



# Khushwant Singh

February 2, 1915—March 20, 2014

All that I hope for is that when death comes to me, it comes swiftly, without much pain, like fading away in sound slumber. Till then, I'll keep working and living each day as it comes, he wrote in the book 'Absolute Khushwant: The Low-Down on Life, Death and Most Things In-Between' in 2010. His wish was realised

## Above all, there was malice to none

### OBITUARY

ROOPINDER SINGH

The most read columnist of India is no more. Khushwant Singh's columns were published in many newspapers, including 'The Tribune'. They were translated into many languages and provided Indians with a window in which they saw the world through the eyes of the long-time resident of Sujan Singh Park in New Delhi.

Sujan Singh Park is named after his grandfather and it is there that the grand old man of Indian literature passed away in the wee hours of the morning on Thursday. He was 99. Khushwant Singh was a scholar of no mean accomplishments. He made his mark early with his two-volume 'A History of the Sikhs'. His translation of scriptures was published by UNESCO. The literary world celebrated his 'Train to Pakistan'. A prolific writer, he wrote over 80 books and edited 'The Illustrated Weekly of India' and the 'Hindustan Times'.

For millions of newspaper readers, Khushwant Singh was the man who brought them a slice of life with some brutally honest observations about people and events in his weekly columns 'This Above All' and 'With Malice Towards One and All'. And yes! Lovely ladies flocked to him, and he enjoyed their



Khushwant Singh at his cottage in Kasauli. TRIBUNE PHOTO: ROOPINDER SINGH

company, especially if they had a drink with him. He was honest in his writing, and spared no one.

What a man he was! Tremendously disciplined in his writings, stuck to his daily schedule and took pride in not missing deadlines. Yet he was careless about his appearance, with his mother once chiding him: "Now that you have become famous, you think that you can go out without wearing your turban, just sporting a 'patka'!"

He studied at the best colleges in the country and

abroad — St. Stephens College, Delhi; Government College, Lahore and King's College, London. His father wanted him to be a lawyer. Khushwant Singh tried, but spent most of his time in Lahore, with writers and other creative people, rather than on his law practice.

After Partition, he moved to New Delhi and away from law. His father, Sir Sobha Singh, was one of the major contractors who had built the city.

His short story 'Mano Majra' was awarded a \$1,000 prize by Grove Press. It later

became the famous novel, 'Train to Pakistan' (1956), and launched him as a creative writer. It took just one meeting with Singh to realise that the impression one had of him through his columns was wrong. At the house of Raj Gill, a journalist, he started talking about education in America. It was later that one found out that he had taught at the universities of Rochester, Princeton and Hawaii. Yes, the columnist had much more depth and knowledge than his columns reflected.

### WHAT A MAN!

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He carried his scholarship lightly and loved puncturing the pompous with wit and satire that was always honest, often biting but seldom offen-

sive. Yet they all came to calling on him, the rich and powerful. He wrote early in the morning, in long hand, on registers, and retired to Kasauli in summers. Once, after engaging in a discussion on some spiritual verses, he veered off to narrate some limericks, reasonably naughty ones. That was him. Irreverence was never far from whatever he did.

Khushwant Singh was a family man, utterly devoted to his wife Kanval and children Rahul and Mala. He lost Kanval to Alzheimer's in 2002. Rahul and Mala looked after him in the later years of his life.

Khushwant Singh was honoured by many universities, including Panjab University and King's College recently. A vocal critic of Jarnail Singh Bhindranwale, he protested against Operation Bluestar by returning the Padma Bhushan. However, he did accept the Padma Vibhushan in 2007. Housebound towards the end, he met people sparingly, even as he continued to write. It is only befitting that ink continued to flow from his pen till the very last. He will write no longer, but his writings will live on. At his cottage in Kasauli, which will never host him again, hangs a quote from Shakespeare's 'Hamlet' that sums up his life and writing: "This above all — to thine own self be true; And it must follow, as the night the day; Thou canst not then be false to any man. Farewell."



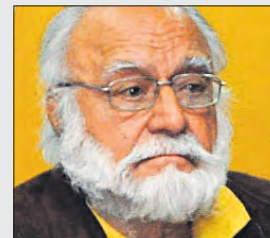
The writer's mortal remains being taken for cremation in New Delhi on Thursday. TRIBUNE PHOTO: MUKESH AGGARWAL

### GRAND OLD LORD OF FINE PRINT



"Singh was a gifted author, a candid commentator and a dear friend who lived a truly creative life."

Dr Manmohan Singh, PM



"He had his regular peg of whiskey Wednesday night, read a book, solved crossword in the morning and passed away within minutes. The sad part is he could not complete his '100' which was just 11 months away."

Rahul Singh, KHUSHWANT'S SON



"A prolific writer who made his mark in literature as well as journalism, Khushwant Singh will be remembered for his sharp insight, unique wit and sense of humour."

Pranab Mukherjee, PRESIDENT



"My condolences on the passing away of noted author Khushwant Singh. May his soul rest in peace."

Narendra Modi, RIP LEADER

"I have unreserved gratitude for him. I was a 20-year-old in a newspaper and he really picked us up from nothing. He gave us opportunities which were undreamt of for any young person wanting to do anything."

MJ Akbar, NOTED JOURNALIST

"Candour humour and single malts, that's what you brought to us... may you find it wherever you are. Will miss you Khushi uncle."

Tisca Chopra, ACTOR & KHUSHWANT'S GRAND-NIECE

"His contribution to Sikh issues will always be remembered. His book 'A History of the Sikhs' will forever remain the most popular reference point for Sikh historical studies."

PS Badal, PUNJAB CM

"The country has lost a great writer and a journalist. He was one of the very few pioneers of Indian writing in English."

Capt Amarinder Singh, CONGRESS LEADER

"Khushwant Singh. End of an era. Only KS could say 'There's no condom for a pen. And prove it!'"

Shobhaa De, WRITER



Being honoured by Punjab CM Parkash Singh Badal.



At an exhibition of cartoons by Satwant Singh.



With Sharda Kaushik who co-authored a book with him.

## Long innings as a storyteller Flag marked his arrival to hill town

VANDANA SHUKLA

Journalists rarely earn longevity with their writings, the kind Khushwant Singh earned. The daily, weekly or quarterly remains relevant only till the next issue hits the stands. But a few exceptions change this rule.

It required Khushwant Singh's unique skill — of being prolific and yet never allowing his writings to be irrelevant — to strike that a rare balance that makes journalistic writing mature into literature.

No wonder, retirement never knocked at his apartment door that had this written on it, "Please do not ring the bell unless you are expected."

No condom was invented for his pen, as he famously claimed. This made his readers receive a rich supply of novels, memoirs, collections of essays, short stories and even well-researched history books on the Sikhs.

In a market where genres are invented to get fresh readership, Khushwant Singh remained a delight for his publishers — his books sold well and were translated into other languages.

As is with most literary works, only few survive the vagaries of time to remain historically significant. Of all the literary works of Khushwant Singh, 'Train



### Prolific, yet relevant

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to Pakistan' will be read with admiration for its layered themes of love, loyalty and the horrors of partitioning a land, claimed by diverse communities for all times to come.

Journalists are accused of recording history in a hurry,

but Khushwant Singh's first-hand experience of witnessing this bloody chapter of history rendered a kind of immediacy and passion that is found rarely in the works produced on this theme.

The pulsating life of a Punjab village Mano Majra, close to the border where Radcliffe had drawn a line, a local money-lender was murdered. Khushwant weaves many characters in this backdrop to tell a tale of trust and betrayal, and above all, of redeeming humanism.

The village gangster Juggut Singh and his raw passion for the Muslim weaver's daughter, the cowardly Iqbal Singh with his ambiguous identity and jingoistic communism, the corrupt magistrate with his circumstantial humanism for the nautch girl on a sultry pre-monsoon day are sketched with such realistic details that they ring a bell across cultures. The conflicts of loyalty are rooted in values that carry a universal appeal.

'Train to Pakistan' was published soon after Partition (in 1956) and was accused of lacking objectivity required for treating such a complex theme. As it turned out, the close proximity of the writer to the event and its characters became the strength of this novel. It was turned into a film by Pamela Rooks in 1998.

AMBIKA SHARMA

TRIBUNE NEWS SERVICE

KASAUJI, MARCH 20

Gloom descended on the cantonment town of Kasauli as news of the death of noted journalist and author Khushwant Singh (99) in Delhi spread here this afternoon.

He had first visited this town as a schoolboy in the 1920s when his father got a contract to build Pasteur Institute, now the Central Research Institute.

In 1948, his father-in-law Sir Teja Singh Malik bought Raj



Raj Villa in Kasauli.

Villa, his present sojourn, for Rs 13,000. Khushwant Singh's wife inherited the house and from that time, he had been visiting Kasauli twice or thrice a year. But for the past several years, his

falling health has kept him away from the town.

Khushwant Singh's arrival in the town used to be marked by a fish flag which he displayed atop his house as a gesture to meet people.

It had an interesting history, dating back to his stay at Japan University where it was a tradition to display a huge nylon fish flag symbolising courage by families who had sons on the occasion of "Boys Day." On his return to India, he brought two such flags with him.

## India has lost a superb author, says Lord Paul

LONDON, MARCH 20

Leading NRI industrialist Lord Swraj Paul today expressed grief over the death of Khushwant Singh, saying India has lost a true stalwart and a superb author.

"In the death of Khushwant ji, we have lost a true stalwart of India and a superb author and journalist. He was one of the greatest Indian nationals we have seen," Paul said.

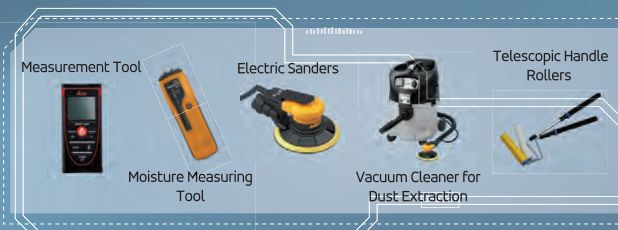
"Khushwant ji led a very illustrious and distinguished life and I learn that he wrote his last column only two weeks ago. With almost 100 books to his name and countless pieces in the press, he has left a remarkable legacy," he said. — PTI

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## Religion

# Interfaith needs *sattvik* sponsors

*"We have always looked upon Sikhism as a separate religion"*

by Roopinder Singh

A **POLITICAL** leader and a former diplomat, Dr. Karan Singh is primarily a scholar who is equally at ease expounding on the Vedanta and the Upanishads, or talking about the luminaries of quantum mechanics. In fact, he sees parallels between the two. For many years, he has been the Global Chairman of The Temple of Understanding, a world-wide interfaith organisation with headquarters in New York. The former Sadr-e-Riyasat of Kashmir was in Chandigarh recently, to launch the local chapter of the organisation.

**How long have you been involved with interfaith activities?**  
I have been involved for over 30 years. The Temple of Understanding was set up in 1960. I have always been interested in interfaith issues because I am a born Hindu, in a Muslim-majority state — we were also worshipping at Muslim shrines since childhood. Our family owes its rise to Maharaja Ranjit Singh, and our connection with the Sikh Darbar and the Darbar Sahib (Golden Temple) was also very deep. We were told from childhood that respect which you give to your own temples is the respect that you should give to the *ziyats* and the Darbar Sahib. I was educated in Christian schools...so in a way, interfaith is built into my life and I was always interested in Vedanta. Now, Vedanta is that aspect of Hinduism which is very universal. It fits in very well with the interfaith movement.

I have been attending conferences and meetings the world over for the past 30 years. I have been the chairman of The Temple of Understanding for many years. We have opened an India chapter, which has centres in various cities. The theory behind the interfaith movement is to bring together representatives of various religions in a creative dialogue. We are not seeking a debate on the merits of the religions; we are far from the notion of no religion or syncretic religion. What we are aiming at is that people should look into their own religious traditions and try and find those elements, aspects, and concepts that are conducive to harmony, because in most religions you

can find both types of concepts — love, harmony and brotherliness and those of opposition, disharmony and hatred. In global society now there is no alternative but to move to an interfaith pattern.

**What do you think about the recent controversy over the RSS calling Sikhism part of Hinduism?**  
We have always looked upon Sikhism as a separate religion. Certainly Hinduism has been the predominant religion, both chronologically and demographically, but the religions that have emerged — Jainism, Buddhism and Sikhism — are independent religions. There may be many factors in common, but it would be wrong to say that one religion is part of another.

**What has been the response to the interfaith movement in India?**  
I must admit that it still has not caught on in a big way. Crores of rupees are spent — people build temples, gurdwaras, mosques —, which is very good. I am all for it. I have built temples myself, but interfaith is nobody's baby. So nobody feels called upon to sponsor the interfaith movement. Nonetheless, the theory of interfaith is in a way built into our Constitution. Although, I feel that secularism has been somewhat misinterpreted as being dismissive of religion, which it certainly is not and cannot be in this nation. India is a deeply religious country and, therefore, secularism can only mean equal respect for all religions and not equal neglect of all religions. Basically the interfaith movement is in line with our Constitution and our tradition. However, as a movement, I am afraid that it is still in its infancy.

**Does it have takers only among the intellectual classes or has it been able to involve the masses?**  
So far, more or less, it has been accepted among the intellectual classes. We have had public meetings, *antar dharma sammelans*, etc. where religious leaders talk about interfaith. Our meetings can be of intellectuals or the elite, but for the concept to click with the masses, we need to go through religious leaders, because otherwise it becomes an elitist movement and one is kept talking to the converted all the time. Our strategy is to try and get on our side those reli-

gious leaders who teach love and brotherhood.

**Which religious leaders have been associated with the movement?**

Around the world, we have had many, but in India, we have the Dalai Lama and Sant Baba Waryam Singh, Baba Virsa Singh and Swami Agnivesh. I am not a religious leader, but I have become some kind of a ubiquitous presence (laughs). I speak on the Vedanta and the Upanishads. Where has the interfaith move-

Religions Initiative, the Parliament of World Religions group in Chicago, and The Temple of Understanding.

