsa Tricentennial Foundation of N.A. Inc.
201 Berkeley Ave
Roseville
CALIFORNIA 95678
United States Of America

26 MAY 1998

Dear Mr Shergill

Thank you for your letter of 9 March 1998 concerning the alleged activities of Mr Sant Baba Amar Singh ji. I apologise for the delay in replying.

It is Government policy that all non-citizens who apply to enter Australia should be of good character. The process of ensuring this begins long before their arrival. All applications for visas, both temporary and permanent, are considered against the legal requirements of the *Migration Act 1958* and the Migration Regulations. Australia has a comprehensive system of character and security screening which must be satisfied by all applicants for visas. If an applicant fails to meet the criteria for entry to Australia he or she will not be granted a visa. Additionally, if the Department finds that incorrect information may have been provided, the visa holder will be notified that the visa may be cancelled.

Under the *Privacy Act 1988*, I am unable to provide any information to you concerning Mr Singh. However, your allegations against him have been passed on to the relevant area of my Department for further investigation.

Thank you for bringing this information to my attention.

Yours sincerely

A handwritten signature in black ink, appearing to read "Philip Ruddock".

Philip Ruddock

JUN 06 1998



MALAYSIA

Warta Kerajaan
SERI PADUKA BAGINDA
DITERBITKAN DENGAN KUASA

HIS MAJESTY'S GOVERNMENT GAZETTE
PUBLISHED BY AUTHORITY

Dengan ini saya Mengizahkan Beliau sahuan/charutan
dokumen diatas berdasarkan jawatan yang diajar pada
dokumen awal yang diberikan oleh..... di Arkib Negara Malaysia.

Mr. Ommiel
Ketua Pengaruh
Arkib Negara Malaysia.

Tarikh: 6. 7. 95

HC

12hb Mei 1977

TAMBAHAN No. 27
PERUNDANGAN (B)

U. (B) 306.

ORDINAN PEMEGANG AMANAH RAYA 1950

PERLANTIKAN DI BAWAH SEKSYEN 18 (2)

DA menjalankan kuasa-kuasa yang diberi kepada Yang di-Pertuan
Jong di bawah seksyen 18 (2) Ordinan Pemegang Amanah Raya 1950 61/50.
yang diwakilkan kepadanya, Peguam Negara telah melantik Encik
Mohd. Ibrahim bin Ismail, Pegawai Kuasa Wasiat, seorang Pegawai
batan Pemegang Amanah Raya, Malaysia untuk memangku Jawatan
Penolong Pemegang Amanah Raya, Trengganu bagi maksud-maksud
Ordinan Pemegang Amanah Raya 1950 dari 1hb Februari 1977 hingga
31hb Mac 1977. [PTG. 61/48 Jld. 7; PN. (PU²) 164.]

PUBLIC TRUSTEE ORDINANCE 1950

APPOINTMENT UNDER SECTION 18 (2)

exercise of the powers conferred upon the Yang di-Pertuan Agong
Section 18 (2) of the Public Trustee Ordinance 1950 and delegated 61/50.
him, the Attorney General has appointed Encik Mohd. Ibrahim bin
Ismail, Probate Officer, an officer of the Public Trustee, Malaysia to
be Assistant Public Trustee, Trengganu for the purposes of the
Public Trustee Ordinance 1950 from the 1st February 1977 to the 31st
March 1977. [PTG. 61/48 Jld. 7; PN. (PU²) 164.]

(B) 307.

AKTA PROBET DAN PENTADBIRAN PESAKA 1959

PERLANTIKAN DI BAWAH SEKSYEN 78 (1)

DA menjalankan kuasa-kuasa yang diberi kepada Yang di-Pertuan
Jong di bawah seksyen 78 (1) Akta Probet dan Pentadbiran Pesaka
1959 dan yang diwakilkan kepadanya, Peguam Negara telah melantik
Encik Mohd. Ibrahim bin Ismail, Pegawai Kuasa Wasiat, seorang
Pegawai Jabatan Pemegang Amanah Raya, Malaysia untuk memangku
Jawatan Penolong Pegawai Pentadbir Pesaka, Trengganu bagi maksud
maksud Akta Probet dan Pentadbiran Pesaka 1959 dari 1hb Februari
1977 hingga 31hb Mac 1977. [PTG. 61/48 Jld. 7; PN. (PU²) 256.]

Akta 97.



E 4

IMMIGRATION ACT 1959/63
ORDER UNDER SECTION 9

*AMAR
SINGH*

IN exercise of the powers conferred by section 9 (1) (a) of the Immigration Act 1959/63, the Minister of Home Affairs, deeming it expedient in the interest of public security so to do, hereby orders that SANT AMAR SINGH, a citizen of India who was born in Ludhiana, India on 1st November 1942, be prohibited permanently from entering the Federation.

Made this 22nd day of April 1977.

[KHEDN. Y. 15/11; PN. (PU²) 100 Pt. II.]

M. GHAZALI BIN SHAFIE,
Minister of Home Affairs

O. (B) 310.

AKTA LEMBAGA KEMAJUAN PERUSAHAAN HAIWAN
NEGARA 1972

PERLANTIKAN DI BAWAH SEKSYEN 3 (3)

PADA menjalankan kuasa-kuasa yang diberi oleh seksyen 3 (3) Akta Lembaga Kemajuan Perusahaan Haiwan Negara 1972, Menteri Pertanian telah melantik Datuk Mohamed Najib bin Tun Haji Abdul Razak menjadi Pengurus, Lembaga Kemajuan Ternakan Negara bagi tempoh dua tahun mulai dari 15hb April 1977.

Perlantikan Datuk Mohamed Najib bin Tun Haji Abdul Razak P.U. (B)
sebagai ahli Lembaga Kemajuan Ternakan Negara adalah dibatalkan 666/76.
mulai dari 15hb April 1977. [KP. O. 794/3; PN. (PU²) 255 Pt. II.]

LEMBAGA KEMAJUAN PERUSAHAAN HAIWAN
NEGARA ACT 1972

APPOINTMENT UNDER SECTION 3 (3)

Exercise of the powers conferred by section 3 (3) of the Lembaga Kemajuan Perusahaan Haiwan Act 1972, the Minister of Agriculture appointed Datuk Mohamed Najib bin Tun Haji Abdul Razak to be Chairman, Lembaga Kemajuan Ternakan Negara for a period of years with effect from the 15th April 1977.

The appointment of Datuk Mohamed Najib bin Tun Haji Abdul Razak as a member of Lembaga Kemajuan Ternakan Negara is revoked P.U. (B)
effect from the 15th April 1977. [666/76]

[KP. O. 794/3; PN. (PU²) 255 Pt. II.]

O. (B) 311.

KAEDAH-KAEDAH LEMBAGA KUMPULANWANG
PERPINDAHAN MALAYSIA 1966

PERLANTIKAN DI BAWAH KAEDAH 3

menjalankan kuasa-kuasa yang diberi oleh kaedah 3 Kaedah- P.U. 319/66.
Lembaga Kumpulanwang Perpindahan Malaysia 1966, Menteri
melantik Setiausaha Tetap, Kementerian Tenaga Rakyat dan
Angkutan Alam Sekitar, Sabah menjadi Naib Pengurus Lembaga P.U. (B)
Kumpulanwang Perpindahan Malaysia bagi menggantikan Setiausaha 450/76.



Dewan ini saya perintahkan tersetuh sajian/charbutan
dokumen diatas pada hari ini dan berlaku dengan surat berikut berpaut pada
perintah kerajaan untuk dilaksanakan di seluruh negara Malaysia.
Jantung
P.U. (B) 311
Raja Persekutuan
Wakil Raja dan Menteri
Ketua Pengarah
Wakil Ketua dan Staf
Jantung
P.U. (B) 311
Raja Persekutuan
Wakil Raja dan Menteri
Ketua Pengarah
Wakil Ketua dan Staf

From: Hardev Singh Shergill [editor@sikhbulletin.com]
Sent: Tuesday, May 29, 2012 11:22 AM
To: brar_jiwanwala@hotmail.com
Subject: Vedanti, Amar Singh, Daljit Singh with the Pope

Jathedar Vedanti Should Resign

[From The Sikh Bulletin Feb. 2002]

Jathedar Joginder Singh Vedanti should resign or be fired. In the Tribune dated Oct. 30/2001, date line Amritsar Oct.29, under the banner, “Drive against dera system”, Vedanti is quoted as saying, “Meanwhile, Jathedar Vedanti appealed to the Sikh sangat to oppose those who were running deras and adopting practices which went against the tenets and principles of Sikhism. He said whenever any act of religious misconduct came to light, the matter should be reported to the Akal Takht secretariat” ...“Khalsa Panth had the potential to take care of its enemy”.**These are big words for a small man who says one thing but does another.**

Well Jathedar Sahib one such enemy is ‘Sant Baba’ **Amar Singh**, lately of Nanaksar. **He is a world-class con artist and a congenital liar.** You took siropa from him in his Thath in Kailash II, New Delhi, on Nov. 16, 2000. We can blame that on ignorance. In May, 2001 you were presented with a dossier on this sadh at the house of S. Major Singh Swaddi in San Jose. Knowing fully well you went to him again in August, 2001 in London, accompanied by Talwandi, Hitt and others. While there you ignored the pleas of a Gursikh to be taken to meet some victims of Amar Singh. **His latest victims are the Sangat of Richmond, VA (USA) where he established his latest Thath. Charanjit Singh**, the mukh sewadar there, in few years time, is either going to be part of a plaintiff group like the **Sangat in Orlando, Florida**, that has just filed a law suit against **Amar Singh** or be a defendant along with **Amar Singh, as Avtar Singh** is in the same law suit. That makes **law suits against Amar singh in Ontario and British Columbia** in Canada and in **New York, California (1995), Maryland and Florida** (2001) states in U.S.A. and a lawsuit by him against Toronto Sun for publishing truth about him back in 1994. This comes on top of ban on his entry into Malaysia since 1977 and ban on establishing his Thath in Singapore since 1989. (see Sikh Bulletein Dec. 2000).

The second enemy, Sir, is ‘**Sant Baba’ Daljit Singh** ji khalsa who has a Dera in Chicago. We and the managing committee of Chicago Gurdwara pleaded with you back in April 2001, to not to give this man the respectability by your visit. You did not listen. As we had predicted, this ‘**Giani’ Daljit Singh** who used to beg for time for kirtan in **Chandigarh** gurdwaras, became a ‘**Baba’ in Chicago** before your arrival in his Dera and ‘**Sant Baba’ after your visit.** Sant Singh Maskeen and others followed right on your heels. Dr. Jasvir Singh Ahluwalia, Vice Chancellor of Punjab University, Patiala heaped the latest insult on Sikh Qaum when he presented this Sadh with the Maharaja Ranjit Singh Award. This is how the story reads in the India west of January 18, 2002, p. B18: “Sikh Religious Leader Honored in Punjab, By a staff Reporter. The much revered Sikh leader Sant Baba Daljit Singh Ji Khalsa was honored by Punjab University Dec. 22 in Patiala”. Vice chancellor of the university Dr. Jasvir Singh Ahluwalia awarded Singh with the Maharaja Ranjit Singh Award for his international efforts in promoting the Sikh religion and human and social services. The ceremony was attended by students from various colleges and universities, members of several religious communities, and social and political organizations. Ahluwalia commended Singh on his contributions and expressed his gratefulness for his **noble deeds and generous nature.** Singh accepted the award and announced that he will grant a scholarship to those students who achieve the highest marks in religious studies at the master’s level, parts 1 and 2.”

In The Sikh Bulletin of June 2000, p.2, we had identified Jathedar Vedanti as a Trojan Horse. We have been proven right.

He has consistently tried to project the scums of Sikhi as its religious leaders. Accompanying him to join the Pope in Assissi, Italy, for the International Inter-faith religious conference on Jan.24th, 2002 are Amar Singh Barundi, for the first time mentioned not as a ‘Sant Baba’ but a mere Mr.Amar Singh Barundi

(Tribune Chandigarh, Jan.22, 2002) and ‘Sant Baba’ Daljit Singh as a mere Baba Daljit Singh. Some strategic change is taking place. Even the two ‘Sant’ members of Dharam Parchar Committee have also dropped ‘Sant’ from their names. One has become ‘Giani’ and the other just ‘Baba’. Next we will notice that even Dr.Iqbal Singh and Dr. Khem Singh Gill have also dropped their ‘Sant Baba’ prefixes. Do not be fooled by their cosmetic changes. Also we do not want Vedanti to “...urge the Pope to use his influence to save the Sikh community from attacks by miscreants in Christian dominated countries”. We can take care of ourselves.

(Hardev

Singh Shergill)



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਿੱਖ ਬੁਲੇਟਨ



The Sikh Bulletin

A Voice of Concerned Sikhs World Wide

December 2000.

ਪਹ ਪੜ੍ਹ

sikhabulletin@yahoo.com

Volume 2, Number 12

Published by: Khalsa Tricentennial Foundation of N.A. Inc; Sikh Center Roseville, 201 Berkeley Ave, Roseville, CA 95678. Fax (916) 773-6781
Khalsa Tricentennial Foundation of N.A. Inc. is a religious tax exempt California Corporation.

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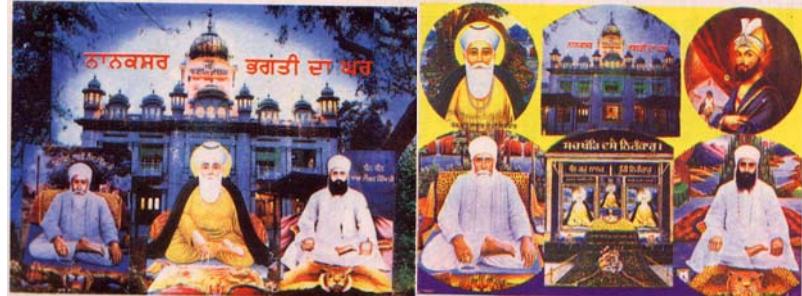
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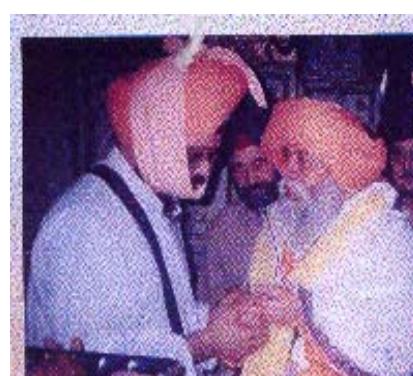
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NANAKSAR

BHAGTI DA GHAR OR THUGGI DA GHAR



Reproduced from Spokesman Weekly, November 2000. For the accompanying article by Bhai Dharam Singh, Bhankharpur please see page 8.
"ਸੰਤ ਬਾਬਾ" ਅਮਰ ਸਿੰਘ ਜੀ ਦਾ ਸਨਮਾਨ"



See p. 28



Pope p. 4; 13th Guru Nanak SB 06/00 p. 21

ਦੇਸ਼ ਵਿਦੇਸ਼ ਵਿਚ ਸਿੱਖ ਸਕੂਲਾਂ ਰਾਹੀਂ ਸਿੱਖੀ ਪ੍ਰਚਾਰ ਕਰ ਰਹੇ ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ ਦਾ ਪਿਛਲੇ ਦਿਨੀ ਤਖਤ ਸੱਚਾਬੰਦ ਸ੍ਰੀ ਹਜੂਰ ਅਥਿਚਲਨਗਰ ਸਾਹਿਬ, ਨਾਂਦੇਤ ਵਿਖੇ ਮਾਨਯੋਗ ਜਥੇਦਾਰ ਸਿੰਘ ਸਾਹਿਬ ਭਾਈ ਕੁਲਵੰਤ ਸਿੰਘ ਜੀ ਵਲੋਂ ਸਨਾਨ ਕੀਤਾ ਗਿਆ। ਬਾਬਾ ਜੀ ਦੀਆਂ ਪੰਥਕ ਸੇਵਾਵਾਂ ਲਈ ਉਨ੍ਹਾਂ ਨੂੰ ਗੁਰੂਪੁਰ ਵਲੋਂ ਸਿਰਾਪਾਂ ਤੇ ਕੇਸਰੀ ਚੌਲੇ ਦੀ ਬਖ਼ਿਸ਼ਾ ਹੋਈ। ਸਭ ਤੋਂ ਅਹਿਮ ਵਰਲਡਯੋਗ ਗੱਲ ਇਹੋ ਹੈ ਕਿ ਤਖਤ ਸਾਹਿਬ ਵਲੋਂ ਸ੍ਰੀ ਦਸਮ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਵਨ ਸ੍ਰੁਤੀਆਂ ਦੀ ਜੋ ਫਾਗੁਣੀ ਕਰਨ ਦਾ ਨਿਰਣਾ ਲਿਆ ਗਿਆ ਹੈ, ਉਸ ਲਈ ਸਾਰੇ ਖਰਚ ਦੀ ਸੇਵਾ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ ਨੇ ਆਪਣੇ ਜਿੰਮੇ ਲੈ ਲਈ ਹੈ। ਇਸ ਪੰਥਕ ਸੇਵਾ ਲਈ ਉਹ ਵਾਧੀ ਦੇ ਪਾਤਰ ਹਨ।

Every thinking Sikh is aware of the tremendous onslaught unleashed on the Sikh Qaum by the enemies of the philosophy and practices of the Sikh Gurus. From Hindu quarters the motives are clearly religious in nature. Like Buddhism before us they just want to swallow us. But major damage is being done by those who profess to be Sikhs, whether they are Scholars at the Universities; Principals at Missionary Colleges; Babas at Takals; Babas, Saints, Shiromani Sants, and Yogis at deras, Ashrams, and Gobind Sadans; Kattardhari (orthodox) Sikhs wanting to control all the Gurdwaras of the world. Motives are the same i.e. to lead the Sikhs astray from the true marg (path) of Sikhi for personal selfish reasons. Until and unless the true Sikhs stop supporting and start shunning the organizations and people associated with Hemkunt, Nanded Sahib and Patna Sahib that want you to believe that in previous life Guru Gobind Singh was a Hindu Rishi doing Tapasya in high snow bound Himalayas, Patna Sahib, and Nanded Sahib who desecrate AGGS by honoring the so called Dasam Granth beside it, we cannot establish our distinct and unique identity that our Gurus bequeathed to us.

'Sant Baba' Amar Singh Barundi Nanaksaria

This is your life

Your names are Sarup Singh; AKA Amar Singh; AKA Amar Singh S/O Bakhtawar Singh; AKA Amar Singh Sidhu; AKA Sant Baba Amar Singh Ji; AKA Sant Baba Amar Singh Barundi; and AKA Baba A. Singh. You were born on January 11/1942 at village Chakar in Distt. Ludhiana, Punjab, India. You have no education other than what you have learned in the school of hard knocks.

You have given two versions of your early childhood. One version appears in "A case study in Religious Thuggery" on p. 5. Second version appeared in your "Kaumi Dard" magazine of January – March 1997 p.21 reproduced on p.26. Since both versions cannot be true, one of them is definitely a lie. Or they could both be lies and truth could be lost. It is true that you ended up at Nanaksar and it is also true that before Isher Singh (Kaleran) died, under mysterious circumstances, in 1963, he had expelled you from Nanaksar. I have that from Principal Balbir Singh Hansra and Harbans Singh Jagadhari who have personal knowledge of this event.

After Isher Singh's death Mahabharat ensued at Nanaksar between Narain Singh and Gurdev Singh, resulting in several deaths. You hid out at Barundi and later wormed your way into some families in Singapore and Malaysia. Name Barundi stuck with you but you named your organization 'Nanaksar Thath Isher Darbar', combining the name of the one person who you felt humiliated you and the organization that he had created. You were set on a course of sweet and lucrative revenge. You swore to yourself to never tell the truth and deceive everybody and anybody. You chased after Sikh families into every country you could. You made some powerful friends but mostly you created victims. You never ask anybody for 'bheta' (donation) for 'religious' operations. You only ask for loans to be paid in a few days. Days would stretch into months and years and if anyone insisted for return of the loan, then that loan became bheta.

You hoodwinked simple village families to deliver to you their sons and daughters, with the promise of marriage and settlement in foreign countries, just as you were delivered to Nanaksar, to abuse them. You did not even spare your own family.

You learned from your mistakes and perfected the Constitution and By Laws of your 'Nanaksar Thath Isher Darbar Organization Worldwide' from the one in Surrey, British Columbia, Canada, registered in July, 1974, where you suffered a major blow because you had no control over it, to the one you had in Oakville, Ontario, Canada, where in 1994 you fired the entire Board of Directors because they disapproved of your removing the funds collected by the congregation for building a Gurdwara there. The judge

presiding over the law suit No. SCV – 3271 in the Superior Court of the State of California, County of Placer, in 1996 had this to say about your relationship with your organization:

"It is declared that Amar Singh is alter ego of Nanaksar Thath Isher Darbar Worldwide, Nanaksar Thath Isher Darbar Sacramento, and Bhai Daya Singh Khalsa Academy."

In plain English it means 'a second self'. So when you tell people you own nothing because every thing belongs to the organization, that is concealing the truth. But you do own something in Amar Singh's name as well. On July 22, 1996 you transferred a piece of property in Florida from Nanaksar Thath Darbar Orlando to Amar Singh, A Single Man. You yourself signed the transfer since you are Nanaksar Thath. Was this the property that you made me wire \$50,000 for on July 19, 1993?

But truth has never been the watchword in your life. For three days in Sacramento, on Oct. 11, Nov. 13 & 14, 1995 you lied under oath. It seemed as if you had sworn to yourself that you are not going to speak a single truth. We had wondered what you will say in front of the judge. But you knew you were not going to show up before the judge. Instead you had a doctor Gurjeet Singh of Ahmedgarh, Punjab, fax a letter to your attorneys on **April 13, 1996** saying, "This is to certify that your client Mr. Amar Singh was seen by me in the clinic today. He was found to be complaining of severe **rotational vertigo**... Mr. Amar Singh was also reassured and advised to have complete rest at home for a period of **three weeks** during which he will be reviewed again." Arithmetic would tell us that the three weeks rest period would end on **May 4, 1996**. But the **Quitclaim Deed** that you signed over to me for the Roseville property is dated **April 29, 1996** at Letchworth, England.

Some examples of your lies in the depositions **under oath** follow:

I. Q. Have you ever been prevented from visiting a country?

- A. No.
- Q. Are you aware that the government of Malaysia has issued an order that you're not permitted to visit the Federation of Malaysia?
- A. I went there in 92 and 93.

Here you lied within a lie. The first time you ever went to Malaysia after your 1977 prohibition was in Dec 1993 (not in 1992). You slipped into Malaysia for two days, Dec. 19th and 20th. It took you from Dec. 11, 93 until Dec. 18, 93 to get the visa for yourself and Harjit Singh who was to tell everybody, "Babaji is not prohibited from entering Malaysia because I was with him when he went there." This

exercise became necessary for you because of the Oct. 1993 article in 'Charhdi Kala' and perhaps other newspapers. (see p. 25) That third world country is no less corrupt than India and Attorney Jagjit Singh, who was primarily responsible for your prohibition, had died. We need more Jagjit Singhs in every country. For his service to the Sikh Panth we honor him by placing his name in the Sikh Hall of Fame. After you received the U.S. Green Card through me by lying to me about establishing your headquarters in Roseville and do all those good deeds in the name of Sikhi, you stopped coming here but started getting easy visas for Malaysia from London (See p. 32). In fact you got that visa on Oct. 24, 1995 to prove us and the government of Malaysia wrong after we confronted you with a certified copy of the page from the Malaysian Government Gazette during your deposition on Oct. 11/95. You have been trying since then to hoodwink some gullible prominent Sikhs in Malaysia to have the government reverse that order. You are telling them that you were wrongfully barred by alleging that you were critical of the religion of Islam. The truth, however, lies in the words, "...in the interest of public security..." and the Exhibit 17 (p. 27). The events in Exhibit 17 and your subsequent prohibition had followed your signed apology of Nov. 7, 1976 (see p. 9).

- Q. Are you aware that the government of Malaysia has published an order prohibiting your visiting there now?
- A. I have no orders such as this.
- Q. Have you ever heard that they had done such an order?
- A. No, I do not know.
- Q. Have you ever investigated whether or not the government of Malaysia had issued such an order?
- A. I did not. I go there on visa. Why do I have to do so?
- Q. BY Mr. HARRIS: Ask you to take a look at What's been marked Exhibit 35. Which is a publication from the government of Malaysia which says, "In exercise of the powers conferred by section 9 (1) (a) of the Immigration Act of 1959/ 63, the Minister of Home Affairs, deeming it expedient **in the interest of public security** so to do, hereby orders that Sant Amar Singh, a citizen of India who was born in Ludhiana, India on 1st November 1942, be prohibited permanently from entering the Federation." Made this 22nd day of April 1977. (Sd) Minister of Home Affairs.
- Q. What is your birthday, sir?
- A. November 1st, 1942.

- Q. And where were you born?
- A. In Chekaur Village in Punjab.
- Q. Is that near Ludhiana.
- A. Yes.
- Q. Is the person described in this immigration order you?
- A. I do not know. I did not receive any letter, and I don't have any knowledge of it.

II. Q. Did you ever hire the law firm of N.S. Kang in Singapore to file articles of a religious organization?

- A. No.
- Q. Does he (Amar Singh) know who N.S. Kang is?
- A. No, I do not know. I never heard of them.
- Q. It's not a solicitor that you employed in Singapore?
- A. No, I did not. I don't even know this person. Never heard of him.

Amar Singh, to refresh your memory, we attach (see p. 24) a copy of N.S. Kang's Fax Transmission covering letter to you dated March 20, 1989. The apology was demanded by you to withdraw the kidnapping charges against Kang's brother-in-law (ਸਾਂਝ) for 'kidnapping' his own sister from your dera, in Wolverhampton, England, on March 18, 1989.

III. Q. This morning I asked you if you were ever a party to any other litigation and you said no; is that correct?

- A. Yes.
- Q. You've never been sued by anybody?
- A. No.
- Q. And you've never sued anybody yourself as the plaintiff?
- A. No.

At this stage following Exhibits were introduced:

Exhibit #31 Complaint filed against you in the State of New York Supreme Court, County of Erie, Buffalo, by Dr. Amarjit Singh and eleven other families, on Oct. 26, 1988.

Exhibit #32 A claim filed against you by your one time sewadar Mohan Singh and his family in Ontario Court (General Division), Kitchener, Ontario, Canada, on Nov. 1, 1990.

Exhibit #33 A multimillion-dollar Case filed by you against Toronto Sun on June 14, 1994 and dismissed, without costs, on March 13, 1998. One of the affidavits you submitted to explain your non-pursuance of the case reads like this:

"I, Lakshman Doobay, law clerk, of the city of Mississauga, **make oath and say:**

- "2. The Babaji, or Holy Father, holds for many Sikhs a position similar to that of the Pope, in that he has 33 congregations located in countries around the world.**
- 3. The Baba Ji normally resides in London, England, but regularly travels the world to preach and to lend support to his followers.**
- 4. As a new tendency in Sikhism, the followers of the Baba Ji are constantly struggling to build new temples and in particular schools for second and third generation Sikhs growing up in a diaspora.**
- 5. The Baba Ji is a holy man who is deeply respected by many Sikhs but reviled by others who fear that as more and more mainstream Sikhs follow his teachings and join his congregations along with their families, they will lose their positions of authority.**
- 6. Notwithstanding that his followers regard his word as law, the Baba Ji tries to consult his followers, listen to their concerns and make decisions after prayerful meditation."**

In spite of Mr. Doobay's sworn Affidavit and newspaper stories in 'Des Pardes', England; 'Daily Ajit', Jaladhar; your own 'Kaumi Dard' magazines and others, other than your Thath in Wolverhampton and Guru Nanak Sikh College in London, you have neither congregation nor schools anywhere in the diaspora. Even in the case of Guru Nanak Sikh College in London it is the Council that is involved in its funding now.

IV. Whose wife is Swaran Kaur? Three people and three different answers:

1. Answer by your cousin, Piara Singh Sidhu, during his deposition in Sacramento, California, on Sept. 08, 1995:

Q. Who is Jaswant (Singh) married to?
A. Swaran Kaur.

2. Your answer during your deposition in Sacramento, California, on Nov. 14, 1995:

Q. As I understand it, Swaran Kaur is married to Jaswant Singh?

A. This is something of their own family matters. Before I went to Malaysia. I do not want to say anything.

3. Answers by Jaswant Singh, during his deposition in London, England, on Jan. 25, 1996:

Q. Do you have any brothers?

A. Yeah.

Q. Who is your brother?

A. But why are you asking me all these questions? Is there a reason? (Short Break)

Q. Okay. Who is your brother?

A. My brother is in India.

Q. What is his name?

A. Kartar Singh.

Q. You mentioned that Mohan Kaur is Amarjit's mother. Have you ever been married to anyone else?

A. No.

Q. Are you familiar with Swaran Kaur, do you know a person by the name of Swaran Kaur?

A. Yes, my sister-in-law.

Q. Is she married to Kartar Singh?

A. No.

Q. Who is she married to?

A. To Narinder Singh.

Q. What is your relationship to Narinder?

A. Who?

Q. Narinder is your brother?

A. Yes.

Q. Do you have other brothers?

A. Yeah, one, Paramjit Singh in Delhi.

Q. And Narinder Singh lives in India, too, in Delhi?

A. I don't know whether in Delhi. I haven't seen him for a long time but he's in India.

V. Petty thievery:

1. Your deposition in Sacramento, California on Oct. 11, 1995:

Q. Do you remember Kamaljit and Amarjit?

A. I don't know when they left.

Q. Do you remember their having been arrested for shoplifting?

A. We were not there. They did not steal anything.

Q. Did you know that they pleaded guilty to shoplifting?

- A. That might have been misunderstanding, but it was told to me later on. I was not there at the time -- here at that time.
2. Deposition of Amarjit Singh in London, England, on Jan. 26, 1996:
- Q. What is your wife's name?
A. Kamaljit Kaur.
Q. What is her family name?
A. The surname you want?
Q. Surname.
A. Sachdev.
Q. Who is Gurpreet Sidhu?
A. My daughter.
Q. It's your daughter?
A. Yes.
Q. Is that your wife's daughter as well?
A. Yes.
Q. Do you have any other children?
A. Why are you asking questions about my family? (Short Break)
Q. Why is your daughter's last name Sidhu?
(Mr. Rosen, Attorney: He doesn't want to answer).
Q. Are you familiar with Amar Singh, do you know Amar Singh?
A. Yes, my Baba Ji, he's a God to me.
Q. He's a God to you?
A. He's God to me.
Q. When did you leave Roseville?
A. I can't remember.
Q. Did you have any trouble with the police when you were in Roseville?
A. That's my private matter.
Q. Were you arrested in Roseville?
A. I'm not going to answer the question.
Q. Did you plead guilty to petty theft in Roseville?
A. I will not answer questions about my private life.

(Hardev Singh Shergill)

A Case Study In Religious Thuggery

Amar Singh wormed his way into our lives a few days before the first anniversary of my mother-in-law's death in Dec. 1991. The method was classic Amar Singh. He has scouts looking for opportunities ripe for the picking. In our case the scout was Davinder Singh Hans of Orlando, Florida, a friend of the family and related by marriage.

An overnight visit by Amar Singh in Dec. 1991 resulted in Amar Singh arranging for his confidant and paramour

Swaran Kaur to come to our house to do the first anniversary bhog Kirtan. She stayed with us for eight months making herself useful by teaching our five year old daughter Punjabi and Kirtan and doing Kirtan at friends' houses. Amar Singh also had me register his 'Nanaksar Thath Isher Darbar Organization (Worldwide)' as a tax exempt society with the purpose of operating a school in Sacramento vicinity. He brought his right hand man Resham Singh Johal, to meet with Kuldip Singh Johal of Roseville who called Resham Singh his uncle. Both of us were then pestered by phone calls from Amar Singh and Resham Singh to acquire a building to start the school. The way Resham Singh Johal explained it, Baba Ji (Amar Singh) wants some local people to put up the money to acquire the property. Once that happens the worldwide organization's money comes in to retire their loans and either assume, refinance or pay off any bank loans. By August 1992 Kuldip Singh Johal located a building in Roseville that at one time used to be a church and a school, now converted to rental offices. Seller wanted \$550,000 for this 8000 sq. ft. building with about 50 parking spaces. Kuldip Singh Johal could spare only \$20,000 and I another \$40,000. Both Amar Singh and Resham Singh Johal had told us a sad tale of their experience in acquiring the building for Guru Nanak Sikh College in London, England where a group of Sikhs, 'Jealous of Amar Singh's good deeds', attempted to thwart his purchase of that building. He did eventually purchase it but at a much higher price after a six month delay. They did not want anyone here to know until after the building was acquired.

It was only after the building was acquired that I found out the real reason for the secrecy. Rumor was that back in Dec. 1974, Amar Singh had suddenly departed from Yuba City in the middle of the night. That in itself did not mean anything because Amar Singh never divulges his comings and goings other than a few hours in advance. It was not until after I filed the law suit that I would learn that the reasons had to do with his morals. He wanted to thumb his nose at the Yuba City Sikh leaders in revenge for the 18 years old humiliation, a humiliation that he brought upon himself. If Guru Nanak Dev Ji was to visit Yuba City today, he would no doubt bless the Sikh citizenry there to stay put, never to be uprooted just as he had blessed the residents of another locality in another time. In my battle against Amar Singh, I received no help from the leaders of Yuba City Sikh community, even from whom I specifically requested, except for one honorable exception by someone who had no 1974 experience with Amar Singh.

Since we could not ask anyone else and between Kuldip and I we could raise only \$60,000 and the seller wanted nothing less than \$550,000, after four months of fruitless negotiations we gave up in early Dec. 1992.

Then in late Dec. 1992, my eighteen year old stepson died in an auto accident in a sleet and snow storm in the Canadian Rockies. Few days later, in the first week of January 1993, on the very day that Amar Singh's Guru Nanak Sikh College was being inaugurated in London, Amar Singh was with us, consoling us in our hour of grief. This day he confided in us his own life experience. He told us that he was eight months old when his parents died and eight years old when his uncle abandoned him at the Nanaksar, Kaleran door step so his uncle could keep his share of the family inheritance. With guru's grace that led him into guru's service. So there was a silver lining in our son's death. Some good will definitely come out of it but only time will tell. We were very impressed and grateful. Instead of receiving accolades for opening first Khalsa school in U.K. he was grieving with us. What a sacrifice! Only later were we to realize that he deliberately did not want to be present at the inauguration for fear of being recognized. After the inauguration he received a call from Resham Singh Johal who told him the event was a great success with speeches by Tarsem Singh Purewal of Des Pardes, Dr. Jagjit Singh Chauhan of Khalistan Council and Didar Singh Bains of Yuba City. Amar Singh was especially pleased to hear that Didar Singh Bains had urged Baba Ji to open similar school in California and that he would help. Amar Singh assigned me the task of contacting Didar Singh Bains.

Over the next several months I left numerous messages for Mr. Bains but never got a call back. Finally one day and for the first time, I met the great Sikh Philanthropist in person but only to be told to give him my phone number and that he would call me back. He never did call. But the fact that great Sikh philanthropist had endorsed the concept of Khalsa school was a morale booster. All this while Amar Singh was pestering us with two to three phone calls every week, "Did Shergill Sahib find a place? "We need to open that school for the future Sikh generation." "We are going to return any money that Shergill sahib puts in a few days." So on and so forth. My usual answer, after the experience with the Roseville property, was to say, "If he wants the school, he can send the money and I will find him a building." Finally, on June 16, 1993, I was going to be in the Bay area where the owner of Roseville property lived. I had never spoken to him before. All the previous negotiations had been through brokers. I called him and we met. I told him we had only \$60,000 to spare, so if he can see fit to sell that building for \$300,000 we will buy it. He agreed to sell for \$310,000 provided we close escrow within 30 days and undertake to pay off the bank's first mortgage should they call it. Loan was unassumable.

Property was acquired with loans of \$20, 000 from Kuldip Singh and \$42,000 from me in July 1993. Escrow closed on Friday, July 9, 1993. True to his promise a week later on Friday July 16, 1993 at dusk, Amar Singh in a very grave

voice tells me that \$100,000 was going to be wired from London that day. \$50,000 of that was meant for Florida for the land acquired to build the school. Deadline for money to be in the hands of the seller's attorney was Monday July 19. 1993. If the money did not get there he will loose the substantial down payment, in addition to the opportunity of having that land for the school. Rest of the money was to retire my loan of \$42,000. He assured me that \$100,000 would be here by next week's end. On Monday I borrowed another \$50,000, deposited them into Thath account and wired \$50,000 to Avtar Singh in Orlando, Florida into an account given to me by Amar Singh. Amar Singh had lied on all counts. Within ten days he had my \$92,000.

Between August and December 1993, I was to loan additional \$8,000 simply to meet the utility, food and phone costs of Amar Singh's clan because neither sangat nor the chadawa and infusion of cash by Amar Singh had materialized. Amar Singh's reputation was catching up with him. To compound the problem, the bank that held the first mortgage called the loan in Dec. 1993. It was not until I agreed to put in another \$100,000 to escape foreclosure that Amar Singh wired \$100,000 in Jan. 1994 at the last minute.

Amar Singh had spent a good portion of Dec. 1993 in Singapore trying to, successfully, buy his way into Malaysia from where he had been expelled for life in 1977; so said an article that appeared in 'Chardi Kala' weekly published in Vancouver, Canada in one of its Oct. 1993 issues, and Amar Singh wanted to refute that. (see p. 25) I did not know it at that time, but two people that Amar Singh had brought with him to be teachers of Punjabi, Gurbani and Sikh history at his school had been arrested, booked and charged with petty theft at Bel Air, Payless, and Hallmark stores in Roseville Ca. on 11/26/93 and had been convicted and fined \$500.00 each on 12/29/93 (case number R. 31895 A & B) by the Municipal Court for the Placer County Judicial District in Roseville. They were Kamaljit Kaur, mother of Amar Singh's children and her second paper husband Amarjit Singh. Next day Amar Singh arrived invited by Didar Singh Bains along with Tarsem Singh Purewal to attend his son's wedding on Jan. 1, 1994. What an opportunity Didar Singh Bains had provided for vindication of Amar Singh for the Dec. 1974 Yuba City incident. Didar Singh knew the girl involved in that incident, her family and the family she eventually married into. Common sense prevailed and Didar Singh was persuaded into disinviting Amar Singh. Where as Amar Singh's cousin Piara Singh Sidhu would have taken Amar Singh and Amarjit Singh to perform anand karaj, under the changed circum-stances it fell upon me to transport Amarjit to Yuba City. The petty thief performed the Anandkaraj ceremony. Amar Singh knew it then but I did not find out about the shoplifting incident until sixteen months later when Davinder Singh Hans, who had been unceremoniously kicked out of the organization several months earlier and had been the interpreter for this pair of

shoplifters in court, told me about it. At the same time he told me about Amar Singh receiving \$43,000 cash, as temporary loan, no doubt, for the school from two brothers from San Francisco, depositing it into an account held in the names of Amarjit Singh and Kamaljit Kaur, getting a \$50,000 draft and mailing it to one of Swaran Kaur's sons, Gursharan Singh, in Wolverhampton in U.K. Because of incorrect address the letter got lost and was then traced by Amar Singh's cousin Piara Singh Sidhu who worked in the Sacramento area post office. This incident was confirmed by Piara Singh Sidhu to me. That was a very narrow window of opportunity for me to get this information because soon after Davinder Singh was welcomed back into the Amar Singh fold and so was Piara Singh after thirteen years of deserting his brother's camp over an incident that involved Amar Singh and their niece in Toronto, Canada.

Later Piara Singh in his deposition was to deny the incident of lost \$50,000 draft and in his deposition in London, UK. Amarjit Singh was to deny having an account in Roseville. In spite of Amar Singh's best efforts through his attorney to block our search for that account we received copies, through court order, a day before the court date. Lo and behold, in Dec. 1993 when I was pleading with Amar Singh to return my \$100,000 and send me another \$200,000 to retire the bank loan and Amar Singh was pleading absence of funds, there were close to \$100,000 in Amarjit and Kamaljit's account in Roseville, California.

In the meantime, back on January 2, 1994, having missed the wedding of Didar Singh Bains, Amar Singh presided over a wedding in Roseville. A member of the wedding party recognized Amar Singh. As is Amar Singh's practice of giving audience to individuals at such gatherings, this person stood in line only to confront Amar Singh about his 1974 past. Next day, Jan. 3/94, Purewal came to visit Amar Singh at the Thath. I was coming down with a fever, so I left around noon. Next day, I found out Amar Singh had dispersed every body. Gone were Amar Singh, Amarjit Singh, Kamaljit Kaur, her three children, Davinder Singh Hans and three children he had brought with him from Maryland to attend this school. School was scheduled to open in ten days! Only Marcia Chinnick, Banta Singh and Sant Singh were left behind, the latter completely illiterate but dressed in Nanaksaria garb. I guess the garb made him qualified. What happened to Marcia Chinnick and Banta Singh are very sad and interesting stories.

In April 1994, Toronto Sun newspaper and a few Punjabi news-papers were ablaze with stories about Amar Singh. World Sikh News reprinted Toronto Sun Story without crediting the source. We were struggling to enroll children for the school. I called Dr. Gurinder Singh Grewal, Editor of WSN, to ask why he printed an English newspaper's story. He assured me that the story was accurate and that he had a foot thick stack of affidavits and other documents on

Amar Singh. Later during my law suit against Amar Singh, I asked WSN to provide me with some documentation. I did not get any.

Sometime in April, 1994 an anonymous manila envelope arrived at my house post marked Buffalo, NY. Inside were several articles, Bhagat Singh's poster (see p. 27) and an audio tape of rather poor quality. All these items were accusing Amar Singh of womanizing, rape and murder, including that of Swaran Kaur's husband Narinder Singh. It was hard to swallow. Besides Swaran Kaur had already told us that her husband was in Baba ji's sewa but she did not know where and Davinder Singh Hans had even made a reference to an audio tape being circulated by detractors of Amar Singh as fake.

That night I could not sleep. What was the truth about Amar Singh? Saint or Satan? Man of cloth or a diabolical Scoundrel?

This is how I rationalized my decision:

1. When we started the school in 1993, Amar Singh had me write a letter to Harbhajan Yogi announcing the school and asking for his help in finding a teacher. Yogi never replied. I reasoned to myself that if Amar Singh was what the contents of this envelope state, Yogi would have warned me, or Amar Singh would never have dared ask me to write to him. Little did I know that these two were birds of the same feather. See www.rickross.com and click Bhajan Yogi.
2. Didar Singh Bains, in Jan. 1993 during Amar Singh's Guru Nanak Khalsa College inauguration in London, England, had invited Amar Singh to open a school in California and offered to help. He did not help either before we bought the building or after when four of us went to his house and came back empty handed with an equally empty promise of, "I will give to the mahapurash myself." A few days later he did accompany a "sant" to meet Amar Singh but left no money. But all this did not mean the allegations were true. It is in Didar Singh's nature to say one thing and do another. I did not find out about the Dec. 1974 incident in Yuba City until after I filed my law suit against Amar Singh in May 1995. Didar Singh had ample opportunities to warn me about Amar Singh, before as well as after the acquisition of the property in Roseville. He did not.
3. Similarly, the Nanaksaria I mentioned on p2 #6 of the Unfinished letter to jathedar Akal Takhat, and for whom I had a great deal of respect, kept Amar Singh's secrets from us. During the course of

filling the law suit, he told me of a call from Amar Singh before the Roseville property was acquired: "We are opening a Thath in Roseville and you are not to oppose it." He obliged. Not only did he not tell us the truth about Amar Singh, but he went on to celebrate two birth anniversaries of Isher Singh (Nanaksaria) at Amar Singh's Thath. Later when my uncle, who was a good friend, classmate, and roommate of his, approached him to help me in my law suit against Amar Singh, he declined.

4. Long before we purchased the building, Amar Singh had been invited at somebody's house for lunch. We took him there. When we arrived there the house was full of prominent citizens, all seated respectably on the floor with their heads covered. Among them were a prominent son and his father. Most of the conversation was taking place between the father and Amar Singh. Subject was some village widow's property that father wanted to acquire but was having hard time either finding or convincing the widow to sign. Widow apparently was under Amar Singh's influence. Father had traveled to UK. to see Amar Singh but to no avail. He happened to be visiting his son and luncheon happened to be at the house of his son's friend. From the tone of the conversation and every other indication it was clear that the father held Amar Singh in very high esteem. If Amar Singh was a rogue as depicted in this manila envelope that gentleman from a village in India certainly would have known and warned his son, his friends and of course us because we too considered his son our friend. We were mistaken. We were deceived.

Under the circumstances, I chose not to believe the contents of the manila envelope. Next day I gave the envelope with its contents to Swaran Kaur who again assured us that all those allegations were false. I was never to see that manila envelope again. It disappeared the next day along with Jaswinder Kaur. (Which is another story).

Amar Singh never returned to Roseville since his ignominious departure on Jan. 4, 1994 except for one night in Nov. 1994 and that too because I flew to LA.. to meet with him to tell him personally that this is not the way to operate schools without any firm funding or operate gurdwaras without proper staffing, and I insisted he visit Roseville, I also wanted my loan returned. Next time he appeared in Roseville was on Oct. 11, 1995, forced by court order to appear for a deposition he did not want to give. During three days of deposition he lied. He lied again about being sick in India to avoid coming to trial to California. He signed

the Quit Claim Deed in Letchworth U.K. well before the date his Doctor in India had stated he needed to be resting at home in India.

(Hardev Singh Shergill)

Nanaksaria Babas replace Bala and Mardana on the Guru's right and left!

Giani Dharam Singh, Bhankharpur-

In bold letters it is written; 'Nanaksar bhagti da ghar' (Nanaksar – the abode of worship). In the huge courtyard of the 'Thath' (Gurdwara) building is sitting Guru Nanak Sahib in a squatting posture. Here he is not flanked by either Bhai Bala or Bhai Mardana. They have become relics of the past perhaps. Now 'Dhan Dhan Baba Nand Singh' on the right and 'Dhan Baba Ishar Singh' on the left flank Guru Sahib. Neither holds the 'rabaab' in his hands, nor any of the two is waving a whisk of peacock's feathers. The three sit side by side on tiger skins.

Guru Nanak Dev Ji extricated humanity from the mire of superstition, illusions and hypocritical practices, and made them the wayfarers of a pure and pious life. He weaned them away from the worship of individuals and idols, and made them worship one God – Akal Purkh. The essence of his preaching was worship of Timeless One God, chant of the 'Shabad' (hymn) and glimpse of the Khalsa (the pure one). Guru Sahib bestowed on mankind a pure religion, an excellent path, the guideline of which is the supreme Gurmat doctrine. He who follows this path shall alone be known as the Guru's Khalsa, while the others will be taken as riff-raff.

The history of the Guru's Khalsa following the path shown by the Guru is matchless. In fact, the history of the Supreme man begins with the history of the Khalsa. Before this, there were only mythological tales and Rama and other mythological characters were like those stories having neither head nor tale. One feels ashamed of oneself while reading or teaching or listening to or explicating this mythology. The moral conduct and behavior of those whom Indians have been considering gods, was worse than that of even ordinary human beings, though we may outwardly say what ever we like. The potter's wife always praises her pitcher even if it is half-baked. It is very difficult to call a spade a spade. None in the world can equal the Guru and the Guru's Khalsa, though they may in vain try to do so by standing on tiptoe. But the Guru's Khalsa has been treading the path of Gurmat steadily and steadfastly. The riff-raff cannot desist from their detestable deeds and ways because they are interested in their own loaves and fishes only. Satguru taught us: 'Give up superstitions, illusions and hypocritical practices. Live a noble life.' The Guru's Sikhs bowed to every command. For a Sikh, the Guru's edict

must be obeyed. Submission to the Guru's command is the essence of Sikhism.

Satguru Ji said – ‘It is meaningless to feast the Brahmins for the souls of the dead (relatives)’. The Sikhs obeyed the Guru’s command, but the riff-raff started saying – “Today is the pious day of holding Guru Nanak’s ‘Shradh’ (Hindu rite of feasting Brahmins for the benefit of the soul of the dead)”. Thus many Sikhs have gone astray and started practicing what the Guru had forbidden.

Satguru Ji preached – “O people, idol-worship is meaningless. The right and proper thing to do is to worship only One God.” The Sikhs accepted his teaching, but the riff-raff have started putting up statues of Guru Nanak, Guru Gobind Singh and the Sikh warriors in the Gurdwaras. The foolish devotees termed that Baba a ‘blessed’ one who performed the miracle of setting up the statue. Isn’t he rendering commendable service to Sikhism? The moment Khalsa Ji frowned upon him, he demolished the statue of Guru Gobind Singh. Idol-workshopper two days earlier, and iconoclast two days later! What a character he and his likes have? What is their doctrinal level? Have a glimpse of another deed of these people.

On the left is Bhai Bala Ji waving a peacock feather whisk, while on the right is Bhai Mardana Ji playing upon the rabaab and amidst the two sits Guru Baba Sri Guru Nanak Dev Ji, the true ‘pir’ (holy man) of the world. He sits in the shade of a big banyan tree raining peace over mankind. All around can be seen lush green vegetation and blooming and colorful flowers. Guru Sahib is lost in deep mountain-like calm meditation. A river of gentleness and tranquility seems to be flowing from him. From earliest times this picture is embedded in the heart and mind of the people.

Making of pictures of Guru Sahibaan is not prohibited in Sikh religion. What is prohibited is the worship of the pictures and idols. True, the pictures do impress us. After all, there are only three ways of influencing others – through conversation and talking or through reading and writing and through pictures and sketches.

Ours is the age of pictures. TV and newspapers are indeed full of pictures. What else is there in them? Through pictures they befool the world. Every Tom, Dick and Harry is employing them to his full advantage.

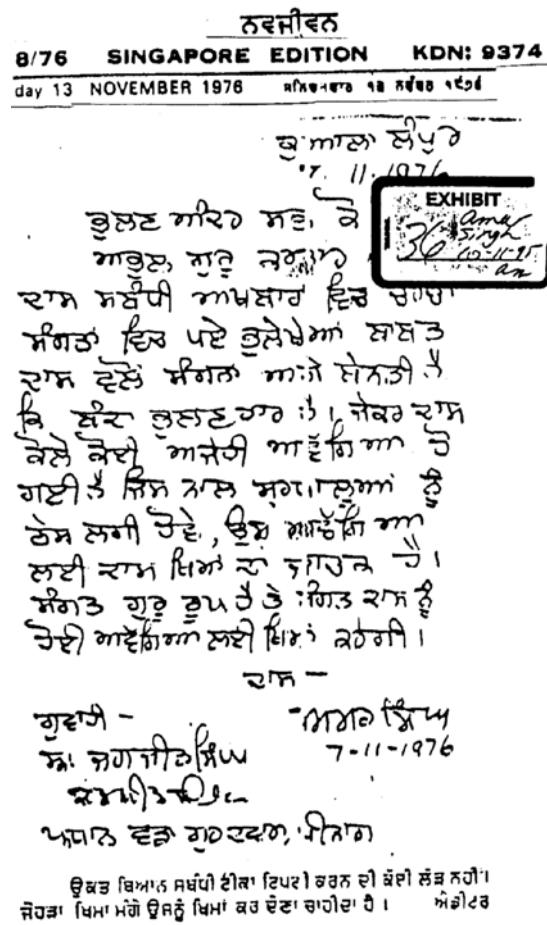
In bold letters, it is written; ‘Nanaksar bhagti da ghar’ (Nanaksar - the abode of worship). In the huge courtyard of the ‘Thath’ (Gurdwara) building is sitting Guru Nanak Sahib in a squatting posture. Here he is not flanked by either Bhai Bala or Bhai Mardana. They have become relics of the past perhaps. Now Guru Sahib is flanked by ‘Dhan Dhan Baba Nand Singh’ on the right and Dhan Baba Isher Singh on the left. Neither holds the ‘rabaab’ in his hands,

nor any of the two is shown as waving a whisk of peacock’s feathers. The three sit side by side on tiger skins.

Who are the painters and printers of the above picture? This is the job of the apex Panthic organizations to find out who they are. Why should I rack my brains over it?

With the passage of time, people will forget who Bala and Mardana were. But the new picture will certainly leave behind its impression on the minds of the people. Laminated copies of the above pictures are being kept in the homes of thousands of these devotees who are followers of the above sect.

It can be expected that other sects will also perform a similar feat, because there is rivalry among them, and he who lags behind will have to wind up his spiritual shop. It is now for the Guru’s Sikhs to see whether or not this state of affairs will continue in this manner... Let us rouse the SGPC and other Sikh organizations from their slumber – you have slept a lot. If you do not act even now, people will give you up as dead. (Courtesy Spokesman Weekly November 2000)





DEH SIVA BER MOH IHAI, SUBH KARMAN TAY KABAHOO NA TAROO
KHALSA TRICENTENNIAL FOUNDATION OF N.A. INC.
 201 BERKELEY AVE
 ROSEVILLE, CA 95678
 TEL: (916) 773-3828



ਸੇਵਾ ਵਿੱਖੇ

ਸਿੰਘ ਸਾਹਿਬ ਭਾਈ ਰਣਜੀਤ ਸਿੰਘ ਜੀ
 ਜੱਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ
 ਭਾਈ ਗਰਦਾਸ ਹਾਲ
 ਸ੍ਰੀ ਅਮ੍ਰਿਤਸਰ

ਦਸੰਬਰ 18, 1997

ਸਿੰਘ ਸਾਹਿਬ ਜੀ

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ॥ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥

ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਤਾਂ ਆਪ ਜੀ ਨੂੰ ਹਿੰਦੁਸਤਾਨ ਦੀ ਜੇਲ ਵਿਚੋਂ ਛੁਟਕਾਰਾ ਮਿਲਣ ਦੀ ਬਹੁਤ ਬਹੁਤ ਵਧਾਈ ਹੋਵੇ। ਆਪ ਜੀ ਨੇ ਕੌਮ ਵਾਸਤੇ ਬਹੁਤ ਕੁਰਬਾਨੀ ਕੀਤੀ ਸੀ। ਜਦ ਮੈਨੂੰ ਪਤਾ ਲੱਗਿਆ ਕਿ ਆਪ ਨੇ ਜੱਥੇਦਾਰ ਮਨਜੀਤ ਸਿੰਘ ਪਾਸੋਂ ਜੱਥੇਦਾਰੀ ਸੰਭਾਲ ਲਈ ਹੈ, ਉਸ ਵਕਤ ਮੈਨੂੰ ਵਿਚਾਰ ਆਇਆ ਕਿ ਮੈਂ ਆਪ ਨੂੰ (ਸੰਤ ਬਾਬਾ) ਅਮਰ ਸਿੰਘ ਬਚੇ ਲਿਖਾਂ ਤੇ ਨਾਲੇ ਜੱਥੇਦਾਰ ਮਨਜੀਤ ਸਿੰਘ ਦੀ ਆਪ ਅੱਗੇ ਸ਼ਿਕਾਇਤ ਕਰਾਂ।

ਸ਼ਿਕਾਇਤ ਕਰਨ ਦਾ ਕਾਰਨ ਇਹ ਸੀ ਕਿ ਮਈ 20, 1995 ਨੂੰ ਅਮਰੀਕਾ ਵਿਚ, ਯੂਬਾ ਸਿਟੀ, ਕੈਲੀਫੋਰਨੀਆ ਦੇ ਟੈਰਾ ਬੁਅਨਾਂ ਗੁਰੂ ਘਰ ਵਿੱਖੇ ਮੈਂ ਆਪ ਇਨ੍ਹਾਂ ਦੇ ਹੱਥ ਅਮਰ ਸਿੰਘ ਬਾਰੇ ਇਕ ਪਟੀਸ਼ਨ ਫੜਾਇਆ ਸੀ। (ਜੱਥੇਦਾਰ #14 ਅਤੇ ਬਾਦਲ #7 ਦੇਖੋ) ਮੇਰੀ ਮਨਜੀਤ ਸਿੰਘ ਨੇ ਕੋਈ ਮਦਦ ਨਹੀਂ ਕੀਤੀ, ਉਲਟਾ ਅਮਰ ਸਿੰਘ ਦੇ ਕਹਿਣੇ ਤੋਂ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਜੱਥੇਦਾਰ ਮਨਜੀਤ ਸਿੰਘ ਨੇ ਉਸ ਨੂੰ ਸਰੋਪਾ ਭੇਟ ਕੀਤਾ ਹੈ। ਆਪ ਮੈਨੂੰ ਇਹ ਪਤਾ ਕਰਕੇ ਦੱਸੋ ਕਿ ਇਹ ਸੱਚ ਹੈ? ਜੇ ਇਹ ਝੂਠ ਹੈ ਤਾਂ ਮਨਜੀਤ ਸਿੰਘ ਤੋਂ ਪੁੱਛਿਆ ਜਾਵੇ ਕਿ ਉਸਨੇ ਮੇਰੇ ਪਟੀਸ਼ਨ ਦਾ ਜਵਾਬ ਕਿਉਂ ਨਹੀਂ ਦਿੱਤਾ। ਜੇ ਇਹ ਸੱਚ ਹੈ ਤਾਂ ਮਨਜੀਤ ਸਿੰਘ ਨੂੰ ਜੱਥੇਦਾਰੀ ਤੋਂ ਅਸਤੀਫਾ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ। ਜੇ ਉਹ ਆਪ ਅਸਤੀਫਾ ਨਹੀਂ ਦਿੰਦਾ ਤਾਂ ਜਿਸ ਸੰਸਥਾ ਨੇ ਉਸਨੂੰ ਜੱਥੇਦਾਰ ਬਣਾਇਆ ਉਹੀ ਸੰਸਥਾ ਉਸ ਤੋਂ ਜੱਥੇਦਾਰੀ ਵਾਪਸ ਲਵੇ ਅਤੇ ਕੌਮ ਤੋਂ ਮੁਆਫੀ ਮੰਗਾਏ।

ਪਰ ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਕਿ ਮੈਂ ਆਪ ਜੀ ਨੂੰ ਲਿੱਖ ਸਕਾਂ, ਮੇਰੇ ਹੱਥ ਅਮਰ ਸਿੰਘ ਦੇ ਸ਼ੁਰੂ ਕੀਤੇ ਹੋਏ ਰਸਾਲਾ "ਕੌਮੀ ਦਰਦ" ਦਾ ਜਨਵਰੀ-ਮਾਰਚ 1997 ਦਾ ਅੰਕ ਆਗਿਆ। ਮੈਂ ਹੈਰਾਨ ਹੋ ਗਿਆ ਇਹ ਦੇਖਕੇ ਕਿ ਜਿਸ ਨੂੰ ਸਿਵਾਏ ਜੇਲ ਤੋਂ ਇਸ ਧਰਤੀ ਤੇ ਲੁਕਣ ਨੂੰ ਵੀ ਥਾਂ ਨਹੀਂ ਮਿਲਣੀ ਚਾਹੀਦੀ, ਉਹ ਆਪ ਤੋਂ ਤੇ ਕੌਮ ਦੇ ਅਤੇ ਸਿੰਘ ਧਰਮ ਦੇ ਹੋਰ ਆਗੂਆਂ ਪਾਸੋਂ ਇਕ ਸਟੇਜ ਤੇ ਬੈਠਕੇ ਹਜ਼ਾਰਾਂ ਦੀ ਸੰਗਤ ਦੇ ਸਾਹਮਣੇ ਆਪਣਾ ਸਤਿਕਾਰ ਕਰਾ ਰਿਹਾ ਹੈ।

ਅਮਰ ਸਿੰਘ ਆਪ ਜੀ ਨੂੰ ਸਰੋਪਾ ਤੇ 51,000. ਰੁਪਏ ਦੇ ਕੇ ਅਸਲ ਵਿਚ ਤੁਹਾਨੂੰ ਧੋਖਾ ਦੇ ਰਿਹਾ ਹੈ। (ਜੱਥੇਦਾਰ #19 ਬਾਦਲ ਅਤੇ #15 ਦੇਖੋ) ਸਟੇਜ ਤੇ ਆਪ ਜੀ ਨਾਲ ਹੇਠ ਲਿਖੇ ਕੌਮ ਦੇ ਤੇ ਧਰਮ ਦੇ ਆਗੂ ਹਾਜ਼ਰੀ ਭਰਕੇ ਅਮਰ ਸਿੰਘ ਦਾ ਆਦਰ ਕਰ ਰਹੇ ਹਨ। ਇਹ ਬਾਕੀ ਸਾਰੇ ਬੇਵਕੂਫ ਨਹੀਂ ਬਣਾਏ ਗਏ ਕਿਉਂਕਿ ਇਨ੍ਹਾਂ ਸਾਰਿਆਂ ਨੂੰ ਅਮਰ ਸਿੰਘ ਬਾਰੇ ਪੂਰਾ ਪੂਰਾ ਪਤਾ ਹੈ।

1. ਸੰਤ ਬਾਬਾ ਜਗਜੀਤ ਸਿੰਘ ਜੀ ਹਰਖੋਵਾਲ ਵਾਲੇ ।
2. ਗਿ: ਦਲੀਪ ਸਿੰਘ ਜੀ ਦਰਦੀ। (ਇਹਨਾਂ ਨੂੰ ਕੌਮ ਦਾ ਦਰਦ ਤਾਂ ਹੋ ਨਹੀਂ ਸਕਦਾ ਹੋਰ ਰੋਗ ਭਾਵੇਂ ਹੋਵੇ)
3. ਗਿ: ਸੰਤ ਸਿੰਘ ਜੀ ਮਸਕੀਨ (ਆਪ ਨੂੰ ਇਨ੍ਹਾਂ ਬਾਰੇ ਪ੍ਰੋਫੈਸਰ ਉਦਯ ਸਿੰਘ ਜੀ ਦੀ ਲਿਖੀ ਹੋਈ ਇਕ ਕਿਤਾਬ ਹੋਂਦੀ ਗਈ ਸੀ। ਉਸ ਦੀ ਇਕ ਕਾਪੀ ਇਸ ਚਿੱਠੀ ਨਾਲ ਭੇਜੀ ਜਾ ਰਹੀ ਹੈ।) (ਜੱਥੇਦਾਰ #1 ਦੇਖੋ)

4. ਭਾਈ ਹਰਬੰਸ ਸਿੰਘ ਜੀ ਸ੍ਰੀ ਨਗਰ ਵਾਲੇ।

5. ਭਾਈ ਹਰਬੰਸ ਸਿੰਘ ਜੀ ਜਗਾਧਰੀ ਵਾਲੇ। ਅਪ ਜੀ ਨੇ ਅਮਰ ਸਿੰਘ ਦੇ 'ਗੰਗਾਸਾਗਰ' ਬਾਰੇ ਤਾਂ ਸੁਣਿਆ ਹੀ ਹੋਵੇਗਾ। ਪਿਛਲੇ ਸਾਲ ਉਹ 'ਗੰਗਾਸਾਗਰ' ਨਾਨਕਸਰ ਠਾਠ ਫਰੈਜ਼ਨੇ ਵੀ ਪਹੁੰਚ ਗਿਆ। ਜਿਨ੍ਹੇ ਦਿਨ ਉਹ ਮੇਰੀਆਂ ਵਾਲਾ ਜੱਗ ਉਥੇ ਰਿਹਾ, ਭਾਈ ਹਰਬੰਸ ਸਿੰਘ ਜੀ ਨੇ ਖੁਬ ਕੀਰਤਨ ਕੀਤਾ ਤੇ ਸੰਗਤਾਂ ਨੂੰ ਉਤਸ਼ਾਹ ਦਿੱਤਾ ਵੱਧ ਤੋਂ ਵੱਧ ਸੋਨਾ ਚੜ੍ਹਾਉਣ ਦਾ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ। ਉਸ ਤੋਂ ਕੁਝ ਦਿਨ ਬਾਦ ਯੂਬਾ ਸਿਟੀ ਟੈਰਾ ਬੁਅੰਨਾ ਗੁਰੂ ਘਰ ਵਿੱਖੇ ਮੇਰੇ ਸਾਹਮਣੇ ਇਕ ਕੌਮ ਦਾ ਅਸਲੀ ਦਰਦ ਰੱਖਣ ਵਾਲੇ ਬਜ਼ੁਰਗ ਸ: ਲਡਮਨ ਸਿੰਘ ਔਜਲਾ ਨੇ ਭਾਈ ਹਰਬੰਸ ਸਿੰਘ ਸਾਹਿਬ ਤੋਂ ਪੁੱਛਿਆ ਕਿ ਭਾਈ ਸਾਹਿਬ ਤੁਸੀਂ ਆਹ ਕੁਝ ਕਰਕੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਅਪਮਾਨ ਕਿਉਂ ਕੀਤਾ। ਤਾਂ ਭਾਈ ਹਰਬੰਸ ਸਿੰਘ ਨੇ ਸਾਰੇ ਦਾ ਸਾਰਾ ਕਸੂਰ ਬਲਰਾਜ ਸਿੰਘ ਦਾ ਕੱਢ ਦਿੱਤਾ। ਬਲਰਾਜ ਸਿੰਘ ਉਨ੍ਹਾਂ ਬੰਦਿਆਂ ਵਿੱਚੋਂ ਹੈ ਜਿਨ੍ਹਾਂ ਨੂੰ ਅਮਰ ਸਿੰਘ ਨੇ ਪੈਸੇ ਲੈਕੇ ਇੰਡੀਆ ਤੋਂ ਕੱਢਕੇ ਬਾਹਰਲੇ ਮੁਲਕਾ ਵਿਚ ਪਹੁੰਚਾਇਆ ਹੋਇਆ ਹੈ।

6. ਸੰਤ ਬਾਬਾ ਨਰੈਣ ਸਿੰਘ - ਅਮਰ ਸਿੰਘ ਦਾ ਕੀਰਤਨ ਸਰਵਣ ਕਰਦੇ ਹੋਏ ਬੇਅੰਤ ਖੁਸ਼ੀਆਂ ਪ੍ਰਾਪਤ ਕਰ ਰਹੇ ਹਨ। ਬਾਬਾ ਨਰੈਣ ਸਿੰਘ ਦੇ ਨਜ਼ਦੀਕੀ ਇਕ ਨਾਨਕਸਰੀਏ ਨੇ ਮੈਨੂੰ ਕਿਹਾ ਸੀ ਕਿ ਜਿਨ੍ਹਾਂ ਚਿਰ ਨਰੈਣ ਸਿੰਘ ਜੀਦਾ ਹੈ, ਅਮਰ ਸਿੰਘ ਨਾਨਕਸਰ ਕਲੇਰਾ ਵੱਡ ਨਹੀਂ ਸਕਦਾ। ਲੇਕਿਨ ਨਰੈਣ ਸਿੰਘ ਨੇ ਜੀਦੇ ਜਾਗਦੇ, ਪੂਰੀ ਹੋਸ਼ ਵਿਚ ਹੁੰਦੇ ਹੋਏ ਨਾਨਕਸਰ ਦੀ ਸਟੇਜ ਤੇ ਅਮਰ ਸਿੰਘ ਨੂੰ ਆਪਣੇ ਬਰਾਬਰ ਬੈਠਣ ਦਾ ਮੌਕਾ ਦਿੱਤਾ। (ਜੱਬੇਦਾਰ #19 ਅਤੇ ਬਾਦਲ #15 ਦੇਖੋ) ਦਸੰਬਰ 24, 1996 ਨੂੰ ਅਮਰ ਸਿੰਘ ਨਾਨਕਸਰ ਕਲੇਰਾ ਵਿੱਖੇ ਪੁਰਨਮਾਸੀ ਦਾ ਕੀਰਤਨ ਕਰ ਰਿਹਾ ਹੈ ਤੇ ਉਸ ਸੰਸਥਾ ਦਾ ਰਖਵਾਲਾ, ਜਿਸ ਸੰਸਥਾ ਵਿੱਚੋਂ ਅਮਰ ਸਿੰਘ ਨੂੰ ਕੱਢਿਆ ਗਿਆ ਦੱਸਿਆ ਜਾਂਦਾ ਹੈ, ਨੀਵੀਂ ਪਾਂਕੇ ਸਟੇਜ ਤੇ ਬੈਠਾ ਹੈ। ਜੇ ਇਹ ਲੋਕੀ ਆਪਣੇ ਗੁਰੂਆਂ ਦੇ ਦੱਸੇ ਅਸੂਲਾਂ ਤੇ ਚੱਲਣ ਵਾਲੇ ਸਿੰਖ ਹੋਣ ਤਾਂ ਮੈਂ ਆਖਾ 'ਸ਼ਰਮ ਦਾ ਘਾਟਾ', ਪਰ ਨਾਨਕਸਰੀਆਂ ਬਾਰੇ ਮੈਨੂੰ ਕਿਸੇ ਵੀ ਗੱਲ ਦੀ ਹੈਰਾਨੀ ਨਹੀਂ ਹੁੰਦੀ।

ਇੱਥੇ ਮੈਂ ਨਾਨਕਸਰ ਬਾਰੇ ਆਪਣੇ ਤਜਰਬੇ ਦੇ ਅਨੁਸਾਰ ਇਕ ਛੋਟਾ ਜਿਹਾ ਲੇਖ ਪੇਸ਼ ਕਰਨਾ ਚਾਹੁੰਦਾ ਹਾਂ।

ਮੈਨੂੰ ਇਕ ਖਾਸ ਨਾਨਕਸਰ ਦੇ ਸ਼ਰਧਾਲੂ ਨੇਂ ਦੱਸਿਆ ਸੀ ਕਿ ਮਰਨ ਤੋਂ ਲਗ ਭਗ ਇਕ ਸਾਲ ਪਹਿਲਾਂ (ਸੰਤ ਬਾਬਾ)ਈਸ਼ਰ ਸਿੰਘ ਨੇ ਅਮਰ ਸਿੰਘ ਨੂੰ ਆਪਣੀ ਸੰਸਥਾ ਵਿੱਚੋਂ ਕੱਢ ਦਿੱਤਾ ਸੀ (ਜੱਬੇਦਾਰ #19 ਅਤੇ ਬਾਦਲ #9 ਦੇਖੋ - ਜੁਲਾਈ 18, 1969 ਸ: ਭਗਤ ਸਿੰਘ ਸੈਸ਼ਨ ਜੱਜ (ਰਿਟਾਇਰਡ) ਸਿਮਲਾ, ਦੀ ਚਿੱਠੀ ਜੋ ਕਿ 1969 ਵਿੱਚ ਲੰਡਨ ਦੇ 'ਦੇਸ ਪਰਦੇਸ' ਅਖਬਾਰ ਵਿੱਚ ਫੱਪੀ ਸੀ।) 1978 ਵਿੱਚ ਤਰਸੇਮ ਸਿੰਘ ਪੁਰੇਵਾਲ ਨੇ ਅਮਰ ਸਿੰਘ ਬਾਰੇ ਖਬਰਾਂ ਲਿੱਖਣ ਦੀ ਮੁਆਫੀ ਵੀ ਮੰਗੀ ਸੀ। ਉਸ ਮੁਆਫੀ ਦੀਆਂ ਦੋ ਸੌ ਕਾਪੀਆਂ ਰੋਜ਼ਵਿਲ ਠਾਠ ਵਿੱਚ ਪਹੁੰਚ ਗਈਆਂ ਸਨ ਜਦ ਵੈਨਕੂਵਰ ਕੈਨੇਡਾ ਦੇ ਅਖਬਾਰ 'ਚੜ੍ਹਦੀ ਕਲਾ' ਨੇ ਅਕਤੂਬਰ 1993 ਵਿੱਚ ਅਮਰ ਸਿੰਘ ਬਾਰੇ ਇੱਕ ਲੇਖ ਛਾਪਿਆ ਸੀ। ਉਹੀ ਲੇਖ ਫਰਵਰੀ 1994 ਦੇ 'ਸੰਤ ਸਿਪਾਹੀ' ਵਿੱਚ ਛਾਪਿਆ। (ਜੱਬੇਦਾਰ #9 ਅਤੇ ਬਾਦਲ 8 ਦੇਖੋ - ਜਿਸ ਵਿੱਚ ਸਿਰਫ ਲੇਖਾਂ ਦਾ ਸਫ਼ਾ ਹੀ ਨਹੀਂ ਬਲਕਿ ਲੇਖ ਵਿੱਚ ਲਿਖੀਆਂ ਕੁੱਝ ਗੱਲਾਂ ਦੇ ਸਥੂਤ ਵੀ ਹਨ) ਇੱਥੇ ਮੈਂ ਆਪਣੂੰ ਇਹ ਵੀ ਦੱਸ ਦੇਣਾ ਚਾਹੁੰਦਾ ਹਾਂ ਕਿ ਇਸ ਨਾਨਕਸਰ ਦੇ ਸ਼ਰਧਾਲੂ ਅਤੇ(ਬਾਬਾ)ਈਸ਼ਰ ਸਿੰਘ ਦੇ ਭਗਤ ਨੂੰ ਅਮਰ ਸਿੰਘ ਦਾ ਇੱਨਾਂ ਭੇਦ ਸੀ ਕਿ ਜਿਸ ਵੇਲੇ ਅਮਰ ਸਿੰਘ ਇੱਥੇ ਅਸਥਾਨ ਲੈਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰ ਰਿਹਾ ਸੀ ਉਦੋਂ ਉਸ ਨੂੰ ਇਸ ਨਾਨਕਸਰੀਏ ਦਾ ਪਤਾ ਲੱਗਿਆ। ਉਸ ਦੇ ਸੈਕਰਮੈਟੋ ਵਿੱਚ ਪਰਵਾਰ ਤੋਂ ਫੇਨ ਲੈਕੇ ਅਮਰ ਸਿੰਘ ਨੇ ਇਸ ਨੂੰ ਕੈਲੋਫੋਰਨੀਆਂ ਦੇ ਇਕ ਹੋਰ ਸ਼ਹਿਰ ਵਿੱਚ ਫੇਨ ਕਰਕੇ ਕਿਹਾ ਕਿ ਅਸੀਂ ਇੱਥੇ ਇੱਕ ਅਸਥਾਨ ਲੈ ਰਹੇ ਹਾਂ, ਤੂੰ ਸਾਡੀ ਮੁਖਾਲਫਤ ਨਹੀਂ ਕਰਨੀ। ਇਹ ਗੱਲ ਉਨ੍ਹਾਂ ਨੇ ਮੈਨੂੰ ਆਪ ਦੱਸੀ ਜੱਦ ਮੈਂ ਅਮਰ ਸਿੰਘ ਤੇ ਮੁਕੱਦਮੇਂ ਦੀ ਤਿਆਰੀ ਕਰ ਰਿਹਾ ਸੀ। ਉਸ ਸੂਰਮੋਂ ਨੇ ਮੁਖਾਲਫਤ ਤਾਂ ਕੀ ਕਰਨੀ ਸੀ ਉਲਟਾ ਰੋਜ਼ਵਿਲ ਵਿੱਚ

ਅਮਰ ਸਿੰਘ ਦੇ ਠਾਠ ਵਿੱਚ ਬਰਸੀਆਂ (ਬਾਬਾ) ਈਸਰ ਸਿੰਘ ਕਲੇਰਾਂ ਵਾਲਿਆਂ ਦੀਆਂ ਮਨਾਈਆਂ (ਅਖੰਡ ਪਾਠ ਕਰਕੇ)। ਦੇਖੋ, ਉਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਗੁਰਪੁਰਬ ਨਹੀਂ, (ਬਾਬਾ) ਈਸਰ ਸਿੰਘ ਕਲੇਰਾਂ ਵਾਲਿਆਂ ਦੀਆਂ ਬਰਸੀਆਂ ਮਨਾਈਆਂ। ਉਨ੍ਹਾਂ ਨੇ ਨਾਨਕਸਰ ਬਾਰੇ (ਖਾਸ ਕਰਕੇ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਬਾਰੇ) ਚਾਰ ਕਤਾਬਾਂ ਲਿਖੀਆਂ ਹੋਈਆਂ ਹਨ। ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਇਕ ਸਫ਼ਾ (ਜੱਬੇਦਾਰ 2 ਦੇਖੋ) ਇਸ ਚਿੱਠੀ ਨਾਲ ਲਾਇਆ ਹੋਇਆ ਹੈ। ਮੈਂ ਆਪ ਦਾ ਧਿਆਨ ਅਖੀਰਲੀ ਲਾਈਨ ਵਲ ਲਿਆਣਾ ਚਾਹੁੰਦਾ ਹਾਂ। "ਇਤਨਾ ਜ਼ਰੂਰ ਬਰ ਜ਼ਰੂਰ ਪੱਥਰ ਤੇ ਲਕੀਰ ਹੈ ਕਿ ਬਾਬਾ ਜੀ ਤੀਸਰੇ ਜਾਮੇਂ ਵਿੱਚ ਜ਼ਰੂਰ ਪ੍ਰਗਟ ਹੋਣਗੇ ਤੇ ਸਾਰਾ ਸੰਸਾਰ ਉਹਨਾਂ ਦੇ ਪਵਿੱਤਰ ਚਰਨਾਂ ਤੇ ਝੁਕੇਗਾ।" ਕਹਿਣ ਦਾ ਭਾਵ ਇਹ ਹੈ ਕਿ ਈਸਰ ਸਿੰਘ ਦਾ ਇਹ ਦੂਸਰਾ ਜਾਮਾ ਸੀ। ਫਿਰ ਪਹਿਲਾ ਜਾਮਾ ਹੋਇਆ ਬਾਬਾ ਨੰਦ ਸਿੰਘ ਜੀ ਵਾਲਾ।

