

HOUSE DIVIDED

Or as Sukhjind Singh¹ says 'a broken community'¹
ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੋਲਾ ॥ਮਹਲਾ ੧॥ਪੰਨਾ ੨੨੩॥

[From December 2005 Sikh Bulletin]

Prologue:

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

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

The self-destructive behavior among Sikhs had become apparent to us during our year long legal battle with *Nanaksaria Thug Sant Amar Singh Barundi*. Not only did the people we thought were 'friends', and 'good Sikhs', not stand by us while we were fighting Amar Singh, some of



them actually became openly hostile with jealousy when we prevailed without their help. Prevail we did but at a tremendous emotional and financial cost and wasted time. Having experienced the loneliness and frustration and having acquired so much evidence about the worldwide net of deception spread by this Thug, we resolved to help any and all of his victims, of which we had learned about many, who would seek our help and also disseminate the information that we had acquired so no more victims are created. But we were naive, to say the least.

Unlike most of this thug's victims who wanted to remain anonymous we wanted the whole world to know about our experience with this thug so they too do not fall victim to his scams in the garb of Sikhi.

No news paper was forth coming in spreading the news. One honourable exception was the English language weekly '**The Week**' whose Chandigarh reporter contacted us and put out a thorough report in its October 25, 1998 issue. Tara Singh Hayre, the late Editor of '**The Indo-Canadian Times**', responded to our request and as one of his last acts published the Panjabi translation of that piece in the last issue edited by him, November 25, 1998, before his murder on November 18, 1998. But even by word of mouth the news spread and we were able to help individuals and sangats in *Florida, Virginia, Maryland, Massachusetts, Arizona and British Columbia, Canada*. We had hoped that these people, after their victory over evil of Amar Singh, will join us in the crusade to save any more victims but we were disappointed. They all prevailed but not one of them joined us. A doctor family in Boston had called us for advice if they

should remove their daughter from Amar Singh's school in England, after they heard things that worried them. Someone had given them our telephone number. We too were looking for them because they had some crucial evidence that we could use in our court case. Our advice to them was not to wait even for a day. The father promised to provide the evidence as soon as their daughter was home safe. But once his purpose was served he quit returning our phone calls.

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

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

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

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

Didar Singh Bains



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

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

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

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

Amar Singh is not the only 'Sant Baba' Didar Singh Bains has shielded and promoted. At least since June 2001 he has been lending credibility to '**Sant Baba' Daljit Singh**



Chicagowale by visiting his dera there himself as well as accompanying Joginder Singh Vedanti to that dera. In May 2001 when Palatine, Chicago Gurdwara management found out that Vedanti had accepted invitation for visit to that dera they tried their best to have that visit cancelled. We tried to help as well by trying to convince Dr. Gurbachan Singh Bachan, Secretary of SGPC at that time. Little did we know that SGPC had no control over Jathedars that it appointed. On May 18, 2001 when we called Dr. Bachan he assured us that Vedanti won't be coming. At that very moment Vedanti was sitting at Didar Singh Bains's house. Last year Daljit Singh was seated in the sewa of GGS atop the truck in the November Nagar Kirtan in Yuba City. This Baba who, abandoned his wife and young son after settling in USA and lost the case to divorce his wife in 2004 (SB Jan.2005 p.24) claims to have established International Human

Welfare Sikh Missions of America with 32 branches the world over for helping victims of natural disasters (SB Oct.Nov.2005 p.27). If indeed that is true we suggest that Baba first educate himself about the geography of the affected area. If he sent 5000 warm blankets and other warm clothes to Luisiana to the victims of Hurricane Katrina he would make all of us butt of cruel jokes. People there are not exposed to cold. They are suffering from sweltering heat.

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

For two decades Didar Singh Bains has also been world renowned leader of Sikhs of USA, in fact whole Diaspora, as International President of World Sikh Organization that came into being after the Indian Army, under Indira Gandhi, Prime Minister of India, stormed Harmander Sahib complex killing thousands of innocent men women and children. Its platform was formation of Sikh Homeland. **Article 4 of WSO Constitution states, "...establishment of sovereign and independent khalistan"**. That was in 1984 with Congress Govt. in power in New Delhi. In 1997 he arrived in India after Congress Govt. got defeated and BJP/Badal Akali Dal combine came to power and got treated as a State guest.

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

This is what Dr. Sangat Singh has to say in his book 'The Sikhs in History' 4th edition: page 557, "The visit to Delhi of Didar Singh Bains of California, who was held up at Delhi International Air Port on Dec. 19, 1997, till Badal's intervention, was significant. He was a guest of Punjab government. He mentioned in an interview that the World Sikh Organization of North America had raised the slogan of Khalistan in 1984 at the instance of Indira Congress, and

stopped it when told by Americans that it was having an adverse effect on the Sikhs.” A question can be asked. Should a Sikh leader take his cues from non Sikhs? Again on page 589, “The WSO with the active help of expanding Indian Intelligence set up in North America, spread its tentacles in all the major cities there. The Government of India got full briefing of the doings of Sikh elements in both USA and Canada, apart from what was going on in Britain.”