**Is there any coordination among them?**

Occasionally, during these big conferences, there is coordination. The work, however, is so massive that it is more important that everyone works in the same direction rather than putting everybody under the same umbrella.

**What is your agenda for the 21st**



Dr. Karan Singh

**ment been most active?**

In the USA, we have held spiritual summits in New York, Oxford, Moscow, the Second World Religious Conference in Chicago, and the Third World Religious Parliament in Cape Town. It is really a worldwide movement. There are five or six major organisations. There is the International Association for Religious Freedom, the World Council for Religions, the United

**century?**

In the 20th century, there were two major ideologies that were against religion. One was Marxism; and the other was the liberal dismissal of religion.

Marxism was clearly anti-religious. When my wife and I went to Moscow at Soviet Union General Secretary Nikita Khrushchev's invitation in 1959, he gave a small dinner party for us at the Kremlin — about

12 persons. I asked him: "Mr. General Secretary, is it possible in the Soviet Union to be a believer as well as a member of the Communist Party?" He said: "No. For us, atheism is an essential tenet. We respect religious beliefs, but to be a member of the Communist Party, you have got to be an atheist. Marxism-Leninism ruled for 70 years — nearly three generations — and yet, after it fell, the upsurge of religion in Russia is unbelievable — the churches are overflowing ever since."

Describing religion as a sociological freedom — saying that when people get economically better, they would forget all about religion — was the other approach towards dismissing religion that also failed in our own lifetime.

You see for yourself. Whenever a village gets prosperous, what happens? The first thing that they want is either a temple, a gurdwara, a mosque or a church. This is a natural instinct. When our people go abroad, the first thing they do after they have settled down, whether it is in San Francisco or New York, is to build a temple or a gurdwara.

Religion has turned out to be much more abiding than either Marxist or liberal thought. Now we have to rethink. The Indian intelligentsia has either been against religion or dismissed it. It was unfashionable to talk about it. Religion has gone into the hands of people who do not subscribe to the interfaith doctrine, and, therefore, we have to recapture religion for the broader good of humanity. That is broadly our agenda for the 21st century.

**How does that agenda fit in with the information technology revolution?**

It fits in very well, because through information technology you can put ideas across instantaneously. The interfaith movement still doesn't have sponsors. I am not sure that the cola manufacturers would be as interested in interfaith as they are in cricket for example, but if we can get sponsors, *sattvik* (endowed with the quality of purity and goodness, virtuous, righteous) sponsors, not those associated with tobacco, or alcohol or guns, we could build interfaith programmes that could get across the

world. In fact, that is one of the things that I am going to explore. There are *dharma* series, there are Hindu, Sikh, Muslim series, where are the interfaith series? We won't have them unless somebody sponsors an interfaith series! This we have still not been able to have as yet, but we can use the tremendous power of the Internet for positive purposes.

**For the West, especially, there has often been a dichotomy of scientific temper and religion. How would you react to that?**

Originally, science and religion began together, thousands of years ago, whether it is *ayurveda* or alchemy. Then they seemed to diverge and with the Newtonian, Cartesian, Marxian materialist view of matter, it seemed that they were at two opposite poles. However, after Albert Einstein's revolution, after Werner Heisenberg, with quantum mechanics, with sub-atomic physics, with extra-galactic cosmology, even the great scientists (whether Albert Einstein, Neils Bohr, Heisenberg, Carl Sagan or Stephen Hawkins) seem to feel that reality is not what they thought it to be. In other words, when you ultimately go into reality, into matter, it vanishes into energy.

Now the basic premise of the Upanishads is "*ishavaasyam idam sarvam*", that everything that exists is pervaded by the same spirit. I am not trying to make an absolute parallelism, but many of the insights of new science and new cosmology are beginning to converge with the insights of the mystics of the great religions; not the theologians but the mystics.

Ultimately, religion has to revolve around consciousness. Whatever you may believe, whatever you may do, unless it transmutates your consciousness it becomes a meaningless action. The concept of our all-pervading consciousness of which we partake as sears is beginning to come. There is a principle that the act of consciousness itself changes the nature of the particle, it's either a particle or a wave and so on.

**Any interesting books on this subject?**

There are many interesting, fascinating books now, like the *Tao of Physics* (by Fritjof Capra, who has

done research in theoretical high-energy physics at the University of Paris; the University of California; Stanford University; and Imperial College, London. He holds a Ph.D. from the University of Vienna and explores his own field and the ancient tenets of religions, discovering parallels in their paths towards truth. In non-technical language, he presents the concepts and theories of modern physics in a humanistic view of the universe.) and *God and the New Physics* (by Paul Davies, who held academic appointments at Cambridge and London Universities, the University of Newcastle-upon-Tyne, and The University of Adelaide, Australia). In the book, he says that science may now be on the verge of answering age-old questions of how the world began and how will it end. Davies contends that far-reaching discoveries of new physics are revolutionising our view of the world and, in particular, throwing light on many of the questions formerly posed by religion. Science, Davies believes, has come of age, and offers an alternative path to God).

**So, is there a convergence between science and religion?**

These books are trying to show that there is a convergence between science and religion. You have the Internet and an increasing realisation, even amongst the great scientists that ultimately reality is something which is involved in consciousness and that our own participation in the act of cognition is in itself a creative act, that we are all windows, as it were, to the divine. This sort of ideas can be furthered.

We have to look at comparative philosophies, and in fact we should make the Indian Institute of Advanced Studies into a Radhakrishnan Institute of Comparative Philosophy and Religion, instead of having a general higher studies institute. I had made this suggestion earlier, but it fell on deaf ears. I would like to reiterate that suggestion. Even in old days, it was the Himalayas that produced the most creative thinking and you should have all the philosophical traditions represented in the institute at Shimla.

**"Religion has gone into the hands of people who do not subscribe to the interfaith doctrine, and, therefore, we have to recapture religion for the broader good of humanity. That is broadly our agenda for the 21st century."**

**"We should turn the Indian Institute of Advanced Studies at Shimla into Radhakrishnan Institute of Comparative Philosophy and Religion, instead of having a general higher studies institute."**

# Religious means and political ends Sikhs failed to evolve a consensus

by P. P. S. Gill

RELIGION has been variously defined and interpreted since time immemorial. It is as much "man's expression of his acknowledgement of the divine" as it is "a system of beliefs and practices relating to the sacred and uniting its adherents in a community", as the Longman Modern English dictionary defines it.

There have been wars between religion — struggles seeking the right to worship. Often these have developed heavy political overtones. And in Sikhism there always was a symbiotic relationship between religion and politics. Should the two be accepted as a whole and practised as such or be compartmentalised? The great debate goes on.

In Punjab, a sound knowledge of the Sikh religion (and also history) is imperative if one is to follow Akali politics. The roots of Sikhism are traced to Guru Nanak who in the 15th century founded a scientific and logical religion for the benefit of the humanity. It is readily acknowledged that Sikhism has a "universal" appeal and relevance. And only last year the tercentenary of the establishment of the Khalsa was observed.

Yet, the Sikhs have failed to evolve a consensus on a variety of issues, concepts, practices, rituals, scriptures and even the manner of living (rehat-maryada). Difference of opinion persists even on the definition of Sikh. Should only those with "unshorn" hair be called Sikhs or even those who have "cut" their hair be covered by the definition? These people assert they very much remain within the fold of Sikhism arguing that symbolism, rather than substance, seems to weigh more with some scholars and theologians.

In fact even Sikh intellectuals have failed their community by not presenting Sikhism the way it should by giving its meaning and substance in the manner the Sikh Gurus conceived and conveyed their message. For want of a clear, simple and reasonable explanation and interpretation of the "Gurbani", many myths and misconceptions have crept into the religion, which is not being followed and practised strictly according to the holy Guru Granth.

The sad part is that the intelligentsia has developed its own political roots and off-

shoots. Moreover, the SGPC (Shiromani Gurdwara Prabandhak Committee) which is "accepted" as the final arbiter of religious affairs has often faltered. It has failed to fully perform its assigned duties. It is stuck in the administrative matters (with a strong political bias) of gurdwaras. It has miserably failed to end the cult of idol worship and ritualism widely prevalent among Sikhs, thanks to the existence of babas, sants, mahants deras and sects.

Over a period of time many organisations have therefore mushroomed within and outside the country. In the same way, "educated" Sikhs, retired or serving, representing diverse interests and coming from different professions, have also joined hands to emerge as self-appointed "conscience-keepers" of the Sikhs' religio-political affairs. On any given occasion, these people express their views and render advice to the Sikh clergy as well as the political leadership. A few lucky ones even manage to become "advisers" to either a political party or the government.

Changing views and loyalties (to religio-political masters) is now, all too common. This is one reason why nothing worthwhile and meaningful gets done. The only saving grace is that the codified holy book — Guru Granth Sahib — has not been tampered with or wrongly interpreted. Some research scholars, who did come up with "radical" views, were summoned to Akal Takht. The rest is history.

It is, therefore, time that well-meaning Sikh and non-Sikh scholars who have dedicated themselves to understanding and propagating Sikhism in its universalist perspective, came forward and gave the much needed direction to Sikhism. Unfortunately, while accepting and practising religion and politics as one "entity", the Sikh political leadership has politicised the religion rather than drawing strength and sustenance from it. For it religion is only a "means" to achieve political "ends". This interplay of the two and the emotions of the common Sikhs are responsible for the undoing of both. Consequently there is much media coverage and comment on Sikh religio-political affairs thanks to the controversies the

leadership generates every now and then.

This is one reason why the Sikh institutions, notably, Akal Takht and its Jathedars, and the SGPC and its political wing, the Shiromani Akali Dal (SAD), in its many manifestations, have messed up issues. It is a collective failure of the Sikh religio-political leadership and quiet acquiescence of the "alloyed" Sikh scholars and intelligentsia, which has played havoc with the Sikh religion and politics.

The fear of being summoned to Akal Takht and being awarded "tanhka" (punishment for religious misconduct, which is usually in the form of the "accused" being asked to recite Gurbani, clean shoes and utensils in a gurdwara and later seek forgiveness) is an inhibiting factor why the Sikh religion has remained confined to the finer points of the scriptures. This is one reason why parents are concerned about Sikh youths going astray as apostasy is surfacing surreptitiously.

Whenever there has been a ray of hope of something worthwhile taking place, a chorus of voices, mostly discordant, is heard. The issue fades away but bitterness lingers on.

There have been several occasions when the religio-political leadership could have sat together and sorted out controversies and issues in proper perspective. This was, however, not to be. For too long the Sikh leadership (read the Akalis) has survived and sustained themselves on "panthic" sentiments and "emotional" issues.

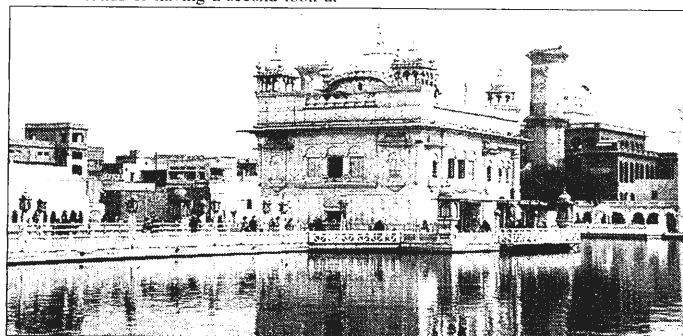
A typical example is of framing of the All-India Sikh Gurdwara Act. This issue is as old as the SGPC itself. No serious attempt has been made to have this Act passed by Parliament. Punjab has a Gurdwara Commission which had prepared a draft but it has been lost in the political labyrinthine.

Of recent concern and at the centre of a controversy is the role and functions of the Rashtriya Sikh Sangat, an affiliate of the Rashtriya Swayamsevak Sangh, and its mode of propagating the Sikh religion. This threatens to create serious problems for the State. Then there is the controversy over the "authenticity" of the Dasam Granth and that about the 'Nanakshahi' calendar.

Even as the issue of resolving the "crisis of Sikh identity" persists, the task of distinctly redefining the role and functions of Sikh institutions and other mundane matters remain untouched. There is no common meeting ground even in respect of following certain rituals and practices in the Golden Temple and at Akal Takht. At the other end of the spectrum are the purely political matters pertaining to inter-state differences on sharing water and territory, the status of Punjab language in educational institutions besides disputes with New Delhi, regarding redefining Centre-State relations and devolution of funds or having a second look at

simple: To bring on one platform scientists, philosophers, theologians and administrators to correctly interpret the Gurbani and represent Sikhism as envisaged by Guru Nanak. Unlike other publications, the Journal has been designed and produced as any "science" journal, where a team of experts drawn from the streams of theology, physical sciences, natural sciences, political and social sciences, medicine, philosophy, history, languages and law examines each article which is submitted for publication.

The whole concept is to create interest and impart knowledge about Sikhism to the pre-



There is a need to create interest and impart knowledge about Sikhism to the present generation

the Constitution.

In such a scenario The Tribune has received the first three issues of yet another magazine, titled "Understanding Sikhism — The Research Journal". It has been brought out by the Institute of Understanding Sikhism. It is based in Canada, Quebec, to be precise. Its editor-in-chief is Dr. Devinder Singh Chahal, who retired as Professor of Applied Microbiology from the University of Quebec. The editorial board has a global spread with members from Canada, Malaysia, India, the United Kingdom and the USA.

In India, on a short visit last week, Dr. Chahal said the idea behind the journal was

sent generation, particularly, in the West, which is alien to Sikhism and which requires to be educated on this sensitive issue with reason and logic rather than by creating fear of the "unknown" and the "divine". There is a vacuum, which has to be filled, globally, by networking and keeping intact the umbilical cord the Sikhs have with the holy Guru Granth back home in Amritsar Golden Temple, he added.

Dr. Chahal, who was invited to present a paper on "Sikhism — scientific and logical religion for the third millennium and beyond" at Punjabi University, Patiala, told The Tribune that there were a variety of journals being published by various Sikh institutions and societies. These are in English as well as in

Punjabi. Mostly such journals dealt with the traditional or conventional methods, dominated by mythology and rituals, for interpreting the Gurbani and Sikhism in this respect "Understanding Sikhism" will be different.