ਸਿੱਖਾਂ ਵਾਸਤੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਜਾਮੇ ਖਤਮ ਹੋ ਗਏ ਸਨ ਜਦੋਂ ਦਸਵੀਂ ਪਾਤਸ਼ਾਹੀ ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਸਿੱਖਾਂ ਦੇ ਗੁਰੂ ਅਸਥਾਪਤ ਕਰ ਦਿੱਤਾ ਗਿਆ ਸੀ। ਜੇ(ਬਾਬਾ) ਈਸਰ ਸਿੰਘ ਦੂਸਰੇ ਜਾਮੇਂ ਅਤੇ ਨੰਦ ਸਿੰਘ ਪਹਿਲੇ ਜਾਮੇਂ ਹੋਏ ਤਾਂ ਇਹ ਜਾਮਾ ਨਾਨਕਸਰੀਆਂ ਦਾ ਹੋਇਆ। ਅਮਰ ਸਿੰਘ ਨੇ ਤਾਂ ਬਾਬਾ ਨੰਦ ਸਿੰਘ ਨੂੰ 11ਵਾਂ ਸਰੂਪ, ਈਸਰ ਸਿੰਘ ਨੂੰ 12ਵਾਂ ਸਰੂਪ ਅਤੇ ਆਪਣੇ ਆਪ ਨੂੰ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ 13ਵਾਂ ਸਰੂਪ ਬਣਾ ਦਿੱਤਾ ਹੈ (ਬਾਦਲ 1 ਦੇਖੋ)(ਅਮਰਜੀਤ ਸਿੰਘ ਡੈਪੋਜ਼ਿਸ਼ਨ, ਲੰਡਨ ਜਨਵਰੀ 26, 1996, ਪੇਜ 8, ਜੱਬੇਦਾਰ 3 ਦੇਖੋ ਜਿਸ ਵਿਚ ਇਹ ਅਮਰ ਸਿੰਘ ਨੂੰ ਆਪਣਾ ਰੱਬ ਕਹਿੰਦਾ ਹੈ।) ਸਵਰਨ ਕੌਰ ਤੇ ਬੰਡਾ ਸਿੰਘ ਨੂੰ ਮਾਰਚ 1995 ਵਿੱਚ ਰੋਜ਼ਵਿੱਲ ਠਾਠ ਵਿਖੇ ਜਦੋਂ ਮੈਂ ਪੁੱਛਿਆ ਕਿ ਜਿਸ ਨਮਕਹਰਾਮੀਂ ਨੇ ਮੈਨੂੰ ਧੋਖਾ ਦਿੱਤਾ ਹੈ ਉਸਨੂੰ ਤੁਸੀਂ ਗੁਰੂ ਨਾਨਕ ਸਮਝਦੇ ਹੋ? ਤਾਂ ਦੋਨੋਂ ਨੇ ਜਬਾਬ ਦਿੱਤਾ ਸੀ, "ਹਾਂ ਜੀ।" ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਸੁਰਗਵਾਸੀ ਰੇਸ਼ਮ ਸਿੰਘ ਜੋਹਲ ਨੇ ਵੀ ਮੈਨੂੰ ਕਿਹਾ ਸੀ ਕਿ ਉਸ ਵਾਸਤੇ ਤਾਂ ਅਮਰ ਸਿੰਘ ਗੁਰੂ ਨਾਨਕ ਹੈ। ਰਹਿੰਦੀ ਬੂੰਦੀ ਕਸਰ ਦਸੰਬਰ 1994 ਵਿੱਚ ਅਮਰ ਸਿੰਘ ਨੇ ਆਪ ਪੂਰੀ ਕਰ ਦਿੱਤੀ ਸੀ ਜਦੋਂ ਇਸ ਨੇ ਸਿਡਨੀ, ਆਸਟ੍ਰੇਲੀਆ ਵਿੱਚ ਮੈਨੂੰ ਆਪਣੇ ਸਿਰ ਵਿੱਚੋਂ ਕਿਰਨਾ ਨਿਕਲਣ ਵਾਲੀ ਤਸਵੀਰ ਦਿਖਾਕੇ ਕਿਹਾ ਸੀ, "ਗਿੱਲ ਸਾਹਿਬ, ਇਸ ਦਾ ਨੈਗੋਟਿਵ ਬਣਾਕੇ ਵੱਡੀਆਂ ਕਾਪੀਆਂ ਕਰਾ ਦਿਓ, ਸੰਗਤਾਂ ਮੰਗਦੀਆਂ ਹਨ"! (ਜੱਬੇਦਾਰ ਪੰਨਾ 1) ਵਾਪਸ ਆਕੇ ਮੈਂ ਸਵਰਨ ਕੌਰ ਅਤੇ ਬੰਡਾ ਸਿੰਘ ਵਾਸਤੇ ਇਕ 20" ਅਤੇ 30" ਦੀ ਵੱਡੀ ਤਸਵੀਰ ਕਰਵਾਕੇ ਦਿੱਤੀ। ਜਦੋਂ ਅਪ੍ਰੈਲ 19, 1996 ਨੂੰ ਗੁਰੂ ਘਰ ਦੀਆਂ ਚਾਬੀਆਂ ਮੈਨੂੰ ਮਿਲੀਆਂ ਤਾਂ ਉਹ ਫੋਟੋ ਉਸੇ ਤਰ੍ਹਾਂ ਲਪੇਟੀ ਹੋਈ ਬੰਡਾ ਸਿੰਘ ਦੇ ਕਮਰੇ ਵਿੱਚੋਂ ਮਿਲੀ। ਇਸਦਾ ਮਤਲਬ ਇਹ ਹੈ ਕਿ ਬੰਡਾ ਸਿੰਘ ਤੇ ਸਵਰਨ ਕੌਰ ਨੂੰ ਪੱਖੰਡ ਦਾ ਪਤਾ ਹੈ। ਹੋ ਸਕਦਾ ਹੈ ਰੇਸ਼ਮ ਸਿੰਘ ਜੋਹਲ ਨੂੰ ਨਹੀਂ ਸੀ ਪਤਾ।

ਨਾਨਕਸਰੀਆਂ ਦੇ ਅਸਥਾਨ ਠਾਠ ਕਰੇ ਜਾਂਦੇ ਹਨ, ਸਿੱਖਾਂ ਦੇ ਗੁਰਦੁਆਰੇ। ਇਨ੍ਹਾਂ ਦੇ ਅਸਥਾਨਾਂ ਤੇ ਚੁੱਲ੍ਹੇ ਨਹੀਂ ਬਲਦੇ ਤੇ ਲੰਗਰ ਨਹੀਂ ਬਣਦਾ (ਬਾਹਰੋਂ ਬਣਿਆ ਬਣਾਇਆ ਆਉਂਦਾ ਹੈ) ਸਿੱਖਾਂ ਦੇ ਲੰਗਰ ਗੁਰੂ ਘਰ ਵਿੱਚ ਬਣਦੇ ਹਨ। ਸਭ ਤੋਂ ਵੱਡਾ ਪੱਖੰਡ ਇਹ ਹੈ ਕਿ ਨਾਨਕਸਰ ਚੜ੍ਹਾਵਾ ਨਹੀਂ ਚੜ੍ਹਦਾ। ਅਗਸਤ 1993 ਵਿੱਚ ਜਿਹੜੇ ਬਿਹੰਗਮ ਨੇ(ਬਾਬਾ) ਈਸਰ ਸਿੰਘ ਦੇ ਕਮਰੇ ਦੇ ਸਾਨੂੰ 'ਦਰਸ਼ਨ' ਕਰਵਾਏ, ਉਸ ਨੇ ਮੇਰੇ ਪਾਸੋਂ ਭੇਟਾ (ਬਾਬਾ) ਈਸਰ ਸਿੰਘ ਦੇ ਬਿਸਤਰ ਦੀ ਚਾਦਰ ਦੇ ਬੱਲੇ ਰਖਵਾਈ ਸੀ। ਸਿੱਖਾਂ ਦੇ ਤਾਂ ਗੁਰੂਆਂ ਵੇਲੇ ਵੀ ਹਰ ਪਰਕਾਰ ਦਾ ਚੜ੍ਹਾਵਾ ਚੜ੍ਹਦਾ ਸੀ, ਪਰ (ਬਾਬਾ) ਨੰਦ ਸਿੰਘ ਤੇ (ਬਾਬਾ) ਈਸਰ ਸਿੰਘ ਦੀ ਪਦਵੀ ਤਾਂ ਗੁਰੂਆਂ ਨਾਲੋਂ ਵੀ ਉਚੀ ਹੋਈ। ਉਨ੍ਹਾਂ ਵਿੱਚ ਐਨੀ ਸ਼ਕਤੀ ਸੀ ਕਿ ਕਲੇਰਾਂ ਵਿੱਚ ਕਈ ਮੰਜਲੇ ਮੰਦਰ ਆਪਣੇ ਆਪ ਬਣ ਗਏ। ਪਰੀਆਂ ਰਾਤ ਨੂੰ ਆਕੇ ਸਰੋਵਰ ਪੱਟ ਗਈਆਂ। ਨਾਨਕਸਰੀਏ ਆਪਣੇ ਅਸਥਾਨਾਂ ਨੂੰ ਠਾਠ ਸਦਦੇ ਹਨ ਪਰ ਇਨ੍ਹਾਂ ਦਾ ਠੀਕ ਨਾਮ ਹੈ ਮੰਦਰ। ਵੈਨਕੂਵਰ, ਕਨੇਡਾ ਵਿੱਖੇ ਸਵਰਗ-ਵਾਸੀ (ਬਾਬਾ) ਮੀਹਾ ਸਿੰਘ ਨੇ ਇਕ ਠਾਠ ਬਣਾਇਆ ਹੋਇਆ ਹੈ। ਉਸਨੂੰ ਗਲਤੀ ਨਾਲ ਸਿੱਖ ਵੀ ਗੁਰਦੁਆਰਾ ਕਹਿਣ ਲੱਗ ਪਏ ਕਿਉਂਕਿ ਉਥੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਪ੍ਰਕਾਸ਼ ਕੀਤਾ ਹੋਇਆ ਹੈ। ਪਰ ਨਾਲ ਨਾਲ ਬੀੜ ਦੇ ਸਾਹਮਣੇ ਜਾਨਵਰਾਂ ਦੇ ਪਿੱਤਲ ਦੇ ਬੁੱਤ ਹਨ ਅਤੇ ਨੁਕਰਾਂ ਵਿੱਚ ਫਰਸ਼ ਤੋਂ ਲੈਕੇ ਛੁੱਤ ਤਕ ਉਚੀਆਂ (ਬਾਬਾ) ਨੰਦ ਸਿੰਘ ਦੀਆਂ ਤਸਵੀਰਾਂ ਹਨ, ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਦੋਨੋਂ ਪਾਸੀਂ। ਨਾਨਕਸਰੀਆਂ ਨੇ ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ

ਸਰੂਪ ਵੀ ਆਪਣਾ ਖਾਸ ਬਣਾਇਆ ਹੋਇਆ ਹੈ। ਸੁਣੀਦਾ ਹੈ ਕਿ (ਬਾਬਾ)ਨੰਦ ਸਿੰਘ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਆਪ ਪਰਗਟ ਹੋਏ ਤੇ ਫੇਰ (ਬਾਬਾ)ਨੰਦ ਸਿੰਘ ਨੇ ਆਪਣੀ ਸ਼ਕਤੀ ਨਾਲ ਕਿਸੇ ਕਲਾਕਾਰ ਨੂੰ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਦਰਸ਼ਨ ਕਰਵਾਏ ਅਤੇ ਉਸ ਕਲਾਕਾਰ ਨੇ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਸਰੂਪ ਬਣਾਇਆ। (ਜੱਬੇਦਾਰ 4 ਦੇਖੋ)

ਅਮਰ ਸਿੰਘ ਤੇ ਕੀਤੇ ਹੋਏ ਮੇਰੇ ਮੁਕੱਦਮੇ ਵੇਲੇ ਮੈਂ ਕਈਆਂ ਬੰਦਿਆਂ ਨੂੰ, ਜਿਨ੍ਹਾਂ ਦੀ ਨਾਨਕਸਰ ਦੇ ਨਰੈਣ ਸਿੰਘ ਤੇ ਗੁਰਦੇਵ ਸਿੰਘ ਤਕ ਪਹੁੰਚ ਸੀ, ਕਿਹਾ ਸੀ ਕਿ ਉਨ੍ਹਾਂ (ਬਾਬਿਆਂ) ਤੋਂ ਮੇਰੀ ਮਦਦ ਕਰਵਾਓ, ਕਿਉਂਕਿ ਅਮਰ ਸਿੰਘ ਨਾਨਕਸਰ ਦੇ ਨਾਮ ਨੂੰ ਬਦਨਾਮੀ ਦਿਵਾ ਰਿਹਾ ਹੈ। ਮੈਨੂੰ ਵਾਪਸੀ ਇਹੀ ਕਿਹਾ ਗਿਆ ਸੀ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਕੁੱਛ ਨਹੀਂ ਕਰਨਾ। ਉਹ ਸੱਚੇ ਨਿਕਲੇ। ਫਰੈਜਨੇ ਨਾਨਕਸਰ ਠਾਠ ਦੇ ਪਰਧਾਨ ਡਾਕਟਰ ਸੁਰਜੀਤ ਸਿੰਘ ਚੈਹਲ ਅੱਗੇ ਵੀ ਮੈਂ ਬੇਨਤੀ ਕੀਤੀ ਕਿ ਉਸ ਪਾਸ(ਬਾਬਾ)ਈਸ਼ਰ ਸਿੰਘ ਦਾ ਭਤੀਜਾ ਕਰਤਾਰ ਸਿੰਘ ਅਤੇ ਅਮਰ ਸਿੰਘ ਦਾ ਕਿਸੇ ਵੇਲੇ ਰਹਿ ਚੁੱਕਾ ਬਹਿੰਗਮ ਬਲਰਾਜ ਸਿੰਘ ਰਹਿਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਨੂੰ ਅਮਰ ਸਿੰਘ ਦਾ ਭੇਦ ਜ਼ਰੂਰ ਹੋਵੇਗਾ। ਉਨ੍ਹਾਂ ਤੋਂ ਮੇਰੀ ਮਦਦ ਹੀ ਕਰਵਾ ਦਿਓ। ਉਨ੍ਹਾਂ ਨੇ ਵੀ ਆਪਣੇ ਕੋਲੋਂ ਹੀ ਕਹਿ ਦਿੱਤਾ ਕਿ ਉਨ੍ਹਾਂਨੇ ਨਹੀਂ ਕਰਨੀ। ਕੁੱਝ ਦਿਨਾਂ ਬਾਅਦ ਮੈਂ ਫਿਰ ਆਪ ਉਥੇ ਗਿਆ। ਸੈਲਮਾਂ ਗੁਰਦੁਆਰੇ ਮੈਨੂੰ ਬਲਰਾਜ ਸਿੰਘ ਅਤੇ ਕਰਤਾਰ ਸਿੰਘ ਮਿਲੇ। ਬਲਰਾਜ ਸਿੰਘ ਨੇ ਮੈਨੂੰ ਕੁੱਝ ਗੱਲਾਂ ਤਾਂ ਦੱਸੀਆਂ ਪਰ ਉਗਾਹੀ ਦੇਣ ਤੋਂ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ ਸੀ। ਜਿਸ ਨਾਨਕਸਰ ਦੇ ਸ਼ਰਧਾਲੂ ਦਾ ਮੈਂ ਜ਼ਿਕਰ ਕੀਤਾ ਹੈ, ਉਸ ਅੱਗੇ ਵੀ ਮੈਂ ਬੇਨਤੀ ਕੀਤੀ ਕਿ ਘੱਟੋਂ ਘੱਟ ਤੁਸੀਂ ਤਾਂ ਮੇਰੀ ਮਦਦ ਕਰੋ। ਉਨ੍ਹਾਂ ਨੇ ਵੀ ਸਾਫ਼ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ। ਮੈਨੂੰ ਢੁੱਖ ਤਾਂ ਬਹੁਤ ਲੱਗਾ ਪਰ ਸੋਚਣ ਤੋਂ ਬਾਅਦ ਹੈਰਾਨੀ ਨਹੀਂ ਹੋਈ। ਇਸ ਆਦਮੀ ਨੇ ਅਮਰ ਸਿੰਘ ਤੋਂ ਡਰਕੇ ਉਸ ਦੀ ਮੁਖਾਲਫਤ ਤਾਂ ਕੀ ਕਰਨੀ ਸੀ ਉਲਟਾ ਇੱਥੇ ਦੋ ਅਖੰਡ ਪਾਠ ਕਰਵਾਕੇ ਅਮਰ ਸਿੰਘ ਦਾ ਸਾਬ ਦਿੱਤਾ ਅਤੇ ਸਾਨੂੰ ਭੁਲੇਖੇ ਵਿਚ ਰੱਖਿਆ। ਜੇ ਕੋਈ ਸਾਨੂੰ ਅਮਰ ਸਿੰਘ ਬਾਰੇ ਮਾਤ੍ਰੀ ਗੱਲ ਕਹਿੰਦਾ ਸੀ ਤਾਂ ਅਸੀਂ ਇਨ੍ਹਾਂ ਮਹਾਂ ਪੁਰਸ਼ਾਂ ਦੀ ਮਸਾਲ ਦੇਕੇ ਕਹੀਦਾ ਸੀ ਕਿ ਤੁਸੀਂ ਜੋ ਕਹਿ ਰਹੇ ਹੋ, ਉਹ ਹੈ ਸੁਣੀ ਸੁਣਾਈ। ਉਹ ਠੀਕ ਨਹੀਂ ਹੋ ਸਕਦੀ ਕਿਉਂਕਿ ਜਿਨ੍ਹਾਂ ਮਹਾਂਪੁਰਸ਼ਾਂ ਨੇ ਨਾਨਕਸਰ ਬਾਰੇ ਕਤਾਬਾਂ ਲਿਖੀਆਂ ਹੋਈਆਂ ਹਨ ਉਨ੍ਹਾਂ ਨੇ ਸਾਨੂੰ ਦੱਸ ਦੇਣਾ ਸੀ ਜੇ ਇਹ ਗੱਲਾਂ ਸੱਚੀਆਂ ਹੁੰਦੀਆਂ। ਉਨ੍ਹਾਂ ਨੇ ਦੱਸਿਆ ਵੀ ਪਰ ਉਸ ਵੇਲੇ ਤੱਕ ਸਾਨੂੰ ਆਪਣੇ ਆਪ ਭੇਤ ਲੱਗ ਚੁੱਕਿਆ ਸੀ ਅਤੇ ਸਾਡਾ ਨੁਕਸਾਨ ਹੋ ਚੁੱਕਾ ਸੀ। ਫਿਰ ਮਦਦ ਕਰਨ ਤੋਂ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ। ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਅਫਸੋਸ ਦੀ ਗੱਲ ਤਾਂ ਇਹ ਹੈ ਕਿ ਆਪ ਆਪਣੇ ਲੱਛਣਾਂ ਤੋਂ ਅਜੇ ਵੀ ਨਹੀਂ ਟਲੇ। ਇਨ੍ਹਾਂ ਵਿਦਵਾਨਾਂ ਨੇ, ਜਿਨ੍ਹਾਂ ਨੇ ਮੈਨੂੰ ਆਪ ਦੱਸਿਆ ਸੀ ਕਿ ਮਰਨ ਤੋਂ ਪਹਿਲਾਂ (ਬਾਬਾ)ਈਸ਼ਰ ਸਿੰਘ ਨੇ ਅਮਰ ਸਿੰਘ ਨੂੰ ਨਾਨਕਸਰ ਤੋਂ ਕੱਢ ਦਿੱਤਾ ਸੀ, ਅਮਰ ਸਿੰਘ ਦੇ ਛਾਪੇ ਹੋਏ ਰਸਾਲੇ "ਕੌਮੀ ਦਰਦ", ਜਨਵਰੀ-ਮਾਰਚ 1997, ਸਫ਼ਾ 22 ਅਤੇ 23 ਤੇ "ਸਿੱਖੀ ਦੇ ਚਾਨਣ ਮੁਨਾਰੇ ਸੰਤ ਬਾਬਾ ਈਸ਼ਰ ਸਿੰਘ ਜੀ" ਸਿਰ ਲੇਖ ਥੱਲੇ ਇਕ ਲੇਖ ਲਿਖਿਆ ਹੋਇਆ ਹੈ। (ਜੱਬੇਦਾਰ 5 ਦੇਖੋ) ਉਸ ਲੇਖ ਵਿੱਚੋਂ ਮੈਂ ਆਪ ਦਾ ਧਿਆਨ ਹੇਠ ਲਿਖੇ ਬਿਆਨਾਂ ਤੇ ਲਿਆਉਣਾ ਚਾਹੁੰਦਾ ਹਾਂ:

"ਸੰਤ ਬਾਬਾ ਈਸ਼ਰ ਸਿੰਘ ਜੀ ਨੇ 1916 ਵਿੱਚ ਅਵਤਾਰ ਧਾਰਿਆ।"

"ਸੰਨ 1950 ਤੋਂ 1963 ਤੱਕ ਦਾ ਉਹ ਸਮਾਂ ਹੈ ਜਿਸ ਵਿੱਚ ਬਾਬਾ ਜੀ ਨੇ ਇਤਨਾ ਕੰਮ ਕੀਤਾ ਜਿਸ ਦੀ ਮਿਸਾਲ ਮਿਲਣੀ ਮੁਸ਼ਕਲ ਹੈ।"

"ਇਹ ਇਕ ਸੱਚਾਈ ਹੈ ਕਿ ਜੋ ਸੇਵਾ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਨਾਨਕਸਰ ਦੇ ਸੰਗੀਆਂ ਦੇ ਘਰ ਹੁੰਦੀ ਹੈ ਉਹ ਕਈਆਂ ਗੁਰੂਦੁਆਰਿਆਂ ਦੇ ਵਿਚ ਨਹੀਂ ਹੁੰਦੀ।" (ਜੱਬੇਦਾਰ 9 ਅਤੇ ਬਾਦਲ 8, 20/2/90 ਦੀ ਚਿੱਠੀ, ਪੰਨਾ 1 ਪੈਹਰਾ 3 ਦੇਖੋ)

(ਨੋਟ: ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਸਤਕਾਰ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਮੇਰੀਆਂ ਵਾਲੇ ਕੰਡਲ ਨੂੰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਸੋਨੇ ਦੇ ਹਾਰ ਚੜ੍ਹਾਕੇ ਮੱਥਾ ਟੇਕ ਕੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬੇਅਦਬੀ ਕਰਦਿਆਂ ਹੋਇਆਂ ਨੂੰ ਮੈਂ ਆਪਣੀ ਅੱਖੀਂ ਦੇਖਿਆ ਹੋਇਆ ਹੈ।)

"ਬਾਬਾ ਜੀ ਬਚਨਾਂ ਦੇ ਅਖੀਰ ਵਿਚ ਹਰ ਰੋਜ਼ ਫੁਰਮਾਉਂਦੇ ਸਨ, 'ਭਾਈ ਸੰਗਤ ਉਸ ਦੀ ਕਰਨੀ ਹੈ ਜੋ ਗੁਰੂ ਸਾਹਿਬ ਨਾਲ ਜੋੜੇ। ਜੋ ਗੁਰੂ ਨਾਲੋਂ ਤੋੜਕੇ ਆਪਣੇ ਨਾਲ ਜੋੜਦਾ ਹੈ ਉਸ ਦੀ ਸੰਗਤ ਨਹੀਂ ਕਰਨੀ। ਉਸ ਦੀ ਸੰਗਤ ਕੀਤਿਆ ਘਾਟਾ ਹੀ ਘਾਟਾ ਹੈ।' "

(ਨੋਟ: ਇਨ੍ਹਾਂ ਮਹਾਂ ਪੁਰਸ਼ਾਂ ਨੇ (ਬਾਬਾ) ਈਸ਼ਵਰ ਸਿੰਘ ਦੇ ਬਚਨਾਂ ਦੀ ਕਦਰ ਨਹੀਂ ਕੀਤੀ। ਇਨ੍ਹਾਂ ਨੂੰ ਪਤਾ ਸੀ ਕਿ ਅਮਰ ਸਿੰਘ ਦੀ ਸੰਗਤ ਠੀਕ ਨਹੀਂ। ਇਨ੍ਹਾਂ ਨੇ ਸਾਨੂੰ ਇਹ ਸੁਚਨਾਂ ਨਹੀਂ ਦਿੱਤੀ। ਉਲਟਾ ਆਪ ਅਮਰ ਸਿੰਘ ਦਾ ਸਾਥ ਦੇ ਕੇ ਸਾਨੂੰ ਧੋਖੇ ਵਿੱਚ ਰੱਖਿਆ।)

"ਸਨ 1950 ਤੋਂ 1963 ਤਕ ਦੇ ਥੋੜੇ ਜਹੋ ਸਮੇਂ ਵਿਚ ਬਾਬਾ ਜੀ ਨੇ ਸਾਡੇ ਸੱਤ ਲੱਖ ਪ੍ਰਾਣੀਆਂ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾਇਆ।" (ਨੋਟ: ਭਾਈ ਸਾਹਿਬ ਇਹ ਨਹੀਂ ਦੱਸ ਰਹੇ ਕਿ ਇਨ੍ਹਾਂ ਸਾਡੇ ਸੱਤ ਲੱਖ ਪ੍ਰਾਣੀਆਂ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਣ ਵਾਸਤੇ ਤਿਆਰ ਵੀ ਕੀਤਾ ਗਿਆ ਸੀ ਕਿ ਨਹੀਂ ਅਤੇ ਅੰਮ੍ਰਿਤ ਛਕਕੇ ਉਹਨਾਂ ਨੂੰ ਸੱਚਾਈ ਦਾ ਸਾਥ ਦੇਣ ਵਾਸਤੇ ਕਿਹਾ ਸੀ ਕਿ ਨਹੀਂ। ਕੀ ਆਪ ਜੀ ਨੇ ਵੀ ਅੰਮ੍ਰਿਤ ਛਕਿਆ ਹੋਇਆ ਹੈ?)

ਜੱਬੇਦਾਰ 6 - 1 ਸਫ਼ਾ:

ਬਗਲੇ ਭਗਤ ਨੇ ਇਹ ਇਸ਼ਤਿਹਾਰ ਵੀ ਵੰਡੇ ਹੋਏ ਹਨ। ਇਸ ਵਿਚ ਦੱਸਿਆ ਗਿਆ ਹੈ ਕਿ (ਬਾਬਾ) ਈਸ਼ਵਰ ਸਿੰਘ ਨੇ ਕਿਸ ਤਰ੍ਹਾਂ ਅਖੰਡ ਪਾਠ ਕਰਵਾਕੇ ਬਾਣੀ ਦੇ ਆਸਰੇ ਨਾਲ ਬੋਦੀ ਵਾਲੇ ਤਾਰੇ ਦੀ ਬੋਦੀ ਘਸਾ ਦਿੱਤੀ ਅਤੇ ਸਰਬੱਤ ਦੇ ਗ੍ਰਹਿ ਟਾਲ ਦਿੱਤੇ। ਮੈਨੂੰ ਇਕ ਸਿੱਖ ਹੋਣ ਦੇ ਨਾਤੇ ਬਹੁਤ ਸ਼ਰਮ ਆ ਰਹੀ ਹੈ ਕਿ ਜਿਹੜੇ ਬੰਦੇ ਸਿੱਖ ਵੀ ਨਹੀਂ ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਸੰਤ ਅਤੇ ਬਾਬੇ ਅਖਵਾਉਂਦੇ ਹਨ ਅਤੇ ਜੋ ਆਪਣੇ ਆਪ ਨੂੰ ਸਿੱਖ ਅਖਵਾਉਂਦੇ ਹਨ ਉਹ ਇਨ੍ਹਾਂ ਦੇ ਮਹਾਰ ਲੋਗੇ ਹੋਏ ਹਨ। ਜੇ ਬੋਦੀ ਵਾਲਾ ਤਾਰਾ ਗ੍ਰਹਿ ਹੈ ਤਾਂ ਫਿਰ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਸੂਰਜ ਗ੍ਰਹਿਣ ਵੇਲੇ ਹਿਰਨ ਕਿਓਂ ਭੁੱਨਿਆ ਸੀ? ਕੀ ਉਹ ਦੁਨੀਆਂ ਨੂੰ ਇਹ ਨਹੀਂ ਸੀ ਦਿਖਾ ਰਹੇ ਕਿ ਸੂਰਜ ਗ੍ਰਹਿਣ ਇਕ ਕੁਦਰਤ ਦਾ ਨਜ਼ਾਰਾ ਹੈ ਜਿਸ ਦਾ ਇਨਸਾਨ ਤੇ ਕੋਈ ਬੁਰਾ ਅਸਰ ਨਹੀਂ ਪੈਂਦਾ। ਇਸ ਕਰਕੇ ਬ੍ਰਾਹਮਣਾਂ ਦੇ ਪੈਦਾ ਕੀਤੇ ਹੋਏ ਭਰਮਾਂ ਤੋਂ ਲੋਕਾਂ ਨੂੰ ਬਚੋਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ। ਇਕ ਸਿੱਖ ਦਾ ਕੋਈ ਕੰਮ ਨਹੀਂ ਲੋਕਾਂ ਨੂੰ ਭਰਮਾਂ ਵਿੱਚ ਪਾਉਣਦਾ ਇਹ ਕਹਿਕੇ ਕਿ ਬੋਦੀ ਵਾਲਾ ਤਾਰਾ ਨੁਕਸਾਨ ਕਰਦਾ ਹੈ ਅਤੇ ਉਸ ਨੁਕਸਾਨ ਤੋਂ ਬਾਣੀ ਦੀ ਸ਼ਕਤੀ ਨਾਲ ਬਚਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਜਿਹੜਿਆਂ ਭਰਮਾਂ ਤੋਂ ਸਾਡੇ ਗੁਰੂ ਸਾਨੂੰ ਬਚਾ ਗਏ, ਇਹ ਨਾਨਕਸਰੀਏ ਸਾਨੂੰ ਵਾਪਸ ਭਰਮਾਂ ਵਿੱਚ ਪਾ ਰਹੇ ਹਨ।

ਇੱਥੇ ਨਾਨਕਸਰ ਦੇ ਲੇਖ ਦੀ ਸਮਾਪਤੀ ਹੈ ਅਤੇ ਚਿੱਠੀ ਜਾਰੀ ਹੈ।

7. ਭਾਈ ਮਨਜੀਤ ਸਿੰਘ ਜੀ ਕਲਕੱਤਾ, ਜਨਰਲ ਸਕੱਤਰ ਸ਼੍ਰੋ: ਗੁਰਦੁਆਰਾ ਪਰਬੰਧਕ ਕਮੇਟੀ
(ਸ਼ਰਮ ਦਾ ਘਾਟਾ!)

8. ਡਾ: ਸਾਧੂ ਸਿੰਘ

9. ਪਿ੍ਰੀ: ਅਵਤਾਰ ਸਿੰਘ

ਮੈਂ ਜੱਦ ਇਹ ਲਿਖਦਾ ਹਾਂ ਕਿ ਅਮਰ ਸਿੰਘ ਨੇ ਆਪ ਜੀ ਨੂੰ ਬੇਵਕੂਫ ਬਣਾਇਆ, ਮੈਂ ਗੁਸਤਾਖੀ ਨਹੀਂ ਕਰ ਰਿਹਾ ਪਰ ਆਪਦੀ ਉਸਤੋਂ ਸਰੋਪਾ ਲੈਂਦਿਆਂ ਦੀ ਫੋਟੋ ਦੇਖਕੇ ਦੱਲ ਨੂੰ ਬਹੁਤ ਹੀ ਦੁੱਖ ਪਹੁੰਚਿਆ। ਮੇਰਾ ਜੱਬੇਦਾਰ ਹੋਵੇ ਤੇ ਉਹ ਅਮਰ ਸਿੰਘ ਦਾ ਸਤਿਕਾਰ ਕਰੋ ਤੇ ਕਰਾਵੋ!

ਮੈਨੂੰ ਇੱਕੋ ਹੀ ਖਿਆਲ ਆਉਂਦਾ ਹੈ। ਉਹ ਇਹ ਕਿ ਆਪ ਜੀ ਨੇ ਬਹੁਤ ਹੀ ਸਾਲ ਕੈਦ ਵਿੱਚ ਕੱਟੇ। ਹੋ ਸਕਦਾ ਹੈ ਆਪ ਜੀ ਨੂੰ ਅਮਰ ਸਿੰਘ ਬਾਰੇ ਕੁੱਝ ਵੀ ਪਤਾ ਨਹੀਂ ਹੋਵੇ। ਪਰ ਆਪ ਦੇ ਜਿਹੜੇ ਕਰਮਚਾਰੀ ਯਾ ਸਲਾਹਕਾਰ

ਨੇ ਆਪ ਨੂੰ ਇਹ ਕਰਮ ਕਰਨ ਵਾਸਤੇ ਕਿਹਾ, ਉਸ ਨੂੰ ਇਕ ਦਮ ਆਪਣੀ ਸੇਵਾ ਵਿਚੋਂ ਕੱਢ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ।

ਜੱਬੇਦਾਰ 7 - 1 ਸਫ਼ਾ:

ਜਿੱਥੇ ਅਮਰ ਸਿੰਘ ਤੋਂ ਸਰੋਪਾ ਲੈਂਦਿਆ ਦੀ ਆਪਦੀ ਛੋਟੇ ਦੇਖਕੇ ਦਿਲ ਨੂੰ ਢੁਖ ਹੋਇਆ ਸੀ, ਉਥੇ ਡਿਗਿਆਣਾਂ ਆਸਰਮ ਜੱਮ੍ਹ ਦੇ ਮਹੰਤ ਮਨਜ਼ੀਤ ਸਿੰਘ ਬਾਰੇ ਜੁਨ 12 - 18, 1997 ਦੇ ਅੰਕ 'ਚੜ੍ਹਦੀ ਕਲਾ' ਵਿਚ ਇਕ ਖਬਰ ਦੇਖਕੇ ਬੜਾ ਹੋਇਆ ਅਤੇ ਮਹਸੂਸ ਹੋਇਆ ਕਿ ਆਪ ਜੀ ਨੂੰ ਕਿਸੇ ਨੇ ਜਾਣ ਬੁੱਝ ਕੇ ਦਾਗ ਲਾਉਣ ਵਾਸਤੇ ਅਮਰ ਸਿੰਘ ਤੋਂ ਸਰੋਪਾ ਦਵਾਇਆ। ਮਹੰਤ ਮਨਜ਼ੀਤ ਸਿੰਘ ਤੇ ਦੇਸ਼ ਹਨ:

1. ਇਹ ਆਪਣੇ ਆਪ ਨੂੰ ਮੱਥਾ ਟਿਕਵਾਉਂਦਾ ਹੈ।
2. ਤਵੀਤ ਦਿੰਦਾ ਹੈ।
3. ਜੂਠਾ ਲੰਗਰ ਸੰਗਤਾਂ ਵਿਚ ਵਰਤਾਉਂਦਾ ਹੈ।
4. ਆਪਣੇ ਨਾਲ ਇਕ ਲੜਕੀ ਨੂੰ ਨਜ਼ਾਇਜ਼ ਰੂਪ ਵਿਚ ਰੱਖਦਾ ਹੈ।
5. ਡੇਰੇ ਦੀ ਮਾਇਆ ਲੜਕੀ ਦੇ ਨਾ ਕਰਾਉਂਦਾ ਆਦਿ ਦੋਸ਼ ਹਨ।

ਹਣ ਅਮਰ ਸਿੰਘ ਬਾਰੇ ਸਣ ਲਵੇ

1. ਅਮਰ ਸਿੰਘ ਆਪਣੇ ਆਪ ਨੂੰ ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਅਖਵਾਉਂਦਾ ਹੈ। ਇਸਨੇ ਮੈਨੂੰ ਆਪਣੇ ਵਾਸਤੇ ਅਤੇ ਆਪਣੇ ਪਰਵਾਰ ਵਾਸਤੇ ਅਮਰੀਕਾ ਦੇ (ਇੰਮੀਗਰੇਸ਼ਨ ਵਾਸਤੇ) ਗਰੀਨ ਕਾਰਡ ਲੈਣ ਵਾਸਤੇ ਕਿਹਾ ਸੀ। ਮੈਂ ਉਹ ਲੈ ਕੇ ਇੰਦੇ। ਜਿਸ ਵੇਲੇ ਮੈਨੂੰ ਅਮਰ ਸਿੰਘ ਦੇ ਅਸਲੀ ਰੂਪ ਦਾ ਪਤਾ ਲੱਗਿਆ ਤਾਂ ਮੈਂ ਉਹ ਗਰੀਨ ਕਾਰਡ ਵਾਪਸ ਲੈਣੇ ਚਾਹੁੰਦਾ ਸੀ ਪਰ ਇੰਮੀਗਰੇਸ਼ਨ ਦੇ ਆਫਿਸ ਵਿਚ ਇਸ ਦੀ ਫਾਈਲ ਨਾਂ ਲੱਭੇ। ਇਸ ਦਾ ਨਾਮ ਹੈ ਅਮਰ ਸਿੰਘ। ਅਮਰ ਸਿੰਘ ਨਾਮ ਥੱਲੇ ਮੈਂ ਇਸ ਲਈ ਕਾਗਜ਼ ਭਰੇ। ਲੰਡਨ ਇੰਗਲੈਂਡ ਵਿਚ ਅਮਰੀਕਾ ਦੀ ਐਮਬੈਸੀ ਵਿਚ ਇਸਨੇ ਆਪਣੇ ਨਾਮ ਨਾਲ ਬਾਬਾ ਲਗਵਾ ਲਿਆ। ਇਸ ਦੀ ਫਾਈਲ ਸੀ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਦੇ ਥੱਲੇ। ਆਪਣੇ ਅਸਲੀ ਨਾਮ ਨੂੰ ਵਿਚਕਾਰਲਾ ਅਤੇ ਬਾਬਾ ਨੂੰ ਆਪਣਾ ਪਹਿਲਾ ਨਾਮ ਬਣਾ ਲਿਆ। ਇਹ ਆਪਣੇ ਆਪ ਨੂੰ ਮੱਥਾ ਟਿਕਵਾਉਂਦਾ ਹੈ ਅਤੇ ਮੱਥਾ ਟੇਕਣ ਵਾਲੇ ਦਾ ਸਿਰ ਢਕਿਆ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ ਜਿਵੇਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਸਾਹਮਣੇ। ਕਾਰ ਵਿਚ ਅਤੇ ਘਰਾਂ ਵਿਚ ਜਿੱਥੇ ਇਸਨੇ ਬੈਠਣਾ ਹੈ, ਆਪਣੇ ਸੇਵਾਦਾਰਾਂ ਤੋਂ ਅਖਵਾਕੇ ਚਿੱਟੀ ਚਾਦਰ ਵਿੱਛਵਾਉਂਦਾ ਹੈ।

2. ਤਵੀਤ ਦੀ ਜਗ੍ਹਾ ਗੁਰਬਾਣੀ ਵਿਚੋਂ ਸ਼ਬਦਾਂ ਦੀਆਂ ਪੰਕਤੀਆਂ ਦਿੰਦਾ ਹੈ ਅਤੇ "ਵੱਡੇ ਬਾਬਾ ਜੀ" ਅੱਗੇ ਅਰਦਾਸ ਕਰਨ ਦੀ ਚੁੰਮੇਵਾਰੀ ਲੈਂਦਾ ਹੈ। ਮੈਂ ਇਸਤੋਂ ਇਕ ਵਾਰੀ ਪੁੱਛਿਆ ਕਿ ਵੱਡੇ ਬਾਬਾ ਜੀ ਕੌਣ ਹਨ, ਪਰ ਇਸ ਨੇ ਕੋਈ ਜਵਾਬ ਨਹੀਂ ਸੀ ਦਿੱਤਾ।

3. ਇਸ ਵਾਸਤੇ ਕਈ ਪਰਕਾਰ ਦੇ ਫਲ ਅਤੇ ਵੰਨ ਸਵੰਨੇ ਭੋਜਨ ਬਣਵਾਕੇ ਇਸਦਾ ਸੇਵਾਦਾਰ ਕਮਰੇ ਵਿਚ ਲੈਕੇ ਜਾਂਦਾ ਹੈ ਅਤੇ ਇਸ ਦੀ ਜੂਠ ਸੰਗਤ ਨੂੰ ਪਰਸ਼ਾਸ਼ ਕਹਿਕੇ ਵੰਡਦਾ ਹੈ।

4. ਲੜਕੀਆਂ ਦੀ ਬਜਾਏ ਇਹ ਛੋਟੇ ਅਤੇ ਨੌਜਵਾਨ ਲੜਕੇ ਆਪਣੇ ਨਾਲ ਰੱਖਦਾ ਹੈ। ਲੜਕੀਆਂ ਇਸ ਦੇ ਨਾਲ ਸਫਰ ਕਰਦੀਆਂ ਨਹੀਂ ਦੇਖੀਆਂ। ਇਸ ਗੱਲ ਬਾਰੇ ਇਹ ਬਹੁਤ ਸਾਵਧਾਨ ਰਹਿੰਦਾ ਹੈ। 1992 ਵਿਚ ਇਸ ਦੀ ਚੇਲੀ ਸਵਰਨ ਕੌਰ ਸਾਡੇ ਪਾਸ ਤਕਰੀਬਨ ਅੱਠ ਮਹੀਨੇਂ ਰਹੀ ਸੀ। ਇਕ ਵਾਰੀ ਆਕੇ ਉਸਨੇ ਜਾਣ ਦਾ ਨਾਂ ਨਹੀਂ ਸੀ ਲਿਆ। ਉਹ ਸਾਡੇ ਪਾਸ ਅਮਰ ਸਿੰਘ ਦੇ ਹੁਕਮ ਅਨੁਸਾਰ ਆਈ ਸੀ। ਉਸ ਵੇਲੇ ਇਨ੍ਹਾਂ ਦਾ ਪਖੰਡ ਇਹ ਸੀ ਕਿ ਬਾਬਾ ਜੀ ਉਨ੍ਹਾਂ ਸੇਵਕ ਔਰਤਾਂ ਨਾਲ ਕਦੀ ਵੀ ਆਪ ਸਿੱਧੀ ਗੱਲ ਨਹੀਂ ਕਰਦੇ ਜਿਹੜੀਆਂ ਇਨ੍ਹਾਂ ਦੀਆਂ ਠਾਠਾਂ ਤੇ ਸੇਵਾ ਕਰਦੀਆਂ ਹਨ। ਉਸ ਵੇਲੇ ਸਾਡੇ ਸਾਹਮਣੇ ਸਵਰਨ ਕੌਰ ਨੇ ਅਮਰ ਸਿੰਘ ਨਾਲ ਕਦੇ ਗੱਲ ਨਹੀਂ ਕੀਤੀ। ਉਸਦੇ ਹੁੰਦਿਆਂ

ਜਦ ਅਮਰ ਸਿੰਘ ਸਾਡੇ ਘਰ ਦੇ ਵਾਰੀ ਆਇਆ ਤਾਂ ਸਾਨੂੰ ਸਵਰਨ ਕੌਰ ਨੂੰ ਕਿਸੇ ਝੂਸਰੇ ਸ਼ਹਿਰ ਭੇਜਣਾ ਪੈਂਦਾ ਸੀ। ਹੁਣ ਸਾਨੂੰ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ ਅੱਜ ਤੋਂ 20 ਸਾਲ ਪਹਿਲਾਂ ਅਮਰ ਸਿੰਘ ਸਵਰਨ ਕੌਰ ਨੂੰ ਪਿਆਰ ਨਾਲ "ਸੋਨਾ" ਕਹਿਕੇ ਬਲਾਉਂਦਾ ਸੀ ਅਤੇ ਅੱਜਕਲ "ਸ਼ੇਰਾ"। (ਜੱਬੇਦਾਰ #9 ਅਤੇ ਬਾਦਲ #8 ਦੇਖੋ)

5. ਠਾਠ ਦੀ ਮਾਇਆ ਇਕ ਲੜਕੀ ਦੇ ਨਾਮ ਕਰਵਾਉਣ ਦੀ ਮੇਰੇ ਪਾਸ ਇਕ ਮਿਸਾਲ ਹੈ(ਬਾਦਲ #10 ਅਤੇ ਜੱਬੇਦਾਰ#8 ਦੇਖੋ - 40 ਸਫੇ ਦੇਖੋ ਜੀ)

ਜੱਬੇਦਾਰ 8 - 40 ਸਫੇ :

ਸੁਰਿੰਦਰ ਸਿੰਘ ਦੀ ਚਿੱਠੀ ਅਤੇ ਦੋ ਟੇਪਾਂ ਦੀ ਪ੍ਰਤੀਲਿਪੀ ਤੋਂ ਆਪ ਜੀ ਨੂੰ ਪਤਾ ਲੱਗ ਜਾਵੇਗਾ ਕਿ ਸੁਰਿੰਦਰ ਸਿੰਘ ਦਾ ਕਮਲਜੀਤ ਕੌਰ ਨਾਲ ਕੀ ਸੰਬੰਧ ਸੀ, ਕਮਲਜੀਤ ਕੌਰ ਦਾ ਅਮਰ ਸਿੰਘ ਨਾਲ ਕੀ ਸੰਬੰਧ ਸੀ। ਚਿੱਠੀ ਅਤੇ ਟੇਪ ਬਾਰੇ ਮੈਂ ਸੁਰਿੰਦਰ ਸਿੰਘ ਨਾਲ ਟੈਲੀਫੋਨ ਤੇ ਆਪ ਗੱਲ ਬਾਤ ਕੀਤੀ ਸੀ ਤੇ ਉਸਨੇ ਮੈਨੂੰ ਯਕੀਨ ਦਵਾਇਆ ਸੀ ਕਿ ਇਹ ਸਭ ਸੌਚ ਹੈ। ਜੇ ਤੁਹਾਨੂੰ ਡੀ: ਐਸ: ਗਿੱਲ ਐਡਵੋਕੇਟ ਚੇਅਰਮੈਨ ਇੰਟਰਨੈਸ਼ਨਲ ਹਿਯੂਮਨ ਰਾਈਟਸ ਕਮਿਸ਼ਨ ਲੁਧਿਆਣਾ , ਜਾਂ ਕੋਈ ਹੋਰ ਅਮਰ ਸਿੰਘ ਦਾ ਸ਼ਰਧਾਲੂ ਤੁਹਾਨੂੰ ਇਹ ਕਹਿੰਦਾ ਹੈ ਕਿ ਇਹ ਸਭ ਕੁੱਝ ਝੂਠ ਹੈ ਤਾਂ ਕਿਰਪਾ ਕਰਕੇ ਉਨ੍ਹਾਂ ਤੇ ਯਕੀਨ ਨਾ ਕਰਨਾ। ਉਹ ਅਮਰ ਸਿੰਘ ਵਾਸਤੇ ਝੂਠ ਬੋਲ ਰਹੇ ਹਨ। ਅਮਰ ਸਿੰਘ ਨੇ ਕਮਲਜੀਤ ਕੌਰ ਅਤੇ ਉਸਦੇ ਕਾਗਜ਼ੀ ਪਤੀ ਅਮਰਜੀਤ ਸਿੰਘ ਵਾਸਤੇ ਰੋਜ਼ਵਿਲ ਵਿਚ ਘਰ ਲੈਕੇ ਦੇਣਾ ਸੀ। ਪਰ ਇੱਥੇ ਉਹ ਦੇਨੇ ਚੋਰੀ ਕਰ ਬੈਠੇ। ਦਸੰਬਰ 29, 1993 ਨੂੰ ਉਨ੍ਹਾਂ ਦੇਨਾ ਨੇ ਕੰਚਿਹਰੀ ਵਿਚ ਜਾਕੇ ਇਲਜ਼ਾਮ ਮਨਿਆ ਕਿ ਹਾਂ ਅਸੀਂ ਚੋਰੀ ਕੀਤੀ ਹੈ ਅਤੇ ਜ਼ਰਮਾਨਾ ਭਰਿਆ। ਜਨਵਰੀ 3, 1994 ਨੂੰ ਅਮਰ ਸਿੰਘ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਇੰਗਲੈਂਡ ਭੇਜ ਦਿੱਤਾ ਪਰ ਘਰ ਲੈਕੇ ਦੇ ਦਿੱਤਾ ਟਰੈਂਟੋ, ਕਨੇਡਾ ਵਿਚ। ਉਸ ਦਾ ਪਤਾ ਹੈ: 3526 ਮਾਰਮੈਕ ਕਰੈਸਟ , ਮਿਸੀਸਾਗਾ, ਐਂਟੋਰੀਓ, ਕਨੈਡਾ।

ਨਵੰਬਰ 13, 1995 (ਸਫਾ 121) ਨੂੰ ਜਦੋਂ ਅਮਰ ਸਿੰਘ ਤੋਂ ਉਸਦੇ ਬਿਆਨਾਂ ਦੇ ਦੈਰਾਨ ਸੌਂਹ ਖਵਾਕੇ ਪੁੱਛਿਆ ਗਿਆ ਕਿ ਇਨ੍ਹਾਂ ਦਾ ਘਰ ਖਰੀਦਣ ਵਾਸਤੇ ਪੈਸੇ ਕਿੱਥੋਂ ਆਏ ਤਾਂ ਇਸ ਦਾ ਜਵਾਬ ਸੀ ਕਿ ਇਨ੍ਹਾਂ ਦਾ ਆਪਣਾ ਪੈਸਾ ਸੀ ਇਨ੍ਹਾਂ ਦੇ ਮਾਪਿਆਂ ਦਾ ਦਿੱਤਾ ਹੋਇਆ। ਕਮਲਜੀਤ ਦੇ ਪਿਤਾ ਬੜੀ ਦੇਰ ਤੋਂ ਗੁਜ਼ਰ ਚੁੱਕੇ ਸਨ, ਉਸ ਤੋਂ ਬਾਅਦ ਉਹ ਅਮਰ ਸਿੰਘ ਪਾਸ ਰਹਿਣ ਲੱਗ ਪਈ ਸੀ। ਅਮਰਜੀਤ ਸਿੰਘ ਦੇ ਪਿਤਾ ਜਸਵੰਤ ਸਿੰਘ ਦਾ ਜਨਵਰੀ 25, 1996 ਦਾ ਸੌਂਹ ਖਾਕੇ ਬਿਆਨ ਹੈ ਕਿ ਉਸ ਨੂੰ ਕੋਈ ਤਨਖਾਹ ਨਹੀਂ ਮਿਲਦੀ ਪਿਛਲੇ 25 ਸਾਲਾਂ ਤੋਂ ਜਦੋਂ ਦਾ ਉਹ ਅਮਰ ਸਿੰਘ ਦਾ ਸਾਬ ਦੇਣ ਲੱਗਿਆ ਹੈ। ਸਵਰਨ ਕੌਰ ਨੇ, ਜਿਸਨੂੰ ਜਸਵੰਤ ਸਿੰਘ ਦੀ ਪਤਨੀ ਦੱਸਿਆ ਜਾਂਦਾ ਹੈ(ਝੂਠ) ਸਾਨੂੰ ਆਪ ਦੱਸਿਆ ਸੀ ਕਿ ਜੋ ਕੁੱਝ ਵੀ ਇਹ ਪਰਵਾਰ ਮਲੇਸ਼ੀਆ ਤੋਂ ਇੰਡੀਆ ਨੂੰ ਲੈ ਗਿਆ ਸੀ ਉਹ ਇਨ੍ਹਾਂ ਨੇ ਛੇਤੀ ਖਾ ਪੀ ਲਿਆ ਸੀ। ਅਮਰਜੀਤ ਆਪਣੇ ਜਨਵਰੀ 26, 1996 ਦੀ ਸੌਂਹ ਖਾਕੇ ਦਿੱਤੇ ਹੋਏ ਬਿਆਨਾਂ ਵਿਚ ਦਸਦਾ ਹੈ ਕਿ ਨਾ ਉਸਨੂੰ ਅਤੇ ਨਾ ਕਮਲਜੀਤ ਕੌਰ ਨੂੰ ਤਨਖਾਹ ਮਿਲਦੀ ਹੈ। ਸਫਾ 14 ਪੰਗਤੀ 19 ਵਿਚ ਕਹਿੰਦਾ ਹੈ "ਸਾਨੂੰ ਪੈਸੇ ਦੀ ਲੋੜ ਨਹੀਂ"। ਪੰਗਤੀ 21 ਵਿਚ ਕਹਿੰਦਾ ਹੈ "ਬਾਬਾ ਜੀ ਸਾਡੀ ਦੇਖ ਭਾਲ ਕਰਦਾ ਹੈ, ਸਾਨੂੰ ਪੈਸੇ ਦੀ ਕੋਈ ਲੋੜ ਨਹੀਂ"। ਸਫਾ 12 ਪੰਗਤੀ 7 ਤੇ ਅਮਰਜੀਤ ਨੂੰ ਪੁੱਛਿਆ ਜਾਂਦਾ ਹੈ "ਕੀ ਤੇਰਾ ਆਪਣਾ ਬੈਕ ਅਕਾਊਂਟ ਸੀ?" ਉਸ ਦਾ ਜਵਾਬ ਪੰਗਤੀ 11 ਵਿਚ ਹੈ "ਨਹੀਂ।" ਅਸੀਂ ਜੱਜ ਦੇ ਹੁਕਮ ਰਾਹੀਂ ਕੌਮਰਸ਼ਲ ਸੈਟਰ ਬੈਕ, ਰੋਜ਼ਵਿਲ ਪਾਸੋਂ ਅਮਰਜੀਤ ਤੇ ਕਮਲਜੀਤ ਦੇ ਨਾਂ ਤੇ ਖੁਲਿਆ ਹੋਇਆ ਬੈਕ ਅਕਾਊਂਟ ਕਢਵਾਇਆ। ਇਹ ਅਕਾਊਂਟ ਸਤੰਬਰ 22, 1993 ਨੂੰ ਖੁਲਾਇਆ ਗਿਆ ਸੀ।

ਜੱਬੇਦਾਰ 9 - 29 ਸਫੇ : (ਬਾਦਲ 8,11,13 ਵੀ ਦੇਖੋ ਜੀ)

ਸੰਤ ਸਿਪਾਹੀ ਪੱਤਰਕਾ ਦੇ ਫਰਵਰੀ 1994 ਸਫਾ 29 ਤੇ "ਬੜੂੰਦੀ ਵਾਲੇ ਸੰਤ" ਸਿਰ ਲੇਖ ਹੋਠਾਂ ਅਮਰ ਸਿੰਘ ਬਾਰੇ ਕਾਢੀ ਕੁੱਝ ਛਾਪਿਆ ਹੋਇਆ ਹੈ। ਮਾਰਚ 1994 ਵਿਚ ਜਦੋਂ 'ਟੋਰੈਂਟੋ ਸਨ' ਅਤੇ ਕੁੱਝ ਪੰਜਾਬੀ ਅਖਬਾਰਾਂ ਵਿਚ ਅਮਰ ਸਿੰਘ ਦੇ ਠਾਠ ਬਾਰੇ ਰੋਲ ਪਿਆ ਤਾਂ ਕਿਸੇ ਨੇ ਅਪਰੈਲ 1994 ਵਿਚ, ਬਫਲੋ, ਨਿਊਯਾਰਕ ਤੋਂ ਗੁਮਨਾਮ ਮੈਨੂੰ ਇਕ ਟੇਪ(ਜਿਸ ਦੀਆਂ ਪੰਜਾਂ ਗੱਲਾਂ ਬਾਤਾਂ ਵਿਚੋਂ ਦੋ ਦਾ ਉਤਾਰਾ ਜੱਬੇਦਾਰ ਨੰ:8 ਵਿਚ ਹੈ); ਭਗਤ ਸਿੰਘ, ਉਡੱਮ ਭੰਡਾਰ, ਨਾਨਕਸਰ, ਜਗਰਾਓਂ ਦਾ 1977 ਦਾ ਛਾਪਿਆ ਅਤੇ ਵੰਡਿਆ ਹੋਇਆ ਇਸਤਿਹਾਰ; ਫਰਵਰੀ 1994 ਸੰਤ

ਸਪਾਹੀ ਸਫ਼ਾ 29 ਅਤੇ ਇਕ ਦੋ ਹੋਰ ਕਾਗਜ਼ ਡਾਕ ਰਾਹੀਂ ਭੇਜੇ ਹੋਏ ਮਿਲੇ। ਅਸੀਂ ਪੜ੍ਹੇ ਪਰ ਸਾਨੂੰ ਯਕੀਨ ਨਹੀਂ ਆਇਆ। ਪਹਿਲੀ ਗੱਲ ਤਾਂ ਇਹ ਸੀ ਕਿ ਅਮਰ ਸਿੰਘ ਤੇ ਦੋਸ਼ ਲਗਾਏ ਜਾ ਰਹੇ ਸਨ ਖੂਨ ਕਰਨਦੇ, ਔਰਤਬਾਜ਼ੀ ਦੇ, ਬਲਾਤਕਾਰ ਦੇ। ਇਹ ਬਹੁਤ ਗੰਭੀਰ ਦੋਸ਼ ਸਨ। ਜੇ ਇਹ ਸੱਚ ਹੁੰਦੇ ਤਾਂ ਇਹ ਐਨੇ ਗੁਰਦੁਆਰੇ ਅਤੇ ਸਕੂਲ ਕਿਵੇਂ ਖੇਲ ਸਕਦਾ ਸੀ। ਇਨ੍ਹਾਂ ਲੋਕੀ ਇਨ੍ਹਾਂ ਮੁਲਕਾਂ ਵਿਚ ਆਪਣੇ ਮਗਰ ਕਿਵੇਂ ਲਗਾ ਸਕਦਾ ਸੀ। ਦੂਸਰੇ, ਸਾਨੂੰ ਦਵਿੰਦਰ ਸਿੰਘ ਹੰਸ ਫਲੋਰਿਡਾ ਵਾਲੇ ਨੇ, (ਜਿਨ੍ਹਾਂ ਦੇ ਪਰਵਾਰ ਨੇ ਅਮਰ ਸਿੰਘ ਨੂੰ ਪੰਜ ਏਕੜ ਜ਼ਮੀਨ ਅਤੇ ਇਕ ਘਰ ਠਾਠ ਵਾਸਤੇ ਦਿੱਤਾ ਹੋਇਆ ਸੀ) ਸਾਨੂੰ ਇਨ੍ਹਾਂ ਗੱਲਾਂ ਦਾ ਪਹਿਲਾਂ ਤੋਂ ਹੀ ਜ਼ਿਕਰ ਕੀਤਾ ਹੋਇਆ ਸੀ ਅਤੇ ਸਾਨੂੰ ਯਕੀਨ ਦਵਾਇਆ ਹੋਇਆ ਸੀ ਕਿ ਉਹ ਸਭ ਕੁਝ ਝੂਠ ਹੈ। ਸਵਰਨ ਕੌਰ ਨੇ, ਜਦ ਉਹ ਸਾਡੇ ਪਾਸ 1992 ਵਿਚ ਅੱਠ ਮਹੀਨੇ ਰਹਿਕੇ ਗਈ ਸੀ, ਦੱਸਿਆ ਹੋਇਆ ਸੀ ਕਿ ਉਸ ਦਾ ਪਤੀ ਨਰਿੰਦਰ ਸਿੰਘ ਜਿਉਂਦਾ ਹੈ ਤੇ ਬਾਬਾ (ਅਮਰ ਸਿੰਘ)ਜੀ ਦੀ ਸੇਵਾ ਵਿਚ ਹੈ ਇੰਡੀਆ ਦੇ ਕਿਸੇ ਗੁਰਦੁਆਰੇ ਵਿਚ ਅਤੇ ਜਿਹੜੇ ਛੇ ਸਾਲਾਂ ਦੇ ਬੱਚੇ ਦਾ ਇਲਜ਼ਾਮ ਲਾਇਆ ਜਾਂਦਾ ਹੈ ਉਹ ਉਨ੍ਹਾਂ ਦੇ ਪਰਵਾਰ ਦਾ ਬੱਚਾ ਸੀ ਤੇ ਉਹ ਬਮਾਰ ਹੋਕੇ ਗੁਜ਼ਰਿਆ ਸੀ। ਹਾਂ ਉਸਦੇ ਆਪਣੇ ਦੌਨੋਂ ਬੋਟੇ ਉਸਦੇ ਪਤੀ ਦੇ ਨਹੀਂ ਬਲਕਿ ਉਸਦੇ ਜੇਠ ਜਸਵੰਤ ਸਿੰਘ ਦੇ ਹਨ। ਇਹ ਸਭ ਕੁਝ ਉਨ੍ਹਾਂ ਦੇ ਪਰਵਾਰ ਨੇ ਰਲ ਮਿਲਕੇ ਅਤੇ ਸੰਤ (ਬਾਬਾ) ਸੋਹਨ ਸਿੰਘ ਦੀ ਸਲਾਹ ਨਾਲ ਕੀਤਾ ਸੀ। ਇਹ ਪਹਿਲੀ ਸਫ਼ਾ ਸੀ ਜਦ ਮੈਂ ਅਮਰ ਸਿੰਘ ਬਾਰੇ ਕੋਈ ਛਪੀ ਹੋਈ ਖਬਰ ਪੜ੍ਹੀ ਸੀ। ਇਹੀ ਲੇਖ ਅਕਤੂਬਰ 1993 ਵਿਚ ਚੜ੍ਹਦੀ ਕਲਾ ਵਿਚ ਡਾਕਿਆ ਸੀ ਪਰ ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਕਿ ਮੈਂ ਉਸਨੂੰ ਪੜ੍ਹ ਸਕਦਾ ਅਮਰ ਸਿੰਘ ਦਾ ਭਰਾ ਪਿਆਰਾ ਸਿੰਘ ਸਿੰਘ ਉਨ੍ਹਾਂ ਦੇ ਪਹਿਲਾਂ ਕਿ ਮੈਂ ਉਸਨੂੰ ਪੜ੍ਹ ਸਕਦਾ ਸੀ। ਮੈਨੂੰ ਉਹ ਗੁਮਨਾਮ ਚਿੱਠੀ ਮਿਲਣ ਤੋਂ ਦੂਸਰੇ ਦਿਨ ਮੈਂ ਸਾਰੇ ਕਾਗਜ਼, ਟੇਪ ਅਤੇ ਲਫ਼ਾਫ਼ਾ ਠਾਠ ਨੂੰ ਲੈ ਗਿਆ ਅਤੇ ਸਵਰਨ ਕੌਰ ਨੂੰ ਵਖਾਏ। ਉਸਨੇ ਪਹਿਲੇ ਵਾਲਾ ਝੂਠ ਫਿਰ ਬੋਲਕੇ ਸਾਨੂੰ ਤਸੱਲੀ ਦੁਆ ਦਿੱਤੀ। ਟੋਰੈਂਟੋ ਰੋਲਾ ਪੈਣ ਵੇਲੇ ਇਕ ਜਸਵੰਦਰ ਨਾਮ ਦੀ ਔਰਤ ਨੂੰ ਅਮਰ ਸਿੰਘ ਨੇ ਬਢ਼ਲੇ ਤੋਂ ਰੋਜ਼ਾਵਿਲ ਲੈ ਆਂਦਾ ਸੀ। ਉਸਦੀ ਲੜਕੀ ਵੀ ਇੱਥੇ ਹੀ ਪੜ੍ਹਦੀ ਸੀ। ਜਸਵੰਦਰ ਨੇ ਕਿਤੇ ਆਉਂਦੀ ਨੇ ਜ਼ਿਕਰ ਕੀਤਾ ਸੀ ਕਿ ਉਸ ਦੀ ਬੋਟੀ ਦੇ ਬਾਪ ਨੇ ਜਿਸ ਤੋਂ ਇਸਦਾ ਤਲਾਕ ਹੋ ਚੁੱਕਾ ਹੈ ਬੜੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਸੀ ਜਸਵੰਦਰ ਤੋਂ ਅਮਰ ਸਿੰਘ ਦੇ ਖਿਲਾਫ਼ ਬਿਆਨ ਦੇਣ ਵਾਸਤੇ। ਮੈਂ ਸੋਚਿਆ ਹੋ ਸਕਦਾ ਹੈ ਉਸੇ ਨੇ ਹੀ ਮੈਨੂੰ ਇਹ ਕਾਗਜ਼ ਭੇਜੇ ਹੋਣ ਤੇ ਹੋ ਸਕਦਾ ਹੈ ਜਸਵੰਦਰ ਉਸਦੀ ਲਿਖਤ ਸਿਆਣ ਲਵੇ। ਮੈਂ ਸਣੇ ਲਫ਼ਾਫ਼ੇ ਬਿਨਾ ਕਾਪੀ ਬਣਾਇਆ ਸਭ ਕੁਝ ਸਵਰਨ ਕੌਰ ਨੂੰ ਫੜਾ ਦਿੱਤਾ। ਦੂਜੇ ਦਿਨ ਜਸਵੰਦਰ ਗਾਇਬ ਹੋ ਗਈ ਅਤੇ ਨਾਲੇ ਮੇਰੇ ਕਾਗਜ਼। ਮੈਨੂੰ ਕਿਹਾ ਗਿਆ ਕਿ ਜਸਵੰਦਰ ਨੇ ਗੁੰਸੇ ਵਿਚ ਆਕੇ ਉਹ ਝੂਠ ਨੂੰ ਅੱਗ ਲਾ ਦਿੱਤੀ। ਸਾਨੂੰ ਇਕ ਸਾਲ ਬਾਅਦ ਪਤਾ ਲੱਗਣਾ ਸੀ ਕਿ ਉਨ੍ਹਾਂ ਕਾਗਜ਼ਾਂ ਵਿਚ ਸਭ ਸਚਾਈ ਸੀ ਤੇ ਜਸਵੰਦਰ ਕੌਰ ਨਾਲ ਕੀ ਬੀਤਿਆ।

ਮਈ 1995 ਵਿਚ ਜਦ ਮੈਂ ਅਮਰ ਸਿੰਘ ਤੇ ਮੁਕੱਦਮਾਂ ਕੀਤਾ ਤਾਂ ਮੈਨੂੰ ਸਿਰਫ਼ ਫਰਵਰੀ 1994 ਸੰਤ ਸਪਾਹੀ ਦਾ ਸਫ਼ਾ 29 ਹੀ ਕਿਸੇ ਨੇ ਦਿੱਤਾ ਸੀ। ਇਨ੍ਹਾਂ ਵਾਰਦਾਤਾਂ ਦੀ ਖੋਜ ਦੇ ਦੈਰਾਨ ਦੇ ਲੜਕੀਆਂ ਨਾਲ ਅਤੇ ਇਕ ਲੜਕੀ ਦੇ ਭਰਾ ਨਾਲ, ਸੁਰਿੰਦਰ ਸਿੰਘ ਨਾਲ ਅਤੇ ਜਸਵੰਦਰ ਕੌਰ ਦੇ "ਪਤੀ" ਨਾਲ ਅਤੇ ਅਮਰ ਸਿੰਘ ਦੇ ਕਈ ਸੇਵਾਦਾਰਾਂ (ਬਿਹੰਗਮ) ਨਾਲ ਗੱਲਾਂ ਕੀਤੀਆਂ। ਮੈਨੂੰ ਯਕੀਨ ਹੋ ਗਿਆ ਕਿ ਜੇ ਕੁਝ ਵੀ ਉਨ੍ਹਾਂ ਕਾਗਜ਼ਾਂ ਵਿਚ ਹੈ ਉਹ ਸੱਚ ਹੈ। ਅਮਰ ਸਿੰਘ ਨੇ ਰੱਜਕੇ ਮਾੜੇ ਲੱਛਣ ਕਰਨੇ ਹਨ ਤਾਂਕਿ ਆਮ ਆਦਮੀ ਨੂੰ ਤਾਂ ਯਕੀਨ ਹੀ ਨਾਂ ਆਵੇ। ਇਸ ਦੇ ਬਹੁਤ ਸਾਰੇ ਸ਼ਿਕਾਰ ਤਾਂ ਐਨੀਂ ਸ਼ਰਮ ਖਾ ਜਾਂਦੇ ਹਨ ਕਿ ਉਹ ਜ਼ਿਕਰ ਵੀ ਨਹੀਂ ਕਰਨਾ ਚਾਹੁੰਦੇ। ਮੇਰੇ ਮੁਕੱਦਮੇ ਵਿਚ ਸਭ ਤੋਂ ਜ਼ਿਆਦਾ ਮੁਸ਼ਕਿਲ ਇਹੀ ਪੇਸ਼ ਆਈ। ਲੋਕੀ ਉਗਾਹੀ ਦੇਣ ਨੂੰ ਤਿਆਰ ਨਹੀਂ ਸਨ। ਉਨ੍ਹਾਂ ਦੀ ਜ਼ਮੀਨ ਉਨ੍ਹਾਂ ਨੂੰ ਬਿਲਕੁਲ ਨਹੀਂ ਸੀ ਕਿਹੜੀ ਰਹੀ ਕਿ ਜੇ ਤੁਸੀਂ ਚੁੱਪ ਰਹੇ ਤਾਂ ਕੱਲ ਨੂੰ ਤੁਹਾਡੇ ਵਾਲਾ ਹਾਲ ਇਹ ਕਿਸੇ ਹੋਰ ਦਾ ਕਰੇਗਾ। ਅਮਰ ਸਿੰਘ ਇਸ ਖੁਦਗਰਜ਼ੀ ਦਾ ਅਤੇ ਸ਼ਰਮ ਦਾ ਫਾਇਦਾ ਉਠਾਉਂਦਾ ਹੈ। ਜੇ ਕੋਈ ਰੋਲਾ ਪਾਵੇ ਵੀ ਤਾਂ ਡਰਾਕੇ ਜਾਂ ਖਲਾਕੇ ਚੁੱਪ ਕਰਾ ਦਿੱਦਾ ਹੈ।

ਤੁਹਾਨੂੰ ਸਰੋਪਾ ਦਿੰਦੇ ਹੋਏ ਦੀ ਫੋਟੋ ਅਤੇ ਬਾਕੀ "ਮਹਾਨ ਹਸਤੀਆਂ" ਨਾਲ ਖਿੱਚੀ ਹੋਈ ਫੋਟੋ ਇਸਨੇ ਆਪਣੇ "ਕੌਮੀ ਦਰਦ" ਪੱਤਰਕਾ ਵਿਚ ਵੀ ਛਾਪੀ ਹੋਈ ਹੈ ਅਤੇ ਵੱਡੇ ਵੱਡੇ ਰੰਗਦਾਰ ਇਸਤਿਹਾਰ ਵੀ ਛਾਪੇ ਹੋਏ ਹਨ। ਇਹ ਸਭ ਕੁਝ ਦੇਖਕੇ ਕਿਹੜੇ ਬਰਮਾਲੀ ਪੁਰ ਦੇ ਅਤੇ ਪਿੰਡ ਦੀਵਾ ਦੇ ਬਾਪ ਹੋਸਲਾ ਕਰਨਗੇ ਅਮਰ ਸਿੰਘ ਦੀ ਸ਼ਿਕਾਇਤ ਕਰਨ ਦਾ? ਉਹ ਸ਼ਿਕਾਇਤ ਕਰਨਗੇ ਵੀ ਕਿਸ ਦੇ ਕੋਲ? ਜੇ ਕਿਸੇ ਹਿੰਦੁਸਤਾਨ ਦੀ ਲੜਕੀ ਨਾਲ ਬਲਾਤਕਾਰ ਹੋਇਆ ਆਸਟਰੇਲੀਆ ਤਾਂ ਉਹ ਪੁਲਸ ਰਪੋਰਟ ਕਿੱਥੇ ਕਰੇਗੀ? ਆਸਟਰੇਲੀਆ ਯਾਂ ਇੰਡੀਆ?



ਸ਼ਰਮ ਕਰੋ
ਮਿੱਟੀ, ਗੋਬਰ, ਛੈਣੀ ਹਥੌੜੀ
ਨਾਲ ਮਨ ਘੜਤ ਬੁਤ ਜਿਸ
ਨੂੰ ਮਨਮਤੀਏ ਬ੍ਰਾਹਮਣ
ਵਾਦੀਏ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦਾ
ਸ਼ਰੀਰ ਕਹਿੰਦੇ ਹਨ।

ਸੰਤ ਸਿਪਾਹੀ
ਅਕਤੂਬਰ 2000
ਪੰਜਾਬ 12

This space is reserved for the five High Priests, Joginder Singh Vedanti, Prof. Manjit Singh, Giani Kewal Singh, Giani Mohan Singh and Giani Bhagwan Singh, wielding sledge hammers knocking down the statues wherever they find them, Gurdwaras, manufacturing plants, peoples' private residences, starting with Nanaksar Thats.

ਸੰਪਾਦਕੀ—

ਸਿੱਖ ਬੁਤ-ਪ੍ਰਸਤ ਨਹੀਂ ਬੁਤ-ਸਿੱਕਨ ਹੈ!

ਗੁਰਸਿੱਖਾਂ ਲਈ ਇਹ ਬਹੁਤ ਹੀ ਸ਼ਰਮ ਦੀ ਗੱਲ ਹੈ ਕਿ ਉਨ੍ਹਾਂ ਦੀ ਹਾਜ਼ਰੀ 'ਚ ਮਨਮਤੀਏ ਸਾਧ ਮਿੱਟੀ ਦਾ ਖਿਲੋਣਾ ਘੜ ਕੇ ਉਸਨੂੰ
ਸਿੱਖਾਂ ਦਾ ਗੁਰੂ ਕਹਿ ਕੇ ਮਨਮਤੀਏ ਦਾ ਪ੍ਰਚਾਰ ਕਰ ਰਹੇ ਹਨ। ਇਥੇ ਹੀ ਬਸ ਨਹੀਂ ਪਿੰਡਾਂ 'ਚ ਬਹੁਤ ਸਾਰੇ ਗੁਰਦੁਆਰੇ ਹਨ ਜੋ ਗੁਰੂ ਸਾਹਿਬਾਨ
ਨੂੰ ਮਿੱਟੀ ਦੇ ਬੁਤ ਸਮਾਨ ਵੇਖ ਕੇ ਅੰਦਰ ਲਗਾ ਰਹੇ ਹਨ ਤੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਬੀੜ ਕੇਵਲ ਇਕ ਰਸਮੀ ਕਾਰਵਾਈ ਲਈ ਅੰਦਰ
ਪ੍ਰਕਾਸ਼ ਕੀਤੀ ਹੁੰਦੀ ਹੈ ਜਿਸ 'ਚੋਂ ਸ਼ਬਦ ਦੀ ਵਿਚਾਰ ਕਰਕੇ ਜੀਵਨ ਢਾਲਣ ਬਾਰੇ ਕੋਈ ਧਿਆਨ ਨਹੀਂ ਦਿਤਾ ਜਾਂਦਾ। ਗੁਰਦੁਆਰੇ ਉਸਾਰ
ਕੇ ਸਿੱਖਾਂ ਨੂੰ ਮੁਖ ਬਣਾਇਆ ਜਾ ਰਿਹਾ ਹੈ ਪਰ ਸਿੱਖ ਮਰਿਆਦਾ ਅਨੁਸਾਰ ਕੋਈ ਪ੍ਰਚਾਰ ਨਹੀਂ ਹੋ ਰਿਹਾ। ਗੁਰਦੁਆਰੇ ਹੀ ਨਹੀਂ ਰਿਹਾਇਸ਼ੀ
ਘਰਾਂ ਦੇ ਬਾਹਰ ਵੀ ਦਰਵਾਜ਼ਿਆਂ ਉਪਰ ਇਕ ਆਲਾ ਜਿਹਾ ਬਣਾ ਕੇ ਅੰਦਰ ਮਨੁੱਖੜਤ ਬੁਤ ਬਣਾ ਕੇ ਉਸ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਕਿਹਾ ਜਾ
ਰਿਹਾ ਹੈ। ਕੁਝ ਗੁਰਸਿੱਖ ਸੰਗਤਾਂ ਇਨ੍ਹਾਂ ਕਾਰਵਾਈਆਂ ਤੋਂ ਦੁਖੀ ਹਨ ਅਤੇ ਆਪਣੇ ਲੈਵਲ 'ਤੇ ਚੇਤਨਾ ਮਾਰਚ, ਅੰਮ੍ਰਿਤ ਸੰਚਾਰ ਤੇ ਹੋਰ
ਪ੍ਰਕਾਰ ਦੇ ਪ੍ਰਚਾਰ ਵਿਚ ਲਗੀਆਂ ਹਨ ਪਰ ਇਹ ਆਰਥਿਕ ਮਜ਼ਬੂਰੀ ਤੇ ਹੋਰ ਸਾਧਨ ਕੋਲ ਨਾ ਹੋਣ ਦੀ ਵਜਾਂ ਕਰਕੇ ਆਪਣਾ ਪ੍ਰਚਾਰ
ਘੇਰਾ ਵਧਾ ਨਹੀਂ ਸਕਦੇ। ਸ੍ਰੋਮਣੀ ਕਮੇਟੀ ਕੋਲ ਹੋਰ ਕਈ ਕਿਸਮ ਦੇ ਪ੍ਰੋਗਰਾਮ ਹਨ ਜਿਸ ਲਈ ਉਹ ਪ੍ਰੂਰੇ ਧਿਆਨ ਨਾਲ ਇਸ ਘੇਰ
ਮਨਮਤੀ ਨੂੰ ਠੱਲ੍ਹ ਪਾਉਣ ਵਾਸਤੇ ਕੋਈ ਗੰਭੀਰ ਕਦਮ ਨਹੀਂ ਚੁਕ ਰਹੀ, ਹਾਲਾਂਕਿ ਗੁਰਮਤੀ ਜੀਵਨ ਸਬੰਧੀ ਮਸਲਿਆਂ ਵਲ ਧਿਆਨ ਦੇ
ਣਾ ਇਨ੍ਹਾਂ ਦਾ ਮੁਢਲਾ ਕਰਮ ਹੈ। ਸਕੂਲ, ਕਾਲਜ, ਹਸਪਤਾਲ ਬਣਾਉਣਾ ਦੁਸਰੇ ਨੰਬਰ 'ਤੇ ਹੈ। ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਲੋਂ ਵੀ ਇਸ
ਮਸਲੇ 'ਤੇ ਕੋਈ ਠੋਸ ਕਦਮ ਚੁਕਣ ਬਾਰੇ ਸਾਨੂੰ ਕੋਈ ਜਾਣਕਾਰੀ ਨਹੀਂ। ਇਸਦੇ ਦੋ ਹੀ ਰਸਤੇ ਹਨ। ਇਕ ਤਾਂ ਇਹ ਕਿ ਸਿੱਖੀ ਜਿਸ
ਨਿਧਾਰ ਵਲ ਜਾ ਰਹੀ ਹੈ ਜਾਣ ਦਿਤਾ ਜਾਵੇ। ਇਸ ਨਾਲ ਜਿਨ੍ਹਾਂ ਪਾਸ ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਗੋਲਕ ਦੀ ਮਾਇਆ ਪੁਜਦੀ ਹੈ ਉਹ ਤਾਂ
ਮਹੱਤਤਾਂ ਵਾਂਗ ਐਸੇ ਕਰਨਗੇ ਤੇ ਜਿਨ੍ਹਾਂ ਨੂੰ ਗੁਰੂ ਘਰਾਂ ਨਾਲ ਸ਼ਰਧਾ ਤੇ ਧਿਆਰ ਹੈ ਤੇ ਸਿੱਖ ਮਰਿਆਦਾ 'ਤੇ ਪਹਿਰਾ ਦੌੰਦਿਆਂ ਇਸ ਨੂੰ ਲਾਗੂ
ਕਰਨਾ ਚਾਹੁਣਗੇ ਉਹ ਕਲਪਦੇ ਰਹਿਣਗੇ। ਦੂਸਰਾ ਰਸਤਾ ਹੈ ਕਿ ਹਰ ਜਗ੍ਹਾ ਸੰਗਤ ਇਕੱਠੀ ਹੋ ਕੇ ਮਨਮਤੀਆਂ ਨੂੰ ਸਿੱਖੀ 'ਤੇ ਹਮਲਾ ਕਰਨ
ਤੋਂ ਰੋਕੇ ਤੇ ਸ੍ਰੋਮਣੀ ਕਮੇਟੀ ਇਨ੍ਹਾਂ ਨੂੰ ਹਰ ਪ੍ਰਕਾਰ ਦਾ ਸਹਿਯੋਗ ਦੇ ਕੇ ਐਸੇ ਐਕਸ਼ਨ ਕਰਨ ਕਿ ਮੁੜ ਕਿਸੇ ਨੂੰ ਸਿੱਖੀ ਦਾ ਮਜ਼ਾਕ ਉਡਾਉਣ
ਦੀ ਹਿੰਮਤ ਵੀ ਨਾ ਪਵੇ। ਇਹ ਮਾਮੂਲੀ ਕੰਮ ਨਹੀਂ। ਲਗਭਾਗ ਇਕ ਭਖਦੇ ਮੇਰਚੇ ਵਾਂਗ ਸਿੱਖਾਂ ਨੂੰ ਮਨਮਤੀਏ ਸਾਧਾਂ ਤੇ ਡੋਰੇਦਾਰਾਂ ਨਾਲ
ਲੋਹਾ ਲੈਣਾ ਪਵੇਗਾ। ਸਿੱਖ ਧਰਮ ਦੇ ਮਾਮਲੇ ਵਿਚ ਵਿਚ-ਵਚਾਲੇ ਚਲਦੇ ਹਨ ਕਿਉਂਕਿ ਇਨ੍ਹਾਂ ਅੰਦਰ ਮਨਮਤੀਏ ਇਤਨੀ ਤਾਦਾਦ ਵਿਚ
ਘੁਸਪੈਂਦ ਕਰ ਚੁਕੇ ਹਨ ਕਿ ਉਹ ਘੁਣ ਵਾਂਗ ਸਿੱਖਾਂ 'ਚ ਗਿਰਾਵਟ ਪੈਦਾ ਕਰਨ ਵਲ ਜੁਟੇ ਹੋਏ ਹਨ। ਹੋਰ ਪੈਰੀਬਹੀ ਧਰਮ ਆਪਣੇ ਅਸੂਲਾਂ
ਦੇ ਵਿਹੁਧ ਨਾ ਜਾਂਦੇ ਹਨ ਤੇ ਨਾ ਕਿਸੇ ਨੂੰ ਜਾਣ ਦਿੰਦੇ ਹਨ। ਮਿਸਾਲ ਸਾਡੇ ਸਾਹਮਣੇ ਹੈ। ਇੰਗਲੈਂਡ 'ਚ ਬੈਠਾ ਸਲਮਾਨ ਰਸਦੀ, ਜੋ ਇਕ
ਵਡਾ ਲਿਖਾਰੀ ਹੈ, ਉਸਨੇ ਕੁਰਾਨ ਸ਼ਰੀਫ਼ 'ਚੋਂ ਹਜ਼ਰਤ ਮੁਹੱਮਦ ਬਾਰੇ ਕੁਝ ਅਸਲੀਲ ਗੱਲਾਂ ਆਪਣੀ ਕਿਤਾਬ ਵਿਚ ਲਿਖੀਆਂ। ਇਗਨ ਦੇ
ਡਿਕਟੋਰ ਖੁਮੇਠੀ ਨੇ ਸਲਮਾਨ ਨੂੰ ਦੋਸ਼ੀ ਪਾਇਆ ਤੇ ਜਿਥੇ ਵੀ ਹੋਵੇ ਕਤਲ ਕਰਨ ਦੀ ਸਜ਼ਾ ਸੁਣਾਈ। ਕਹਿਣ ਤੋਂ ਮੱਤਲਬ ਹੈ ਕਿ
ਇਸਲਾਮ ਧਰਮ ਆਪਣੀ ਸ਼ਰੀਅਤ ਤੇ ਆਪਣੇ ਧਾਰਮਿਕ ਗ੍ਰੰਥਾਂ ਦੇ ਵਿਚ ਦਿਤੇ ਅਸੂਲਾਂ ਬਾਰੇ ਕਿਸੇ ਨੂੰ ਹੈਂਡੀਨ ਕਰਨ ਦਾ ਵੀ ਮੌਕਾ ਨਹੀਂ
ਦਿੰਦਾ। ਇਸਾ ਮਸੀਹ ਵੀ ਕੁਆਰੀ ਮੇਰੀ ਤੋਂ ਪੈਦਾ ਹੋਇਆ ਸੀ। ਉਸਨੂੰ ਵੀ ਉਹ ਸਤਿਕਾਰ ਨਾਲ ਕਹਿੰਦੇ ਹਨ ਪਰ ਕਿਸੇ ਨੂੰ ਵੀ ਇਸ ਬਾਰੇ
ਵੱਧ-ਘੱਟ ਬੋਲਣ ਦੀ ਇਚਾਜ਼ਤ ਨਹੀਂ ਦਿੰਦੇ। ਇਸ ਦੇ ਉਲਟ ਜੋ ਕੋਈ ਸਿੱਖ ਦੇ ਸ਼ਬਦ ਗੁਰੂ, ਗੁਰਬਾਣੀ ਦੇ ਉਲਟ, ਸਿੱਖਾਂ ਨੂੰ ਚਿੜਾਉਣ
ਲਈ, ਮਿੱਟੀ ਨੂੰ ਪੈਰਾਂ 'ਚ ਮਧੇਲ ਕੇ, ਛੈਣੀ ਹਥੌੜੀ ਨਾਲ ਠੋਕ ਠੋਕ ਕੇ, ਤਰਾਜ ਕੇ ਇਕ ਫਰਜੀ ਬੁਤ ਖੜਾ ਕਰ ਦੇਵੇ ਤੇ ਕਰੇ ਕਿ ਇਹ ਸਿੱਖਾਂ
ਦਾ ਗੁਰੂ ਹੈ ਤਾਂ ਸਿੱਖ ਬੋਸ਼ਰੀ ਨਾਲ ਇਸ ਨੂੰ ਬਹਦਾਸ਼ਤ ਕਰੀ ਜਾਂਦੇ ਹਨ। ਸਿੱਖਾਂ ਦੀ ਧਾਰਮਿਕ ਅਥਾਰਤੀ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ
ਵੀ ਇਨ੍ਹਾਂ ਨੂੰ ਫੌਰਨ ਤੋੜ ਕੇ, ਪਰਾਂ ਸੁਟਵਾਉਣ ਤੋਂ ਵੀ ਅਸਮਰੱਥ ਹੋਵੇ ਤਾਂ ਸਿੱਖ ਮਰਿਆਦਾ ਤੇ ਗੁਰਮਤੀ ਨੂੰ ਲਾਗੂ ਕਰਵਾਉਣ ਲਈ ਕਿਸ
ਅੱਗੇ ਅਪੀਲ ਕੀਤੀ ਜਾਵੇ? ਗੁਰਸਿੱਖ ਤਾਂ ਇਹ ਹੀ ਆਸ ਕਰਦੇ ਹਨ ਕਿ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਤੋਂ ਐਲਾਨ ਕੀਤਾ ਜਾਵੇ ਕਿ ਸਿੱਖ
ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਬੁਤ ਘੜਨੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਤੇ ਸ਼ਬਦ ਗੁਰੂ ਦਾ ਘੇਰ ਅਪਮਾਨ ਹੈ ਜੋ ਫੌਰਨ ਬੰਦ ਕੀਤਾ ਜਾਵੇ ਅਤੇ ਜੋ ਬਨਾਵਟੀ,
ਮਨੁੱਖੜਤ ਬੁਤ ਬਣਾਏ ਹਨ ਉਹ ਫੌਰਨ ਤੋੜ ਦਿੱਤੇ ਜਾਣ।

ਕੀ ਜਥੇਦਾਰ ਸਿੱਖ ਸਾਹਿਬ ਇਸ ਵਲ ਜ਼ਰੂਰੀ ਧਿਆਨ ਦੇਣਗੇ?