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

Dr. Rajwant Singh



My first contact with Dr. Rajwant was a telephone call to him sometime after we started operating the Gurdwara we inherited from Amar Singh in 1996 through the court case in lieu of money he owed us. Our desire was to contact Sikhs active in the community to bring them all together rather than work in isolation. He showed no interest. In late 2000 the then Prime Minister of India was visiting Washington D.C. Dr. Rajwant was an invitee to the dinner in his honour that news papers later reported he did not attend, perhaps at the urging of his Khalistani colleagues. Next contact came when he called us after reading the following in the Feb. 2003 Sikh Bulletin p.26 that was “triggered by Vedanti’s summons to Gurbakhsh Singh Kala Afghana in order to show the double standards being practiced by our two Jathedars – Joginder Singh Vedanti, who has acquired Nanaksaria ‘Sant Baba Amar Singh’ as his Patron Saint and Jathedar Manjit Singh, who has acquired Bhajan Yogi as his Patron Saint”:

“...In 1996 we filed a petition with the USINS to revoke all these Green Cards because Amar Singh is a fraud and he also took British Citizenship in 1996. He has repeatedly stated under oath that he is British resident, Kamaljit and Amarjit went back to their teaching positions at the College in England and the children went to school there. So far INS has not acted at our request and Amar Singh keeps on defrauding US citizens with impunity. We welcome help from any source, except one, to have these Green Cards revoked. Exception is Dr. Rajwant Singh, Executive Director of Guru Gobind Singh Foundation, Maryland. Ironically he is also the person who could do it. But there are two reasons why we will not ask for his help. Firstly, he is in the camp of Babas, Sants and Derawalas. When Vedanti led a delegation to the Pope he was accompanied by Nanaksaria Amar Singh Saadh, Daljit Singh Saadh, Mohinder Singh Mahant and this Dr. Rajwant Singh. We believe that Jathedar’s delegation was chosen for him. Secondly, Dr. Rajwant managed to do the impossible i.e. get a ‘Stay of Deportation’ against Gurdarshan Singh, Granthi at the Guru Gobind Singh Foundation Gurdwara, Maryland. Gurdarshan Singh was ordered deported after being convicted of a criminal act. He was charged with, “Child Abuse: Custodian” and “Sex Offense Third Degree” On or About 01/01/89 – 12/31/91, Case # 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]

Dr. Rajwant had called to defend his Granthi inspite of his conviction by a District Court of Maryland. Later conversation with others will reveal that that was his routine. Generally a Sikh family hides some thing like this. But in this case when the parents found out they went to Dr. Rajwant who chose to believe his Granthi thereby terming the aggrieved parents and their daughter as liars. He did not give up even after loosing the case. What strings did he pull to ensure stay of deportation? Since Granthi was an applicant for political asylum it had to be proven to the judge that if he is deported he will be tortured by the Govt. of India. Interestingly same thing happened in the case of SYA king maker Jasjit Singh Chela of Fremont. He was arrested in 2003 apparently for immigration violations for not appearing before the judge after his petition for political asylum was denied several years earlier. In 1996 he did travel to India with passport issued by Indian Counsel in San Francisco and Green Card issued by USINS under an assumed name. In Dec.1998 he again travelled to India to accompany then Jathedar of Akal Takhat, Ranjit Singh, to the US Embassy in New Delhi that issued Ranjit Singh visa that they should not have but did which they later had to revoke. By 2004 not only was Chela out of jail but also a Green Card holder under his real name, again by proving to a judge that his deportation to India would result in him being tortured by the Govt. of India. ***One wonders if these two people were that dangerous then why did the Indian Govt. not ask for their extradition all these years?***

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

Letter to the President:

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

Dr. Jasdev Singh Rai

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

D. S. Gill

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

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

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

Denial of Indian Passport to Prof. Gurtej Singh

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

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

Prof. Gurtej Singh is not a terrorist. He is a Sikh Scholar. What is the Indian Govt. afraid of? Do they think the Sikhi he talks about is different from that of Jathedars Puran Singh and Joginder Singh Vedanti, or that of Tohra, Badal, Gurcharanjit Singh Lamba, Baba Mangal Singh, Baba Kashmira Singh, RSS, etc.?"

In 2002 Harvard University held a conference on Human Rights. "Reduced to Ashes: The Insurgency and Human Rights in Punjab" was published in 2003. Evidence for this publication was prepared out of the facilities and offices provided by Prof Gurtej Singh. He was invited to attend this conference but the US Embassy in New Delhi denied him the visa. A friend and well wisher provided him with Ambassador's personal email address and suggested he write to him.