Browsing through the articles in the three issues published so far one finds a wide range of topics by scholars.

Nearer home, there is the "Institute of Sikh Studies". Another one calls itself the "Sikh Core Group". Among the members are those who fight for human rights groups and civil liberties. There is then the "Akhand Kirtani Jatha International (Prabandhi Panhachain)" which also brings out a magazine "Atam Rang".

All these and several other organisations have openly come out in "revolt" against the activities of the RSS, which recently held a convention of its national executive in Chandigarh, and warning against its designs. They fear that it would damage communal harmony.

On the Dasam Granth the feeling is that deliberations on it should be initiated by the SGPC and held in camera. The Akal Takht Jathedars have also said no provocative statements, which will complicate matters, should be issued. Religious sensitivities and sensibilities must be respected and the political executive and clergy along with scholars should sort out all contentious and controversial issues.

If the Sikhs can achieve a consensus on issues which have time and again caused pain, created a fear-psychosis among the principle communities, threatened peace, led to divisions within the Sikh community and ridiculed their institutions, the objective of tercentenary celebrations and the essence of the Gurus' message of "universal brotherhood, peace and well-being of all" would be achieved.

For all this to happen, there has to be sincerity of purpose at the level of the political leadership, which alone can check a further erosion of religious values and stop the "misuse" of religion for improving one's personal career graph.

**"If the Sikhs can achieve a consensus on issues which have time and again caused pain, created a fear-psychosis among the principle communities, threatened peace, led to divisions within the Sikh community and ridiculed their institutions, the objective of tercentenary celebrations and the essence of the Gurus' message of 'universal brotherhood, peace and well-being of all' would be achieved."**

**"The government must wake up to the distress of the people. Unless the government reverses these anti-people decisions, the Congress will continue to agitate through democratic means at its disposal."**

**— Congress President Sonia Gandhi, in a memorandum submitted to Vajpayee.**

**"Cyberwar is 'the third largest threat' to developed states, after chemical and bacteriological attacks and nuclear weapons."**

**— Colin Rose of Buchanan International, a Scottish-based**

**company that specialises in tracking down Internet offenders.**

**"Nobody can reverse the old age process"**

**— Dr Inder Suresh Rattan, who figures in International Who's Who in Medicine and Healthcare.**

**"Had we really wanted to remove him (Chief Minister Ram Prakash Gupta), why should we get him elected to the legislature council?"**

**— BJP President Kushabhau Thakre.**

**"Instead of trying the legislation route, it would be preferable to have a political culture which denies tickets to persons with known criminal background."**

**— Union Law Minister Ram Jethmalani.**

**"Even those who are ideologically opposed to us or do not share our economic policies are welcome to**

**join the platform."**

**— West Bengal CM Jyoti Basu.**

**"Prolonged involvement of the Army in civil affairs runs a grave risk of politicising it, which would not be in national interest, therefore, civilian rule in the country must be restored within the shortest possible time after achieving the declared objectives which necessitated the**

**military takeover."**

**— The Pakistani Supreme Court.**

**"Centre has no clear cut policy on Sri Lanka."**

**— Janata Party President, Dr Subramanian Swamy.**

**"I plead with you. Let us not fail Sierra Leone. Let us not fail Africa."**

**This time, in this crisis, let us back words with deeds and mandates with the resources that work."**

**— United Nations Secretary-General Kofi Annan.**

**"The only satisfaction I have is that even Shiv sainiks have privately spoken in favour of me. But, they are scared to support me in public."**

**— Deputy Municipal**

**Commission G.R. Khairnar**

**"If you are going to hold talks with Pakistan terrorists in Kashmir then also show the magnanimity of initiating a dialogue with naxals belonging to our nation and redress their problems."**

**— Shiv Sena supremo Bal Thackeray.**

**"Yamuna today is worse than a drain with no dissolved oxygen in it. When the city government releases water at Okhla, there is zero level of oxygen.... even fish**

**cannot survive in it."**

**"A Supreme Court bench comprising Justices B.N. Kirpal and Ruma Pal.**

**"Parliament is a place for discussing public issues. But her the Opposition is determined to paralyse the functioning of the House, instead of debating the matter."**

**— BJP general secretary, Venkaiah Naidu.**

**— Compiled by Kuldip**



# From Amritsar to US Congress

## Recognition for Dalip Singh Saund

by Roopinder Singh

NOW a post office in the USA will soon be named after a person from a village that did not even have a school, let alone a post office when he lived there. This is the story of a remarkable man who created history by becoming the first US Congressman of Indian origin in 1957.

Chhajalwadi, 24 km from Amritsar, was the village where Dalip Singh Saund was born on September 20, 1899, and from where he and his brother Karnail Singh would walk to school. On Tuesday, the US House of Representatives unanimously approved a bill to name the US postal service office building located at 30777 Rancho California Road in Temecula, California, as the Dalip Singh Saund post office building. The bill has to be passed by the Senate and President Bush before it comes into effect.

Dalip Singh was elected to the US Congress, not once, but three times. He lived in a joint family, the elders of which were engaged in farming as well as construction business. His father was Natha Singh and one of his three brothers was Karnail Singh, who retired as Chairman, Railway Board, in 1962 and whose engineering skills were legendary. The third brother, Sardul Singh, looked after the family's land.

"Dalip Singh was always interested in public work. He prevailed upon his parents and made them start a school in the

village, something he and his brothers had been deprived of," says Anup Singh, Karnail Singh's son and Saund's nephew, who followed his in his father's footsteps before becoming a Vice-Chancellor of Punjab Technical University.

Saund studied in a school in Baba Bakala, near Amritsar, and at the Prince of Wales College, Jammu, where he earned his BA degree in mathematics from Panjab University in 1919.

He immigrated to the USA in 1920 and he wanted to study

**This is the story of a remarkable man who created history by becoming the first US Congressman of Indian origin in 1957**

food canning and open up an industry in India. "I assured my family that I would study in the United States for at least two and not more than three years and would then return home," he wrote in his book "Congressman from India".

He was a student of College of Agriculture, University of California, Berkeley, and lived in an accommodation maintained by Sikh Temple, Stockton. He

also took additional courses in mathematics. This was to become his field later and he eventually got a PhD degree in Mathematics.

A political being, he was the national president of the Hindustani Association of America, and though he was qualified, he could not get any teaching job, because of racial discrimination. He took up various blue-collar jobs, including foreman of a cotton picking gang, and other work in canning facilities.

"In the summer of 1925, I decided to go to the southern California desert valley and make a living as a farmer," says Dalip Singh in his book. He was then still a turbaned Sikh, though later he became clean shaven. He had a tough time as a farmer and though he wrote "My Mother India" (published by the Stockton Gurdwara in 1930) which was a rebuttal to "Mother India", an anti-India book by Catherine Mayo that had caused much agitation among Indians.

Dalip Singh was always politically active and he was a good speaker, using gurdwaras or other public fora such as clubs, for his talks. He married Marian Kostain in 1928. She gave up her US citizenship for him since a Federal law dating from 1790 declared that only White immigrants were eligible for citizenship. She came from a distinguished family of Hungarian painters, and her father was an artist, as was her brother. Dalip and Marian Saund had three children. The eldest, Dalip Jr, was born in 1930, followed by



Congressman Dalip Singh Saund with President John F. Kennedy

his sisters Julie and Ellie.

In 1946 the Luce-Celler Bill liberalised immigration and Saund was one of the early petitioners for citizenship, which he got in 1949.

A year later, he was elected judge of Justice Court, Westmoreland Judicial District, county of Imperial Valley, but following a lawsuit by local businessmen, he was denied the seat because of a technicality. He was elected judge of the same court in 1952 and served until his resignation on January 1, 1957.

He won the poll to the 29th congressional district by 3,300 votes. He became the first Democrat to have won from the constituency and the first Asian American to do so. He was on the House Foreign Affairs Committee and in 1957, he was sent as an official emissary of the House of Representatives, to tour various Asian countries,

including Japan, Vietnam, Indonesia, Singapore, the Philippines and India.

He received tumultuous welcome in India, and won people's hearts when he spoke to them in Punjabi. He was re-elected to the Congress in 1958 and in 1960, but he suffered a severe stroke, in May, 1962. It left him disabled — he could neither walk, nor speak. However, over a period of time, with the devoted attention of his wife, he eventually was able to walk, with the aid of a walker.

Dalip Singh Saund died on April 22, 1973. He left behind a rich legacy. Indian-Americans have a string of achievements to their credit. However, politically it took 49 years for Bobby Jindal, the man from Hisar to reach the House of Representatives on a trail blazed for Indians like him by Dalip Singh Saund from Chhajalwadi.

## Delhi Durbar

**Bajan Lal to be CM?**

With the one-day poll in Haryana behind them, the contestants will have to cool their heels virtually till the end of this month when the results will be known. This has irked all sides of the political spectrum.

However, for the Congress leaders the scene inevitably shifts to the national Capital. Lobbying for the leadership stakes has already begun.

Smug Congress leaders from Haryana are upbeat that they are regaining power in the state though Chief Minister Om Prakash Chautala believes they have a real fight on their hands.

From the fractious Haryana Congress, there are several contenders with three-times Chief Minister Bajan Lal in the vanguard.

Then there is Bhupinder Singh Hooda and Sir Chhotu Ram's grandson Birender Singh. While Birender Singh, who missed the Chief Minister's post in 1991 following the assassination of Rajiv Gandhi, believes that the Congress President will opt for a younger leader like him for the Chief Ministership.

Bajan Lal insists he is way ahead of all others in the leadership stakes. He managed the ticket for a maximum number of his candidates followed by other faction leaders like Birender Singh, Bhupinder Singh Hooda and Union ministers Selja and Rao Inderjit Singh.

**On a sticky wicket**

That Haryana Chief Minister Om Prakash Chautala realises there is an anti-incumbency factor against the INLD is evident from the fact that he is contesting from the assembly from two seats. He roped in former J and K Chief Minister Farooq Abdullah to campaign in the Muslim-dominated areas of Haryana as also Rajya Sabha MP Tar-

lochan Singh to do his bit in the Punjabi-dominated areas.

The Congress requisitioned the services of Prime Minister Manmohan Singh at the last minute as the party found it was on a somewhat sticky wicket in Haryana.

**Congress for soft Hindutva?**

Is the Congress heading for a soft Hindutva? That is the question doing the rounds with Rahul Gandhi, attending brain-storming sessions of the youth brigade at religious centres.

He did so the other day when a meeting was organised at Lord Ram's Chitrakoot. The next brain-storming session of this youthful Congress brigade is scheduled to be held at Lord Krishna's Vrindavan. This amidst doubts in the Congress high command if it should withdraw outside support to the Mulayam Singh Yadav government in Uttar Pradesh. Is the Congress now seeking divine intervention to rejuvenate the Congress, which is in a shambles in Uttar Pradesh?

**Sharad Pawar meets Jaya**

Union Agriculture Minister Sharad Pawar's meetings with Tamil Nadu Chief Minister J Jayalalitha last month have raised eyebrows in the corridors of power at the Centre. Did Pawar and Jayalalitha discuss measures connected with tsunami relief or was there more to it?

Considering that Pawar and Jayalalitha have been friends for more than two decades, there is speculation on what they could have discussed. Sources aver Jayalalitha has expressed apprehensions over the disproportionate assets case against her which is to be taken up in a court in Bangalore.

Contributed by Gaurav Choudhury, S Satyanarayanan and Manoj Kumar.

### NEWSHOUND



### Rajinder Puri



**CEMENT CORPORATION OF INDIA LIMITED**  
(A Government of India Enterprise)  
Rajban Cement Factory, Tehsil : Paonta Sahib, Distt. Sirmour (H.P.) -173028  
**TENDER NOTICE**  
The following tenders are available on website <http://www.cementcorporation.com>. Interested parties may get further details from the above website:  
1. Manufacture & Supply of Kiln Supporting Rollers as per CCI Design/Drawing.  
2. Repair, Maintenance & Operation of ACs (Package Type & Window Type)  
AGM (M&S)

**PUNJAB STATE ELECTRICITY REGULATORY COMMISSION**  
SCO 220-221 SECTOR 34-A CHANDIGARH  
**PUBLIC NOTICE**  
IN RESPECT OF  
**DRAFT REGULATIONS ON PUNJAB STATE ELECTRICITY REGULATORY COMMISSION (TERMS AND CONDITIONS FOR OPEN ACCESS IN INTRA-STATE TRANSMISSION SYSTEM AND DISTRIBUTION SYSTEM) REGULATIONS UNDER THE ELECTRICITY ACT, 2003.**

Public Notice was published in various Newspapers on January 12, 2005 inviting comments/objections in respect of draft Regulations on Punjab State Electricity Regulatory Commission (Terms & Conditions for Open Access in Intra-state Transmission System and Distribution System) Regulations framed by the Commission, within 21 days of the publication of the notice i.e. upto February 2, 2005. The Commission has now decided to extend the last date for filing the comments/objections in respect of the draft Regulations upto February 28, 2005.