—ਵਿੰਗ ਕਮਾਂਡਰ ਕਮਲਜੀਤ ਸਿੱਖ (ਜੀ)

ਗੁਰੂ ਸਾਹਿਬਾਂ ਦੇ ਬਨਾਵਟੀ ਬੁੱਤ—ਸਿੱਖਾਂ ਨੂੰ ਲਲਕਾਰ!!

ਸੰਤ ਸਿਪਾਹੀ ਅਕਤੂਬਰ 2000

ਡਾ. ਸੁਖਪ੍ਰੀਤ ਸਿੰਘ ਉਦੇਕੇ

ਗੁਰਦੇਵ ਪਿਤਾ ਨੇ ਜਿਥੇ ਇਸ ਕੁਦਰਤ ਦੀ ਹਰ ਸੋਅ ਵੱਲੋਂ ਅਕਾਲ ਪੁਰਖ ਦੀ ਕੀਤੀ ਜਾ ਰਹੀ ਆਰਤੀ ਦਾ ਵਿਲੱਖਣ ਚਿਤਰਨ ਕੀਤਾ ਉਥੇ ਮੁਰਤੀ ਪੁਜਾ ਦੇ ਭਰਮਗੜ੍ਹ ਉਪਰ ਵੀ ਭਰਵਾ ਵਾਰ ਕੀਤਾ।

ਗੁਰੂ ਨਾਨਕ ਦੀ ਇਸ ਨਿਰੰਕਾਰੀ ਜੋਤਿ ਨੂੰ ਹੋ ਸਕਦਾ।

ਵੱਖ ਵੱਖ ਜਾਮੀਆਂ ਵਿਚ ਵਿਚਰ ਕੇ ਇਕ ਆਮ

ਮਨੁੱਖ ਨੂੰ, ਜਿਸ ਦੀ ਦਸ਼ਾ ਅੰਤਿ ਤਰਸਾਂਗ ਸੀ, ਜੋਤਿ ਦੇ ਉਪਾਸਕ ਖਾਲਸੇ ਨੇ ਜਿਥੇ ਗੁਰੂ ਨੂੰ ਪੁਰਨ ਮਨੁੱਖ ਵਿਚ ਤਬਦੀਲ ਕਰਨ ਵਾਸਤੇ ਉਪਦੇਸ਼ਾਂ ਨੂੰ ਭਿਲਾਜਲੀ ਦੇਣੀ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ ਅਣਵੱਕ ਘਾਲਣਾਂ ਘਾਲੀਆਂ, ਕਰਮ-ਕਾਂਡਾਂ, ਭਰਮਾਂ ਤੋਂ ਬੁੱਤਪ੍ਰਸਤੀ ਦਾ ਸਿਕਾਰ ਹੋ ਚੁੱਕੇ ਇਨਸਾਨ ਨੂੰ ਇਨਸਾਨੀਅਤ ਦੀਆਂ ਉੱਚ-ਪਿਆਰੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦਾ ਗਿਆਨ ਕਰਾ ਕੇ ਸਰਬ ਵਿਆਪਕ ਪਰ ਤੌਤ ਨਾਲ ਜੋੜਨ ਦਾ ਮਹਾਨ ਉਪਰਾਲਾ ਕੀਤਾ। ਗੁਰੂ ਹਠਿੰਗਿਦ ਸਾਹਿਬ ਦਾ ਸਮਕਾਲੀ ਲੇਖਕ ਮੁਹੀਮਿਨ ਫਾਨੀ ਗੁਰੀੰਖਾਂ ਦੀ ਰਹਿਣੀ-ਬਹਿਣੀ ਤੋਂ ਧਾਰਮਿਕ ਵਿਚਾਰਧਾਰਾ ਦਾ ਜ਼ਿਕਰ ਕਰਦਾ ਹੋਇਆ ਲਿਖਦਾ ਹੈ, "ਨਾਨਕ ਪੰਥੀਆਂ, ਜਿਹੜੇ ਕਿ ਸਿੱਖਾਂ ਦੇ ਨਾਮ ਨਾਲ ਮਸ਼ਹੂਰ ਹਨ ਦੇ ਨਾ ਤਾਂ ਕੋਈ ਬੁੱਤ ਹਨ ਅਤੇ ਨਾ ਹੀ ਮੁਰਤੀਆਂ ਦੇ ਮੰਦਰ ਹਨ।" ਉਪਰੋਕਤ ਲੇਖਕ ਵੱਲੋਂ ਆਪਣੀ ਫਾਰਸੀ ਲਿਖਤ 'ਦਬਸਤਾਨਿ ਮਜ਼ਾਹਿਬ' ਵਿਚ ਦਰਜ ਭਾਈ ਕੀਰੋਂ ਦੀ ਸਾਖੀ ਇਸ ਗੱਲ ਦੀ ਸ਼ਾਹਦੀ ਭਰਦੀ ਹੈ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਸਮੇਂ ਹੀ ਸਿੱਖਾਂ ਵਿਚ ਐਨੀ ਜਾਗਾਰਿਤੀ ਆ ਚੁੱਕੀ ਸੀ ਕਿ ਅਖੇਤੀ ਦੇਵੀ-ਦੇਵਤਿਆਂ ਦੇ ਬੁੱਤਾਂ ਦੀ ਉਨ੍ਹਾਂ ਵਾਸਤੇ ਕੋਈ ਅਹਿਮੀਅਤ ਨਹੀਂ ਸੀ ਸਗੋਂ ਇਸ ਭੇਡ-ਚਾਲ ਨੂੰ ਉਹ ਨਿਧਿਧ ਕਰਮ ਸਮਝਦੇ ਸਨ।

ਦਸਵੇਂ ਜਾਪੇ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਪਾਤਸ਼ਾਹ ਨੇ "ਪਾਖਾਫੁਜ਼ ਪੁਜ ਹੈ ਨਹੀਂ" ਦੇ ਸਿਧਾਂਤ ਨੂੰ ਅਮਲੀ ਜਾਮਾ ਪਹਿਨਾਉਂਦਿਆਂ ਭਰਮ-ਵੇਖ ਤੋਂ ਰਹਿਤ ਤਿਆਰ ਪੁਰਨ ਮਨੁੱਖ ਖਾਲਸੇ ਨੂੰ ਸੰਸਾਰ ਮੰਚ 'ਤੇ ਪ੍ਰਗਟ ਕਰਦਿਆਂ, 'ਜਾਗਾਤੀ ਜੋਤਿ' ਨਾਲ ਜੜਨ ਦੀ ਤਾਕੀਦ ਕਰਦਿਆਂ ਨਗਾਰੇ ਦੀ ਚੋਟ ਨਾਲ, ਭਰਮਾਇਆ:

"ਜਾਗਾਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਚੁਰ,
ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ॥
ਪੁਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ,
ਬੁੱਤ ਗੈਰ ਮੜੀ ਮਠ ਕੂਲ ਨ ਮਾਨੈ॥"

ਦਸਮ ਪਿਤਾ ਨੇ 'ਗੁਰੂ ਖਾਲਸੇ' ਨੂੰ ਮੁਰਤੀ ਪੁਜਾ ਤੋਂ ਵਰਜਿਆ ਕਿਉਂਕਿ ਅਕਾਲ ਪੁਰਖ ਦਾ ਉਪਾਸਕ ਪੈਥਰ-ਪੁਜ ਨਹੀਂ ਹੈ ਸਕਦਾ ਸੀ, ਤੇ ਪੁਜਾ ਦੇ ਭਰਮਗੜ੍ਹ ਉਪਰ ਵੀ ਭਰਵਾ ਵਾਰ ਕੀਤਾ।

ਪੁੱਤ੍ਰ ਬੜੇ ਅਵਸੋਸ ਦੀ ਗੱਲ ਹੈ ਕਿ ਜਾਗਤ ਮਨੁੱਖ ਨੂੰ, ਜਿਸ ਦੀ ਦਸ਼ਾ ਅੰਤਿ ਤਰਸਾਂਗ ਸੀ, ਜੋਤਿ ਦੇ ਉਪਾਸਕ ਖਾਲਸੇ ਨੇ ਜਿਥੇ ਗੁਰੂ ਨੂੰ ਪੁਰਨ ਮਨੁੱਖ ਵਿਚ ਤਬਦੀਲ ਕਰਨ ਵਾਸਤੇ ਉਪਦੇਸ਼ਾਂ ਨੂੰ ਭਿਲਾਜਲੀ ਦੇਣੀ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ ਹੈ ਉਥੇ ਕੁਝ ਪੈਥ-ਦੰਖੀਆਂ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਬਨਾਵਟੀ ਬੁੱਤ ਬਣਾ ਬਣਾ ਕੇ ਗੁਰਪਾਖਾਂ ਵਿਚ ਸਥਾਪਤ ਕਰਨੇ ਸ਼ੁਰੂ ਕੀਤੇ ਹੋਏ ਹਨ ਜੋ ਕੈਮ ਲਈ ਇਕ ਵੰਗਾਰ ਹੈ। ਇਹ ਕਰਮ ਜਿਥੇ ਗੁਰਮਤਿ ਸਿਧਾਂਤਾਂ ਦੀ ਘੋਰ ਉਲੰਘਣਾ ਹੈ ਉਥੇ ਸਾਡੀ ਕੈਮ ਦੇ ਸਵੇ ਪੈਂਧਰ 'ਤੇ ਹੋ ਰਹੇ ਨਿਧਾਰ ਦੀ ਮੁੱਹ-ਬੇਲਦੀ ਤਸਵੀਰ ਹੈ। ਚੂਸਰੇ ਸਥਦਾਂ ਵਿਚ ਇਹ ਕਹਿਣਾ ਕੋਈ ਅਤਿਕਬਧੀ ਨਹੀਂ ਹੋਵੇਗਾ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਦੀਆਂ ਕਲਪਿਤ ਤਸਵੀਰਾਂ ਆਪਣੇ ਘਰਾਂ ਅੰਦਰ ਸਜਾ ਕੇ, ਤਸਵੀਰ ਪੁਜਾ ਦੀ ਜਿਹੜੀ ਭੇਡ ਚਾਲ ਚੱਲ ਰਹੀ ਸੀ, ਗੁਰਪਾਖਾਂ ਵਿਚ ਬੁੱਤਾਂ ਦੀ ਸਥਾਪਤੀ ਇਸੇ ਦਾ ਨਤੀਜਾ ਹੈ।

ਤਕਰੀਬਨ ਹਰੇਕ ਦੇ ਘਰ ਗੁਰੂ ਸਾਹਿਬ ਦੀਆਂ ਕਲਪਿਤ ਤਸਵੀਰਾਂ ਮੈਨੁੰਦ ਹਨ। ਕਈ ਅਖਬਾਰਾਂ ਵਾਲੇ ਕਿਤਾਬ ਛਾਪਕ ਤੇ ਕਈ ਮਾਨਸਿਕ ਪੱਤਰਾਂ ਵਾਲੇ (ਸੰਤ ਸਿਪਾਹੀ ਛੱਡ ਕੇ) ਜਿਹੜੇ ਇਕ ਪਾਸੇ ਤਾਂ ਗੁਰਮਤਿ ਵਿਚਾਰਧਾਰਾ ਦਾ ਪ੍ਰਚਾਰ ਕਰਦੇ ਹਨ ਤੇ ਚੂਸਰੇ ਪਾਸੇ ਮੁੱਖ ਪੰਨਿਆਂ ਉਪਰ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀਆਂ ਕਲਪਿਤ ਤੇ ਚਿਤਰਕਾਰ ਦੀਆਂ ਮਨੁੱਖਤ ਤਸਵੀਰਾਂ ਛਾਪਦੇ ਹਨ, ਇਹ ਦੋਵੇਂ ਪੱਖ ਮੇਲ ਨਹੀਂ ਖਾਂਦੇ।

ਆਪਣੇ ਘਰਾਂ ਵਿਚ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀਆਂ ਕਲਪਿਤ ਤਸਵੀਰਾਂ ਟੈਗ ਕੇ ਜਿਥੇ ਗੁਰਮਤਿ ਸਿਧਾਂਤਾਂ ਦੀ ਉਲੰਘਣਾ ਕਰ ਰਹੇ ਹਾਂ ਉਥੇ ਆਪਣੇ ਬੋਹੀਆਂ ਨੂੰ ਵੀ ਤਸਵੀਰ-ਪੁਜਕ ਤੇ ਮੁਰਤੀ-ਪੁਜਕ ਬਣਾਉਣ ਵਿਚ ਬੜੀ ਇਮਾਨਦਾਰੀ ਨਾਲ ਪੋਗਦਾਨ ਪਾ ਰਹੇ ਹਨ। ਛੋਟੇ ਛੋਟੇ ਬੋਹੀਆਂ ਨੂੰ ਅਸੀਂ ਕਲਪਿਤ ਤਸਵੀਰਾਂ ਸਾਹਮਣੇ ਬਿਠਾ ਕੇ ਅਸੀਂ ਬਾਬਾ ਜੀ ਨੂੰ ਮੱਥਾ ਟੇਕੇ ਜਾਂ ਬਾਬਾ ਜੀ ਨੂੰ ਜੇ ਕਰੋਂ ਦਾ ਚਹਿਰੀਲਾ ਸਥਚ ਪੜ੍ਹਾ ਰਹੇ ਹਾਂ। ਛੋਟੀ ਉਮਰ ਤੋਂ ਬੱਚੇ ਨੂੰ ਅਸੀਂ ਮਾਨਸਿਕ ਪੱਖ ਤੋਂ ਮੁਰਤੀ-ਪੁਜਕ ਹੀ ਤਿਆਰ ਕਰ ਰਹੇ ਹਾਂ।

ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀਆਂ ਕਲਪਿਤ ਤਸਵੀਰਾਂ ਵੱਖ ਵੱਖ ਮੁਸੈਵਰਾਂ ਦੀ ਖਿਆਲੀ ਉਛਾਰੀ ਹੈ। ਜੇਕਰ ਮੁਗਲ ਸੋਲੀ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਮੁਸੈਵਰਾਂ ਵੱਲੋਂ ਚਿਤਰਗੀਆਂ ਤਸਵੀਰਾਂ ਵੇਖੀਏ ਤਾਂ ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਪਹਿਰਾਵਾਂ ਤੇ ਸਰੀਰਕ ਡੈਲ-ਡਾਲ ਆਦਿ ਮੁਸਲਿਮ ਹੋਣ ਦਾ ਵਿਖਾਵਾਂ ਕਰਦੇ ਹਨ ਅਤੇ ਚੂਸਰੇ ਪਾਸੇ ਜੇਕਰ ਹਿੰਦੂ ਵਿਚਾਰਧਾਰਾ ਨਾਲ ਸੰਥੈਪਿਤ ਮੁਸੈਵਰਾਂ ਵੱਲੋਂ ਬਣਾਏ ਗਏ ਚਿਤਰ ਵੇਖੀਏ ਜੇ ਪੁਰਾਤਨ ਜਨਮ ਸਾਖੀਆਂ ਵਿਚ ਆਮ ਮਿਲਦੇ ਹਨ ਤਾਂ ਗੁਰੂ ਸਾਹਿਬ ਟਿਕੇ, ਟੋਪੀ ਦੇ ਧਾਰਨੀ ਇਕ ਹਿੰਦੂ ਰਹਿਬਰ ਜਾਂ ਅਵਤਾਰ ਨਜ਼ਰ ਆਉਂਦੇ ਹਨ। ਕਿਹੜੇ ਮੁਸੈਵਰ ਦੀ ਕਲਪਨਾ ਸਹੀ ਹੈ? ਅੰਦਰਾਂ ਨਹੀਂ ਲਗਾਇਆ ਜਾ ਸਕਦਾ।

ਦਰਅਸਲ, ਸਾਡੀ ਭ੍ਰਾਸਟੀ ਇਹ ਹੈ ਕਿ ਅਸੀਂ ਗੁਰ ਸਥਦ ਰਤਨਾਂ ਨਾਲ ਭਰਪੂਰ ਸ਼ਾਬਦ ਗੁਰੂ ਦੇ ਅਸਗਾਹ ਸਾਗਰ ਵਿਚ ਪਰਮਹੈਸ ਬਣ ਕੇ ਸਥਦ-ਰਤਨ ਦਾ ਚੌਗ ਚੁਗਣ ਦੀ ਬਜਾਏ, ਅਨਮਤੀ ਕਰਮ-ਕਾਂਡਾਂ ਅਤੇ ਰਸਮਾਂ ਤੋਂ ਵਧੇਰੇ ਪ੍ਰਭਾਵਿਤ ਹੁੰਦੇ ਹਨ। ਮੁਖਵਾਕ ਹੈ:

"ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਕ
ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥" (ਪੰਨਾ 2)

ਗੁਰਮਤਿ-ਸਿਧਾਂਤਾਂ ਦੀ ਲੋਅ ਵਿਚ ਸਥਦ ਨਾਲ ਜੜ ਕੇ ਗੁਰੂ-ਸਿਖਿਆ ਦੇ ਧਾਰਨੀ ਹੋ ਕੇ ਗੁਰੂ-ਕ੍ਰਿਪਾ ਦੇ ਪਾਤਰ ਤਾਂ ਬਣਨਾ ਨਹੀਂ ਚਾਹੁੰਦੇ ਸਗੋਂ ਚਮਕ-ਦਮਕ ਵਾਲੀਆਂ ਕਲਪਿਤ ਤਸਵੀਰਾਂ ਦੇ 'ਦਰਸ਼ਨ' ਕਰਕੇ ਹੀ ਆਪਣੇ ਆਪ ਨੂੰ 'ਸੁਭਾਗੀ' ਸਮਝੀ ਬੈਠੇ ਹਾਂ। ਭਾਈ ਗੁਰਦਾਸ ਕਥਨ ਕਰਦੇ ਹਨ:

"ਗੁਰੂ ਮੁਰਤਿ ਗੁਰ ਸਥਦ ਹੈ
ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲਾ॥"

ਨਾਨਕਸਰ ਦੇ ਡੈਰੇਦਾਰਾਂ ਵੱਲੋਂ ਜਿਨ੍ਹਾਂ ਨੇ ਨਕੋਦਰ ਨੈੜੇ ਇਕ ਗੁਰਪਾਖ ਵਿਚ ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਬਨਾਵਟੀ ਬੁੱਤ ਕਿਸੇ ਬੁੱਤ-ਆਕੜੇ ਵੱਲੋਂ ਤਿਆਰ ਕਰਦੀਆਂ ਹੈ, ਇਸ ਤੋਂ ਕਾਵੀ ਸਮਾਂ ਪਹਿਲਾਂ ਇਸ ਛੇਡੇ ਵੱਲੋਂ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀਆਂ ਇਕ ਵੱਖਰੇ ਗੁਪ ਵਿਚ ਕਲਪਿਤ ਤਸਵੀਰਾਂ ਲੱਖਾਂ ਦੀ ਗਿਣਤੀ ਵਿਚ ਵੰਡੀਆਂ ਤੇ ਵੇਚੀਆਂ ਗਈਆਂ ਤੇ ਉਨ੍ਹਾਂ ਬਾਬੇ ਮਨੁੱਖਤ ਇਹ ਪ੍ਰਚਾਰ ਕੀਤਾ ਗਿਆ ਕਿ 'ਸਾਡੇ ਬਾਬਾ ਜੀ ਦੇ ਕਹਿਣ 'ਤੇ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਮੁਸੈਵਰ ਨੂੰ ਦਰਸ਼ਨ ਦਿੱਤੇ ਹਨ ਤੇ ਇਹ ਤਸਵੀਰ

ਤਿਆਰ ਕਰਵਾਈ।" ਕਿਤਨੀ ਹਾਸੋ-ਹੀਣੀ, ਮੱਥਾ ਟੇਕਣਾ ਤਾਂ ਗੁਰਮਤਿ-ਸਿਧਾਂਤਾਂ ਦੀ ਪੌਡ ਬਚਗਾਨਾ ਤੇ ਖਾਲਸੇ ਨੂੰ ਗੁਮਰਾਹ ਕਰਨ ਦੀ ਉਲੰਘਣਾ ਹੈ। ਇਕ ਸਿੱਖ ਕਹਾਉਣ ਵਾਲੇ ਲਈ ਕਿਤਨੀ ਸ਼ਹਮਨਾਹ ਗੱਲ ਹੈ!! ਕੀ ਇਨ੍ਹਾਂ ਤਸਵੀਰਾਂ ਨੂੰ ਘਰ ਵਿਚ ਰੱਖਣ ਨਾਲ ਜਾਂ ਪੁਡ-ਬੱਤੀ ਕਰਨ ਨਾਲ ਗੁਰ-ਸ਼ਬਦ ਤੋਂ ਸੱਪਣੇ ਮਨੁੱਖ ਪਰਮ-ਤੱਤ ਮਿਲ ਸਕਣਗੇ ? ਕੀ ਇਸ ਡੇਰੇ ਦੇ ਧਾਰਾ ਤੋਂ ਸੱਪਣੇ ਮਨੁੱਖ ਇਨ੍ਹਾਂ ਬੁੱਤਾਂ ਨੂੰ ਅੰਨ੍ਹੀ ਸ਼ਰਧਾ ਵੱਸ ਮੱਥਾ ਵੀ ਟੇਕਣਗੇ ਤੇ ਪ੍ਰਸਾਦਿ ਛੁੱਲ ਆਦਿ ਵੀ ਚੜ੍ਹਾਉਣਗੇ। ਗੁਰ ਸਾਹਿਬ ਦੀ ਬੁੱਤ-ਪ੍ਰਸਤੀ ਪ੍ਰਤੀ ਵਿਚਾਰਧਾਰਾ ਤਾਂ ਨਹੀਂ ਬਦਲੀਗੀ ਪ੍ਰੰਤੂ ਹੋਰਨਾਂ ਮੱਤਾਂ ਨਾਲ ਸੰਬੰਧਿਤ ਲੋਕ ਸਿੱਖਾਂ ਨੂੰ ਬੁੱਤਪ੍ਰਸਤ ਅਤੇ ਗੁਰਮਤਿ ਸਿੱਖਿਆ ਤੋਂ ਆਕੀ ਹੀ ਸਮਝਣਗੇ।

"ਸਤਿਗੁਰ ਨੇ ਸਭ ਕੇ ਵੇਖਦਾ

ਜੇਤਾ ਜਗੁ ਸੰਸਾਰੁ ॥

ਭਿੰਨੈ ਖਕਤਿ ਨ ਹੋਵਈ

ਸਿਦਤੁ ਸਥਾਦਿ ਨ ਕਰੈ ਵੀਚਾਰੁ ॥

(ਪੰਨਾ ਪਦਿ)

ਸਾਇਦ ਇਹ ਲੋਕ ਗੁਰ ਸਾਹਿਬਾਨ ਦੀ ਵਿਸ਼ਵ-ਵਿਆਪੀ ਵਿਚਾਰਧਾਰਾ ਅਤੇ ਗੁਰ-ਇਤਿਹਾਸ ਤੋਂ ਨਾਵਾਕਿਵ ਹਨ, ਜਾਂ ਨਾਵਾਕਵਹ ਹੋਣ ਦਾ ਪੱਥਰ ਕਰਦੇ ਹਨ ਅਤੇ ਸ਼ਬਦ-ਗੁਰ ਸਿਧਾਂਤ ਦੇ ਪਾਰਨੀ ਨਹੀਂ! ਤਾਂ ਸੇਕਰ ਸਿਰਫ ਕਲਪਿਤ ਤਸਵੀਰ ਦੇ 'ਦਰਸਨ' ਕਰਨ ਨਾਲ ਹੀ ਆਤਮਿਕ ਸੈਭੀ ਜੀ ਮੇਖ ਦੁਆਰਾ ਹੀ ਪ੍ਰਾਪਤੀ ਹੁੰਦੀ ਹੋਵੇ ਤਾਂ "ਸਥਾਨੇ ਉਪਰਿ ਗੁਰ ਸ਼ਬਦ ਵੀਚਾਰੁ" ਦੀ ਇਹਨਾਂ ਨੂੰ ਸੈਭੀ ਕਿਵੇਂ ਹੋਵੇ? ਪਰ ਇਹ ਸਭ ਕੁਝ ਤੋਂ ਆਪਣਾ ਹੀ ਗੁਰੂ ਫੈਮੂ ਚਲਾਉਣ ਵਾਸਤੇ ਹੈ।

ਜੇਕਰ ਦੇਹ-ਸਰੂਪ ਦੇ ਦਰਸਨ ਕਰਨ ਨਾਲ ਹੀ ਭਵਜਲ ਪਾਰ-ਉਤਾਰਾ ਹੈ ਸਕਦਾ ਹੈ ਤਾਂ ਕਿਰ ਗੁਰ-ਸਿੱਖਿਆ ਦੀ ਕੀ ਅਧਿਮੀਅਤ ਹੈ? ਗੁਰੂ ਪਾਤਸ਼ਾਹ ਦੇ ਦੇਹ-ਸਰੂਪ ਦਰਸਨ ਤੋਂ ਢੁਨੀ ਚੰਦ ਨੇ ਵੀ ਕੀਤੇ ਸਨ ਪਰ ਕਾਇਂਦੀ ਦੀ ਮੇਤ ਮੇਇਆ। ਪਰ ਢੁਜੇ ਪਾਸੇ ਗੁਰ-ਸਿੱਖਿਆ 'ਤੇ ਅਮਲ ਕਰਨ ਵਾਲੇ ਬਿਹਿੱਤਰ ਸਿੱਖ ਦਾ ਨਾਮ ਰੈਸ਼ਨ ਹੈ। ਦੇਹ ਸਰੂਪ ਦੇ ਦਰਸਨ ਤੋਂ ਢੇਹੂ ਨੇ ਵੀ ਕੀਤੇ ਸਨ ਪੱਤ ਗੁਰੂ ਦੀ ਕ੍ਰਿਪਾ ਦਾ ਪਾਤਰ ਸਾਈਂ ਮੀਆਂ ਮੀਰ ਹੀ ਬਣਿਆ। ਯਾਦ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਗੁਰੂ-ਸ਼ਬਦ ਦੇ ਚਾਨਣ ਨਾਲ ਗਿਆਨ ਦੀ ਬਖਿਸ਼ ਕਰਕੇ ਅਗਿਆਨ ਦਾ ਹਨੋਗਾ ਢੂਰ ਕਰਦਾ ਹੈ। ਪੁਰਾਤਨ ਸੀਮਾਂ ਵਿਚ ਤਸਵੀਰਾਂ ਨਹੀਂ ਬਣਦੀਆਂ ਸਨ ਤੇ ਅਨਮੜੀ ਲੋਕ ਆਪਣੇ ਦੇਵ-ਪੁਰਸ਼ਾਂ ਜਾਂ ਰਹਿਬਰਾਂ ਦੇ ਬੁੱਤ ਬਣਾ ਕੇ ਪੁਸਦੇ ਸਨ। ਜਿਨ੍ਹਾਂ ਮੱਤਾਂ ਵਿਚ ਬੁੱਤਪ੍ਰਸਤੀ ਦਾ ਵਿਧਾਨ ਸੰਦੀਕਾਰਤ ਹੈ ਉਹ ਤੋਂ ਕਰਨ, ਉਨ੍ਹਾਂ ਨੂੰ ਮੁਖਾਰਕ ਹੈ ਪਰ ਸ਼ਬਦ-ਗੁਰ ਦੇ ਉਪਾਸਕ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਤਿਆਜਲੀ ਦੇ ਕੇ ਗੁਰ-ਤਸਵੀਰਾਂ ਜਾਂ ਬੁੱਤਾਂ ਨੂੰ

ਸੁਹਿਰਦ ਵਿਚਾਰ ਕਰਨੀ ਚਾਹੀਦੀ ਸੀ ਕਿ ਕੀ ਇਹ ਕਰਮ ਗੁਰਮਤਿ-ਅਨੁਸਾਰ ਹੈ? ਕੀ ਇਹ ਸ਼ਬਦ ਗੁਰੂ ਦੀ ਪੌਡ ਅਵੰਦਿਆ ਨਹੀਂ ਹੈ?

ਨਾਨਕਸਰ ਦੇ ਡੇਰੇਦਾਰਾਂ ਨੇ ਗੁਰਪਾਮ ਅੰਦਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੱਖ ਦਾ ਬੁੱਤ ਸਥਾਪਤ ਕਰਕੇ ਸਿੱਖ-ਸਿਧਾਂਤ ਉਪਰ ਕਗਾਰੀ ਸੰਟ ਮਾਰੀ ਹੈ। ਗੁਰਮਤਿ ਗਿਆਨ ਤੇ ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਦਾਰਸ਼ਨਿਕ ਵਿਚਾਰ-ਨਾਲ ਮਿਲ ਸਕਣਗੇ ? ਕੀ ਇਸ ਡੇਰੇ ਦੇ ਧਾਰਾ ਤੋਂ ਸੱਪਣੇ ਮਨੁੱਖ ਇਨ੍ਹਾਂ ਬੁੱਤਾਂ ਨੂੰ ਅੰਨ੍ਹੀ ਸ਼ਰਧਾ ਵੱਸ ਮੱਥਾ ਵੀ ਟੇਕਣਗੇ ਤੇ ਪ੍ਰਸਾਦਿ ਛੁੱਲ ਆਦਿ ਵੀ ਚੜ੍ਹਾਉਣਗੇ। ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਬੁੱਤ-ਪ੍ਰਸਤੀ ਪ੍ਰਤੀ ਵਿਚਾਰਧਾਰਾ ਤਾਂ ਨਹੀਂ ਬਦਲੀਗੀ ਪ੍ਰੰਤੂ ਹੋਰਨਾਂ ਮੱਤਾਂ ਨਾਲ ਸੰਬੰਧਿਤ ਲੋਕ ਸਿੱਖਾਂ ਨੂੰ ਬੁੱਤਪ੍ਰਸਤ ਅਤੇ ਗੁਰਮਤਿ ਸਿੱਖਿਆ ਤੋਂ ਆਕੀ ਹੀ ਸਮਝਣਗੇ।

ਮਰਦ ਅਗੀਮੜ੍ਹੇ ਦਸਸੇਸ਼ ਪਿਤਾ ਨੇ ਐਰੋਗੈਬ ਵੱਲ ਲਿਖੇ ਸਿੱਤ ਦੇ ਪੱਤਰ 'ਚਛਰਨਾਮਾ' ਵਿਚ ਲਿਖਿਆ ਹੈ:

"ਮਨਮ ਬੁਲਹਹਾਮ ਕੋਹਿਯਾ

ਬੁਤ ਪਰਸਤ ॥

ਕਿ ਆ ਬੁਤ ਪਰਸਤੰਦੁ

ਮਨ ਬੁਤ ਸਿਕਸਤ ॥"

ਭਾਵ ਐ ਐਰੋਗੈਬ ! ਬੁੱਤਪ੍ਰਸਤ ਪਹਾੜੀਆਂ ਨਾਲ ਮੈਂ ਲੋਹ ਲਿਆ ਹੈ। ਉਹ ਬੁੱਤਪ੍ਰਸਤ ਹਨ ਤੇ ਮੈਂ ਬੁੱਤਾਂ ਨੂੰ ਤੇਜ਼ਨ ਵਾਲਾ ਹਾਂ।

ਤਪ੍ਰਸਾਦਿ ਸਵੈਯਾਂ ਵਿਚ ਬੁੱਤ-ਪੁਜਾ ਕਰਨ ਵਾਲੇ ਲੋਕਾਂ ਪ੍ਰਤੀ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਪ੍ਰਸ਼ੰਸਨਾਵ, ਪ੍ਰਤਖ) ਸ਼ਬਦ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਹੈ।

"ਕੋਊ ਬੁਤਾਨ ਕੇ ਪੁਜਤ ਹੈ ਪਾਸ,

ਕੋਈ ਮ੍ਰਿਵਾਨ ਕੇ ਪੁਜਨ ਧਾਇਓ ॥"

ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਵਿਚਾਰਨਾ ਚਾਹੀਦਾ ਹੈ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਬੁੱਤ ਸਥਾਪਤ ਕਰਕੇ ਆਸੀਂ ਕੌਮ ਨੂੰ ਤਥਾਹੀ ਦੇ ਕਿਸ ਕਾਰਾਰ ਵੱਲ ਲੈ ਕੇ ਜਾ ਰਹੇ ਹਾਂ?

ਗੁਰੂ ਸਾਹਿਬ ਤਾਂ ਫੁਰਮਾਉਂਦੇ ਹਨ:

"ਕਾਹੇ ਕੇ ਪੁਜਤ ਪਾਹਨ ਕਵੀ,

ਕਵੀ ਪਾਹਨ ਮੈਂ ਪਰਮੇਸ਼ਰ ਨਾਹੀ ॥"

ਉਹ ਤਾਂ 'ਬਿਆਪਕ ਹੈ ਸਭੀ ਕੇ ਬਿਖੇ'

ਪਰੰਤੂ ਆਸੀਂ ਕੀ ਸਾਬਤ ਕਰਨਾ ਚਾਹੀਦੇ ਹਾਂ?

ਗੁਰੂ ਸਾਹਿਬ ਫੁਰਮਾਉਂਦੇ ਹਨ:

"ਕਾਹੇ ਕੇ ਪੁਜਤ ਪਾਹਨ ਕਵੀ,

ਕਵੀ ਪਾਹਨ ਮੈਂ ਪਰਮੇਸ਼ਰ ਨਾਹੀ ॥।

ਤਾਂ ਹੀ ਕੇ ਪ੍ਰਸ਼ੰਸਨ ਪ੍ਰਕਾਰ ਕਰੀ ਕੈ

ਜਿਹ ਪ੍ਰਸਤ ਹੀ ਆਖ ਉਥ ਮਿਟਾਹੀ ॥।

(ਪਾਤ: 90)

ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਫੁਰਮਾਉਂਦੇ ਹਨ ਕਿ ਜਿਹੜੇ ਪੱਥਰ ਨੂੰ ਦੇਵਤਾ ਸਮਝ ਕੇ ਪੁਸਦੇ ਹਨ ਉਨ੍ਹਾਂ ਦੀ ਘਾਲ ਅਜਾਈ ਜਾਂਦੀ ਹੈ। ਪੱਥਰਾਂ ਨੂੰ ਜਾਂ ਪੱਥਰਾਂ ਤੋਂ ਬਣੇ ਬੁੱਤਾਂ ਨੂੰ ਮੱਥਾ ਟੇਕਣ ਵਾਲੇ ਕਦੀ ਵੀ ਪਰਮ ਪਦ ਦੇ ਅਧਿਕਾਰੀ ਨਹੀਂ ਬਣਦੇ:

ਅਜਥ ਭੁਡ ਈਗ ਸੇ ਬਿਗੜਾ ਹੈ,

ਨਜ਼ਮ ਚਮਨ ਅਪਨਾ।

ਭਾਵੋਂ ਇਨ੍ਹਾਂ ਭੇਗਿਆਂ ਵਿਚ ਪਹਿਲਾਂ ਹੀ ਕਦੀ ਗੁਰਮਤਿ-ਵਿਰੋਧੀ ਕਰਮ ਜਿਵੇਂ ਨਿਸ਼ਾਨ ਸਾਹਿਬ ਅਸਥਾਪਨ ਨਾ ਕਰਨਾ, ਕਲਪਿਤ ਸੱਚੰਦ ਤੇ ਕਲਪਿਤ ਗੁਰ-ਤਸਵੀਰਾਂ, ਸੰਪਟ ਪਾਠ ਆਦਿ ਹੋ ਰਹੇ ਹਨ। ਪ੍ਰੰਤੂ ਗੁਰੂ ਸਾਹਿਬ ਦਾ ਬੁੱਤ ਸਥਾਪਤ ਕਰਨ ਸਮੇਂ ਅਭਲ ਨੂੰ ਜੰਦਰਾ ਮਾਰਨਾ ਦੀ ਜਗਾ ਗੁਰਮਤਿ-ਸਿਧਾਂਤਾਂ ਦੀ ਰੈਸ਼ਨੀ ਵਿਚਾਰ

ਜੇ ਪਾਬਰ ਕਉ ਕਰਾਤੇ ਦੇਵ॥

ਤਾ ਕੀ ਬਿਰਬਾ ਹੋਵੈ ਸੇਵ॥

ਜੇ ਪਾਬਰ ਕੀ ਪਾਂਈ ਪਾਇ॥

ਤਿਸ ਕੀ ਘਾਲ ਅਜਾਈ ਜਾਇ॥ ੧॥

(ਮਹਲਾ ੫, ਪੰਨਾ ੧੧੯੦)

ਜੇਕਰ ਭੁਤਾਂ ਨੂੰ ਮੌਖੀ ਰਗਝਣ ਦਾ ਜਾਂ ਝੁਕ
ਕੇ ਨਮਸਕਾਰਾਂ ਕਰਨ ਦਾ ਕੋਈ ਲਾਭ ਹੀ
ਨਾ ਹੈ। ਇਸ ਫੇਕਟ ਕਰਮ ਦੀ ਕੋਈ ਪ੍ਰਾਪਤੀ ਹੀ
ਤਾਂ ਫਿਰ ਇਸ ਪ੍ਰਸ਼ਾਸਨ-ਅਚਰਣਾਂ ਜਾਂ ਭੁਤ
ਗੀ ਦਾ ਕੀ ਢਾਇਦਾ?

ਨ ਪਾਬਰ ਥੋਲੈ ਨਾ ਕਿਛੁ ਦੇਇ॥

ਫੇਕਟ ਕਰਮ ਨਿ ਹਫਲ ਹੈ ਸੇਵ॥

(ਪੰਨਾ ੧੧੯੦)

ਕੀ ਨਾਨਕਸਰੀ ਏ ਗੁਰਬਾਣੀ ਤੇ ਸਿਧਾਂਤ
ਲਟ ਪ੍ਰਚਾਰ ਕਰਕੇ ਆਪਣੇ ਪਖੰਡ ਦੇ ਡੇਰੇ ਤੇ
ਤਾਰ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਜਗਾ ਆਪਣਾ ਗੁਰੂ
ਚਲਾਉਣ ਦੀ ਨੌਹਿ ਤਾਂ ਨਹੀਂ ਰੱਖ ਰਹੇ?
ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਖਾਲਸਾ ਕੈਮ ਨੂੰ ਇਸ
ਗੰਭੀਰਤਾ ਨਾਲ ਸੋਚਣਾ ਪਵੇਗਾ।

ਦਰਅਸਲ ਹਰ ਭੁਤ-ਤਰਾਸ ਆਪਣੀ
ਜਨਾ ਦੇ ਅਨੁਸਾਰ ਭੁਤ ਦੀ ਘਾੜਤ ਘੜਦਾ
ਇਧ ਨੂੰ ਮੰਨਣ ਵਾਲੇ ਚਿੰਨੀ ਲੋਕਾਂ ਦੇ ਭੁਧ ਦੀ
ਤ ਸੁਰਤ ਵੱਖਰੀ ਹੈ ਤੇ ਕਈ ਅਫ਼ਗਿਆਂ ਲੋਕ
ਕੇ ਭੁਧ ਧਰਮ ਨੂੰ ਮੰਨਦੇ ਹਨ ਉਨ੍ਹਾਂ ਦੀ ਭੁਧ
ਗੁਰੂ ਦੀ ਕਲਪਨਾ ਚਿੰਨੀਆਂ ਤੋਂ ਭਿੰਨ ਹੈ।

ਮੁਰਤੀ ਘਾੜਤ ਉਪਰ ਤੇ ਮੁਰਤੀ ਦੀ
ਤ ਉਪਰ ਤਿੰਖਾ ਵਿਅੰਗ ਕਸਦੇ ਹੋਏ ਕਬੀਰ
ਬੁਖਾਂ ਅਖਦੇ ਹਨ ਕਿ ਮੁਰਤੀ ਨੂੰ ਘੜਨ ਸਮੇਂ
ਤਰਾਸ ਮੁਰਤੀ ਨੂੰ ਪੇਰਾਂ ਵਿਚ ਰੱਖ ਕੇ ਕਈ
ਦੇ ਅਜਾਰਾਂ ਨਾਲ ਤਰਾਸ ਤਰਾਸ ਕੇ ਉਸ ਨੂੰ
ਪੱਤ ਅਕਾਰ ਬਖਸ਼ਦਾ ਹੈ। ਉਹ ਮੁਰਤੀ ਜਿਸ
ਗੁਰੂ ਉਪਰ ਪੈਰ ਰੱਖ ਕੇ ਭੁਤ-ਤਰਾਸ ਘੜਦਾ
ਸਦਾ ਤਾਂ ਕੋਈ ਨੁਕਸਾਨ ਕਰਦੀ ਨਹੀਂ, ਪਰ
ਕਿਸੇ ਧਰਮ ਅਸਥਾਨ ਵਿਚ ਸਥਾਪਤ ਕਰ
ਨਾ ਜਾਂਦਾ ਹੈ ਉਦੋਂ ਉਸ ਵਿਚ ਕਰਾਮਾਤੀ
ਤ ਕਿਵੇਂ ਆਉਂਦੀ ਹੈ?

ਕਬੀਰ ਸਾਹਿਬ ਲਿਖਦੇ ਹਨ:

ਪਾਖਾਨ ਗਇ ਕੈ ਮੁਰਤੀ ਕੀਨੀ
ਦੇ ਕੈ ਢਾਤੀ ਪਾਉ॥

ਜੇ ਏਹ ਮੁਰਤੀ ਸਾਬੀ ਹੈ

ਤਉ ਗੜ੍ਹਣਹਾਰੇ ਖਾਉ॥ ੩॥

(ਆਸਾ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੮੯੯)

ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਮੁਰਤੀ ਪ੍ਰਸਾ ਦੀ
ਵਹਿਮਪੁਸਤ ਪ੍ਰਸਾ ਉਪਰ ਚੋਟ ਕਰਦੇ ਫੁਰਮਾਉਂਦੇ
ਹਨ ਕਿ ਇਕ ਪੱਥਰ ਨੂੰ ਤਰਾਸ ਕੇ ਮੁਰਤੀ ਦੀ
ਸ਼ਕਲ ਦੇ ਦਿੱਤੀ ਜਾਂਦੀ ਹੈ ਤੇ ਇਕ ਉਸੇ ਹੀ ਤਰ੍ਹਾਂ
ਦੇ ਪੱਥਰ ਨੂੰ ਥੜੇ 'ਤੇ ਜਾਂ ਪੇੜੀ ਦੇ ਰੂਪ ਵਿਚ
ਮੁਰਤੀ ਦੇ ਹੇਠਾਂ ਰੱਖ ਕੇ ਉਸ ਉਪਰ ਮੁਰਤੀ ਟਿੱਕਾ
ਦਿੱਤੀ ਜਾਂਦੀ ਹੈ। ਇਕ ਪੱਥਰ ਉਪਰ ਬੈਠ ਕੇ
ਪ੍ਰਸਾਰੀ ਦੂਸਰੇ ਪੱਥਰ ਦੀ ਪ੍ਰਸਾ ਕਰਦਾ ਹੈ। ਜੇ
ਉਪਰਲਾ ਪੱਥਰ (ਮੁਰਤੀ) ਦੇਵਤਾ ਹੈ ਤਾਂ ਹੇਠਾਂ
ਪੱਥਰ (ਬੜਾ) ਦੇਵਤਾ ਕਿਉਂ ਨਹੀਂ? ਹੈ ਤਾਂ ਦੇਵੇਂ
ਹੀ ਪੱਥਰ ਪਰ ਤਰਾਸ ਕੇ ਅਕਾਰ ਵੱਖ ਵੱਖ ਕਰ
ਦਿੱਤੇ ਗਏ ਹਨ। ਆਪ ਫੁਰਮਾਉਂਦੇ ਹਨ:

ਏਕੈ ਪਾਬਰ ਕੀਜੇ ਭਾਉ॥

ਚੂਜੈ ਪਾਬਰ ਪਰੀਐ ਪਾਉ॥

ਜੇ ਓਹ ਦੇਉ ਤ ਓਹ ਭੀ ਦੇਵਾ॥

ਕਹਿ ਨਾਮਦੇਵੀ ਹਮ ਹਰਿ ਕੀ ਸੇਵਾ॥

(ਪੰਨਾ ੫੨੫)

ਮੇਂ ਭੁਤਪੁਸਤੀ ਜਾਂ ਪੱਥਰ-ਪ੍ਰਸਾ ਕਿਸੇ ਵੀ
ਤਰ੍ਹਾਂ ਗੁਰਮਤਿ-ਅਨੁਸਾਰੀ ਨਹੀਂ ਸਗੋਂ ਗੁਰਮਤਿ
ਸਿਧਾਂਤਾਂ ਦੀ ਘੋਰ ਉਲੰਘਣਾ ਹੈ। ਗੁਰਮਤਿ-ਮਾਰਗ
ਦੇ ਪਾਂਧੀਆਂ ਵਿਚ ਇਸ ਦੀ ਕੋਈ ਜਗਾ ਨਹੀਂ।
ਵਾਹਿਗੁਰੂ ਕ੍ਰਿਪਾ ਕਰਨ ਤੇ ਅਜਿਹੇ ਮਨਮਤੀਆਂ
ਤੇ ਅਨਮਤੀਆਂ ਨੂੰ ਗੁਰਮਤਿ ਦੀ ਸੋਭਾ ਬਖਸ਼ਿਸ਼
ਕਰਨ! ਇਨ੍ਹਾਂ ਨੂੰ ਗਿਆਨ ਹੋ ਜਾਵੇ ਕਿ, 'ਆਦ੍ਰਿਸਟ
ਆਗੋਚਰ ਪਕਰਿਆ ਗੁਰਸਥਦੀ', ਉਹ ਸਰਬ
ਵਿਆਪਕ ਹਰੇਕ ਵਿਚ ਇਕ-ਰਸ ਵਿਆਪ ਰਿਹਾ
ਹੈ ਨਾ ਕਿ ਮੁਰਤੀਆਂ ਵਿਚ। ਲੋੜ ਹੈ ਸ਼ਬਦ ਗੁਰੂ
ਦੇ ਲੜ ਲੱਗਣ ਦੀ, ਨਾ ਕਿ ਮੁਰਤੀਆਂ ਬਣਾ
ਬਣਾ ਕੇ ਮੌਖੀ ਰਗਝਣ ਦੀ। ਗੁਰੂ ਕ੍ਰਿਪਾ ਕਰੇ ਤੇ
ਗਿਆਨ ਦੀ ਲੋੜ ਬਖਸ਼ਿਸ਼ ਕਰੋ!

ਹਉ ਬੂਢੇਦੀ ਸਜਣਾ, ਸਜਣ ਮੈਡੈ ਨਾਲਿ॥

(ਪੰਨਾ ੧੩੧)

ਨਾਨਕਸਰੀਏ ਸਾਧ ਬ੍ਰਾਹਮਣਵਾਦ ਦਾ ਜਾਲ
ਗੁਰਭਜਨ ਸਿੰਘ ਗਿਲ ਲਾਇਲਪੁਰੀ (ਸਿੰਘ ਵਿਚਾਰ ਸੰਚ)

ਕਾਹੇ ਕੇ ਡਿੰਡ ਕਰੈ ਮਨ ਮੁਰਖ
ਡਿੰਡ ਕਰੈ ਅਪਨੀ ਪਤ ਖੋ ਹੈ।
ਕਾਹੇ ਕੇ ਲੋਗ ਠਗੇ ਠਗ ਲੋਗਨ,
ਲੋਕ ਗਯੇ ਪਰਲੋਕ ਗਵੈ ਹੈ।
ਦੀਨ ਦਿਆਲ ਕੀ ਠਉਰ ਜਹਾਂ
ਤਿਹ ਠਉਰ ਬਖੈ ਤੁਹਿ ਠਉਰ ਨ ਐ ਹੈ।
ਚੇਤ ਰੇ ਚੇਤ, ਅਚੇਤ ਮਹਾਂ ਜੜ੍ਹ
ਭੋਖ ਕੇ ਕੀਨੇ ਅਲੋਖ ਨ ਪੈ ਹੈ।

ਗੁਰੂ ਦਸਮ ਪਾਤਸ਼ਾਹ ਨਕਲੀ ਸਾਧਾਂ ਤੇ
ਆਪੇ ਥਾਣੇ ਗੁਰੂ ਦੇ ਵਜੀਬੀ ਲਈ ਕਹਿੰਦੇ ਹਨ ਕਿ
“ਪਖੰਡ ਕਰ ਕਰ ਕੇ ਕਿਉਂ ਮਹਾਤਮਾ ਤੇ ਸੰਤ ਬਣ
ਬਣ ਦੰਸਦੇ ਹੋ? ਇਨ੍ਹਾਂ ਪਖੰਡਾਂ ਨਾਲ ਤਾਂ ਤੁਸੀਂ
ਪੱਤ ਤੇ ਇੱਜ਼ਤ ਵੀ ਗਵਾ ਰਹੇ ਹੈ। ਤੁਸੀਂ ਲੋਕਾਂ ਨੂੰ
ਠੱਗਣ ਨਾਲ, ਆਪਣਾ ਲੋਕ-ਪ੍ਰਲੋਕ ਗਵਾ ਰਹੇ
ਹੈ। ਉਸ ਦੀਨ ਦਿਆਲ ਦੇ ਟਿੱਕਾਣੇ ਪਾਸ ਅੰਪੜਨਾ
ਵੀ ਤੁਹਾਡੇ ਲਈ ਮੁਸ਼ਕਿਲ ਹੈ। ਓ ਪਖੰਡੀ ਤੇ
ਭੇਖੀ ਮਹੱਥ ਉਸ ਪੂਰਨ ਅਕਾਲ ਪਾਸ ਕੋਈ ਢੋਈ
ਨਹੀਂ ਮਿਲੇਗੀ। ਉਹਾਂ ਗਇਆ ਜੈਸਾ ਬੇਟਾ
ਦਬੂਆ, ਨਦਰ ਸਰਾਹਾ ਆਇਆ (ਪੰਨਾ ੩੮੧)
ਅਨੁਸਾਰ ਪਾਰਖੁਆਂ ਸਾਹਮਣੇ ਥੋਟ ਦਾ ਭੇਦ ਭੁੱਲ
ਜਾਇਆ ਕਰਦਾ ਹੈ। ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਨੇ ਬੱਧ
ਵੀ ਵਾਰ ਵਿਚ ਵੀ ਦੌਸਿਆ ਹੈ ਕਿ:

ਗੁਡਾ ਹੋਇ ਪ੍ਰਿਕਾਨੁਆ।

ਕਿਉਂ ਭੁੜੀਐ ਦਾਖੇ।

ਅਕੈ ਕੈਰੀ ਖਖੜੀ ਕੈਈ ਅੰਤੁ ਨ ਆਖੇ।

ਗਹਣੇ ਜਿਉ ਜਰਪੇ ਦੇ,

ਨਹੀਂ ਸੋਇਨ ਸਾਖੇ।

ਡਟਕ ਨ ਪੁਜਨਿ ਹੀਰਿਆ,

ਉਦਿ ਭਰੇ ਬਿਆਖੇ,

ਧਉਲੇ ਦਿਸਨਿ ਛਾਹਿ ਚੁਪੁ,

ਸਾਦਗ ਗਣ ਗਾਖੈ।

ਤਿਉ ਸਾਧ ਅਸਾਧ ਪਰਖੀਅਨਿ,

ਕਰਤੁਤ ਸੁਭਾਖੈ॥ ੧੭॥

ਸਾਧਾਂ ਅਤੇ ਛਿੰਡੀਆਂ ਦਾ ਲੰਘਾ ਸਿੱਟਾ ਚੇਲਾ,
ਗੋਲ ਪੱਗ, ਹੱਥ ਵਿਚ ਮਾਲਾ ਤੇ ਪੇਰੀ ਖੜਾਵਾਂ
ਸ਼ਬਦ ਨਹੀਂ ਕਿ ਉਹ ਸਾਧ ਹੈ। ਉਸ ਦੀ ਕਰਤੁਤ
ਹੀ, ਉਸ ਦੀ ਅਸਲੀਅਤ ਪ੍ਰਗਾਟ ਕਰਦੀ ਹੈ। ਇਨ੍ਹਾਂ
ਦੇ ਪਹਿਰਾਵੇ ਬੜੇ

ਅਸਰਦਾਇਕ ਹੁੰਦੇ ਹਨ

ਅਤੇ ਸਿੰਖ ਵੱਸੇ ਏਨੀ ਭੋਲੀ

ਹੈ ਕਿ ਨਿੱਤ ਇਨ੍ਹਾਂ ਦੇ ਪੰਜੇ

ਵਿਚ ਛਸਦੀ ਹੀ ਤੁਰੀ

ਜਾਂਦੀ ਹੈ। ਜਦੋਂ ਅਜਿਹੇ

ਇਕ ਦੀ ਚੁਕਾਨ ਚੱਲ ਪੇਈ

ਹੈ ਤਾਂ ਚੁਨੀਆਂ ਲੁੱਟੀਏ

ਮਕਰ ਸੇ' ਦੇ ਅਖਾਣ

ਅਨੁਸਾਰ, ਹੋਰ ਚੜ੍ਹਰ ਦੰਭੀ

ਅਧਰਮੀ ਤੇ ਸੁਆਰਬੀ

ਵਿਹਲੜਾਂ ਦੇ ਮੂੰਹ ਵਿਚ

ਪਾਣੀ ਭਰ ਆਉਂਦਾ ਹੈ ਅਤੇ

ਉਹ ਉਸ ਦੁਕਾਨ ਦੇ

ਅਸੀਂ
ਗੁਰੁ
ਸਾਹਿਬ
ਦੇ
ਵਿਖਾਏ
ਰਾਹ ਤੋਂ
ਭਟਕ
ਚੁੱਕੇ ਹਾਂ

ਕਾਰੀਂਦੇ ਬਣ ਜਾਂਦੇ ਹਨ। ਵੱਡੇ 'ਬਾਬੇ' ਆਪਣੀ ਪ੍ਰਤਿਭਾ, ਐਸ਼ਪੁਸਤੀ, ਮਾਨ ਵਡਿਆਈ ਤੇ ਹਉਮੇ ਦੇ ਦੀਰਘ ਰੈਗ ਵਿਚ ਮਸਤ ਹੋ ਜਾਂਦੇ ਹਨ ਅਤੇ ਕਾਰੀਂਦੇ 'ਬਾਬਿਆਂ' ਦੀ ਭਗਤੀ, ਵਰਦਾਨਾਂ ਤੇ ਕਰਮਾਤਾਂ ਦਾ ਪ੍ਰਚਾਰ ਭੈਲੀ ਜਨਤਾ ਵਿਚ ਆਪ ਤੇ ਆਪਣੇ ਏਜੰਟਾਂ ਰਾਹੀਂ ਕਰਦੇ ਹਨ।

ਛੰਡੀ ਸਾਧਾਂ ਦੇ ਬਥੇਰੇ ਟੈਲੇ ਹਨ ਜੋ ਸਿੱਖ ਜਨਤਾ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਮਹਿਤ ਤੇ ਮਰਿਆਦਾ ਨੂੰ ਤੋੜ ਮਹੌਰ ਕੇ, ਆਪਣੀ ਮਰਿਆਦਾ ਵੱਲ ਮੇਤਾਦੇ ਹਨ। ਇੰਜ ਤਾਂ ਸਾਹਿਬ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ - ਪ੍ਰਕਾਸ਼ ਵੀ ਕਰ ਲਿਆ ਜਾਂਦਾ ਹੈ ਤਾਂ ਜੋ ਸਿੱਖਾਂ ਨੂੰ ਭਲੈਖਾ ਪਾਇਆ ਜਾ ਸਕੇ, ਪਰ ਅਸਲ ਵਿਚ ਪ੍ਰਚਾਰੀ ਜਾਂਦੀ ਮਰਿਆਦਾ ਉਨ੍ਹਾਂ ਦੀ ਆਪਣੀ ਹੁੰਦੀ ਹੈ। ਇਹ ਭੈਲੀ ਲੋਕ ਆਪਣੇ ਵੱਡੇਗਿਆਂ ਦੀ ਆਤਮਿਕ ਕਮਾਈ ਦੇ ਸਹਾਰੇ, ਸੰਸਾਰਕ ਕਮਾਈ ਖਾ ਰਹੇ ਹਨ। ਕਈ ਤਾਂ ਬੇਦੀ, ਵੈਹਣ, ਸੋਈ ਤੇ ਭੱਲੇ ਆਦਿ ਆਪਣੇ ਆਪ ਨੂੰ ਗੁਰੂ-ਸੰਤ ਦੌਸਤ ਕੇ ਲੁੱਟ ਰਹੇ ਹਨ ਤੇ ਕਈ, ਆਪ ਨੂੰ ਨਿਰਮਲ ਭੈਵੇਦਾਰ ਦੌਸਤ ਕੇ, ਗੁਰੂ ਰਵਾਇਤਾਂ ਨੂੰ ਤੋੜ ਕੇ ਆਪਣੇਅਧਾਰ ਨੂੰ ਸ੍ਰੀ ੧੦੮, ਪਰਮ ਸੰਤ, ਬ੍ਰਹਮ ਗਿਆਨੀ, ਮਹਾ ਮੰਡਲੀਸ਼ਵਰ ਆਦਿ ਸਦਾ ਕੇ ਅਕਾਲ ਪ੍ਰਥ ਦੇ ਗਵਾਈ ਅਤੇ ਏਜੰਟ ਦੌਸਤ ਹਨ। ਭੁਝ ਭੁ ਟਿੱਲੀ ਸਰਕਾਰ ਦੇ ਆਸਰੇ ਸਿੰਖੀ ਬੇਚ ਰਲਾ ਪਾ ਕੇ ਕਮਾਈ ਕਰ ਰਹੇ ਹਨ ਪਰ ਕਈ ਅਸਿਹੇ ਹੀ ਹਨ ਜੋ ਸੱਚਿਤ ਦੇ ਭਗਤ ਤੇ ਭਾਈ ਦੀ ਸੱਚਿਤ ਦੇ ਗੈਂਦੀ-ਨਸੀਨ ਬਣ ਜਾਂਦੇ ਹਨ ਅਤੇ ਉਸ ਭੁਵਾਈ ਕਰ ਚੁੱਕੇ ਭਲੇ ਲੋਕ ਦੀ ਕਮਾਈ ਅਤੇ ਸਨਮਾਨ ਦਾ ਥੱਠਿਆ ਖਾਣ ਲੱਗ ਜਾਂਦੇ ਹਨ। ਭੈਲੀ ਜਨਤਾ, ਇਨ੍ਹਾਂ ਛੰਡੀਆਂ ਨੂੰ ਵੀ ਉਸ ਮਹਾਨ ਭਗਤ ਦੀ ਜੋਤ ਸਮਝ ਕੇ, ਪੇਂਖੇ ਟੈਕਣ ਲੱਗਦੀ ਹੈ ਤੇ ਭੈਗ ਲੱਗ ਪਦਾ ਹੈ। ਆਪਣੇ ਆਪ ਨੂੰ ਚੂਜੀਆਂ ਸਿੱਖ ਸੰਸਥਾਵਾਂ ਤੋਂ ਅੱਡਰਾ ਰੱਖਣ ਲਈ ਆਪਣੇ ਅੱਡੇ ਨੂੰ 'ਗੁਰਦੁਆਰਾ' ਨਹੀਂ ਸ਼ੋਨ੍ਹਾ ਯਾਸ, ਦੇਹੁਰਾ, ਠਾਠ ਜਾਂ ਭੈਗ ਆਦਿ ਕਹਿੰਦੇ ਹਨ ਅਤੇ ਗੁਰੂ ਦੀ ਨਕਲ ਕਰਦਿਆਂ ਆਪਣੀ ਹੀ ਕਰਮ-ਕਾਂਡੀ ਮਰਿਆਦਾ ਚਲਾ ਲੈਂਦੇ ਹਨ। ਕਈ ਬਾਈਂ ਤਾਂ ਅੰਮ੍ਰਿਤ ਛਕਾਉਣ ਦਾ ਪਾਖੰਡ ਵੀ ਕਰਦੇ ਹਨ ਪਰ ਉਹ ਵੀ ਆਪਣੀ ਮਰਿਆਦਾ ਅਨੁਸਾਰ। ਭੈਲੇ ਅਤੇ ਮੁਰਥ ਸਿੱਖ ਤਾਂ ਇਹ ਵੀ ਦੌਸਤ ਹਨ ਕਿ ਮੈਂ ਤਾਂ ਅਮਕੇ ਸੰਤ ਦਾ ਸਿੱਖ ਬਣ ਗਿਆ ਹਾਂ ਜਾਂ ਮੈਂ ਅਮਕੇ ਸੰਤ ਦਾ ਅੰਮ੍ਰਿਤ ਛਕ ਲਿਆ ਹੈ। ਸਪੱਸ਼ਟ

ਹੈ ਕਿ ਇਹ ਭੈਵੇਦਾਰ, ਗੁਰੂ ਦੇ ਸਿੱਖ ਨਹੀਂ ਸਗੋਂ ਮੀਟਿੰਗਾਂ ਤੇ ਧੀਰ ਮੇਲੀਆਂ ਵਾਂਗ ਸਰਬੀਸ ਦਾਨੀ ਗੁਰੂ ਦੇ ਸ਼ਰੀਰ ਬਣਦੇ ਅਤੇ ਗੁਰਵਾਣੀ ਦੇ ਅਨ-ਅਰਥ ਕਰਕੇ ਆਪਣੇ ਆਪ ਨੂੰ 'ਸੰਤ' ਕਹਾ ਕੇ ਲੋਕਾਂ ਨੂੰ ਗੁਰਮਾਹ ਕਰਦੇ ਹਨ। ਹਵਾਲਾ ਦੇਂਦੇ ਹਨ ਕਿ "ਸੰਤਨ ਹਥੀ ਰਾਖੀ ਕ੍ਰੀਜੀ (ਗਮਲੀ ਮਹਲਾ 4, ਪੰਨਾ ੮੯੩-੯੪)"

ਸਾਧ ਪ੍ਰਣਾਲੀ:-

ਪ੍ਰਾਚੀਨ ਗ੍ਰੰਥਾਂ ਨੂੰ ਪੜ੍ਹਨ ਲਈ ਸੰਸਕ੍ਰਿਤ ਨੂੰ ਪੜ੍ਹਨਾ ਚਲੁਗੀ ਸੀ। ਦਸ਼ਮੇਸ਼ ਪਿਤਾ ਨੇ ਪੀਡਿਤ ਰਘੁਨਾਥ ਦਾਸ ਨੂੰ ਕਿਹਾ ਕਿ ਸਿੰਘਾਂ ਨੂੰ ਪੜ੍ਹਾਵੇ ਪਰ ਉਸ ਨੇ ਨਾਂਹ ਕਰ ਟਿੱਡੀ ਕਿਉਂਕਿ ਕੋਈ ਵਿਦਿਆਰਥੀ ਬ੍ਰਾਹਮਣ ਨਹੀਂ ਸੀ ਤੇ ਦੇਵਤਿਆਂ ਦੀ ਥੈਲੀ ਨੂੰ ਪੜ੍ਹਨ ਦਾ ਅਧਿਕਾਰ ਕੇਵਲ ਬ੍ਰਾਹਮਣ ਨੂੰ ਹੀ ਸੀ। ਭੁਝ ਦੇਣਵੇਂ ਸਿੱਖਾਂ ਨੂੰ ਭਗਤ ਵੈਪੜ੍ਹ ਪੁਆ ਕੇ ਬਨਾਰਸ ਘੋਲਿਆ ਗਿਆ ਜੋ ਚੇਤਨ ਮੌਨ ਵਿਚ ਰਹਿ ਕੇ ਕਈ ਸਾਲ ਪੜ੍ਹਦੇ ਰਹੇ। ਭੁਝ ਤਾਂ ਵਾਪਸ ਪੰਜਾਬ ਆ ਗਏ ਤੇ ਭੁਝ ਨੇ ਹੋਰਦਵਾਰ ਤੇ ਕਨਲਧ ਨੈੜੇ 'ਨਿਰਮਲ ਸਾਧੂ ਭੈਗ' ਬਣਾ ਲਿਆ। ਇਹ ਹੁਣ ਸਵੱਡ ਤੇ ਸਿੱਟੇ ਕੌਪੜੇ ਪਹਿਣਨ ਲੱਗੇ ਜਿਸ ਕਰਕੇ ਉਨ੍ਹਾਂ ਨੂੰ ਨਿਰਮਲੇ ਕਿਹਾ ਜਾਣ ਲੱਗਾ। ਗੁਰੂ ਜੀ ਨੇ ਭਾਈ ਪੰਜਾਬ ਸਿੱਖ ਨੂੰ ਮਾਝ ਦੇਸ਼ ਅਤੇ ਭਾਈ ਰੋਚ ਸਿੱਖ ਨੂੰ ਪੋਠੇਹਾਰ ਤੇ ਕਲਮੀਰ ਵਿਚ ਪ੍ਰਚਾਰ ਲਈ ਘੋਲਿਆ। ਇਨ੍ਹਾਂ ਨੇ ਸਿੱਖੀ ਦਾ ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਬੜਾ ਪ੍ਰਚਾਰ ਕੀਤਾ। ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਹੀ ਭਾਈ ਪਰਮ ਸਿੱਖ ਨਿਰਮਲਾਂ ਨੇ ਬਾਬਾ ਦੀਪ ਸਿੱਖ ਤੇ ਬਾਬਾ ਬਿਨੋਦ ਸਿੱਖ (ਚੂਜੀ ਪਾਤਸ਼ਾਹੀ ਦੀ ਸੱਤਾਵੀ ਪੀੜ੍ਹੀ) ਨਾਲ ਰਲ ਕੇ ਮਹਾਰਾਜਾ ਆਲਾ ਸਿੱਖ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾਉਇਆ ਸੀ।

ਇਹ ਨਿਰਮਲੇ ਸੰਸਕ੍ਰਿਤ ਗ੍ਰੰਥਾਂ ਅਤੇ ਮਿਥਿਆਸਕ ਸਾਹਿਤ ਨੂੰ ਪੜ੍ਹ ਕੇ, ਵੇਦਾਂਤੀ ਬਣ ਗਏ ਅਤੇ ਵੈਦਾਂਤ ਤੇ ਯੋਗ ਵਿਦਿਆ ਨੂੰ ਸਿੱਖਾਂ ਵਿਚ ਪ੍ਰਚਾਰਨ ਲੱਗ ਪਏ। ਬਹੁਤ ਸਾਰੇ ਤਾਂ ਲੰਗੇਟੇ ਅਤੇ ਪੋਤੀਆਂ ਵੀ ਬੰਨ੍ਹ ਲੱਗ ਪਏ। ਇਨ੍ਹਾਂ ਦੀਆਂ ਲਿਖੀਆਂ ਪੁਸਤਕਾਂ ਅਰਥਾਤ ਸਿੰਮ੍ਰਿਤ (੧੭੭੨) ਮੇਕਾਰ ਪੰਥ (੧੭੭੮) ਅਧਿਆਤਮ ਰਾਮਾਇਣ (੧੭੮੨) ਤੇ ਪ੍ਰਬੰਧ ਚੰਦਰ ਨਾਟਕ (੧੭੮੨) ਆਦਿ ਦਾ, ਬਾਕੀ ਨਿਰਮਲੀਆਂ ਉਤੇ ਕਾਵੀ ਵੈਦਾਂਤਕ ਅਸਰ ਪਿਆ। ਸਿੱਖ ਸਰਦਾਰਾਂ ਨੇ ਨਿਰਮਲੇ ਸਾਧਾਂ ਨੂੰ ਪਿੜ੍ਹਾਂ ਦੇ ਪਿੜ੍ਹ ਜਗੀਰਾਂ ਵਜੋਂ ਦਿੱਤੇ। ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੱਖ ਦੀ ਬ੍ਰਾਹਮਣਵਾਦੀ 'ਸਰਕਾਰ ਖਾਲਸਾ' ਵੇਲੇ ੩੪ ਨਿਰਮਲੇ ਭੈਰੇ ਸਥਾਪਤ ਹੋ ਚੁੱਕੇ ਸਨ। ਹੈਲੀ ਹੈਲੀ ਇਹ ਸਾਰੇ ਭੈਵੇਦਾਰ ਬਣ ਗਏ ਅਤੇ ਹਿੰਦੂ ਰੀਤੀ ਪਾ ਕੇ ਕਰਦੇ ਸਨ ਅਤੇ ਪਰਮ ਪ੍ਰਚਾਰ ਨੂੰ ਜਾਂਦਿਆਂ ਹੋਇਆਂ ਭੈਗ ਪੂਜਾ ਦੇਂਦੇ ਸਨ ਤੇ ਝੁੱਗੀ ਸਾਜ਼ ਦੇਂਦੇ

ਬਚਾਉਣ ਲੱਗੇ। ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਆਰੜੀ ਉਤਾਰਨ, ਪੋਗ ਰਾਹੀਂ ਨਾਮ ਜਪਣ ਤੇ ਸਮਾਧੀਆਂ ਲਾਉਣ ਦੀ ਰੀਤ ਵੀ ਤੋਰ ਲਈ। ਸਮੁੰਦੇ ਪੰਥ ਵੱਲੋਂ ਕਾਇਮ ਕੀਤੀ ਸਿੱਖ ਰਹਿਤ ਮਰਿਆਦਾ ਵਾਲਾ ਮਾਰਗ ਛੱਡ ਕੇ ਬ੍ਰਾਹਮਣੀ ਰੀਤੀਆਂ ਵਿਚ ਲੀਨ ਹੈ ਗਏ। ਗੁਰੂ ਪਾਤਸ਼ਾਹ ਤਾਂ ਪਾਹੇਲਾਂ ਹੀ ਹੁਕਮ ਦੇ ਗਏ ਸੀ ਕਿ—

ਜਥ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ ॥

ਮੈਂ ਨਾ ਕਰਵੀ ਇਨ ਕੀ ਪ੍ਰਤੀਤ ॥

ਐਸ ਇਹ ਸਾਧ ਸਿੱਖ ਮਿਸ਼ਨਰੀ ਨਹੀਂ ਸਗੋਂ ਬ੍ਰਾਹਮਣ ਸਾਮਰਾਜ ਦੇ ਕੁਕਰ ਬਣ ਚੁੱਕੇ ਹਨ ਅਤੇ ਟਿੱਲੀ ਦੀ ਇਕ ਸੈਣਤ ਦੇਖਦੇ ਹੀ ਸਿੱਖ ਧਰਮ ਵਿਚ ਉਹ ਸਾਰੀਆਂ ਬੁਰੀਤੀਆਂ ਪਾ ਕੇ ਪ੍ਰਚਾਰ ਲੱਗਦੇ ਹਨ ਜਿਨ੍ਹਾਂ ਦੇ ਕੋਹੜ ਤੋਂ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਦਾਈ ਸੈ ਸਾਲ ਲਗ ਕੇ ਇਸ ਧਰਮ ਨੂੰ ਵੰਡਿਆ ਸੀ। ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਨੇ ਇਨ੍ਹਾਂ ਬਾਰੇ ਹੀ ਲਿਖਿਆ ਹੋਵੇਗਾ ਕਿ—

"ਵਿਗਾੜੇ ਚਾਟਾ ਚੁਪ ਦਾ ਕਾਂਜੀ ਦੀ ਚੁਪੇ ।

ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਅਸਿਹੀਆਂ ਬਾਰੇ, ਪੰਥ ਨੂੰ ਬਖਰਦਾਰ ਕੀਤਾ ਸੀ ਕਿ

ਸਤਿਗੁਰ ਤੇ ਜੇ ਮੁਹ ਫੇਰਹਿ, ਮਥੇ ਤਿਨ ਕਾਲੇ ॥

ਅਨਦਿਨ ਚੁਖ ਕਮਾਵਦੇ, ਨਿਰ ਜੇਹੇ ਜਮ ਜਾਲੇ ॥

ਚੁਪਨੈ ਸੁਖ ਨ ਦੇਖਨੀ, ਬਹੁ ਚਿੰਤਾ ਪਰਜਾਲੇ ।

(ਪੰਨਾ ੩੦, ਸਿਰੀਗਾਨੁ)

ਸਿੱਖ ਧਰਮ ਵਿਚ ਮੂਰਡੀ ਪੂਜਾ ਵਾਜ਼ਨ ਲਈ (ਸ਼ਾਇਦ ਹਿੰਦੂਰਵ ਦੇ ਪਿਤਾਮਾ ਆਰ, ਐਸ. ਐਸ. ਦੇ ਸੰਕੇਤ ਕਾਰਨ) ਇਨ੍ਹਾਂ ਭੈਰਿਆਂ ਵਿਚੋਂ ਇਕ ਭੈਗ 'ਨਾਨਕਸਰੀਆ' ਹੁਣੇ ਹੁਣੇ ਸਾਹਮਣੇ ਆਇਆ ਹੈ।

ਨਾਨਕਸਰੀਏ

ਇਨ੍ਹਾਂ ਦਾ ਮੁਖ ਭੈਗ, ਚਿਲ੍ਹਾ ਲੁਧਿਆਣਾ ਦੇ ਕਸਥਾ ਜਗਗਾਉਂ ਤੋਂ ਦੇ ਕੁ ਮੀਲ ਪੱਥਮ ਵੱਲ ਹੈ ਜਿਸ ਨੂੰ 'ਠਾਠ ਨਾਨਕਸਰ ਕਲੋਰ' ਕਿਹਾ ਜਾਂਦਾ ਹੈ। ਪਿੜ੍ਹ ਕਲੋਰਾਂ ਦੇ ਇਕ ਭਜਨੀਕ ਮਹਾਂਪੁਰਸ਼ ਬਾਬਾ ਨੰਦ ਸਿੱਖ ਜੀ ਹੋਏ ਹਨ ਜੋ ਗੁਰੂ ਘਰ ਦੇ ਬੜੇ ਸ਼ਰਧਾਲੂ ਅਤੇ ਸਿੱਖੀ ਪ੍ਰਚਾਰ ਲਈ ਮਸ਼ਹੂਰ ਹਨ। ਇਨ੍ਹਾਂ ਬਾਰੇ, ਇਲਾਕੇ ਦੀਆਂ ਸੰਗਤਾਂ ਦਾ ਕਹਿਣਾ ਹੈ ਕਿ ਭਜਨ ਬੰਦਰੀ ਜਾਂ ਤਾਂ ਕੌਂਕੇ ਭੈਰੇ ਵਿਚ ਬੈਠ ਕੇ ਕਰਦੇ ਸਨ ਜਾਂ ਇਕ ਝੁੱਗੀ ਪਾ ਕੇ ਕਰਦੇ ਸਨ ਅਤੇ ਪਰਮ ਪ੍ਰਚਾਰ ਨੂੰ ਜਾਂਦਿਆਂ ਹੋਇਆਂ ਭੈਗ ਪੂਰ ਦੇਂਦੇ ਸਨ ਤੇ ਝੁੱਗੀ ਸਾਜ਼ ਦੇਂਦੇ