Surtej Singh got single entry visa. Again in 2003 when we invited him to attend the conference in Roseville, California that became the focal point for the October 2003 World Sikh Conference in Mohali, he was given single entry visa. But not knowing how the governments work we made a mistake of including request for visas for two other Professors, one each from Guru Nanak Dev University Amritsar and Khalsa College Chandigarh in the same letter as for Surtej Singh. They must have been deemed 'dangerous' by association with Surtej Singh. Reason given for visa denial was that there was strong suspicion that the other two Professors will not return to India. Second interview with letters from our Congressman and affidavits of their assets failed to change Embassy's mind.

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

Conclusion

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

"Chohan warmly -welcomed me to his humble house in the town of Tanda, where he had run his own hospital when he was forced into exile in 1980. He had finally returned to India shortly after I saw him in London in 2001. He founded a new separatist political party, but it did not seem to have much zeal. Chohan openly admitted the movement had been ruined by the violence of some of the groups, including Parmar's. "You can't build a country with violence. It should be done with logic, by constitutional means," Chohan said.

He remained close to Simranjit Singh Mann - the last elected Khalistani politician, who also admitted the movement no longer had support in the countryside because of the violence of some of its leaders in the 1980s. "They started raping girls, abducting the girls, looting the people. Once a militant movement loses its high moral ground, it is going to fail," Mann told me.

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

Epilogue

This issue of the Sikh Bulletin is all about Sikhs hurting Sikhs. We also believe that inspite of the rumours to the contrary the letters between Akali leaders and Indra Gandhi's office that Prof. Surtej Singh has included in his book 'Chakravyuh' and printed on **pages 23 & 24** of this issue are authentic. Its proof lies not only in the thorough investigation by Prof. Surtej Singh but also the actions of the leaders named in those letters. Isn't it time to learn from the past, dump the

falsehood of bhaichara, abandon the leaders who got to their position by stepping upon others and causing harm to the Sikh nation and for good Sikhs to step into the arena and join forces to claim our heritage and live by the Guru's teaching, "**Truth is the highest virtue, but higher still is truthful living**", **Guru Nanak?** Our current and deceased leaders in India since the partition have conspired with our enemy to deny our identity at home (Panab) and our diaspora leaders have conspired with our enemy to paint us with the brush of terrorism. Hardev Singh Shergill

¹P.11 Fighting Oppression to Dancing with Dictators.

²P.14 Research and Analysis Wing.

³See Sikh Bulletin April 2003 pp 21-23.

OUR EXPERIENCE WITH S. DIDAR SINGH BAINS OF YUBA CITY

LETTER FROM
Management,
Khalsa Community School,
Mississauga, Ontario, Canada

Dear Shergill Sahib, Warmest Fateh!

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

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

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

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

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

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

Management,
Khalsa Community School,
Mississauga, Ontario, Canada

MY EXPERIENCE WITH DR. RAJWANT

Kamalla Rose Kaur

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

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

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

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

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

Clearly I needed to find a Sikh agent or publicist, cultural guide, professional mentor. *A friend put me in contact with Dr. Rajwant Singh and in our phone conversation he promised me the moon. Tours could happen, book contracts were easy, money was no problem; this is how I understood it. I also understood that he felt I should stop worrying and writing about Yogi Bhajan's cult.* But nothing came of it, I didn't hear back from him.

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

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

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

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

[From SB Feb. 2003, Highlighted and underlined portion pertains to Dr. Rajwant]

[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 anything. 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, California 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 1996. He has repeatedly stated under oath that he is British resident, Kamaljit and Amarjit went back to their teaching positions at the College in England and the children went to school there. So far INS has not acted at our request and Amar Singh keeps on defrauding US citizens with impunity.

We welcome help from any source, except one, to have these Green Cards revoked. Exception is Dr. Rajwant Singh, Executive Director of Guru Gobind Singh Foundation, Maryland. Ironically he is also the person who could do it. But there are two reasons why we will not ask for his help. Firstly, he is in the camp of Babas, Sants and Derawalas. When Vedanti led a delegation to the Pope he was accompanied by Nanaksaria Amar Singh Saadh, Daljit Singh Saadh, Mohinder Singh Mahant and this Dr. Rajwant Singh. We believe that Jathedar's delegation was chosen for him. Secondly, Dr. Rajwant managed to do the impossible i.e. get a 'Stay of Deportation' against Gurdarshan Singh, Granthi at the Guru Gobind Singh Foundation Gurdwara, Maryland. Gurdarshan Singh was ordered deported after being convicted of a criminal act. He was charged with, "Child Abuse: Custodian" and "Sex Offense Third Degree" On or About 01/01/89 – 12/31/91, Case # 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 Brahmchhari 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.

JATHEDAR VEDANTI SHOULD RESIGN

[FROM SB 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 Bulletin 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 Assisi, Italy, for the International Inter-faith religious conference on Jan.24th, 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