Secretary,  
PSERC, CHANDIGARH

**MINISTRY OF RAILWAYS**  
**DIESEL LOCO MODERNISATION WORKS**  
PATIALA - 147 003, INDIA  
Gramin, LOCOPURZALOCOSTORE Tel. 301214  
Telex : 0394-214 DCW-IN FAX No. : 91-175-213114  
**Tender Notice No. 36/AT/2004-2005**  
Visit us at: [www.dmwpatiala.com](http://www.dmwpatiala.com)  
On behalf of the President of India through Controller of Stores, Diesel Loco Modernisation Works, Patiala, sealed tenders are invited for the following item:  

S. NO.	TENDER NO.	DESCRIPTION & DRGS/PECN	QTY.	COST (RS.)	DUE DATE & EMD
1.	02/05/1101	Single Core Copper Cable 650/0.5 MM for TM MG (1000 Volts Grade) to Specn. No. DEL/SPN/129 All. A1 Copper Coated CO2 welding wire dia 1.2 MM to IS 8419-1996 Grade SS-503 & should be approved against IRS M-48-03 for Class-I to DMW specification Sheet No. 4.DCW/SPEC-015	1339 Mtrs.	500/-	11.03.2005 Rs. 10,000/-
2.	02/05/4210	Copper Coated CO2 welding wire dia 1.2 MM to IS 8419-1996 Grade SS-503 & should be approved against IRS M-48-03 for Class-I to DMW specification Sheet No. 4.DCW/SPEC-015	12175 Kgs.	500/-	11.03.2005 Rs. 10,000/-

  
**Sale Timings 14.00 Hrs. to 16.30 Hrs.** Sale of Tender in the office of COS/DMW/Patiala will close at 16.30 Hrs. (one day before the due date) Cost of tender documents is payable in Cash or Demand Draft in favour of FA&CAO/DMW/Patiala payable at Patiala. Cash will only be accepted at DMW by the Cashier/DMW/Patiala. Cash Receipt issued by Cash Office & Demand Draft will be entertained by the Tender Sale Section for issue of Tender Documents. Full description & details can be seen either on DMW's Website [www.dmwpatiala.com](http://www.dmwpatiala.com) or in the Tender Documents. Validity of offers should be 120 days. Offers without earnest money will be ignored. Telegraphic/Telex quotations are likely to be ignored. The offers complete in all terms and conditions & delivery requirements are given in Tender Documents. Tender documents may also be obtained in person only against demand draft only, from DMW Camp Office, Tilak Bridge, Near ITO New Delhi. These respects will be received upto 15.00 Hrs. & will be opened at 15.00 Hrs. on the date specified above. Detailed specifications documents may be purchased on any working day from 9.00 hrs. to 13.00 hrs. Sale of Tender Document at DMW Camp Office will start after 4 days of publication of this notice and close 7 days in advance from opening date. **NOTE :** (1) Item No. 1 & 2 : These items are to be procured from RDSO approved sources only. So, tenders while quoting against this tender should enclose with their offer the latest & valid copy of the letter of approval for these items. (2) Item No. 1 & 2 : Railways reserve the right to order entire or bulk quantity from RDSO approved firms for these items. The status of the firm shall be reckoned as on the date of tender opening and not thereafter, unless a case of Downgrading/Removal/ Suspension/Banning.

**JALANDHAR IMPROVEMENT TRUST**  
JALANDHAR  
**DESIGN COMPETITION**  
Jalandhar Improvement Trust intends to construct a Gate on the entrance of its prestigious scheme named SURYA ENCLAVE located on GT Road Bye pass. The proposed design should be in line with the name of the scheme. The Gate is to be constructed on 80 feet wide road. Design entries for the proposed Gate including Architectural design of Gate, prospective model, its plan and elevations are invited from reputed Architects so as to reach the office of undersigned by 15th Feb. 2005. The entries adjudged "FIRST" will be rewarded with a prize of rupees 20,000/- Architects should enclose their Bio-data and list of projects executed. The site details or any other technical requirements can be had from the office of the Trust.  
**Chairman**  
(Jalandhar Improvement Trust, Jalandhar)

**BHAKRA BEAS MANAGEMENT BOARD**  
**NOTICE INVITING TENDER**  
1. **Number and date of tender :** 2-E / 2005 dated 24.01.2005.  
2. **Name of concerned office :** The Executive Engineer, Electrical Division, BBMB, (Irrigation Wing) Talwara Township-144216. Distt. Hoshiarpur (Punjab).  
3. **Name of work :** Re-wiring of 400 No. residential houses i.e. 225 houses of type T-3 / T-3C and 175 houses of T-2 type in BBMB Colony, Talwara Township. (PVC Insulated & PVC Sheathed wiring).  
4. **Last date of receipt of tender :** 16th March, 2005.  
**Note :** The detailed NIT may be downloaded from BBMB Website "www.bhakra.nic.in."

**DEPARTMENT OF POSTS**  
CHIEF POSTMASTER GENERAL, PUNJAB  
**NOTICE INVITING TENDER**  
NO. MOD/51-3/27/VOL.II  
Wax Sealed Tenders are invited by the Chief Postmaster General, Punjab Circle, Sandesh Bhawan, Sector-17/E Chandigarh from the reputed Indian firms for Comprehensive Annual Maintenance Contract (CAMC) of the following equipment under two bid system.  

Name of item	Tender document fee (Rs) in shape of Indian Postal Orders	EMD to be deposited under UCR. The EMD can be deposited in any Post Office
CAMC for Compaq Servers-Proliant 800	100.00	15000.00

  
Tender document set containing technical specifications and terms & conditions can either be directly obtained from Assistant Director (Technology) O/o Chief Postmaster General, Punjab Circle, Sandesh Bhawan, Sector-17/E, Chandigarh-160017 or downloaded from website: [www.indiapost.org](http://www.indiapost.org) and application made on the basis of this website tender document shall be considered valid for participating in the tender process and in such cases, vendors can submit tender document fee by separate IPO of Rs. 100/- along with EMD. Tender documents shall be issued from 7/2/2005 to 24/2/2005. Last date of submitting tender is 24/2/2005 up to 1500 hrs. Opening date & time of Technical Bid 24/2/2005 at 1530 hrs.  
**Assistant Director (Technology)**  
O/O Chief Postmaster General,  
Punjab Circle, Chandigarh.

**BHARAT SANCHAR NIGAM LTD.**  
(A Govt. of India Enterprise)  
Connecting India  
O/o General Manager Telecom, Hoshiarpur  
**NOTICE INVITING TENDER**  
GMT (D) BSNL Hoshiarpur intends to call tenders for Upkeep of offices and Telephone Exchanges in SSA Hoshiarpur. For further details please visit our website at: [www.hoshiarpur.bsnl.co.in](http://www.hoshiarpur.bsnl.co.in)  
General Manager Telecom Distt. Hoshiarpur

**ACCOMMODATION WANTED**  
Sealed proposals are invited by a  
**SCHEDULED BANK**  
for  
Hiring a suitable building, preferably with basement measuring around 1500 to 2000 sq.ft. covered area in  
**SECTOR 30, CHANDIGARH.**  
Bank reserves the right to accept or reject any or all the offers without assigning any reason.  
Interested parties may send their offers within ten days from date of publication of this advertisement, with minimum acceptable rent, ownership proof, sketch map and any other detail of the building, under the cover superscribed  
**Accommodation for the Bank Branch Sector ..... Chandigarh.**  
**BOX NO. 19686D THE TRIBUNE, CHANDIGARH**

**MILITARY ENGINEER SERVICE**  
HQ Commander Works Engineer Ferozepur Cantt-152001 invites application by 17.2.2005 from enlisted contractors of MES/CPWD/Railways of appropriate class for the Augmentation of water supply at Dholewal under GE Ludhiana.  
**Estimated cost at par SSR 1996: 45.50 Lakh**  
**Period of completion: 06 Months**  
**Earnest money: Rs 68250/-**  
**Cost of Blank Tender documents: Rs 500/-**  
The contractors are requested to submit their applications for issue of tender documents alongwith demand draft from any nationalised Bank in favour of GE Ludhiana. Applications without DD will be rejected. The CWE reserves the right to accept/reject any application(s) without assigning any reason. In case of rejection of application. DD will however be returned.  
**For details see Indian Trade Journal of 2.2.2005**  
davp 4000/1769/04

**ON SPOT ADMISSIONS US, UK, CANADA, EUROPE**  
Courses: Bus. Admn., Mgmt, Engg., Comp. Sc., B.Ed., BPT, MPT, Bach. In Science, Comp. Info. System, MBA etc.....  
•Admissions open for Class XII examination may apply for conditional acceptance with Class X and XI marksheets.  
Bring attested mark sheets, passport copy and 4 colored passport size photos.  
Attend Free Seminar for information on Scholarships & Visa details.  

VENUE : HOTEL MOUNT VIEW SECTOR 10, CHANDIGARH-16011	VENUE: HOTEL MAHARAJA REGENCY Near Ardi Cinema, Ferozpur Road Ludhiana.
4th & 5th Feb., 2005 4th Feb. 2.00 pm-7.00 pm 5th Feb. 9.00 am-12.00 pm	5th & 6th Feb., 2005 5th Feb., 2005 at 4.00pm-8.00pm 6th Feb., 2005 at 9.00am-12.00pm

  
Franchisee Enquires solicited

**BHAKRA BEAS MANAGEMENT BOARD**  
**NOTICE INVITING TENDER**  
1. **Number and date of tender :** 01-E / 2005 dated 24.01.2005.  
2. **Name of concerned office :** The Executive Engineer, Electrical Division, BBMB, (Irrigation Wing) Talwara Township-144216. Distt. Hoshiarpur (Punjab).  
3. **Name of work :** Repair of 4 MVA, 66 / 11 KV. Transformer installed at 66 / 11 KV Sub Station (I.W.) in Pong Switch Yard at Beas Dam.  
4. **Last date of receipt of tender :** 9th March, 2005.  
**Note :** The detailed NIT may be downloaded from BBMB Website "www.bhakra.nic.in."

**MILITARY ENGINEERING SERVICE**  
Commander Works Engineers Ambala Cantt invites applications by 16 Feb 2005 from the enlisted contractors of appropriate class of MES/CPWD/Railways/PWD for the issue of tender documents for the works of Prov'n of D.G Sets, Submersible pump sets and connected works for 14 Mag with Traverse at AD Dappar **Estimated cost: Rs 30.00 Lakhs**  
The applications must accompany a demand draft of Rs 500/- in favour of GE (P) Dappar. Accepting Officer reserves the right to deny the tender documents to any applicant without assigning any reason, whatsoever, however in such case demand draft will be refunded. For details visit CIDC Web site. "http://www.mod.nic.in". See Indian Trade Journal dated 09 Feb 2005.  
davp 4000/1802/04

**INDIAN RAILWAYS**  
Government of India  
Ministry of Railways (Railway Board)  
**BID INVITATION**  
**GLOBAL TENDER No. : WTA-411**  
Bids are invited for and on behalf of the President of India from established and reliable manufacturers or their authorised agents, for supply of the following items : **Item No. : 1 : Drawing No. : WD-990255-1 Alt. 4 : Description : BOX 'N' Wagon Wheelsets 22.9 Ton Axle Load (assembled). @ 9 : Specification : As indicated in the Bid Documents : Quantity (Nos.) : 200. Cost of Bid Document : Indian Rupees : 5,000.00 ; US Dollars : US \$ 120 ; Bid Guarantee Amount : Rupees : 20,00,000.00 US Dollar : 46,000.00 ; Last date for submission & opening of Bids : 17.03.2005. @ 9 : The Purchaser reserves the rights to purchase wheelsets either with forged wheels or with cast wheels as per relevant Drawings & specifications stipulated in the Bid documents. Non-transferable Bid documents containing detailed description of the item required as also other terms and conditions may be had from the office of the Railway Board, Ministry of Railways, RS (WTA) Branch, Room No. 156/22, Rail Bhawan, New Delhi - 110001. The cost of Bid document is to be deposited with the FA&CAO, Northern Railway, Baroda House, New Delhi-110001. The bid documents will be issued on production of original receipt thereof. 2. Bid documents can also be obtained on payment from the following offices : (i) The Director General, Supply Wing, Embassy of India, 2538, Massachusetts Avenue, Washington DC-20008 (USA). (ii) The Railway Advisor, High Commission of India, India House, Aldwych, London, WC2 (UK). (iii) The Railway Advisor, Embassy of India, Railway Wing, Tiergartenstrasse, 17, 10785 Berlin (Germany). (iv) The First Secretary (Commercial), Embassy of India, Tokyo (Japan). 3. The bid documents except drawings and specifications are also available on Indian Railways website. The website address is [www.indianrailways.gov.in/railways/depts/stores/stores-tenders.htm](http://www.indianrailways.gov.in/railways/depts/stores/stores-tenders.htm). The bid documents except drawings and specifications, can be down loaded from the above website which shall be equally valid for participation in the tender. Drawings & specification may be obtained from RDSO Lucknow. Nevertheless, the bidder shall be required to pay the amount of bid documents specified above by draft drawn in favour of FA&CAO, Northern Railway, Baroda House, New Delhi-110001 (India) along with the offer. 4. The Bidders will be required to : (a) Furnish a Bid guarantee for the amount specified above. (b) Keep their bids open for 150 days from the date of opening of bids. 5. Time for submission of bids would be 14.30 hrs. and the same will be opened on the same day at 15.00 hrs. 6. **PRICE/PURCHASE PREFERENCE TO SSN/PSES :** The purchaser reserves the option to give a purchase/price preference to the offers from Public Sector Units and/or from small Scale/Cottage Industries Units, over those from other firms, in accordance with the policies of the Govt. from time to time. 7. **BIDS FROM BIDDERS WHO HAVE NOT PURCHASED THE BID DOCUMENTS, BIDS NOT ACCOMPANIED BY BID GUARANTEE AND BIDS FROM AGENTS, WITHOUT LETTER OF AUTHORITY FROM THE MANUFACTURERS ARE LIABLE TO BE SUMMARILY REJECTED.**  
464/2005**



What the Sangh Parivar is doing to blur the distinction between mythology and historical evidence. Yet, there are important happenings in the country that will make the rewriting of history somewhat significant. The Brahminical forces are already on the retreat. On November 4, at the Ramlila grounds in Delhi, some one lakh Dalits converted to Buddhism at a function organised by a government officer called Ram Raj who has now changed his name to Udit Raj. Hundreds of Dalits had their heads shaved by Buddhist priests. For them who cannot get a shave given by a village barber, this was a moment of liberation. For them who had forsaken the prison of caste and had chosen the path shown by Ambedkar, Vedic knowledge is irrelevant. After all Ambedkar had asked his followers to discard the Vedas.

The Dalits are writing their own history. Thousands more would have taken part in the rally on November 4, but the Delhi police obstructed their path. The movement is bound to expand and Hinduism will be left behind.