ਸਨ ਤੋਂ ਜੇ ਸ਼ਰਪਾਲੁ ਉਸ ਥਾਂ ਨੂੰ ਪੂਜਣ ਨਾ ਲੱਗ ਜਾਣ। ਉਹ ਕਿਹਾ ਕਰਦੇ ਸਨ ਕਿ ਉਨ੍ਹਾਂ ਦੇ ਬੰਦਰੀ ਅਸਥਾਨ ਉਤੇ ਧੌਕੀ ਇੱਟ ਨਾ ਵਰਤੀ ਜਾਵੇ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਕੋਈ ਮੌਖਨਾ ਨਾ ਟੈਕੇ ਕਿਉਂਕਿ ਮੌਖੇ ਟਿਕਾਉਣ ਦਾ ਹੱਕਦਾਰ ਤੋਂ ਕੈਵਲ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਹੀ ਹੈ। ਉਨ੍ਹਾਂ ਦਾ ਵਿਚਾਰ ਸੀ ਕਿ ਗਿਹਤ-ਨਾਮਾ ਭਾਈ ਦਯਾ ਸਿੰਘ ਅਨੁਸਾਰ, ਗੁਰੂ ਕਾ ਸਿੰਘ ਮੱਠ, ਬੁੱਡ, ਤਸਵੀਰ, ਤੀਰਥ, ਦੇਵੀ ਦੇਵਤਾ, ਬੁੱਡ ਪੁੱਛਿਆ, ਸੁੱਖਣਾ ਵੱਲ ਪਿਆਨ ਨਾ ਦੇਵੇ। ਉਹ ਭਾਈ ਪੁਹਿਲਾਦ ਸਿੰਘ ਦਾ ਹਵਾਲਾ ਦੇ ਕੇ ਸਿੰਖਾਂ ਨੂੰ ਉਪਦੇਸ਼ ਦੇਂਦੇ ਸਨ ਕਿ—

ਪਾਹਨ ਕੀ ਪੂਜਾ ਕਰੋ
ਗੁਰ ਨਾ ਨਿਵਾਰੇ ਸੀਸ।
ਸੇ ਸਾਕਤ ਨਿਗੁਰਾ ਸਦਾ,
ਆਗਿਆ ਸ੍ਰੀ ਜਗਦੀਸ

ਉਨ੍ਹਾਂ ਦੇ ਅਕਾਲ ਚਲਾਣੇ ਪਿੱਛੋਂ ਉਨ੍ਹਾਂ ਦੇ ਚੇਲਿਆਂ ਨੇ ਉਨ੍ਹਾਂ ਦੇ ਤਪ ਅਸਥਾਨ ਉਤੇ ਆਲੀਸ਼ਾਨ ਮੱਠ ਉਸਾਰ ਲਿਆ ਤੇ ਭੋਲੀ ਜਨਤਾ ਵਿਚ ਪ੍ਰਚਾਰ ਕਰ ਦਿੱਤਾ ਕਿ ਬਾਬਾ ਜੀ ਨੂੰ ਤਾਂ ਗੁਰੂ ਨਾਨਕ ਜੀ ਆਪ ਆ ਕੇ ਦਰਸ਼ਨ ਦਿੱਤਾ ਕਰਦੇ ਸਨ ਤੇ ਬਾਬਾ ਜੀ ਹਰ ਤਰ੍ਹਾਂ ਦੇ ਸੰਕਟ ਮੇਚਨ ਸਨ। ਮਾਲਵੇ ਦੀ ਭੋਲੀ ਤੇ ਬ੍ਰਾਹਮਣਵਾਦ ਦੀ ਪਾਲੀ ਹੋਈ ਸਿੰਘ ਕੌਮ, ਚੇਲਿਆਂ ਦੇ ਚਹੇ ਚੜ੍ਹ ਗਈ। ਆਪ ਜੀ ਦੀ ਥਾਂ, ਪਿੰਡ ਤੌਰੜਾਂ ਦੇ ਬਾਬਾ ਈਸ਼ਰ ਸਿੰਘ ਆਸਨ ਨੇ ਲਾ ਕੇ, ਫੈਰੇਦਾਰੀ ਅੰਨ੍ਤ ਦਿੱਤੀ। ਬਾਬਾ ਨੇਂ ਦ ਸਿੰਘ ਜੀ ਦੇ ਪ੍ਰਚਾਰ ਸਦਕਾ, ਮਾਲਵਾ ਦਾ ਇਲਾਕਾ, ਵੱਡੇ ਅਡਸਰ ਤੇ ਦਿੱਲੀ ਆਦਿ ਦੇ ਧਨਾਦ ਉਨ੍ਹਾਂ ਦੇ ਉਪਾਸਕ ਬਣ ਗਏ। ਕਮਾਈ ਕਾਫੀ ਹੋਣ ਲੱਗੀ ਤਾਂ ਲਾਲਚ ਵੱਸ ਕਈ ਦਾਅਵੇਦਾਰ ਨਿਕਲ ਆਏ। ਕਹਿੰਦੇ ਹਨ ਕਿ ਇਕ ਦਾਅਵੇਦਾਰ ਸ੍ਰ. ਨਹਿਰਦਰ ਸਿੰਘ ਆਹਲੂਬਾਲੀਆ ਪੁਲਿਸ ਕਪਤਾਨ ਵੀ ਸੀ ਤੇ ਉਸ ਨੇ ਵੀ ਨੌਜਵੀਂ ਹੈਰਾਂ ਬਣਾ ਲਿਆ ਸੀ ਅਤੇ ਉਸ ਨੇ ਕਿਸੇ ਚੇਲੇ ਕੋਲੋ, ਬਾਬਾ ਈਸ਼ਰ ਸਿੰਘ ਉਤੇ ਗੋਲੀ ਚਲਵਾ ਕੇ ਕਤਲ ਕਰਵਾਉਣ ਦੀ ਅਸਫਲ ਕੋਈ ਵੀ ਕੀਤੀ ਸੀ। ਬਾਬਾ ਈਸ਼ਰ ਸਿੰਘ ਦੇ ਨਿਕਟਵਰਤੀ ਚੇਲੇ ਸਨ, ਭਾਈ ਕੁੰਨ ਸਿੰਘ, ਭਾਈ ਸਾਧੂ ਸਿੰਘ ਤੇ ਭਾਈ ਨਾਰਾਇਣ ਸਿੰਘ। ਬਾਬਾ ਈਸ਼ਰ ਸਿੰਘ ਦੇ ਸਮੇਂ ਤੋਂ ਗੁਪਤ ਚੜ੍ਹਾਵਾ ਸ਼ੁਰੂ ਹੈ ਗਿਆ ਸੀ ਅਤੇ ਤਿੰਨੇ ਚੇਲੇ ਵੀ ਆਪਣੀ ਸਿੰਖੀ ਸੇਵਕੀ ਬਣਾਉਣ ਲੱਗ ਪਏ ਸਨ। ਆਪਸ ਵਿਚ ਖਹਿਬਾਜੀ ਵੀ ਮੁਖ ਚਲਦੀ ਸੀ। ਭਾਈ ਨਾਰਾਇਣ ਸਿੰਘ ਝੰਗ ਮਾਰ ਵੀ ਸੀ। ਅੱਗੋਂ ਇਨ੍ਹਾਂ ਦੇ ਚੇਲੇ, ਗੁਪਤ ਚੜ੍ਹਤ ਵਿਚੋਂ ਕੌਪੜੇ, ਸੇਵਰ ਆਦਿ ਲਿਜਾਣ ਲੱਗੇ। ਬਾਬਾ ਈਸ਼ਰ

ਸਿੰਘ ਵੇਲੇ ਇਹ ਚੌਰੀ ਲੁਕ ਛੁਪ ਕੇ ਗੁਰੀ ਸੀ ਪਰ ਉਨ੍ਹਾਂ ਦੇ ਪਿੱਛੋਂ ਤੋਂ ਬੁੱਲੇ ਆਮ ਹੋਣ ਲੱਗੀ, ਜਿਸ ਕਾਰਨ ਇਕ ਢੂਸੇ ਧੜੇ ਉਤੇ ਗੋਲੀ ਚੱਲਣੀ ਆਮ ਹੋ ਗਈ ਸੀ। ਆਪਸੀ ਮੁਕੋਦਮੇ ਵੀ ਚੱਲਣੇ ਸ਼ੁਰੂ ਹੋ ਗਏ।

ਇਨ੍ਹਾਂ ਸਤਰਾਂ ਦੇ ਲਿਖਾਰੀ ਨੂੰ ਵੀ ਪੁੱਛ ਪੜਤਾਲ ਲਈ ਨਾਨਕਸਰ ਜਾਣਾ ਪਿਆ। ਗੋਲੀ ਦਾ ਕਾਰਨ ਸਦਾ ਹੀ ਇਕ ਸਾਧ ਦੇ ਚੇਲੇ ਵੱਲੋਂ ਗੋਲੀਆਂ ਰਾਹੀਂ ਚੜ੍ਹਾਵੇ ਦਾ ਮਾਲ ਲਿਜਾਣਾ ਹੀ ਹੁੰਦਾ ਸੀ। ਜਾਂਦੇ ਗੋਲੇ ਉਤੇ ਢੂਜਾ ਸਾਧ ਗੋਲੀ ਚਲਵਾ ਦੇਂਦਾ ਸੀ ਤੇ ਮਾਲ ਬੇਹੁ ਲੈਂਦਾ ਸੀ। ਸਾਧ ਨਾਰਾਇਣ ਸਿੰਘ ਨੇ ਇਕ ਬਾਰੀ ਦੌਸ਼ਿਆ ਕਿ ਉਸ ਦੇ ਸ਼ਹੀਕ ਸਾਧ ਦਾ ਇਕ ਚੇਲਾ ਚੜ੍ਹਾਵੇ ਦੇ ਜੇਵਰਾਂ ਬਰਤਨਾਂ ਤੇ ਕੌਪੀਖਿਆਂ ਨਾਲ ਕਈ ਪੁੱਤਰੀਆਂ ਦੇ ਵਿਹਾਹ ਕਰ ਸ਼ੁੱਕਾ ਹੈ। ਬਾਹਰੋਂ ਇਹ ਹੀ ਦੌਸ਼ਿਆ ਜਾਂਦਾ ਹੈ ਕਿ 'ਠਾਠ' ਵਿਚ ਕੋਈ ਚੜ੍ਹਾਵਾ ਨਹੀਂ ਚੜ੍ਹਦਾ ਅਤੇ ਇਹ ਅਲੀਸ਼ਾਨ ਇਮਾਰਤਾਂ ਤੇ ਸ਼ਾਨ ਸੈਕਤ ਤੋਂ ਬਾਹਿਅਤਾਂ ਦੀ ਸ਼ਕਤੀ ਕਾਰਨ ਹੀ ਹੈ।

ਇਨ੍ਹਾਂ ਤਿੰਨ ਬਾਖਿਆਂ ਤੋਂ ਵਿਨਾਂ ਹੋਰ ਬਾਬੇ ਵੀ ਹੁੰਦੇ ਹਨ ਜੋ ਕਮਜ਼ੋਰ ਹੋਣ ਕਰਕੇ ਏਥੋਂ ਉਠ ਕੇ ਹੋਰ ਢੂਰ ਢੂਰਾਡੇ ਬਾਬਾਂ ਉਤੇ ਨਾਨਕਸਰ ਦੀ ਬੂੰਦ ਬੇਹੁ ਲੈਂਦੇ ਹਨ। ਕਈ ਬਾਬੇ ਤਾਂ ਆਪਣੀਆਂ ਢੁਕਾਨਾਂ ਵਿਦੇਸ਼ ਵਿਚ ਲੈ ਗਏ ਹਨ ਪਰ ਬਹੁਤੀ ਹਿੰਮਤ ਨਾ ਹੋਂਦੇ ਵਾਲੇ, ਪੰਜਾਬ ਅੰਦਰ ਹੀ ਢੁਕਾਨਾਂ ਚਲਾ ਲੈਂਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਹੱਟੀਆਂ ਵਿਚੋਂ ਪਿੰਡ ਕੰਨੀਆ (ਨੌਜੇ ਸਿਧਵਾਂ ਬੇਟ) ਅਤੇ ਨਕੈਦਰ ਲਾਗਲੀ ਵੀ ਸ਼ਾਮਿਲ ਹੈ।

ਗੁਰਮਤਿ ਤੋਂ ਚੂੰਡ ਕਰਨ ਲਈ ਤੇ ਬ੍ਰਾਹਮਣਵਾਦੀ ਹਾਕਮਾਂ ਦੀ ਮੁਸਨੂਦੀ ਹਾਸਲ ਕਰਨ ਲਈ ਇਨ੍ਹਾਂ ਢੁਕਾਨਾਂ ਦਾ ਮਾਲ ਵੇਚਣ ਲਈ, ਕਈ ਕਈ ਦੌਂਦੀ ਦੇਂਗ ਵਰਤੇ ਜਾਂਦੇ ਹਨ।

ਬਾਜ਼ਾਰ ਵਿਚ ਵਰਕ ਲਾ ਕੇ ਵੇਦੇ ਜਾਂਦੇ ਹਨ ਘੜੀਆ ਮਿਠਾਈ ਤੇ ਘੜੀਆ ਠੌਗੀ ਲਈ ਇਸ਼ਤਿਹਾਰ।

ਨਵਾਂ ਨਵਾਂ ਢੰਗ ਹੈ ਸਿੰਖਾਂ ਵਿਚ ਚੂੰਡਪ੍ਰਸਤੀ ਜਾਂ ਮੁਰਡੀ ਪੂਜਾ, ਜਿਸ ਲਈ ਹਜ਼ਰਤ ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ ਨਸੀਹਤ ਕੀਤੀ ਸੀ ਕਿ

ਪਾਥਰ ਲੈ ਪੂਜਾਹਿ ਮੁਗਨ ਗਾਵਾਰ,

ਉਹ ਸੇ ਅਪ ਛੁੱਖੇ, ਤੁਮ ਕਹਾਂ ਤਾਰਨ ਹਾਰ।

ਇਨ੍ਹਾਂ ਪਖੰਡੀ ਢੁਕਾਨਦਾਰਾਂ ਨੇ ਨਕੈਦਰ ਦੇ ਠਾਠ ਵਿਚ ਸਾਹਿਬ ਦਸਮੇਸ਼ ਪਿਤਾ ਦਾ ਚੂੰਡ ਸਥਾਪਤ ਕਰ ਦਿੱਤਾ ਹੈ। ਬ੍ਰਾਹਮਣਵਾਦ ਵਿਚ

ਗੁੜੋਚ ਕੀਤੇ ਗਏ ਅਤੇ ਧਰਮ ਪ੍ਰਲਾਭ ਕਮੇਟੀ ਦੇ ਗੁੜੀ ਨੌਦਿ ਮੈਂ ਜਾਣ ਕਾਰਨ, ਪਖੰਡੀ ਡੇਰੇਦਾਰਾਂ ਨੇ ਗੁਰੂ ਨਾਨਕ ਗੁਰੂ ਗੋਖਿਦ ਸਿੰਘ ਜੀ ਦੀ ਜਿਉਂਦੀ ਜਾਗਰੀ ਕੌਮ ਨੂੰ ਚੂੰਡ ਪ੍ਰਸਕ ਬਨਾਉਣ ਦੀ ਨੀਂਹ ਧਰ ਦਿੱਤੀ ਹੈ। ਇੱਲੀ ਦੇ ਹਾਕਮਾਂ ਦਾ ਲੂਣ ਹੱਲਾਲ ਕਰਨ ਲਈ ਕਦਮ ਪੁੱਟ ਲਿਆ ਹੈ। ਸਿੰਘ ਕੌਮ ਬੇਚੈਨ ਹੈ ਪਰ ਧਰਮ ਦੇ ਡੇਰੇਦਾਰ ਅਕਾਲੀ ਸਿੰਖਾਂ ਦੇ ਭੇਸ ਵਿਚ ਆਰ. ਐਸ. ਐਸ. ਦੇ ਪ੍ਰਚਾਰਕਾਂ ਵਿਚੁੱਪ ਕੋਈ ਕਾਰਵਾਈ ਨਹੀਂ ਕਰ ਰਹੇ। ਕਿਉਂਕਿ ਪਖੰਡੀ ਸਾਧਾਂ ਨੂੰ ਮਨ ਮਰ ਫੈਲਾਉਣ ਤੋਂ ਰੇਖਣ ਉਤੇ ਬ੍ਰਾਹਮਣਵਾਦ ਨੇ ਚੂਨ ਦੇਣੀ ਬੰਦ ਕਰ ਦੇਣੀ ਹੈ। ਕੌਮ ਦੇ ਨੌਜਵਾਨਾਂ ਨੂੰ ਚਾਹੀਦਾ ਹੈ ਕਿ ਬਾਦਲ ਜਾਂ ਟੈਹੜੇ ਦੀ ਛੱਡਲੀ ਵਜਾਉਣ ਦੀ ਥਾਂ, ਦਸਮੇਸ਼ ਪਿਤਾ ਦੇ ਹੁਕਮਾਂ, ਮਰਿਆਦਾਵਾਂ ਤੇ ਪ੍ਰੈਪਰਾਵਾਂ ਦੀ ਛੱਡਲੀ ਵਜਾਉਣ।

ਬ੍ਰਾਹਮਣਵਾਦ ਦਾ ਨਾਗ, ਸਿੰਘ ਪੰਥ ਨੂੰ ਖਤਮ ਕਰਨ ਲਈ ਛੁੱਕਰੇ ਮਾਰ ਰਿਹਾ ਹੈ। ਕਈ ਭਾਈ ਪੂਰਨ ਸਿੰਘ ਗ੍ਰੰਥੀ ਰਾਹੀਂ ਸਾਨੂੰ ਲਵ-ਕੁਸ਼ ਦੀ ਐਲਾਦ ਦੱਸਦਾ ਹੈ (ਇਨ੍ਹਾਂ ਲਵ-ਕੁਸ਼ ਨੂੰ ਤੋਂ ਉਨ੍ਹਾਂ ਦੇ ਪਿਤਾ ਨੇ ਵੀ ਆਪਣੀ ਵੇਸ਼ ਨਹੀਂ ਮੰਨਿਆ ਸੀ) ਅਤੇ ਅਣ੍ਣੀ ਸਿੰਘ ਕੌਮ ਨੂੰ ਨਾਜ਼ਾਇਜ਼ ਐਲਾਦ ਦੱਸਣ ਦੀ ਬੇਈਮਾਨੀ ਕਰਦਾ ਹੈ। ਕਈ ਬ੍ਰਾਹਮਣਵਾਦੀ ਨਾਨਕਸਰੀਆਂ ਰਾਹੀਂ ਦੀਵੀ ਬਾਲ ਕੇ ਆਰਤੀ ਸ਼ੁਰੂ ਕਰਵਾਉਂਦਾ ਹੈ। ਕਈ ਇਨ੍ਹਾਂ ਪਖੰਡੀ ਸਾਧਾਂ ਰਾਹੀਂ ਮਾਸ ਦੇ ਬਗਤੇ ਖੜ੍ਹੇ ਕਰਦਾ ਹੈ ਤੇ ਕਈ ਅਕਾਲੀ ਲੀਡਰਾਂ ਨੂੰ ਹਵਨ ਕਰਾ ਕੇ ਟਿੱਕੇ ਲਗਵਾਉਂਦਾ ਹੈ ਤੇ ਦੁਰਗਿਆਨਾ ਅਤੇ ਪਹਾੜਾਂ ਦੇ ਮੰਦਰਾਂ ਵਿਚ ਮੁਰਡੀ ਪੂਜਾ ਕਰਵਾਉਂਦਾ ਹੈ ਜੋ ਸਿੰਘ ਕੌਮ ਨੂੰ ਨੌਦਿ ਦੀਆਂ ਗੋਲੀਆਂ ਖਵਾ ਕੇ ਸੁਲਾ ਰਿਹਾ ਹੈ। ਹੁਣ ਇਹ ਪਖੰਡੀ ਨਾਨਕ-ਸਰੀਆਂ ਰਾਹੀਂ ਚੂੰਡ ਪੂਜਾ ਦੀ ਰਸਮ ਚਲਾ ਕੇ, ਸਿੰਘ ਕੌਮ ਨੂੰ ਮੁਰਡੀ ਪੂਜ ਬਣਾ ਰਿਹਾ ਹੈ:

“ਭੇਖ ਦਿਖਾਇ ਜਗਤ ਕੇ,

ਲੋਗਨ ਕੇ ਬਸ ਕੀਨ।

ਅੰਤ ਕਾਲ ਕਾਤੀ ਕਟਿਓ,

ਬਾਸੁ ਨਰਕ ਮੇ ਲੀਨ।”

ਨਾਨਕਸਰੀਏ ਸਾਧ, ਹੁਣ ਆਰ. ਐਸ. ਐਸ. ਦੇ ਪੈਰ ਇਨ੍ਹਾਂ ਤੇ ਚਲ ਕੇ ਉਨ੍ਹਾਂ ਦੀ 'ਰਥ ਯਾਤਰਾ' ਦੀ ਨਕਲ ਕਰਕੇ, ਗੁਰੂ ਮਹਾਰਾਜ ਦੇ ਸਰੂਪ ਦੀ 'ਰੈਲ ਯਾਤਰਾ' ਕਰਾ ਰਹੇ ਹਨ। ਇਸ ਨੂੰ 'ਦਰਗਾਹੀ ਪ੍ਰਸਾਦਿਨ' ਦਾ ਨਾਮ ਦਿੱਤਾ ਗਿਆ ਹੈ। ਬੜੋਦਾ ਤੋਂ ਇਕ ਸਿੰਘ, ਜਸਵਿੰਦਰ ਸਿੰਘ ਨੇ ਇਕ ਇਸ਼ਤਿਹਾਰ

ਪੱਲ ਕੇ ਦੌਸਿਆ ਹੈ ਕਿ ਸਾਧਾਂ ਵੱਲੋਂ ਸ੍ਰੀ ਗੁਰੂ ਨੰਤਰ ਸਾਹਿਬ ਦੇ ਸ਼ੁਦੂਪ ਨੂੰ ੧੮ ਜੂਨ ਤੋਂ ੧ ਜੁਲਾਈ ਤਕ ਵਿਸ਼ੇਸ਼ ਯਾਤਰਾ ਕਰਾਈ ਜਾਵੇਗੀ। ਬਾਠੀਂਡਾ, ਕੇਟ ਕਪੂਰਾ, ਮਲੋਟ, ਫਾਜ਼ਿਲਕਾ ਆਦਿ ਸ਼ਹਿਰਾਂ ਦੀ ਅਰਦਾਸ ਵੱਡੇ ਮੰਡੀ ਵਿਚ ਹੋਵੇਗੀ। ਅਰਥਾਤ ਹੁਣ ਵਾਇਰਲੈਸ ਰਾਹੀਂ ਗੁਰੂ ਮਹਾਰਾਜ ਕਿਰਪਾ ਕੀਤਾ ਕਰਨਗੇ। ਸਿੰਖਾਂ ਨੂੰ ਸਿੰਖੀ ਨਾਲ ਜੋੜਨ ਲਈ, ਸੰਗਤੀਆਂ ਨੂੰ ਗੁਰੂ ਮਹਿਆਦਾ, ਸਿੰਖ ਇਤਿਹਾਸ ਆਦਿ ਤੋਂ ਹਟਾ ਕੇ ਕੈਵਲ ਪਾਠਾਂ ਵੱਲ ਲਾਇਆ ਜਾ ਰਿਹਾ ਹੈ ਅਤੇ ਕੈਮ ਨੂੰ ਮੀਰੀ ਤੋਂ ਚੁਰੂ ਕਰਨ ਲਈ ਬ੍ਰਾਹਮਣ ਦੇ ਗੁਬਾਮ ਅਨੁਸਾਰ (੫੧ ਪਾਠ ਸੁਖਮਲੀ ਸਾਹਿਬ, ੨੫੦-ਪਾਠ ਜਪੁ ਜੀ ਸਾਹਿਬ, ੧੮੦ ਮਾਲਾ ਮੁਲ ਮੰਡਰ, ੨੪੦੦ ਵਾਰ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਜਾਂ ੪੩੦੦ ਵਾਰ ਰਾਮ ਰਾਮ ਦੀਆਂ ਮਾਲਾਵਾਂ) ਪਾਠ ਕਰਨ ਦੀ ਹਦਾਇਤ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ। ਇਨ੍ਹਾਂ ਲੋਕਾਂ ਨੂੰ ਨਾਨਕਸਰੀ ਸੀਲਡ ਇਨਾਮ ਵਿਚ ਦੇਣਗੇ।

ਵੀਤ, ਆਪ ਦੇਖ ਰਹੇ ਹੋ ਕਿ ਇਹ ਨਾਨਕ ਸਰੀਰੀ (ਬ੍ਰਾਹਮਣਵਾਦ ਦਾ ਬਾਪੜਾ ਲੈ ਕੇ) ਸੰਤ ਸਿਪਾਹੀਆਂ ਦੀ ਕੈਮ ਨੂੰ ਕੈਵਲ ਮਾਲਾ ਫੇਰਨ ਵੱਲ ਲਗਾ ਰਹੇ ਹਨ ਤਾਂ ਜੋ ਗੁਰੂ ਦਸ਼ਮੇਸ਼ ਜੀ ਦੇ ਪੁੰਡਰਾਂ ਕੋਲੋਂ ਸਿਪਾਹੀਆਂ ਵਾਲੀ ਅਣਖ, ਬਹਾਦਰੀ ਤੇ ਦੇਸ਼ ਭਗਤੀ ਬੇਹ ਕੇ ਇਹਨਾਂ ਨੂੰ ਗੁਰੂਚਨਾਥ ਦੇ ਚੌਲੇ ਬਣਾ ਦਿੱਤੇ ਜਾਵੇ। ਕੈਵਲ ਇਸ ਹੀ ਦੌਗ ਨਾਲ ਮਰਦਾਨਗੀ ਖਰਮ ਕਰਕੇ, ਸਿੰਖ ਧਰਮ ਨੂੰ ਢੂਧ ਧਰਮ ਵੱਗ ਬ੍ਰਾਹਮਣ ਖਰਮ ਕਰ ਸਕੇ। ਅੱਜ ਇਹ ਮਾਲਾ ਫੇਰਨ, ਝੁੱਡ ਪੂਜਾ, ਘਾਹ ਖਾਣ ਆਦਿ ਵੱਲ ਧੰਕ ਰਹੇ ਹਨ। ਕੀ ਸਿੰਖੀ ਦੇ ਚੌਪਰੀ, ਸ੍ਰੇਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਜਥੇਦਾਰ ਸਾਹਿਬਾਨ, ਚੀਡ ਖਾਲਸਾ ਦੀਵਾਨ, ਪੰਥ ਦਰਦੀ ਸਿੰਖ ਵਿਦਾਵਾਨ (ਝੁੰਪੀਜੀਰੀ ਤਾਂ ਵਿਕ ਝੁੰਕੇ ਹਨ) ਸਿੰਖ ਸਟੂਡੋਟਸ ਫੈਡਰੇਸ਼ਨ ਇਸ ਮਾਰੂ ਹਮਲੇ ਨੂੰ ਰੈਕਣ ਤੇ ਝੁੱਡ ਪ੍ਰਸਤੀ ਦੇ ਆ ਰਹੇ ਬੁਚਾਲ ਦਾ ਮੁਕਾਬਲਾ ਕਰਨਗੀਆਂ? ਕੈਮ ਦੇ ਨੌਜਵਾਨਾਂ ਨੂੰ ਸਿੰਖ ਇਤਿਹਾਸ, ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀਆਂ ਜੀਵਨੀਆਂ ਤੇ ਸਿੰਖੀ ਸੁਰਖੀਤਾਵਾਂ ਦੇ ਹਾਲਾਤ ਦੇਂਸੇ। ਕੈਮ ਨਾਲ ਹੋ ਚੁੱਕੇ ਹੋ ਗੇ ਰਹੇ ਧੰਕਿਆਂ ਬਾਰੇ ਜਾਣੁ ਕਰਾਓ।

ਆ ਕਿ ਰੁਕੇ ਬਤਾਓ,

ਕਿ ਤਾਰੀਖਿ ਉਮੰਮ ਕਿਆ ਹੈ?

ਤੀਰ ਉ ਸਨੌਅੱਕਲ,

ਰਕਸ ਉ ਤਾਉਸ ਆਖਿਰ। (ਗੁਰੂ ਇਕਬਾਲ)

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ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ ਬੜੂਦੀ ਵਾਲਿਆਂ ਵੱਲੋਂ ਪਾਖੰਡੀਆਂ ਨੂੰ ਸਖਤ ਤਾੜਣਾ

ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ ਬੜੂਦੀ ਵਾਲਿਆਂ ਨੂੰ ਆਪਣੇ ਇੱਕ ਬਿਆਨ ਵਿਚ ਆਖਿਆ ਹੈ ਕਿ ਪੀਰਪੁਰੀ ਦੇ ਸਤਿਕਰਤਾਰ ਸਿੰਘ ਸੌਂਕੀ ਵਠੋਂ ਤੋਂ, ਦਸਮ ਪਿਤਾ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ਅਵਤਾਰ ਹੈਣ ਦਾ ਦਾਅਵਾ ਕੀਤਾ ਗਿਆ ਹੈ, ਇਹ ਪੇਂਥ ਦੇਖੀ ਲੋਕਾਂ ਦੀ ਗਿਣੀ-ਮੰਨੀ ਸਾਜ਼ਿਸ ਹੈ ਅਤੇ ਉਹ ਅਜਿਹਾ ਕਰ ਕੇ ਭੈਲੋ-ਭਾਲੇ ਗੁਰਸਿੰਖਾਂ ਨੂੰ ਸਥਦ ਗੁਰੂ ਨਾਲੋਂ ਤੇਵੇਂ ਲਈ ਯਤਨ ਕਰ ਰਹੇ ਹਨ। ਬਾਬਾ ਜੀ ਨੇ ਆਖਿਆ ਕਿ ਇਹ, ਨਵੀਂ ਬਣੀ ਅਕਾਲੀ ਸਰਕਾਰ ਨੂੰ ਬਦਨਾਮ ਕਰਨ ਦੀ ਸਾਜ਼ਿਸ ਵੀ ਹੈ ਸਕਦੀ ਹੈ। ਕਿਉਂਕਿ ਅਜਿਹੇ ਪੀਰਮੌਲੀਏ ਸਮੇਂ ਸਮੇਂ ਪੇਂਥਕ ਸਨ੍ਹਾਂ ਵਿਚ ਝੁੱਟ ਪਾਉਣ ਲਈ ਪੈਦਾ ਹੁੰਦੇ ਰਹੇ ਹਨ। ਬਾਬਾ ਜੀ ਨੇ ਜੋਰ ਦੇ ਕੇ ਆਖਿਆ ਕਿ ਜਿਹੜਾ ਵਿਅਕਤੀ ਸਾਧ-ਬਾਣੇ ਵਿਚ ਵਿਚਰਦਾ ਹੋਇਆ ਗੁਰਸਿੰਖਾਂ ਨੂੰ ਸਥਦ-ਗੁਰੂ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗੁਰੂ ਸਾਹਿਬ ਨਾਲੋਂ ਤੇਜ਼ਦਾ ਹੈ, ਉਹ ਪੇਂਥ ਦਾ ਦੋਖੀ ਹੈ ਅਤੇ ਉਸ ਦੀਆਂ ਚਾਲਾਂ ਤੋਂ ਪੇਂਥਕ ਹਲਕਿਆਂ ਨੂੰ ਸੁਚੇਤ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ। ਬਾਬਾ ਜੀ ਨੇ ਅਕਾਲੀ ਸਰਕਾਰ ਨੂੰ ਇਸ ਸਹੀਪ ਵਿਚ ਸੈਕਸ ਕਰਦਿਆਂ ਆਖਿਆ ਕਿ ਉਹਨਾਂ ਨੂੰ ਸਖਤ ਕਾਰਵਾਈ ਕਰ ਕੇ ਅਜਿਹੀ ਸਾਜ਼ਿਸ ਰੱਚਣ ਵਾਲੇ ਸਰਗਲਿਆਂ ਨੂੰ ਸਖਤ ਸਜ਼ਾਵਾਂ ਦੇਣ ਦਾ ਪ੍ਰਬੰਧ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।

ਬਾਬਾ ਜੀ ਨੇ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਜਥੇਦਾਰ ਸਿੰਘ ਸਾਹਿਬ ਭਾਈ ਰਣਜੀਤ ਸਿੰਘ ਵੱਲੋਂ ਇਸ ਸਹੀਪ ਵਿਚ ਅਖਬਾਰਾਂ ਨੂੰ ਜਾਰੀ ਕੀਤੇ ਗਏ ਵਿਆਨ ਦੀ ਸਲਾਹੁਤਾ ਕੀਤੀ ਅਤੇ ਆਖਿਆ ਕਿ ਸਿੰਘ ਸਾਹਿਬ ਨੇ ਐਨ ਮੈਕੇ ਤੇ ਕੈਮ ਨੂੰ ਸਹੀ ਸੇਧ ਦੇ ਕੇ ਹੈਣ ਵਾਲੇ ਕੈਮੀ ਨੁਕਸਾਨ ਨੂੰ ਠੱਲ ਪਾ ਦਿੱਤੀ ਹੈ। ਬਾਬਾ ਜੀ ਨੇ ਆਖਿਆ ਕਿ ਉਹ ਪੂਰੀ ਤਰ੍ਹਾਂ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਨਾਲ ਹਨ ਅਤੇ ਸਿੰਘ ਸਾਹਿਬ ਜਥੇਦਾਰ ਰਣਜੀਤ ਸਿੰਘ ਜੀ ਵਠੋਂ ਪੇਂਥਕ ਭਲੇ ਲਈ ਜਿਹੜਾ ਵੀ ਆਏਸ਼ ਆਵੇਗਾ, ਉਹ ਪੂਰੀ ਇੜ੍ਹਤਾ ਨਾਲ ਉਸ ਦੀ ਪੂਰਤੀ ਕਰਨਗੇ। ਧਾਰ ਰਹੇ, ਪਿੱਛੇ ਜਿਹੇ ਆਪਣੀ ਵਤਨ ਫੇਰੀ ਦੇਰਾਨ ਬਾਬਾ ਜੀ ਆਪਣੇ ਨਿਕਟਵਰਤੀਆਂ ਸਮੇਤ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਜਥੇਦਾਰ ਨੂੰ ਮਿਲੇ ਸਨ ਅਤੇ ਆਪਣੀਆਂ ਸਮੁੱਚੀਆਂ ਸੇਵਾਵਾਂ ਤੋਂ ਉਹਨਾਂ ਨੂੰ ਜਾਣ੍ਹ ਕਰਵਾਇਆ ਸੀ।

ਕੈਮੀ ਦਰਦ ਪੇਨਾ 32

ਸਿੱਖ ਸੰਤ ਜਾਂ ਮਨਮਤੀਵੇਂ ਸਾਧ

EXHIBIT
7
9/15/95 SB

ਵਿਚ ਸੁਟਦਾ ਇੱਜਾ ਗਿਆ ਸੀ ਤੇ ਸਡਹਨ ਕੌਰ ਨੂੰ ਜਾਵੇਂ ਸਿੰਘ ਸੰਤ ਦੇ ਘਰ ਪਾ ਇੱਤਾ ਗਿਆ। ਸੰਤ ਦੀ ਕਿਰਪਾ ਨਾਲ ਗੁਰਸ਼ਰਨ ਸਿੰਘ ਤੇ ਗੁਰ ਸਾਹਿਰ ਸਿੰਘ ਪੇਦਾ ਹੋ ਗਏ। ਸਵਰਨ ਕੌਰ, ਕੀਰਤਨ ਗਿਖਾਊਣ ਦੇ ਬਹਾਨੇ, ਭੁੜੀਆਂ ਨੂੰ ਫਸਾਉਣੀ ਹੋ ਅਤੇ ਇਸ ਸਾਧ ਬਾਰੇ, ਕਰਾਮਾਤੀ ਸਾਖੀਆਂ ਹੁਣਾ ਕੇ, ਕੀਲ ਲੈਂਦੀ ਹੈ। ਅਤੇ ਇਹ ਸਾਧ ਉਨ੍ਹਾਂ ਦੀ ਆਖਰੀ ਨਾਲ ਪੇਤਦਾ ਹੈ।

ਪਰਮ ਸੰਤ ਰਾੜਾ ਵਾਲੇ

ਇਹ ਥੋਥਾ ਟਿਕਵਾਊਂਦੇ ਹਨ, ਸਾਹੇ ਜਲਾਲ ਹੈ। ਨਕਸਲੀ ਲਹਿਰ ਦੀ ਚੜ੍ਹਤ ਵਿਚ, ਇਕ ਟਰੈਕਟ ਫਿਲਮ ਸੀ, 'ਪੁਪਨੇ ਸਾਧ ਦੀ ਕਰੜਤ' ਨਕਸਲੀ ਮੈਡਿਆਂ ਤੇ ਸ਼ਿੰਖੀਆਂ

ਅਸੀਂ ਕਿਹਾ ਕਿ ਦੁਆਬਾ ਤੇ ਮਾਲਵਾ ਦੇ ਸਾਧਾਂ ਦਾ ਪਿਰਦਾਰ ਘੁੜ ਹੀ ਮਾੜਾ ਹੈ। ਇਨ੍ਹਾਂ ਨੇ ਕਦੀ ਵੀ ਤੇ ਕਿਸੇ ਵੀ ਪੰਥਕ ਸੁਧਾਰ ਜਾਂ ਪੰਥਕ ਨਿਸ਼ਾਨੇ ਦੀ ਲਹਿਰ ਵਿਚ ਹਿੱਸਾ ਤੋਂ ਕੀ ਲੈਣਾ ਸੀ, ਸਾਂਗੇ ਹਰ ਸਮੇਂ ਇੱਲੀ ਸਰਕਾਰ ਦਾ ਸਾਥ ਇੱਤਾ ਹੈ ਅਤੇ "ਸਾਈ ਦਾ ਪਹਿਲਾਨੜਾ" ਬਨ੍ਹਣ ਦੀ ਥਾਂ ਸਰਕਾਰ ਦਾ ਗਮੁੜਾ ਹੀ ਬਨਣ ਵਿਚ ਵਿਡਿਆਈ ਸਮਝੀ ਹੈ। ਮਾਝੇ ਦੇ ਸਾਧਾਂ ਸੰਤਾਂ ਨੂੰ ਅਸੀਂ, ਇੱਜਾ ਨਹੀਂ ਕਿਹਾ ਸਕਦੇ। ਸਰਹਾਲੀ ਦੇ ਥਾਥਾਂ ਹਰਿਦਾਇਲ ਸਿੰਘ ਤੇ ਉਸਦੀ ਲੜਕੀ ਨੂੰ ਥਾਣਾ ਸਰਹਾਲੀ ਦੀ ਪੁਲਿਸ ਨੇ ਕੋਹ ਕੋਹ ਕੇ ਮਾਰਿਆ ਹੈ ਤੇ ਥਾਥਾ ਬੁੰਢਾ ਦੇ ਸੇਵਾਦਾਰ, ਥਾਥਾ ਚਰਨ ਸਿੰਘ ਨੂੰ ਕਦੀ ਮਹੀਨਿਆਂ ਤੋਂ ਚੁੜਿਆ ਹੋਇਆ ਤੇ ਉਸ ਦਾ ਕੋਹ ਪਤਾ ਹੀ ਨਹੀਂ ਦੱਸਦੀ। ਇਨ੍ਹਾਂ ਸੰਤਾਂ ਨੂੰ ਪਰਨਾਮ।

ਤੇਹੇਦਾਰਾਂ ਦੀ ਰੂਪ ਰੇਖਾ

ਗੁਰੂ ਦਸ਼ਮੇਸ਼ ਪਿਤਾ ਨੇ ਅਜੇਕੇ ਸਾਧਾਰੇ, ਬਹਿੰਤਰ ਨਾਟਕ ਵਿਚ ਅੰਕਿਤ ਕੀਤਾ ਸੀ:-

"ਭੇਖ ਦਿਖਾਇ ਜਗਤ ਕੇ, ਲੇਗਨ ਕੇ ਬਸ ਕੀਨ,

ਅੰਤ ਕਾਲ ਕਾਡੀ ਕਟਿਓ, ਥਾਏ ਨਰਮ ਮੇਲੀਨ!"

ਜਿਵੇਂ ਅੱਗੇ ਦਸਿਆ ਗਿਆ ਹੈ, ਮਾਝੇ ਦੇ ਇਲਾਕੇ ਵਿਚ ਅਖੇਤੀ ਸੰਤਾਂ ਨੇ ਬੜਾ ਘੱਟ ਗੰਦ ਘੇਲਿਆ ਹੈ। ਪਰ ਦੁਆਬੇ ਅਤੇ ਪਾਸ ਕਰ ਮਾਲਵੇ ਵਿਚ ਲੇਗ ਭੇਗ ਹਰ ਸੰਤ ਬਾਰੇ ਦੰਦ

ਕਬਾਣੀ ਪ੍ਰਲਾਤ ਹਨ। ਇਨ੍ਹਾਂ ਵਿਚੋਂ ਹਰ ਸੰਤ ਗੁਰਮਤਿ ਨੂੰ ਤਲਾਂਸਲੀ ਦੇ ਕੇ, 'ਬਾਹਰ ਕਿਆਂ' ਦੇ ਪੈਰੀਂ ਪਿਆ ਹੋਇਆ ਹੈ। ਇਸ ਨਾਲ, ਉਸ ਨੂੰ ਭੁਕਰਮ ਕਰਨ ਦੀ ਭੁਲ੍ਹ ਮਿਲੀ ਹੋਈ ਹੈ। ਹਰ ਸ੍ਰਗੀਲ ਆਦਮੀ ਨੂੰ, ਘਰੀਗੀ ਥੋਂ ਲਈ ਵੀ, ਬਦੇਸ਼ ਜਾਣ ਦੀ ਆਖਿਆ ਲੈਣ ਲਈ ਖੇਤ ਖੁਆਰ ਹੋਣਾ ਹੈ ਪਰ ਸਰਕਾਰ ਦੇ ਨਮਕ-ਖਵਾਰ ਸੰਤ ਜਾਂ ਜਾਂ ਦੀ ਚਨ੍ਹਣ, ਆਪਣੇ ਚਾਟਿੜਿਆਂ ਨੂੰ ਲੈ ਕੇ, ਸਿੱਖ ਸੰਗਤ ਨੂੰ ਲੁਟਣ ਤੇ ਪੰਥ ਵਿਹੇਣੀ ਪਰਚਾਰ ਕਰਨ ਲਈ, ਜਹਾਜ਼ ਚੜ੍ਹ ਸਕਦੇ ਹਨ। ਇਨ੍ਹਾਂ ਦੇ 'ਕੀਤੇ' ਵੀ ਸਰਕਾਰ ਲੁਦਾ ਕੇ ਦੇਂਦੀ ਹੈ।

ਜੇ ਅਸੀਂ ਹਰ ਭੇਰੇਦਾਰ ਸਾਧ ਬਾਰੇ ਲਿਖਣਾ ਚਾਹੀਏ ਤਾਂ ਇਕ ਵੰਡਾ ਗਰੀਬ ਤਿਆਰ ਹੋ ਸਕਦਾ ਹੈ, ਜੇ ਇਸ ਵੇਲੇ ਦੀ ਮੰਗ ਨਹੀਂ। ਨਮੂਨੇ ਮਾਤਰ, ਭੁਲ੍ਹ ਸੰਤਾਂ ਯਾਰੇ ਟ੍ਰਾਵਾਂ ਪੇਸ਼ ਕਰਦੇ ਹਨ।

ਬੜ੍ਹੀਦੀ ਵਾਲੇ ਸੰਤ

ਇਸ ਨੂੰ ਥਾਥਾ ਈਸ਼ਰ ਸਿੰਘ ਕਲੇਣਾ ਵਾਲਿਆਂ ਨੇ ਆਪਣੀ ਸੰਸਥਾ ਵਿਚੋਂ ਕੱਢ ਕੇ ਕਿਹਾ ਸੀ ਕਿ ਇਸ ਦੇ ਵਾਸਤੇ ਭੁੜੀਆਂ ਕਿਵੇਂ ਲਿਆਈਏ। ਥਾਥਾ ਨੰਦ ਸਿੰਘ ਜੀ ਦੇ ਪਿੱਛ ਵੀ, ਇਹ ਖੇਹ ਖਗਾਬੀ ਕਰਦਾ ਤਿਹਾ। ਮਲਾਇਸ਼ੀਆਂ ਸਰਕਾਰ ਨੇ, ਇਸ ਦੀ ਬਦ ਚਲਨੀ ਕਾਰਨ, ਇਸ ਨੂੰ ਉਸ ਦੇਸ਼ ਵਿਚ ਬੱਦਨ ਦੀ ਪੰਕੀ ਮਨਾਹੀ ਕੀਤੀ ਹੈ। ਸ੍ਰੀ: ਤਰਲੇਚਨ ਸਿੰਘ ਵਾਮੀ ਇੱਲੀ ਨੇ ਗੁਪਤਚਰ ਵਿਡਾਗ ਇੱਲੀ ਨੂੰ ਚਿੰਠੀ ਰਾਹੀਂ ਸੁਚਿਤ ਕੀਤਾ ਸੀ ਕਿ ਇਸ ਸਾਧ ਦੇ ਸੇਵਦਾਰ ਅਨੱਗੇਲ ਭੁੜੀਆਂ ਨੂੰ ਭੁਸਲਾ ਕੇ, ਸਾਧ ਦੀ ਕਾਮ ਦੇਸ਼ਟਾਂ ਲਈ ਅੰਗਲਾਂ ਛਾਉਣੀਆਂ ਲਾਗੇ ਲਿਜਾਂਦੇ ਹਨ ਅਤੇ ਇਸ ਸਾਧ ਨੇ ५.ਪਟੀ ਦੇਲੀ ਪਰਮਿਨ ਕੌਰ ਨਾਲ ਬਦਦੇਹਲੀ ਕੀਤੀ ਤੇ ਉਸ ਨੂੰ ੧੦ ਦਸੰਬਰ ੧੯੯੨ ਨੂੰ ਉਖਲਾ ਹਸਪਤਾਲ ਵਿਚ ਲੜਕਾ ਪੇਦਾ ਹੋਇਆ ਜੇ ਸਾਲ ਦੀ ਮਿਹਨਤ ਨਾਲ, ਸਾਧ ਨੇ ਹਸਪਤਾਲ ਦੇ ਕਾਗ਼ਜ਼ ਵਿਚ ਅਮਰ ਸਿੰਘ ਦੀ ਥਾਂ ਬੁਧ ਦਾ ਨਾਮ ਪਿਆਰਾ ਸਿੰਘ ਦਰਜ ਕਰਾਇਆ। ਏਸੇ ਤਰ੍ਹਾਂ, ਸੌਖਿਅਤਦਰ ਕੌਰ ਪੁਤੀ ਗੁਰਚਰਨ ਸਿੰਘ ਰੇਡੀਓ ਆਰਟਿਸਟ ਨਾਲ ਕਰਦਾ ਰਿਹਾ।

ਕੁੱਢ ਭੁੜੀਆਂ ਨੇ ਚਿੰਠੀਆਂ ਵਿਖਿਆ ਕਿ "ਜਿਹੇ ਜਿਹਾ ਇਹ ਕੁੱਤਾ ਸਾਧ, ਉਹੋ ਜਿਹੇ ਇਹ ਦੇ ਸੇਵਕ। ਜਿਨ੍ਹਾਂ ਨੂੰ ਭੁੜੀਆਂ ਨਹੀਂ ਮਿਲਦੀਆਂ ਤਾਂ ਮੁੰਡਿਆਂ ਨੂੰ ਰੈਪ ਕਰਦੇ ਹਨ। ਜੇ ਨਹੀਂ ਪਾਕੀਨ ਤਾਂ ਆਪਣੇ ਹੀ ਮਾਸੂਮ ਬਰੇ ਵਾਧੀ (ਤਰਲੇਹ ਸਿੰਘ) ਨੂੰ ਪੁੱਛ ਕਿ

ਵੇਲਵਰ ਹੈਪਟਨ ਠਾਠ ਤੇ ਹੇਠਾਂ cellar ਵਿਚੋਂ ਇਸ ਕੁੱਤੇ ਨੇ, ਉਹਨੂੰ ਰੈਪ ਨਹੀਂ ਕੀਤਾ" (ਚਿੰਠੀ ਰੇਸ਼ਮ ਸਿੰਘ ਨੂੰ)

ਇਕ ਰੁੜੀ, ਮਹਿੰਦਰ ਕੌਰ ਵਾਸੀ ਵੇਲਵਰ ਹੈਪਟਨ ਨੇ ਗਿਆਨੀ ਮਹਿੰਦਰ ਸਿੰਘ ਵਾਸੀ ਸਲਾਂਗੀਰ (ਮਲੋਗੀਆਂ) ਨੂੰ ੧੩ ਮਈ ੧੯੯੮ ਦੀ ਚਿੰਠੀ ਵਿਚ ਦਸਿਆ ਕਿ ਸਤਿਨਾਮ ਕੌਰ, ਜਸਵਿੰਦਰ ਕੌਰ ਤੇ ਮਨਜ਼ੀਤ ਕੌਰ, ਇਸ ਸਾਧੇ ਕੋਲੋ ਆਸਟਰੇਲੀਆਂ ਤੇ ਭੁੜ੍ਹ ਕੇ ਇੰਗਲੈਂਡ ਅਤੇ ਗਈਆਂ ਹਨ ਤੇ ਦਸੰਬੀਆਂ ਹਨ ਕਿ ਉਨ੍ਹਾਂ ਨਾਲ ਇਸ ਸਾਧ ਨੇ ਬਲਾਤਕਾਰ ਕੀਤਾ ਸੀ। ਸਾਧ, ਉਨ੍ਹਾਂ ਨੂੰ ਇੰਗਲੈਂਡ ਵਿਚ ਲੱਭ ਰਿਹਾ ਹੈ।

ਇਕ ਲੜਕੀ ਸਤਿਨਾਮ ਕੌਰ ਪ੍ਰੋਤੀਕੀ ਜਾਗੀਰ ਸਿੰਘ ਵਾਸੀ ਲਿਲੀਆਂ ਕਲਾਂ ਨੇ ਇੰਗਲੈਂਡ ਦੀ ਪ੍ਰਕੀਨ ਪਾਸ ਵਿਆਨ ਇੱਤਾ ਕਿ ਇਸ ਸਾਧ ਨੇ ਮੇਰੇ ਮਾਪਿਆਂ ਦੀ ਮਰੜੀ ਨਾਲ, ਬਾਖਿਆਂ ਦੇ ਆਸਰਮ ਵਿਚ ਅਸਟਰੇਲੀਆ ਪੱਲ ਇੱਤਾ। ਸੰਤਥਰ ੧੯੯੮ ਵਿਚ ਕੁੱਢ ਇਨ੍ਹਾਂ ਲਈ, ਸਾਧ ਵੀ ਆ ਗਿਆ। ਅਸੀਂ ਰੋਟੀਆਂ ਪਕਾਇਆ ਕਰਦੀਆਂ ਸੀ। ਇਕ ਰਾਤ, ਉਸ ਨੇ ਸਿਰ ਦਾਵ ਕਾਰਨ, ਮੇਰੂੰ ਬੁਲਾ ਲਿਆ। ਉਸ ਨੇ ਹੜ ਕੇ, ਮੇਰੂੰ ਧਿਸਤਰੇ ਵਿਚ ਸੁੱਟ ਲਿਆ ਅਤੇ ਜ਼ਬਰਦਸਤੀ ਬਲਾਤਕਾਰ ਕੀਤਾ। ਮੇਰੇ ਪੰਡਿਟੀਂ ਰਹੀ ਪਰ ਕੁੱਢ ਨਾ ਕਰ ਸਕੀ। ਮਗਰੇ ਪਤਾ ਲੱਗ ਕਿ ਇਸ ਸਾਧ ਨੇ ਇਹੋ ਕਰੜਤ ਪਰਮਿਨ ਕੌਰ ਅਤੇ ਕੋਈ ਕੌਰ ਨਾਲ ਵੀ ਕੀਤੀ। ਇਹ ਕਹਿੰਦਾ ਹੈ ਕਿ ਇਹ ਗੁਰੂ ਨਾਨਕ ਹੈ ਅਤੇ ਗੁਰੂ ਨਾਨਕ ਨੂੰ ਭੁਸ ਰੱਖਣਾ, ਉਨ੍ਹਾਂ ਦਾ ਧਰਮ ਹੈ।

ਏਸੇ ਤਰ੍ਹਾਂ, ਕਈ ਲੜਕੀਆਂ ਅਰਥਾਤ ਹਰਜ਼ੀਤ ਕੌਰ, ਬਮਲਜ਼ੀਤ ਕੌਰ ਆਦਿ ਨਾਲ, ਇਸ ਚੰਗਾਲ ਸਾਧ ਨੇ ਆਪਣੀ ਰਖੇਲ ਸਵਰਨ ਕੌਰ ਰਾਹੀਂ, ਜੇ ਕੁਝ ਕੀਤਾ ਬਾਰੇ ਮਿਲੀਆਂ ਦਾ ਬੰਡਲ ਮੌਜੂਦ ਹੈ।

ਇਸ ਸਾਧ ਦੀਆਂ ਕਾਲੀਆਂ ਕਰੜੂਤਾਂ, ਧਾਰੂ ਦਾਵ ਆਈ: ਮੇਰੇਆਹ: ਓ: ਵਿਚ ਆ: ਕੇ ਪਿੱਛ ਬਗਲੀ: ਅਤੇ ਪਿੱਛ ਦੀਵਾ: ਦੇ ਮਾਪਿਆਂ ਨੇ ਦੱਸੀਆ ਕਿ ਕਿਸ ਤਰ੍ਹਾਂ, ਇਸ ਬਦਸ਼ਾਹ ਸਾਧ ਨੇ ਉਨ੍ਹਾਂ ਦੀਆਂ ਲੜਕੀਆਂ ਨੂੰ ਆਪਣੀ ਕਾਮ ਵਾਖਨਾ ਲਈ ਵਰਤਿਆ।

ਇਸ ਕੁੜਾਵੀ ਬਾਰੇ, ਇਕ ਹਿੱਣੀ ਰਾਹੀਂ ਪਤਾ ਲੱਗਦਾ ਹੈ ਕਿ ਇਸ ਨੇ ਈਸ਼ਰ ਸਿੰਘ ਦੀ ਪੀ, ਸਵਰਨ ਕੌਰ ਪਤਨੀ ਨਾਲ ਨਿੱਦਰ ਸਿੰਘ ਨੂੰ ਰੱਖੇ ਅਤੇ ਦਲਾਲ ਗੀਪਿਆ ਰੋਇਆ ਹੈ। ਨਿੱਦਰ ਸਿੰਘ ਨੂੰ ੨੦ ਨੰਬਰ ੧੯੯੮ ਨੂੰ ਗਲਾ ਘੱਟ ਤੇ, ਸਾਹਿੰਦ ਰਾਸ਼ੀ ਜਾਪਿਆ।

ਪਰਉਪਕਾਰੀ ਬਾਬਾ! ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ

ਸੁਰਜੀਤ ਸਿੰਘ "ਫਲੋਰ"



ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ ਦਾ ਜਨਮ ਜ਼ਿਲ੍ਹਾ ਲੁਧਿਆਣਾ ਦੇ ਪਿੰਡ ਚੱਕਰ ਵਿਚ ਪਿਤਾ ਸਾਹਿਬ ਦੇ ਬਖਤਾਵਰ ਸਿੰਘ ਦੇ ਗਹਿਰੇ ਮਾਤਾ ਭਗਵਾਨ ਕੌਰ ਜੀ ਹੋਰਾਂ ਦੀ ਕੁਝ ਹੋਇਆ। ਆਪ ਜੀ ਉਮਰ ਜਦ 8-9 ਮਹੀਨੇ ਦੇ ਹੀ ਸੀਤਾਂ ਆਪ ਜੀ ਦੇ ਮਾਤਾ-ਪਿਤਾ ਜੀ ਰੱਖ ਨੂੰ ਪਿਆਰੇ ਹੋ ਗਏ ਤੇ ਆਪ ਜੀ ਦੀ ਦੇਖ ਭਾਲ ਆਪ ਜੀ ਦੀ ਮਾਸੀ ਹੋਰਾਂ ਕਰਨੀ ਅਰੰਭ ਦਿੱਤੀ। ਆਪ ਜੀ ਦੇ ਚਾਚਾ ਜੀ ਗੁਰਬਾਣੀ ਦਾ ਪਾਠ ਕਾਢੀ ਕਰਦੇ ਹੁੰਦੇ ਸਨ ਤੇ ਆਪ ਜੀ ਵੀ ਉਨ੍ਹਾਂ ਪਾਸ ਬੈਠ ਕੇ ਪਾਠ ਸੁਣਦੇ ਰਹਿੰਦੇ ਸਨ, ਇਕ ਪੂਰਨਮਾਸੀ ਨੂੰ ਆਪ ਜੀ ਨਾਨਕਸਰ ਆਪਣੇ ਚਾਚਾ ਜੀ ਨਾਲ ਚਲੇ ਗਏ ਜਿਥੇ ਆਪ ਜੀ ਨੇ ਰੱਬੀ ਰੂਪ ਸੰਤ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਦੇ ਦਰਸਨ ਕੀਤੇ, ਦਰਸਨ ਕਰਨ ਸਮੇਂ ਬਾਬਾ ਜੀ ਨੇ ਇਨ੍ਹਾਂ ਦੇ ਹਿਤੇ ਤੋਂ ਇਹ ਪੜ੍ਹ ਲਿਆ ਸੀ ਕਿ ਇਕ ਦਿਨ ਆਪ ਜੀ ਇਸ ਸੰਸਾਰ ਦੇ ਭਵਿਖ ਦੀ ਵਾਗ ਫੇਰ ਸੰਭਾਲਣ ਵਾਲੇ ਹੋ ਜਿਸ ਤੇ ਆਪ ਜੀ ਨੂੰ ਸੰਤ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਆਪ ਜੀ ਨੂੰ ਅਕਾਲ ਪੁਰਖ ਦੀ ਰੱਬੀ ਬਾਣੀ ਨਾਲ ਜੋੜਨ ਲਈ ਆਪ ਜੀ ਨੂੰ 10 ਜ਼ਾਂ ਦੇ ਜਪੂਜ਼ੀ ਸਹਿਬ ਦੇ ਪਾਠ ਕਰਨ ਲਈ ਬਚਨ ਕੀਤੇ ਸੇ ਆਪ ਜੀ ਨੇ ਇਕ ਮਨ ਟਿਕ ਚਿਤ ਹੋ ਕੇ ਕੀਤੇ।

ਕੁਝ ਸਮੇਂ ਬਾਅਦ ਆਪ ਜੀ ਪੂਰਨਮਾਸੀ ਨੂੰ ਫਿਰ ਨਾਨਕਸਰ ਗਏ ਤਾਂ ਆਪ ਜੀ ਨੇ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਪਾਸੋਂ ਅੰਮ੍ਰਿਤ ਛਕ ਲਿਆ, ਪਹਿਲਾ ਆਪ ਜੀ ਦਾ ਨਾਮ ਸਰੂਪ ਸਿੰਘ ਸੀ ਤੇ ਬਾਬਾ ਜੀ ਨੇ ਬਦਲ ਕੇ ਅਮਰ ਸਿੰਘ ਰੱਖ ਦਿੱਤਾ। ਆਪ ਜੀ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਦੀ ਸੇਵਾ ਵਿਚ ਰਹਿਣ ਲੱਗ ਪਏ ਜਿਥੇ ਬਾਬਾ ਜੀ ਨੇ ਵੱਡੇ ਬਾਬਾ ਜੀ ਨਾਮ ਦੇ ਰਸੀਏ ਸੰਤ ਬਾਬਾ ਨੰਦ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਵਾਲੋਂ 24 ਘੰਟੇ ਚਲਾਏ ਸੁਖਮਟੀ ਸਹਿਬ ਦੇ ਪਾਠ ਤੇ ਆਪ ਜੀ ਦੀ ਛਿਉਟੀ ਲਗਾ ਦਿੱਤੀ।

ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਸੰਤ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਤੋਂ ਬਾਅਦ ਸੇਵਾ ਸੰਭਾਲਣ ਤੋਂ ਬਾਅਦ ਦੇਸ਼ ਵਿਦੇਸ਼ ਵਿਚ ਨਾਨਕਸਰ ਦੇ ਨਾਮ ਹੇਠ ਅਨ੍ਤਰਾਂ ਠਾਠ ਬਣਦਾ ਦਿੱਤੇ। ਜਿਥੇ ਆਪ ਜੀ ਨੇ ਕੈਨੇਡਾ, ਅਮਰੀਕਾ, ਅਸਟ੍ਰੇਲੀਆ ਅਤੇ ਮਲੇਸੀਆ ਵਿਚ ਠਾਠ ਬਣ ਕੇ ਸੰਗਤਾਂ ਨੂੰ ਰੱਬੀ ਬਾਣੀ ਨਾਲ ਜੋੜ ਦਿੱਤਾ ਉਥੇ ਹਜ਼ਾਰਾਂ ਹੀ ਸੰਗਤਾਂ ਨੂੰ

ਪੂਰੀ-ਪੂਰੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ। ਜੁਸਰਾ ਇਹ ਸਭ ਬੱਚਿਆਂ ਦੇ ਮਾਂ-ਬਾਪ ਤੇ ਵੀ ਉਨ੍ਹਾਂ ਹੀ ਨਿਰਭਰ ਕਰਦਾ ਹੈ ਕਿ ਉਹ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਆਪਣੇ ਵਿਰਸੇ ਸਿੱਖੀ ਸਰੂਪ ਨੂੰ ਕਾਇਮ ਰੱਖਣ ਲਈ ਕੋਈ ਉਪਰਾਲਾ ਕਰ ਰਹੇ ਹਨ ਜਾਂ ਨਹੀਂ? ਪਰ ਬਾਬਾ ਜੀ ਵਾਲੋਂ ਜੋ ਇਹ ਬੀਡਾ ਚੁਕਿਆ ਹੈ ਉਹ ਸਭ ਦੇ ਭਲੇ ਲਈ ਹੈ ਸਾਨੂੰ ਸਭ ਨੂੰ ਉਹਨਾਂ ਦਾ ਸਾਥ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ ਜਿਸ ਨਾਲ ਅਸੀਂ ਆਪਣੀ ਆ ਰਹੀ ਨੌਜਵਾਨ ਪਨੀਰੀ ਦੀ ਸਮੇਂ ਸਿਰ ਸੰਭਾਲ ਕਰ ਸਕੀਏ।

ਬਾਬਾ ਜੀ ਵਾਲੋਂ ਜੋ ਸਕੂਲ ਕਾਲਜ ਖੋਲੇ ਗਏ ਹਨ ਉਹਨਾਂ ਦੀ ਸਿੱਖਿਆਂ ਇੰਗਲੈਂਡ ਦੇ ਅੰਗਰੇਜ਼ੀ ਸਕੂਲਾਂ - ਕਾਲਜਾਂ ਦੇ ਲੈਬਲ ਦੀ ਹੈ। ਜੋ ਕੈਂਸਲ ਵਾਲੋਂ ਮਨਜ਼ੂਰ ਕੀਤੀ ਹੋਈ ਹੈ। ਪਰ ਫਰਕ ਹੈ ਤਾਂ ਸਿਰਫ਼ ਆਪਣੇ ਸਿੱਖੀ ਵਿਰਸੇ ਸਿੱਖੀ ਸਤਿਆਚਾਰੀ ਦੀ ਸੰਭਾਲ। ਅੱਜ ਉਹ ਬੱਚਾ ਜਿਸ ਨੇ ਆਪਣੀ ਜਾਨ ਦੇ ਦਿੱਤੀ ਪਰ ਸਿੱਖੀ ਸਰੂਪ ਨਹੀਂ ਗਵਾਇਆ, ਬਾਬਾ ਜੀ ਦੇ ਸਕੂਲ ਵਿਚ ਪੜ੍ਹਦਾ ਹੁੰਦਾ ਤਾਂ ਸਾਇਦ ਉਸ ਦੇ ਮਾਂ-ਬਾਪ ਨੂੰ ਅੱਜ ਇਹ ਦਿਨ ਨਾ ਦੇਖਣੇ ਪੈਂਦੇ। ਭਾਵੇਂ ਇਹ ਗੱਲ ਅਤੀ ਵੱਖਦਾਈ ਵਾਲੀ ਹੈ। ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਕੇ ਕਿਸੇ ਹੋਰ ਮਾਂ-ਬਾਪ ਨੂੰ ਇਸ ਦੁਖਦਾਈ ਪੜ੍ਹੀ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪਵੇਂ, ਸਾਨੂੰ ਆਪਣਾ ਸਿੱਖੀ ਸਰੂਪ, ਸਿੱਖੀ ਧਰਮ, ਆਪਣਾ ਸਤਿਆਚਾਰ ਬਾਬਾ ਜੀ ਦੇ ਸਕੂਲ ਕਾਲਜਾਂ ਵਿਚ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਵਿਦਿਆ ਦਵਾ ਕੇ ਸਾਂਭ ਲੈਣਾ ਚਾਹੀਦਾ ਹੈ। ਬਾਬਾ ਜੀ ਹੋਰਾਂ ਨੂੰ ਜੋ ਅਕਾਲ ਲਿਆ। ਬੜੀ ਵੱਡੀ ਦਿਲ ਨੂੰ ਸੇਟ ਪੈਂਦੀ ਪੁਰਖ ਤੇ ਵੱਡੇ ਬਾਬਾ ਈਸਰ ਸਿੰਘ ਜੀ ਹੈ ਜਦੋਂ ਉਹ ਸੀਨ ਸਾਹਮਣੇ ਆਉਂਦਾ ਹੋ ਰਾਂ ਵਾਲੇਂ ਹੁਕਮ ਹੈ ਉਸ ਨੂੰ ਹੋਵੇਗਾ। ਵਿਦੇਸ਼ ਵਿਚ ਅੱਜ ਸਾਡੀ ਨਵੀਂ ਪਰਉਪਰਾਰ ਸਮਝ ਕੇ ਬਾਬਾ ਜੀ ਪਨੀਰੀ ਜਿਥੇ ਉਥੋਂ ਦੀ ਰਹਿਣੀ ਬਹਿਣੀ ਆਪਣੀ ਪੂਰੀ ਲਗਨ - ਮਿਹਨਤ ਨਾਲ ਨੂੰ ਅਖਤਿਆਰ ਕਰ ਰਹੀ ਹੈ ਉਥੇ ਸੰਤ ਦਿਨ - ਰਾਤ ਇਕ ਕਰਕੇ ਪੂਰਾ ਕਰ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਵਾਲੋਂ ਪੰਜਾਬੀ ਹੋ ਹਨ। ਜਿਸ ਦੀ ਮਿਸਾਲ ਗੁਰੂ ਨਾਨਕ ਸਕੂਲ - ਕਾਲਜ ਖੋਲ੍ਹ ਕੇ ਆਪਣਾ ਸਿੱਖ ਕਾਲਜ ਹੇਜ਼ ਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਤਿਆਚਾਰ ਤੇ ਵਿਰਸੇ ਨੂੰ ਸਾਂਭਣ ਦੀ ਖਾਲਸਾ ਕਾਲਜ ਆਪ ਹਨ।

ਕ੍ਰਮੀ ਦਰਦ ਪੈਨਾ 21

ਜੁਲਮੀ ਸਤ



ਸੰਤ ਅਮਰ ਸਿੰਘ ਵਲੋਂ ਪਿੰਡ ਬੜ੍ਹੇਦੀ ਦੇ ਵਿਚ ਹੋਇਆ

ਬਹੁਤ ਵੱਡਾ ਕਹਿਰ



ਸੰਤ ਅਮਰ ਸਿੰਘ ਬੜ੍ਹੇਦੀ ਨੇ, ਅੇਸੇ ਜੁਲਮ ਕੀਤੇ, ਜਿਸ ਨੂੰ ਸ਼ਾਹੀ ਮਾਲੀ ਕੰਬਣ ਲਗ ਜਾਂਦਾ ਹੈ। ਇਕ ਛੇ ਸਾਲ ਦਾ ਬੱਚਾ ਜਿਸ ਦਾ ਨਾਮ ਜੋ ਪਾਲ ਸਿੰਘ ਸੀ, ਇਸਨੂੰ ਸੰਤ ਜੀ ਨੇ ਬੜ੍ਹੇਦੀ ਠਾਠ ਵਿਚ ਛੁਟ ਕੁਟਕੇ ਮਾਰ ਦਿਤਾ। ਇਹ ਵਾਕਿਆ ਬਾਗੁਵੇਂ ਮਹੀਨੇ ੧੯੭੯ ਦੀ ਮੰਗਰਾਂਦ ਵਾਲੇ ਦਿਨ ਨੂੰ ਵਾਪਰਿਆ। ਇਸ ਦਾ ਸੰਸਕਾਰ ਮੰਜ਼ੀ ਅਹਿਮਦ ਗੜ੍ਹ ਕੀਤਾ ਗਿਆ। ਇਸ ਮਾਫੂਮ ਝੱਚੇ ਨੇ ਕੀ ਕਸੂਰ ਕੀਤਾ ਸੀ। ਇਸ ਦੇ ਪਿਤਾ ਸਰਬਜੀਤ ਸਿੰਘ ਇਸ ਝੱਚੇ ਨੂੰ ਅਤੇ ਆਪ ਦੀ ਪਤਨੀ ਨੂੰ ਛੱਡ ਕੇ ਮਲੋਝੀਆ ਚਲਾ ਗਿਆ ਸੀ। ਅਸਲ ਮਾਰਣ ਦੀ ਟੋਕਿਸ਼ ਤੋਂ ਸਰਬਜੀਤ ਸਿੰਘ ਨੂੰ ਸੀ, ਪਰ ਉਹ ਹੱਥ ਨਾ ਆ ਸਕਿਆ, ਉਸ ਦਾ ਬਦਲਾ ਮਾਸੂਮ ਝੱਚੇ ਪਰ ਲਿਆ ਗਿਆ।

ਕੀ ਇਹ ਜੁਲਮ ਸਰਹੰਦ ਸੂਬੇ ਨਾਲੋਂ ਘਟ ਹੈ ?

ਇਸ ਬੱਚੇ ਦੀ ਮਾਂ ਵੀ ਪਤਾ ਨਹੀਂ ਕਿਥੇ ਰਖੀ ਹੋਈ ਹੈ ਅਤੇ ਸੰਤ ਜੀ ਦੀ ਕਾਮ ਵਾਸ਼ਨਾ ਇਤਨੀ ਹੈ ਕਿ ਮੱਥਾ ਟੇਕਣ ਆਈਆਂ ਬੀਬੀਆਂ ਨਾਲ ਕਾਮ ਵਾਸ਼ਨਾ ਪੂਰੀ ਕਰਦੇ ਰਹੇ ਹਨ। ਇਕ ਵਿਅਕਤੀ ਨਹਿੰਦਰ ਸਿੰਘ ਉਰਫ਼ ਨਹਿੰਦਰਪਾਲ ਸਿੰਘ ਮਲੋਝੀਆ ਤੋਂ ਆਇਆ ਸੀ ਅਪਣੀ ਘਰ ਵਾਲੀ ਨੂੰ ਲੈਣ ਲਈ, ਕਿਉਂਕਿ ਉਸ ਦੀ ਘਰ ਵਾਲੀ ੧੯੭੪ ਵਿਚ ਸੰਤ ਜੀ ਦੀ ਸੇਵਾ ਅਤੇ ਸੰਤ ਜੀ ਦੀ ਕਾਮ ਵਾਸ਼ਨਾ ਮਿਟਾਉਣ ਲਈ ਆਪਣੇ ਘਰ ਨਾਲੇ ਨੂੰ ਛੱਡ ਕੇ ਇੰਡੀਆ ਆ ਗਈ ਸੀ। ਉਸ ਦਾ ਪਤੀ ਦੇਵ ਉਸਨੂੰ ਲੈਣ ਲਈ ਕੁਆਲਾ-ਲੰਪਰ ਤੋਂ ੧੯੭੯-੧੯੮੦ ਨੂੰ ਫਲਾਈ ਟ. G.416/303 ਰਾਹੀਂ ਲਿੱਲੀ ਆਇਆ ਅਤੇ ਥੋੜੇ ਦਿਨ ਬਾਅਦ ਸੰਤ ਜੀ ਭੀ ਮਲੋਝੀਆ ਸਰਕਾਰ ਤੋਂ ਕਦੇ ਹੋਏ ਇੰਡੀਆ ਪਹੁੰਚ ਗਏ। ਸੰਤ ਜੀ ਨੇ ਉਕਤ ਨਹਿੰਦਰ ਸਿੰਘ ਨੂੰ ਅੰਬਾਲਾ ਕੇਟ ਤੋਂ ਆਪਣੀ ਗੱਡੀ ਸਟੋਨੇਸ਼ਨ ਵੇਗਨ ਵਿਚ ਬਿਠਾ ਕੇ ਸਰਹੰਦ ਵਾਲੀ ਭਾਖੜਾ ਨਹਿੰਦ ਦੇ ਨੌਜਵਾਨ ਪਹੁੰਚ ਕੇ ਰੱਡੀ ਦੇ ਵਿਚ ਹੀ ਰਸਾ ਪਾਕੇ ਮਾਰ ਦਿਤਾ ਅਤੇ ਕਵਾਂ ਸੋ ਰੂਪਿਆ ਇਸ ਦੀ ਜੇਥ ਵਿਚ ਕਦਿਆ ਅਤੇ ਇਸ ਨੂੰ ਸਰਹੰਦ ਵਾਲੀ ਭਾਖੜਾ ਨਹਿੰਦ ਵਿਚ ਰੋਚੁ ਦਿਤਾ। ਇਹ ਸਾਕਾ ੨੮.੧੧.੭੯ ਨੂੰ ਰਾਤ ਦੇ ੧੦ ਵਜ ਕੇ ੩੦ ਮਿੰਟ ਦਾ ਹੈ। ਉਕਤ ਨਹਿੰਦਰ ਸਿੰਘ ਦਾ ਪਾਸਪੋਰਟ ਨੰ: 0318305 ਹੈ। ਜਨਮ ਤ੍ਰੀਕ ST APRIL 1947 ਪਾਸਪੋਰਟ ਜਾਗੀ ਮਿਤੀ ੧੨ ਜੂਨ ੧੯੭੩ ਪੀਨਾਂਗ ਮਲੋਝੀਆ ਵਿਚ ਜਾਰੀ ਹੋਇਆ ਅਤੇ ਅੇਸੇ ਘੋਰ ਚੁਰਮ ਇਹ ਸੰਤ ਕਰ ਰਿਹਾ ਪੈ ਬੜ੍ਹੇਦੀ ਠਾਠ ਇਕ ਮਸੂਮ ਝੱਚੇ ਸ਼ਹੀਦ ਜੋਪਾਲ ਸਿੰਘ ਦਾ ਅਸਥਾਨ ਬਣ ਕੁਕਾ ਹੈ। ਨਿਰਦੇਸ਼ ਬੱਚੇ ਨੇ ਸੰਤ ਜੀ ਦੇ ਹੱਥ ਵਿਚੋਂ ਸ਼ਹੀਦੀ ਪ੍ਰਾਪਤ ਕੀਤੀ। ਇਹ ਅਸਥਾਨ ਇਸ ਮਸੂਮ ਸ਼ਹੀਦ ਬੱਚੇ ਦੇ ਨਾਉਂ ਪਰ ਬਣ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ। ਬੜ੍ਹੇਦੀ ਨਿਵਾਸੀ ਅਤੇ ਸਰਬਤ ਸੰਗਤ ਇਸ ਜੁਲਮ ਨੂੰ ਸੁਣ ਕੇ ਚੁਪ ਨਾ ਰਹੇ। ਇਸ ਸੰਤ ਨੂੰ ਕਾਨੂੰਨ ਦੀ ਸੜਾ ਦਾ ਹੱਕਦਾਰ ਬਣਾਓ ਤੇ ਇਸ ਠਾਠ ਵਿਚ ਇਸ ਸ਼ਹੀਦ ਕੀਤੇ ਗਏ ਬੱਚੇ ਦੀ ਯਾਦਗਾਰ ਬਣਾਵੇ ਤੇ ਇਸ ਪਖੰਡੀ, ਕਾਮੀ, ਖੂਨੀ, ਠਗ, ਸੰਤ ਦੀ ਕਨੂੰਨੀ ਕਾਰਵਾਈ ਵਿਚ ਮਦਦ ਕਰੋ ਅਤੇ ਸਖਤ ਤੇ ਸਖਤ ਸੜਾ ਦਿਵਾ ਕੇ ਹੋਰਨ ਪਖੰਡੀ ਸੰਤ ਸਾਂਧਾਂ ਨੂੰ ਦਸ ਤਾਕਿ ਅਗੇ ਨੂੰ ਅੇਸੀ ਹਰਕਤ ਹੋਰ ਕੋਈ ਨਾ ਕਰ ਸਕੇ। ਇਹ ਦੋਨੋਂ ਕਤਲ ਰਿਪੋਰਟ S.S.P. Ludhiana ਨੂੰ ਪਹੁੰਚਾ ਦਿਤੀ ਗਈ ਹੈ। ਸੰਤ ਜੀ ਦਾ ਅਡਰੋਸ-ਸੰਤ ਅਮਰ ਸਿੰਘ, ਨਾਨਕ ਸਰ ਠਾਠ, ਪਿੰਡ ਬੜ੍ਹੇਦੀ ਭਾਖੜਾਨਾ ਲਤਾਲਾ ਜ਼ਿਲ੍ਹਾ ਲੂਪਿਆਣਾ ਪੰਜਾਬ, ਇੰਡੀਆ।

ਸੰਤ ਜੀ ਦਾ ਚੰਗੀ ਤਰ੍ਹਾਂ ਜਾਣੂ, ਸੰਗਤ ਦਾ ਦਾਸ :—

ਗਗਤ ਸਿੰਘ ਉਤਮ ਹੰਡਾਰ, ਖਾਸ ਨਾਨਕਸਰ, ਤਸੀਲ ਜਗਰਾਓ, ਜ਼ਿਲ੍ਹਾ ਲੂਪਿਆਣਾ, ਪੰਜਾਬ, ਇੰਡੀਆ

EXHIBIT

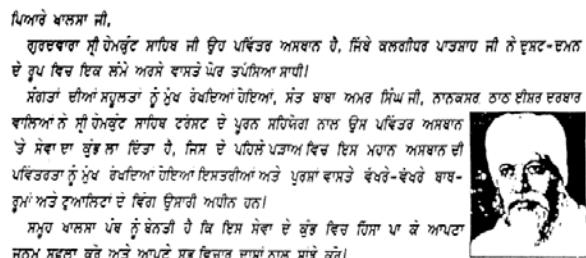
17 ਮਹਿਸੂਸ

SANT BABA AMAR SINGH'S "SEVAS"

In its October 2000 issue of 'Sachkhand Pattar', the Hazur Sahib Jathedar Bhai Kulwant Singh Ji, is shown honoring Amar Singh with a Siropa (see page 1). We are told this was being done to acknowledge *Babaji's Panthak Sevas*. But most important, *Babaji* has undertaken this seva to entirely finance the publication of 500 copies of "Sri Dasam Granth Sahib" on behalf of Takhat Sachkhand Sri Hazur Abchalnagar Sahib.