# Punjabi dynamism, American accent, lasting legacy

ROOPINDER SINGH

It was 1963. The occasion — the inauguration of the Bhakra Dam. Foreign journalists had been invited by the State government and were told that the Chief Minister of Punjab, Sardar Partap Singh Kairon, would address a press conference.

There was some of sniggering — Kairon was not known for his sartorial elegance or urban sophistication. People wondered how he would address the foreign reporters.

At the press conference, the confident Kairon spoke in English with an American accent. At the end of the meet, one reporter got up and said: "We have been asking ourselves 'Who after Nehru?' Well, we have received an answer today."

This was one of the anecdotes that Sardar Hukum Singh, a former Speaker of the Lok Sabha, often narrated.

The foreign correspondents should not have been so surprised. Kairon, his appearance notwithstanding, was quite cosmopolitan. Khushwant Singh recalls when he asked Kairon the question about what men and which books had the most influence on him. Pat came the answer: "Abraham Lincoln, Lenin, Tilak, Gandhi, Patel and Nehru. As for the books, Uncle Tom's Cabin still remains my favourite."

But then Kairon was not someone you could slot easily. Partap Singh was born on October 1, 1901, in Kairon village. He was one of the five children of Nihal Singh, a retired soldier who was active with the Singh Sabha movement and was a pioneer of women's education. He founded a Sikh school for girls in his village, Kairon. Partap Singh did his schooling in the village, and then went to Khalsa College, Amritsar, from where he left for the United States of America in 1919.

Like most immigrants of that time, he had to work hard. He plucked fruit and worked as an industrial worker for the Ford automobile company. He also studied and was awarded a Master's degree in political science by the University of Michigan.

During his stay in the USA, he came in contact with the Ghadar Party activists. He returned to India in 1929, and for a while potted around. He started a weekly paper in English, The New Era, from Amritsar on April 13, 1931, that was closed down when he became active in politics.

Kairon joined the Akali Party initially, but later changed over to the Congress and was jailed on three occasions. He spent a total of five years in jail.

He entered the Punjab Legislative Assembly as an Akali nominee in 1937, defeating the Congress candidate, Baba Gurdit Singh of



Sardar Partap Singh Kairon was born on October 1, 1901

Sarhali. Kairon was a member of the Legislative Assembly of Punjab for 26 years. From 1947 to 1949, he was a minister in the

Gopi Chand Bhargava's Cabinet and from 1952 to 1956, was a minister in the Bhim Sen Sachar cabinet. On January 23, 1956, he was

sworn in as Chief Minister, and shortly thereafter again in April 1957. He held the position for eight years.

As Professor Harbans Singh says: "First as the Development Minister and then as the Chief Minister, Partap Singh Kairon led Punjab in all-round progress and change. Much of his work in the government was concerned with vital details, the removal of hurdles, the creation of opportunities and the psychology and will for work, and the belief in change."

He did singular service in resettling refugees from East Punjab and during his tenure Punjab made significant progress in creating educational, medical, and other infrastructural facilities. His special contribution was in the field of consolidation of fragmented land and creating an irrigation network, both through canals and tubewells. On a different note, he was responsible of affecting an attitudinal change in the popularising of rearing and consumption of poultry in Punjab.

As Kairon said during a debate in the Punjab Vidhan Sabha on September 18, 1963 on the no-confidence motion moved against him: "Mr Speaker, the per capita income of Punjab was Rs 321 in 1952-53 when the Constitution commenced and the new government came into power. At that time the country's per capita income was Rs 256

which means that our income was Rs 65 more than the all-India figure. Our per capita income rose to Rs 331 by 1955-56. Whereas, our income was Rs 65 more than the All-India (in 1952-53), it was Rs 75 more than the national figures in 1955-56. This means that the difference had increased by another Rs 10.

"Punjab's per capita income in 1961-62 was Rs 401 as compared to India's average of Rs 293. How come that I have done all this? This party and its government have achieved this after channelising people's energy. People have been given land, electricity, factories and roads."

He was bitterly opposed to the demand for Punjab Suba and faced various kinds of communal tensions as Chief Minister without conceding much and without compromising on his basic principles. He was a man of vision. Many houses in Leh have Kairon's portraits. He is credited with having provided roads and introduced potato cultivation, thereby significantly improving the local agrarian economy there.

Kairon was a man of the masses who would often enquire from his visitors the health of their family members as well as that of their livestock, not necessarily in that order. At the same time, in a special commemorative issue of Quami Ekta, Balwant Gargi recol-

lects that he spent a long time with Kairon discussing the former's tour of Japan, the USA, England and Europe where Gargi had been lecturing on Indian theatre.

This was the time when Kairon was very busy because of the war with China in 1962. He made sin-

**Kairon was a multi-faceted personality. He had a larger-than-life image that influenced the shaping of the then Punjab in numerous ways.**

gular contribution in mobilising the masses and in gathering gold from the villagers for the national war effort. In fact, Punjab made the biggest contribution of gold to the national treasury. He was also an institution builder. The Kurukshetra University, and Punjab University, Patiala, owe their existence to him.

Jawaharlal Nehru said about him that: "In terms of patriotism, initiative and public spirit, in my considered judgement, in the whole of India there is not another man who can measure up to Sardar Partap Singh Kairon." The same man during the fag end of his life had to

face charges of irregularities and corruption that ultimately forced him to leave office in 1964. The commission of enquiry exonerated him in most cases. But some of the allegations stuck.

He continued to be involved in public service and might have staged a comeback had he not been shot dead by gunmen on February 6, 1965.

Kairon was a multi-faceted personality. He had a larger-than-life image that influenced the shaping of the then Punjab in numerous ways. In developing Chandigarh as the new capital of the partitioned Punjab, for example, Old-timers particularly remember the fight he had with a venerable politician from what became Haryana about the importance and feasibility of Sukhna Lake.

His contribution in the development of PGI, despite opposition from senior members, is also recollected. He is also credited with the development of Faridabad as an industrial hub, the first example of someone exploiting the periphery of the national Capital.

Some old timers treat Kairon as a living entity. His memories are still alive in their minds. His legacy at least is still alive in Punjab and Haryana. More than 36 years after he died many lives are still impacted by what Kairon did. What more could a man want as an epitaph?

## Redefining Governor's discretionary powers

V. ESHWAR ANAND

The Supreme Court judgement quashing Ms Jayalalitha's appointment as Tamil Nadu Chief Minister because of her conviction in the Tansi land deal and Pleasant Stay Hotel cases is a watershed in the annals of constitutional history as it not only corrected a grave error committed by the then Governor, Mrs Fathima Beevi, but also redefined the discretionary powers of the Governor under Article 164 of the Constitution.

The Supreme Court has now very clearly laid down that the Governor's discretion in the appointment of a chief minister is not unfettered or absolute. If a Governor appointed a person, who was not qualified to be a member of the State Assembly, as chief minister, the appointment would be *ultra vires* of the Constitution under Article 164. It said, "the Governor cannot, in the exercise of his discretion or otherwise, do anything that is contrary to the Constitution".

It may be true that there is some ambiguity in Article 164 (1) which deals with the "pleasure" of the Governor in appointing a person as chief minister. However, there is an "implied inhibition" in this provision that prohibits the appointment as chief minister of a person convicted by a court for grave criminal offence. Obviously, the Supreme Court has concurred with the opinion of Mr Soli Sorabjee, Attorney General, while hearing a bunch of *quo warranto* petitions

seeking to restrain Ms Jayalalitha from functioning as chief minister, that if the Governor appoints a person as chief minister in breach of this constitutional prohibition, the appointment will have to be deemed as "void, *ab initio* and *non est*". Subsequent events cannot obliterate or overcome the initial incompetency or incapacity of a person.

A Governor's decision on appointing a chief minister can neither be ad hoc nor arbitrary. In the exercise of his discretionary powers, he cannot behave in a manner that he is a "law unto himself". The pleasure of the Governor is also not final or absolute unless backed by reason, wisdom and jurisprudence. The legal basis for Ms Jayalalitha's appointment was Article 164 (4) permitting ministerial appointments of non-legislators for six months. But how could this clause permit the appointment of a convicted person disqualified from even contesting an election? True, there have been questionable invocation of this Article ever since 1960. But then, in none of these cases was the instance of a disqualified person before the courts.

Ms Jayalalitha's appointment suffered on two counts. She is a convicted person and sentenced to two years' and three years' of imprisonment in two cases of corruption against her, and so Section 8 (3) of the Representation of People Act disqualified her from contesting the elections. The 1997 order of the Election Commission

states that disqualification under Section 8 (3) of the RP Act for conviction for offences mentioned in the Act 'takes effect from the date of conviction by the trial court, irrespective of whether the convicted person is released on bail or not during the pendency of the appeal...'. Also, the Returning Officers of Krishnagiri, Andipatti, Bhuvanagiri and Pudukottai con-



Mrs Fathima Beevi, the then Governor of Tamil Nadu

stituencies rejected her nomination papers on the other ground that Section 33 (7) of the RP Act bars candidates from filing nominations from more than two constituencies. The Returning Officers' statutory decision could only be set aside in an election petition, not otherwise. Mrs Fathima Beevi should not have overlooked this fundamental aspect of disqualification while swearing in Ms Jayalalitha on May 14, 2001.

The Supreme Court judgement removes the lacuna that a non-legislator as Ms Jayalalitha could be appointed as chief minister under Article 164 (4) only if she had the necessary qualification for legislators under Article 173 and was not disqualified under Article 191. These constitutional provisions need to be examined in detail not only to understand their meaning and significance but also to

**If the Governor is asked by the majority party of a State Assembly to appoint a person not qualified as chief minister, he must decline to swear in that person.**

Article 173 specifies the qualifications required by a person to be chosen to fill a seat in the legislature. Article 191 specifies the disqualification for being chosen as, and for being, a member of the legislature of a State. Articles 84 and 102 contain the corresponding provisions with regard to membership of Parliament. Reading Article 173 and 191 together, an aspiring candidate to a State Assembly should be (i) a citizen of India; (ii) not less than 25 years of age for contesting an Assembly election or 30 years in the case of the Legislative Council; (iii) not be of an unsound mind; (iv) not be an undischarged insolvent; and (v) not be disqualified under any law made by Parliament.

Article 164(4) gives the person an exception in respect of this particular qualification, i.e. for six consecutive months, the minister/chief minister can continue in his post without being a member of the state legislature. This Article does not allow any exception in respect of any other qualifications mentioned above. Otherwise, even a non-citizen or a person of unsound mind may be chief minister for six consecutive months. Since Ms Jayalalitha was disqualified under a law made by Parliament, namely Section 8 (3) of the RP Act, she did not fulfil one of the basic requirements to be a minister which includes the chief minister. Article 164 (4) could not cure this basic disqualification of Ms Jayalalitha. It could have saved her only if she had been qualified to contest elections but did not contest or could not win due to some other reason.

More important, the founding fathers could not have thought that Article 164(4) would be abused by convicted persons to hold public office through backdoor. Admittedly, this Article needs to be treated as a good governance provision. While including this enabling provision in the Constitution, its founding fathers felt that this Arti-

cle would ensure participation of eminent and well meaning persons in the governance, pending their election as legislators. In the Constituent Assembly, the Chairman of the Drafting Committee, Dr B R Ambedkar justified Article 164 (4) and explained the reasons for allowing the six-month grace period. He mentioned: "A person who is otherwise competent to hold the



Ms Jayalalitha, the then Chief Minister

post of a minister has been defeated in a constituency" (*Constituent Assembly Debates, Volume VII, Page 1186*). Clearly, Dr Ambedkar did not envisage a convicted person being allowed a grace period, only a competent person.

Amazingly, soon after the Supreme Court judgement on September 21, Mrs Fathima Beevi defended her decision in appointing Ms Jayalalitha, maintaining that there was no alternative before her at that point of time on May 14,

2001 and that she had to consider many factors such as "stability" of the new government in the context of the thumping victory of the AIADMK in the Assembly elections. Stability at what cost, one may ask? Stability at the cost of the Constitution? Stability at the cost of good governance? Surprisingly, though a former Supreme Court judge, Mrs Fathima Beevi did not apply her mind correctly and took a wrong decision with the result that Tamil Nadu had to suffer the ignominy of being governed by a convicted and disqualified person as chief minister for well over four months.

Clearly, instead of swearing in Ms Jayalalitha in a hurry, Mrs Fathima Beevi should have consulted the Chief Election Commissioner, the Attorney General or even the President to seek the opinion of the Supreme Court for its advisory jurisdiction under Article 143 of the Constitution. In favour of advisory jurisdiction, it is opined that by obtaining prior advisory opinion, the President — by extension, the Governor — can avoid taking any wrong action. True, the advisory opinion is not binding on the President (or the Governor as the case may be), but so far the President has respected the court's advisory opinions.

Worthy of mention in this context is the Supreme Court's recognition of the cardinal and time-tested principle of the supremacy of the Constitution over people's will or popular mandate. In a parliamentary democracy like ours, people's

will no doubt occupies a special place in the system of governance, but it is always subordinate to the Constitution. Popular mandate will acquire due sanction or legitimacy only when it is not in conflict with the provisions of the Constitution. In fact, while hearing the *quo warranto* petitions itself, the five-member Constitution Bench of the Supreme Court gave an inkling of its mind when it said that if it was called upon to adjudicate a supposed conflict between an electoral outcome and the rule of law, it would tilt towards the latter.

The Supreme Court judgement has considerably expanded the scope of the discretionary powers of the Governor. Consequently, it is bound to have significant implications for the Governor's role in the future. If the Governor is asked by the majority party of a State Assembly to appoint a person not qualified as chief minister, he must strictly follow the constitutional provisions in letter and spirit and decline to swear in that person.

At the same time, it would be in the fitness of things if the scope of Article 164 is expanded, through a constitutional amendment, with the insertion of an explicit provision to the effect that convicted persons should not be given the benefit of the six-month grace period under this Article.

As the underlying objective of this amendment would be to establish the supremacy of the Constitution, it will not tantamount to changing the basic structure of the Constitution.