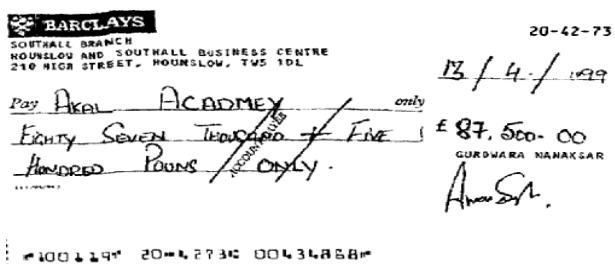
Given below is a list of other 'Panthak Sevas' by Sant Baba Amar Singh Ji:

1. In 1996 he advertised in Punjabi language newspapers that with the full cooperation of Sri Hemkunt Sahib Trust he has begun the construction of women's and men's bathrooms and toilets at Hemkunt (See Sikh Bulletin April 2000, p. 18.) On p. 19 of the same bulletin we have printed the March 17, 2000 letter from S. Ajit Singh, Manager of Gurdwara Sri Hemkunt Sahib Management Trust, saying infact they never received a penny from *Sant Baba Amar Singh* and if anyone did make a donation they should provide the trust a proof of their donation by way of a receipt. No body at the Trust is prepared to acknowledge that they gave their consent to Amar Singh to solicit donations for this purpose.

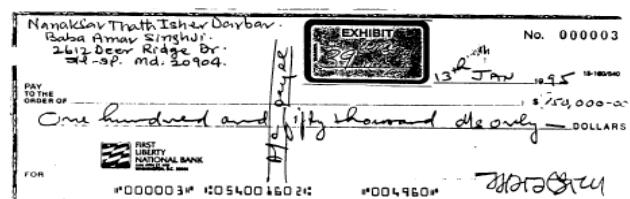


NANAKSAR THATH ISHER DARBAR
Mander Street, Wolverhampton WV3 0JZ, Tel: 01902-29379

2. Dr. Iqbal Singh of Baru Sahib probably did ask Amar Singh for financial support for his schools. He did not receive a penny either. When he (Iqbal Singh) committed the sin of mentioning this to some one in England he found himself on the receiving end of Amar Singh's wrath. We will not embarrass Dr. Iqbal Singh by publishing the letter on Amar Singh's letterhead and under his 'signature' being circulated but we do publish the photocopy of a check for £ 87,500.00 that was never delivered. If this check was any good we will never know.



3. But we do know of a similar check for \$150,000 that was not good because the recipient had contacted the bank and discovered that this account was closed. The idea of this check was to obtain a good check against the bum check as collateral



4. Person who made the calls to persuade the recipient of \$150,000 bum check was Banta Singh. In February 1998 Banta Singh was sentenced to 6 years in prison for child abuse and sexual offences.(Case No.: 4D00051132) in one of the States and deported from USA after serving 116 days in prison. Amar Singh then placed him in the 'seva' of his Thath in Greater Kailash II, New Delhi. However by November 1999, Amar Singh had obtained a new passport for him and sent him on to 'serve' his Thath at Mander St. in Wolverhampton, England, concealing the fact of sexual abuse of children in the USA. In a few months time the British authorities discovered the lies and expelled Banta Singh. Where is he now ? Ask Amar Singh.



ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਜੀ ਸਿੰਘ ਸਾਹਿਬ ਜੀ
ਨੂੰ 51,000 ਰੁਪਏ ਅਤੇ ਸ੍ਰੀ ਸਾਹਿਬ ਨਾਲ
ਸਨਮਾਨਿਤ ਕਰਦੇ ਹੋਏ।



This Picture (Rs. 51,000 Siropa) plus a new A/C car for which Jathedar Ranjit Singh rewarded Amar Singh with photo opportunities and desecration of Akal Takhat Sahib with Amar Singh's Kirtan on Feb 22, 1998, cost Jathedar his multiple entry visa to the USA. That visa was issued by the US embassy under intense pressure from the Anti-Panthak forces, including Indian Intelligence Agencies. Americans issued the visa knowing very well that legally they could not because they had in their possession the very same video tape that was later used to have his visa cancelled from here. Once the cat was out of the bag, even visa waiver was out of the question.



**What cost should
there be for these
'spiritual' leaders
of the Khalsa
depends upon your
check book.**



Blue Star Operation: The Complete Story (6)

We have earlier made a conservative estimate of more than 5000 civilian deaths in Operation Bluestar inside the Golden Temple complex. Adding 8000 "missing in Woodrose" plus deserting soldiers killed on their way back to Amritsar and villagers killed as they tried to reach the Darbar Sahib at the time of Operation Bluestar, the civilian death toll in the months of June and July 1984, may be somewhere between 18,000 to 20,000.

While the Darbar Sahib was under attack, other Army units were battling their way into 74 other gurdwaras in Punjab. The government's White Paper says 59 people were killed and 35 were wounded in these engagements.

The Army admits having killed 20 people at Gurdwara Dukh Niwan at Patiala. Doctors at Patiala's Civil Hospitals state that 65 bodies were brought to the civil hospital; attendants at one of Patiala's cremation grounds confirm about 80 bodies brought from Gurdwara Dukh Niwan were cremated. It was common knowledge that the bodies were cremated at three different places, the bulk of them being taken in Army trucks which were seen heading towards Bahadurgarh Fort, outside Patiala.

The November 1984 Genocide

On November 9, Rajiv Gandhi addressed a rally at the Boat Club. This was the occasion on which he referred to the riots that followed the assassination of his mother in a manner as infamous as it was casual: "When a big tree falls, the earth trembles," he said.

And yet when Mahatma Gandhi was shot dead by a Maharashtrian Hindu assassin the "earth" didn't "tremble" for Maharashtrian Hindus. Was he a smaller "tree" than Indira?

When Tamil separatists killed Rajiv Gandhi no riots against Hindu Tamils broke out either.

On October 31, 1984, the day Indira Gandhi was shot by her Sikh security guards, all hell broke loose over the heads of the Sikhs.

It seems that Rajiv's remark reflected not a "natural phenomenon" but his own desire to measure his mother's stature through the headcount of the slain Sikhs. The starting point of the trouble was said to be Rajiv Gandhi himself. At the time of emplaning for Delhi from Calcutta, some Congressmen rushed to tell him of his mother's assassination. He is supposed to have said: "But what have you done about it?" This was a cue to the Congressmen and massacre of the Sikhs started throughout the Congress-ruled states of North India.

In the capital, for three days, mobs organized and led by Congressmen, went on the rampage, looting, killing and burning. Later, non-Sikh MPs were to charge on the floor of Parliament that inmates were freed from Tihar Jail in order that they might set upon the Sikhs. Grave as these charges were, no inquiry was made into them. It is also believed that five truckloads of police recruits were dispatched from Madhuban Police Training Centre in Haryana to lend a hand in organizing the riots. Delhi Transport Corporation buses were commissioned to fetch men from the rural areas of Haryana and UP to kill, loot and burn.

While the government placed the death toll in Delhi at 2700, human and civil rights activists were able to identify 3872 persons killed. Delhi is a large sprawling city and if one adds the number of Sikhs killed in scattered localities and in transit, the number would be a minimum of 8000 and might cross 10,000.

According to Delhi Police Commissioner Ved Marwah: "In Delhi alone, more than 3,000 Sikhs were burnt alive in the most gruesome manner, with the Delhi Police playing a most shameful, passive role." (Uncivil Wars).

Civil and Military officers posted at New Delhi between 1982 to 1984 confirmed that Sikh homes were singled out for marking by Congress (I) activists as early as 1982. They were told that, on a small enclave to be given to the Sikhs by Pakistan, Sikhs would declare Khalistan (One of the Sikh demands was for grant of Vatican status for the twin holy cities of Amritsar in India and Nanakana Sahib in Pakistan). This line of thinking was also fed to the Indian Army to condition it for an attack against the Sikhs in Punjab. This explains why similar type of systematic attacks against the Sikhs erupted throughout north India where Congress (I) dominated the political scene.

It is possible that these planned attacks against Sikh population in Punjab and elsewhere were timed for little after Operation Blue Star, and Beant Singh, because of his proximity to the inner circles, became aware of it and assassinated Mrs. Indira Gandhi to forestall this onslaught on his community.

In the lower court, Delhi's Additional District and Session Judge O.P. Dwivedi while sentencing 2 people to death on 22nd December, 1997 for killing Sikhs in the November, 1984 genocide wrote in his judgment: "This genocide would not have been possible but for the inaction and connivance of the police Police did not try to prevent arson or murders, nor were they willing to take any action against the guilty."

Some 200 gurdwaras in the capital were attacked, some of them razed to the ground. It may be recalled that when

Nadir Shah sacked Delhi in 18th century, he put tens of thousands to the sword but he slaughtered Delhi's Hindus and Muslims with equal ferocity and his soldiers did not touch a single Hindu temple or gurdwara.

Nadir Shah was a foreign invader. Delhi's Sikhs were attacked by their fellow countrymen, led by elected representatives while the police, whose duty it is to protect all law-abiding persons, stood idly by – or sometimes actively assisted the mobs. A senior IPS officer who testified before the Misra Commission, stated: "The riots were engineered to teach the Sikhs a lesson."

But in spite of appeals made to the PM-designate and to Home Minister Narasimha Rao, the Army was not called in. It was only on the third day (after Rajiv Gandhi had already indicated to his minions that it was time to desist) that the Home Minister remarked to his aides: "Ab Bahut ho gaya." (Now it is enough.) Thereafter the Army was called in.

Plainly, the government had no objection to the carnage. Later apologists for the Home Minister attempted to explain away his remark by saying that Rao, whose mother tongue is Telgu, had not understood the connotation of what he had said. For 30 years, P.V. Narsimha Rao has been a political actor on the national level and used Hindi as his professional language. He has the reputation of being a linguist. It would be strange indeed if he had not understood the import of his words.

Later Hari Kishore Singh would remind the Lok Sabha of his remark.

Fourteen Commissions have gone into various aspects of the killings but no justice has been done.

Rampaging mobs slaughtered Sikhs at Bokaro, Daltonganj, Hazaribag, Dhanbad, Ranchi, Kanpur, Lucknow, Gaziabad, Ratlam, Rewa, Sonepat, Panipat and scores of other towns. In all these towns, it was seen that exactly the same methods were employed to kill the Sikhs. Those who led the mobs often had lists of ration card holders in their hands to make sure that they did not miss a single Sikh household. The modus operandi was to bludgeon the men to death with lathis or iron rods or burn the victims alive on the spot using discarded tyres.

Goods transport operations in those days were mainly in the hands of Sikh operators. Thousands of trucks, waylaid enroute, were burnt and the crew killed. The government refused to disclose how many trucks and truckers perished despite the fact that insurance companies have exact figures.

It is estimated that anywhere between 2,000 to 3,000 Sikh commuters were slaughtered in the trains, but again, the Railway Board and the government of India refused to

disclose the number and identity of those killed. The Army has a list of Sikh soldiers who were killed on trains but has kept it confidential. George Fernandes, Railways Minister in the Chandrashekhar government, inquired into the matter belatedly four years ago and unofficially confirmed that 600 to 700 Sikhs killed in the train had been identified till then. This was in deference to the letter of introduction and request for help in getting the information, sent by the then Punjab Governor Nirmal Kumar Mukharji.

The cumulative figure of those killed during the November, 1984 genocide all over India would be around 20,000.

As a last resort, on January 15, 1992, a combined team of three human rights organizations and three former Advocates Generals of Punjab approached the UN Secretary General with a request that he arrange for an independent census of the killings after the Prime Minister had failed to respond to their letter.

1986-88

Operation Black Thunder I&II

Two operations, both called Black Thunder, were conducted, to remove militants from the Golden Temple complex.

The first was on April 30, 1986, during the chief ministership of Surjit Singh Barnala. This was a fiasco and 27 Akali MLAs, led by Parkash Singh Badal and Amarinder Singh, broke from the party and were later unseated from the Assembly. Their membership of Assembly was annulled through Speaker's fiat on Barnala's insistence.

Ved Marwah refers to this in his book "Uncivil Wars" (P-181): "The decision of the Barnala government to permit the police and paramilitary forces to enter the precincts of the Golden Temple complex was criticized by the dissident Akali leaders, including Parkash Singh Badal. Barnala's critics were able to exploit the fact that not a single terrorist nor any weapons were found inside during the operation. The announcement of the formation of Khalistan from inside the Golden Temple had precipitated the situation, leading to the National Security Group (NSG) intervention. In protest against the entry of the police and NSG into the Golden Temple, 27 Akali Dal members of the Legislative Assembly formed a breakaway Akali Dal faction with Badal as the President and Amarinder Singh as the leader in the State Assembly Legislative Party. Gurcharan Singh Tohra, former SGPC president, also later joined hands with Badal. Chief Minister Barnala was left with little option but to rely openly on the Congress-I support in the Assembly. Barnala was projected as a traitor to the Sikh cause by his critics..."

K.P.S. Gill was later to accuse the human right groups with twisting facts. "Even in a case as fully documented as Operation Black Thunder, where the entire action was carried out in full view of the media, not a single conviction

was pronounced." But earlier, addressing a Rotary Club meeting, Gill said: "That some people sympathetic to the militants had infiltrated the prosecution agency of the police and, therefore, enough evidence could not be collected." G.S. Grewal, Punjab Advocate General, has accused Gill of twisting facts. Grewal says: "Those persons who were arrested during Operation Black Thunder were in fact put on trial. After a few months all were released at the instance of the prosecution because of lack of evidence. It is another matter that none of them may be alive today. It will be too much to presume that they have died a natural death."

For his role in this first Black Thunder, Barnala was ostracized by the Sikh community. On May 18, 1987, after his government had been dismissed, this former Chief Minister "submitted" to the Akal Takhat Jathedar who ordered him to atone for his misdeed by serving the devotees at the Golden Temple and several other historic gurdwaras for a fixed period.

1986 had been a bad year. Punjab Chief Minister Surjit Singh Barnala had staked his honor on Prime Minister Rajiv Gandhi's promise to revert the Union Territory of Chandigarh to Punjab on January 26 of that year. Rajiv reneged leaving a discredited Barnala to face jeers and jibes. Barnala's government limped on for another 16 months before being dismissed on May 11, 1987 on the eve of elections to the Haryana Assembly.

With Barnala out, five years of President's rule began. In April, 1988, J.F. Ribeiro became advisor to the Governor and K.P.S. Gill was elevated to Director General of Police.

As resistance to the Union Government swelled during this year, Rajiv and his coterie came to the conclusion that the only strategy open to them was: more repression. A second, new and improved Black Thunder was planned. Obviously one of the objectives of this operation was propaganda mileage because care was taken to infiltrate "militants" so they would be sure of having something to show when it was all over. If some genuine militants could also be snared, well and good (as quoted by Sangat Singh in "The Sikhs in History" P-412, referring to a report carried in Sunday, May 22, 1988.)

Normally one would expect an operation like Black Thunder to be carried out under the Ministry of Internal Security, but this one was placed under the supervision and control of the Union Home Ministry. Preparation of Operation Black Thunder II began early in 1988 at Manesar in the Aravali hills some 40 km from Delhi, where a carefully picked force drawn from the National Security Guards, practiced their moves in a specially created model of the Golden Temple complex and later a high school at Taura and a college at Nuh (both in Haryana) whose structures resembled the Golden Temple Parikarma. Some

of these Special Action Group commandos began growing their hair so they could pass as Sikhs.

Around the same time, state sponsored terrorist groups, under the overall charge of Amritsar SSP Izhar Alam, struck again and again. By January 25, 1988, 200 people had been killed.

By mid-February the tentative dates for the Operation had been fixed and leave of the Special Action group men was cancelled. On March 4, Sant Jarnail Singh Bhindranwale's nephew Jasbir Singh was released from Jodhpur jail where he had been held for the past year and on March 6, the Punjab Assembly, which had been kept in suspended animation, was finally dissolved. On March 7, Home Minister Buta Singh announced in Parliament the government's intention to extend President's rule in Punjab and declare a state of emergency.

On March 21, state-sponsored terrorists used a Soviet-made rocket-propelled grenade launcher to lob a 2.25 kg 85 mm shell at the Vishwakarma Temple on the outskirts of Phagwara where 70 CRPF jawans were billeted. This is discussed in some detail further on.

During these months, the security forces were infiltrating men into the Golden Temple complex. In outward appearance they were Sikhs. By mid-April security force personnel began occupying rooftop pickets near the Golden Temple, including one facing the Clock Tower.

On May 9, DIG, CRPF, Sarabdeep Singh Virk went up to the rooftop of one of the buildings around the Temple Parikarma, taking with him one Santokh Singh Kala. Kala had been a militant, but had been won over and was being used to carry out terrorist crimes at the bidding of the security forces. Kala taunted the militants and drew their fire; Virk was injured.

Hearing of the firing, the acting Jathedar of the Akal Takhat, Jasbir Singh Rode, hurried back from Patiala to Amritsar.

On May 11 and 12, 1,000 commandos of the Special Action Group of the National Security Guards were airlifted to Amritsar under the overall command of Brigadier Sushil Nanda. Nanda had a hot line to the NSG Control Room in New Delhi. Operation Blackthunder was about to begin. A final meeting was held about this time in the New Delhi office of Union Home Minister Buta Singh. Punjab governor Siddhartha Shankar Ray and Minister of State for Home Affairs P Chidambaram were also present; this was the last of 11 planning sessions; Rajiv Gandhi had been present at eight of them.

Rode was able to get a two-hour ceasefire on May 11, and along with Gurdev Singh Kaonke, some associates and

several journalists, he went in to talk to the militants. This is when the NSG commandos took up their positions; initially, the CRPF was deployed all around the outer parameter of the complex; later they were replaced by NSG Special Rangers (Ved Marwah. "Uncivil Wars" p 191.)

The local Administration told Rode that he would be allowed into the Temple at 8 a.m. on the following morning to re-install the Guru Granth Sahib in the Harmandar Sahib once more and resume the recitation, but that seems to have been a deliberate falsehood because it was precisely at that hour that the security forces opened fire on the temple complex. Rode protested to Deputy Commissioner Sarabjit Singh, Inspector General (Border) Chaman Lal and SSP Suresh Arora, who were present there. He dismissed their contention that it was unsafe, saying, "You are liars. It is you who are shooting, not the militants," and said that he would go ahead anyway, at which point a CRPF man struck him with a rifle butt. Rode and his companions were arrested for violating curfew.

Operation Black Thunder commenced in earnest, with the militants under attack from the security forces outside the Temple and infiltrators within. On May 15, in response to appeals from DC Sarabjit Singh and IG Chaman Lal, 151 persons (146 according to another source) including 17 women and children, came out with their hands up. Among them was Surjit Singh Penta, a major militant. He is said to have swallowed cyanide, although many believe that he was killed by the police. On May 18, 46 others came out and surrendered to K.P.S. Gill. It is believed that these were infiltrators.

Operation Blackthunder II differed from the first one, in that it was totally a New Delhi job. A direct radio link was established between Nanda at the Tactical Headquarter situated in the Golden Temple Hotel just outside the complex, and the NSG Control Room in New Delhi which was in turn linked to all senior NSG officers. Major General Naresh Kumar, Inspector General Operations, and Ved Marwah were in constant touch with Nanda ("Uncivil Wars", p. 189)

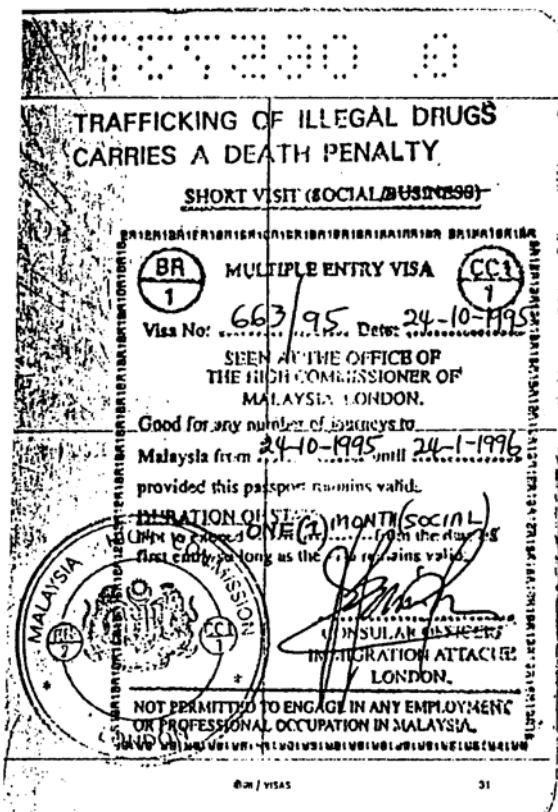
Marwah writes that the NSG was under constant pressure from the Punjab governor to rush the operation. He writes: "At a meeting at the PM's house which was attended, among others, by the Governor of Punjab, Siddhartha Shankar Ray, Minister of State P Chidambaran, Julio Ribeiro, Director Information and Broadcasting M.K. Narayan and DGP KPS Gill, the majority were in favor of a short, quick action as they feared a more serious problem building up outside the Temple complex, if the operation was unduly delayed.

The National Human Rights Commission

Readers who are acquainted with the operation of Human Rights organizations in many part of the world may know that India has a National Human Rights Commission and they may wonder why figures and reports of this commission have not been cited here. (Indeed; no such figures or reports are cited anywhere in this book.) This is a good place to explain why and to do so one must describe the nature of the National Human Rights Commission.

The national human Rights Commission came into being immediately after the UN sponsored World Human Rights Convention was held in Vienna in 1993. By that time, India's not-so-good human rights record was well known. News reports and studies by scholars and social workers had testified to government's scant regard for the rights of minorities, dalits, ethnic groups, child laborers and bonded laborers, women, political dissenters and prisoners. Some international human rights groups (such as the jurists of Switzerland and Germany and the Asia Watch activists) had managed to sneak into Punjab and returned convinced that the situation was indeed desperate. Relying on indirect sources, Amnesty International had assembled a thick dossier on human rights violations in the state.

(Courtesy Spokesman Weekly November 2000)



<u>SIKH HALL OF FAME</u>	<u>SIKH HALL OF SHAME</u>
Bhai Kahn Singh Nabha	Gurcharan Singh Tohra
Bhagat Puran Singh Founder Pingalwara Amritsar	Parkash Singh Badal
Gurbakhsh Singh Kala Afghana	Sobha Singh
Atty. Jagjit Singh , for having Sant Baba Amar Singh Barundi Banned from Malaysia.	Baba Virsa Singh
	Dr. Rattan Singh Jaggi
	Dr. Gurcharan Kaur Jaggi
	Santa Singh (Budha Dal Chief)
	Giani Zail Singh (President Of India)
	Buta Singh (Home Minister)
	“Jathedar” Prof. Manjit Singh

Note: We invite the names of the Sikh leaders to be placed in either Hall supported by your heartfelt reasons for the inclusion.

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New Item:

Bachittar Natak by Gurbakhsh Singh Kala Afghana – Bheta U.S. \$12.00 including Postage.

Please see page 14 in August 2000 Sikh Bulletin for a preview of the book that Mr. Lamba and Baba Virsa Singh would like to ban and Jathedar Joginder Singh Vedanti has obliged them.

Also see pp. 8 – 19 in July 2000 issue of the Sikh Bulletin.

We are very grateful to the following individuals who have voluntarily mailed their donations to us during the year 2000. It not only helped us financially but it was also a big morale booster. We thank them profusely:

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ਸਿੱਖ ਬੁਲੇਟਨ



The Sikh Bulletin

A Voice of Concerned Sikhs World Wide

October 2001.

ਕੱਤਕ ਪ੩੩ ਨਾਨਕਸਾਹੀ

sikhbulletin@yahoo.com

Volume 3, Number 10

Published by: Khalsa Tricentennial Foundation of N.A. Inc; Sikh Center Roseville, 201 Berkeley Ave, Roseville, CA 95678. **Fax** (916) 773-6781
Khalsa Tricentennial Foundation of N.A. Inc. is a religious tax exempt California Corporation.

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Thieves, Beggars, Sheep and Prostitutes

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Accepting Rs. 51,000 Graft
From Amar Singh, Dec. 1996.
Car Came Later.



Amar Singh
World Class Con Artist
Impersonating As 13th
Guru Nanak.



Jathedar Joginder Singh
Vedanti Accepting Graft
From Amar Singh,
Nov. 16th 2000, New Delhi



Mahant Mohinder Singh
Nishkam Sewak Jatha Having
His Back Scratched by Vedanti.



Avatar Singh Hitt being
Honored by Dishonorable
Man.



SGPC President Talwandi
disgracing the entire Sikh
Qaum by Standing Next To



'Mee Too' Malhi, Gurbakhsh Singh, Member
of Parliament, Ontario, Canada. Please find a
better representative in next elections.

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ਇਸ ਸਮਾਗਮ ਵਿਚ ਸ੍ਰੀ ਅਕਲ ਤੱਖਤ ਸਾਹਿਬ ਦੇ ਜਥੇਦਾਰ
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ਹਿੜ, ਸੰਤ ਹਰੀ ਸਿੰਘ ਰੰਗਾਵੇ ਵਾਲੇ, ਸੰਤ ਬਾਬਾ ਸੁਖਚੰਨ
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31 AUG.
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(No. 1677)

£1.50

PANJAB TIMES

ਪੰਜਾਬ ਦੇਸ਼ ਦੀ ਜਾਣ

II/E 29 August 2001 · Issue No. 1865 The Leading International Panjabi Weekly

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[What you are about to read is straight talk to which most of you are not accustomed. To ease your discomfort we start with some appropriate shabads from Gurbani. Ed.]

ਹਰਿ ਕੇ ਦਾਸ ਸਿਉ ਸਾਕਤ ਨਹੀ ਸੰਗੁ ॥ (੧੯੮-੩, ਗਊੜੀ, ਮ: ੫)
har kay daas si-o saakat nahee sang.

The Lord's servant does not associate with the faithless cynic.

ਛੁ ਬਿਖੀ ਓਸੁ ਰਾਮ ਕੋ ਚੰਗੁ ॥੧॥ ਰਹਾਉ॥ (੧੯੮-੩, ਗਊੜੀ, ਮ: ੫)
oh bikh-ee os raam ko rang. ||1|| rahaao-o.

One is in the clutches of vice, while the other is in love with the Lord. ||1||Pause||

ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ॥ (੨੬੭-੧੧, ਗਊੜੀ ਸੁਖਮਨੀ, ਮ: ੫)
baahar bhaykh antar mal maa-i-aa.

Outwardly, they wear religious robes, but within is the filth of Maya.

ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ॥ (੨੬੭-੧੨, ਗਊੜੀ ਸੁਖਮਨੀ, ਮ: ੫)
chhapas naahi kachh karai chhapaa-i-aa.

They cannot conceal this, no matter how hard they try.

ਗੁਰ ਮੰਦ੍ਰ ਹੀਣਸੂ ਜੋ ਪ੍ਰਾਣੀ ਧ੍ਵਿਗੰਤ ਜਨਮ ਭੁਸਟਣਹ ॥ (੧੩੫੯-੧੮,
ਸਹਸ਼ਕਿਤੀ, ਮ: ੫)

gur mantar heensaa-y jo paraanee Dharigan janam bharsatnah.

That mortal who lacks the Guru's Mantra - cursed and contaminated is his life.

ਕੁਕਰਹ ਸੂਕਰਹ ਗਰਘਭਰ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥੩੩॥ (੧੩੫੯-੧੮,
ਸਹਸ਼ਕਿਤੀ, ਮ: ੫)

kookrah sookrah garaDh-bheh kaakah sarapneh tul khalah.
||33||

That blockhead is just a dog, a pig, a jackass, a crow, a snake. ||33||

ਪਰ ਦਰਬ ਹਿਰਣੰ ਬਹੁ ਵਿਘਨ ਕਰਣੰ ਉਚਰਣੰ ਸਰਬ ਜੀਅ ਕਹ ॥ (੧੩੬੦-੨,
ਸਹਸ਼ਕਿਤੀ, ਮ: ੫)

par darab hirna^N baho vighan karna^N ucharna^N sarab jee-a
kah.

The mortal steals the wealth of others, and makes all sorts of problems; his preaching is only for his own livelihood.

ਲਉ ਲਈ ਤ੍ਰਿਸਨਾ ਅਤਿਪਤਿ ਮਨ ਮਾਏ ਕਰਮ ਕਰਤ ਸਿ ਸੂਕਰਹ ॥੬੬॥ (੧੩੬੦-੨,
ਸਹਸ਼ਕਿਤੀ, ਮ: ੫)

la-o la-ee tarisnaa atipat man maa-ay karam karat se
sookrah. ||66||

His desire for this and that is not satisfied; his mind is caught in Maya, and he is acting like a pig. ||66||

ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥ (੮੨੬-੧, ਆਸਾ, ਭਗਤ
ਕਬੀਰ ਜੀ)

gaj saadhay tai tai Dhotee-aa tihray paa-in tag.
They wear loin cloths, three and a half yards long, and triple-wound sacred threads.

ਗਲੀ ਜਿਨਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥ (੮੨੬-੧, ਆਸਾ, ਭਗਤ
ਕਬੀਰ ਜੀ)

galee jin^Haa japmaalee-aa lotay hath nibag.

They have rosaries around their necks, and they carry glittering jugs in their hands.

ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਾਸਿ ਕੇ ਠਗ ॥੧॥ (੮੨੬-੨, ਆਸਾ,
ਭਗਤ ਕਬੀਰ ਜੀ)

o-ay har kay sant na aakhee-ahi baanaaras kay thag. ||1||

They are not called Saints of the Lord - they are thugs of Benares. ||1||

ਤਖਤਿ ਬਹੈ ਤਖਕੈ ਕੀ ਲਾਇਕ ॥ (੧੦੩੯-੧੧, ਮਾਰੂ, ਮ: ੧)

takhat bahai takh-tai kee laa-ik.

He alone sits on the throne, who is worthy of the throne.

ਪੰਚ ਸਮਾਏ ਗੁਰਮਤਿ ਪਾਇਕ ॥ (੧੦੩੯-੧੧, ਮਾਰੂ, ਮ: ੧)

panch samaa-ay gurmat paa-ik.

Following the Guru's Teachings, he subdues the five demons, and becomes the Lord's foot soldier.

ਕਰਤੁਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥ ਬਾਹਰਿ
ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ ॥

kartoot pasoo kee maanas jaat, lok pachara kare din raat.
Bahar bhekh antar mal maya.

They belong to the human species, but they act like animals. They curse others day and night. Outwardly, they wear religious robes, but within is the filth of Maya

If we substitute Amritsar for Banaaras, Jathedars and Sants for Pandits, Gatra for Janeu, is not that what Guru Nanak was talking about? Ed.]

*

Warning: Amar Singh Barundi

'Saint of Barundi' (Translation from Punjabi to English)

He was thrown out of his congregation by Baba Isher Singh Kaleran Wale because of his womanizing. He committed several misdeeds even in the village of Baba Nand Singh Ji (the founder of Nanaksar Movement). Because of his womanizing nature he was evicted from Malaysia and not allowed back. Tarlochan Singh of New Delhi had written to Indian Intelligence Agency that Saint's attendants lure trusting young ladies/girls to Ambala cantonment to satisfy his lust. He raped his disciple Parins Kaur and as a result she gave birth to a son in December 10, 1972 at Okhla Hospital. It took Amar Singh one year to bribe enough people to change father's name from Amar Singh to Piara Singh in the hospital records. He also had sexual liaison with Sukhwinder Kaur, daughter of Gurbachan Singh, Radio Artist.

Several girls have written letters that state that his attendants are no better than him. They use the words 'dog' to describe them. If they cannot find girls they rape boys. If you find that incredible then ask Bobby if he was not raped by Amar Singh in the cellar of Wolverhampton Thath, U.K. (A letter went out to Reshem Singh).

A girl Mohinder Kaur, Wolverhampton resident, wrote to Giani (priest) Mohinder Singh, resident of Salangor (Malaysia) on May 13, 1990 that

Satnam Kaur, Jaswinder Kaur and Manjit Kaur have fled from him from Australia to U.K. They tell us that this saint has raped them. The saint is looking for them in England.

Satnam Kaur, daughter of Jagir Singh, resident of Lillian Kalan village reported to the police in UK that with the consent of her parents, Amar Singh sent her to one of his Ashrams (temples) in Australia in September 1988. "Saint" also came to Australia for a few days. She continues, "we used to work in the communal kitchen, cooking meals. One night, he feigned headache and asked me to come to his bedroom to massage his head. Once there, he grabbed me, threw me on to the bed and raped me. I screamed and thrashed but to no avail. I later found out that he had done the same thing to Parsin Kaur and Bholi Kaur. He asserted that he is **Guru Nanak** and it is their religious duty to serve and please him.

Similarly, several girls, e.g. Harjit Kaur, Kamaljit Kaur etc. have been lured by Saint's mistress Swaran Kaur and what Saint has done to them is documented in a bundle of letters.

Village **Barmali** and village **Diwa** parents reported about his sexual activities with their daughters to I.H.R.O.H. office. We have received a written report that Swaran Kaur D/O Isher Singh and wife of Narinder Singh is Amar Singh's mistress and procurer of young girls. On November 28, 1976, Narinder Singh was killed by strangulation and his body thrown into Sirhind Bhakra Canal and Swaran Kaur made common law wife of his disciple Jaswant Singh. With Saint's blessing Gursharan Singh and Gursagar Singh were born. Swaran Kaur traps girls on the pretext of teaching them kirtan and impresses them by narrating miraculous powers attributed to the Saint. Then this saint plays with their chastity.

(Sant Sipahi – February 1994).

*

The article above was **Exhibit 8**, English translation of Exhibit 7 in Punjabi in a case brought against Amar Singh in Roseville, California on May 10, 1995, in **The Superior Court of the State of California # SCV-3271**. Amar Singh lost that case. His past had been dug up so deep and that past was so ugly we wondered how and where he will show his face. **Little did we know how 'besharm' (shameless) he is and how 'besharm' our religious leaders are who will rush to give him credibility for cash and "other services"** (see SB April, June, August, September, November, December 2000, January, February, June 2001).

We were able to gather corroborative evidence for practically every happening in this article, including the passport pictures of the two poor hapless girls from Barmalipur and Diwa Mander villages. In case of the 25 years old girl from Barmalipur village we managed to get the complete file from Singapore that gives an insight into how this scoundrel Sant brings girls out as domestic servants sponsored by a 'chela' (follower) of his and once there he moves them along to U.K. or elsewhere again thru sponsorship by his chelas. Even though these 'chelas' eventually find out his true motivation behind it they remain silent. **After all it is not their darling little girl.** Also remain silent the parents of Barmalipur and Diwa Mander girls. As a result other parents from the same villages keep on falling prey to Amar Singh. When Amar Singh's accomplice Banta Singh was arrested in Buffalo, N.Y., for

child molestation a girl from Barmalipur was staying in the Buffalo house (Amar Singhs' thath). What happened to that poor girl? That Thath was sold last year; so tells me a 72 years old Karam Singh of village Saido Ke who called me out of the blue on August 25th 2001 from a distance of 20 minutes by car from Silver Springs, Maryland, U.S.A. Tel. (301) 926-7093.

This illiterate 72 years old man did not even know the address or the name of the town he was calling me from for help. He said he was brought out of India by Amar Singh three years ago, first to U.K., then to Buffalo, N.Y. and now to Maryland. Amar Singh took away his passport a few days after he arrived in Buffalo. He was seeking any help to get back home. When asked why did he come in the first place he said, "Amar Singh was going to settle him in this country and then he could sponsor his family".

Britain Rails against Cults

India West – august 31, 2001 carries a news item from Times News Network by Rashmee Z. Ahmed under the above heading. There might be many others but the biggest and the most dangerous Sikh cult is that of Amar Singh – "Nanaksar Thath Isher Darbar" followed by Mahinder Singh of Nishkam Sewak Jatha of Soho Road, Birmingham and Baba Nahar Singh.

In 1989 a British judge had ruled that an adult Singapore female could stay with Amar Singh inspite of the family's efforts to save her from him because she was an adult and if she wanted to belong to this cult she could. All this family could do was to approach the Government in Singapore to deny the petition filed by their own son-in-law, an attorney, on behalf of Amar Singh to establish his Thath. Singapore has denied Amar Singh operation of a thath but contrary to general belief not banned from transit through and stop over in Singapore. No country, including Malaysia now, has any restrictions on his movements.

Amar Singh Belongs In Jail

For Sikh families to be safe Amar Singh belongs in Jail. He has violated enough rules of the countries like India, Malaysia, Singapore, Australia, New Zealand, U.K., Canada and the United States of America that any country can lock him up. But where the word religion comes in, these countries draw back. Malaysia barred Amar Singh for life in 1977: **"In exercise of the powers conferred by section 9 (1) (a) of the immigration act 1959/63, the Minister of Home Affairs, deeming it expedient in the interest of public security so to do, here by orders that Sant Amar Singh, a citizen of India who was born in Ludhiana, India on 1st November 1942, be prohibited permanently from entering the Federation. Made this 22nd day of April 1977. [KHEDN.Y.15/11: PN. (PU²) 100Pt.II.] M.**

GHAZALI BIN SHAFIE, Minister of Home Affairs.
(Published in his Majesty's Government Gazette,
TAMBAHAN No. 27 PERUNDANGAN (B).

Reason for that order was disappearance of two Malaysian citizens in India in Dec. 1976 (see SB Dec. 2000 pg 27). But after Attorney Jagjit Singh, responsible for that order, passed away (See Sikh Bulletin Dec. 2000 p. 9), Amar Singh, after a wait of a week in Singapore managed some how to get a visa for Malaysia in Dec. 1994. On Oct. 24, 1995 Malaysian Embassy in London issued him multiple entry visa for three months (see SB Dec. 2000 p. 32). When we failed to get any response from the Malaysian embassies in U.K. and U.S.A., we retained the services of an attorney in Kuala Lumpur. That attorney received no response from the Malaysian Government but did receive anonymous death threats. He dropped the matter.

Amar Singh's US Green Card and British citizenship

Amar Singh, Kamaljit Kaur, her three daughters and Kamaljit's fake husband, Amarjit Singh Sachdev, obtained U.S. Greencards through Roseville Thath under false pretenses in 1994. **In 1996 Amar Singh was issued a British Passport # V170262. He already had an Indian passport # Q065737. Since when did India allow dual citizenship?**

In 1996, after winning the lawsuit against Amar Singh, we petitioned the Immigration and Naturalization Service of the United States for cancellation of six green cards issued to Amar Singh and his family. We also provided the information on Amar Singh's British passport to the INS. INS requested the British for information on particulars of Amar Singh's application for British passport. It has been five years for all of this. Neither have the British responded to the INS nor has the INS moved to revoke these green cards. This in spite of the fact that either Amarjit Singh Sachdev alone or both he and Kamaljit have been on the staff of Amar Singh's school in Hays where all this sacrilege of August 18th and 19th last took place in which Vedanti and Talwandi etc participated. We had also written to Badal, Clinton and Prime Ministers of Malaysia, Singapore, U.K, Australia and New Zealand. Only the latter three have responded by referring the letter to 'appropriate authorities', meaning dead end. To Canada we did not write because we were waiting for the outcome of a case filed in Vancouver in 1997. That case is still pending.

Why are the Governments of different countries reluctant? An explanation:

Following are the excerpts from the submission of Amar Singh's' attorney on September 18, 1995 in connection with the Roseville case mentioned earlier. Amar Singh did not want to come to Sacramento to depose in the lawsuit. He fought it tooth and nail. Following are some excerpts from his attorney's petition to the Judge:

The Sikh Center Roseville, 201 Berkeley Ave, Roseville, CA. 95678

"As set forth in the Declaration of Etan E. Rosen, attached hereto, his holiness, the Baba Ji has no current need to be in Sacramento, California at this present time. He is, however, needed to be in Baltimore, Maryland as he is assisting in opening a religious Seik School." (He swindled the Montgomery County for three years' use of a condemned school building at no cost to him but lot of profit by selling sponsorship letters and obtaining Green Cards for even those people that we had refused to apply for from his Roseville Thath).

"Requesting that his holiness the Baba Ji travel to Sacramento, CA would greatly inconvenience his holiness, the Baba Ji because he would not be able to provide spiritual leadership, counseling, and support to his congregation in Baltimore for the time period agreed for deposition".

He has no operating Gurudwara or school in any foreign country other than Wolverhampton and Hays but travels around the world almost twice a month. To what purpose? At whose expense?

"Furthermore, his holiness, the Baba ji, is a religious leader, and head of the Nanaksar Organization, a Seik religious group. His actions are therefore scrutinized by thousands of followers all over the world. Ordering his holiness, the Baba Ji to come to Sacramento for his deposition will be conceived, by thousands of Seik followers all over the world to be a sign of weakness and might be interpreted by them to be defeat for his holiness, the Baba Ji and the Nanaksar Organization. This might potentially cause strife in the Punjabi community **and might have international implications beyond the realm of this lawsuit.** All this could be avoided simply be having the deposition of his holiness, the Baba Ji be taken in Baltimore, Maryland."

"According to all the above, and with a special consideration being placed on the highly sensitive nature of this litigation in the American Punjabi community in general, and the Seik community worldwide, it is imperative that this honorable **Court consider the international ramifications of having a religious leader in the magnitude of his holiness, the Baba Ji be ordered to come to Sacramento as requested by Plaintiffs.**" His holiness was ordered by court to come to Sacramento and lied under oath for three days. (See Sikh Bulletin p. 2-5)

Mahant Mohinder Singh

Nishkam Sewak Jatha, Soho Road, Birmingham is a dera. It is not a Gurdwara. Current Mahant is the 3rd in succession, a retired engineer from Africa by profession. He succeeded Naurang Singh, who in turn had inherited it from Puran Singh. Jathedar Manjit Singh had officiated at the funeral of Mahant Naurang Singh. People wait in line to touch

Mahant Mohinder Singh's feet and he blesses them. Visit to the real guru GGS comes later. Some might even prostate before him as we saw Amar Singh's. Principal Rajinder Singh Sandhu and Amarjit Singh Sachdev prostate before Amar Singh on the bare cement floor in Roseville in 1993. Mohinder Singh is engaged in taking cash and gold from hardworking Sangat in Birmingham and gold plating plaster at Hazoor Sahib, a place that resembles a Hindu Temple rather than a Sikh historical Gurdwara. Hazoor Sahib has become a scandal. Dasam Granth is displayed along with Sri Guru Granth Sahib and accorded greater importance. It costs Rs. 2,101 for the Akhand Path of Dasam Granth but only Rs. 900 for that of Sri Guru Granth Sahib. Hazoor Sahib, ignoring Jathedar Vedanti, is soliciting original documents on Dasam Granth so that they can publish more 'authentic' copies. See the letter by their Jathedar on this page. (See Sikh Bulletin Dec. 2000 and Jan. 2001) (**See Mohinder Singh's role in Ramkatha affair on this page.**)

Sheep:

Adults that showed up at thief Amar Singh's function to witness beggar Jathedards receive honour and honorariums and 'Sangat' of Nishkam Sewak Jatha and other such 'deras' are sheep. There must not be a single adult in U.K. who does not know the truth about Amar Singh, where he has been operating for over three decades. Still they gave him money to start a school and enrolled their children. Cannot Mohinder Singh see the hunger for Sikh education among his own flock and build a school for them instead of throwing their hard earned money into a 'Pit of Sin' at Hazur Sahib? (See Sikh Bulletin Jan. 2000 p.7). Tragedy is that at least one family who did realize the truth about Amar Singh managed to get their money out but will not come forward as witness to Amar Singh's shenanigans.

Prostitutes

Punjabi press in U.K acts like a prostitute. For the sake of Money it splashes Thieves, Beggars and Sheep all over its front page in living color without any truthful editorial comment. They refused to print the following (Ramkatha) announcement from a Gursikh, Madan Singh, of Birmingham for the fear of losing patronage money from Sants and Mahants of rich and powerful deras. But thanks to the valiant efforts of this one Gursikh some positive results were achieved.

There is a truth in the saying " ਚੋਰ ਦੇ ਪੈਰ ਨਹੀਂ ਹੁੰਦੇ " (Thief has no feet). If one man can achieve such results, what cannot the entire Sangat do? We are sure there are more people like S. Madan Singh in U.K. They just need to stand up and be counted. Rebel against the Thieves, Beggars and Punjabi Media. Even Spokesman Weekly that portrays itself Panthic does not feel inhibition over putting full

page color ads on its back cover of 'Sant Baba' Daljit Singh of Chicago whom Jathedar Vedanti blessed with his presence in May this year in spite of our and Gurdwara Sahib Chicago's Sangat's best efforts to dissuade him. For Spokesman to be really Panthic it has to stop mixing Malik Bhago's funds with Bhai Lalo's and follow the advice in the article "Is Spokesman Panthic" in The Sikh Bulletin August 2001, p.24.

(Hardev Singh Shergill)

Jathedar Takhat Sri Hazoor Sahib's Letter

No. 1005/2001-2002

Date: 1.6.2001

To: The President,
Gurdwara Sri Guru Singh Sabha,
Jata Shankar, Gorakhpur - 273001 (U.P.)
Subject: Providing information about old manuscripts of Sri Dasam Granth Sahib.

Takhat Sachkhand Sri Hazoor Abchalnagar Sahib, Nanded has started the sacred task of publishing 'Sri Dasam Guru Granth Sahib Ji'. Its text is being emended on behalf of Takhat Sachkhand Sri Hazoor Abchalnagar Sahib, Nanded. A Jatha headed by Shriman Singh Sahib Bhai Kashmir Singh is visiting Gurdwaras in East India and North India, where old manuscripts of Sri Dasam Guru Granth Sahib are available. After consulting those manuscripts, the Gurdwara Board will publish 'Sri Dasam Guru Granth Sahib'.

Therefore, you are requested that if there are any old manuscripts of 'Sri Dasam Guru Granth Sahib' in the Gurdwaras, Bungas, and Ashrams etc. in your neighbouring areas, information may be given to the Singhs sent by us or to those who approach you earlier.

It is hoped that you will co-operate with us by providing information by phone and fax.

Waiting for your phone or fax message,

Servant of the Guru Panth, Kulwant Singh, Jathedar
Phone No. 02462-38222, Fax No. 02462-38222, 34812
Office Gurdwara Board Phone No. 41266, 44166

Ramkatha Aug. 25, 01, Sept. 2, 01

The Ramkatha Vedic Festival UK has organised a Smagam at the NEC in Birmingham on a national-scale. **The organising committee includes Bhai Sahib Mohinder Singh jee the current leader of Nishkam Sevak Jatha UK - he is an adviser and patron of the committee.** Sardar Seva Singh Mandla is the vice-chairman of the organising committee, he is also a figure-head of the Nishkam Sevak Jatha UK. Many other Sikhs are members of the organising committee (see the committee list on ramkatha.org.uk).

This Smagam has been widely advertised in the Punjabi Press and on various radio stations. The posters/adverts for this Smagam have a photo of Sri Guru Nanak Dev jee placed alongside that of Hindu Gods, as has the Ikoankar symbol been put aside to Om (see the ramkatha.org.uk - opening page). Many Sikhs have complained of the

inferences that can be drawn from the advertising that Sikhs are Hindus. I have personally received many phone calls in relation to this.

The Council of Sikh Gurdwaras in Birmingham organised a meeting to challenge the Sikh leadership to address this issue. On 28/7/01 at Sri Guru Singh Sabha Gurdwara, Somerset Road - the meeting was held. I myself attended and participated in the discussion. The meeting lasted for about 3 hours, after which the following resolutions were passed:

- 1) Any Sikh or Sikh organisation should not take part in Ramkatha
- 2) If any Sikh or Sikh organisation has mistakenly been supporting Ramkatha – they should withdraw their support immediately.
- 3) A delegation of Jathebandis and Committee members of Gurdwaras will go to see the Sikhs who are supporting Ramkatha if they do not withdraw their support.
- 4) If no withdrawal from Ramkatha is made by the participating Sikhs by 5th August 2001, then these minutes will be published in all 3 Punjabi weeklies.
- 5) We urge all Sikh newspapers to not print any form of anti-Sikh material, i.e. black magic etc

In this meeting about 70 Sikhs were in attendance, the prominent people present were:

Harjinder Singh (Chairman, CSGB), Jagjeet Singh (Awakening Magazine), Ripduman Singh, Sukhdev Singh Johal (Buddha Dal Guru Nanak Gurdwara, South Birmingham), Giani Kirpal Singh, Giani Ajit Singh Kharag, Raghbir Singh (Nanaksar Gurdwara, Pleck Walsall), Hardish Singh (Wolverhampton), Parkash Singh Gill, Gurdeep Singh Samra (Guru Nanak Gurdwara, Walsall), Charan Singh Padda, Balbir Singh Bajwa, Satnam Singh Mandher, Baldev Singh Deol, Sukhvinder Singh Hayre, Isni Singh (Guru Nanak Gurdwara – Smethwick), M Singh (Gurdwara Baba Ke), M Singh (General Secretary CSGB), A Singh, J S Sohal, G Singh, C Singh (Gurdwara HarGobind Sahib Ji), A Singh, Inder Singh Sohal, Kultvant Singh & Jasbir Singh (Guru Nanak Gurdwara, Willenhall), Balvinder Singh (Sandwell Council of Sikh Gurdwaras), Madhan Singh (Sikh Religious Symbols), Santokh Singh Saran, Girval Singh (Guru Ramdas Singh Sabha), Manjit Singh, Brinder Singh, Ranjit Singh Rai, A S Bedi - Somerset Road Gurdwara, Amarjit Singh, Sadhu Singh (GNP Gurdwara Coventry), Manjit Singh, Sukhdev Singh (Malaysia), Ranjeet Singh (GNG South Birmingham), Tarlochan Singh (Akhand Kirtani Jatha), Sucha Singh, Paul Singh, Mohan Singh, Mohinder Singh, Amrik Singh, Saroop Singh, Gian Singh

A mockery has been made of Gurbani Kirtan in the advertised literature as Kirtan has been termed as 'cultural entertainment.' Whereas Gurbani Kirtan is a form of worship which should only take place in the presence of Sri Guru Granth Sahib and it should not be grouped with the dances of "Rass Garba" or the singing of songs. Terming Gurbani Kirtan as a cultural event is 'Manmat' and a great disrespect (see ramkatha.org.uk - programme section).

We have no problem with the Hindus propagating Hinduism. The propagating of the idea of Sikhism being an integral part of Hinduism is the underlying conspiracy in this programme. The Sikh religion has an independent philosophy, it is not a branch of Hinduism, it is completely self-reliant and Guru Sahib says he is, "**Nor Hindu nor a Muslim**"

It is a continued effort by some people to propagate this false notion that Sikhi is a branch of mainstream of Hinduism. A famous Punjabi saying tells us that "the house is on fire - but the fire has been started by someone living in the house." Our enemies are already there to attack us anyway. The real heart-breaking reality is that our very own Sikh religious and political leaders are the ones who are helping to sink the boat of Sikhi.

Sardar Joginder Singh Vedanti - Jathedar Sri Akhal Takhat Sahib and J.S. Talvandi the president of S.G.P.C. are in the UK to celebrate the coronation of Maharajah Ranjeet Singh - all know what sort of people the organisers of this Smagam are. May the True master protect his Sikhi and stop us from drowning, as it seems as if we are entering deeper waters. Please forgive me for side-tracking.

The ink of the passed resolutions at Somerset Road Gurdwara had not even dried when our fake leaders secretly met with the Ramkatha Vedic Committee and made an agreement. Thus the meeting held at Somerset Road was a mere farce. Just to downgrade the opposition in Birmingham - the Sangat was used and made to look stupid (as none of the agreed resolutions have been followed through). I have now heard that our fake leaders will also be speaking at the Ramkatha Vedic Smagam. My firm belief is that our Father Sri Guru Gobind Singh jee will punish these traitors.

In closing I quote Bhai Sahib Randhir Singh, in Gurmat Lekh he writes:

"In the modern age we do not need to cry out about nationhood, nor do we need to worry about the dream of Khalsa Raj. There is no need to enter misconceptions created by some. We do not need to worry about the divisions within ourselves. There is a need to re-ignite our spirituality/thinking and carry ourselves into Chardi Kala."

The next quotation is also from Bhai Sahib Randhir Singh from Gurmat Karam Philosophy (1950) - this quote relates to the current transitions we are undergoing:

"Due to the centuries of foreign-conquest (foreign, non - Sikh) and bad influences of this rule, Sikhs have become corrupted like their rulers ... the actions of these 'Sikhs' and way of life are like the foreigners. Only minute levels of Sikhi have survived, the infestation of Naam is very far from them indeed ... The ego loving leaders of our nation are chopping us limb by limb. They have become enemies of each other, the Khalsa spirit has not survived even one iota ... The egotistical divisions in the Panth which cannot be eradicated are due to these individuals having inherent foreign ideals which cannot be removed, these ideals will only be eradicated when these people die. This generation will come to their end ... At the end the victory will be to those imbued in Naam. When the Panth comes into the hands of 5 Gursikhs who are imbued in the Naam - then this false generation will be eradicated."

I hope that the Khalsa Nation can come under the leadership of 5 Gusikhs and undertake the Gurmat Path, shown by Sri Guru Nanak Dev jee - Dasmesh Guru and Sri Guru Granth Sahib and obtain their spiritual enlightenment and be victorious in all fields.

I do Ardas that the True Master blesses us all with Gurmat and the strength to abide by the order of the Tenth Master:

"Until the Khalsa remains distinct, I will empower it to flourish. But when they enter ritualistic/Brahmanistic practices I will not nurture them anymore."

Forgive my faults. Humble Servant Madan Singh - Birmingham U.K.

Warning: Dr. Santokh Singh Bagga

Be aware that a cult is operating in your area known as the Sikh Resource Center and/or the institute of spiritual studies operated by Dr. Santokh Singh at 290 Maple Avenue North, R.R. 1, Princeton, Ontario, N0J 1V0, Canada. Several parents within the Community are currently dealing with young people who are suffering serious consequences as a result of brainwashing, manipulation and demoralization from attending the Resource Centre/Institute.

This is your neighbour- Don't let this happen to your children. Anti Panthic Activities by Santokh Singh Dharam at S.R.C.

1. Tried to break up families by turning spouses against each other and by turning children against their parents.
2. Hypnotizing the children by eye contact and claiming that the child is in higher state of mind.

3. Child Labour in the fields, construction of cabins and basements etc. humiliates child in front of whole group, deprivation of proper sleep and food. {a method used in all cults}
4. Poisoning children's mind against society and parents in particular.
5. Taking excessive amounts of money from the parents in the name of so-called community enhancement, and repeatedly **assuring them that property is in the name of Sikh Panth while the property is his personal.**
6. He has forced his own wife out after years of mental and physical torture to her while he is living with other women.
7. Be aware, his son GURSEV recruits innocent families from far away for this cult. He is also master manipulator, professional and con man like his father.

**** Santokh Bagga has changed his last name three times to cover his tracks. In India he was "Bagga", in USA, he was "Dharam", and in Canada he is Dr. Santokh Singh. His followers call him "Baba ji" and "Uncle ji".**

FOR MORE INFORMATION CONTACT THE CONCERNED PARENTS ASSOCIATION AT (613) 224-7435 FAX: (613) 723-0290, (319) 773-5217

Attached are a few personal experiences of families who fell victims to a religious cult led by Santokh Bagga. Bagga claims he has a direct connection to God- instead he really is a child predator, a master manipulator and con man. By claiming he talks to God, he inserts his control on innocent children. Santokh Bagga and his son Gursev have not only robbed the Sikh Community of hundreds of thousands of dollars in the name of the Sikh religion, but have more importantly enslaved the innocent children, who now refuse to even see their parents. Cults effect and control your life just like drug addiction. However, the frightening difference between drug addiction and cult-controlled victims is that the latter will not allow one to get medical help. Thus, prevention is the only cure. **Bagga has been shut out in Canada, but now he is taking his destructive cult on the road to the United States and United Kingdom.** We urge you to keep yourselves and your children away from Bagga and his son Gursev. We also ask for your input and help in how to stop and block these mind-numbing, life destroying cults.

March 4,1997

Contact: Concerned Parents Association
Tel: (819) 778-5217 or (613) 224-7435, Fax: (613) 723-0290
E-mail: s1065073@ax2.uottawa.ca

If one is interested a list of names will also be provided to contact those who have had a personal experience with Santokh Bagga. The following is a short list of a few of the names:

Canada: Milkha Singh Bhinder, Jassa Singh Dhillon, Ajit Singh Sahota, Gurjinder Kaur (Bagga's Wife), Gurdip Singh Grewal (Bagga's Brother-in-law), Baljit Kaur Hothi, Balbir Kaur Mahl. Surinder Singh Sandhu, Gurbhej Singh Dhillon, Inderjit Singh Gandhi, Harpreet Singh Gill, Harnek Singh Nijjar, Satpal Singh Kanda, Manjit Singh Samra, Dr. Inderjit Singh Sambhi, Dr. Baldev Singh Soodan, Jaspinder Singh.....

United States: Dr. Harjinder Singh, Dr. Rasamrit Singh Khalsa, Dr. Surjit Singh Dhillon, Dr. Kamalpreet Singh Gill.....

Warning: Sant Baba Iqbal Singh Baru Sahib

A letter being circulated on Amar Singh's stationary under his name

ਭਾਈ IQBAL SINGH ਬੱਡੇ ਦੁੱਖ ਤੇ ਅਫਸੋਸ ਦੀ ਬਾਤ ਹੈ ਕਿ ਤੁਸੀਂ 1997 ਵਿੱਚ MANESTER KOHLI ਦੇ ਘਰ ਸਾਡੇ ਬਾਰੇ ਇਹ STATEMENT ਦੌਤੀ ਕਿ SANT AMAR SINGH ਸਾਡੇ ਨਾਮ ਤੇ ਉਗਰਾਹੀ ਕਰ ਗਿਆ ਅਤੇ ਸਾਨੂੰ ਕੁਝ ਨਹੀਂ ਦਿੱਤਾ। ਅਸੀਂ ਉਗਰਾਹੀਆਂ ਤੁਹਾਡੇ ਨਾਮ ਤੇ ਜ਼ਰੂਰ ਕੀਤੀਆਂ ਲਗਭਗ 22 LAKH POUND ਹੋਇਆ। ਇਸ ਪੈਸੇ ਵਿੱਚੋਂ 6 LAKH 25 ਹਜ਼ਾਰ POUND ਦੇਣਾ ਕੀਤਾ ਸੀ। ਜੋ ਭਰੋਸਾ ਕਰ ਕੇ ਇਹ ਰੱਕਮ ਤੁਹਾਨੂੰ ਦੇਣੀ ਸੀ। ਤੁਹਾਡੀ ਪੁੱਛ ਪੜਤਾਲ ਤੋਂ ਬਾਅਦ ਪੱਤਾ ਲਗਾ ਤੁਸੀਂ ਝੂਠ ਬੋਲਿਆ। 30 ਕਿੱਲੇ ਜ਼ਮੀਨ ਜੋ ਤੁਸੀਂ ਕਿਹਾ ਸੀ ਕੇ Chandigarh ਅਸੀਂ ਲੈ ਲਈ ਹੈ। ਉਹ ਸਾਰਾ ਝੂਠ ਸੀ। ਅਤੇ ਸਾਡੇ ਪਾਸ ਤੁਹਾਡੇ ਬੱਚਨਾਂ ਦੀ ਵੀ VIDEO TAPE ਹੈ।

ਜੋ ਅਸੀਂ 6 LAKH 25 ਹਜ਼ਾਰ POUND ਦੀ ਰੱਕਮ ਦੇਣੀ ਕੀਤੀ ਸੀ। ਉਹ 250 ਬਚਿਆਂ ਦੀ ਸੇਵਾ ਸੀ। £2,500 POUND ਇੱਕ ਬੱਚੇ ਦੀ ਸੇਵਾ ਦੇ ਹਿਸਾਬ ਦੇ ਨਾਲ 250 X £ 2,500 = £ 625,000

ਸਾਡਾ ਸੇਵਾਦਾਰ ਬੱਦੂ ਸਾਹਿਬ ਆਇਆ ਬੱਚੇ ਦੇਖਣ ਲਈ। ਤੁਸੀਂ ਆਪ ਹੀ ਕੀਹਾ ਸੀ। ਕਿ ਸਾਡੇ ਪਾਸ 35 ਜਤੀਮ ਬੱਚੇ ਹਨ। ਅਸੀਂ ਤੁਹਾਨੂੰ £ 87,500.00 POUND ਦਾ CHEQUE ਭੇਜ ਰਹੇ ਹਾਂ। 35 X £ 2,500 = £ 87,500

ਇਹ CHEQUE ਅਸੀਂ ANANDPUR SAHIB ਲੈ ਕੇ ਗਏ ਸੀ। ਕਿ ਤੁਹਾਨੂੰ ਉਥੇ ਦੇ ਸਕਿਏ ਪਰ ਤੁਸੀਂ ਨਾਂ ਸਿਲੇ ਤਾਂ ਇਹ ਚੈਕ ਅਸੀਂ ਵਾਪਿਸ ਲੈ ਆਂਦਾਂ।

GIANI GURDEV SINGH ਅਤੇ JOGINDER SINGH SANDHU ਸਾਡੇ ਹੀ ਬੰਦੇ ਹਨ। JOGINDER SINGH SANDHU ਨੇ ਤੁਹਾਡੀ KALGIDAR TRUST ਜੋ REGISTER ਕੀਤਾ ਸੀ ਉਸ ਦਾ NUMBER 1041548 ਸਾਨੂੰ ਦੇ ਗਏ ਹਨ। ਅਤੇ GIANI GURDEV SINGH ਨੇ ਤੁਹਾਡੇ PASSPORT NO: ਵੀ ਦੇ ਦੀਤੇ ਹਨ।

IQBAL SINGH DOB 1/5/1929
PASSPORT NUMBER B285887
RAJINDER KAUR DOB 15/5/1968
PASSPORT NO K273557

ਤੁਹਾਡੇ ਨਵੇਂ PASSPORT ਦੇ NUMBER ਵੀ ਸਾਡੇ ਪਾਸ ਹਨ।

IQBAL SINGH -2- 0260206
RAJINDER KAUR A 3408696

ਜੋ ਤੁਹਾਡੇ ਪੈਸੇ SWITZERLAND BANK ਵਿੱਚ ਗਏ ਹਨ। ਉਸ ਦੇ ਬਾਰੇ ਵੀ ਸਾਨੂੰ ਸਾਰਾ ਕੁਝ ਪਤਾ ਹੈ। ਇਹ ਪੈਸੇ AKAL ACADEMY BARCLAY'S BANK ਤੋਂ ਤੁਹਾਡੇ PERSONAL NAME ਤੇ TRANSFER 1992 ਵਿੱਚ ਹੋਏ ਹਨ।

ਜੇ ਕਰ ਅਸੀਂ CHARITY COMMISSION ਨੂੰ ਤੁਹਾਡੀ REPORT ਕਰ ਦੇਇਆਂ ਤਾਂ ਤੁਹਾਡੇ ਤੇ 2 CRIMINAL CASSES ਪੈ ਸਕਦੇ ਹਨ।

1. 30 ਕਿੱਲੇ ਜ਼ਮੀਨ CHANDIGARD ਦਾ ਝੂਠ ਇਸ ਦਾ CASE DECEPTION ਦਾ ਬਣੇਗਾ।
2. AKAL ACADEMY ਦਾ ਪੈਸਾ ਜੋ PERSONNEL ਨਾਮ ਤੇ ਗਿਆ ਹੈ SWITZERLAND। ਇਹ Theft of Charity Funds ਦਾ Case ਬਣੇਗਾ।*

ਇਹਨਾਂ ਦੋਨੋਂ ਜੁਰਮਾਂ ਦੀ ਸਜ਼ਾ ਘਟ ਤੋਂ ਘਟ 15 ਸਾਲ ਤੁਹਾਨੂੰ ਹੋ ਸਕਦਿ ਹੈ। ENGLAND ਦੇ ਕਾਨੂੰਨ ਦੇ ਮੁਤਾਬਕ। ਜੋ ਸਾਡੇ ਮਨ ਦੇ ਖਿਆਲ ਸਨ। ਉਹ ਅਸੀਂ ਲਿਖ ਹੀ ਦਿੱਤੇ ਹਨ। ਜੋ ਰੱਕਮ ਤੁਹਾਡੀ ਬਣਦੀ ਸੀ। ਉਸ ਦਾ £87,500 POUND CHEQUE ਤੁਹਾਨੂੰ ਭੇਜ ਰਹੇ ਹਾਂ।

ਜੇ ਕਰ ਤੁਸੀਂ ਝੂਠ ਨਾ ਬੋਲਦੇ ਇਨ੍ਹਾਂ ਮੁਲਕਾਂ ਵਿੱਚ ਤੁਹਾਡੀ ਬਹੁਤ ਚੜਦੀ ਕਲਾਂ ਹੋਣੀ ਸੀ ਹੁਣ ਜੋ ਭਾਣਾ ਵਰਤੇਗਾ ਉਸ ਦੇ ਤੁਸੀਂ ਬੁੱਦ ਆਪ ਹੀ ਚੁਮੇਵਾਰ ਹੋਵੋਗੇ।

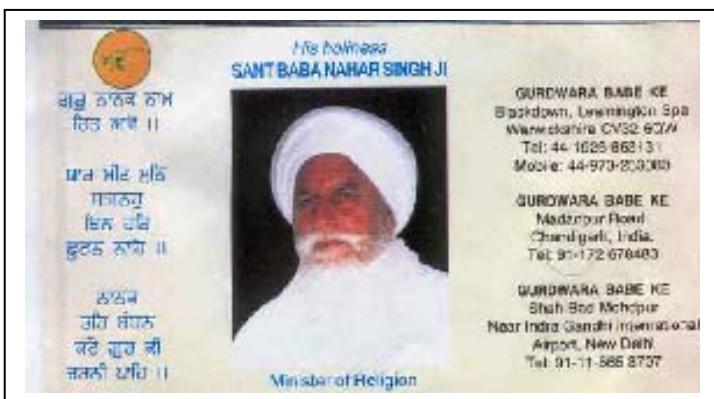
ਪੰਥ ਦਾ ਦਾਸ ਬਾਬਾ ਅਮਰ ਸਿੰਘ

DR KHEM SINGH GILL ਦਾ ਵੀ PASSPORT No: AS166051 ਸਾਡੇ ਪਾਸ ਹੈ। DR SAHIB ਤੇ ਸਾਨੂੰ ਕੋਈ ਗੁੱਸਾ ਨਹੀਂ ਤੇ ਨਾਂ ਹੀ ਉਸ ਤੇ ਕੋਈ ਪਾਬੰਦੀ ਹੈ। ਉਹਨਾਂ ਨੂੰ ਅਸੀਂ (WELCOME) ਜੀ ਆਇਆਂ ਆਖਦੇ ਹਾਂ।

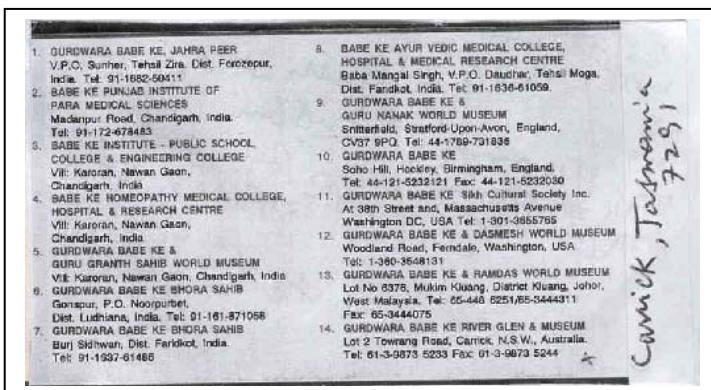
[*Look who is calling Kettle black. Amar Singh played the same game with Hemkunt Trust. (See Sikh Bulletin April 2000). Nevertheless it is refreshing to see a 'Chola' calling another 'Chola', a chore (Thief). We need to hear more of it. Perhaps we should all adopt the attitude that anyone wearing a 'Chola' is a thief. Why take a chance. Then we cannot go wrong. Please see Sikh Bulletin Sept. 2000 and Dec. 2000 p.28. Before you give Baru Sahib Akal Academy any money ask them to shed chola, stop calling themselves Sant Babas and stop making absurd claims that all the Sikh Gurus did Bhagi at Baru Sahib in their previous lives. If you send your children there satisfy yourself that they follow pedagogy to your satisfaction and that you want your children treated as little adults and not as children. Ed.]

Warning: Sant Baba Nahar Singh

Front of His Business Card



Back of His Business Card



Gurmit Singh's Letter In Response To An Invitation To Listen To His Holiness Sant Baba Nahar Singh Ji.

ਚਿਟੇ ਜਿਨ ਕੇ ਕਪਤੇ ਸੈਲੇ ਚਿਤ ਕਠੋਰ ਜੀਉ॥ ਤਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਉਪਜੈ ਦੂਜੈ ਵਿਆਪੈ ਚੋਰ ਜੀਉ॥

ਮੂਲੁ ਨ ਬੁਝਹਿ ਆਪਣਾ ਸੋ ਪਸੂਆ ਸੇ ਚੋਰ ਜੀਉ॥ ਸੂਹੀ ਮਹਲਾ ੧॥ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਪੰਨਾ ੨੫੧॥

20th April 2001

ਗੁਰੂ ਸਵਾਰੇ ਸਿਰਦਾਰ ਪ੍ਰੀਤਮ ਸਿੰਘ ਜੀ ਅਤੇ ਬੀਬੀ ਪਰਮਜੀਤ ਕੌਰ ਜੀਓ,

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਡਾਡਾਹਿ

ਬੁੱਧਵਾਰ ਰਾਤ ੧੯ ਅਪ੍ਰੈਲ ਨੂੰ ਆਪਜੀ ਨੇ ਟੈਲੀਫੋਨ ਦੁਆਰਾ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਕਿ ਸੰਤ ਬਾਬਾ ਨਾਹਰ ਸਿੰਘ ਜੀ ਦੇ ਡੇਰੇ "Gurdwara Babe Ke", 494 –

Towrang Road, Carrick, (Goulburn), NSW – 2580, ਸ਼ੁਕਰਵਾਰ ਨੂੰ ਆਪਜੀ ਅਖੰਡ ਪਾਠ ਸਾਹਿਬ ਦੀ ਸੇਵਾ ਕਰਵਾ ਰਹੇ ਹੋ ਅਤੇ ਐਤਵਾਰ ਨੂੰ ਭੋਗ ਪਾਇਆ ਜਾਵੇਗਾ।

ਜਿਵੇਂ ਦਾਸ ਨੇ ਟੈਲੀਫੋਨ ਦੁਆਰਾ ਆਪਜੀ ਨੂੰ ਸੁਚਿਤ ਕੀਤਾ ਕਿ ਅਸੀਂ ਐਸੇ ਅਖੰਡੀ ਸੰਤ/ਬਾਬਿਆਂ ਦੇ ਡੇਰਿਆਂ ਵਿਖੇ ਨਹੀਂ ਜਾਂਦੇ ਕਿਉਂਕਿ ਇਹ ਲੋਕ ਨਾਹ ਤੇ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਮੰਨਦੇ ਹਨ ਅਤੇ ਨਾਹ ਹੀ ਸਿੱਖੀ ਦਾ ਪ੍ਰਚਾਰ ਕਰਦੇ ਹਨ। ਐਸੇ ਡੇਰੇ ਇਨ੍ਹਾਂ ਦੀ ਨਿੱਜੀ ਪੋਰੋਪਟੀ ਹੀ ਹੁੰਦੀ ਹੈ। ਇਨ੍ਹਾਂ ਦਾ ਕਾਰਡ ਪੜ੍ਹੋ: "His holiness Sant Baba Nahar Singh ji, Minister of Religion". Which Religion? For the Sikhs, Akaal Purkh alone is the Almighty Supreme True Entity and Guru Granth Sahib is our ever-living Guru. From where had he acquired this Title of 'His holiness or Sant Baba or Minister of Religion' because Sikh Faith does not recognize any such priestly class? Look at the "ਗੁਰਬਾਣੀ" quoted by him:

ਗਊੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ ਪ ਸਲੋਕੁ ॥ ਯਾਰ ਮੀਤ ਸੁਨਿ ਸਾਜਨਹੁ ਬਿਨੁ
ਹਰਿ ਛੁਠਨੁ ਨਾਹਿ ॥ ਨਾਨਕ ਤਿਹ ਬੰਧਨ ਕਟੇ ਗੁਰ ਕੀ ਚਰਨੀ ਪਾਹਿ ॥ ੧ ॥
(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰਨਾ ੨੫੯) {ਟੀਕਾਕਾਰ, ਪ੍ਰੋਫੈਸਰ ਸਾਹਿਬ ਸਿੰਘ ਜੀ
ਵਾਲੇ}

ਅਰਥ: ਹੇ ਮਿੱਤਰੋ ! ਹੇ ਸੱਜਣੋ ! ਸੁਣੋ, ਪ੍ਰਮਾਤਮਾ ਦਾ ਨਾਮ ਜੱਪਣ ਤੋਂ ਬਿਨਾ
ਮਾਇਆ ਦੇ ਬੰਧਨਾਂ ਤੋਂ ਖਲਾਸੀ ਨਹੀਂ ਹੁੰਦੀ। ਹੇ ਨਾਨਕ ! ਜੇਹੜੇ ਬੰਦੇ ਗੁਰੂ ਦੀ
ਚਰਨੀ ਪੈਂਦੇ ਹਨ, ਉਨ੍ਹਾਂ ਦੇ ਮਾਇਆ ਦੇ ਮੌਹ ਦੇ ਬੰਧਨ ਕੱਟੇ ਜਾਂਦੇ ਹਨ। ਪਰ,
ਇਹ ਆਪ ਮਾਇਆ ਦੇ ਚੱਕਰਾਂ ਵਿੱਚ ਫਸੇ ਹੋਏ ਹਨ। ਹੋਰ ਦੇਖੋ, ਕਾਰਡ
ਵਾਲੀ ਪਹਿਲੀ ਪੰਕਤੀ:

"ਗੁਰੂ ਨਾਨਕ ਨਾਮ ਚਿਤ ਆਵੇ" ਕਿਸੇ ਹੋਰ ਸ਼ਬਦ ਨਾਲੋਂ ਲੈ ਕੇ ਜੋੜ ਦਿੱਤੀ !

ਦਾਸ ਦੀ ਬੇਨਤੀ ਹੈ ਕਿ ਆਪ ਜੈਸੇ ਗੁਰਮੁੱਖ ਪਰਿਵਾਰਾਂ ਨੂੰ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ
ਵਿਖੇ ਹੀ ਸੰਗਤ ਤੇ ਪੰਗਤ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ। ਮੇਰੀ ਜਾਣਕਾਰੀ ਅਨੁਸਾਰ
"ਗੁਲਬੁਰਨ" ਦੇ ਨੇੜੇ ਸਿੱਖ ਪਰਿਵਾਰਾਂ ਦੀ ਕੋਈ ਖਾਸ ਗਿਣਤੀ ਨਹੀਂ ਤਾਂ ਫਿਰ
ਉੱਥੇ ਕੇਹੜੀ ਸੰਗਤ ਨੇ ਗੁਰਦੁਆਰਾ ਬਨਾਉਣ ਦਾ ਓਪਰਾਲਾ ਕਰ ਲਿਆ ਭਾਵੇਂ
Canberra ਵਿਖੇ ਤੁਸੀਂ ਪਿਛਲੇ ਦਸਾਂ ਸਾਲਾਂ ਵਿੱਚ ਐਸਾ ਪ੍ਰਬੰਧ ਨਹੀਂ ਕਰ
ਸਕੇ? ਐਸੇ ਅਖੰਡੀ ਬਾਬਿਆਂ ਵਾਰੇ ਲੇਖ ਪੜਣੂੰ ਦੀ ਕ੍ਰਿਪਾਲਤਾ ਕਰਨੀ ਜੀ।

ਖਿਮਾ ਦਾ ਜਾਚਕ, ਗੁਰੂ ਖਾਲਸਾ ਪੰਜਾਬ ਦਾ ਇੱਕ ਨਿਸ਼ਕਾਮ ਸੇਵਕ,

Gurmit Singh, 25 – Orinda Ave., Gosford, NSW – 2250
[Tel/Fax No. 02 – 4325 4808]

Warning: Baba Thakar Singh

From: - I.J.S.KATARI, 148, Cooperage Cr.
Richmond Hill, Ont. L4C 9L7 CANADA, 17 Aug 2001

S. Thakar Singh, Manav Kendra, Nawan Nagar
P.O. Nanak Pura; Dist. Punchkula, (Haryana) 134102, India
My dear S. Thakar Singh, Sat Siri Akal.

It is almost now eight months when we started exchanging letters, but this has not given me any result despite my

repeated requests for reply to my specific questions repeated in every letter, you had instead written about your own life etc, of which I am aware of that:

1. You have memorized GURBANI and are using to your own advantage by selecting portions for your own faith of SANT MAT, RUHANI SATSANG, SCIENCE OF SOUL, MANAV KENDAR etc. I had therefore, written to your faith rather than taking advantage of SRI GURU GRANTH SAHIB.
2. You are aware that you are AMRIT DHARI SIKH, but am sorry to say that you do not adhere to SIKH NORMS viz:
 - a) At the time of AMRIT CEREMONY Five Pyaras must have told you about do's and don'ts i.e. not to make any living person as Guru except, SRI GURU GRANTH SAHIB, instead you became GURU & GOD yourself beyond SANT etc. This is evident from letter dt. 8th May 2001 received from your worldwide office in which it was written that my letter will be passed on to HIM and in HIS SERVICES. It is a known fact, throughout the world in every faith that Capital words HE, HIM etc. in sentences are used for God, The creator, how you accept these words from your follower's as God.
 - b) In the same letter of 8 May 2001, they wrote MASTER has left for tour, in Sikh faith we only accept 10 GURUS as MASTERS & non else (After them only GURU GRANTH SAHIB as GURU. How you have become MASTER and this word is used in circulars too To become a GURU (MASTER) GURU GOBIND SINGH had to sacrifice his father GURU TEG BAHAUDUR, his all four sons. After creating KHALSA, GURU GOBIND SINGH knelt on feet of FIVE BELOVED & begged for AMRIT to become GOBIND SINGH from GOBIND RAI, May I ask what is your sacrifice for becoming GOD even surpassing GURU GOBIND SINGH whose BANI (writings) you are using mostly for your faith.
 - c) At the time of AMRIT SANCHAR PANJ PYARAS do advise for NAAM as MOOL MANTAR whereas you created your own NAAM viz ONKAR the very first word of SIRI GURU GRANTH SAHIB (ALSO MOOL MANTAR) and RARANKAR etc. On the lines of RADHA SOAMI faith. Are you a faithful to Sikh religion? You started your own Panth rather than using MOOL MANTAR as NAAM.
3. As written earlier, that in your TV show, you stated and advised gathering "People come to me for putting hand on their head's & you stated that they must meditate the NAAM given to them for blessing & nothing is going to happen by putting hand to head". Surprisingly after finishing your lecture, when you were going out, people were with currency notes in their hands. You were grabbing money from their hands & putting your hand on their heads (blessings) & putting money in a bag carried by another person. (What a modern way of beggary) This was all contrary to your own saying moments before. More so, you also allow people to touch your feet & give blessings. What power do you have for all this? In one of your letter you wrote to me that you are against all this & will make note of this.
4. You advise your followers to meditate NAAM as ONKAR, RARANKAR etc. for at least 3 hours and best time you prescribe is 3 AM to 6AM and still maintain their own religious faith. Is this not brain wash? Where is the time left for a person to meditate his own religion? People do not have time to meditate for 10-15 minutes. Their own faith is Japji Sahib, MOOL MANTAR, NAMAZ, MANTAR etc. This brain washing method of yours has been proved by at least two countries where your entry is prohibited.
5. You advise through your circulars that all your followers should hold Sat Sang once a while at their residences. Why not in Gurdwaras, Mandirs or Mosques, Churches etc of their faith? In case they have to adopt to your faith, you create your own holy book which they can follow.
6. As in Sikh old traditions, MANJI's were created for promotion of Sikh faith. You too followed the same way by way of nominating your agents who only can administer NAAM and none else. This creates doubt in one's mind that you are installed by some political agency to divide Sikhs. I had very clearly written earlier that you go to ISRAEL and try to do this type of work, in moments results will be there. Similarly for other faiths e.g. Muslims, Christianity etc, you must thank our leaders (Guardians of Sikh faith) who seeing all your actions, just influence on them due to your past performances of KIRTAN at Gurdwara Tarn Sahib from where you rebelled against Sikh faith.
7. I had written to you that when I attended one of our meetings in a FIVE STAR Hotel in Toronto every person got up from their seats in your honor and you addressed them by saying sit down **brothers and sisters** and at the end when going out in the same way everyone stood up and you addressed as **sons and daughters**. This abusive language should have not

been used; to same very gathering you had started your lecture by saying EK PITA KE HAM BARK. God is one and we are his sons and daughters. How did you dare to address sons and daughters? So far, we all accept God the creator as father who is not visible-yes we have one other biological father and mother through who we came on this earth. This is also not true as per your saying that you can show GOD. NO, NO God is invisible. He is everywhere in everyone still only one. He has no father no mother, brother or sister. He never dies – what ever is visible has to die or one who is born has to die. You also preach the same but act otherwise by becoming yourself as God. (letter of 8th May)

There are a number of more points where you say something and act just opposite. I now at the end request you to be very specific and give me direct replies rather than diverting from the main subject. I am also requesting the highest seat of Sikh faith, Jathedar Sahib of Akal Takhat to call you at my expense. So that you can clarify your points where I can also be present if given time for my visa etc.