## What America should not do

MANISH TEWARI

The terrorist strikes on September 11 in New York and Washington D.C. have woken the USA up to the reality, horror, and ugliness of global terrorism. This is the moment of truth for the US and its leadership. They need to clearly define this first war of the 21st century. They have two options: The first being, a sterling television performance of US warplanes pounding an already destroyed and ravaged Afghanistan, the US seals or marines storming into Afghanistan seeking Osama bin Laden or his corpse so that it can be strung to the nearest flagpole.

The second is a sustained political, military, diplomatic and ideological battle against all forms of terrorism, support to democratic processes, sanctions against dictatorial and military regimes as well as a serious attempt to address the underlying causes and inequities that produces the human fodder for terrorism.

Though US Secretary of State General Colin Powell has been paying lip-service to not making a distinction between the content, context and locale of terrorism, he said in an interview to the BBC that "terrorism is a curse and its campaign would be against Kashmiri, Irish and Basque terrorism". While it is one thing to talk tough, what

the US would need to do in the coming months is to walk the talk. While President Bush and his cabinet are professing a commitment to the second option, they are at the moment singularly focused on implementing the first. Rhetoric and reality are as different as chalk and cheese. This could well be the nemesis of the mighty US.

It would be in the national and strategic interest of the US not to succumb to the first option but throw its might and resources behind the second. While bringing Osama bin Laden and others to justice, "double standards" on terrorism would have to be eschewed once and for all.

Sadly, the US leadership is seeking the help of the very same nation which is responsible for globalising terrorism. The Taliban regime is a proxy of the Pakistani establishment. And Afghanistan is the strategic depth of Pakistan. If there is one country that is today responsible for the mayhem in America, it is Pakistan and ironically, the US is turning to Pakistan for support in its war against terrorism. More than 60,000 people have died in Punjab and Kashmir alone in the last two decades not to mention Chechnya and other nations, thanks to terror being elevated and refined into a state policy by Pakistan. Civilised society is paying the price in blood for the flawed

Afghan policy of the US and its NATO allies in the 80s and 90s. The world is bearing the brunt of the jihadisation of civil society in Pakistan.

Eliminating Osama bin Laden just may not resolve the problem. It may just tantamount to cutting just one of the heads of a hydra-headed monster with the severed head being elevated to the status of

**More than 60,000 people have died in Punjab and Kashmir alone in the last two decades, thanks to terror being elevated and refined into a state policy by Pakistan.**

a "cult figure" inspiring other misguided zealots to follow suit. The solution lies in eliminating the monster by throttling its "real" support structure. The support structure in this case being the Taliban government of Afghanistan and more so the military establishment in Pakistan that has conceived, conceptualised and implemented the basic philosophy of jihad around the world.

As a first step, the US must insist upon fresh election in Pakistan to restore civilian rule. The street protests in Pakistan in support of bin Laden are a manifestation of the military regime's attempt to run with the hare and hunt with the hound. It is an attempt to show to the US that the Pakistani government, despite hostile public opinion, is trying its best to be a loyal "friend" of the US in its hour of need. The US must not allow itself to be fooled by these shenanigans.

President Bush's attempt to occupy the moral high ground since September 11 would lose much of its sheen if it is seen cozying up to a dictator for narrow partisan ends. Moreover, if Pakistan does not want to play footsie with the US anymore, there is the real danger of its military-mullah combine transferring its nuclear verbiage to the likes of bin Laden. This would constitute the single biggest threat to global civil society.

Insofar as Afghanistan is concerned, the US should not commit the folly of committing its ground troops to a short or a long term battle. The geography of Afghanistan is its biggest ally from outside elements.

The USA's attempt to prop up deposed ruler like Zahir Shah would be a non-starter. The US would have to create conditions conducive to the establishment of

a government duly elected by the people of Afghanistan in a free and fair election conducted under international supervision once the Taliban is exterminated. Afghanistan must become the litmus test of the US' commitment to democracy.

The US must not allow the conflict to acquire the overtones of a civilisational clash. All talk of crusades against terrorism conjures up images, which the Islamic world both theologically and historically is not comfortable with. A clear distinction has to be made by the US between Islam and terrorism.

If the US is finally serious about eradicating mindless violence and making the world a safer place to live, it would have to make fundamental course corrections in its foreign policy orientation.

The "company" that the US chooses to keep in the coming days in its first war of the 21st century would reflect its resolve and seriousness to fight a sustained war against terrorism.

The US will have to visibly demonstrate that it considers all forms of terrorism as equally reprehensible, be it in New York or New Delhi. Caesar's wife would not only have to be virtuous but also look to be virtuous.

**The writer is a practising lawyer and a former president of the Indian Youth Congress.**

## The beginnings of insurgency

DAVID DEVADAS

Mushtaq Ahmed Bhat looks pretty relaxed as he strides in, one hand manacled to a thick chain. The other end of the chain is held by one of the posse of policemen who accompany him. It is his day to appear before the trial court at Srinagar just off Lal Chowk. Mushtaq-ul-Islam, as Bhat likes to be called, has spent most of the past ten years in custody. He sits in the verandah and looks relaxed. Mushtaq's mother is already there with food. She offers *lassi* to the policemen who watch interestedly, particularly when we talk of the beginnings of Kashmir's insurgency.

Mushtaq may be only in his mid-30s but was a pan-Islamic demagogue in the 1980s. He first burst into the limelight when he ran onto the field during lunch break on the first day of an India-West Indies cricket match in 1983 and dug up the pitch. He was nicknamed Guga as a child and, during the formative years of the insurgency, was called Guga-djinn or Guga sahib, depending on whether one liked him or not. Mushtaq the chief commander of Hizbullah, one of the smaller Kashmiri militant outfits, but the largest among the few that subscribed zealously to a pan-Islamic ideology.

As then, he believes now that the entire Islamic ummat or community should be under the religious and political control of a single authority, a modern day Caliph. Iran's 1979 revolution helped to spark the Caliphate, or "Khilafat", sentiment in the boy and, unlike many of those who shared the view in the 1980s, he continued to hold to the principle. He says he doesn't approve of killing innocents but has high regard for Osama bin Laden and the Taliban.

### KASHMIR DIARY

who base their doctrine on reviving Khilafat. Mushtaq looks clear-eyed and at peace as he says that, even today, the Khilafat movement worldwide is strong and not just limited to the Taliban. Indeed, he seems to know a great deal and says that Lebanon is the biggest centre for this ideology today, after Afghanistan.

Recounting the beginnings of the movement in Kashmir, he says that, unlike groups that sought independence and those who were committed simply to the state's accession to Pakistan, he believed in accession to Pakistan only as a first step towards the establishment of Khilafat. He still does not believe that Pakistan is truly Islamic, he adds. Among other

Kashmiri groups that shared this ideology were Jamiat-ul-Mujahideen, the largely Shia Hizb-ul-Momineen and Pasdar-i-Inqilabi-Islamia. Jamiat.

The Jamaat-e-Islami, which adopted the leading militant group Hizb-ul-Mujahideen and thus became a dominant force in 1992-93, is relatively reserved. Indeed, G.M.Bhat, Kashmir's Amir-e-Jamaat, disavows militancy altogether, cleverly taking the line that the Hizb may have claimed that the Jamaat was its patron but the Jamaat never once declared that the Hizb was amaat's nominee in the Hurriyat Conference. Syed Ali Shah Geelani, is more forthright than Bhat. He acknowledged that the Jamaat adopted the Hizb. Plus, he holds firmly that Islam must control every aspect of a believer's life, including the political. The Jamaat's founding doctrine too supports the establishment of a Caliphate rather than nationalism. Geelani states, however, that he has always believed that, when the subcontinent was partitioned, Kashmir should have become part of Pakistan. Khilafat, no doubt, has to wait for the right time and nationalism must fill the gap.

Mushtaq, on the other hand, seems to believe that the time is fast approaching, his manacles notwithstanding.



**A**T AN AGE when people are thinking of retirement, you are still getting new ideas and patenting them. How do you manage to do that?

(laughs) What else would I do? The excitement of where this thing is going is what keeps me going. I keep coming up with ideas and ideas are like babies, you can't throw them away!

You got your last patent a couple of months ago.

I had filed for two patents a few months ago and there are four more to come.

(How many patents do you have?)

American in 1960 and so on.

Are you excited about the direction things are moving in?

If you introduce a field, which is what I did 50 years ago, and then be in it as it develops, you have to be excited about it. First came the fibre optics applications in diagnostic medicine. From diagnostic medicine, we moved to surgical lasers and then came the Vietnam war where they needed night-vision devices that used fibre optics. It was not until the late sixties that we realised that it was possible to make very high purity glass which could transmit light over many kilometres. That immediately

many other things and so I coined the term fibre optics.

It has been a long journey from India to England to the USA, from a student to an academic to an entrepreneur.

The physical journey has been interesting and I had straddled academia and industry most of my life, except for the past 10 years because the tempo has picked up a lot in the field.

You established Optics Technology in 1960 and you launched your fourth company a few months ago.

I have recently launched K2 Optronics. There are a lot of different ways of looking at K2

number of books and we are setting up chairs in universities. We have set up one at the University of California for Sikh studies and we were involved in The Arts of the Sikh Kingdoms Exhibition that was held in the UK, the USA and India. We are hoping to establish a museum in the USA. The focus is primarily on the richness of the heritage.

You were born in Moga, but studied in Dehra Dun.

I was just born in Moga, but I grew up in Dehra Dun. From there I went to London and California. It has been an interesting journey.

When you see a state like

What are the other things that can put off a foreign investor?

Of course, the government is the first one (laughs). The other is the lack of infrastructure, power, transportation, communication, hotels and human resources.

What kind of a skill set would you be looking at if you were to come here?

There are three levels. One is a technical administrator, who understands technology and has the ability to mobilise departments and people. The second set is the hands-on engineers who can handle development of products. I would also need a number of

the universities to shift from MBA to entrepreneurial training. I would also look at the transport problems; it takes too long to get to Delhi or anywhere else. I would make sure that we had a real international airport. Unless you connect people and places to important centres abroad, you will lose. When you are entering into joint ventures with investors, you need to provide facilities to them, so that they feel at home.

Young entrepreneurs here will have to be helped in making their operational plans and finding money on a reasonable basis. Just one of these won't do it; you have to do most of these things if not all.



Narinder Singh Kapani

## THE MAN WHO BENT LIGHT

He was in the Silicon Valley before it was called by that name. He is a pioneer who opened up the whole new field of fibre optics that effected change in ways that had seemed inconceivable earlier. He prospered, founded four companies and made millions of dollars much before other Indian hi-tech entrepreneurs. The man who "bent light", Narinder Singh Kapani, has been at the centre of the hi-tech world for over 50 years now and is still going strong at 70. Roopinder Singh met the 'father of fibre optics', who was in Chandigarh recently.

You know, I have stopped counting. Probably 150 plus. After hundred, you stop counting.

Are these patents all in fibre optics?

Lasers and instruments and devices of various kinds.

The basic issue is that light was supposed to travel in a straight line till you started thinking of ways of bending it.

I was a high-school student in Dehra Dun and we had this young teacher who was rather interesting. This guy once said in a very authoritative way, 'Light only travels in straight lines.' I was sitting there as a little child and said to myself, 'Come on, that's not true.' After I graduated, I started training in the Ordnance Factory in Dehra Dun where I laid a number of prisms and experimented with them. This was cheating. The actual use of fibres to transmit light energy started when I was a graduate student at Imperial College, London, on a Royal Society scholarship.

You wrote that famous article in Nature in '54.

Yes, that, and the cover article in Scientific

opened the optical communication market. First local area networks, then long-distance communication and now voice, data and images are being transmitted through fibre optics. Though now we talk in terms of bandwidth of 10 gigabits or more, I believe that the bandwidth problem will no longer be an issue. We will see huge bandwidth and it will be nearly for free.

The thing that I find very exciting is that the more we are doing, the more opportunities there are for innovation. There is a lot more ahead, whether it is computer-to-computer, within a computer, a metropolitan network or long-distance communication.

You are called "father of fibre optics."

You know, they call me "father of fibre optics," "the unsung hero" (Forbes magazine), and all kind of things, but if dozens of investigators in the field had not contributed to it, this would have just remained an idea. Therefore, I don't deserve 100 per cent credit!

I didn't coin the word fibre optics till 1955 because prior to that, I just thought that we would use fibres in diagnostic instrumentation. In 1955, I realised that it could be used in

Optronics. It is Kapani2, of course it is year 2000 and K2 is the second-highest peak. People said to me, why did you pick up the second-highest peak? I say, well, you know, at my age, it's nice to be a little modest (laughs).

What's this company going to focus on?

Almost entirely on fibre optic communication devices, particularly switches—the area that has a major problem and a huge potential.

When you have a large number of signals coming through a number of fibres and you want to switch any one of these to a particular outside fibre without converting light into electricity, that is a difficult problem, and I have a couple of interesting ideas for making it happen. The other area that we are working in is having a tuneable laser so that you can tune the wavelength. These are both Holy Grails, each of these open a huge market, but who knows what the next idea will be.

When did you setup the Sikh Foundation?

The Sikh Foundation was set up in December, 1967. We ran a magazine *Sikh Sansar* for five years. We have published a

Punjab, you notice that there is not much investment in technology there. Why do you think this is not happening?

I think it is the "chicken and egg" problem. Regardless of where it is, Punjab or California, you need a number of factors to have hi-tech entrepreneurial ventures. You need to have entrepreneurs who have good ideas that have a good market. You need infrastructure. What Gurnihal Pirzada, Managing Director, Punjab State Electronics Development and Production Corporation, is doing is highly important. You need access to capital and talent, trained people and a financial market — a situation such that when you make your company public, there should be interest in it. That's what needs to be developed in Punjab. It is coming.

Compared to the kind of attitude you have seen in southern states, how does Punjab fare?

It is definitely behind. That is why I say that time is of essence. I appreciate the lightning speed at which Pirzada's organisation is moving. That is the kind of thing you need. Cut through the red tape. Get the show on the road.

persons who can handle specific tasks.

What kind of curriculum should there be for young students who want to make a career in hi-tech business?