Yours, I.J.S. Katari

Warning: Jathedar Vedanti

By Gurbakhsh Singh Kala Afghana

Mr. Vedanti has turned Gurbilas's fictitious characters into Shaheed Bhai Mani Singh and the 52 poets! It would have been much better if he had not written his note. Now how can anyone Challenge Bhai Mani Singh's utterances?

Excerpts from the Tribune: "He (Jathedar Akal Takhat) said that the objections raised by some Sikh scholars were unsavory because he had himself written that some historical references in the book had been presented in a distorted manner which should be researched and investigated into according to Sikh practice and tradition."

In the last para, the news correspondent has recorded your views as follows: "He (Jathedar Akal Takhat) admitted that some sections of the book have been influenced by Brahmanical thinking. In the original text, information regarding Guru Ji's birth, marriage etc. has been presented in a distorted manner, which is not in accordance with Gurmat. The book had already been published twice by the Punjab Language Department." After describing everything written by the scholars as unsavory, you stated, "The book does contain some (anti-Gurmat) entries which deserve to be tested on the touchstone of 'maryada'." These utterances/ statements give the impression that 'only a few' entries are violative of Gurmat, while the rest of the book is in accordance with Gurmat. I do not know what meaning of 'maryada' you gave to the news correspondent, but to this humble slave the only 'maryada' of Sikhism is the 'bani' of

Sri Guru Granth Sahib. Outside the 'bani', it is all falsehood woven by self-willed people.

1. Challenge? – On 26th October, 2000, I had sent you a copy of the letter which I wrote to Prof. Manjit Singh, Jathedar, Takhat Sri Kesgarh Sahib. In that letter I had written in very clear words, 'Gurbilas Patshahi 6' had specifically been written with a view to distorting the form and content of the Gurmat knowledge. That is why all things in this book are anti-Gurmat falsehoods, dipped in mythology." Therefore, O revered Singh Sahib Joginder Singh Vedanti Ji! after going through your observations mentioned above, I feel constrained to write to you in the form of a challenge that if you point out a single instance from out of Guru's history in any of my writings that does not stand the scrutiny of Guru's 'Shabads' (hymns) or that does not stand the test of the touchstone of Gurmat, this humble slave will make a clean confession of having misled the Panth and will be prepared to suffer any kind of penalty or punishment. With due deference to your high office, I cannot say that if you fail to point out any instance as stated above, then for your misstatements that have appeared in the newspapers, what treatment should be...? Please own up your fault very frankly and set a good example for others to follow.

2. This assertion of yours is correct that in the beginning of the book, (i) under the title 'something from my side' you have written on page 51 – "However, if something is found lacking, then making Gurbani as the ultimate touchstone, the readers are requested to sift the truth from out of falsehood." (ii) Secondly, on page 102 of the 'Preface' you have written: "Therefore, wherever, some idea is found to be in contradiction to Gurmat, relying on Gurmat as the ultimate touchstone, truth should be distinguished from what is spurious because the supreme touchstone available to us is the Gurbani." But you have betrayed terrible weakness and lack of sincerity which are too apparent to be missed while going through your 'warnings'. This painful lack of sincerity I had described in my letter to S. Joginder Singh, Chief Editor, Spokesman, Chandigarh, which was in reply to Dr. Amarjit Singh's article published in the June, 2000 issue of the 'Spokesman'. Later, on having been put on the internet, it appeared in many foreign papers. Just to refresh your memory, its relevant paragraphs are being reproduced in brief:

"If the Chief Justice of a country happens to become the editor of an obscure writer's outdated book about the country's social and judicial conditions, and writes the following note in its 'Preface', "Some of the entries in the book ought to be tested according to the country's penal code," will he not be asked, "O Chief Judge of the country, if laymen have to judge the legal merit of something that has

been scanned and edited by you, what right have you to continue in your high office?"

It has crossed all limits! The institution from where the entire Panth is to seek guidance and direction, the office which has been created for the specific purposes of keeping intact the purify of Gurbani and Gurmat, is strangely enough demanding of its readers, "Don't accept everything in 'Gurbilas Patshahi 6' – published under the signatures of Jathedar Akal Takhat and eleven other venerable religious leaders-as gospel truth, rather test it on the ultimate touchstone of Gurbani first." **Was this supreme touchstone of Gurbani beyond your reach?** Have you distributed this long-neglected book, edited with great effort with the avowed purpose of acquainting the Sikhs with Guru's history or to test their knowledge and understanding of Gurmat? You have made this demand from that valorous Panth which has been made the follower of Brahminical practices by keeping it ignorant of Gurmat in a planned manner. How can the Panth which does not know the correct meaning of the word 'mool mantra' describe the hysterics of a book issued by the Panth's apex body as anti-Gurmat? At the command of the religious leaders, superstitious people had even married off their daughters to stone idols. It was not something unexpected of the people to regard the most fictitious book (authored by religious leaders) as an integral part of religion.

Bitter Truth:

It is right on your part to make a claim first in the 'Preface' and then in the special comments' that you have made a show of pointing out some anti-Gurmat entries in the book. But had you not given that 'note' the tragic influence of the book would not have come to pass. As an illustration, I have to make the following few submissions: (a) The author has created some imaginary characters – Mani Singh, Dharam Singh, Bhagat Singh. But in the 'Preface' you have made 'Mani Singh' into Shaheed Bhai Mani Singh' and the other two have been shown as the Tenth Guru's close associates (from among his 52 poets). Then how have you described any utterance of that 'Shaheed Bhai Mani Singh' as wrong? (b) For want of brief description in that very note regarding the story written in the book, 99% of the information given in the 'Preface' is likely to remain unnoticed. (c) It is a very painful apprehension that from the detailed arguments given by you in the 'Preface', the readers are bound to form the conviction that all the utterances in the book are those of Shaheed Bhai Mani Singh. Who can have the courage to object to anything stated in the book in that case?

Editors' good intentions doubtful?

Preface: from page 52 to 99, instead of rejecting anti-Gurmat ravings of the Puranic theory of divine reincarnation, the seal of approval has been put on the

Puranic myth. Although on page 100, a hint has been thrown that Guru Tegh Bahadur was not martyred but that he committed suicide, yet the total absence of any reference to the martyrdoms of Bhai Mati Dass, Bhai Sati Dass and Bhai Dayala without any explanation thereto, is very intriguing. Does it not mean that you have acted as the author's accomplice in distorting the history of the Gurus? Doesn't your silence on this serious issue betray total affirmation of the author's cunning and deceitfulness? These are only a few examples. Details of the painful camouflaging done while editing the book are being given in my book which is nearing completion.

Your 'Special Comments' in the book 'Gurbilas Patshahi 6'

From page 801, you started writing chapter-wise comments (though they are incomplete). Even the chapters not commented upon by you are full of anti-Gurmat material. But, after chapter VIII, by not commenting on chapter IX, you have in a way accepted the following statement of the author that:

1. For having offspring in future, Guru Nanak Dev started the Brahminical practice of giving 'mantra' solution to the wife to impregnate her as prescribed in Puranic scriptures, instead of through sex in the normal course.
2. Satguru Nanak Dev Ji, with his gray beard and 'Seli topi' (chord and cap, emblems of headship of certain religions), was born twice in the house of Sri Guru Hargobind Ji and each time, the ladies drew veil over their faces.
3. Guru Hargobind Ji was sitting on the Akal Takhat and was reading Sukhmani Sahib but owing to the love-chords for Bibi Kaulan ringing within his heart, he left the reading of Sukhmani Sahib half-way and ran towards her and sat beside her.

Why did you remain silent (and provide your seal of approval) to such anti-Gurmat, despicable blasphemy which would make a Sikh hang his head in shame? Similarly, at every turn of the narrative in the book, the readers will have a glimpse of the dubious intentions of its great editors in my forthcoming book 'Gurbilas Patshahi 6 on the touchstone of Sri Guru Granth Sahib.'

Instead of making a clean confession of one's fault as an honest warrior, passing on the buck to others in a roundabout manner does not behove your high office. There is not the slightest exaggeration in my assertion that the more you try to offer clarifications about this book, the worse is going to emerge.

3. In the 'Tribune' report referred to above, you have stated as follows:
"Earlier also, this book has been twice published by the

Punjab Language Department.” What can be greater misfortune for the Sikh Panth than the fact that the Jathedar Sahib who was to reprimand and check the high and mighty acting against ‘Gurmat’ (remember the incident at Dadu’s grave wrought by the Tenth Guru) is today seeking refuge behind an indefensible and wrong action of the Language Department, in order to justify his anti-Gurmat action!

By telling the news correspondent that Sikh intellectuals were ‘unsavory’, are you trying to project yourself as the victimized person? Otherwise also, there is not the slightest exaggeration in my saying that if due to any reason whatever, I had committed the deed that you have, and with the kindness of some Gurmukh reader my misconceptions had been cleared, I would have cried from the housetop – “O Jathedar Sahibaan, the leaders of the Panth! this degenerate sinner has committed an unpardonable sin. It is Satguru’s boundless grace that this heinous sin has been exposed otherwise this poisonous betrayal would have distorted the very face of Satguru Nanak Dev’s peerless flower garden of Sikhism. It is not just an aberration, rather it is a heinous crime on the part of this degenerate slave. In order to check such deeds for ever, this sinner’s body should be pitched into the earth for dogs to feed on.”

(Courtesy Spokesmen Weekly August 2001)

Warning: Jathedar Manjit Singh

By Gurbakhsh Singh Kala Afghana

Singh Sahib Prof. Manjit Singh Ji,

Please cite a single reference in ‘Gurbilas Patshahi 6’ which is in accordance with Gurmat and I will blacken my face and appear before Sri Akal Takhat Sahib

On 26th January 2001, I had written to you a letter of protest against the serious misstatement resorted to by the writer of ‘Gurbilas Patshahi 6’ regarding the martyrdom of Sri Guru Tegh Bahadur Sahib. From your letter of 10th November 2001, I felt surprised and disturbed that for you serious tinkering with the history of the Gurus have no meaning and importance. Guru Sahib’s martyrdom may be changed into suicide, martyrdoms of all great Sikh martyrs may be erased from the pages of history, it doesn’t make any difference to you. Under these circumstances, why should well-meaning Gursikhs feel concerned and worried about the fate of the Panth? I wanted to send a detailed letter to you, but since in your letter the Satguru has made you write clearly all that Singh Sahib Giani Kewal Singh could not, I thought it proper to remain silent.

But in the news story of 25th march, you have stated the following:

‘Gurbilas Patshahi 6’ is a book written by Kesar Singh Chibber, a writer of the times of Guru Sahib. It has not been

written by Jathedar Akal Takhat. He has only edited it. In the ‘foreword’ of the book, he has clearly told the entire Sikh Panth and the readers that there is material in this book which does not tally with the Gurmat principles. There, while reading this religious book, the readers should keep this in mind.”

Mr. Vedanti’s command to the readers appear to be: ‘O ye the readers who are not familiar with Gurmat, not we but you yourself have to be vigilant about the anti-Gurmat material in the book.’ That is, “This book from the apex body of the Panth is not meant for imparting correct information about the history of the Gurus; rather, it is meant to test your knowledge of Gurbani.” In other words, it is like the laymen judging the legal merit of a book written by the Chief Justice of a country. A country like America will not hesitate even for a moment to dismiss such a judge. But strange are the ways of the wonderful Panth!

But this book, selling in the market since 1944, published in 1998 with Panth’s money, adorned with commendation letters from great personalities like you and distributed as a gift under the seal of the SGPC, had to be regrettably withdrawn from sale and circulation by your own Committee. It is very surprising that the book (according to your own letter) of which you had not read a word all your life, suddenly made you to claim within four months that you possess all the knowledge about the book and that on 25th March, 2001, you made a totally wrong assertion in the newspapers- “The book ‘Gurbilas Patshahi 6’ is written by Kesar Singh Chhibber, a writer of the times of the Guru Sahibaan. “How strange that you did not hesitate even a bit while making such a wrong statement! You should have cleared this doubt also as to which Guru Sahibaan were the contemporaries of your Kesar Singh Chhibber? Singh Sahib, your above statement is nothing but wrong and following are the clear proofs.

Mr. Vedanti’s words in the ‘preface’ of the controversial book on page 59 are; ‘In this way, we can say that the author of the book is some unknown person.’ Neither Mr. Vedanti nor Dr. Amarjit Singh could find out the name of the real author of the book even after three years of study and research. O Singh Sahib Ji! on what basis did you declare that its author is Kesar Singh Chibber?

Now let us consider the other aspect of your utterances that Kesar Singh Chibber was a writer of the times of Guru Sahibaan.

In the ‘Preface’ of the controversial book ‘Gurbilas Patshahi 6’ that starts from page 53, after a long consideration of 17 pages of historical references, Mr. Vedanti’s own observations are: “In this manner, on the basis of Bhai Vir

Singh and S. Karam Singh's information, it can be said that the date of composition (year 1775 Bikarmi) of the book, given in the book itself, is absolutely right;" that is ten years after the Tenth Guru's departure for his heavenly abode. O Singh Sahib Prof. Manjit Singh Ji! Had there been a well-meaning historian of the Sikh Panth during the Tenth Guru's time, he would have written an authentic history of the Gurus 10-20 years earlier and presented it to the Master, and earned his pleasure, and not ten years later when the Guru was no more there. Undoubtedly, very cunning enemies, under a well-planned strategy, had written anti-Gurmat books and had circulated the same among the ignorant Sikh devotees at an opportune time. **Now you should decide it yourself, how the so-called 'Dasam Granth', 'Gurpartap Suraj', 'Bansawalinama', 'Gurbilas' type of anti-Gurmat books, many kinds of Rehatnamas', 'Hukamnamas' etc. all those writings come into the hands of the present-day ignorant readers?**

S. Sohan Singh Sital has been a great balladeer, intelligent preacher and discerning researcher and historian. On page 182 of his book 'Sources of Sikh history' while referring to Kesar Singh Chhibber's book 'Bansawalinama' he says that it was completed on Assu Sudi 11 Sambat 1826. In other words, your 'Chhibber' was writer of the time 61 years after the Tenth Guru's departure for his heavenly abode (1826-1765 = 61). Otherwise also, respected Singh Ji, just a man's being of the Guru Sahib's time is no proof of his goodness. Did not the rulers who martyred Guru Sahib by inflicting tortures with fire and water, heartless executioners and many tyrannical enemies of the Guru Panth live in the times of the Satguru?

O Singh Sahib Prof. Manjit Singh Ji, occupying a position revered by the Panth, why did you hide from the readers the following words appearing on p. 182-83 of Mr. Sital's above-mentioned book, which reveal your 'Chibber's' Brahminical fanaticism?

(Pandit) Kesar Singh's writings are written under the influence of Hinduism. His mind is particularly influenced by *Manusmriti*. Contrary to Guru Gobind Singh's edict - 'Regard all human beings as one', he considers Brahmins to be superior to men of other castes. Much so that being himself from a Brahmin family, he calls himself superior to others. Superior birth is that of a Brahmin (Verse 14-630). In tenth 'charan' (verse) the author writes that if a Brahmin is Sikh, he should be treated with great respect. (354) When Muslims desecrated the Amritsar Sarovar (pool), the author got ablutions done by Pandits (Brahmins) to purify it. It is only to glorify the Brahmins that he has written 'Bansawalinama'. 'If one wishes, one may wear the sacred thread, if one does not, one may not'. This means that the writer wishes to make this Brahminical practice a part of Sikhism. He regards Guru Arjan Dev as the 'avatar' of

Arjun, Kunti's son. He even begins the book with an invocation to gods and goddesses."

O Singh Sahib Ji! Will you now say that you have not read even Mr. Sital's book?

Your statements - 'There are many things in the book which do not go well with Gurmat' and that 'it is a religious book' - show that you do not agree with this belief or conviction of Gurmat that 'for a Gursikh only that book is religious which fully stands the test of Sri Guru Granth Sahib. Even if there is one anti-Gurmat entry in the book, describing it as religious is like writing a letter disowning Satguru Ji and is indicative of the declining condition of the Panth.

In your letter of 10.11.2000 written only four months ago with the Guru as witness, your words in the first paragraph were - "Now whatever I write shall be with the Guru as witness, considering him as knowing everything and in awe and reverence for his and it shall be nothing but truth." Again in the last para (4th) of this letter your words were - "Like the above-mentioned, I am again writing the truth with the Guru as witness that till today I have not read a single word of the book edited by Singh Sahib (Mr. Vedanti). This also is true that I have not written a single line on this book."

The Challenge given below has already been communicated to you as well as Dr. Amarjit Singh and Singh Sahib Giani Vedanti Ji, but I did not get any response from anyone. Since now, as a spokesman of the five Singh Sahibaan, you have made the above-mentioned utterance, I am reiterating my challenge in a new form.

Now, I put you under oath of your respected mother's milk drunk by you to give only five references from the same so-called 'religious book' in the writer's own language along with the details of their titles and page numbers, and from your side write only this much - "I, Manjit Singh, as Jathedar Takhat Sri Kesgarh Sahib, accept the conditions of the challenge contained in the letter of 7th April, and affirm that from 'Gurbilas Patshahi 6' (comprising 854 pages and more than 500 references), these five references are entirely in accordance with Gurmat. If out of these references, just one is proved to be anti-Gurmat on the touchstone of 'Shabad' from Gurbani, I will abide by the conditions mentioned in the challenge without any delay."

I am also committed to it that if I fail to prove even a single reference to be against Gurmat on the basis of more than one 'Shabads' from Gurbani, then here in Canada itself I shall blacken my face and set out for Sri Akal Takhat Sahib and shall gladly suffer the most stringent punishment on the charge of misleading the Panth. But if I prove your references to be against Gurmat on the basis of Guru's 'Shabads', you will leave your chair and burn with your hands at least eleven copies of this 'Gurbilas Patshahi 6' and

shall tender an apology to the brave Giani Puran Singh Josh against whom resolutions are being passed even without his having burnt a copy of the book. In that case, you will also stand in the Panthic court with folded hands.

If you really conduct your life as per rules of Gurmat, possess a lofty character, are an illustrious son of noble parents, then come forward and accept the challenge. Don't forget that the Tenth Guru, resident of Anandpur Sahib, where you live at present, refuses to regard a person as 'man' who is not true to his word:

*'Humo mard baaid shaved sukhawar;
Na shikurey digar dar datianey digar.'* (Zafarnama)

(He is verily a man who is true to his word. He should not be called a man who has one thing in mind and another on lips.)

Now you should tender proof of being a true Sikh of the Guru. Put an end to this daily criticism. Don't say that 'Gurbilas Patshahi 6' is 'a religious book' because this book is distorting the uniqueness of the wonderful Sikh Panth. be merciful to the Gursikhi, already orphaned for want of a true and unblemished leader. This Gursikhi has almost been made a Brahminical religion by selfish and cunning religious leaders by keeping the Sikhs ignorant of Gurmat in a planned manner. Begging pardon for my mistakes, if any. Gurbakhsh Singh Kala Afghana, (Courtesy Spokesmen Weekly July 2001)

Warning: Islam's inroads into Sikhism

From The Internet: Alerts

This message from my sikh friend from uk shows how muslims there are targeting sikh women: please take time to read the following and forward it on to as many people as possible. It is about the topical discussion of conversions. Do not let the FIRE in your belly consume you. Read this with an OPEN mind and make your own valued judgement. All of this can be verified by reading transcripts of the koran or visiting the Hizb-ut-tahrir and Khalifa websites (can be found using search engines). Furthermore remember that we as Sikh people have been under attack from the Muslims since the Arabs rose to power in 713AD (source Punjab.com). Constant attack to assimilate us has been carried out since. The Mogul Emperors, the Shahs the British and the Hindus have all seen us as an underclass, and they have treated us accordingly. However, we have not succumbed and do not intend to. Knowledge is your wealth and power my friends and I am giving you a 24-carat insight.

The truth about conversions, 10 secrets the Muslims don't want you to know:

1. Islam is a totally MISSIONARY religion committed to making EVERYONE Muslim. According to the Koran the world is divided up into 2 parts, Dar-as-Islam (House of Faith) a title which applies to all Islamic countries and Dar-al-Harb (Household of War), land not yet surrendered to Allah, which is the rest of the world. It is the duty of every Muslim to wage Jihad (Holy War)

against Kafirs, infidels and unbelievers what the Koran calls non-Muslims and make them submit to Islam. Violence against Kafirs is encouraged in the Koran, if gentle persuasion doesn't work.

2. Conversions of Sikh and Hindu men and women is becoming an increasing problem. Hundreds of verified conversions in the last few years have been reported. Dozens of cases were reported in October 1995 alone, when the new academic year started. Universities in London, Bradford and Luton are particular problem areas.

3. At the Hizb-ut-Tahrir (HUT) conference at the Wembley arena in August 1994, a Sikh was converted on stage in front of 8000 cheering and clapping Muslims. The Sikh girl then proceeded to attack Sikhism making particularly offensive statements against the Sikh Gurus. The audience laughed and continued to cheer. Some of this speech was televised on satellite T.V and on the HUT's pirate radio station. Muslim leaders at the conference called for an intensification of the campaign to bring Sikh and Hindu women to Islam. The same thing happened at HUT's 'Rally for Islam' conference in Trafalgar Square, August 1995. This time 2 Hindu women were converted on stage in front of 2000 cheering Muslims. Again Muslim leaders demanded that Muslims boys try harder to convert Sikh and Hindu girls.

4. The self appointed Muslim parliament of Britain passed a resolution demanding that the British government make it illegal for Muslim women to marry non-Muslim. It also called for the banning of conversions of Muslims to other faiths. Any Muslim who did convert was to be stoned to death according Islamic tradition. Thankfully, the British government did not take their demand seriously, but the event showed the Muslims double standards and hypocrisy.

5. HUT leaders issued a directive in January 1995 to specially selected male members telling them to place Ads in personal columns of national newspapers inviting relationships from Asian women. They were told to write the religion and nationality of the girl were unimportant and be ambiguous about their own backgrounds by for example only describing themselves as Asian. They were further told to form intimate relationships with only Sikh and Hindu girls who replied with the aim of conversion. The expense of the Ads and any dates were to be paid by the HUT.

6. Certain Muslims have taken to wearing Karas (Sikh steel bracelet) at Bhangra gigs with the aim of specifically seeking to meet Hindu and Sikh girls. When meeting the Girls, these people identify themselves in such a way that the girl does not realise that they are Muslim. For example, by shortening the name Mohammed to Mohan. They form relationships with the girl and begin the slow path to conversion.

7. A Muslim converting somebody will never tell the person the whole story. For example when converting men they always leave out the part about having to be circumcised to become Muslim. After all what man would want half of his genitals cut off. Likewise girl converts are tricked into believing that men and women are equal to Islam. They are not told that rape victims according to the Koran have to produce four Male witnesses of good character to say that they were raped or they will be charged with adultery and stoned according to Islamic tradition (hundreds

of cases where this has occurred are on file with Amnesty International, contact them for further information). Also according to the Koran, all man has to do to divorce his wife is say Talaq 3 times. For women of course getting a divorce is much harder. Besides which what woman wants to share her husband with three other women. The new method that they are employing is to change their names by deed poll to Mohan Singh and Balraj Singh. They add surnames on to Gill and Hayer. These are two of their favorites. Please check the person you are going to marry and their credentials through your parents or close relatives Names mean nothing there are being changed by deed poll it only costs them a couple of hundred pounds, supplied by their fanatical elders!!!!

8. HUT leadership has instructed its members to specifically target problem groups for conversion. These include young teenage girls, people with social problems, the recently bereaved and victims of abuse as children. These people are considered to be weak willed and easily manipulated. Once identified the Muslim will try to convince their target that Islam will magically solve all their problems. Incidentally in 1992 the HUT produced an article telling Muslim men to particularly target non-Muslim girls with plain or unattractive physical, facial or body features. These girls, the article said, would not be accustomed to this attention and would do anything to maintain a relationship. It went on to say that the discomfort you may feel in such relationships, especially if intimate, is only temporary, however, the rewards you will receive in Heaven will last for eternity.

9. The HUT has instructed Muslims to work in groups when converting, with one person forming a very close friendship with their target. The group then works to find out the strengths and weaknesses of the person involved and then will work accordingly. If for example, the person loves sport and is very athletic, they go on about how Islam actively encourages sport and how all the world's best sportsmen such as Muhammad Ali, Tyson and Imran Khan are Muslims. If the person has a strongly anti-white attitude, then they will stir up racial hatred against whites even more by talking about past white injustices against them. This policy has been used effectively with Afro-Caribbean's, with whom they talk about the slave trade and give Malcolm X as role model (Muslim groups leafleted black cinema audiences watching Malcolm X when it was released). Similarly, the hard up have been offered well-paid jobs with Muslim businesses providing they convert.

10. Forced conversions do occur. There have been many documented cases (at least one in Southall) when Sikh and Hindu girls have been taken to Pakistan by their Muslim boyfriends and forcibly converted. Those resisting are passed on to other Muslim men who keep the girl under lock and key, in some remote village without telephones. All the girls money and her passport are taken away. Other cases have occurred when Sikh and Hindu girls are photographed naked by their Muslim boyfriends, and are told to convert or else the photos will be published in magazines and sent to the girl's family and friends. These are not tragically scare stories but facts. CONVERSIONS INTO ISLAM almost always occur out of a person's IGNORANCE or MISUNDERSTANDING of their own religion. Take time to understand your religion and educate others. The process of conversion is usually very SUBTLE and GRADUAL. It always occurs progressively UNDERMINING YOUR CULTURE and RELIGION through misquoting religious

texts and falsifying historical events. Be on guard and stop them from speaking lies about your religion, be you Sikh or Hindu. The HUT and other Muslim groups have said that they aim to make FRANCE an ISLAMIC REPUBLIC by the year 2015 and Britain by 2025 through CONVERSIONS, IMMIGRATION and high MUSLIM BIRTH RATES. IN DIFFERENT WAYS THE HUT ARE ATTACKING US. Fanatics are now vandalising books on Sikhism and religious texts such as the Guru Granth Sahib in Council, School, and college libraries.

[According to the Sacramento Bee Islam is the largest growing religion in the USA. Ed]

Guru Nanak's Testimony

Anti Sikhi Propaganda by Ahmadiyya Muslim Association, UK

By M. Sadullah Khan

Just as there is a prophecy in the Bible about the rise of the Holy Prophet in Mecca, so God Almighty ordained that there shall be a testimony from the Hindus with regards to Truth about Islam. So Guru Nanak arose in the Punjab to bear witness to the truth of Islam.

It is apparent from Guru Nanak's writing that he was born to Hindu parents, that he pondered much over the Vedas. But the Vedas could not give him full satisfaction for spiritual knowledge, so he broke off from them and sought company with the Muslim divines of his age. He remained in attendance upon them for a considerable period his life and at last he adopted the Muslim way of thinking. Even to this day, various tombs and shrines of the Punjab bear evidence to Guru Nanak's Chilla Kashi which he performed at these places. For example, at Multan, in the tomb of Shams Tabrez the 'Ya Allah' a manuscript of Guru Nanak, can still be found.

Next, the relics in the possession of the descendants of Guru Nanak prove beyond a shadow of doubt that Guru Nanak was a devout Muslim. A few of these relics are worthy of mention:

At Guru Sahai, district Ferozeopur, East Punjab, there can be seen in the possession of Guru Nanak's descendants the following relics: A *Tesbih*, a *Pothi* and a copy of the *Holy Quran*, all of which are reverently enclosed in rich robes, and are not disclosed to any observer until he pays Rs 100/ and until he has previously taken a hundred baths. Disciples from far-flung areas swarm for a glimpse of these relics.

The most notable of these relics is the copy of the *Holy Quran*. It is written in beautiful Arabic script in golden colors in the margins, and the relic has been preserved by the Gurus (sic) of Baba Nanak. The copy of the *Holy Quran* was seen by a group of Muslims on 4th April 1908, and a photograph of it was also taken. Baba Nanak's relics of the *Holy Quran*, preserved by the Gurus, bespeak valuably of

his abundant for the Holy Book. Moreover the Holy Book has been held in great reverence by thousands of Sikh visitors.

Another startling proof of Baba Nanak's devotion to Islam is supplied by a cotton shirt of the Guru lying at Dera Baba Nanak in the East Punjab, which is called *The Chola Sahib*. On this *Chola Sahib* are engraved many verses of The Holy Quran including the *Kalime Shahadet*. All these facts go to prove that Guru Nanak became an eminent Muslim saint after his defection from Hinduism.

We give below a few of the manifold sayings of Guru Nanak to substantiate the foregone arguments:

These writings of guru Nanak are binding upon the Sikhs, and their Guru commands them through these sayings to disconnect their ties with Hinduism and follow his example.

Guru Nanak was not born in a Muslim house. Rather he was of Hindu parents, but God's revelations drew him to Islam. History proves that his conversion to Islam caused the Guru a lot of privations, and he suffered much at the hands of his Hindu relatives, but it is also stated that he stood firm as a rock against all opposition. Then he began to preach to other Hindus and to convert them to Islam. He performed the pilgrimage to Mecca and personally visited the tomb of the Holy Prophet, peace and blessings of God be upon. Him, he also paid homage at the tombs of the Muslim divines in India.

A few of Guru Nanak's criteria of faith, his beliefs and actions as laid in the Janam Sakhi by Bhai Balla, published by Caxton Press, Anarkali, Lahore, may be quoted here:

- Those people are certainly hellish who do not follow the teachings of the Holy Prophet Mohamed (Janam Sakhi, p172).
- I have recited the *Kalima* with full faith. There is no God accept Allah and Mohamed is his Prophet. There is no other means of deliverance from sin except the *Kalima* (Janam Sakhi, p272).
- The Hindus utter impious words in respect of the Prophet. Certainly they shall be consumed in Hell. I advise all my followers to admit that Allah and Rasul are true and to know nothing else (Janam Sakhi, p134).
- God sent Hazaret Mohammed as a Prophet for the world. God almighty commanded Guru Nanak to learn the 30 chapters of the Holy Quran and to propagate their truth through the four corners of the world. Guru Nanak was assured that whoever obeyed the Word of God with truth and devotion eventually be purified from sin. (Janam Sakhi, p134).
- O Nanak, perform a pilgrimage to Mecca. (Janam Sakhi, p137).

- Having perused and fully comprehended the contents of the Torah, the Bible, David's Psalms and the Vedic, I have come to the conclusion that the Holy Quran is the only true means for the salvation of man (Janam Sakhi, p147).
- Undoubtedly --- the only book which I have found to be possessed with the truth and faith is the Holy Quran (Janam Sakhi, p194).
- Verily, Allah's curse is on the men who fail to attend the Muslim prayer, for they are losing what little good they have learned (Janam Sakhi, p222).
- The readers of the Muslim Kalima will never loose their faith in God, or will they ever go to Hell (Janam Sakhi, p172).
- The recitation of the Kalima will purify you of all your sins (Janam Sakhi, p172).
- Guru Nanak stayed in Mecca for a year and fasted like a devout Muslim (Janam Sakhi, p195).
- Guru Nanak inserted his fingers in his ears and pronounced the Call to prayers (as Muslims do).
- Guru Nanak gave a Juma's sermon to a Muslim gathering and was satisfied at heart (Janam Sakhi, p205).

Thus Guru Nanak was a man of God who tore asunder with a determination the ancient fetters of conversion and the age-old chains of vain ceremonial in order to accept the tenets of Islam. His writings and relics show that he pondered long over the Vedas of the Hindu, but these could give him no proper guidance, hence he sought alliance with the pious Muslims of his day, and passed his manhood in their company. All these facts are a surprising testimony to his acceptance of Islam. Originally these relics lay in a village Muhamrnadpur, Tehsil Chunian, District Lahore, but later on, Guru Jewan Mal was succeeded respectively by Guru Ajit Singh, Guru Amer Singh, Guru Gulab Singh and Guru Fateh Singh.

The family of Guru Fateh Singh was the most influential among the Sikhs on account of it's having in its possession the relics of Guru Nanak. For the same reason the family was granted rich *Jagies* and land, consisting of about 26 villages in the Ferozepur district besides other lands in some of the Indian States.

In order to visit these relics and to obtain spiritual blessings, eminent Sikhs go to this place. Once the Maharaja of Faridkot paid a visit to Guru Her Sahai and he offered an elephant and one thousand rupees as a present to this family.

So, guru Nanak is an authority on Islam for the Hindus and the Sikhs.

O devotees of the Guru, O well-wishers of Nanak! Harken to the words of your leader. Your patriarch is accusing you of non-belief, for although claiming to be his disciples you are not obeying his commandments. Come here, hesitate

not, and imbibe the spirit of Islam as was done by your Guru. Like your Guru, be enlightened by the Sun of Islam. Make numerous copies of the sacred *Chola Sahib* and don them on your persons as did your Guru, and tell other people that Islam is the true religion.

Always keep with you a copy of the Holy Quran as did your Guru, and as was done by the succeeding Gurus. Seek protection against your sins by reading and reciting the Kalima as your Guru used to recite it and obtained satisfaction of heart.

Further your Guru performed the Haji, he fasted, he said the Muslim prayer. He dressed himself like a Muslim divine, and he visited the mazar of the tomb of the Holy Prophet like a humble Muslim disciple.

O ye, the followers of the Guru! What prevents you from doing the same? Why don't you perform the same acts as your Guru did? He performed Chillakashi at Multan. Why don't you do the same? The Guru commands you to enter the mansion of Islam. Delivered will be those who obey the Guru.

Ahmadiyya Muslim association, (Southall Branch)
11 Boyd Avenue, Southall, Middlesex, UB1 3BT, Tel: 020 8843 2053

Guru Nanak's True Testimony

By Gurbachan Singh Sidhu, UK

"Falsehood defeats itself, O Nanak, Only Truth prevails"

(Ramkali Guru Nanak page 953)

Guru Nanak preached Truth and the above quoted lines written by him can be found in the books of almost all world religions. For example the Holy Quran says, "Confound not truth with falsehood, nor knowingly conceal the truth"(Sura Baqra 2-42). Followers of any religion are true followers of that religion only if they act upon the advice of their preceptors. Yet there are some overzealous and intolerant Muslims who ignore the teachings of the Holy Quran and deal in falsehoods, distortions and miss-statements while still claiming to be Muslims. We have a leaflet titled "Guru Nanak's Testimony" written by a Mr. M.Sadullah Khan and published by the Ahmaddyas Muslim Association of Southall. No sensible Muslim would resort to such blatant lies, distortions and mischief as has been done by Mr. Sadullah. No wonder the Government of Pakistan declared the Ahmaddiyas as non-Muslims. We, the Sikhs, are advised by our Gurus not to injure other people's religious susceptibilities and therefore we refrain from paying the Ahmaddiyas in the same coin but we do have a direction from our Guru to expose falsehood and prejudice. We give below some examples of Mr. Sadullah's falsehoods, which he has associated with Guru Nanak:

1. **Falsehood:-** He remained in attendance upon Muslim divines for a considerable period of his life.

Truth:- Except for learning Urdu/Persian in school Guru Nanak stayed with no Muslim saint or divine much less remaining in attendance. If Mr. Sadullah had any facts he would have quoted them to substantiate his contention. We invite him to mention the names of the Muslim divines and the period of time the Guru stayed with them.

2. **Falsehood:-** There are various tombs in the Panjab where Guru Nanak performed Chilla Kashi.

Truth:- There is absolutely no evidence of this. Mr. Sadullah will have done us a favour if he had given us the names of the places so that his readers could verify it. The fact is that Guru Nanak condemns and denounces Chilla Kashi. The Guru says, "ਤਨ ਨਾ ਤਪਾਏ ਤਨਰ ਜਿਉਂ ਬਾਲਣ ਹੱਡ ਨਾ ਬਾਲ, ਸਿਰ ਪੈਰੀ ਕਿਆ ਫੇਤਿਆ ਅੰਦਰ ਪਿਰੀ ਨਿਹਾਲ" Do not heat your body like an oven nor torture your bones. What sin have they committed? Seek the Lord within yourself."

3. **Falsehood:-** There is a copy of the Quran used by Guru Nanak which is now in the possession of Guru Nanak's descendants of Guru Sahai which they show only on payment of Rs. 100.

Truth:- It is a blatant lie. Guru Nanak's descendants do not live in Guru Har Sahai. Let Mr. Sadullah give the name and address of the descendants and the truth will be published by us at our own expense. Even other-wise the possession of a copy of Quran does not make one a Muslim. There are many Sikh, Christian, Jew and Buddhist scholars who keep copies of the Quran in their libraries for comparative study of religions. Guru Nanak had two sons Lakhmi Chand and Sri Chand. Would Mr. Sadullah say whose descendants is he talking about? Are there really Guru Nanak's descendants living today?

4. **Falsehood:-** There is a shirt of Baba Nanak with Quranic verses on it so he was a Muslim.

Truth:- The shirt under reference was offered to Guru Nanak by a Muslim friend named Ishmael Safvi. Guru Nanak never wore it. Wearing such a shirt would be sacrilegious and an insult to Islam. No Muslim has been seen wearing such shirts. Giving of such gifts as the shirt, is still prevalent in all religions. The Sikhs offer *Siropa* (A turban or some other piece of cloth). The Buddhists offer *Kata* (a silk-white cloth). If Mr. Sadullah thinks that gifts of Quranic shirts can spread Islam then Muslims would do better if they start offering shirts to everybody instead of doing what Mr. Sadullah does. The whole world would then be Muslim overnight.

5. **Falsehood:-** Guru Nanak converted Hindus to Islam. He also visited Mecca and paid homage to the tombs of Muslim divines.

Truth:-There is absolutely no evidence that Guru Nanak converted any Hindus to Islam and paid homage to tombs. He is said to have visited the religious places of all religions of India. Some writings reveal that he also went to Mecca but then he also visited Hindu holy places like Hardwar, Kanshi, Puri and Buddhist places like Gya. He also visited the Sidh Yogis and had long discussions with them which he has recorded in his *bani* Sidh Gosht. His own writings confirm his visits to all places. If a Muslim visits Amritsar he/she will not become a Sikh and the Muslims living in Nanakana Sahib have not become Sikhs in the last 500 years. Indeed, many Muslims who sing the Guru's Gurbani have not become Sikhs.

Mr Sadullah knows full well that pilgrimage to Mecca is complete (See Sahi Muslim 2923) only if ritual ceremonies like *ihram*, *twaf*, *kissing of Hajar-e-Aswad*, *Jamrat-al Aqaba*, *Nahar* (*animal sacrifice*) are performed and a race is run seven times between the hills of Safva and Marvah (*Sai*). We challenge Mr.Sadullah to produce evidence of all this having been done by Guru Nanak.

6. **Falsehood:-**Mr. Sadullah quotes *Janam Sakhi* of Bhai Bala and claims that it contains the beliefs and writings of Guru Nanak

Truth:-(a) *Janam Sakhis* are biographies of Guru Nanak written by people whose identity is unconfirmed. Research shows that Janam Sakhi of Bhai Bala could not have been written before 1597 that is 58 years after the death of the Guru. Some modern researchers even speculate that it must have been written around 1760 nearly 221 years after the Guru's death. There are at least 6 *Janam Sakhis* of which *Janam Sakhi* of Bhai Bala is one. Two of them (Bhai Bala and Meharvan Janam Sakhi) were written by detractors of Sikhism. No Sikh Guru has written any *Janam Sakhi*.

- (b) Even when quoting Bhai Bala *Janam Sakhi* Mr. Sadullah has not been honest. Mr. Sadullah knows full well that "Allah enjoineth justice and kindness"(Quran 16-90). The lines quoted by him are taken from the chapter "Journey to Mecca". Here Guru Nanak is described as discussing religion with Muslim intellectuals Rukan Din , Shah Sharaf and Karim Deen Sura. Mr. Sadullah mischievously attributes the views expressed by these Muslims to Guru Nanak. Fie on such tricksters. We challenge Mr. Sadullah to prove us wrong.
- (c) In the same *Janam Sakhi* occur the following lines which are purported to have been spoken by Guru Nanak but Mr.Sadullah does not quote them. Would he accept them as Guru Nanak's opinions ?

1. "Neither the Hindus nor the Muslims follow their scriptures. Both have gone astray and are governed by *Satan*" (lines 15-16 page 110)
2. "Present day Hindus and Muslims will find no place in God's court because they practice religion merely as a show. Both deserve to be condemned. I will ease the situation by making a third religion current" (Lines 25-27 page 110)
3. " Hindus behave like centipedes and Muslims behave like cobras. Hindus practise deceit and Muslims practise tyranny" (Lines 13-14 page 124)
7. **Falsehood:-** Mr. Sadullah mentions some relics of Guru Nanak in village Muhammad Pur (District Lahore) but does not mention what these relics were. Then he says that they were removed by Guru Jiwan Mal, Guru Ajit Singh, Guru Amar Singh, Guru Gulab Singh and Guru Fateh Singh.

Truth:-None of above were Gurus of the Sikhs . If Mr. Sadullah does not know even the names of the Sikh Gurus then we pity him. What credence can be laid on his other facts.

8. **Falsehood:** -Mr. Sadullah instructs the Sikhs to always carry a copy of the Quran with them and to wear *Cholas* with Quranic verses written on them. He says that this was done by Guru Nanak and the later Gurus.

Truth:-Neither Guru Nanak nor any other Guru carried the Quran or put faith in Islam. We challenge Mr.Sadullah to produce evidence. Telling lies is condemned in Islam and Mr.Sadullah will do good to abandon his deceitful and mischievous attacks on Sikhism and instead try to do what the Prophet of Islam has instructed him to do. Let Mr. Sadullah digest the following:

"Dispute ye not with us concerning Allah when He is our Lord and your Lord as well. Ours are our works and yours are your works." (The Holy Quran 2-139)

Mr. Sadullah advises the Sikhs to wear cholas with Quranic verses. Has he himself started doing so? Physician heal thyself.

In the end we earnestly request Mr. Sadullah not to disturb the hornet's nest by criticizing our religion. Inciting religious intolerance can do nobody any good. Those who live in glass houses should not throw stones at others. Please let our two communities live in peace. Keep your carion to yourself and mull over the following points in solitude

1. If Guru Nanak believed in Islam why has he not written even a word about Islam? What was the point in writing so much when the Quran was already available to the world?

2. Why is it that neither his devout follower Guru Angad nor the later Gurus visited Mecca, which is the duty of every devout Muslim? What kind of a Guru was he whose followers did not follow him?
3. Why has Guru Nanak not mentioned prophet Muhammad in his writings even once much less say *Drood*?
4. Why has Guru Nanak strongly condemned the *Roza* (fasting) and the *Zibah* (animal sacrifice) which are a matter of faith for all Muslims?
5. Why is it that instead of writing *bismillah* Guru Nanak always wrote Ek Onkar ? Shouldn't he, being a devout Muslim, have preached the basic precept of Islam? Why did he invent his own basic precept, which is different from Islam?

Mr. Sadullah, we the Sikhs wish to live at peace with all communities and expect that all communities respect each other's religious susceptibilities. This is what Guru Nanak preached and this is what the world of today requires. If you really believe in Guru Nanak then instead of advising the Sikhs learn to follow the Guru's teachings yourself. We think the disease lies in your own heart and the medicine is available in the Guru's word, which is a panacea for all ills. Call Guru Nanak a Muslim or a Sikh but do consider taking his medicine. It will definitely cure you and your future generations of the lethal disease you are suffering from.

"Do not detract one another. Would one of you eat the flesh of your dead brother" (The Holy Quran 49-12)

Sant Singh Maskeen's Role in Excommunication of Giani Bhag Singh

From The Internet: <http://www.sikhmarg.com/chritro.html>
Chitro Pakhyan

ਸਿੰਘ ਸਾਹਿਬਾਨ ਦਾ ਡਤਵਾ: ਚੁੰਕਿ ਪੰਥ ਵਿੱਚ ਸਾਰੇ "ਦਸਮ ਗ੍ਰੰਥ" ਨੂੰ ਗੁਰੂ ਜੀ ਦੀ ਕ੍ਰਿਤ ਮੰਨਣ ਅਤੇ ਨ ਮੰਨਣ ਵਾਲੇ, ਦੋ ਵੀਚਾਰਾਂ ਦੇ ਲੋਕ ਹਨ। ਇਸ ਲਈ ਸਮੇਂ ਸਮੇਂ ਐਸੇ ਸੰਕੇ ਸ਼੍ਰੋਗੁ: ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਅੰਮ੍ਰਿਤਸਰ, ਅਥਵਾ ਉਸ ਵਲੋਂ ਨਿੱਜਤ ਧਾਰਮਿਕ ਸਲਾਹਕਾਰ ਕਮੇਟੀ ਪਾਸ ਸਾਮਾਨਾਨ ਲਈ ਆਉਂਦੇ ਰਹਿੰਦੇ ਹਨ। ਇਕ ਵਾਰ ਮਿਤੀ ੬.੨.੨੩ ਨੂੰ ਚੰਡੀਗੜ੍ਹ "ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ" ਅਤੇ "ਚਰਿਤ੍ਰੋ ਪਖਯਾਨ" ਵਾਰੇ ਪੁੱਛ ਪੁੱਜੀ। ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਅਤੇ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਦੇ ਹੈਡ ਗ੍ਰੰਥੀ ਸਾਹਿਬਾਨ ਨੇ ਇਹਨਾਂ ਪੁੱਛਾਂ ਦਾ ਜੋ ਉੱਤਰ ਦਿੱਤਾ, ਉਸ ਦੀ ਨਕਲ ਹੇਠਾਂ ਹਾਜ਼ਰ ਹੈ:-

ੴਵਾਹਿਹੁ ਜੀ ਕੀ ਛਤਹ॥ ਦਫਤਰ-ਸ੍ਰੋਮਣੀ ਗੁਰਦਾਅਕਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ ਹਾਲ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਨੰ: ੩੬੬੭੨ ੩/੮-੮-੨੩, ਸ੍ਰੇ: ਸੰਤੋਖ ਸਿੰਘ ਕਾਟੇਜ, ਲੋਅਰ ਮਾਲ, ਕਸਾਊਲੀ (ਹਿ:ਪ੍ਰ) ਪ੍ਰਯੋਜਨ: ਧਾਰਮਿਕ

ਪੁੱਛ ਸਬੰਧੀ ਸ੍ਰੀ ਮਾਨ ਜੀ, ਆਪ ਜੀ ਦੀ ਪੱਤਰਕਾ ਮਿਤੀ ੬-੨-੨੩ ਦੇ ਸਬੰਧ ਵਿਚ ਸਿੰਘ ਸਾਹਿਬਾਨ, ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਅਤੇ ਜਥੇਦਾਰ ਸਾਹਿਬ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ, ਸ੍ਰੀਆਂਮ੍ਰਿਤਸਰ ਜੀ ਦੀ ਰਾਏ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਆਪ ਜੀ ਨੂੰ ਭੇਜੀ ਜਾਂਦੀ ਹੈ:- ੧. "ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ" ਜੋ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਅਤੇ ਹੋਰ ਗੁਰਦਾਰਿਆਂ ਵਿੱਚ ਪੜ੍ਹਿਆ ਜਾਂਦਾ ਹੈ, ਇਹ ਗੁਰਮਤਿ ਦੇ ਅਨੁਕੂਲ ਹੈ, ਕਿਉਂਕਿ ਦੋਹਰੇ ਪੜ੍ਹਨੇ ਪੰਥਕ ਫੈਸਲਾ ਹੈ। ਇਸ ਫੈਸਲੇ ਤੇ ਸੰਕਾ ਨਹੀਂ ਕਰਨੀ ਚਾਹੀਦੀ।

੨. "ਚਰਿਤ੍ਰੋ ਪਖਯਾਨ" ਜੋ ਦਸਮ ਗ੍ਰੰਥ ਵਿੱਚ ਹਨ, ਇਹ "ਦਸਮੇਸ਼ ਬਾਣੀ" ਨਹੀਂ। ਇਹ ਪੁਰਾਤਨ ਹਿੰਦੂ ਮਿਥਿਹਾਸਕ ਸਾਖੀਆਂ ਦਾ ਉਤਾਰਾ ਹੈ। ਸੁਭ ਚਿੰਤਕ, ਸਹੀ-ਮੀਤ ਸਕੱਤਰ (ਗੁਰਬਖਸ਼ ਸਿੰਘ) ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ, ਸ੍ਰੋਮਣੀ ਗੁਰਦਾਅਕਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਨੋਟ: ਉਪਰੋਕਤ ਉਤਤ ਦੇਣ ਸਮੇਂ ਗਿਆਨੀ ਸਾਧੂ ਸਿੰਘ ਜੀ ਭੌਰਾ, ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਜੀ ਦੇ ਜਥੇਦਾਰ ਸਨ, ਗਿਆਨੀ ਚੇਤ ਸਿੰਘ ਜੀ, ਸ੍ਰੀ ਦਰਬਾਰਸਾਹਿਬ ਦੇ ਹੈਡ ਗ੍ਰੰਥੀ ਅਤੇ ਗਿਆਨੀ ਕਿਰਪਾਲ ਸਿੰਘ ਜੀ ਗ੍ਰੰਥੀ ਸਾਹਿਬ। ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ ਵਿਰੁੱਧ ਹੁਕਮਨਾਮਾਂ ਜਾਰੀ ਕਰਨ ਸਮੇਂ ਵੀ ਇਹੀ ਸਿੰਘ ਸਾਹਿਬਾਨ ਸਨ, ਉਸ ਵਾਰੇ ਅਸਲੀਅਤ ਕੀ ਹੈ ਹੇਠਾਂ ਪੜ੍ਹੋ। ੯੯੮ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗਿ: ਭਾਗ ਸਿੰਘ ਵਿਰੁੱਧ "ਹੁਕਮ-ਨਾਮੇ" ਬਾਰੇ ਸੱਚੀ ਸਾਖੀ (ਭਾਈ ਸਾਹਿਬ ਪ੍ਰਿ: ਹਰਿਭਜਨ ਸਿੰਘ) ਵਿਦਵਾਨ ਬਜ਼ੁਹਰਗ ਪ੍ਰਚਾਰਕ, ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ "ਅੰਬਾਲਾ" ਨੇ ਪਹਿਲੀ ਵਾਰ ਸੰਨ ੧੯੭੬ ਵਿੱਚ "ਦਸਮ ਗ੍ਰੰਥ-ਨਿਰਣੈ" ਨਾਮ ਦੀ ਪੁਸਤਕ ਲਿਖੀ ਤੇ ਛਾਪੀ, ਜਿਸ ਵਿਚਲੇ ਲੇਖਾਂ ਵਾਰੇ, ਪੰਥ ਦੇ ਵਿਦਵਾਨਾਂ, ਜਿਨ੍ਹਾਂ ਵਿਚ ਭਾਈ ਅਰਦਮਨ ਸਿੰਘ ਬਾਗੜੀਆਂ, ਸ: ਮਨੋਹਰ ਸਿੰਘ ਮਾਰਕੋ, ਸ: ਕਰਤਾਰ ਸਿੰਘ ਬਾਡੀ, ਸ: ਰਤਨ ਸਿੰਘ ਜੱਗੀ (ਜੋ ਹੁਣ ਇੱਕ ਦਿੱਲੀ ਵਾਲੇ ਸਾਧ ਕੋਲ ਵਿਕ ਚੁੱਕਾ ਹੈ) ਸ: ਮਾਨ ਸਿੰਘ ਮਾਨਸਰੋਵਰ ਤੇ ਪ੍ਰਿ: ਜਗਜੀਤ ਸਿੰਘ ਸਲੂਜਾ ਆਦਿਨਾਮ ਸ਼ਸਿਲ ਸਨ ਅਤੇ ਜੋ ਬਿੱਧਰ ਸੰਸਕਾਰਾਂ ਦੇ ਕੱਤੜ ਵਿਰੋਧੀ ਤੇ ਨਿਰੋਲ ਇੱਕ ਅਕਾਲ ਪੁਰਖੀ ਸਨ, ਨੇ ਤਾਂ ਇਸ ਦੀ ਪ੍ਰਸੰਸਾ ਕੀਤੀ; ਪਰ, ਪ੍ਰੰਪਰਾਵਾਦੀਆਂ ਨੇ ਜਜਬਾਤੀ ਵਿਰੋਧਤਾ। ਆਖਰ, ਅਜੀਬ ਹਾਲਾਂ ਵਿੱਚ, ੧੯੭੭ ਈ: ਨੂੰ, ਜਥੇਦਾਰ, "ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ" ਵਲੋਂ "ਹੁਕਮ-ਨਾਮਾ", ਮਿਤੀ ੫-੨-੨੨ ਰਾਹੀਂ ਗਿਆਨੀ ਜੀ ਨੂੰ ਪੰਥ ਵਿੱਚੋਂ ਖਾਰਜ ਕਰ ਦਿੱਤਾ ਗਿਆ, ਆਦਿਕਾ। ਅੱਜ, ਇਸ ਦੁਚਭਾਗੀ ਘਟਨਾ ਬਾਰੇ, ਪੰਥ ਵਿੱਚ ਸੁਣੀਆਂ ਸੁਣਾਈਆਂ ਗੱਲ ਉਤੇ ਆਧਾਰਤ, ਵੱਖ ਵੱਖ ਧਾਰਨਾਵਾਂ ਪ੍ਰਚੱਲਤ ਹਨ। ਇਹ ਲੇਖਕ, ਸੰਬੰਧਤ ਧਾਰਮਿਕ ਸਲਾਹਕਾਰ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਜੋ ੧੯੭੭ ਈ: ਨੂੰ ਹੋਈ, ਵਿੱਚ ਸ਼ਾਮਿਲ ਹੋਣ ਕਰਕੇ, ਇਸ ਘਟਨਾ ਬਾਰੇ ਹੋਈ ਕਾਰਵਾਈ ਨੂੰ, ਪੂਰੀ ਪੂਜੀਈਮਨਦਾਰੀ ਤੇ ਸਚਾਈ ਨਾਲ "ਸਾਚੀ ਸਾਖੀ" ਵਜੋਂ ਕਲਮ-ਬੰਦ ਕਰਨਾ, ਯੋਗ ਤੇ ਲਾਭਦਾਇਕ ਸਮਝਦਾ ਹੈ। ਸੋ, ਸਹੀ ਜਾਣਕਾਰੀ ਇਸ ਪ੍ਰਕਾਰ ਹੈ:- ਜਾਣਕਾਰੀ:- ਸੰਬੰਧਤ ਪੁਸਤਕ ਛਾਪਣ ਉਪੁੰਤ, ਆਮ ਸਿੱਖ ਸੰਗਤਾਂ ਵਿੱਚ, ਇਸ ਵਿਰੁੱਧ ਉਠੀ ਆਵਾਜ਼ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ, ਸ਼੍ਰੋਗੁ: ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ ਨੇ ਇਹਨਾਂ ਮੈਂਬਰਾਂ ਦੇ ਆਧਾਰਤ, ਧਾਰਮਿਕ ਸਲਾਹਕਾਰਾਂ ਦੀ ਇਕੱਤਰਤਾ ਬੁਲਾਈ:- ੧. ਗਿਆਨੀ ਸਾਧੂ ਸਿੰਘ ਭੌਰਾ, ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ। ੨. ਗਿਆਨੀ ਗੁਰਦਾਇਲ ਸਿੰਘ ਅਜਨੋਹਾ, ਜਥੇਦਾਰ ਤਖਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ। ੩. ਗਿਆਨੀ ਚੇਤ ਸਿੰਘ, ਹੈਡ ਗ੍ਰੰਥੀ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਅੰਮ੍ਰਿਤਸਰ। ੪. ਸ੍ਰੇ: ਗੁਰਬਖਸ਼ ਸਿੰਘ, ਮੀਤ ਸਕੱਤਰ ਸ਼੍ਰੋਗੁ: ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ। ੫. ਪ੍ਰਿ: ਸਤਿਗੀਰ ਸਿੰਘ, ਮੈਂਬਰ ਧਾਰਮ ਪਰਚਾਰ ਕਮੇਟੀ। ੬. ਸ੍ਰੇ: ਸਮਸ਼ੇਰ ਸਿੰਘ ਅਸ਼ੋਕ, ਇਤਿਹਾਸਕਾਰ ਸ਼੍ਰੋਗੁ: ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ। ੭. ਸ੍ਰੇ: ਸਰਮੁਖ ਸਿੰਘ ਚਮਕ। ੮. ਪ੍ਰੇ: ਗਿਆਨੀ ਕਿਰਪਾਲ ਸਿੰਘ, ਗ੍ਰੰਥੀ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਅੰਮ੍ਰਿਤਸਰ। ੯. ਸ੍ਰੇ: ਗੁਰੂ ਨਾਨਕ ਦੇਵ, ਪ੍ਰਾਚੀਨ ਸਾਹਿਬ। ੧੦. ਸ੍ਰੇ: ਗੁਰੂ ਨਾਨਕ ਦੇਵ, ਪ੍ਰਾਚੀਨ ਸਾਹਿਬ।

ਪ੍ਰਕਾਸ਼ ਸਿੰਘ, ਖਾਲਸਾ ਕਾਲਜ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ । ੧੦. ਡਾ: ਮਾਨ ਸਿੰਘ ਨਿਰਕਾਰੀ ੧੧. ਲੇਖਕ, (ਦਾਸ ਪ੍ਰਿ: ਹਰਿਭਜਨ ਸਿੰਘ) ਨੋਟ:- ਉਪ੍ਰੋਕਤ ਮੈਂਬਰਾਂ ਤੋਂ ਬਿਨਾਂ, ਪੰਜ ਕੁ ਮੈਂਬਰ ਹੋਰ ਸਨ, ਜਿਨ੍ਹਾਂ ਦੇ ਨਾਮ ਸੈਨੂੰ ਵਿਸਰ ਗਏ ਹਨ। ਹਾਂ, "ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ" ਦੇ ਬਾਕੀ ਤਿੰਨੇ ਗ੍ਰੰਥੀ ਸਾਹਿਬਾਨ, ਅਵੱਸ਼ ਇਸ ਇਕੱਤਰਤਾ ਵਿੱਚ ਸ਼ਾਮਲ ਸਨ। ਕਾਰਵਾਈ:- ੧. ਇਹ ਇਕੱਤਰਤਾ "ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਨਿਵਾਸ" ਦੇ ਮੀਟਿੰਗ ਹਾਲ ਵਿੱਚ, ਜਥੇਦਾਰ "ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ" ਦੀ ਪ੍ਰਧਾਨਗੀ ਹੇਠ ਆਰੰਭ ਹੋਈ। ਇਕੱਤਰਤਾ ਵਿੱਚ, ਦੋ ਤਿੰਨ ਮੈਂਬਰ ਜਿਹਾ ਕਿ ਜਥੇਦਾਰ ਅਜਨੋਹਾ, ਵੱਡੇ ਜੋਸ਼ ਤੇ ਕ੍ਰੋਧ ਗ੍ਰੂਸਤ ਸਨ। ਉਹ ਵਾਰੀ ਵਾਰੀ, ਗਿ: ਜੀ ਵਿਰੁੱਧ ਤੁਰੰਤ ਛਲਵਾ ਦਿੱਤੇ ਜਾਣ ਵਾਲੇ ਜਜ਼ਬਾਤ ਦਾ ਪ੍ਰਗਟਾ ਕਰ ਰਹੇ ਸਨ। ਜਦ ਸ੍ਰ: ਸਮਸ਼ੇਰ ਸਿੰਘ ਅਸ਼ੋਕ, ਜਿਨ੍ਹਾਂ ਨੇ "ਦਸਮ ਗ੍ਰੰਥ ਬਚੇ" ਨਾਮ ਦੀ ਪੁਸਤਕ ਵੀ ਲਿਖੀ ਸੀ, ਜਿਸ ਵਿੱਚ, "ਦਸਮ ਗ੍ਰੰਥ" ਵਿਚਲੀਆਂ ਬਹੁਤੀਆਂ ਰਚਨਾਵਾਂ, "ਸ੍ਰੀ ਦਸਮੇਸ਼ ਜੀ" ਕਿਤ ਨਹੀਂ ਮੰਨੀਆਂ ਸਨ, ਆਪਣੇ ਵੀਚਾਰ ਦੱਸਣ ਲਈ ਕੁੱਝ ਕਹਿਣ ਲੱਗੇ, ਤਾਂ, ਕੁਝ ਮੈਂਬਰਾਂ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਬੁਰੀ ਤਰ੍ਹਾਂ ਝਾੜਿਆ, ਅਤੇ ਉਹ ਉੱਥੇ ਹੀ ਸਹਿਮ ਕੇ ਬੈਠ ਗਏ। ਇਹ ਝਾੜ ਇਨੀ ਗੰਭੀਰ ਸੀ ਕਿ ਫੇਰ "ਅਸ਼ੋਕ" ਜੀ ਨੇ ਸਾਰੀ ਇਕੱਤਰਤਾ ਵਿੱਚ ਜ਼ਰਾ ਵੀ, ਚੂੰ ਚਾਂ ਨਹੀਂ ਕੀਤੀ, ਖਾਮੋਸ਼ ਬੈਠੇ ਰਹੇ। ਇਹ ਲੇਖਕ (ਦਾਸ ਹਰਿਭਜਨ ਸਿੰਘ) ਲੱਗ-ਭੱਗ ੪੫ ਕੁ ਮਿੰਟ, ਪੂਰਨ ਖਾਮੋਸ਼ੀ ਧਾਰੀ, ਵੇਖਦਾ ਸੁਣਦਾ ਰਿਹਾ। ੨. ਆਖਰ, ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਚੇਤ ਸਿੰਘ ਜੀ, ਮੈਨੂੰ ਸੰਬੋਧਨ ਕਰਦਿਆਂ ਕਹਿਣ ਲੱਗੇ, "ਬਾਬਾ ਜੀ, ਹੁਣ ਕੁੱਝ ਬੋਲੋ ਵੀ।" ਮੈਂ ਅੱਗੋਂ ਬੜੀ ਗੰਭੀਰਤਾ ਨਾਲ ਬੇਨੀਤੀ ਕੀਤੀ ਕਿ ਮੈਂ ਹੈਰਾਨ ਹਾਂ ਕਿ ਕੀ ਇਹ ਇਕੱਤਰਤਾ ਉੱਚੀਆਂ ਪਦਵੀਆਂ ਦੇ ਅਧਿਕਾਰੀਆਂ ਤੇ ਪੰਥ ਦੇ ਚੁਣੇ ਵਿਦਵਾਨਾਂ ਦੀ ਹੈ? ਅਸੀਂ ਇੱਕ ਬਜ਼ੁਰਗ ਧਾਰਮਿਕ ਵਿਆਕਤੀ ਨੂੰ, ਬਿਨਾਂ ਉਸ ਦਾ ਪੱਖ ਸੁਣੇ ਦੇ, "ਫਾਰੋ" ਲਾਉਣ ਲਈ ਬੜੇ ਉਤਾਰਵੇ ਹਾਂ। ੩. ਮੇਰੀ ਸਨਿਮਰ ਪੁੱਛ ਹੈ ਕਿ ਇਸ ਇਕੱਤਰਤਾ ਵਿੱਚ ਹਾਜ਼ਰ ਸਤਿਕਾਰਤ ਵਿਆਕਤੀਆਂ ਦੋਂ, ਕੀ ਕਿਸੇ ਨੇ ਸਾਰੇ "ਦਸਮ ਗ੍ਰੰਥ" ਨੂੰ ਪੜ੍ਹਦੇ ਲੋਕਾਂ ਕੇ ਵਾਚਿਆ ਵੀ ਹੈ? ਸਭ ਖਾਮੋਸ਼ ਸਨ। ੪. ਕੀ "ਦਸਮ ਗ੍ਰੰਥ" ਦੀ ਪ੍ਰਮਾਣੀਕਤਾ ਦਾ ਮਸਲਾ ਉਨ੍ਹਾਂ ਹੀ ਪੁਰਾਣਾਂ ਨਹੀਂ, ਜਿਨ੍ਹਾਂ ਪੁਰਾਣਾਂ ਇਹ ਗ੍ਰੰਥ ਹੈ? ਪ. ਕੀ ਜੂਨ ੧੯੭੩ ਨੂੰ, ਜਥੇਦਾਰ, ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਤੇ ਪੰਜਾਂ ਗ੍ਰੰਥੀ ਸਿੰਘ ਸਾਹਿਬਾਨ ਨੇ ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ, ਚੰਡੀਗੜ ਦੀ ਪੁੱਛ ਦੇ ਉੱਤਰ ਵਿੱਚ, ਮੀਤ ਸਕੱਤਰ, ਸ੍ਰ: ਗੁਰਬਖਸ਼ ਸਿੰਘ ਰਾਹੀਂ, ਇਹ ਉੱਤਰ ਨਹੀਂ ਸੀ ਦਿੱਤਾ ਕਿ "ਚਰਿਤ੍ਰੇ ਪਖਿਆਨ" ਸ੍ਰੀ ਦਸਮੇਸ਼ ਜੀ ਦੀ ਰਚਨਾਂ ਨਹੀਂ, ਕਿਸੇ ਹਿੰਦੂ ਮਿਥਿਹਾਸਕ ਰਚਨਾ ਦਾ ਉਤਾਰਾ ਹੈ? ਫੇਰ ਮੇਰੀ ਪੁੱਛ ਸੀ ਕਿ ਐਸੀ ਪ੍ਰਸ਼ੰਸਨ ਵਿੱਚ ਕੀ ਇਹ ਹਕੀਕਤ ਸੁਰਜ-ਵੱਡ ਰੋਸ਼ਨ ਨਹੀਂ ਕਿ ਸਾਰਾ "ਦਸਮ ਗ੍ਰੰਥ" ਸ੍ਰੀ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਜੀ ਦੀ ਲਿਖਤ ਰਚਨਾਂ ਨਹੀਂ? ਮੈਂ ਸਨਿਮਰ ਇਹ ਵੀ ਕਿਹਾ ਕਿ ਮੈਂ ਇਸ ਸਟੇਜ ਉੱਤੇ, ਗਿ: ਭਾਗ ਸਿੰਘ ਵਿਰੁੱਧ ਲਏ ਕਿਸੇ ਫੈਸਲੇ ਨਾਲ ਸਹਿਮਤ ਨਹੀਂ, ਸੋ, ਮੇਰੀ ਅਸੰਮਤੀ ਨੋਟ ਕਰਕੇ ਆਪ ਕੋਈ ਵੀ ਫੈਸਲਾ ਲੈ ਸਕਦੇ ਹੋ। ਪ੍ਰੇਤੂ, ਐਸਾ ਕਰਨੇ ਉਨ੍ਹਾਂ ਇਨਕਾਰ ਕੀਤਾ ਅਤੇ ਮੈਨੂੰ ਹੀ ਆਦੇਸ਼ ਦਿੱਤਾ ਕਿ ਪ੍ਰਿ: ਸਤਿਗੀਰ ਸਿੰਘ ਨਾਲ ਰਲ ਕੇ ਯੋਗ ਮਤਾ ਤਿਆਰ ਕਰਾਂ। ਮਤਾ:- (ਉ) ਅੱਜ ਇੱਥੇ ਜੁੜੀ ਧਾਰਮਿਕ ਸਲਾਹਕਾਰ ਕਮੇਟੀ ਦਾ ਫੈਸਲਾ ਹੈ ਕਿ ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ ਨੂੰ ਚਾਹੀਦਾ ਸੀ ਕਿ ਕੁੱਝ ਪੰਥ ਪ੍ਰਵਾਹਤ ਫੈਸਲਿਆਂ ਵਾਰੇ ਕੱਤਈ, ਦੋ ਟੁੱਕ ਆਪਣਾ ਮੱਤ ਪ੍ਰਗਟ ਕਰਨ ਦੀ ਥਾਂ, ਆਪਣਾ ਪੱਖ, ਪੰਥ ਦੇ ਰੂਬਰੂ ਰੱਖਦੇ, ਅਤੇ ਅੰਤਮ ਫੈਸਲਾ ਸਮੁੱਚੇ ਪੰਥ ਉੱਤੇ ਛੱਡ ਦਿੰਦੇ ਇਤਿਅਦਿਕ। (ਅ) ਇਹ ਕਮੇਟੀ ਵੱਡੀ ਨਿਰਧਾਰਤ ਤੇ ਜ਼ੋਰ ਨਾਲ, ਸ੍ਰ: ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ ਦੀ ਸੇਵਾ ਵਿੱਚ ਇਹ ਬਿਨੈ ਵੀ ਕਰਦੀ ਹੈ ਕਿ ਕਿਉਂਕਿ ਸਮਾਂ ਗੁਜ਼ਰਨ ਨਾਲ ਇਹ ਕੰਮ ਚੂਂਕਿ ਹੋਰ ਕਠਨ ਹੁੰਦਾ ਜਾ ਰਿਹਾ ਹੈ, ਇਸ ਲਈ, ਉਹ ਪਹਿਲੀ ਫੁਰਸਤ ਵਿੱਚ ਪੰਥ ਦੇ ਚੋਟੀ ਦੇ ਵਿਦਵਾਨਾਂ ਦੀ ਸਬ-ਕਮੇਟੀ ਬਣਾਵੇ, ਜੋ ਪੂਰੀ ਪੂਰੀ ਘੋਖ ਤੇ ਦੂਰ ਅੰਦੇਸ਼ੀ ਨਾਲ, ਗੁਰਬਾਣੀ ਤੇ ਗੁਰਮਤਿ ਦੀ ਰੋਸ਼ਨੀ ਵਿੱਚ, ਇਹ ਨਿਰਣਾ ਦੇਵੇ ਕਿ "ਦਸਮ ਗ੍ਰੰਥ" ਦੀਆਂ ਕਿਹੜੀਆਂ ਕਿਹੜੀਆਂ ਰਚਨਾਵਾਂ "ਸ੍ਰੀ

"ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ" ਤੇ ਸਤਿਗੁਰੂਆਂ ਦੇ ਆਸੇ ਅਨੁਕੂਲ ਹਨ, ਅਤੇ ਕਿਹੜੀਆਂ "ਬਿਪਰ-ਸੰਸਕਾਰੀ" ਰੀਤਾਂ, ਰਸਮਾਂ ਤੇ ਮਨਮੱਤ ਦੀਆਂ ਮਨੌਤਾਂ ਨਾਲ ਭਰਪੂਰ ? ਪ੍ਰਵਾਨਗੀ:- ਆਖਰ ਇਹ ਮਤਾ ਸਰਬ-ਸੰਮਤੀ ਨਾਲ ਪ੍ਰਵਾਨ ਹੋਇਆ, ਅਤੇ ਗਿ: ਭਾਗ ਸਿੰਘ ਨੂੰ, ਕੋਈ ਦੰਡ ਦੇਣਾ ਯੋਗ ਨ ਜਾਤਾ। ਧਾਰਮਿਕ ਸਲਾਹਕਾਰ ਕਮੇਟੀ ਵਿੱਚ ਸਰਬ-ਸੰਮਤੀ ਨਾਲ ਪ੍ਰਵਾਨ ਹੋਇਆ ਮਤਾ ਅਗਲੀ ਕਾਰਵਾਈ ਲਈ ਸ਼ੋ: ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ ਨੂੰ ਭੇਜ ਦਿੱਤਾ ਗਿਆ। ਫੇਰ ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ ਵਿਰੁੱਧ ਹੁਕਮ-ਨਾਮਾਂ ਕਿਉਂ ਤੇ ਕਿਵੇਂ ? ਧਾਰਮਿਕ ਸਲਾਹਕਾਰ ਕਮੇਟੀ ਦੇ ਉਪਰੋਕਤ ਸਰਬ-ਸੰਮਤੀ ਫੈਸਲੇ ਉਪ੍ਰੰਤ, ਕਮੇਟੀ ਦੇ ਕਿਸੇ ਵਿਆਕਤੀ ਨੂੰ ਹੱਕ ਨਹੀਂ ਪਹੁੰਚਦਾ ਸੀ ਕਿ ਉਹ ਆਪਣੀ ਹੀ ਹਾਜ਼ਰੀ ਵਿੱਚ ਹੋਏ ਫੈਸਲੇ ਦੀ ਕਿਸੇ ਤਰ੍ਹਾਂ ਮਿੱਟੀ ਪਲੀਤ ਕਰੇ। ਜਥੇਦਾਰ "ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ" ਜੇ ਧਾਰਮਿਕ ਸਲਾਹਕਾਰ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਦੇ ਸਰਬ-ਸੰਮਤ ਫੈਸਲੇ ਵਿੱਚ ਆਪ ਸ਼ਾਮਲ ਨ ਹੁੰਦੇ ਤਾਂ ਗੱਲ ਹੋਰ ਸੀ, ਹਾਂ ਜੇ ਉਨ੍ਹਾਂ ਦਾ ਆਪਣੇ ਹੀ ਸਾਂਝੇ ਤੇ ਸਰਬ-ਸੰਮਤ ਫੈਸਲੇ ਬਾਰੇ ਮਨ ਬਦਲ ਗਿਆ ਸੀ, ਤਾਂ ਉਹ ਫੇਰ ਧਾਰਮਿਕ ਸਲਾਹਕਾਰਾਂ ਦੀ ਇਕੱਤਰਤਾ ਸੱਦੇ, ਅਤੇ ਸਰਬ-ਸੰਮਤੀ ਨਾਲ ਹੋਇਆ ਫੈਸਲਾ ਬਦਲਵਾ ਲੈਂਦੇ, ਪਰ, ਮੈਂਬਰ ਸਾਹਿਬਾਨ ਵਿਰੁੱਧ, ਐਸਾ ਹੱਤਕ ਤਾਨਾਸ਼ਾਹੀ ਫੈਸਲਾ ਨ ਕਰਦੇ। ਪਿਛੋਕੜ:- ਇਸ ਸਾਰੀ ਘਟਨਾ ਦਾ ਪਿਛੋਕੜ ਜੋ ਬਾਅਦ ਵਿੱਚ ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ ਤੇ ਉਨ੍ਹਾਂ ਦੇ ਨਿਕਟ ਵਰਤੀਆਂ ਪਾਸੋਂ ਸੁਣਨ ਵਿੱਚ ਆਇਆ, ਉਹ ਸੰਖੇਪ ਵਿੱਚ ਇਸ ਪ੍ਰਕਾਰ ਸੀ:- ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ ਜੀ ਤੇ ਗਿਆਨੀ ਸੰਤ ਸਿੰਘ ਮਸਕੀਨ ਦੀ ਇੰਦੋਂ ਵਿਖੇ ਕਿਸੇ ਸਮਾਗਮ ਸਮੇਂ, ਮੁੱਠ ਭੇੜ ਹੋ ਗਈ, ਜਿਸ ਵਿੱਚ ਭਾਗ ਸਿੰਘ ਦਾ ਹੱਥ ਉੱਤੇ ਰਿਹਾ। ਮਸਕੀਨ ਜੀ ਨੇ ਇਸ ਦੀ ਸ਼ਿਕਾਇਤ, ਆਪਣੇ ਹਿੱਤੂ ਤੇ ਵੱਡੇ ਨਿਕਟਵਰਤੀ, ਗਿਆਨੀ ਚੇਤ ਸਿੰਘ ਹੈਂਡ ਗ੍ਰੰਥੀ "ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਅੰਮ੍ਰਿਤਸਰ" ਨੂੰ ਕੀਤੀ, ਜਿਨ੍ਹਾਂ ਦੀ ਗਿਆਨੀ ਸਾਧੂ ਸਿੰਘ ਭੌਰਾ, "ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ" ਨਾਲ ਡਾਢੀ ਸਮੀਪਤਾ ਸੀ। ਸੋ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਸਾਬੀਆਂ ਨੇ ਜਥੇਦਾਰ ਭੌਰਾ ਉੱਤੇ ਦਬਾਅ ਪਾਇਆ ਕਿ ਉਹ ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ ਵਿਰੁੱਧ "ਹੁਕਮ-ਨਾਮ" ਜਾਰੀ ਕਰਨ। ਇਉਂ ਇਹ ਭਾਣ ਵਰਤਿਆ। ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ ਦੀ ਅੰਤਲੀ ਜਾਨ-ਲੇਵਾ ਬੀਮਾਰੀ ਸਮੇਂ, ਮੈਂ ਉਨ੍ਹਾਂ ਦੀ (ਸੈਕਟਰ ੩੭) ਸੰਖ-ਸਾਂਦ ਪੁੱਛਣ ਗਿਆ, ਤਾਂ ਉਨ੍ਹਾਂ ਪਾਸੋਂ ਮੈਨੂੰ ਪਹਿਲੀ ਵਾਰ ਪਤਾ ਲੱਗ ਕਿ "ਮਸਕੀਨ" ਜੀ ਨੇ ਕਿਵੇਂ ਪਲੋਸ-ਪਲਸ ਕੇ, ਗਿਆਨੀ ਹੋਰਾਂ ਪਾਸੋਂ ਪੁਸਤਕ ਲਿਖੇ ਜਾਣ ਦੀ ਲਿਖਤੀ ਮਾਫ਼ੀ ਸੰਗਵਾਈ ਹੈ। ਮੈਂ ਗਿਆਨੀ ਜੀ ਨੂੰ ਸਥਤ ਪ੍ਰੇਸ਼ਾਨੀ ਤੇ ਬੇ-ਬਸ਼ਾ ਵਿੱਚ ਵੇਖਿਆ। ਉਹ "ਮਾਫ਼ੀ" ਦੇ ਮਸਕੀਨ ਜੀ ਨੂੰ ਲਿਖਕੇ ਇੱਤੇ ਚੰਦ ਅੱਖਾਂ ਉੱਤੇ ਪਛਤਾ ਰਹੇ ਸਨ, ਅਤੇ ਕਿਸੇ ਨੂੰ ਕੁੱਝ ਲਿਖਉਣਾ ਚਾਹੁੰਦੇ ਸਨ। ਮੈਂ ਇਸ ਸੇਵਾ ਲਈ ਆਪਣੇ ਆਪ ਨੂੰ ਧੇਸ ਕੀਤਾ, ਅਤੇ ਇਕਰਾਰ ਅਨੁਸਾਰ, ਦੂਜੇ ਦਿਨ ਸਵੇਰੇ ਉਨ੍ਹਾਂ ਪਾਸ ਪੁੱਜ ਗਿਆ, ਪਰ ਅਫਸੋਸ, ਉਹ ਉਦੋਂ ਤੱਕ, ਇੰਨੇ ਬੇ-ਸੁਰਤ ਹੋ ਚੁੱਕੇ ਸਨ ਕਿ ਇੱਕ ਅੱਖ ਵੀ ਸੈਨੂੰ ਨ ਲਿਖ ਸਕੇ। ਦੂਜੇ ਦਿਨ, ਉਨ੍ਹਾਂ ਦੀ ਚੇਤਨ ਸੱਤਾ ਸਦਾ ਲਈ ਉਡਾਰੀ ਮਾਰ ਗਈ। ਸੋ, ਇਹ ਹੈ ਸੰਖੇਪ ਵਿੱਚ ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ ਜੀ ਜਿਹੇ ਵੱਡੇ ਜਥੇ ਵਾਲੇ ਵਿਦਵਾਨ, ਗੁਰਸਿੱਖ, ਪ੍ਰਚਾਰਕ ਨਾਲ ਪ੍ਰੇਸ਼ਾਨ-ਭਰਪੂਰ ਵਰਤੇ ਦੁਖਾਂਤ ਦੀ "ਸੱਚੀ ਸਾਧੀ"।

ਵੱਲੋਂ:- ਗਿਆਨੀ ਸੁਰਜੀਤ ਸਿੰਘ ਸਿੱਖ ਮਿਸ਼ਨਰੀ ਮੈਂਬਰ, ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ, ਦਿੱ: ਸਿ: ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ ਫਾਊਂਡਰ ਅਤੇ ਪ੍ਰਚਾਰਕ, ਸਿੱਖ ਮਿਸ਼ਨਰੀ ਕਾਲਜ (ਰਜਿ.) ਗੁਰਮਤਿ ਲੈਕਚਰਾਂ, ਕਥਾਵਾਚਕ ਅਤੇ ਲੇਖਕ ਮੈਂਬਰ- ਵਿਸ਼ਵ ਸਿੱਖ ਕਾਉਨਸਲ, ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਪ੍ਰਿਸੀਪਲ- ਗੁਰਮਤਿ ਐਸੂਕੇਸ਼ਨ ਸੈਂਟਰ, ਦਿੱਲੀ। ਮਿਤੀ: ੬/੧੨/੯੭ ਸਤਿਕਾਰ ਯੋਗ ਪ੍ਰਿ: ਹਰਿਭਜਨ ਸਿੰਘ ਜੀਉ, ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ। ਆਪ ਜੀ ਦਾ ਪੱਤਰ ਪ੍ਰਾਪਤ ਹੋ ਗਿਆ ਸੀ ਅਤੇ ਆਪ ਜੀ ਦੇ ਤਿੰਨ ਲੇਖ ਵੀ ਨਾਲ ਨੱਥੀ ਸਨ। ਸਭ ਤੋਂ

ਕੀਮਤੀ ਚੀਜ਼ ਜੋ ਇਸ ਪੱਤਰ ਨਾਲ ਦਾਸ ਨੂੰ ਪ੍ਰਾਪਤ ਹੋਈ ਹੈ, "ਹੁਕਮ-ਨਾਵੇ" ਪਰੋਖੇ, ਜੋ ਵੇਰਵਾ ਆਪ ਜੀ ਨੇ ਲਿਖਿਆ ਹੈ। ਕੁਝ ਬੇਨਤੀਆਂ ਇਸ ਪ੍ਰਕਾਰ ਹਨ:- ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ ਜੀ ਵਾਰੇ ਆਪ ਜੀ ਨੇ ਲਿਖਿਆ ਹੈ ਕਿ "ਉਹ ਕੁਝ ਵੇਰਵਾ" ਦੇਣਾ ਚਾਹੁੰਦੇ ਸਨ। ਪਰ, ਉਸ ਤੋਂ ਪਹਿਲਾਂ ਗੁਰਪੁਰ ਵਾਸੀ ਹੋ ਗਏ। ਸੰਖੇਪ ਵਿੱਚ ਉਹ ਵੇਰਵਾ ਇਸ ਪ੍ਰਕਾਰ ਹੈ:- ਦਿੱਲੀ ਵਿੱਚ ਸ੍ਰੂ: ਮਿਲਾਪ ਸਿੰਘ ਜੀ ਦੇ ਉੱਦਮ ਨਾਲ, ਭਾਈ ਅਮਰ ਸਿੰਘ ਜੀ ਅਲੀਗੜ, ਵਾਲਿਆਂ ਨਾਲ ਇਹ ਫੈਸਲਾ ਹੋਇਆ ਕਿ ਉਹ ਜਥੇਦਾਰ ਸਾਧੂ ਸਿੰਘ ਭੌਰਾ ਨਾਲ ਮਿਲਕੇ, ਇਹ ਹੁਕਮ-ਨਾਵਾਂ ਜੋ ਮੂਲੋਂ ਗਲਤ ਹੈ, ਵਾਪਸ ਕਰਵਾ ਲੈਣਗੇ। (ਪਿਆਨ ਰਹੇ ਭਾਈ ਅਮਰ ਸਿੰਘ ਜੀ ਦੀ ਦਿੱਲੀ ਵਿੱਚ ਟਰਾਂਸਪੋਰਟ ਹੈ) ਇਸ ਵਕਤ ਉਹਨਾਂ ਨਾਲ, ਦਾਸ ਦਾ ਵੀ ਵਿਚਾਰ ਵਟਾਂਦਰਾ ਹੋਇਆ। ਉਹਨਾਂ ਦੇ ਲਫਜ਼ਾਂ ਵਿੱਚ "ਮੈਨੂੰ ਸਾਰੀ ਗੱਲ ਸਮਝ ਆ ਗਈ ਹੈ" ਭੌਰਾ ਜੀ ਤਾਂ ਸਾਡੇ ਹੀ ਉੱਥੇ ਗੰਬੀ ਹੁੰਦਾ ਸੀ, ਮੈਂ ਉਸ ਨਾਲ ਸਾਰੀ ਗੱਲ ਵੀ ਕਰ ਲਈ ਹੈ। ਬੱਸ ਗਿਆਨੀ ਜੀ ਨਾਲ ਚੱਲਣਗੇ, ਉਹ (ਭੌਰਾ ਸਾਹਿਬ) ਆਪਣੀ ਗਲਤੀ ਨੂੰ ਮਹਿਸੂਸ ਕਰਦਾ ਹੈ। ਦਾਸ ਤੇ ਸ੍ਰੂ: ਮਿਲਾਪ ਸਿੰਘ ਜੀ ਨੇ, ਗਿਆਨੀ ਜੀ ਨਾਲ "ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ" ਜਾਣਾ ਸੀ, ਇਸ ਦੀ ਭਿਣਕ "ਮਸਕੀਨ ਸਾਹਿਬ" ਨੂੰ ਪੈ ਗਈ। ਉਨ੍ਹਾਂ ਵਲੋਂ, ਫਟਾਫਟ ਗਿਆਨੀ ਜੀ ਨੂੰ, ਇੱਕ ਚਿੱਠੀ ਪੁੱਜੀ ਕਿ ਮੈਂ ਫਲਾਣੀ ਤਾਰੀਖ ਨੂੰ ਦਿੱਲੀ ਸਟੇਸ਼ਨ ਤੇ ਤੁਹਾਨੂੰ ਮਿਲਾਂਗਾ, ਤੁਹਾਡੀ ਵੀ ਮੈਂ ਟਿਕਟ ਲੈ ਰੱਖੀ ਹੈ, ਤੁਸੀਂ ਮੇਰੇ ਨਾਲ ਸ਼੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਚੱਲਣਾ, ਕੰਮ ਮੁਕਾ ਲਵਾਂਗੇ। ਉਸ ਵਕਤ ਗਿਆਨੀ ਜੀ, ਸ਼ਾਇਦ ਉੱਕ ਗਏ ਜਾਂ ਸਾਡੇ ਨਾਲ ਮੇਲ ਨ ਬਣ ਸਕਿਆ। ਉਹ, ਮਸਕੀਨ ਸਾਹਿਬ ਦੀ ਨਵੀਂ ਚਾਲ ਦਾ ਸਿਕਾਰ ਹੋ ਗਏ। ਸ਼ਟੇਸ਼ਨ ਤੇ ਚਲੇ ਗਏ ਅਤੇ ਮਸਕੀਨ ਸਾਹਿਬ ਨਾਲ ਸ਼੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਪਹੁੰਚ ਗਏ। ਜਿਸ ਵਕਤ, ਸਾਨੂੰ ਰਾਤਾਂ ਪਤਾ ਲੱਗ ਤਾਂ ਸਾਨੂੰ ਫਿਕਰ ਸੀ, ਬਲਕਿ ਘਬਰਾਹਟ ਸੀ ਕਿ ਮਸਕੀਨ ਸਾਹਿਬ ਦੀ ਇਸ ਵਿੱਚ ਸ਼ਾਇਦ ਕੋਈ ਚਾਲ ਨ ਹੋਵੇ, ਆਖਿਰ ਇਹੀ ਹੋਇਆ। ਗਿਆਨੀ ਜੀ, ਸ਼੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਤੋਂ ਵਾਪਿਸ ਪੁੱਜੇ ਤਾਂ ਸਿੱਧੇ ਲਾਜਪਤ ਨਗਰ, ਦਿੱਲੀ ਵਿੱਖੇ, ਸ੍ਰੂ: ਨਰਿੰਦਰਜੀਤ ਸਿੰਘ ਦੇ ਘਰ ਗਏ। ਦਾਸ ਨੂੰ ਵੀ ਫੁਨ ਕਰਕੇ ਬੁਲਾਇਆ ਗਿਆ। ਤਦ, ਇਸ ਵੱਡੇਰੀ ਉਮਰ ਵਿੱਚ ਗਿਆਨੀ ਜੀ ਦੀਆਂ ਅੱਖਾਂ ਵਿੱਚ ਅੱਖਰੂ ਸਨ, ਕਹਿਣ ਲੱਗੇ, ਮਸਕੀਨ ਜੀ ਨੇ ਮੇਰੇ ਨਾਲ ਧੋਖਾ ਕੀਤਾ ਹੈ, ਹੁਣ ਰਾਜੌਰੀ ਗਾਰਡਨ, ਉਹ ਮੇਰੀ ਇੰਤਜਾਰ ਕਰ ਰਿਹਾ ਹੈ, ਕਹਿੰਦਾ ਹੈ, ਮੇਰੇ ਨਾਲ ਅਲਵਰ ਦੇ ਸਮਾਗਮ ਤੇ ਚੱਲੋ। ਉੱਥੇ, ਸੰਗਤਾਂ ਦੇ ਵੱਡੇ ਇਕੱਠ ਵਿੱਚ ਤੁਹਾਡੇ ਕੋਲੋਂ ਕਥਾ ਕਰਵਾਵਾਂਗੇ। ਗਿਆਨੀ ਜੀ ਦਿਆਂ ਲਫਜ਼ਾਂ ਵਿੱਚ, ਸ਼੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜਾਂਦਿਆਂ, ਭੌਰਾ ਜੀ ਪਹਿਲਾਂ ਤੋਂ ਤਿਆਰ ਬੈਠਾ ਸੀ। ਇੱਕ ਪੈਡ ਤੇ ਕੁਝ ਟਾਈਪ ਹੋਇਆ ਸੀ। ਮੈਂ ਪੜ੍ਹਨ ਲੱਗ ਤਾਂ ਮੇਰੇ ਹੱਥਾਂ ਮੇਰੀ ਐਨਕ ਥੱਲੇ ਡਿੱਗ ਪਈ। ਅਸੀਂ ਸਾਰੇ, ਸ਼੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਤੇ ਬੈਠੇ ਸੀ। (ਚੇਤੇ ਰਹੇ, ਇਤਨੀ ਵੱਡੇਰੀ ਉਮਰ ਵਿੱਚ ਗਿਆਨੀ ਜੀ ਦੇ ਹੱਥ ਕੰਬਦੇ ਸਨ, ਜਿਸ ਕਰਕੇ ਉਹਨਾਂ ਦੇ ਹੱਥਾਂ ਵਿੱਚੋਂ ਐਨਕ ਡਿੱਗੀ, ਨਜ਼ਰ ਵੀ ਕਸ਼ਿੱਗ ਹੈ ਚੁੱਕੀ ਸੀ), ਭੌਰਾ ਸਾਹਿਬ ਤੇ ਮਸਕੀਨ ਜੀ ਦੋਵੇਂ ਕਹਿਣ ਲੱਗੇ, ਗਿਆਨੀ ਜੀ ਛੱਡੇ ਐਨਕ, ਤੁਹਾਨੂੰ ਸਾਡੇ ਤੇ ਯਕੀਨ ਨਹੀਂ ? ਫਟਾਫਟ ਸਾਈਨ ਕਰੋ ਅਤੇ ਦੇਗ ਕਰਵਾਓ। ਇਸ ਤਰ੍ਹਾਂ ਗਿਆਨੀ ਜੀ ਨੇ ਬਿਨਾਂ ਪੜ੍ਹੇ ਉਹਨਾਂ ਦੇ ਪ੍ਰਭਾਵ ਵਿੱਚ ਆ ਕੇ ਸਾਈਨ ਕਰ ਦਿੱਤੇ। ਕੜਾਹ ਪ੍ਰਸਾਦ ਕਰਵਾਇਆ ਤਾਂ ਗਿਆਨੀ ਜੀ ਕਹਿਣ ਲੱਗੇ, ਲਿਆਉ, ਹੁਣ ਮੈਂ ਪੜ੍ਹ ਤਾਂ ਲਵਾਂ। ਪਤਿਆ ਤਾਂ ਉਸ ਵਿੱਚ ਟਾਈਪ ਕੀਤਾ ਹੋਇਆ ਸੀ ਕਿ "ਚੌਪਈ ਅਤੇ ਅਰਦਾਸ" ਦੇ ਮੁਆਮਲੇ ਵਿੱਚ, ਗਿਆਨੀ ਜੀ ਨੇ, ਮੁਆਫੀ ਮੰਗ ਲਈ ਹੈ। ਗਿਆਨੀ ਜੀ ਨੇ ਦੱਸਿਆ ਕਿ ਜਦੋਂ ਮੈਂ ਇਹ ਪਤਿਆ ਤਾਂ ਮੇਰੇ ਪੈਰਾਂ ਹੇਠੋਂ ਜਮੀਨ ਖਿਸਕ ਗਈ, ਮੈਂ ਉਹਨਾਂ ਨੂੰ ਕਿਹਾ, "ਮਸਕੀਨ" ਤੂੰ ਮੇਰੇ ਨਾਲ ਧੋਖਾ ਕੀਤਾ ਹੈ, ਮੈਂ ਆਪਣੀ ਗੱਲ ਤੇ ਹੁਣ ਵੀ ਪੂਰੀ ਤਰ੍ਹਾਂ ਕਾਇਮ ਹਾਂ ਕਿ "ਚੌਪਈ ਅਤੇ ਅਰਦਾਸ" ਦੀ ਪਹਿਲੀ ਪਉੜੀ, ਦਸ਼ਮੇਸ਼ ਜੀ ਦੀ ਰਚਨਾ ਨਹੀਂ। ਅਸਲ ਵਿੱਚ, ਗਿਆਨੀ ਜੀ ਇਸੇ ਕਰਕੇ, ਮਸਕੀਨ ਜੀ ਨੂੰ, ਰਾਜੌਰੀ ਗਾਰਡਨ ਛੱਡ ਕੇ, ਉਸ ਤੋਂ ਸਮਾਂ ਲੈ ਕੇ, ਲਾਜਪਤ

ਨਗਰ ਚਲੇ ਆਏ ਕਿ ਮੈਂ ਕੁਝ ਸੱਜਣਾਂ ਨਾਲ ਸਲਾਹ ਕਰਨੀ ਹੈ। ਮੈਂ ਆਪਣੀ ਆਖਰੀ ਉਮਰ ਵਿੱਚ, ਇਸ ਮਾਫ਼ੀ ਵਾਲੇ ਤੂਠ ਵਿੱਚ ਸ਼ਾਮਲ ਨਹੀਂ ਹੋਣਾ ਚਾਹੁੰਦਾ। ਥੈਰ, ਦਾਸ ਅਤੇ ਸ੍ਰੂ: ਨਰਿੰਦਰਜੀਤ ਸਿੰਘ, ਗਿਆਨੀ ਜੀ ਨਾਲ ਗੁਰਦੁਆਰਾ ਰਾਜੌਰੀ ਗਾਰਡਨ ਦਿੱਲੀ ਪੁੱਜੇ। ਅੱਗੇ ਮਸਕੀਨ ਸਾਹਿਬ, ਸਾਈਡ ਦੇ ਬਰਾਂਡੇ ਵਿੱਚ ਇੱਕ ਚਾਰਪਾਸੀ ਤੇ ਬੈਠੇ ਸਨ। ਗਿਆਨੀ ਜੀ ਬੋਲੇ, ਮਸਕੀਨ, ਤੂੰ ਪਹਿਲਾਂ ਮੇਰੀ ਪੱਗ ਲਾਹ ਕੇ, ਮੇਰੇ ਪੈਰਾਂ ਵਿੱਚ ਸੁੱਟ ਦਿੱਤੀ, ਫਿਰ ਕਹਿ ਦਿੱਤਾ ਕਿ ਮੈਂ ਤੇਰੇ ਸਿਰ ਤੇ ਪੱਗ ਰੱਖ ਰਿਹਾ ਹਾਂ। ਇਸ ਤਰਾਂ ਦੇ ਉਹਨਾਂ ਦੇ ਲਫਜ਼ ਸਨ, ਮਸਕੀਨ ਜੀ ਨਾਲ। ਮਸਕੀਨ ਜੀ ਨੇ ਸਾਡੇ ਤੇ ਬਹੁਤ ਜ਼ੋਰ ਪਾਇਆ ਕਿ ਗਿਆਨੀ ਜੀ ਕੋਲੋਂ ਕਥਾ ਕਰਾਵਾਂਗਾ, ਮੁਆਮਲਾ ਰਫ਼ਾ-ਦਫ਼ਾ ਹੋ ਜਾਵੇਗਾ। ਠੀਕ ਜਾਂ ਗਲਤ; ਪਰ ਗਿਆਨੀ ਜੀ ਦੇ ਦ੍ਰਿੜ ਇਰਾਦੇ ਕਾਰਨ, ਸਾਡੀ ਵੀ ਇਹੀ ਰਾਏ ਸੀ ਕਿ ਜਦੋਂ ਮੁਆਫੀ ਮੰਗੀ ਹੀ ਨਹੀਂ, ਤਾਂ ਸੰਗਤਾਂ ਨੂੰ ਧੋਖੇ ਨਾਲ ਕੁਝ ਹੋਰ ਦੱਸਣਾ, "ਗੁਰੂ ਪਾਤਸ਼ਾਹ" ਦੇ ਸਤਿਕਾਰ ਦੇ ਵਿਰੁੱਧ ਹੈ। ਜਦੋਂ ਗਿਆਨੀ ਜੀ ਨੇ ਪੱਕੀ ਤਰ੍ਹਾਂ ਕਹਿ ਦਿੱਤਾ ਕਿ "ਮੇਰਾ ਫੈਸਲਾ, ਚੌਪਈ ਅਤੇ ਅਰਦਾਸ ਦੀ ਪਹਿਲੀ ਪਉੜੀ ਬਾਰੇ ਉਹੀ ਹੈ।" ਸੋ ਗਿਆਨੀ ਜੀ ਨੇ, ਮਸਕੀਨ ਨਾਲ, ਇਸ ਤੂਠੇ ਢੰਗ ਵਿੱਚ ਅਲਵਰ ਜਾਣ ਤੋਂ ਸਾਫ਼ ਇਨਕਾਰ ਕਰ ਦਿੱਤਾ, ਤਾਂ ਮਸਕੀਨ ਸਾਹਿਬ ਆਪਣੀ ਕਾਰ ਵਿੱਚ ਬੈਠਕੇ ਅਲਵਰ ਚਲੇ ਗਏ। ਇਸ ਸਾਰੀ ਗੱਲਬਾਤ ਦੇ ਦੌਰਾਨ, ਗਿਆਨੀ ਜੀ ਦੇ ਅੱਖਰੂ ਨਹੀਂ ਸਨ ਰੁਕਦੇ। ਗਾਨਾਨੀ ਜੀ ਦੇ ਵਿਰੁੱਧ, ਹੁਕਮ-ਨਾਮੇ ਵਾਰੇ ਕਾਫ਼ੀ ਕਿੰਤੂ-ਪ੍ਰੰਤੂ ਵੱਧ ਚੁੱਕੀ ਸੀ। ਭਾਰਤ ਭਰ ਵਿੱਚੋਂ ਹੀ ੧੦੦੦ ਤੋਂ ਵੱਧ ਚੁੱਕੀਆਂ ਸਨ। ਮਸਕੀਨ ਜੀ ਰਾਹੀਂ ਇਸ ਨੂੰ ਜਾਰੀ ਕਰਵਾਣ ਵਾਸਤੇ ਪਦਵੇ ਪਿਛਲੀ ਗੱਲ ਵੀ, ਮਸਕੀਨ ਜੀ ਦੇ ਸਤਿਕਾਰ ਤੇ ਹਾਵੀ ਹੋ ਰਹੀ ਸੀ ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਵੀ ਜਗਹ ਜਗਹ ਜਵਾਬ ਦੇਣਾ ਮਸਕਲ ਹੋ ਰਿਹਾ ਸੀ। ਵਿੱਖ ਵਧੀ ਕਿੱਥੋਂ:- ਗਿਆਨੀ ਜੀ, ਇੰਦੋਰ ਦੇ ਪ੍ਰੋਗਰਾਮ ਤੇ ਸਨ ਅਤੇ ਮਸਕੀਨ ਜੀ ਵੀ ਉੱਥੇ ਹੀ ਪ੍ਰੋਗਰਾਮ ਕਰ ਰਹੇ ਸਨ। ਮਸਕੀਨ ਜੀ ਦੇ ਆਪਣੀ ਆਦਤ ਮੁਤਾਬਿਕ ਇੱਕ ਜਗ੍ਹਾ ਤੇ ਕਿਹਾ, "ਅੰਡੱਪਾਠ" ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਨਹੀਂ। ਦੂਜੀ ਜਗ੍ਹਾ ਤੇ ਵੱਧ "ਅੰਡੱਪਾਠ" ਰੱਖੇ ਹੋਏ ਸਨ, ਉਹਨਾਂ ਨੂੰ ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਦੱਸ ਦਿੱਤਾ। ਕਿਸੇ ਜਗ੍ਹਾ ਤੇ ਗਿਆਨੀ ਜੀ ਨੇ, ਉਸਦੀ ਇਸ ਦੌਰੰਗੀ ਕਥਾ ਵਾਰੇ ਜ਼ਿਕਰ ਕੀਤਾ, ਤਾਂ ਗਿਆਨੀ ਜੀ ਦੀ ਅਤੇ ਮਸਕੀਨ ਸਾਹਿਬ ਵਿੱਚ ਬੋੜੀ ਬਿੱਚਾਲਾਣੀ ਹੋਇਆ। ਇਸ ਘਟਨਾ ਬਾਰੇ, ਗਿਆਨੀ ਜੀ ਨੇ ਆਪ ਦਿੱਲੀ ਵਿੱਚ ਦਾਸ ਨਾਲ ਜ਼ਿਕਰ ਕੀਤਾ ਸੀ। ਪੁਸਤਕ "ਦਸਮ ਗ੍ਰੰਥ ਨਿਰਣੈ" ਉਹਨੀ ਦਿੱਤੀ, ਗਿਆਨੀ ਜੀ ਨੇ ਲਿਖੀ ਤੇ ਪ੍ਰਕਾਸ਼ਿਤ ਕੀਤੀ ਹੋਈ ਸੀ। ਮਸਕੀਨ ਜੀ ਨੇ, ਰਾਜੌਰੀ ਗਾਰਡਨ ਗੁਰਦੁਆਰੇ ਕੁਝ ਦਿਨ ਕਥਾ ਕੀਤੀ ਤਾਂ "ਦਸਮ ਗ੍ਰੰਥ" ਵਿਚਲੀ ਕੱਢੀ ਬਾਣੀ ਵਿੱਚੋਂ ਕੁਝ ਮਿਸਾਲਾਂ ਵਰਤੀਆਂ। ਦਿੱਲੀ ਵਿੱਚ ਨੌਜਵਾਨਾਂ ਦੀ ਇਸ ਪੱਥੋਂ ਤਿਆਰੀ ਤਾਂ ਸੀ; ਪਰ ਇਸ ਉਮਰ ਵਿੱਚ ਜੋਸ਼ ਵੱਧ ਹੁੰਦਾ ਹੈ ਅਤੇ ਦੁਰਦਰਿਸ਼ਟਾ ਘੱਟ। ਕੁਝ ਨੌਜਵਾਨਾਂ ਨੇ, ਮਸਕੀਨ ਸਾਹਿਬ ਨਾਲ ਬਹਿਸ ਕੀਤੀ ਕਿ ਜੋ ਪ੍ਰਮਾਣ ਉਹਨਾਂ ਵਰਤੇ ਹਨ, ਉਹ ਦਸ਼ਮੇਸ਼ ਜੀ ਦੀ ਰਚਨਾਂ ਨਹੀਂ। ਮਸਕੀਨ ਜੀ ਦਾ ਉੱਤਰ ਹੱਠ ਵਾਲਾ ਸੀ, ਹਾਲਾਂ ਕਿ ਸਬੰਧਤ ਨੌਜਵਾਨ ਮੂਲੋਂ ਠੀਕ ਸਨ। ਦੂਜੇ ਦਿਨ, ਉਹਨਾਂ ਨੇ, "ਦਸਮ ਗ੍ਰੰਥ" ਵਿੱਚੋਂ ਕੁਝ ਰਚਨਾਂ ਛੱਡਵਾ ਕੇ ਸੰਗਤਾਂ ਵਿੱਚ ਵੰਡ ਦਿੱਤੀ ਅਤੇ ਮਸਕੀਨ ਸਾਹਿਬ ਨੂੰ ਬੇਨਤੀ ਕੀਤੀ ਕਿ ਜੇ ਕਰ ਉਹ ਠੀਕ ਹਨ ਤਾਂ ਇਸਤਰਿਹਾਰ ਵਿੱਚ ਦਿੱਤੀ, "ਦਸਮ ਗ੍ਰੰਥ" ਵਿਚਲੀ ਰਚਨਾ ਦੀ ਕਥਾ ਸੰਗਤਾਂ ਵਿੱਚ ਕਰਨਾ। ਮਸਕੀਨ ਜੀ ਨੇ, ਇਸ ਵਿੱਚ ਆਪਣੀ ਬੇਇੱਜਤੀ ਸਮੱਜੀ। ਆਪਣੇ ਅਸਰ-ਰਸੂਖ ਦਾ ਛਾਇਦਾ ਉਠਾ ਕੇ ਉਹਨਾਂ, ਗਿਆਨੀ ਚੇਤ ਸਿੰਘ ਤੇ ਭੌਰਾ ਸਾਹਿਬ ਨੂੰ ਵਰਤਿਆ ਅਤੇ ਭੜਕਾਇਆ ਕਿ ਗਿਆਨੀ ਜੀ ਨੇ ਆਪਣੇ ਗੁੰਡਿਆਂ ਕੋਲੋਂ, ਮੇਰੀ ਬੇਇੱਜਤੀ ਕਰਵਾਈ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਇਹ ਖੇਡ ਅੱਗੇ ਤੁਰੀ। ਜਦੋਂ ਕਿ ਇੱਕ ਵਿਦਵਾਨ ਹੋਣ ਦੇ ਨਾਤੇ, ਮਸਕੀਨ ਜੀ ਦਾ ਇਹ ਫੜਜ਼ ਬਣਦਾ ਸੀ ਕਿ ਇਹ ਘਟਨਾ ਗਿਆਨੀ ਜੀ ਦੇ ਨੋਟਿਸ ਵਿੱਚ ਲਿਆਉਂਦੇ, ਕਿਉਂਕਿ ਇੱਕ ਤਾਂ ਗਿਆਨੀ ਜੀ ਨੂੰ ਇਸ ਵਾਰੇ ਕੁਝ ਪਤਾ ਨਹੀਂ ਸੀ, ਦੂਜਾ ਉਹ ਨੌਜਵਾਨ ਵੀ ਗੁੰਡੇ

ਨਹੀਂ ਸਨ, ਇਸ ਗੱਲ ਨੂੰ ਮਸਕੀਨ ਜੀ ਵੀ ਚੰਗੀ ਤਰਾਂ ਜਾਣਦੇ ਸਨ। ਵੈਸੇ ਵੀ, ਜਿਸ ਨੂੰ ਗਿਆਨੀ ਜੀ ਦਾ "ਮੁਾਫ਼ੀਨਾਮਾਂ" ਦੱਸਿਆ ਗਿਆ, ਉਹ ਕੇਵਲ, ਇੱਕ "ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ" ਦੇ ਪੈਡ ਤੇ ਸੀ, ਜਿਸ ਉਪਰ ਨਾ ਕੋਈ ਐਂਟਰੀ ਨੰਬਰ, ਅਤੇ ਨਾ ਹੀ "ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ" ਦੀ ਮੋਹਰ ਸੀ। ਗਿਆਨੀ ਜੀ ਆਪਣੇ ਫੈਸਲੇ ਤੋਂ ਅੰਤਮ ਸਮੇਂ ਤੀਕ ਅਡਿੰਗ ਸਨ। ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ, ਸੁਰਜੀਤ ਸਿੰਘ (ਦਸਮ ਗ੍ਰੰਥ ਬਾਰੇ ਚੋਣਵੇਂ ਲੇਖ ਵਿੱਚੋਂ)

[For detailed and intimate information of Sant Singh Maskeen please read professor Uday Singh's book at http://www.geocities.com/Athens/Styx/3164/uday_singh/maskeen.pdf

ਮਸੰਦ, ਮਹੰਤ, ਸਾਧ, ਸੰਤ ਅਤੇ ਬਾਬੇ

By Gurmit Singh, Australia

ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਨੇ ਭਾਈ ਮਰਦਾਨੇ ਜੀ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਦੇਸ਼ ਅਤੇ ਦੁਰ ਦੁਰ ਬਿਚੇਸ਼ਾਂ ਵਿੱਚ ਜਾ ਕੇ ਸਿੱਖੀ ਪ੍ਰਚਾਰ ਕੀਤਾ। ਸੱਤ ਨੂੰ ਗੁਰਬਾਣੀ ਰਹੀਂ ਅਕਾਲ ਪੁਰਖ ਨਾਲ ਜੋੜਿਆ ਅਤੇ ਸਹੀ ਜੀਵਨ ਜਾਚ ਦੱਸੀ। ਇਸ ਤੋਂ ਉਪਰੰਤ ਜਦੋਂ ਗੁਰੂ ਰਾਮਦਾਸ ਸਾਹਿਬ ਜੀ ਨੇ ਅੰਮ੍ਰਿਤ ਸਰੋਵਰ ਦੀ ਸੇਵਾ ਅਰੰਭ ਕੀਤੀ ਤਾਂ ਉਹਨਾਂ ਨੇ ਸਚਿਅਾਰ ਗੁਰਸਿੱਖਾਂ ਨੂੰ ਬੜੇ ਬੜੇ ਮੁੰਖ ਕੇਂਦਰਾਂ ਵਿਖੇ ਮਸੰਦ ਬਣਾ ਕੇ ਸਿੱਖੀ ਪ੍ਰਚਾਰ ਲਈ ਭੇਜਿਆ। ਇਸ ਤਰ੍ਹਾਂ ਸਿੱਖੀ ਪ੍ਰਚਾਰ ਸਮੇਂ ਜੋ ਸਿੱਖ ਅਪਣੀ ਧਰਮ ਦੀ ਕਮਾਈ ਵਿੱਚੋਂ ਦਸਵੰਧ ਦਿੰਦੇ ਸਨ, ਸੱਭ ਮਸੰਦ ਸਾਲ ਵਿੱਚ ਦੇ ਵਾਰ ਗੁਰੂ ਘਰ ਵਿੱਚ ਆਪ ਆ ਕੇ ਭੇਟਾ ਕਰਦੇ ਜਿਸ ਨਾਲ ਸੰਗਤ ਤੇ ਪੰਗਤ, ਅੰਮ੍ਰਿਤ ਸਰੋਵਰ, ਦਰਬਾਰ ਸਾਹਿਬ, ਤਾਰਨਤਰ ਸਾਹਿਬ, ਅਕਾਲ ਤੱਖ਼ਤ ਸਾਹਿਬ, ਕਰਤਾਰਪੁਰ ਸਾਹਿਬ, ਕੀਰਤਪੁਰ ਸਾਹਿਬ, ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਦੀ ਉਸਤੀ ਦੇ ਨਾਲ ਨਾਲ ਗਰੀਬ ਅਤੇ ਪੀੜ੍ਹੇ ਪਰਿਵਾਰਾਂ ਦੀ ਵੀ ਸੇਵਾ ਹੁੰਦੀ ਰਹਿੰਦੀ।

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਖਲਸਾ ਸਜਨਾ ਦੀ ਤਿਆਰੀ ਅਰੰਭ ਕਰਨ ਦੇ ਨਾਲ ਹੀ, ਮੁਗਲ ਰਾਜ ਅਤੇ ਪਹਾੜੀ ਹਿੰਦੂ ਰਾਜਿਆਂ ਨੇ ਢੱਟ ਕੇ ਵਰੋਧਿਤ ਕਰਨੀ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤੀ ਅਤੇ ਇਹਨਾਂ ਦੀ ਚੁੱਕ ਵਿੱਚ ਆ ਕੇ ਮਸੰਦਾਂ ਨੇ ਵੀ ਬੁਰੀਆਂ ਕੁਰਡੂਤਾਂ ਕਰਨੀਆਂ ਅਰੰਭ ਕਰ ਦਿੱਤੀਆਂ। ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਨੇ ਸੱਭ ਮਸੰਦਾਂ ਨੂੰ ਤਾਫ਼ਾਨਾ ਕੀਤੀ ਅਤੇ ਇਹ ਪ੍ਰੰਪਰਾ ਖੱਤਮ ਕਰਕੇ, ਸਿੱਖਾਂ ਨੂੰ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਕਿ ਅਗੇ ਤੋਂ ਉਹ ਮਸੰਦਾਂ ਨੂੰ ਭੇਟਾ ਨਾ ਦੇਣ ਅਤੇ ਆਪ ਹੀ ਹਜ਼ਾਰ ਹੋ ਕੇ ਖੁਸ਼ੀਆਂ ਪ੍ਰਾਪਤ ਕਰਨ। ਜਦੋਂ ਮੁਗਲ ਸਰਕਾਰ ਨੇ ਸਿੱਖਾਂ ਦੇ ਸਿਰਾਂ ਦੇ ਮੁੱਲ ਰੱਖ ਦਿੱਤੇ ਤਾਂ ਗੁਰੂ ਅਸਥਾਨਾਂ ਦੀ ਸੇਵਾ ਨਿਰਮਲਿਆਂ, ਸਾਧਾਂ, ਮਹੰਤਾਂ ਨੇ ਸੰਭਾਲ ਲਈ। ਉਸ ਦੁਬਾਂਤ ਸਮੇਂ ਭਾਵੇਂ ਇਹਨਾਂ ਨੇ ਬਹੁਤ ਸੇਵਾ ਕੀਤੀ ਪਰ ਰਣਜੀਤ ਸਿੰਘ ਅਤੇ ਅੰਗ੍ਰੇਜ਼ ਰਾਜ ਸਮੇਂ, ਪੈਸੇ ਤੇ ਜ਼ਮੀਨਾਂ ਦੇ ਲਾਲਚ ਕਰਕੇ, ਬਹੁਤ ਸਾਰੇ ਮਹੰਤ/ਸਾਧ ਵੀ ਮਸੰਦਾਂ ਵਾਂਗ ਭੁਸਰ ਗਏ। ਮਹੰਤ ਨਹੈਣਦਾਸ ਦੀਆਂ ਕੀਤੀਆਂ ਭੁਰੀਤੀਆਂ (ਸਾਕਾ ਨਨਕਾਣਾ ਸਾਹਿਬ) ਵਾਰੇ ਕੌਣ ਨਹੀਂ ਜਾਣਦਾ! ਪਿੰਡਾਂ ਵਿੱਚ ਵੀ ਸਾਧਾਂ ਨੇ ਧਰਮਸਾਲਾਂ, ਗੁਰਦੁਆਰੇ ਅਤੇ ਜ਼ਮੀਨਾਂ ਦੀ ਮਲਕੀਅਤ ਅਪਣੀ ਨਿੱਜੀ ਜਾਇਦਾਦ ਬਣਾ ਲਈਆਂ। ਫਿਰ, ਗੁਰਮਤਿ ਦੇ ਆਧਾਰ ਤੇ ਸਿੱਖੀ ਪ੍ਰਚਾਰ ਕਿਸ ਨੇ ਕਰਨਾ ਸੀ?

ਗੁਰਦੁਆਰਾ ਸੁਧਾਰ ਲਹਿਰ ਸਮੇਂ ਅਜੇ ਮਹੰਤਾਂ ਅਤੇ ਸਾਧਾਂ ਦੀ ਸੁਧਾਈ ਹੋ ਹੀ ਰਹੀ ਸੀ ਕਿ ਕਈ ਬੁਧੀਜੀਵੀਂ ਨੇ ਪੈਂਤੜਾ ਬਦਲ ਕੇ ਸੰਤ ਦੀ ਉਪਾਧੀ ਲਾ ਕੇ, ਸਿਰ ਉਪਰ ਗੋਲ ਸਾਫ਼ ਬੰਨ੍ਹ ਕੇ ਅਤੇ ਲੰਬਾ ਚੋਲਾ ਪਾ ਕੇ, ਆਪਣੇ ਆਪਣੇ ਡੋਰੇ ਲਾ ਲਏ। ਸਿੱਖ ਇਤਿਹਾਸ ਅਤੇ ਗੁਰਬਾਣੀ ਦੇ ਆਧਾਰ ਤੇ ਸਿੱਖੀ ਪ੍ਰਚਾਰ ਦੀ ਘਾਟ ਹੋਣ ਕਰਕੇ, ਆਮ ਸਿੱਖ ਪਰਿਵਾਰਾਂ ਨੂੰ ਗੁਰਮਤਿ ਦੀ ਸਹੀ ਰੂਪ ਵਿੱਚ ਸੋਝੀ ਨਾ ਮਾਤਰ ਹੀ ਹੈ (ਸ਼ਾਇਦ ੬੦% ਪਰਿਵਾਰਾਂ ਨੇ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਕਦੀ ਪੜ੍ਹੀ ਵੀ ਨਹੀਂ ਹੋਵੇਗੀ)। ਨਵੀਂ ਸੁੱਪਰ-ਮਾਰਕੱਟ ਖੁਲ੍ਹਣ ਤੇ ਗ੍ਰਾਹਕਾਂ ਦੀ ਭੀੜ ਤਾਂ ਲੱਗਣੀ ਹੀ ਹੈ, ਇਹ ਹੀ ਹਾਲ ਅੱਜ ਹਰ ਥਾਂ ਡੇਰਿਆਂ ਵਿਖੇ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਪਿਛਲੇ ਕਈ ਸਾਲਾਂ ਤੋਂ ਇਹ ਵੀ ਦੇਖ ਰਹੇ ਹਾਂ ਕਿ ਇੱਕਲੀ ਸੰਤ ਪਦਵੀ ਨਾਲ ਕੰਮ ਨਹੀਂ ਚਲ ਰਿਹਾ, ਇਸ ਲਈ ਐਸੇ ਅੱਖੇਤਾਂ ਨੇ ਹੁਣ ਨਾਮ ਨਾਲ ਸੰਤ - ਬਾਬਾ ਲਿਖਣਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ ਹੈ ਭਾਵੇਂ ਇਹ ਭੱਧਰ-ਪੁਰਸ਼

ਪੁਰਾਏ ਗੁਰਸਿੱਖਾਂ (ਭਾਈ ਲਾਲੇ ਜੀ, ਭਾਈ ਮਰਦਾਨਾ ਜੀ, ਬਾਬਾ ਬੁੱਦਾ ਜੀ, ਭਾਈ ਮੰਡੀ ਜੀ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ, ਬਾਬਾ ਦੀਪ ਸਿੰਘ ਜੀ, ਅਕਾਲੀ ਬਾਬਾ ਛੁਲਾ ਸਿੰਘ ਜੀ) ਦੀ ਚਰਣ-ਧੂੜ ਦੇ ਬਰਾਬਰ ਵੀ ਨਹੀਂ ਹਨ। ਜੇ ਕਿਸੇ ਗੁਰਮੁਖ ਪਿਆਰੇ ਉਪਰ ਅਕਾਲ ਪੁਰਖ ਦੀ ਮਿਹਰ ਸਦਕ, ਸਿੱਖੀ ਪ੍ਰਚਾਰ ਅਤੇ ਸੇਵਾ ਦੀ ਭਾਵਣਾ ਪੈਦਾ ਹੋ ਗਈ ਹੈ ਤਾਂ ਉਸ ਅਗੇ ਹੱਥ ਜੋੜ ਕੇ ਬੇਨਤੀ ਹੈ ਕਿ ਉਹ ਗੁਰਿਸਤੀ ਵਿੱਚ ਰਹਿ ਕੇ, ਧਰਮ ਦੀ ਕਮਾਈ ਕਰਕੇ, ਆਪਣੇ ਮਨੁ, ਤਨੁ, ਅਤੇ ਧਨੁ ਦੇ ਦਸਵੰਧ ਦੁਆਰਾ ਆਮ ਗੁਰਸਿੱਖ ਪਰਿਵਾਰਾਂ ਵਾਂਗ, ਨੈੜੇ-ਤੇਢੇ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਵਿਖੇ ਸੰਗਤ ਦੇ ਸਹਿਯੋਗ ਰਹੀਂ ਖਲਸਾ ਪੰਥ ਦੀ, ਗੁਰਬਾਣੀ ਅਤੇ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਅਨੁਸਾਰ, ਨਿਸ਼ਕਾਮ ਸੇਵਾ ਕਰਕੇ ਆਪਣਾ ਜੀਵਨ ਸਫਲ ਕਰੇ ਤਾਂ ਚੰਗੀ ਗੱਲ ਹੈ। ਐਸੇ ਅੱਖੇਤੀ ਬਾਬੇ ਬਾਹਰਲੇ ਦੇਸ਼ਾਂ ਵਿੱਚ ਪੌੜ੍ਹ-ਡਾਲਰ ਹੀ ਇੱਕਠੇ ਕਰਨ ਆਉਂਦੇ ਹਨ !!

ਫਿਰ ਵੀ, ਜਿਹੜੇ ਪਰਿਵਾਰ ਇਹਨਾਂ ਅੱਖੇਤੀ ਸੰਤਾਂ/ਬਾਬਿਆਂ ਦੇ ਡੇਰਿਆਂ/ਟਕਾਣਿਆਂ/ਟਕਸਾਲਾਂ/ਠਾਨਾਂ ਦੇ ਪਿੱਛੇ ਲੱਗ ਕੇ ਖਲਸਾ ਪੰਥ ਦੇ ਸਹੀ ਮਾਰਗ ਤੋਂ ਭੱਟਕ ਕੇ ਖੂਆਰ ਹੋ ਰਹੇ ਹਨ, ਦਾਸ ਦੀ ਬੇਨਤੀ ਹੈ ਕਿ ਜੇ ਉਹਨਾਂ ਪਾਸ ਵਾਧੀਕ ਸਮਾਂ ਨਹੀਂ ਤਾਂ ਘੱਟੋ-ਘੱਟ, ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ, ਬਿਪੁਨ ਦੀ ਰੀਤ ਤੋਂ ਸੱਚ ਦਾ ਮਾਰਗ (ਲੇਖਕ : ਸਿਰਦਾਰ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਜੀ), ਮੈਗਜ਼ੀਨ ਸੰਤ ਸਿਪਹੀ ਵਿੱਚ ਲਿਖੇ ਲੇਖ (ਅੰਕ ਫਰਵਰੀ ੧੯੯੪, ਦਸੰਬਰ ੧੯੯੬, ਸਤੰਬਰ ੧੯੯੭, ਅਪ੍ਰੈਲ ੧੯੯੮), ਮੈਗਜ਼ੀਨ ਸਿੱਖ ਫੁਲਵੱਡੀ (ਨਵੰਬਰ ੧੯੯੯) ਅਤੇ ਸਿੱਖ ਰਵਿਵ੍ਹਾ (ਦਸੰਬਰ ੧੯੯੯) ਤਾਂ ਪੜ੍ਹ ਹੀ ਸਕਦੇ ਹਨ। ਕਿਨਾਂ ਚੰਗਾ ਹੋਵੇ ਜੇ ਅਸੀਂ ਸੱਭ ਪਰਿਵਾਰ ਅੰਮ੍ਰਿਤ ਦੀ ਦਾਤ ਪ੍ਰਾਪਤ ਕਰਕੇ, ਗੁਰਮਤਿ ਅਨੁਸਾਰ ਹੀ ਜੀਵਨ ਬਤੀਤ ਕਰਨਾ ਅਰੰਭ ਕਰ ਦਿੱਤੇ ਅਤੇ ਅੱਜ ਤੋਂ ਪ੍ਰਣ ਕਰੀਏ ਕਿ ਅਸੀਂ ਉਹਨਾਂ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚੋਂ ਹੀ ਸੰਗਤ-ਪ੍ਰੇਗਤ ਕਰਨੀ ਹੈ ਜਿਨ੍ਹਾਂ ਦਾ ਪ੍ਰਬੰਧ ਅਤੇ ਸਿੱਖੀ ਪ੍ਰਚਾਰ, ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਅਨੁਸਾਰ ਹੈ। ਇਸ ਤਰ੍ਹਾਂ ਜਦੋਂ ਅਸੀਂ ਐਸੇ ਡੇਰਿਆਂ ਦਾ ਬਾਬੀਕਾਟ ਕਰ ਦੇਵਾਂਗੇ, ਅੱਖੇਤੀ ਸੰਤ/ਬਾਬੇ ਆਪ ਹੀ ਆਪਣੀਆਂ ਦੁਕਾਨਾਂ ਬੰਦ ਕਰਕੇ, ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਵਿਖੇ ਆਮ ਸਾਧਾਰਣ ਗੁਰਸਿੱਖਾਂ ਵਾਂਗ ਆ ਕੇ ਹਾਜ਼ਰੀ ਭਰਣ ਲੱਗ ਪੈਂਗੇ। ਆਓ, ਅਸੀਂ ਖਲਸਾ ਦੇ ਤਿੰਨ ਸੌ ਸਾਲਾ ਸਾਜਨਾ ਦਿਵਸ (੩੦ ਮਾਰਚ - ੧੫ ਅਪ੍ਰੈਲ ੧੯੯੯-੨੦੦੦) ਤੋਂ ਪਹਿਲਾਂ ਅੰਮ੍ਰਿਤ ਦੀ ਦਾਤ ਪ੍ਰਾਪਤ ਕਰਕੇ ਅਤੇ ਪੂਰਨ ਗੁਰਸਿੱਖ ਬਣ ਕੇ, ਪ੍ਰਾਤਨ ਗੁਰਸਿੱਖਾਂ ਵਾਂਗ ਗੁਰਬਾਣੀ ਨਾਲ ਫਿਰ ਜੁੜ ਜਾਈਏ ਅਤੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀਆਂ ਬਖ਼ਿਸ਼ਾਨਾਂ ਦੇ ਪਤਰ ਬਣ ਕੇ ਚੜ੍ਹਦੀ ਕਲਾ ਵਿੱਚ ਰਹੀਏ।

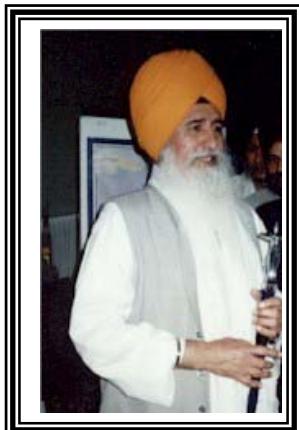
ਹਾਂ, ਜੇ ਕਿਸੇ ਪਰਿਵਾਰ ਦਾ ਕਿਸੇ ਖਾਸ ਸੰਤ/ਬਾਬੇ ਨਾਲ ਜ਼ਿਆਦਾ ਹੀ ਛੁਕਾ ਹੈ ਤਾਂ ਉਹਨਾਂ ਨੂੰ ਕੁਝ ਪੜ੍ਹਲੇ ਕਰ ਲੈਣੀ ਚਾਹੀਦੀ ਹੈ ਜਿਵੇਂ : ਐਸੇ ਗੁਰਮੁਖਿ ਦਾ ਕਿਸ ਪਿੰਡ, ਕਿਸ ਪਰਿਵਾਰ ਅਤੇ ਕਦੋਂ ਜਨਮ ਹੋਇਆ, ਕੀ ਸਾਰਾ ਪਰਿਵਾਰ ਸਿੱਖ ਧਰਮ ਅਨੁਸਾਰ ਹੀ ਸਚਿਆਰਾ ਜੀਵਨ ਬਤੀਤ ਕਰਦੇ ਹਨ ਜਾਂ ਕਿ ਇਹ ਇੱਕਲਾ ਬਾਬਾ ਬਚਪਨ ਵਿੱਚ ਹੀ ਘਰੋਂ ਦੌੜ ਕੇ ਕਿਸੇ ਡੇਰੇ ਰਹਿਣ ਲੱਗ ਪਿਆ, ਮੁੱਲਲੀ ਸ਼ੁਲ੍ਕ/ਕਾਲਜ ਵਿਦਿਆ ਕਿਥੋਂ ਤੇ ਕਿਸ ਕਲਾਸ ਤੱਕ ਪੜ੍ਹੀ ਅਤੇ ਬਾਬਦ ਵਿੱਚ ਗੁਰਮਤਿ/ਰਗਿ ਵਿਦਿਆ ਕਿਥੋਂ ਪ੍ਰਾਪਤ ਕੀਤੀ ਗਈ ਹੈ, ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ ਦੇ ਖੰਡੋ-ਬਾਟੇ ਦੀ ਅੰਮ੍ਰਿਤ ਦਾਤ ਕਿਸ ਸਾਲ ਤੇ ਕਿਥੋਂ ਬਖ਼ਿਸ਼ਾਨ ਹੋਈ, ਕਿਸ ਉਮਰ ਵਿੱਚ ਅਨੰਦ ਕਾਰਜ ਤੇ ਕਿਹੜੀ ਪਿੰਡ/ਸ਼ਹਿਰ ਅਤੇ ਕਦੋਂ ਹੋਇਆ, ਕੀ ਹੁਣ ਤੱਕ ਗੁਰੂ ਉਪਦੇਸ਼ ਮੁਤਾਬਿਕ ਗ੍ਰਹਿਸਤੀ ਜੀਵਨ ਬਤੀਤ ਕਰਨ ਲਈ ਹੋਰ ਕੀ ਕਮਾਈ ਦਾ ਸਾਧਨ ਹੈ, ਜਿਸ ਦੋਰੇ ਹੋਣੇ ਵੇਂ ਸੇਵਾ ਕਰ ਰਹੇ ਹਨ ਕੀ ਉਥੇ ਸਿੱਖ ਪੰਥ ਦਾ ਨਿਸ਼ਾਨ ਸਾਹਿਬ ਲਗਾ ਹੋਇਆ ਹੈ, ਦੀਵਾਨ ਹਾਲ ਵਿਖੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਦੇ ਨਾਲ ਹੀ ਐਸਾ ਬਾਬਾ/ਸੰਤ ਗੁਰੂ ਪ੍ਰਾਪਤ ਹੋਣੇ ਵੇਂ ਕੁਝ ਗੁਰਸਿੱਖ ਜੀਵਨ ਵਿੱਚ ਸੋਝੀ ਨਾ ਮਾਤਰ ਹੀ ਹੈ (ਸ਼ਾਇਦ ੬੦% ਪਰਿਵਾਰਾਂ ਨੇ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਕਦੀ ਪੜ੍ਹੀ ਵੀ ਨਹੀਂ ਹੋਵੇਗੀ)। ਨਵੀਂ ਸੁੱਪਰ-ਮਾਰਕੱਟ ਖੁਲ੍ਹਣ ਤੇ ਗ੍ਰਾਹਕਾਂ ਦੀ ਭੀੜ ਤਾਂ ਲੱਗਣੀ ਹੀ ਹੈ, ਇਹ ਹੀ ਹਾਲ ਅੱਜ ਹਰ ਥਾਂ ਡੇਰਿਆਂ ਵਿਖੇ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ। ਪਿਛਲੇ ਕਈ ਸਾਲਾਂ ਤੋਂ ਇਹ ਵੀ ਦੇਖ ਰਹੇ ਹਾਂ ਕਿ ਕਿਹੜੀ ਲਈ ਪਿੰਡ/ਸ਼ਹਿਰ ਅਤੇ ਕਦੋਂ ਹੋਇਆ, ਕੀ ਹੁਣ ਤੱਕ ਗੁਰੂ ਉਪਦੇਸ਼ ਮੁਤਾਬਿਕ ਗ੍ਰਹਿਸਤੀ ਜੀਵਨ ਬਤੀਤ ਕਰਨ ਲਈ ਹੋਰ ਕੀ ਕਮਾਈ ਦਾ ਸਾਧਨ ਹੈ, ਜਿਸ ਦੋਰੇ ਹੋਣੇ ਵੇਂ ਸੇਵਾ ਕਰ ਰਹੇ ਹਨ ਕੀ ਉਥੇ ਸਿੱਖ ਪੰਥ ਦੇ ਨਿਸ਼ਾਨ ਸਾਹਿਬ ਲਗਾ ਹੋਇਆ ਹੈ, ਦੀਵਾਨ ਹਾਲ ਵਿਖੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਦੇ ਨਾਲ ਹੀ ਐਸਾ ਬਾਬਾ/ਸੰਤ ਗੁਰੂ ਹੁੰਦਾ ਹੈ, ਕੀ ਐਸਾ ਅਸਥਾਨ ਸਮੁੱਚੀ ਸਿੱਖ ਸੰਗਤ ਦੇ ਨਾਮ ਹੈ ਜਾਂ ਕਿ ਕਿਸੇ ਸੰਤ/ਬਾਬੇ ਦੇ ਨਾਮ ਹੈ ਜਾਂ ਕਿ ਕਿਸੇ ਸੇਵਾ ਦੀ ਭਾਵਨਾ ਹੈ ਜਾਂ ਚੁਣੀ ਹੋਈ ਕਮੇਟੀ ਚਲਾ ਰਹੀ ਹੈ ਤੇ ਹਰ ਸਾਲ ਸੰਗਤ ਨੂੰ ਹਿਸਾਬ-ਕਿਤਾਬ ਦਿੰਦੇ ਹਨ? ਗੁਰਦੁਆਰਿਆਂ ਦੇ ਪ੍ਰਬੰਧਕਾਂ ਨੂੰ ਵੀ ਬੇਨਤੀ ਹੈ ਕਿ ਉਹ ਕਿਸੇ ਬਾਬੇ/ਸੰਤ ਨੂੰ ਸਮਾਂ ਦੇਣ ਤੋਂ ਪਹਿਲਾਂ ਪੜ੍ਹਾਉਣ ਹੈ।

ਪਰਾਣੀ ਆਪ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਅਨੁਸਾਰ ਆਪਣਾ ਜੀਵਨ ਬਤੀਤ ਕਰ ਰਿਹਾ ਹੈ ਨਾ ਕਿ ਤੇਤੀਆਂ ਅਤੇ ਮਥਿਹਾਸ ਕਹਾਣੇ ਸੁਣਾ ਕੇ ਡਾਲਰ ਇੱਕਠੇ ਕਰਨ ਦੀ ਹੀ ਭਾਵਨਾ ਨਾਲ ਬਗਲਾ ਭਗਤ ਬਣਿਆ ਹੋਇਆ ਹੈ ? ਅਕਾਲ ਪੁਰਖ ਅਗੇ ਅਰਦਾਸ ਹੈ ਕਿ ਦਾਤਾ ਸਾਨੂੰ ਸੁਮਿਤ ਬਖਸ਼ੇ ਤਾਂ ਜੋ ਅਸੀਂ ਸੱਭ ਕੇਸਾਂ ਦੀ ਸੰਭਾਲ ਅਤੇ ਅੰਮ੍ਰਿਤ ਦੀ ਦਾਤ ਪ੍ਰਾਪਤ ਕਰਕੇ ਜੀਵਨ ਸਫਲਾ ਕਰੋਣੇ।

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥

ਗੁਰਮੀਤ ਸਿੰਘ, 25 - ORINDA AVE., GOSFORD, N S W - 2250,
AUSTRALIA [Tel. 61-2-43254808] [Published at pages 49-50 in the
Monthly Magazine "Sant - Sipahi" - June, 1998, Amritsar]

ਜਬੇਦਾਰ ਸਿੰਘ ਸਾਹਿਬ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦੰਤੀ



ਪਿਛਲੇ ਦਿਨੀ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਜਬੇਦਾਰ ਸਿੰਘ ਸਾਹਿਬ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦੰਤੀ ਜੀ ਇੰਗਲੈਂਡ ਦੇ ਦੌਰੇ ਤੇ ਆਏ ਇਸ ਦੌਰਾਨ ਗੁਰਦੁਆਰਾ ਨਾਨਕ ਦਰਬਾਰ ਗ੍ਰੇਵਜ਼ੈਂਡ ਵਿਖੇ ਉਹਨਾਂ ਨਾਲ ਇਕ ਵਿਸ਼ੇਸ਼ ਮੁਲਕਾਤ 5abi.com ਦੇ ਪਾਠਕਾਂ ਲਈ ਮਨਪੀਤ ਸਿੰਘ ਬਧਨੀ ਕਲਾਂ ਵੱਲ ਕੀਤੀ ਗਈ। ਪੇਸ਼ ਹਨ ਉਸ ਮੁਲਕਾਤ ਦੇ ਕੁਝ ਅੰਸ਼।

ਸਵਾਲ: ਸਿੰਘ ਸਾਹਿਬ ਜੀ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਬਤੌਰ ਜਬੇਦਾਰ ਦੇ ਕੌਮ ਦੀ ਸੇਵਾ ਕਰਨਾ ਇਕ ਬਹੁਤ ਹੀ ਚੁਮੇਵਾਰੀ ਵਾਲੀ ਸੇਵਾ ਹੈ ਇਸ ਸੇਵਾ ਨੂੰ ਲਿਭਾਊਂਡਿਆਂ ਤੁਸੀਂ ਕਿਸ ਤਰ੍ਹਾਂ ਮਹਿਸੂਸ ਕਰ ਰਹੇ ਹੋ।

ਜਵਾਬ: ਮੈਂ ਤਾਂ ਜੋ ਹਾਂ ਸਿਖ ਸੰਗਤਾਂ ਨੂੰ ਹੀ ਸਮਰਪਤ ਹਾਂ। ਜੇ ਸਿਖ ਸੰਗਤਾਂ ਰਹਿਤ ਮਰਿਆਦਾ ਤੇ ਪਹਿਰਾ ਦੇਣ ਤਾਂ ਮੈਨੂੰ ਇਸ ਗੱਲ ਦੀ ਖੁਸ਼ੀ ਹੋਵੇਗੀ।

ਸਵਾਲ: ਅੱਜ ਕੌਮ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਝਮੇਲਿਆਂ ਵਿਚ ਫਸੀ ਮਹਿਸੂਸ ਕਰ ਰਹੀ ਹੈ; ਜਿਵੇਂ ਛੁਟ ਦਾ ਸਿਕਾਰ, ਪਿੱਤ ਪੁਣੇ ਦਾ ਅਤੇ ਨਸਿਆਂ ਦਾ ਵੱਧ ਰਿਹਾ ਤੁਲਾਣ। ਇਹਨਾਂ ਝਮੇਲਿਆਂ ਚੌਂ ਕੌਮ ਨੂੰ ਕੱਢਣ ਲਈ ਤੁਸੀਂ ਕਿਸ ਤਰ੍ਹਾਂ ਦੇ ਉਪਰਾਲੇ ਕਰ ਰਹੇ ਹੋ।

ਜਵਾਬ: ਅਸੀਂ ਇਕ ਮੁਹਿਮ ਚਲਾਈ ਹੈ ਪੰਜਾਬ ਵਿਚ ਵੀ ਅਤੇ ਬਾਹਰ ਵੀ ਔਰ ਬੜੀ ਵਿਆਪਕ ਲਹਿਰ ਹੈ ਪਿੰਡਾਂ ਨੂੰ ਤਿਨ ਜੋਨਾਂ ਵਿਚ ਵੰਡ ਕੇ। ਇਕ ਪਿੰਡ ਵਿਚ ਦੋ ਦੋ ਦੀਵਾਨ ਲਾਏ ਜਾਂਦੇ ਹਨ ਇਕ ਢਾਡੀ ਜੱਥਾ ਦੋ ਪ੍ਰਚਾਰਕ ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਇਕ ਫਿਲਮ ਤੇ ਇਕ ਵੈਨ ਦੇ ਕੇ ਪਹਿਲਾਂ ਦਸ ਪਿੰਡ ਕਵਰ ਕੀਤੇ ਜਾਂਦੇ ਹਨ 10 ਵੇਂ ਪਿੰਡ ਵੱਡਾ ਦੀਵਾਨ ਲਗਾਇਆ ਜਾਂਦਾ ਹੈ

ਇਸ ਤਰ੍ਹਾਂ ਕੁਲ 30 ਪਿੰਡਾਂ ਤੋਂ ਬਾਅਦ ਵੱਡਾ ਦੀਵਾਨ ਲਗਾ ਕੇ ਅਮ੍ਰਿਤ ਸੰਚਾਰ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਇਹ ਲਹਿਰ ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ ਵੱਲੋਂ ਚਲਾਈ ਗਈ ਹੈ ਦੋ ਮਹਿਨੇ ਹੋ ਗਏ ਇਸ ਲਹਿਰ ਚਲਦੀ ਨੂੰ ਇਸ ਨੂੰ ਲੋਕਾਂ ਵੱਲੋਂ ਭਰਵਾਂ ਹੁੰਗਾਰਾ ਮਿਲ ਰਿਹਾ ਹੈ। ਇਸ ਵਿਚ ਇਲਾਕੇ ਦੇ ਸ਼ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰ ਸਾਹਿਬਾਨ ਅਤੇ ਹੋਰ ਪੰਥਕ ਦਰਦੀ ਵੱਧ ਚੜ੍ਹ ਕੇ ਹਿਸਾ ਲੈ ਰਹੇ ਨੇ। ਪੰਜਾਬ ਵਿਚ ਨਸ਼ਾ ਛਡਾਉ ਕੇਂਦਰ ਸਥਾਪਿਤ ਕੀਤੇ ਗਏ ਹਨ ਡਾਕਟਰਾਂ ਵੱਲੋਂ ਪੂਰਨ ਸਹਿਯੋਗ ਮਿਲ ਰਿਹਾ ਹੈ ਅਸੀਂ ਵੱਧ ਤੋਂ ਵੱਧ ਬੱਚਿਆਂ ਨੂੰ ਪ੍ਰੇਰਨ ਦਿੰਦੇ ਹਾਂ ਗਲਬਾਤ ਕਰਕੇ ਉਹਨਾਂ ਨੂੰ ਗਲਵੱਕੜੀ 'ਚ ਲੈਂਦੇ ਹਾਂ ਔਰ ਬਹੁਤ ਸਾਰੇ ਬੱਚੇ ਪ੍ਰਣ ਲੈਂਦੇ ਹਨ ਕਿ ਅਗਾਂਹ ਲਈ ਪਤਿਤ ਪ੍ਰਣਾਂ ਛੱਡ ਕੇ ਸਾਬਤ ਸੂਰਤ ਰੱਖਣਗੇ।

ਸਵਾਲ: ਇਕ ਆਮ ਚਰਚਾ ਸੁਣਨ ਲਈ ਅਜ ਕੱਲ ਮਿਲਦੀ ਹੈ ਕਿ ਰਾਜਨੀਤੀ ਧਰਮ ਉਤੇ ਹਾਵੀ ਹੈ ਕੀ ਤੁਸੀਂ ਵੀ ਇਸ ਗੱਲ ਨਾਲ ਸਹਿਮਤ ਹੋ ਕੀ ਕਦੇ ਤੁਹਾਡੇ ਨਾਲ ਵੀ ਇਸ ਤਰ੍ਹਾਂ ਵਾਪਰਿਆ ਹੈ।

ਜਵਾਬ: ਤੁਸੀਂ ਸਾਨੂੰ ਕੋਈ ਉਦਾਰਣ ਦੇਉ ਫਿਰ ਅਸੀਂ ਕੋਈ ਗੱਲ ਕਰ ਸਕਾਂਗੇ ਸਾਡੇ ਨਾਲ ਤਾਂ ਕੋਈ ਨਹੀਂ ਵਾਪਰੀ। ਅਸੀਂ ਜੋ ਫੇਸਲੇ ਲੈਂਦੇ ਹਾਂ ਪੰਜ ਸਿੰਘ ਸਾਹਿਬਾਨ ਬੈਠ ਕੇ ਗੁਰੂ ਜੁਗਤ ਵਿਚ ਗੁਰਬਾਣੀ ਦੇ ਚਾਨਣੇ ਲੈਂਦੇ ਹਾਂ ਸਾਡੇ ਤੇ ਰਾਜਨੀਤੀ ਦਾ ਕੋਈ ਪ੍ਰਭਾਵ ਨਹੀਂ ਹੈ।

ਸਵਾਲ: ਭਾਈ ਚਤਰ ਸਿੰਘ ਜੀਵਨ ਸਿੰਘ ਪੁਸਤਕਾਂ ਵਾਲਿਆਂ ਨੂੰ ਪਿਛੇ ਸਿਰੇ ਤਨਖਾਹ ਲਈ ਗਈ ਸੀ ਕਿਉਂਕਿ ਉਹਨਾਂ ਨੇ ਹੁਕਮਨਾਮੇ ਦੀ ਉਲੰਘਣਾ ਕੀਤੀ ਸੀ। ਪਰ ਕੀ ਤੁਸੀਂ ਪ੍ਰਦੇਸ਼ਾਂ ਵਿਚ ਬੈਠੇ ਸਿਖਾਂ ਕੇਲ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਸਰੂਪ, ਗੁਰਬਾਣੀ ਦੇ ਗੁਟਕੇ, ਪੋਥੀਆਂ, ਸਟੀਕ ਆਦਿ ਪਹੁੰਚਦੇ ਕਰਨ ਲਈ ਕੋਈ ਪ੍ਰਬੰਧ ਕੀਤਾ ਹੈ ਜਾਂ ਕਿਸ ਤਰ੍ਹਾਂ ਦੇ ਪ੍ਰਬੰਧ ਕਰਨ ਦੀ ਸੋਚਦੇ ਹੋ।

ਜਵਾਬ: ਉਹ ਤੁਸੀਂ ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ ਦੇ ਜਿਹੜੇ ਸਕੱਤਰ ਹਨ ਉਹਨਾਂ ਨਾਲ ਗੱਲ ਕਰੋ।

ਸਵਾਲ: ਜੁਨ 84 ਦੇ ਘੱਲ੍ਹਾਰੇ ਅਤੇ ਇੰਡੀਆ ਦੇ ਵੱਖ ਵੱਖ ਸ਼ਹਿਰਾਂ ਵਿਚ ਨਵੰਬਰ 84 ਵਿਚ ਹੋਏ ਦੰਗਿਆਂ ਤੋਂ ਬਾਅਦ ਨੌਜਵਾਨਾਂ ਨੇ ਰੋਸ ਅਤੇ ਜੋਸ਼ ਵਿਚ ਹਥਿਆਰਬੰਦ ਸੰਘਰਸ਼ ਸ਼ੁਰੂ ਕੀਤਾ। ਇਸ ਦੇ ਸਬੰਧ ਵਿਚ ਕਈ ਸਿਖ ਨੌਜਵਾਨ ਜੇਲਾਂ ਵਿਚ ਬੰਦ ਨੌ ਉਹਨਾਂ ਦੀ ਰਿਹਾਈ ਲਈ ਅਤੇ ਸ਼ਹੀਦਾਂ ਦੇ ਪ੍ਰੀਵਾਰਾਂ ਦੀ ਸਾਂਭ ਸੰਭਾਲ ਲਈ ਕੀ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵੱਲੋਂ ਵੀ ਕੋਈ ਯਤਨ ਹੋ ਰਿਹਾ ਹੈ।

ਜਵਾਬ: ਆਪਣੇ ਤੌਰ ਤੇ ਅਸੀਂ ਕੁਝ ਗੁਰਸਿਖਾਂ ਨਾਲ ਮਿਲ ਕੇ ਯਤਨ ਕਰ ਰਹੇ ਹਾਂ। ਜਿਹੜੇ ਪੀੜ੍ਹੇ ਪ੍ਰੀਵਾਰ ਨੇ ਉਹਨਾਂ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਸਾਰੇ ਯਤਨ ਕਰ ਰਹੇ ਹਾਂ। ਵੱਖ ਵੱਖ ਜਥੇਬੰਦੀਆਂ ਨੂੰ ਕਿਹਾ ਹੈ ਕਿ ਸਾਨੂੰ ਲਿਸਟਾਂ ਬਣਾ ਕੇ ਦੇਵੇ ਕੇ ਕਿਹੜੀ ਜੇਲ ਵਿਚ ਕਿਹੜੇ ਕਿਹੜੇ ਬੰਦੇ ਹਨ। ਮੈਂ ਮੁਖ ਮੰਤਰੀ ਨੂੰ ਆਪ ਮਿਲਿਆਂ ਉਹ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਆਏ ਸੀ ਉਹ ਤਾਂ 18 ਬੰਦੇ ਜੇਲਾਂ ਵਿਚ ਕਹਿੰਦੇ ਸੀ ਪਰ ਕੁਝ ਲੋਕ ਜਿਆਦਾ ਵੀ ਕਹਿੰਦੇ ਹਨ ਜਦ ਮੈਂ ਉਹਨਾਂ ਨੂੰ ਕਹਿੰਦਾ ਹਾਂ ਕੇ ਲਿਸਟਾਂ ਦੇਉ ਫਿਰ ਕੋਈ ਨਹੀਂ ਬਹੁੜਦਾ। ਜੇ ਕੋਈ ਸਾਨੂੰ ਲਿਸਟਾਂ ਦੇਵੇਗਾ ਅਸੀਂ ਉਸ ਦੀ ਰਿਹਾਈ ਕਰਵਾਉਣ ਦੇ ਪੂਰੇ ਯਤਨ ਕਰਾਂਗੇ।

ਸਵਾਲ: ਇਹ ਵੀ ਬਖਰਾਂ ਕਾਢੀ ਪੜ੍ਹਨ ਸੁਣਨ ਨੂੰ ਮਿਲ ਰਹੀਆਂ ਨੇ ਕਿ ਆਰ ਐਸ ਐਸ ਅਜ ਕੱਲ ਸਿਖੀ ਭਾਵਨਾਵਾਂ ਨੂੰ ਬਹੁਤ ਠੇਸ ਪਹੁੰਚਾ ਰਹੀ ਹੈ ਕੀ ਇਸ ਬਾਰੇ ਕੁਝ ਦੱਸਣ ਦੀ ਕ੍ਰਿਪਲਤਾ ਕਰੋਗੇ।

ਜਵਾਬ: ਪੰਜਾਬ ਵਿਚ ਜਿਹੜੀਆਂ ਸਿਖ ਜਥੇਬੰਦੀਆਂ ਨੇ ਉਹ ਪੂਰਾ ਯਤਨਸ਼ੀਲ ਨੇ ਅੰਦਰ ਬੜੀਆਂ ਸਾਵਧਾਨ ਹੋ ਕੇ ਇਸ ਚੀਜ਼ ਨੂੰ ਰੋਕਣ ਦਾ ਯਤਨ ਕਰ ਰਹੀਆਂ ਨੇ। ਅਸੀਂ ਉਹਨਾਂ ਦੇ ਨਾਲ ਪੂਰਾ ਮੁਕਾਬਲਾ ਆਪਣੇ ਢੰਗ ਨਾਲ ਕਰਨ ਦਾ ਯਤਨ ਕਰ ਰਹੇ ਹਾਂ।

ਸਵਾਲ: 1945 ਵਿਚ ਜੋ ਰਹਿਤ ਮਰਿਆਦਾ ਬਣਾਈ ਗਈ ਸੀ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵੱਲੋਂ ਜਾਰੀ ਕੀਤੀ ਗਈ ਪਰ ਅੱਜ 56 ਸਾਲ ਬੀਤ ਜਾਣ ਦੇ ਬਾਅਦ ਵੀ ਵੱਖ ਵੱਖ ਸੰਪਰਦਾਂਵਾਂ, ਡੇਰਿਆਂ ਅਤੇ ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਮਰਿਆਦਾ ਵੱਖ ਵੱਖ ਹੀ ਹੈ। ਕੀ ਦੌਸ਼ਗੇ ਕਿ ਸਾਰੀ ਕੌਮ ਦੀ ਇਕ ਰਹਿਤ ਮਰਿਆਦਾ ਨਾ ਹੋਣ ਦੇ ਕੀ ਕਾਰਨ ਹਨ ਅਤੇ ਇਸ ਨੂੰ ਲਾਗੂ ਕਿਵੇਂ ਕਰਵਾ ਸਕਦੇ ਹਾਂ।

ਜਵਾਬ: ਅਸੀਂ ਤਾਂ ਸਿਖ ਸੰਗਤਾਂ ਨੂੰ ਬੇਨਤੀ ਕਰਦੇ ਹਾਂ ਅਪੀਲਾਂ ਕਰਦੇ ਹਾਂ ਪਰ ਅਮਲ ਤਾਂ ਸਿਖ ਸੰਗਤਾਂ ਨੇ ਹੀ ਕਰਨਾ ਹੈ ਨਾ। ਜੇ ਸਿਖ ਸੰਗਤਾਂ ਗੁਰੂ ਨੂੰ ਸਮਰਪਤ ਹੋ ਕੇ ਅਮਲ ਕਰਨਗੀਆਂ ਤਾਂ ਆਹ ਜਿਹੜੀ ਸਾਡੇ ਵਿਚ ਫੁਟ ਪਈ ਹੋਈ ਹੈ ਇਸ ਵਿਚ ਵੀ ਸਫਲ ਹੋ ਸਕਦੇ ਹਾਂ ਏਕਤਾ ਹੋ ਸਕਦੀ ਹੈ। ਬਹੁਤੇ ਕਾਰਨ ਇਹ ਹੀ ਹੈ ਕਿ ਜਿਹੜੇ ਲੋਕ ਆਪਣੀਆਂ ਆਪਣੀਆਂ ਜਥੇਬੰਦੀਆਂ, ਡੇਰੇ ਜਾਂ ਸੰਪਰਦਾਂਵਾਂ, ਆਪਣੇ ਆਪਣੇ ਡੇਰਿਆਂ ਦੇ ਵਿਚ ਆਪਣੀ ਆਪਣੀ ਮਰਿਆਦਾ ਚਲਾ ਰਹੇ ਨੇ ਜੇ ਉਹ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਨੂੰ ਸਮਰਪਤ ਹੋ ਕੇ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੀ ਰਹਿਤ ਮਰਿਆਦਾ ਉਤੇ ਅਮਲ ਕਰਨ ਤਾਂ ਬਹੁਤ ਸਾਰੀਆਂ ਸਾਡੀਆਂ ਦੂਰੀਆਂ ਮਿਟ ਜਾਣ ਤੇ ਨੇੜਤਾ ਹੋ ਸਕਦੀ ਹੈ।

ਸਵਾਲ: ਮੈਂ ਇਕ ਗਦਰ ਨਾ ਦੀ ਫਿਲਮ ਵਿਚਲੇ ਕੁਝ ਇਤਿਰਾਜ ਯੋਗ ਵ੍ਰਿਸ਼ਾਂ ਬਾਰੇ ਆਪ ਜੀ ਨੂੰ ਇਕ ਖਤ ਲਿਖਿਆ ਸੀ ਕੀ ਤੁਸੀਂ ਉਸ ਉਤੇ ਕੋਈ ਵਿਚਾਰ ਕੀਤੀ।

ਜਵਾਬ: ਇਸ ਬਾਰੇ ਅਸੀਂ ਸ਼ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਨੂੰ ਲਿਖ ਦਿਤਾ ਸੀ ਬਾਕੀ ਕਾਰਵਾਈ ਤਾਂ ਉਸ ਨੇ ਹੀ ਕਰਨੀ ਹੈ।

ਸਵਾਲ: ਤੁਸੀਂ ਇੰਗਲੈਂਡ ਦੀ ਧਰਤੀ ਤੇ ਪਹਿਲੀ ਵਾਰ ਆ ਕੇ ਏਥੇ ਵਸਦੇ ਸਿਖਾਂ ਨਾਲ ਵਿਚਾਰ ਸਾਂਝੇ ਕਰਕੇ ਕਿਸ ਤਰ੍ਹਾਂ ਮਹਿਸੂਸ ਕਰ ਰਹੇ ਹੋ।

ਜਵਾਬ: ਮੈਨੂੰ ਬਹੁਤ ਖੁਸ਼ੀ ਹੋਈ ਹੈ ਕੁਝ ਨੌਜਵਾਨ ਬੱਚਿਆਂ ਨੂੰ ਵੇਖ ਕੇ ਕਿ ਉਹਨਾਂ ਨੇ ਆਪਣੇ ਵਿਰਸੇ ਨੂੰ ਸੰਭਾਲਿਆ ਹੈ। ਪਰ ਇਥੇ ਹੀ ਬਸ ਨਹੀਂ ਕੁਝ ਪੀਵਾਰਾਂ ਦੇ ਵਿਚ ਬਹੁਤ ਸਾਰੇ ਬੱਚੇ ਪਤਿਤ ਵੀ ਨਜ਼ਰ ਆ ਰਹੇ ਨੇ ਅੰਤ ਮੈਂ ਗੁਰੂ ਅੰਗੇ ਅਰਦਾਸ ਕਰਦਾ ਹਾਂ ਅਤੇ ਪ੍ਰੇਰਨਾ ਦਿੰਦਾ ਹਾਂ ਕਿ ਜਿਹੜੇ ਸਾਡੇ ਪ੍ਰਚਾਰਕ ਅਤੇ ਗੁਰੂ ਘਰ ਦੇ ਪ੍ਰਬੰਧਕ ਨੇ ਅੰਤ ਸੱਭਾਂ ਤੋਂ ਵੱਡੀ ਗੱਲ ਕਿ ਪ੍ਰਵਾਰ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਸੰਭਾਲਣ ਦੇ ਉਪਰਾਲੇ ਕਰਨ ਤਾਂ ਅਸੀਂ ਇਸ ਵਿਚ ਸਫਲਤਾ ਹਾਸਿਲ ਕਰ ਸਕਦੇ ਹਾਂ।

ਸਵਾਲ: ਅੰਤ ਵਿਚ ਕੌਮ ਨੂੰ ਕੋਈ ਸੰਦੇਸ਼ ਦੇਣਾ ਚਾਹੁੰਦੇ ਹੋ।

ਜਵਾਬ: ਗੁਰਬਾਣੀ ਨਾਲ ਖੁਦ ਜੁੜੇ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਜੋੜੇ ਐਂਡ ਖੰਡੇ ਬਾਟੇ ਦਾ ਅੰਮ੍ਰਿਤ ਛਕ ਕੇ ਆਪ ਸਿੰਘ ਸਜੇ ਅਤੇ ਬੱਚੇ ਬੱਚੀਆਂ ਨੂੰ ਪ੍ਰੇਰਨਾ ਦੇ ਕੇ ਗੁਰੂ ਕੇ ਖਾਲਸੇ ਸਜਾਉ। ਜਿਵੇਂ ਜਿਵੇਂ ਅਸੀਂ ਗੁਰਬਾਣੀ ਦੇ ਸਿਧਾਂਤਾਂ ਨਾਲ ਜੁੜਾਂਗੇ ਤਿਵੇਂ ਤਿਵੇਂ ਗੁਰੂ ਸਾਹਿਬ ਸਾਡੀਆਂ ਝੱਲੀਆਂ ਸੁਖਾਂ ਨਾਲ ਭਰਪੂਰ ਕਰ ਦੇਣਗੇ। ਐਂਡ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ 400 ਸਾਲਾ ਸਤਾਬਦੀ, ਸ੍ਰੀ ਗੁਰੂ ਅਮਗਦ ਦੇਵ ਜੀ ਦੀ 500 ਸਾਲਾ, ਦਸ਼ਮੇਸ਼ ਪਿਤਾ ਦੀ ਜੋੜੀ ਜੋੜ ਸਮਾਉਣ ਦੀ ਸਤਾਬਦੀ ਆ ਰਹੀ ਹੈ। ਇਹ ਸਤਾਬਦੀਆਂ ਇਕ ਦਹਾਕੇ ਵਿਚ ਹੀ ਆ ਰਹੀਆਂ ਨੇ ਇਹਨਾਂ ਨੂੰ ਬੱਚੇ ਸਾਰਬਕ ਢੰਗ ਨਾਲ ਮਨਾਉਣ ਦੇ ਯਤਨ ਆਰੰਭ ਦਿਤੇ ਹਨ। ਇਸ ਵਿਚ ਸਿਖ ਸੰਗਤਾਂ ਦਾ ਅਸੀਂ ਸਹਿਯੋਗ ਮੰਗਦੇ ਹਾਂ ਤਾਂ ਕਿ ਇਹਨਾਂ ਸਤਾਬਦੀਆਂ ਨੂੰ ਧੁਮ ਧਮ ਨਾਲ ਮਨਾਇਆ ਜਾ ਸਕੇ।

The Sikh Center Roseville, 201 Berkeley Ave, Roseville, CA. 95678

ਹੋਰ ਸੈਂਡ ਜਿਥੇ ਵੀ ਜਾਂਦਾ ਹਾਂ ਇਹ ਬੇਨਤੀ ਜਰੂਰ ਕਰਦਾ ਹਾਂ ਕਿ ਹਰ ਗੁਰਸਿਖ ਆਪਣੇ ਘਰ ਵਿਚ ਇਕ ਸਹਿਜ ਪਾਠ ਆਰੰਭ ਕਰੇ ਆਪ ਪਾਠ ਕਰੇ ਆਪਣੇ ਬੱਚੇ ਬੱਚੀਆਂ ਨੂੰ ਗੁਰਬਾਣੀ ਸਿਖਣ ਦੀ ਪ੍ਰੇਰਨਾ ਦੇਵੇ। ਗ੍ਰੰਥ ਸਾਹਿਬਾਨ ਤੋਂ ਸੰਚਿਆ ਲੈ ਕੇ ਪਾਠ ਸਿਖਣ ਜਿਹਨਾਂ ਨੂੰ ਗੁਰੂ ਨੇ ਹੋਰ ਬਖਸ਼ਸ਼ ਕੀਤੀ ਹੈ ਚੇਤਨਾ ਦਿੱਤੀ ਹੈ ਉਹ ਸਟੀਕ ਬਣੇ ਹੋਏ ਨੇ ਉਹ ਇਕ ਸਟੀਕ ਲੈ ਕੇ ਸਾਰੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਅਧਿਐਨ ਕਰਨ ਤਾਂ ਹੀ ਅਸੀਂ ਇਹ ਸਤਾਬਦੀ ਮਨਾਈ ਸਫਲ ਸਮਝਾਂਗੇ। 5abi.com ਵੱਲੋਂ ਆਪ ਜੀ ਦਾ ਬਹੁਤ ਬਹੁਤ ਧੰਨਵਾਦ ਕਿ ਆਪ ਜੀ ਨੇ ਆਪਣੇ ਕੀਮਤੀ ਵਕਤ ਵਿਚੋਂ ਕੁਝ ਵਕਤ ਸਾਡੇ 5abi.com ਦੇ ਪਾਠਕਾਂ ਲਈ ਕੰਢਿਆ।

ਅੰਤ ਵਿਚ ਮਨਪ੍ਰੀਤ ਸਿੰਘ ਬਧਨੀ ਕਲਾਂ ਅਤੇ ਅਦਾਰਾ 5abi.com ਵੱਲੋਂ ਸਿੰਘ ਸਾਹਿਬ ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦੰਤੀ ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ, ਸ. ਪ੍ਰਿਥੀਪਾਲ ਸਿੰਘ, ਸ. ਕਰਨੈਲ ਸਿੰਘ, ਗਿਆਨੀ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਗੁਲਸ਼ਨ, ਗਿਆਨੀ ਅਮਰਜੀਤ ਸਿੰਘ ਗੁਲਸ਼ਨ, ਸ. ਗੁਰਦੇਵ ਸਿੰਘ ਰਾਏਪੁਰ ਪ੍ਰਧਾਨ ਗੁਰਦੁਆਰਾ ਨਾਨਕ ਦਰਬਾਰ ਗੇਵਜ਼ੀਂਡ, ਸ. ਮਹਿੰਦਰ ਸਿੰਘ ਮਹਿਸਮਪੁਰੀ, ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਸੁਰਜੀਤ, ਸ. ਨਰਿੰਦਰਜੀਤ ਸਿੰਘ ਡਿਪਟੀ ਮੇਅਰ ਗੇਵਜ਼ੀਂਡ ਅਤੇ ਸ. ਨਾਨਕ ਸਿੰਘ ਹੁਰਾਂ ਦਾ ਬਹੁਤ ਬਹੁਤ ਧੰਨਵਾਦ ਜਿਨ੍ਹਾਂ ਨੇ ਇਸ ਮੁਲਾਕਾਤ ਵਿਚ ਸਮੂਲੀਅਤ ਕੀਤੀ ਅਸੀਂ ਧੰਨਵਾਦੀ ਹਾਂ ਸਮੁੱਚੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਜਿਨ੍ਹਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਇਹ ਮੁਲਾਕਾਤ ਸੰਭਵ ਹੋ ਸਕੀ।

ਮਨਪ੍ਰੀਤ ਸਿੰਘ ਬਧਨੀ ਕਲਾਂ(ਇੰਗਲੈਂਡ)

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Four Losers

They have no shame

ਬਾਦਲ ਅਕਾਲੀ ਦਲ ਵਿਰੁੱਧ ਪੰਥਕ ਮੌਰਚੇ ਦੀ ਸਥਾਪਨਾ ਦਾ ਐਲਾਨ

* ਬਾਦਲ ਬੇਦੀ ਕਨਵੀਨਰ ਨਾਮਜ਼ਦ * ਸਾਡੀਆਂ ਸੀਟਾਂ ਤੋਂ ਚੌਂਟ ਨਵੀਂ ਜਾਵੇਗੀ—ਹੋਰ ਪਾਰਟੀਆਂ ਨਾਲ ਵੀ ਵਾਰਤਾ



Bedi

Ghataura

Mann

Tohra

1. Baba Sarabjot Singh Bedi, a pretender to the Throne of Guru Nanak and obstacle in the way of implementing the will of the Panth – Nanakshahi Calendar.
2. Ranjit Singh Ghataura, first of the recent three Sarkari Jathedars. He fulfilled the condition of his release by ruining the 300th – anniversary of Khalsa.
3. Simranjit Singh Mann, The one man (literally ਸੱਵਾ ਲੱਖ) Shiromani Akali Dal.
4. Gurcharan Singh Tohra, the most despicable Sikh leader of the last quarter century.