It depends on the kind of industry they want to join—chemical, bio-products, manufacturing or information technology. Whatever their area of specialisation, a background in physics, chemistry or engineering is important.

Do you think that graduate students stand a chance in the open market?

The foundation is there. What now needs to be done is to inspire them. Generally, university professors teach and stay in ivory towers. The days of isolation are gone. I am not suggesting that universities do not need dreamers. You always need them, but you have to be practical as well.

Imagine a situation where you are asked to develop this region for new industries. What will you do?

With a free rein and unlimited resources (laughs), I would not offer entrepreneurs land, because there are too many headaches involved in it. I would rather offer them built-up areas that are nearly finished.

For the availability of people, I would work closely with universities and make their curriculum more hands-on. I would like

IT IS THE SCIENCE of transmitting data, voice, and images by the passage of light through thin, transparent fibres. It is also spelt fiber optics. In telecommunications, fibre optic technology has virtually replaced the copper wire in long-distance telephone

lines and it is used to link computers within local area networks. Fibre optics is also the basis of the fibrescopes used in examining the internal parts of the body (endoscopy) or inspecting the interiors of manufactured structural products.

The basic medium of fibre optics is a hair-thin fibre that is sometimes made of plastic, but more often of glass. A typical glass optical fibre has a diameter of 125 micrometres (µm), or 0.125 mm (0.005 inch). This is actually the diameter of the cladding or outer reflecting layer. The core, or inner transmitting cylinder, may have a diameter as small as 10 µm. Through a process called total internal reflection, light rays beamed into the fibre

can propagate within the core for great distances with remarkably little attenuation or reduction in intensity. The degree of attenuation over distance varies according to the wavelength of the light and the composition of the fibre. When glass fibres of core/cladding design were introduced in the early 1950s, the presence of impurities

restricted their employment to short lengths sufficient for endoscopy. In 1966, electrical engineers working in England suggested using fibres for telecommunication, and within two decades silica glass fibres were being produced with sufficient purity that

infrared light signals could travel through these for 100 km (60 miles) or more without having to be boosted by repeaters. Plastic fibres, usually made of polymethylmethacrylate, polystyrene, or polycarbonate, are cheaper to produce and more flexible than glass fibres. However, their greater attenuation of light restricts their use to much shorter links within buildings or automobiles.

Optical telecommunication is usually conducted with infrared light in the wavelength ranges of 0.8-0.9 µm or 1.3-1.6 µm — wavelengths that are efficiently generated by light-emitting diodes or semiconductor lasers and that suffer least attenuation in glass fibres. Fibrescope inspection in endoscopy or industry is conducted in the visible wavelengths — one bundle of fibres being used to illuminate the examined area with light and another bundle serving as an elongated lens for transmitting the image to the human eye or a video camera.

— Source: Encyclopædia Britannica

## What is fibre optics?

By Aradhika Sekhon

**O**VER the last 50 years, there have been dramatic changes in what is perceived as a 'beautiful' body. From a mild interest in maintaining a good physique a few decades back to a virtual obsession with "looking right" women in India have come a long way. Nowadays, the so-called "lollipop ladies" abound (thus termed because their body silhouettes resemble lollipops — sticks for bodies, topped with heads). To get that look, they are constantly under pressure to starve, to mutilate, and they hate themselves if they are "only normal women."

International influences on Indian women in matters of looks, fashion and lifestyle are a major reason for the shifting perception of what is beautiful. Photographs of reed-thin models in glossy magazines must also take the responsibility for the obsession with body image. Surprisingly, this ideally desirable body image has been promoted not by or for men but by other women. By and large, it is believed men like voluptuous women and women do understand that to be attractive to the opposite sex, it isn't necessary to look starved. However, for their own self-esteem and confidence, the "perfect" body becomes important. In a perverse sort of a way, women's self-image has liberated them from the

bondage of wanting to look a certain way only for men. In fact, women have chosen a completely different look from what is traditionally considered desirable by men and, thus, have consciously made their own choice.

To see the drastic change in the "shape of things," one just needs consider the leading ladies of Bollywood. The 50s, 60s and 70s saw leading ladies whose main claim to beauty was not their bodies but their faces — emotive eyes, sharp noses, long hair and expressive voices. The immensely talented Meena Kumari, the lovely Madhubala, the statuesque Nargis, Nanda, Mala Sinha, Asha Parekh, and dancers like Madhumati, Bindu and Aruna Irani were well-endowed and comfortable with their bodies. The 70s saw 'Zeenie baby' and Parveen Babi with their spectacular bodies happily co-existing with a demure and rounded Moushmi Chatterjee or Hema Malini, the 'dream girl' of India. The 80s accepted and celebrated Sridevi and Jaya Prada. The pressure on glamour icons to look like Aishwarya Rai or Karisma is so immense that Raveena Tandon, a veteran in the glamour business now, worries about how tough life has become after the influx of models into movies. Things have come to such a pass that Liz Hurley says that she finds Marilyn Monroe, the ultimate pin-up girl, to be fat! The increasing interchangeability of looks where India



unconditionally accepts the western silhouette is resulting in a universal look for Indian women. Girls now have role models who emphasise weight and shape without a thought for what is healthy, feminine and desirable. They go to dangerous lengths to acquire 'the look'. In the UK, a British Medical Association report revealed that

approximately one million people in the country were anorexic or bulimic, and 58 per cent girls found their appearance to be the greatest pre-occupation in their lives. As many as two-thirds found themselves feeling inadequate compared to media images of the ideal female. India, too, has cause to worry because anorexia

and bulimia (eating disorders) that were hardly known a decade ago have now become household worries.

Thanks to skeletal stars like Alley McBeal (Calista Flockhart), the body image can become a problem for thousands of women. Not just people suffering from eating disorders, but normal, everyday, healthy

women suffer anxieties and self-disgust as they mull over their perceived inadequacies. Of course, when one looks at a reed-thin model, one can argue that she can't possibly be considered the norm and the way she looks is pure fantasy unless one has a team of stylish, professional photographers, flattering lighting and computer

enhancement at hand. But being the glamour junkies that most women are, the message that they receive from the media is that it is not attractive to have a stomach, thighs or hips of normal female proportions. In fact, thousands of women are spending a serious amount of time and money to surmount their "physical handicaps."

Mentally and emotionally, too, an unrealistic body image affects the quality of life. No one can dispute the confidence that the realisation of looking good can generate. However, when "looking good" reads "looking thin", body confidence can take quite a battering. This results in calorie-counting, over exercising and fretting about the body, not to mention the guilt that a cola or a samosa can generate. The truth, however, is that the super-waif look, beloved to the catwalk, is possible if a woman eats nothing but salad and exercises herself to exhaustion.

Let females be happy with their curves or voluptuousness by allowing healthy women models all those lovely designer clothes which anyone would want to possess. Why must a woman be size 8 to be fashionable? She can be a good size 12-14-16 and still be bang up to the minute when it comes to her wardrobe.

Luckily in the India, there remains a ray of hope. Cable TV, which has brought us the reed-thin models and performers, has also brought forth "women of substance" who dare to be "wholesome." If one looks at the stars of the soaps on the small screen, one sees that many of these women are as normal as can be reasonably accepted of stars. Shefali Chaya, Neena Gupta, Divya Seth etc. act in serials which convincingly portray them as desirable women with several swains. Of course there are others like Achint Kaur as well, but a healthy mix beamed over the cable can only lead to a more acceptable and realistic body image among the women viewers.

There are also some Bollywood heroines even today who remain popular in spite of their rounded figures like Kajol, Rani Mukherjee, Preity Zinta, and Tabu. Women love them and if they stay around they may be able to engender more realistic standards of an acceptable body image.



# Shaping concrete into soul-stirring sculptures

ROOPINDER SINGH

More than an artist, Nek Chand was an institution, an iconic figure whose creation put Chandigarh on the international art landscape. He inspired with the art that he brought alive from the leftovers of modern development processes

THE Partition was the catalyst. It resulted in Nek Chand being displaced from his home in what became Pakistan in 1947. It was because of the Partition that the truncated Punjab would need a new capital, which would become the place that would give Nek Chand employment, a new home and eventually allow him to give concrete shape to his creative genius.

Construction detritus was the inevitable byproduct of the execution of Prime Minister Jawaharlal Nehru's vision of the new modern city — Chandigarh. Contributing to it was Nek Chand, till one day in 1959, he transformed what was, till then, waste into an expression of the inner artist in him.

He cycled around the city, picking up discarded objects. He transported water and cement to a site that was a store for the Public Works Department in an overgrown piece of land at the edge of the town and set to work with his hands, shaping human and animal figures.

Nek Chand was essentially an introvert and this too was an inward journey, which he shared with his family and a few friends. He carried out his work in secrecy since he was essentially working on public land, without permission of the city officials concerned. When the authorities stumbled upon his creation, they threatened to clear this encroachment.

The secret was out, and when people saw what Nek Chand had done, many were impressed enough to thwart the shortsighted city officials. Artists, culturally inclined persons, judges, senior officers, journalists, and photographers, all came to the support of the man, who had created a wonder in the wasteland.

After the struggle, what Nek Chand had termed as the 'Kingdom of Gods and Goddesses' was named the Rock

NEK CHAND 1924-2015



Nek Chand had a gentle smile on his face and a mild manner. He also had a steely will that enabled him to handle the vicissitudes of life. PHOTO BY THE WRITER

Garden and thrown open to the public on January 24, 1976.

Public recognition followed. He was awarded the Grande Medaille de Vermeil in Paris in 1980, and three years later, a postal stamp that featured the now-iconic sculptures of the Rock Garden was issued. In 1984, he was awarded the Padma Shri by President Giani Zail Singh.

They say that a genius is never recognised at home. While Nek Chand received support from his wife Kamla and children Neelam and Anuj, his

association with officials of the Chandigarh Administration was often patchy. Vicissitudes of time had shaped Nek Chand's personality in many ways. He had a lot of patience and he needed all of it when he dealt with red tape. Many an announcement was made in support of the Rock Garden and its creator, often to be defeated by petty officials.

Matters came to a head in 1990, when the Chief Administrator threatened to demolish the Rock Garden, but people formed human shields and the ensuing

hue and cry made the official machinery retreat. The Rock Garden has gone from strength to strength since.

Nek Chand visited his office in the Rock Garden regularly. He would check his creation every day to ensure that all was in order. He would identify whatever needed intervention and then check again in the evening whether the work had been done to his satisfaction.

His growing international fame resulted in his travelling abroad to showcase his work, or to receive honours. He con-

tinued to inspire young people, and would personally lead teams of volunteers which came to the Rock Garden to learn at the feet of the master.

While mild-mannered, he was a nonsense man who inspired with the art that he brought alive from the leftovers of modern development processes. Even as he shaped concrete and rocks into soul-stirring sculptures, Nek Chand helped to shape the image of the city he lived in. He will be missed, even as his work will keep his legacy alive.

## Nek Chand and Le Corbusier rock together

RAJNISH WATTAS

The Rock Garden throbs with the beat of bright colours of figurines and sculptural elements carved out of waste materials. Textures of cinder, slag, boulders and rocks create a symphony of tactile surfaces.

DO Nek Chand and Le Corbusier have anything in common? No, most would say. Except perhaps, the cheek-by-jowl locations of their masterly creations: the Rock Garden and the Capitol Complex, both located at the northern tip of Chandigarh. The Capitol, built by design, rigours of geometry and official patronage — and the other by stealth and in defiance of the City's Cartesian grid. Yet, the two share strong primeval artistic impulses inspired by nature and primary elements of landscape.

As realms of public art, the seeming polarities are deceptive. Beneath the palimpsests and patinas of their work, the essential elements are nature, sculpture, colour and texture with the centrality of the human being in their inner core. The spatial experience of visiting both Rock Garden and the Capitol is far more similar in spirit than is obvious. Both are located at the 'head' of the City plan amidst what Corbusier called as the "Capitol Parc" — the stretch of greenery, pastoral, bucolic settings at the north-eastern tip. Of course, one as a conscious choice and the other by quirk of opportunity. But very often the deliberate is merely a crystallisation of sieving layers of ideas and forms. The Capitol was conceived as the



Rock Garden has folksy sculptures, carved by an untrained man with abandon but shaped by hands that moved with divine impulse. TRINUNE PHOTO: MANOJ MAHAJAN

"crowning glory" of the layout plan enclosed by earthforms with dense vegetation, concealing the edifices from the City and unfold in a nuanced, teasing, playful process. The Rock garden abounds with surprising, turn of corner spatial experiences inside and from the outside fiercely concealing its presence.

The elements of Rock Garden are folksy sculptures, carved by an

untrained mind with abandon, but shaped by hands that moved with divine impulse. Corbusier too would often meander into nearby villages, feverishly sketching vernacular decorations, murals adorning humble mud houses. He was equally fascinated by the shapes of rural artefacts and tools like bullock cart wheels — and in fact by bullocks themselves! Their sharp, piercing

horns held a special fascination for him. Later, he translated this powerful sweep of curves into the form of the canopy in front of the Assembly building.

Corbusier also spent much time in sketching the shapes, forms and curves of rocks, pebbles, seashells at beaches, river beds; studying their curves, shadows out of which in flashes of creative inventiveness would later inspire architectural forms like the hyperboloid dome above the Assembly, and in many of his other projects.

Beneath the Assembly canopy, the main entrance door is a 21 feet by 21 feet huge door painted by Corbusier with vibrant colours and motifs of sun, cosmos, trees, rivulets and animals etc. This splash of bold colours against the backdrop of the grey rough-hewn textures of concrete surfaces is visually counter balanced by primary colours of yellow, green and red on the giant pylons supporting the arched roof of High Court. The giant tapestries hanging on full walls of the courts and the Assembly interiors are also replete with folk and nature motifs.

Rock Garden throbs with the beat of bright colours of figures, figurines and sculptural elements carved out of waste materials. Textures of cinder, slag, boulders, rocks create a symphony of tactile surfaces contrasting with the slickness of modern urban glossy materials. Corbusier

had called reinforced concrete as, "the molten rock of 20th century" and explored its immense sculptural qualities and deliberately left natural, unfinished surfaces called *brut* on his building facades as a design decision.