Letters To The President

Mr. George W. Bush
 President
 United States of America
 White House
 1600 Pennsylvania Ave. NW
 Washington, D.C. 20500

September 25, 2001

Re: Racial Profiling of American Sikhs-A Personal Experience

Dear Mr. President;

The American Sikh has become a collateral damage in the war against terrorism. Following is a personal experience:

A Sikh friend of mine and I crossed the border into Canada at Sarnia on Sept. 20th in order to attend a conference on Sept 22nd. We both wear turbans and beard, hallmark of a Sikh. We were the only ones singled out by the Canadian border control to be sent inside to be questioned. My friend was carrying his U.S. passport and I was carrying my U.S. citizenship certificate in original. I know from my 41 years of living experience here that the Canadian and U.S. citizens cross their border on a daily basis without these two documents. We expected a better treatment upon return to the United States on Sept. 23rd at the same border crossing. But it was not to be. The officer who checks the documents told the other officer who checks the luggage not to bother because we were going inside for immigration and customs check. There were several lanes of traffic and several cars in front of us. We noticed that not one person was sent in. We were. For twenty-five minutes that we were inside only one other family came in, a white family, that too because they had to pay for their visa on the spot. I would not be writing this letter to you if others were also treated the same way as we were.

What we were subjected to was **State Racial Profiling**. It injures only one's dignity. What the Sodhi family in Phoenix, Arizona, experienced was the **Street Racial Profiling**, which can and did bring death.

When the turbaned images from Afghanistan start appearing on the television screens, **Street Racial Profiling** will again raise its ugly head. There is still time and need for the President to make a statement. Only then will the national media pick it up and carry it into every corner of the nation because there is no corner where we are not present.

Lest it be taken as a criticism, during this trip we were well treated by the Southwest Airlines staff, passengers and the airport security personnel. There is no other place where I would rather be than here.

Sincerely,
 Hardev Singh Shergill
 Secretary General
 and
 Editor-in-Chief
 The Sikh Bulletin.

cc:
 Senator Barbara Boxer, 501 I St., Suite# 7-600, Sacramento, CA 95814
 Senator Dianne Feinstein, 1 Post St. Suite# 2450, San Francisco, CA 94104
 Senator Trent Lott (Republican Leader)
 Senator Tom Daschle (Majority Leader)
 Representative Richard A. Gephardt (Minority Leader)
 Speaker J. Dennis Hastert
 Congressman John Dolittle (Roseville, CA)

Mr. George W. Bush
 President
 United States of America
 White House
 1600 Pennsylvania Ave. NW
 Washington, D.C. 20500

September 13, 2001

Dear Mr. President;

On behalf of the American Sikh Community please accept our heartfelt condolences at the terrible tragedy leading to horrendous loss of innocent lives and children left orphans in New York City and the Nation's Capital. Our thoughts and prayers are with the families of the victims.

Perpetrators of this heinous crime must be identified and dealt with in such a way so that nobody would ever dare to commit such a crime against this great nation.

Those of us who have chosen to call this country home, appreciate the freedoms and the opportunities that we enjoy in this open and truly democratic society. Freedoms that we enjoy here in our adopted country are not available to us in our country of birth as was painfully demonstrated to the world in 1984. That was when our own soldiers in uniform, under orders of the government of India, slaughtered thousands of innocent men, women and children gathered to observe the martyrdom of 5th Guru Nanak at our holiest place Harmandir Sahib and Akal Takhat Sahib at Amritsar.

Every society can and does have negative elements in it that can be bought and exploited by unscrupulous governments to meet their nefarious ends. But historically Sikhs have sacrificed themselves to save the honor and lives of innocents and helpless, regardless of their religious beliefs.

A Sikh wears a turban over unshorn hair and has unshorn beard. Unfortunately, due to ignorance, some people cannot make a distinction between us and the likes of Osama Bin Laden now and Iranian clerics during the hostage taking at the American Embassy in Tehran. We hope and pray such events do not get repeated but nevertheless we urge you to undertake measures to ensure the safety of American Sikh Community.

The Sikh Community of Roseville and greater Sacramento will be observing Friday, September 14th, the day of prayers for the victims of this tragedy at our Gurdwaras. Special prayers will also be held on Saturday the 15th and Sunday the 16th during the regular congregational services.

Sincerely,
Hardev Singh Shergill
Secretary General
Singh Sabha International

cc. Mayor Rudolph W. Giuliani
Governor George E. Pataki

Debbie Milios
Account Manager
Sacramento Blood Center
1625 Stockton Blvd.
Sacramento, CA 95816 – 7089

September 13, 2001

Dear Debbie Milios:

With reference to our telephone conversation inviting you to hold an emergency blood donation clinic at Gurdwara Sahib Roseville on sunday the 16th Sept. and your response that due to overwhelming outpouring of spirit of giving of the people of Greater Sacramento, immediate need has been met, please arrange to give us a few days notice before a sunday that you can bring your team, should the need for more blood arise.

Sincerely,
Hardev Singh Shergill
Secretary General
Singh Sabha International

American Red Cross
C/O KCRA TV3
3 TV Circle, Sacramento, CA

September 13, 2001

On behalf of the congregation at Gurdwara Sahib and Bhai Ghaniya Sewa Dal (Sikh Red Cross) Roseville, please

accept this cheque for \$1,000.00, as a small token of our compassion with the victims of the tragedy in New York and Nation's Capital and their families. On every April 14th we have donated blood at the Sacramento Blood Center and have been placed on the waiting list for the first available Sunday for emergency donation of blood.

Sincerely,
Hardev Singh Shergill
Secretary General
Singh Sabha International

Press Statement



Indian Justice System on its way to commit yet another murder.

On August 25, 2001, in yet another display of its unjust, unfair and inhumane nature of Indian Justice, a New Delhi court convicted a man without any material or substantial evidence of any kind for a crime that he did not commit.

The news from India that Devinder Singh Bhullar has been sentenced to death by a New Delhi court came as no surprise to those who are familiar with unjust practices of Indian Justice system.

Accused was tried in camera behind close door and due to lack of evidence, awarding of this death sentence was shown to be justified based upon what has been termed as "confessional statement".

Mr. Bhullar has been in Tihar prison for almost 8 years ever since his arrest and deportation from Germany and since then his trial has been an example of antiquated and unfair justice system that denies the accused any chance of fair trial. His trial has been held in secret behind closed door and in camera where Mr. Bhullar has been denied his legal rights to cross examine paid police witnesses.

Since beginning of his trial, Mr. Bhullar has consistently denied any part in the act of violence in which he is now

convicted. Why is that only now after so many years suddenly he is found guilty of what is described as "confessional statement". If these truly are "confessional statement" why were they not made 8 years ago.

It should be clear and obvious to any one with a grain of common sense that due to lack of any evidence court finally decided to end this case by basing its judgement on so-called "confessional statement".

Why would anyone who has been consistently denying his involvement in any act of violence would suddenly, for no reasons given to media or public, change his statement that will convict him and jeopardize his life.

I challenge this court to make these statements available to public for review and scrutiny. Until media, legal and human right groups are given access to these so-called "confessional statements", Mr. Bhullar's conviction should be considered unjust and his execution yet another murder by the Government.

Mr. Bhullar's father was kidnapped by Indian Police more than 10 years ago along with other members of the family and they were never heard from again. These became another statistic in the disappearance cases of innocent who were not involved in the freedom struggle of Sikhs.

If death sentence is carried out as ordered by the court, Mr. Bhullar's execution will be a legalized murder that should be condemned strongly by all those who value human life and a fair justice system.

Issued by Tejinder Singh Bhullar, brother of Devinder Singh Bhullar

ਦੇਹਧਰੀ ਬਾਰੇ

ਅੱਜ ਚੜ੍ਹੇ ਪੀੜ੍ਹੇ ਸਿੱਖ, ਪੰਥ ਦਾ ਨਹੀਂ ਆਪਣਾ ਹੀ ਸਿੱਕਾ ਚਲਉਣ ਲਈ ਗੁਰਸਿੱਖੀ ਦਾ ਦਮ ਭਰ ਰਹੇ ਹਨ। ਵੱਖੋਂ ਵੱਖ ਕਿਸੇ ਨਾ ਕਿਸੇ ਸ਼ਕਲ ਵਿਚ ਆਪਣੇ ਡੇਰੇ ਬਣਾ ਲਏ ਹਨ। ਆਪਣੇ ਡੇਰੇ ਚਲਉਣ ਵਾਸਤੇ ਕਈ ਤਰ੍ਹਾਂ ਦੀਆਂ ਗਲਤ ਮਰਯਾਦਾ ਚਲਕੇ ਨਵੀਂ ਪੀੜ੍ਹੀ ਨੂੰ ਗਮਰਾਹ ਕਰ ਰਹੇ ਨੇ ਤੇ ਨਵੀਂ ਪੀੜ੍ਹੀ ਵਿਚਾਰੀ ਅਗਿਆਨਤਾ ਦੇ ਹਨੋਰੇ ਵਿਚ ਪਲੀ ਹੋਈ, ਸਚਿਆਈ ਤੋਂ ਬਿਲਕੁਲ ਕੋਈ, ਜਿਧਰ ਕੋਈ ਖਿੱਚੇ ਖਿੱਚੀ ਜਾਂਦੀ ਹੈ। ਤੇ ਜਿਸ ਨੂੰ ਆਪਣੇ ਘਰੋਂ ਸੂਝ ਬੂਝ ਨਹੀਂ ਮਿਲੀ-ਕੋਈ ਕਿਸੇ ਡੇਰੇ ਨਾਲ, ਕੋਈ ਕਿਸੇ ਸਾਧ ਨਾਲ, ਕੋਈ ਸਮਾਪੀ-ਸਿਮਰਣ ਨਾਲ ਜੁਤਿਆ ਹੈ, ਇਸੇ ਨੂੰ ਹੀ ਗੁਰਸਿੱਖੀ ਸਮਝੀ ਬੈਠੇ ਹਨ। ਕੋਈ ਕਰਮ-ਕਾਂਡੀ ਸਿੱਖੀ ਪਿੱਛੇ ਹੀ ਭੱਜ ਦੇੜ ਕਰਦਾ ਸਾਰੇ ਸਾਹ ਹੋਇਆ ਪਿਆ ਹੈ। ਇਹਨਾਂ ਸਾਰਿਆਂ ਨੂੰ ਵੇਖਕੇ ਤਰਸ ਵੀ ਆਉਦਾ ਹੈ ਕਿ ਇਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦਾ ਸਿੱਖ ਅਮ੍ਰਿਤ ਭਰੇ ਸ਼ਹੁ-ਸਾਗਰ ਦੇ ਕੰਡਿਆਂ ਨੂੰ ਛੱਡ ਕੇ ਛਪੜਾਂ ਤੇ ਟੋਭਿਆਂ ਵਿਚ ਮੱਛੀਆਂ ਫੱਤ ਰਿਹਾ ਹੈ।

(Prakash Kaur, Bangkok, Courtesy The Living Treasure)

The Sikh Center Roseville, 201 Berkeley Ave, Roseville, CA. 95678

Warning: Banta Singh

Nanaksaria Amar Singh's faithful Doorman

A Convicted Child molester

His name is Banta Singh; village Rachhin, Ludhiana, D.O.B. Feb. 7, 1938; old Indian Passport #P237498. He was Amar Singh's eyes, ears, mouth, watchdog, right hand man and bully in Canada and U.S.A. On Oct. 2, 1997 a warrant was issued in the State of Maryland for his arrest for sexual molestation of two 8 and 9 year old girls (case# 4D00051132). Amar Singh had hidden him at his Thath in Buffalo, N.Y. (since sold) where he was arrested on Oct. 3, 1997. He plead guilty and was sentenced to six years in prison but was deported to India on April 28, 1998. There Amar Singh assigned him to 'service' his congregation at his Thath at M-41 Block, Greater Kailash Part 2, New Delhi.



On Nov 20, 1999 Amar Singh landed him in U.K. to 'service' his congregation at his Thath in Wolverhampton at 1 Mander St. He

must have lied on his visa application because England does not allow entry to convicted child molesters. Banta showed stupidity by writing to us: **"At this time I am in England. I still have the same old passport (not true) and same name. At this time I am at Wolverhampton. If you wish to confirm it you may call me at 01902-429379. I heard about your statements (that Banta Singh cannot go out of India - again not true) by the grace of Baba ji (Amar Singh) that is why I had to come out (to show you). Other wise I have no interest in coming out (of India)."**

We forwarded his letter to the immigration authorities in Wolverhampton who verified his conviction with the American Embassy and expelled him. Now he could be anywhere, Canada, New Zealand or Australia. It is not difficult for Amar Singh to get an Indian Passport for anybody anywhere.

Until we take off the blinds of 'Blood' and 'Bhaichara', our history will keep on repeating itself. Only when we break away from those bonds and start considering the entire Sikh Qaum as 'Blood' and 'Bhaichara' can we move on to the next step that our Gurus expected us to – 'Sarbat Da Bhala' – a phrase that we repeat at the end of our every 'Ardas' without practicing it.

(Hardev Singh Shergill)

ਗਿਆਰਾਂ ਸਿਤੰਬਰ ਹਰਭਜਨ ਸਿੰਘ ਭੜੀ

ਉਹਨਾਂ ਤੁਹਾਂ ਨੂੰ ਸਮਰਪਿਤ ਜੋ ਅੱਜ ਦੇ
ਦਿਹਾੜੇ ਸਥਾਂ ਸਦਾ ਲਈ ਵਿੱਡ ਗਈਆਂ

ਇਹ ਅੱਜ ਕੈਸਾ ਸੂਰਜ ਚਤਿਆ
ਇਸ ਧਰਤੀ ਦੇ ਉੱਤੇ, ਕਈ ਘੜਾਂ ਦੇ
ਸੂਰਜ ਛੁੱਗ ਗਏ ਉਹ ਜਦੋਂ ਪਏ ਸੀ ਸੁੱਤੇ ।

ਅੱਜ ਜਦੋਂ ਮੈਂ ਉਠ ਕੇ ਸਵੇਰੇ
ਆਪਣਾ ਟੀਵੀ ਲਾਇਆ ,
ਨਿਊਯਾਰਕ ਦੇ ਅੰਬਰ ਉੱਤੇ
ਮੈਨੂੰ ਪੁਆਂ ਨਜ਼ਰੀਂ ਆਇਆ ।

ਇੰਜ ਲੱਗਦਾ ਸੀ ਜਿਵੇਂ ਇੱਕ ਇਮਾਰਤ ਨੂੰ
ਲੱਗੀ ਹੋਵੇ ਅੱਗ ਆਵਾਜ਼ ਟੀਵੀ ਦੀ ਮੈਂ
ਉਚੀ ਕੀਤੀ ਕਿੰਚ ਗਈ ਇਹ ਲੱਗ !

ਸੋਨੇ ਨੂੰ ਅੰਬਰ ਦੇ ਉੱਤੇ
ਇੱਕ ਜਹਾਜ਼ ਮੈਨੂੰ ਨਜ਼ਰੀਂ ਆਇਆ ਸ਼ਾਂਤ
ਰਫ਼ਤਾਰ ਨਾਲ ਉਹ ਉਡਦਾ ਉੱਡਦਾ ਦੂਜੀ
ਇਮਾਰਤ ਨਾਲ ਟਕਰਾਇਆ

ਵਜ਼ਦਿਆਂ ਸਾਰ ਹੀ ਅੰਬਰ ਉੱਤੇ ਉਠਿਆ
ਇੱਕ ਅੱਗ ਦਾ ਗੋਲਾ ਚਾਰ ਜਹਾਜ਼
ਅਧਰਨ ਹੋ ਗਏ ਅਮਰੀਕਾ ਦੇ ਜਗ ਤੇ
ਪੈ ਗਿਆ ਹੋਲਾ । ਦੋ ਤਿੰਗੇ ਕੁਲਤ ਟਰੇਡ
ਸੈਂਟਰ ਤੇ ਇੱਕ ਨੇ ਪੈਂਟਾਗਨ ਜਾ
ਵਾਹਿਆ, ਚੌਥਾ ਡਿੱਗਿਆ ਖੇਤ ਦੇ ਵੇਂਚ
ਜਿਸ ਵ੍ਹਾਈਟ ਹਾਊਸ ਸੀ ਢਾਹੁਣਾ
ਚਾਹਿਆ ।

ਕੁਝ ਬਹਾਦਰਾਂ ਵਾਰ ਆਪਣੀਆਂ ਜਾਨਾਂ,
ਕਈ ਜਿੰਦਗੀਆਂ ਹੋਰ ਬਚਾਈਆਂ, ਜਿਨ੍ਹਾਂ
ਮਾਂਵਾਂ ਨੇ ਉਹ ਪੁੱਤ੍ਰ ਸੂਰਮੇ ਜੇਮੇ ਧੰਨ ਨੇ
ਉਹ ਮਾਈਆਂ ।

ਹਜ਼ਾਰਾਂ ਬੇਗੁਨਾਹ ਗਏ ਨੇ ਮਾਰੇ
ਉਹ ਸਾਰੇ ਕੀ ਗਿਏ ਨਹੀਂ ਜਾਣੇ ,
ਪਤਾ ਨਹੀਂ ਕਿੰਨੇ ਮਦਦ ਐਰਤਾਂ
ਕਿੰਨੇ ਇਸ ਵਿੱਚ ਨਿਆਣੇ ।

ਕੁਝ ਇਨ੍ਹਾਂ ਵਿੱਚ ਸੀ ਉਹ ਲੋਕੀ
ਜੋ ਸ਼ਾਦੀਆਂ ਨੂੰ ਕੱਢਣ ਆਏ
ਦੱਬੇ ਗਏ ਉਹ ਮਲਥੇ ਥੱਲੇ
ਵੇਲੇ ਸਿਰ ਨਾਂ ਨਿੱਕਲ ਪਾਏ ।

ਉਸ ਭੀਤ ਵਿੱਚ ਸੀ ਇੱਕ ਬੰਦਾ
ਜੋ ਇੱਕ ਅਪਾਹਨ ਦੇਸਤ ਕੋਲ ਖਤਿਆ,
ਇਹਨੂੰ ਛੱਡ ਕੇ ਮੈਂ ਨਹੀਂ ਜਾਣਾ ਇਸ ਗੱਲ
ਤੇ ਉਹ ਰਿਹਾ ਅਤਿਆ

ਇਕ ਉਨ੍ਹਾਂ ਵਿੱਚ ਵਿਧਵਾਂ ਔਰਤ
ਜੋ ਸੀ ਕਿਤਿਓਂ ਬਾਹਰਾਂ ਆਇਆ

ਦਿਲ ਉਹਦੇ ਵਿੱਚ ਸੁਨਿਹਰੇ ਸੁਪਨੇ
ਨਾਲ ਉਹ ਦੋ ਛੋਟੇ ਬੱਚੇ ਲਿਆਈ ।

ਉਹਦੀ ਮਦਦ ਕਰਣ ਦੇ ਲਈ
ਉਹਦੇ ਭਰਾ ਨੇ ਸੀ ਉਸ ਨੂੰ ਸੱਚਿਆ
ਜੋ ਸੀ ਚਿੰਦਾ ਇਸ ਧਰਤੀ ਤੇ
ਕਥੀਲਾਈ ਦੇ ਨਾਲ ਸੀ ਲੱਦਿਆ

ਕਈ ਮਰੀਨੇ ਸੀ ਹੋ ਗਏ ਉਹਨੂੰ
ਉਹ ਰਹਿ ਰਹੀ ਸੀ ਕੰਮ ਤੋਂ ਬਿਨ
ਮਸਾਂ ਮਾਸਾਂ ਉਹਨੂੰ ਮਿਲੀ ਸੀ ਨੌਕਰੀ
ਅੱਜ ਉਹਦਾ ਸੀ ਪਹਿਲਾ ਦਿਨ ।

ਕੰਮ ਇਸ ਜਗ੍ਹਾ ਕਿੰਚ ਹੈ ਕਰਣਾ
ਮਾਲਿਕ ਉਹਦਾ ਰਿਹਾ ਸੀ ਸਮਝਾ ,
ਜੋਰ ਦੀ ਇੱਕ ਹੋਇਆ ਧਮਕਾ
ਇੱਕ ਜਹਾਜ਼ ਸੀ ਵੱਡਾ ਆ ।

ਉਸ ਗੀ ਭੱਜ ਦੌੜ ਦੇ ਅੰਦਰ ਉਹ ਪੁੰਮਣ
ਘੋੰਗੀਆਂ ਦੇ ਵਿੱਚ ਪੈ ਗਈ, ਲੱਭੀ ਨਹੀਂ
ਕਈ ਨਿਕਲਣ ਦੀ ਰਹ ਬਸ ਰਾਖ ਦੇ
ਚੇਰੀ ਬਣ ਕੇ ਰਹਿ ਗਈ ।

ਕਿੰਜ ਉਨ੍ਹਾਂ ਦੇ ਆਪਨੀ ਪਲ ਗਜ਼ਰੇ
ਕਿੰਚ ਲਈਆਂ ਉਨ੍ਹਾਂ ਆਖਰੀ ਸਾਹਾਂ ਪਤਾ
ਨਹੀਂ ਹੁਣ ਕਿੰਨੇ ਪੈਰ ਲੱਭਣਗੇ ਕਿੰਨੀਆਂ
ਲੱਭਣਗੀਆਂ ਲੱਤੀ ਬਾਹਾਂ

ਪਰ ਹਰ ਇੱਕ ਅੰਗ ਦੇ ਨਾਲ ਹਨ ਜੂਝੀਆਂ
ਪਤਾ ਨਹੀਂ ਕਿੰਨੀਆਂ ਹੋਰ ਕਹਾਈਆਂ
, ਲਿਖਣਗੇ ਕਈ ਮੇਰੇ ਵਰਗੇ ਲਿਖਾਈ ਪਰ
ਸਬਦਾਂ ਨਾਲ ਉਹ ਲਿਖੀਆਂ ਨਹੀਂ ਜਾਣੀਆਂ
।

ਸਾਂਝੀ ਦੇਈ ਉਨ੍ਹਾਂ ਦੀ ਬੁਹੁ ਨੂੰ ਰੱਬਾ
ਸਦਾ ਆਪਣੇ ਚਰਨਾਂ ਨਾਲ ਲਾਵੀਂ
ਤੱਲ ਗਏ ਉਹ ਦੋਜਖ ਦੀ ਅੱਗ ਵਿੱਥੇ ਫੇਰ
ਜਨਮ ਮਰਨ ਦੇ ਚੰਕਰਾਂ ਵਿੱਚ ਨਾਂ ਪਾਵੀਂ ।

ਬਲ ਬਖਸ਼ੀਂ ਉਨ੍ਹਾਂ ਦੇ ਟੱਬਰਾਂ ਨੂੰ ਮੰਨ
ਸਕਣ ਉਹ ਤੇਰਾ ਭਾਣਾ, ਸਿਰ ਤੇ ਛੱਡ ਰਹੇ
ਉਹਨਾਂ ਦੇ ਬੱਚਿਆਂ ਤੇ ਮਿਲਾਵਾ ਰਹੇ ਉਨ੍ਹਾਂ
ਨੂੰ ਨਿੱਤ ਖਾਣਾ ।

ਤਾਕਤ ਹੈ ਹੋ ਵਿੱਚ ਅੱਜ ਜਿਨ੍ਹਾਂ ਦੇ
ਪਤਾ ਨਹੀਂ ਉਹਨਾਂ ਕੀ ਹੈ ਕਰਣਾ ,
ਪਤਾ ਨਹੀਂ ਇਹਦਾ ਅੰਤ ਕਦ ਹੋਣਾ
ਕਿੰਨੇ ਬੇਗੁਨਾਹਾਂ ਹੋਰ ਹੈ ਮਰਨਾ ।

ਸੁਭੱਤ ਬਖਸ਼ੀਂ ਨੂੰ ਉਹਨਾਂ ਨੂੰ ਦਾਤਾ
ਉਹ ਕੋਈ ਐਸਾ ਕੰਮ ਨਾ ਕਰਣ ,
ਮੱਖਨ ਚੌ ਵਾਲ ਵਾਂਗ ਕੱਚ ਲੈਣ ਦੇਖੀ ਨੂੰ
ਹੋਰ ਬੇਗੁਨਾਹ ਨਾਂ ਅੰਵੇਂ ਮਰਣ ।

ਇਹ ਸੱਭ ਹੋਇਆ ਧਰਮ ਦੇ ਨਾਂ ਤੇ
ਮੈਨੂੰ ਕਹਿੰਦਿਆਂ ਨਾਂ ਆਵੇ ਸ਼ਰਮ ,

ਪਰ ਜੋ ਗੁਨਾਹ ਐਨੇ ਭਾਰੇ ਕਰਦੇ
ਉਹਨਾਂ ਦਾ ਨਹੀਂ ਹੁੰਦਾ ਕੋਈ ਧਰਮ

ਸੁਰਜ ਤਾਂ ਸਿਰਫ ਇੱਕ ਹੀ ਧਰਤੀ ਤੇ
ਅਸੀਂ ਰੱਖ ਲੈ ਉਹਦੇ ਲੱਖਾਂ ਨਾਂ
ਸੱਭ ਉਸ ਹੀ ਸੂਰਜ ਦਾ ਨਿੰਮ ਸੇਕਣ ਉਸ
ਕਰਕੇ ਹੀ ਇਹ ਪੁੱਪ ਤੇ ਛਾਂ ।

ਉਸੇ ਤਾਂ ਰੱਬ ਤਾਂ ਬੱਸ ਇੱਕੋ ਹੈ
ਅਸੀਂ ਭਾਵੇਂ ਕਰੀਏ ਉਸ ਨੂੰ ਜੀਸ ਜਾਂ
ਅੱਲਾ, ਬੰਦਾ ਕਰਦਾ ਰਿਹਾ ਜਗ ਤੇ ਤਥਾਹੀ
ਧੀ ਸ਼ਰਾਬ ਧਰਮ ਦੀ ਹੋ ਕੇ ਤੱਲਾ ।

“ਰੋਮਨ” ਜਦੋਂ ਇਸ ਜਗ ਉਤੇ
ਚਾਰੇ ਪਾਸੇ ਰਾਜ ਸੀ ਕਰਦੇ
ਪਤਾ ਨਹੀਂ ਕਿਨੇ ਯਹੂਦੀ ਤੇ ਇਸਾਈ
ਉਹਨਾਂ ਦੇ ਰਾਜ ਚਾਂ ਰਹੇ ਨੇ ਮਰਦੇ

ਲੈਕੇ ਮਦਦ ਜੀਸਸ ਦੇ ਭਾਈਚਾਰੇ ਤੋਂ
ਉਹਨਾਂ ਦਿੱਤਾ ਮਸੀਹਾ ਸਲੀਖ ਤੇ
ਚਾਨ੍ਹ ਉਸ ਤੋਂ ਮਗਰੋਂ ਘਰ ਘਾਟ ਕਈਆਂ
ਦੇ ਦਿੱਤੇ ਉਹਨਾਂ ਅੱਗ ਨਾਲ ਸਾਡ ।

ਤਾਕਤ ਜਦੋਂ ਇਸਾਈਆਂ ਹੱਥ ਆਈ ਲੱਖਾਂ
ਲੋਕ ਉਹਨਾਂ ਨੇ ਮਰੇ ,
ਜੇਰ ਉਨ੍ਹਾਂ ਨੇ ਲਾਇਆ ਬਥੇਰਾ ਪਰ ਬਣਾ
ਸਕੇ ਨਾਂ ਇਸਾਈ ਸਾਰੇ ।

ਫੇਰ ਮੁਸਲਮਾਨਾਂ ਲੈ ਕੇ ਅੱਲਾਹ ਦਾ ਨਾਂ
ਆਪਣੇ ਹੋ ਵੱਡ ਲਈ ਲਾਲਵਾਰ
ਹਾਹਕਾਰ ਮੌਚ ਗਈ ਭਾਰਤ ਵਿੱਚ ਜਦੋਂ
ਵੱਡੇ ਇਹ ਉਥੇ ਪਹਿਲੀ ਵਾਰ ਉਸ ਦੇ
ਮਗਰੋਂ ਭਾਰਤ ਦੇ ਵਿੱਚ ਫੇਰ ਜੋ ਜੋ ਹੋਏ
ਕਰੇ ਉਹ ਦੱਸਣ ਦੀ ਮੈਨੂੰ ਲੋਤ ਨਾਂ ਕੋਈ
ਤੁਸੀਂ ਜਾਣਦੇ ਉਹ ਸਾਰੇ ।

ਸਦੀਆਂ ਦੀ ਗੁਲਮੀ ਪਿੱਛੋਂ ਜਦ ਰਾਜ
ਵਿਦੂਆਂ ਦੇ ਹੋ ਆਇਆ, ਕਿਸੇ ਦੇ ਕੋਲੋਂ
ਨਹੀਂ ਉਹ ਲੁਕਿਆ ਜੇ ਚੰਦ ਉਹਨਾਂ
ਚੁਗੁਇਆ

ਕੋਮਨਿਸਟ ਆਏ ਜਗ ਉਤੇ
ਕਾਹਿੰਦੇ ਧਰਮ ਹੈ ਲੋਕੇ ਭੰਗ ,
ਛੱਡ ਦਿੱਤਾ ਉਹਨਾਂ ਮੰਨਣਾ ਰੱਬ ਨੂੰ
ਪਰ ਛੱਡੀ ਨਹੀਂ ਉਹਨਾਂ ਕਰਨੀ ਜੰਗ

ਅਵੱਲ ਅੱਲਾਹ ਨੂੰ ਰੂਪ ਉਪਾਇਆ
ਕੁਦਰਤ ਦੇ ਸੱਭ ਬੰਦੇ, ਏਕ ਨੂਰ ਤੇ ਸੱਭ
ਜਗ ਉਪਜਿਆ ਕੌਣ ਭਲੇ ਕੇ ਮੇਦੇ ।

ਹਰ ਬੰਦਾ ਹੈ ਰੂਪ ਰੱਬ ਦਾ ਹਰ ਇੱਕ ਜੀ
ਵਿੱਚ ਉਹਦੀ ਜੋਤ, ਪਰ ਸਾਨੂੰ ਉਹ ਨਜ਼ਰ
ਨਾਂ ਆਵੇ ਸਾਨੂੰ ਦਿੱਸਣ ਜਾਤਾਂ ਤੇ ਵੱਖਰੇ
ਗੱਤ ਹਰ ਧਰਮ ਕਰੇ ਰੱਬ ਨੂੰ ਮੇਨੇ ਉਹਦੇ
ਬੰਦਿਆਂ ਨੂੰ ਕਰੇ ਪਿਆਰ, ਇੱਕ ਦੂਹੇ ਦੀ
ਮਦਦ ਦੇ ਲਈ ਭਾਈਆਂ ਵਾਂਗ ਰਹੇ ਸਦਾ

ਤਿਆਰ ਰੱਬ ਨੇ ਬਣਾਇਆ ਸੀ ਇੱਕ ਬੰਦਾ
ਅਸੀਂ ਵੱਖੇ ਵੱਖਰੇ ਭੇਸ ਬਣਾ ਲਏ, ਦਿੱਤੀ
ਸੀ ਉਸ ਰਹਿਣ ਲਈ ਧਰਤੀ ਅਸੀਂ ਵੱਖੇ
ਵੱਖਰੇ ਦੇਸ ਬਣਾ ਲਏ ।

ਧਰਤੀ ਦਾ ਅਸੀਂ ਚੀਰ ਕੇ ਸੀਨਾ ਪਾ
ਲਈਆਂ ਅਸੀਂ ਇਹਦੀਆਂ ਵੰਡੀਆਂ ਇਹ
ਮੇਰੀ ਇਹ ਤੇਰੀ ਧਰਤੀ ਹਿੱਕ ਗੱਡ
ਲਈਆਂ ਅਸੀਂ ਝੰਡੀਆਂ ।

ਉਹਨਾਂ ਲੀਕਾਂ ਦੀ ਰਾਖੀ ਦੇ ਲਈ ਆਸੀਂ
ਹੋ ਲੈ ਤਲਵਾਰ ਖੜੇ ਪਤਾ ਨਹੀਂ ਇਸ
ਧਰਤੀ ਖਾਤਿਰ
ਕਿੰਨੀ ਵਾਰ ਅਸੀਂ ਫੇਰ ਲੱਗੇ ਵੱਖੇ
ਨਾਂ ਰੱਖ ਇੱਕ ਰੱਬ ਦੇ ਅਸੀਂ ਪਾ ਲਏ ਫਿਰ
ਉਹਦੇ ਵੰਡੇ,
ਵੱਖੇ ਵੱਖਰੇ ਰੰਗਾਂ ਦੇ ਰੰਗ ਕੇ ਗੱਡ ਲਏ
ਪਰਮਾਂ ਦੇ ਝੰਡੇ ।

ਇੱਕ ਮਤ ਨੂੰ ਹੀ ਮੰਨਣ ਵਾਲੇ ਆਪਸ ਦੇ
ਵਿੱਚ ਲੜ ਲਤ ਮਰਦੇ ਪਰੋਟੋਸਟੈਂਟ ਤੇ
ਕੈਵੋਲਿਕ ਲੋਕੀ
ਇੱਕ ਦੂਏ ਨੂੰ ਦੇਖ ਨਾਂ ਜਾਦੇ ।
ਮੁਸਲਮਾਨ ਲੈ ਨਾਂ ਅੱਲਾਹ ਦਾ ਮਾਰੀ ਜਾਂਦੇ
ਨੇ ਮੁਸਲਮਾਨਾਂ ਨੂੰ, ਉਹਦੀ ਜੰਨਤ ਵਿੱਚ
ਜਾਣ ਲਈ
ਮਾਰੀ ਜਾਂਦੇ ਉਹਦੇ ਇਨਸਾਨਾਂ ਨੂੰ ।

ਸਿਖਾਂ ਨੇ ਆਪਣੀ ਪੱਤ ਖਾਤਿਰ ਚੁੱਕੀ ਸੀ
ਤਲਵਾਰ, ਉਹ ਭੀ ਕਰੇ ਨਾਂ ਇੱਕ ਪਲ
ਤਿਜਕਣ
ਕਰਣ ਲੋਗੇ ਆਪਣੇ ਭਰਾ ਤੇ ਵਾਰ ।

ਧਰਮੀ ਬੰਦਾ ਜੇ ਕੋਈ ਹੋ ਵੇਲੇ ਦਿਲ ਉਹਦਾ
ਚਾਹੀਦਾ ਨਹੀਂ, ਪਰ ਹੋ ਵੇਲੇ ਜਿਸਦੇ ਤਲਵਾਰ
ਰਹੀ ਹੈ ਉਸੇ ਦੇ ਰਹ ਸਾਰੇ

ਨਫਰਤ ਦੇ ਕੋਈ ਬੀ ਨਾਂ ਬੀਜੇ ਉਹੇ ਗੁਣਾਂ
ਦੇ ਗੀਤ ਲਿਖੇ, ਆਪਸ ਦੇ ਮਤ ਭੇਦ ਮਿਟਾ
ਕੇ ਨਾਲ ਪਿਆਰ ਦੇ ਰਹਿਣਾ ਸਿੱਖੇ

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ਸੰਤ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਵਲੋਂ ਲੰਡਨ 'ਚ ਗੁਰੂ ਨਾਨਕ ਸਿੱਖ ਯੂਨੀਵਰਸਿਟੀ ਸਥਾਪਤ ਕਰਨ ਦਾ ਐਲਾਨ

ਅਹਿਮ ਸ਼ਖਸੀਅਤਾਂ ਵਲੋਂ ਸਹਿਯੋਗ ਦੇਣ ਦਾ ਵਾਖਦਾ



ਮੀਟਿੰਗ ਦੇਰਾਨ ਬੈਠੇ ਖੱਬਿਓਂ ਪ੍ਰਿਸੀਪਲ ਰਜਿਕਰ ਸਿੰਘ ਸੰਘ, ਹਰਚੰਦ ਸਿੰਘ ਗਰੇਵਾਲ (ਮੀਡ ਪ੍ਰਧਾਨ) ਕੇਂਸਲਰ ਪ੍ਰੀਤਮ ਸਿੰਘ ਗਰੇਵਾਲ (ਮੇਆਰ ਹੰਸਲੇ), ਸ. ਹਿੰਮਤ ਸਿੰਘ ਸੋਹੀ (ਪ੍ਰਧਾਨ), ਸੰਤ ਅਮਰ ਸਿੰਘ ਬੜ੍ਹੀਂਦੀ ਵਾਲੇ, ਸ. ਜਸਵੰਤ ਸਿੰਘ ਗਰੇਵਾਲ, ਸ. ਸੁਰਜੀਤ ਸਿੰਘ ਬਿਲਗਾ (ਚੇਅਰਮੈਨ ਟਰੱਸਟ) (ਪਿੱਛੇ ਖੜ੍ਹੇ ਖੱਬਿਓਂ) ਸ. ਸਰਬੀਜਤ ਸਿੰਘ ਵਿਰਕ, ਭਾਈ ਅਮਰਜੀਤ ਸਿੰਘ, ਕੇਂਸਲਰ ਰਾਜੂ ਸੰਸਾਰਪੁਰੀ, ਸ. ਮੁਕੰਦ ਸਿੰਘ ਧਾਲੀਵਾਲ, ਉਮਰਾਓ ਅਟਵਾਲ, ਬਿਲੀ ਸਿੰਘ ਜੁਟਲਾ, ਸ. ਪ੍ਰੀਤਮ ਸਿੰਘ ਬਰਾੜ, ਸ. ਤਾਰਾ ਸਿੰਘ ਆਲਮ, ਕੁਲਵਿੰਦਰ ਸਿੰਘ ਚਾਨਾ ਤੇ ਸ. ਜਸਪਾਲ ਸਿੰਘ ਡੇਗਲ ਦਿਖਾਈ ਦੇ ਰਹੇ ਹਨ।

ਬਰਮਿੰਘਮ, 14 ਜੂਨ (ਪਰਵਿੰਦਰ ਸਿੰਘ)-ਬੀਤੇ ਸੁੱਕਰਵਾਰ ਸਾਉਥਾਲ ਦੇ ਆਸ ਪਾਸ ਦੇ ਪਤਵੰਤੇ ਆਗੂਆਂ ਦੀ ਮੀਟਿੰਗ ਗੁਰੂ ਨਾਨਕ ਸਿੰਖ ਅਕੈਡਮੀ ਦੇ ਸੰਚਾਲਕ ਸੰਤ ਅਮਰ ਸਿੰਘ ਬੜ੍ਹੀਂਦੀ ਵਾਲਿਆਂ ਨਾਲ ਹੋਈ ਜਿਸ ਵਿਚ ਸੰਤਾਂ ਵਲੋਂ ਬਰਤਾਨੀਆ ਤੇ ਹੋਰ ਦੇਸ਼ਾਂ 'ਚ ਵਿਦਿਆ ਦੇ ਪਸਾਰ ਲਈ ਕੀਤੇ ਜਾ ਰਹੇ ਸਫਲ ਯਤਨਾਂ 'ਤੇ ਚਰਚਾ ਹੋਈ। ਇਸ ਮੌਕੇ ਬਰਤਾਨੀਆ 'ਚ ਸੈਕੰਡਰੀ ਸਕੂਲ ਤੋਂ ਬਾਅਦ ਯੂਨੀਵਰਸਿਟੀਆਂ 'ਚ ਜਾ ਰਹੇ ਬੱਚਿਆਂ ਲਈ ਅਨੁਕੂਲ ਮਾਹੌਲ ਨਾ ਹੋਣ ਦੀ ਸਮੱਸਿਆ ਤੋਂ ਬਾਅਦ ਸੰਤ ਅਮਰ ਸਿੰਘ ਨੇ ਐਲਾਨ ਕੀਤਾ ਕਿ ਉਹ ਲੰਡਨ 'ਚ ਗੁਰੂ ਨਾਨਕ ਸਿੰਖ ਯੂਨੀਵਰਸਿਟੀ ਦੀ ਸਥਾਪਨਾ ਕਰਨਗੇ।

ਇਸ ਮੀਟਿੰਗ 'ਚ ਸੰਤ ਅਮਰ ਸਿੰਘ ਬੜੂੰਦੀ ਵਾਲੇ, ਸਕੂਲ ਦੇ ਪ੍ਰਿੰਸੀਪਲ ਸ. ਰਜਿੰਦਰ ਸਿੰਘ ਸੰਘ, ਗਵਰਨਰ ਕੁਲਵਿੰਦਰ ਸਿੰਘ ਚਾਨਾ, ਸ੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ ਦੇ ਪ੍ਰਧਾਨ ਸ. ਹਿੰਮਤ ਸਿੰਘ ਸੋਹੀ, ਟਰੱਸਟ ਦੇ ਚੇਅਰਮੈਨ ਸ. ਸੁਰਜੀਤ ਸਿੰਘ ਬਿਲਗਾ, ਹੰਸਲੇ ਦੇ ਮੇਅਰ ਸ. ਪ੍ਰੀਤਮ ਸਿੰਘ ਗਰੇਵਾਲ, ਸਭਾ ਦੇ ਮੀਤ ਪ੍ਰਧਾਨ ਹਰਚੰਦ ਸਿੰਘ ਗਰੇਵਾਲ, ਪ੍ਰਸਿੱਧ ਕਾਰੋਬਾਰੀ ਤੇ ਮੈਰਾਖਨ ਦੌੜਾਕ ਜਸਵੰਤ ਸਿੰਘ ਗਰੇਵਾਲ, ਕੇਂਸਲਰ ਰਾਜੂ ਸੰਸਾਰਪੁਰੀ, ਸ. ਤਾਰਾ ਸਿੰਘ ਆਲਮ, ਸ. ਜਸਪਾਲ ਸਿੰਘ ਡੇਗਲ, ਸ. ਮੁਕੰਦ ਸਿੰਘ ਗਰੇਵਾਲ, ਸ. ਗੁਰਪ੍ਰਤਾਪ ਸਿੰਘ ਭੁੱਲਰ, ਉਮਰਾਓ ਸਿੰਘ ਅਟਵਾਲ, ਬਿਲੀ ਚੁਟਲਾ, ਸ. ਪ੍ਰੀਤਮ ਸਿੰਘ ਬਰਾੜ ਤੇ ਸਰਬਜੀਤ ਸਿੰਘ ਵਿਰਕ ਤੋਂ ਇਲਾਵਾ ਹੋਰ ਸ਼ਖਸੀਅਤਾਂ ਹਾਜ਼ਰ ਸਨ ਜਿਨ੍ਹਾਂ ਇਸ ਕਾਰਜ ਲਈ ਬਾਬਾ ਅਮਰ ਸਿੰਘ ਦਾ ਸਾਥ ਦੇਣ ਦਾ ਵਾਖਦਾ ਕੀਤਾ। ਜਸਵੰਤ ਸਿੰਘ ਗਰੇਵਾਲ ਵਲੋਂ ਦਿੱਲੀ ਦੇ ਗਰੀਬ ਨਿਵਾਜ ਸਕੂਲ ਲਈ 5,000 ਪੈਂਡ ਭੇਟ ਕੀਤੇ ਗਏ ਜਿਸ ਲਈ ਪ੍ਰਿੰਸੀਪਲ ਸ. ਰਜਿੰਦਰ ਸਿੰਘ ਸੰਘ ਨੇ ਉਨ੍ਹਾਂ ਦਾ ਧੰਨਵਾਦ ਕੀਤਾ। ਗਰੇਵਾਲ ਨੇ ਯੂਨੀਵਰਸਿਟੀ ਦੀ ਸਥਾਪਨਾ 'ਚ ਵੀ ਅਹਿਮ ਹਿੱਸਾ ਪਾਉਣ ਦਾ ਵਚਨ ਦਿੱਤਾ। ਬਾਬਾ ਜੀ ਨੇ ਕਿਹਾ ਕਿ ਉਹ ਪੰਜਾਬ ਤੋਂ ਇਲਾਵਾ ਸ੍ਰੀ ਹਜ਼ੂਰ ਸਾਹਿਬ ਵਿਖੇ ਵੀ ਇਕ ਸਕੂਲ ਸਥਾਪਿਤ ਕਰ ਰਹੇ ਹਨ ਜਿਸ ਦਾ ਨਾਂਅ ਸਰਬਸੰਮਤੀ ਨਾਲ ਮੀਆਂ ਮੀਰ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਸਕੂਲ ਰੱਖ ਰਹੇ ਹਨ। ਉਨ੍ਹਾਂ ਕਿਹਾ ਕਿ ਹੋਰ ਰਾਜਾਂ 'ਚ ਸਾਡੇ ਬੱਚੇ ਪੰਜਾਬੀ ਤੋਂ ਅਨਜਾਣ ਹਨ, ਉਨ੍ਹਾਂ ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨਾਲ ਜੋੜਨ ਲਈ ਗੁਰਮੁਖੀ ਦੀ ਪੜਾਈ ਦੀ ਬਹੁਤ ਲੋੜ ਹੈ। ਕੁਲ ਦੇ ਪ੍ਰਿੰਸੀਪਲ ਸ. ਰਜਿੰਦਰ ਸਿੰਘ ਸੰਘ ਤੇ ਗਵਰਨਰ ਕੁਲਵਿੰਦਰ ਸਿੰਘ ਚਾਨਾ ਨੇ ਦੱਸਿਆ ਕਿ ਸਥਾਨਕ ਲੋਕਾਂ ਦੀ ਵੱਧਦੀ ਮੰਗ ਨੂੰ ਮੁੱਖ ਰੱਖ ਕੇ ਬਾਬਾ ਜੀ ਵਲੋਂ 5 ਏਕੜ ਜ਼ਮੀਨ 'ਚ ਇਕ ਹੋਰ ਪ੍ਰਾਇਮਰੀ ਸਕੂਲ ਹੇਜ਼ ਵਿਖੇ ਵੀ ਉਸਾਰਿਆ ਜਾ ਰਿਹਾ ਹੈ ਜਿਸ ਦੀ ਸਰਕਾਰੀ ਮਨਜ਼ੂਰੀ ਮਿਲ ਚੁੱਕੀ ਹੈ ਤੇ ਇਸ ਦੇ ਨਾਲ ਹੀ ਯੂਨੀਵਰਸਿਟੀ ਦੀ ਪ੍ਰਵਾਨਗੀ ਲਈ ਕੰਮ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ ਜਾਵੇਗਾ।

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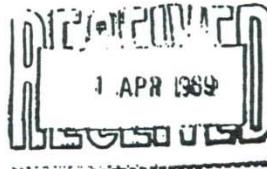
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TEL: 3307690

M/s N S Kang
Advocates & Solicitors
101 Uppar Cross Street
#04-49 People's Park Centre
Singapore 0105



Dear Sir

PROPOSED NANAKSAR THATH ISHAR DARBAR

I refer to your client's application for registration of 'Nanaksar Thath Ishar Darbar' and regret to inform you that the registration of the proposed association/society under the provisions of the Societies Act is not approved.

2 Your attention is drawn to the provision in the law for the imposition of heavy penalties on organisers and members of unregistered societies. The organisers and members of 'Nanaksar Thath Ishar Darbar' should therefore cease all activities in connection with the society.

Yours faithfully

MISS LEE NYET HAR
for REGISTRAR OF SOCIETIES
SINGAPORE

Singapore denied permission to Amar Singh to register 'Nanaksar Thath Ishar Darbar' after the attiy's wife's sister was snared by Amar Singh



GOD IS ONE
HE IS REALISED BY THE KINDNESS OF TRUE GURU
GOD LOVES CONGREGATION
KHALSA BELONGS TO THE GOD
ALL VICTORY IS OF THE GOD

^{To}
You will be sad to hear my tragic story and my bad experience. My name is Surinder Singh. In 1976 I met Saint Baba Amar Singh at his place Nanakpur Thoth Barhundi, Distt. Ludhiana (Punjab). This man Amar Singh, who is being respected among the Sikhs as a Saint. He took me in his service; four years later he married me to Kamaljit Kaur of village Patto. She was living at the Thath before my marriage. My marriage was performed this way, Baba took me and Kamaljit in to a Five star hotel in Bombay, India. With us were Amar Singh and his attendants Jaspal Singh, Banta Singh. In this hotel he put his hands on both our heads and took some pictures and we were told that now we were a married couple. After that Amar Singh ordered me that Surinder Singh you are like a son to me and, to Kamaljit I consider my daughter and I was told not to touch her. He told me the marriage is only a pretence. I was barred from living with her as a husband. Then he told me a story of Guru Nanak Dev Ji that how he produced children by giving cloves. He said, "I am going to do the same thing to this girl." After that Kamaljit Kaur and Amar Singh stayed in that hotel. Time went by. In Jan 1981 Kamaljit gave birth to Amar Singh's first child, whose name is Gurpreet Kaur. In the mean time, I kept on serving him. In his various places in Canada, England, New Zealand and Australia. After that Kamaljit gave birth to second girl in Chandigarh, India. At that time I was posted in New Zealand Thath by the orders of Amar Singh. So Holy congregation, you can imagine yourselves: that Amar Singh, in the modern age calls himself Guru Nanak. Did he produce these two children with Kamaljit by giving her cloves or by sleeping with her. I could not take it any more. He has illegal relations with many other young girls. I could not tolerate any longer. On Sept. 29, 1987, I left Baba. After doing my prayers to the All Mighty in the Sidney Thath where I was serving him by his orders. I was helpless. I could not tell you earlier. This man whom people call a saint is a very dangerous, bad man. He is capable of getting anyone murdered at any time. Some time ago he got one child Jaipal killed. Regarding that pamphlets were distributed in India by Bhai Gurmukh Singh Ji(Uttam Bhander) in Nanaksar That in Jagraon.

On that pamphlet there was a picture of Amar Singh and of that child. Keeping that in mind I was scared. I am the only child of my parents. Now when in 1989 this Amar Singh got two more servants from India who have been serving him for the last five years. Their names are Balwinder Singh and Tarunjit Singh (Mithu). They were able to escape from his clutches and met me. They told me their tragic story. Keeping all this in now I have to tell the true story about this dangerous man Amar Singh.

I hope many other young men like us do not fall into the same trap. They are unaware of his true nature. They can learn something from our experience may save themselves from destruction.

Holy Congregation, Nanaksar is a Holy Place of worship. This man (Amar Singh) is a disgrace to that Holy Place's name. So I request to all of you to stop this man from his bad deeds.

Humble Servant of the Congregation
Surinder Singh

(Note: Original undated but written around Feb 1990)

੨੬ ਗੁਰਿਆਲੀ ਪ੍ਰਗਟ

ਹੁਣ ਪ੍ਰਗਟ ਨਾਨਾ ਜੰਗਤ ਜੀਵਿ ਜਾਇਆ ਕੀਵਾ ਆਸ਼ਾ
ਖਾਇਆ ਜੀ ਵੀ ਵੱਡਾ।

ਗੁਣ ਵੀ ਮੂੰ ਗੋਬੀ; ਹੱਦ ਬੀਤੀ ਰਾਵ ਭੀ ਕਾਈ

ਗੁਣ ਵੇ ਧਾਰ ਸੁਖ ਹੀ ਹਾ, ਗੋਬੀ ਨਾ। ਜਾਇਓ ਨਿੰਪਾ ਉਪਸਾ ੧੯੮੬ ਵਿਛੁ ਗੋਬੀ
ਧਾਰ ਗੁਣ ਜੀਵਿ ਸੇ ਰਾਗ ਅਥਾਰ; ਸਾਲ ਗਰੇ ਲਾਡ ਗੁਣੀ ਪ੍ਰਗਟ, ਫ਼ਰਿਆਦਾ
(ਪੰਜਾਬ) ਇਥੀ ਪ੍ਰਗਟ ਗੁਣੀ। ਪ੍ਰਗਟ ਭਾਈ ਰਾਮਰ ਨਿੰਪਾ ਜਿਸ ਤੁਨ ਨਿੰਗ
ਕ੍ਰਮਕਿਤੇ ਝਿਤ ਕਿ ਜਾਇਓ ਹੈ ਹੈ। ਜਾ ਗੇਵਾਨ ਬੀਗੀ ਰਾਮਸਤੀਤ ਕੌਰ ਜਿਸ
ਕੁ ਰਾਵ ਰਾਗ ਧਾਲਰ ਰਾਮਰ ਨਿੰਪਾ ਨੂੰ ਗੋਬੀ ਵਿਗਾਵ ਕੀਵੀ ਰਾਮਸਤੀਤ ਕੌਰ ਜਿਸ
ਪੰਡ ਚੱਤੇ ਹੋ। ਵੇ ਨਾਸ ਕਰ ਵਿਠੋ। ਗੁਣੀ ਗੋਬੀ ਵਿਗਾਵ ਹੱਦ ਤੇ ਪਹਿਕਾ ਕੀਠਾ
ਛੇ ਰਹਿ ਰਹੀ ਗੀ। ਗੋਬੀ ਵਿਗਾਵ ਵਿਠੋ ਅਧਿਆਰਾ ਨਾਸ ਰੀਤਾ ਜਿਆ ਰਿਸ਼ੋਵ
ਤੇ ਰਾਮਸਤੀਤ ਕੌਰ ਤੁਨੂੰ ਟਾਈਵ ਜਾਣਾ ਹੈ ਰਾਵ ਇਕੱਥੇ ਕੀਤਾ ਗਿਆ ਸਾਡੇ
ਨਾਸ ਭਾਈ ਰਾਮਰ ਨਿੰਪਾ ਜੇ ਉਕੜੇ ਸੇ ਗੇਵਾਨ ਨਾਮਦੂਤ ਨਿੰਪਾ ਤੇ ਬੰਤਾ ਨਿੰਪਾ
ਹੈ। ਇਕੱਥੇ ਹੱਦ ਵੇਖੇ ਸਾਡੇ ਹੈ। ਜੇ ਜਿਥੇ ਉਪਰ ਹੱਦ ਰੱਖੇ ਕੇ ਟੱਕਾਲਾ ਪਿਰੀ
ਗਾਈਆ ਤੇ ਉਸ ਤੋਂ ਧਾਲਰ ਗੋਬੀ ਰਿਹਾ ਜਿਆ ਨੇ ਤੇਗ। ਇਸ ਸੜ੍ਹੀ ਨਾਸ ਵਿਗਾ
ਵਿਗਾਵ ਹੈ। ਤੇ ਉਗਤੇ ਧਾਲਰ - ਗੋਬੀ ਰਾਮਰ ਨਿੰਪਾ ਤੇ ਵਿਠੋ ਹੱਦ ਕੀਤਾ ਕਿ
ਗੁਰਿਆਰ ਤੁਨੀ ਜਾਤਾ ਸਾਹਾਰਾ ਪ੍ਰੋਤੁਹ ਹੈ। ਤੇ ਆਜੀ ਕਾਮਸਤੀਤ ਤੁਨੀ ਵੀ ਪਹਾਂ ਵੀ ਧੀ
ਗਲਕਰੇ ਹਾਂ। ਤੇ ਗੋਬੀ ਵਿਠੋ ਜਿਥੇ ਵਿਠੋ ਸੜ੍ਹੀ ਘੁਤ ਉਚੀ ਮੁਚੀ ਹੈ।
ਤੁਨੀ ਵਿਠੋ ਨਾਸ ਜਾਇਗਤ ਨੀ ਕਰਨਾ। ਤੇ ਤੇਗ ਵਿਗਾਵ ਨਿੰਪਾ ਸੜ੍ਹੀ ਵਿਠੋ ਹੱਦ ਨਾਰਕੇ
ਸੀਵੀ ਰੂੰਡੀਆਂ ਰੈਕੇ ਢੱਕੀ ਪੰਦਾ ਕੀਤੇ ਜਾਨ। ਆਜੀ ਤੀ ਵਿਠੋ ਸੜ੍ਹੀ ਉਪਰ ਵਿਠੋ
ਤਹਾਂ ਜੀ ਜਿਥੇ ਰੁੰਗੀਆਂ ਉਗ ਤੋਂ ਧਾਲਰ ਕਾਮਸਤੀਤ ਕੌਰ ਤੇ ਰਾਮਰ ਨਿੰਪਾ
ਉਗ ਹੱਦ ਵਿਠੋ ਵਿਠੋ ਹੈ। ਹੋ ਜਾਪ ਜੰਗਤ ਗਮਾ ਬੀਤਰਾ ਜਿਥੇ

EXHIBIT

52 Anand Singh
11-14-95
en

ਜਨਵਰੀ ੧। ਕੋਈ ਵਿਚੋਂ ਕਾਸ਼ਜੀਤੁ ਕੀ ਰੀ ਕੁਖ ਵਿਡੇ ਆਮਰ ਨਿੰਘ ਰਾਖੇ ਗਿਆ।
 ਧੌਂ ਜਿਮਰਾ ਨਾ ਹੁਅਪ੍ਰਦਾਤ ਕੇ ਹੋ, ਅੱਚਾ ਹੋਇਆ ਤੇ ਉਸ ਤੇ ਬਾਲਰ
 ਮਨਾ ਧੀਤਰਾ ਹਿਆ ਰਾਮ ਇਸਾਹੀ ਹੋਆਨਗਭਾਗ ਤੇ ਇਸਾਹੀ ਹੋਕਮ
 ਆਨੁਸਾਰ ਕਿਵੇਂ ਕਿ ਕਰੈਤਾ ਇਸਾਹੀ ਰਿਹਿਜੀਫੁੰਡ ਆਜਟਰੈਕਸ਼ਾਲਾ
 ਮੋਹਾ ਕਰਦਾ ਹਿਆ, ਇਸਾਹੀ ਬਾਲਰ ਕਾਸ਼ਜੀਤੁ ਕੀ ਰੀ ਜੋਤੀਗ, ਜੋ
 ਦੂਜੀ ਸੜਕੀ ਪੱਚਾ ਕੇਵੀ ਉਸ ਟਾਈਮ ਵਾਸ ਨਿਹਿਜੀਫੁੰਡ ਹੁਅਰਦਾਹੋ
 ਆਮਰ ਨਿੰਘ ਰੇ ਹੁਕਮ ਆਨੁਸਾਰ ਮੋਹਾ ਕਰ ਹਿਆ ਕੀ, ਕੋ ਮਾਧ
 ਮੈਡਾਤ ਇਸਾਹੀ ਅੰਦਰਾਨਾ ਆਪ ਦੀ ਸ਼ਹਾ ਸ਼ਬਦੇ ਹੋ ਕਿ ਇਹ ਆਮਰ
 ਨਿੰਘਜੋਸ਼ ਰੇ ਯੋਗ ਵਿਡੇ ਆਪਣੇ ਆਪ ਨੂੰ ਹੁਵੁੰ ਨਾਨਕ ਕਾਹਿਆ
 ਹੋ। ਕਿ ਇਸਾਹੀ ਨੂੰ ਕੋ ਕੋ ਧੋਰੇ ਪੱਚਾ ਕੀਤੇ ਹਨ, ਜਾ ਕਮਜ਼ੂਜੀਤੁ ਕੀ ਰੇ
 ਰਾਸ਼ ਗੋਬਿੰਦ ਆਠਨਾ ਪਾਹੜ ਕਹੇ ਕੀ ਇਸ ਗੋਬਿੰਦ ਨੂੰ ਮੁਖ ਰੋਖੇ ਮੋਹਾ
 ਅਤ ਧੂਤ ਤੁਥੀ ਹੋ ਕਿਆਗੀ, ਤੇ ਇਸ ਰੇ ਕੋ ਹੀ ਸੜਕੀਲਾ ਨਾਨ
 ਰਜਾਇਜ਼ ਮਈਧ ਹਾ ਮੈਂ ਇਸ ਗੋਬਿੰਦ ਨੂੰ ਤਾ ਧਰਦਾਅਤ ਕਹਦਾ ਹੋਇਆ
 ੨੧ ਜਾਨਵਰ ੧੯੮੭ ਨੂੰ ਨਿਤੀ ਟਾਏਸ਼ਾ (ਹੁਅਰਦਾਹੋ) ਤੇ ਜਿਥੇ ਕਿ
 ਮੈਂ ਇਸ ਦੇ ਤੁਕਮ ਆਨੁਸਾਰ ਛਾਈਧੀ ਰੀ ਹਿਉਟੀ ਕਰ ਹਿਆ ਕੀ, ਮੈਂ
 ਹੂੰ ਆਜ਼ਾਦ ਸੋਗ ਆਠਾਜ ਕਹੇ ਇਸ ਨੂੰ ਛੋਡ ਦਿਓ। ਮੈਂ ਆਪ
 ਮੈਡਾਤ ਹੁੰਦ ਕੇ ਮੈਂ ਧੂਤ ਅਜਧੂਰ ਸੀ, ਕਿ ਮੈਂ ਤੁਹਾਨੂੰ ਤੁਹਾਨੂੰ ਰੱਮ
 ਕਿਆ ਕਿਉਂਕਿ ਇਹ ਇਸਾਹੀ ਨਿਸ਼ਾਨ ਨੂੰ ਸ਼ੇਕ ਕੀਤੇ ਆਮਰ ਨਿੰਘ ਕਿਉਂਕਿ
 ਹਾਂ ਇਕ ਧੂਤ ਹੀ ਪਤਤਾਖ ਘਰਮਾਸ ਹੈ, ਜਿਨ੍ਹਾਂ ਕਿ ਇਸ ਵੀ ਟਾਏ
 ਕੀਮੀ ਬੀਂਦੀ ਦੀ ਖੂਨ ਕਰਦਾ ਜਕਰਾ ਹੈ, ਇਸਾਹੀ ਤੇ ਬੁਝ ਮਾਨ ਪਹਿਜਾਵੀ
 ਨੋਪਾਲ ਨਾ ਕੋ ਕੋ ਰਾਖੁਨ ਕੀਤਾ ਗਿਆ ਰੇ ਇਸਤੀਤਾਰ ਇਤੀਲਾ, ਇਹ ਨਾਨਕੁਸਾਰ
 ਭਾਠ ਜਗਾਹਾ ਵਿਖੇ ਭਾਵੀ ਹੁਅ ਸ਼ੁਭ ਨਿੰਘ ਉਤੇ ਭੌਤਿਕ ਰੇ ਮੈਡਾਤ ਮੈਡਾਤ
 - ਭੌਤਿਕੀਤ ਕਰ। ਜਿਸ ਇਸਤੀਤਾਰ ਤੇ ਪਹਾਂ ਆਮਰ ਨਿੰਘ, ਤੇ ਉਸ ਥੋਡਾ

ਕੁਝ ਤੀ ਜੀਗੀਏ ਹੋ ਸਕੇ ਭੁਖ ਹੋਂਧ ਕੇ ਅੈ ਇਮਾਰੋ ਤੇ ਤੁਹਾਡਾ ਮੀਟ
 ਆਪਣੇ ਮਾਤ੍ਰ ਪਿਤਾ ਰਾਮਿਆਦੇਵ ਪੁਤਰ ਹਾਂ ਜੀ ਸਾਧ ਗੋਗਤੁ ਜ਼ਰੂਰ
 -ਜਿਸ । 1949 ਇਨ੍ਹਾਂ ਅਮਤ ਜਿੰਦ ਦੇ ਹੈ ਹੋਰ ਬੋਲਾ ਕੇ ਜਿਉਂਦੇ ਪੰਜਾਬ
 ਮੁਝੋਂ ਇਹੋ ਇਹੀ ਅਗਲੀ ਗੋਗਤੇ ਜਨ ਹਿਤ੍ਹੈ ਪਿਛੇ-ਪਿਛੇ
 ਜਾਂਦਾ ਤੇ ਇਮਰੈ ਤੁਕਾਨ ਅੜਗਾਓ ਕੋਰਾ ਕਾਹੈ ਚਰਾ-ਜ਼ਰੂਰਾ ਰਾ
 -ਜਾਂ ਘਸਟੀਰਿਰ ਜਿੰਦ ਤੇ ਤਨਜੀਤੁ ਜਿੰਦ (ਮਿਠੁ) ਹੈ ਜਿਉਂਦੇ-ਇਮਰੈ
 -ਚੁੱਕਣ ਵਿੱਚ ਧੁਤ ਮੁਸਕੁਰ ਨਾਲ ਪਿਕੂਰੈ ਅਤੇ ਅੜ੍ਹੇ ਰੂਹਾਂ ਵਿਕ੍ਰੈ ਤੇ ਮੌਦ੍ਰੇ
 ਅਪਣੀ ਰੜ੍ਹ ਪੀਤੀ ਕਹਾਂਦੀ ਮੜਾਈ ਜੀ ਇਨ੍ਹਾਂ ਹੋਕੇ ਤੁ ਮਾਜ਼ ਯੂਹੇ ਹੋ ਅੰਦੂ
 -ਇਮ ਖਤਾਬ ਸਿਰਮਾਰ ਅਮਰ ਜਿੰਦ ਰ੍ਹੀ ਰਾਗੀ ਆਪ ਗੋਗਤੁ ਦੇ ਰਹਿਆ
 -ਪ੍ਰਿਥ ਕੁਟ ਹੁਣੀ ਚਾਈ । ਤਾਂ ਕਿ ਜਾਤੁ ਰੂਰਾ ਹੈ ਰ੍ਹੀ ਰਾਗ ਦੁਹੈ ਕ੍ਰਿਵਰੈ
 -ਕੁਟ ਰਾਗ ਧੂੰ ਹੈ ਰ੍ਹੀ ਰਾਗ । ਜਿਉਂਦੇ ਕਿ ਇਗਰੀਆ ਤੁ ਝੀਗਾ ਆਵਤਾ ਤੇ
 -ਗੁਣਗਾਂ ਹੋ ਉਹਾਂ ਹੈ ਪਤਾ ਕਹ ਗੇ ਤਾਂ ਆਪਣਾ ਜੋਹੜ ਧਵਾਦ ਹੋਈ
 -ਤੁ-ਧੱਢਾ ਸਕਦਾ । ਕੀ ਸਾਧ ਕੇ ਗਤੁ ਨਾਰਦ ਜਾਰੀ ਹੁੰਦੀ ਹੈ ਗੁਣਾ
 ਹੱਥ ਰਾਹਾ ਅਗਾਊ ਹੈ, ਜਿਗਰੈ, ਰਾਗ ਹੈ ਇਤਿਰਮਾਰ (ਆਗਰ ਜਿੰਦ)
 ਕੁਝ ਕੁਝ ਰਾਗ ਹਿੰਦਾ ਹੈ, ਸੀਂ ਗੋ ਸਾਧ ਗੋਗਤੁ ਦੇ ਰਾਗ ਕੁਝ ਪੰਜਾਬੀ ਕੁਝ ਹੈ
 ਹੋ ਹਿ ਇਮ ਇਤਿਰਾਂ ਹੈ ਇਗਰੀਆਂ ਕੁਝੀਆਂ ਆਵਤਾ ਤੇ ਜਾਹਰੀ ਤੇ
 ਜਾਹਰੀ ਗੀਗਾਂ ਜਾਂਦੀਆਂ

ਕੀਗਾਤਾ ਰਾ ਦਾਗ

ਗੁਰਿਰਨ ਜਿੰਦ

AFFIDAVIT

Name of deponent: Surinder Singh

Date sworn / affirmed: 20th October 2009

I, Surinder Singh of Lot- 211 York Road Kellyvale. N.S.W , Businessman, Hotelier, say on oath that :

1. I have known Sant Amar Singh since 1976 when I met him at his place called Nanaksar That Barundi, Dist Ludhians Punjab India and grew up as his devotee.
2. Being an innocent and a simple person I regarded and respected him as a true Saint.
3. He had instilled in my mind and in the minds of other devotees that he was a True Saint, can perform miracles and has the power to put a curse which can cripple or kill those who talk or think bad of him.
4. For some reasons he had full faith in my obedience to him, which I then had, and he trusted that I will keep the secrets of his immoral activities and sex scandals.
5. While working in his Gurudwara (*Tahath*) for a number of years I watched and came to know about all his illegal and extramarital relationships with girls in the Gurudwara , but for the fear that he being a Saint can put a curse to destroy me and my family I did not dare to tell or even discuss with other devotees.
6. Since I am now a free man and not under his spell or afraid of his curses, I can tell the truth that having worked very close to him I know that he is a cheat , womaniser and has ruined the lives of many other young girls and women , and many families have been ruined because of his lewd and immoral character.
7. He dishonestly pilfered money from one of his devotees Resham Singh. by selling his house in England.
8. While working with him I served in various countries.
9. In 1980 Amar Singh invited me to Bombay and told me that I have to marry a girl named Kamaljit Kaur of village Patto who was living in his Thath .
10. Due to reverence I had for him, and fear of the curse he could put on me, I dared not to refuse his order.
11. Normally Sikh marriages are performed in a Gurudwara but this Amar Singh took me and Kamaljit Kaur in to a Five Star hotel in Bombay along with him (Amar Singh) his attendants Jaswant Singh and Banta Singh. No ceremony was performed he (Amar Singh) simply put his hands on our heads, took some pictures, for his own purpose to be used later on against me, as he did by informing the Australian Embassy in New Delhi that I had married to Kamaljit Kaur. and told us that your are now a married couple.
12. After that Amar Singh told (ordered) me not to touch Kamaljit as marriage is only a pretence.
13. I was told to go out and Kamaljit and Amar Singh stayed in that hotel.
14. The marriage never consummated as he never allowed me anywhere near my supposed wife.
15. Time went by and I kept serving him in various countries, Canada , New Zealand in one of the Sikh Temples in Hamilton, England and Australia.
16. In 1885 I was sent to New Zealand and in 1987 I moved to Australia and worked in a Gurudwara in Kissing Point Road, Turramurra N.S.W.
17. In the mean time this scoundrel Amar Singh had fathered two of my supposed wife Kamaljit's children.
18. My life was shattered and it was here in Sydney that I rang to my supposed wife Kamaljit Kaur and asked as to whose children were they.



19. She very proudly told me that they were of Baba Ji's (meaning Sant Amar Singh).
20. I then talked to this scoundrel Amar Singh about the children.
21. My whole conversation with my supposed wife Kamaljit Kaur and this Sant Amar Singh is on the tape. This tape conversation was recorded here in Sydney.
22. The voices on the tapes are:
- My voice.
 - My supposed wife Kamaljit Kaur's voice.
 - That of Amar Singh's voice.
19. I also told my story to the congregation in various Gurudwaras in Sydney and distributed letter explaining as to what he had done to me and who he was, copy of the letter is attached.
20. Amar Singh had a Gurudwara (*Thath*) in Durel N.S.W and after hearing the tape conversation and reading the letter I had distributed, people stopped believing in his self proclaimed holiness and sainthood, stopped going to that Gurudwara and Amar Singh closed it and sold the property.
21. Knowing that he was capable of eliminating whosoever tried to expose his criminal and lewd activities and for fear that his followers, here in Australia, might try to eliminate me I quietly lived in an unknown remote place for some time and slowly established my business.
22. I remarried in 1995 and it is my firm belief that scoundrel Amar Singh reported to the Australian Embassy in New Delhi that I was a married man and had children. So the visa of my wife was refused.
23. I took the matter to the Migration Review Tribunal and challenged to have me, Amar Singh and my supposed children be tested for DNA to prove as to who was the father of Kamaljit's children.
24. Tribunal dismissed the case and visa for my wife was approved and she joined me after almost five years.
25. There are a number of other innocent girls and women who have fallen victims to the sexual aspiration, fraud and criminal activities of this devil Amar Singh.
26. He is the personification of the Devil. He is not worthy to be addressed as a "Saint", as he is a cheat, sex manic and wicked person who claiming to be a religious preacher goes against the tenets of his own faith.
27. He claims to have high officials including Ministers and judges in his pocket, in India and other countries in which he has established his Gurudwaras which he calls "Thath" and that's why he is getting away with sex scandals and murders, and for fear of their lives most victims are afraid to speak out against him.

Sworn at Matraville

Before me,

B. S. Jagdev
Justice of the peace

Susinder Singh

Signature of despondent

B. S. JAGDEV
Justice of the Peace
for the State of N.S.W.
Reg. No 129243