The Rock Garden in its second phase moves from the primary theme of waste material sculptures to recalling the Amazonian, untouched beauty and order of pristine nature's playground — exploring, discovering hidden waterfalls, pillar roots of giant Banyan trees in serpentine embrace of rocks, boulders or bridges, a walk in some undiscovered island jungle. The Capitol Complex too tries to connect the manmade edifices, cryptic monuments celebrating the movement of sun, folk elements to the cosmic to the jagged skylines of the timeless Himalayas in the backdrop. The elemental, creative driving force in both the Rock Garden and the Capitol is rooted in invoking the timeless, the primordial and the eternal — nature in its raw beauty. As Chandigarh's beloved jewel Nek Chand, affectionately called 'Bauji' leaves this universe to build another fantasy garden up there, the two creative geniuses who gave international acclaim to Chandigarh will rock together.

— The writer is the former principal of the Chandigarh College of Architecture and a noted writer, author and architectural critic.

### ON THIS DAY... 100 YEARS AGO

## The Tribune.

LAHORE, SUNDAY, JUNE 13, 1915

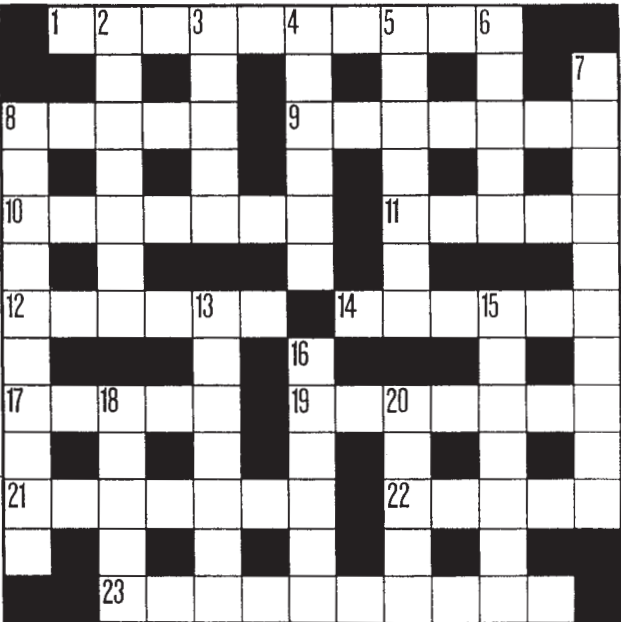
### Delhi industries

DELHI, the seat of Imperial Government, is well known as a place that supports some small industries. The tinsel industries and the brassware of Delhi are patronised by most people and it is necessary that these should not be allowed to perish at the present time, owing to the war, and we are glad to hear that Government are making certain arrangements to help the industries. It is said that one of the biggest firms in Delhi engaged in the wire and tinsel industry, usually employing 150 to 200 men, has not work enough for one! This shows the nature of the blast of war upon the industry. The Punjab Government, we hear, intend to send some of the tinsel work operatives to Lahore and two men have gone. The lamp-making industry is in a similar plight; and both the U.P. and the Punjab Government have interested themselves in saving it. The Delhi industry relied on German supply of brass burners which the Delhi workmen cannot make for want of suitable machinery and of knowledge of the manufacturing process.

### Octroi v. terminal tax

THE proposal made by the Delhi Municipal authorities to levy a terminal tax in place of the octroi has been strongly objected to by various local bodies. The Punjab Chamber of Commerce, the Trades Association, the Millowners and the Preece-Goods Associations have all submitted their protests. One would have thought that the merchants would be the first to welcome the abolition of the octroi and welcome an indirect and more generally and lightly distributed form of tax as the terminal tax. But it is hoped that the Municipal authorities will give due weight to the opinions of the Delhi people whatever they are.

### QUICK CROSSWORD



### YESTERDAY'S SOLUTION

**Across**  
1 Accrue, 4 Trader, 9 Subzero, 10 Vivid, 11 Sheer, 12 At large, 13 Tight-lipped, 18 Algiers, 20 Rogue, 22 Leash, 23 In store, 24 Crease, 25 Flimsy.

**Down**  
1 Assess, 2 Cable, 3 Unearth, 5 Ravel, 6 Diverse, 7 Redeem, 8 Go ballistic, 14 Ingrate, 15 Parasol, 16 Garlic, 17 Merely, 19 Ethos, 21 Groom.

### ACROSS

1 To start with (3, 7)  
8 Prestige (5)  
9 Enter uninvited (7)  
10 Inconsistently variable (7)  
11 North African mountains (5)  
12 Within a building (6)  
14 Photographer's working place (6)

17 Use to no good purpose (5)  
19 A moral reservation (7)  
21 Violent whirlwind (7)  
22 Great pain (5)  
23 Principle of moderation (6, 4)

### DOWN

2 Regulated (7)  
3 Attack (5)  
4 Indicate (6)  
5 Take out (7)  
6 Type of small oar (5)  
7 Consider important (3, 5, 2)  
8 Retain friendship of (4, 2, 4)  
13 Including everything (7)  
15 Certificate of qualification (7)  
16 On land (6)  
18 Small shoot or twig (5)  
20 Domain (5)

### SU DO KU

1						6	9
				6			8
	6		5			7	3
		6			1	4	
4			7		2		6
		2	4			5	
6		5			4		7
8				7			
9	2						4

### Yesterday's solution

7	2	1	8	9	3	6	4	5
6	9	3	4	1	5	2	7	8
5	8	4	6	7	2	1	9	3
2	6	7	5	4	1	8	3	9
8	1	5	7	3	9	4	6	2
3	4	9	2	6	8	7	5	1
9	3	6	1	8	7	5	2	4
4	5	8	3	2	6	9	1	7
1	7	2	9	5	4	3	8	6

### CALENDAR

**JUNE 13, 2015, SATURDAY**  
■ Shri Vikrami Samvat 2072  
■ Shaka samvat 1937 (Jayesh shaka 23)  
■ Jayestha parviste 30  
■ Hijari 1436  
■ Krishan paksh tithi 12, up to 11.54 pm  
■ Aati yoga up to 10.45 pm  
■ Aashwin Nakshatra up to 8.26 am  
■ Moon in Aries sign  
■ Yogini ekadashi vart (Vaishnav)  
■ Gandmula up to 8.26 a.m.

### FORECAST

<b>SUNSET:</b> <b>SUNRISE:</b>	<b>SATURDAY</b> <b>SUNDAY</b>	<b>19:27 HRS</b> <b>05:20 HRS</b>
<b>CITY</b>	<b>MAX</b>	<b>MIN</b>
Chandigarh	38	24
New Delhi	41	28
<b>PUNJAB</b>		
Amritsar	37	23
Bathinda	37	27
Jalandhar	37	24
Ludhiana	38	26
Patiala	39	26
<b>HARYANA</b>		
Ambala	39	26
Bhiwani	41	27
Hisar	42	27
Karnal	39	26
Sirsa	38	27
<b>HIMACHAL PRADESH</b>		
Dharamsala	31	18
Manali	23	08
Nahan	35	25
Shimla	27	18
Solan	33	19
<b>JAMMU &amp; KASHMIR</b>		
Jammu	38	25
Leh	—	—
Srinagar	24	13
<b>UTTARAKHAND</b>		
Dehradun	39	25
Mussoorie	27	16
Nainital	30	18



# ‘The way Sonia dropped me was a shock’

## ON RECORD

ROOPINDER SINGH TALKS TO  
**NATWAR SINGH,**  
Former foreign minister and author of  
‘One Life is Not Enough’

A man who was for years known to be closemouthed about the Nehru-Gandhi family has opened up, and how. His latest book, ‘One Life is Not Enough’, has the political classes chattering and the TV viewing classes getting their thrills over the ‘juicy bits’. Natwar Singh was an IFS officer for over 33 years, who was awarded the Padma Bhushan in 1984. After resigning from the service, he became a politician and served in Rajiv Gandhi’s Cabinet. He was the External Affairs Minister in Manmohan Singh’s Cabinet till he was named in a report on the Iraq oil-for-food scandal in 2005.

Natwar Singh has written many books earlier, but his just-released tell-all account of his life and politics has raised a furore in the Congress circles, and even provoked a reaction from the reticent Sonia Gandhi. At 83, he has a sharp memory and the perspective of a person who had a ringside view of major events in India, which he pens down with a quill that seeks to undo ‘perceived injustices’ as he gives his side of the story. Excerpts from an interview:

**The closest association that you had with Mrs Indira Gandhi.**  
Among the Indians. Abroad, I had E.M. Forster.

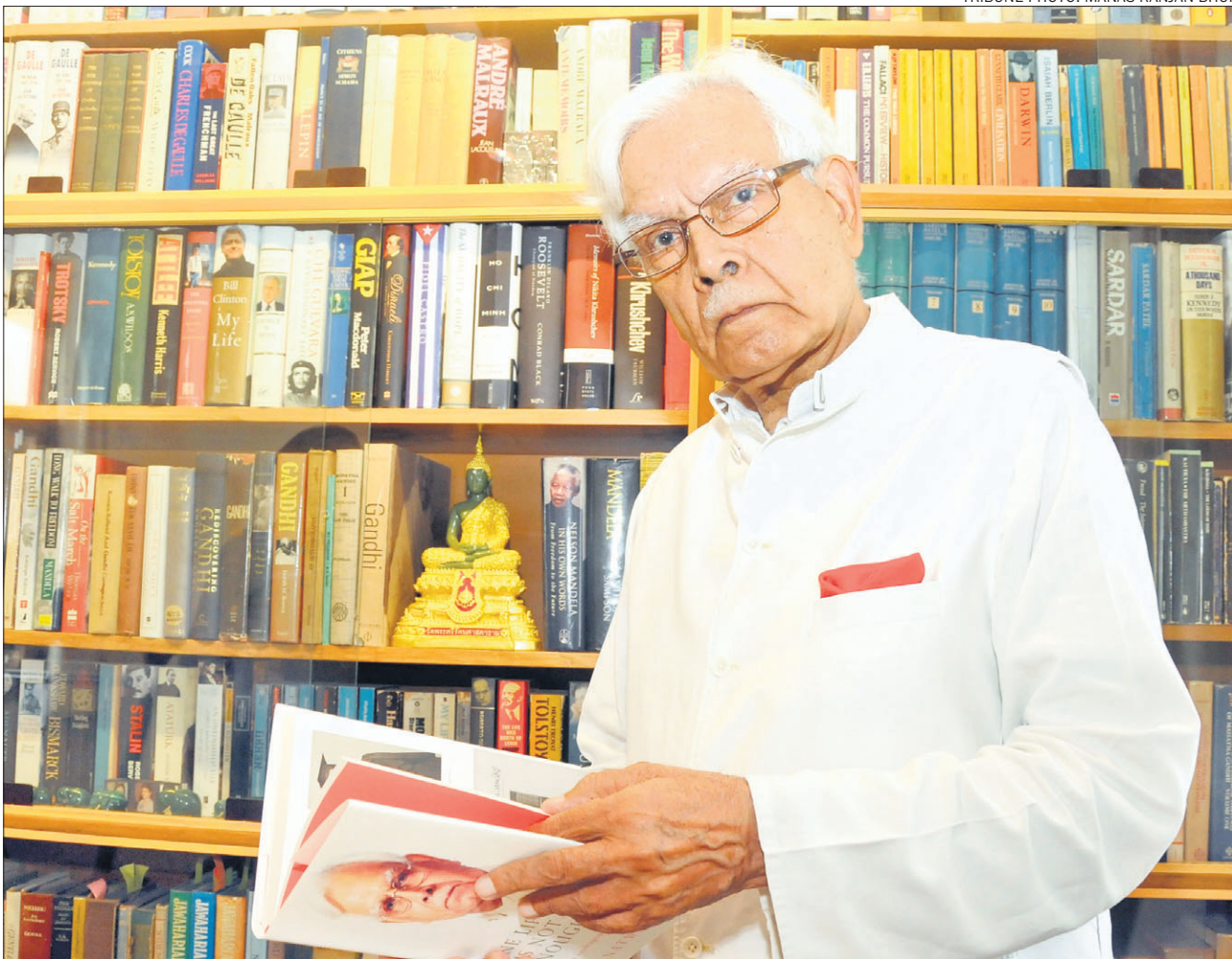
**With Mrs Gandhi, from what I remember of your other writings, it started with a mutual love of books and then it developed into other spheres.**

Harsha and Ajit, sons of Pandit Jawaharlal Nehru’s younger sister, Krishna Hutheesing, were in school with me. I would see her whenever I was in Delhi. I met Panditji and Mrs Gandhi there sometimes.

I was in the Permanent Mission of India in New York from 1961 to 1966. Mrs Gandhi visited America for talks with President Lyndon B. Johnson, I had to return to India but there was an Air India strike. I asked her if I could travel with her. She agreed.

**How did you join the Prime Minister’s Office?**  
I came back and joined the Ministry of External Affairs in the UN division. On May 19, 1966, I was told that I was being shifted to the Prime Minister’s Secretariat. The appointment came as a surprise and to this day I don’t know how it came about. Thereafter I saw her [Indira Gandhi] every day for the next five years. She was exceptionally good to me. In 1983, although I was the junior-most secretary in the Ministry of External Affairs, she made me Secretary General of the Non-Aligned Summit. It was a very big honour and fortunately the Summit ended on a high note. After this I also handled the Commonwealth Heads of Government Meeting the same year. This was easier, because it was smaller, and everyone spoke English.

**How did you get into politics?**  
After handling the two conferences, I felt that I had reached the peak of my career. I spoke to Mrs Gandhi and said that I would like to get into politics, and that I had the Rajya Sabha in mind. She said nothing. A few months



TRIBUNE PHOTO: MANAS RANJAN BHUI

later, she called me and said, Natwar, why don’t you fight for the Lok Sabha? I said: “I will.” Some of Rajiv’s advisers like Arun Nehru and Arun Singh did not want me to get into politics, and they thought that I would not fight the Lok Sabha elections.

**What advice did Mrs Gandhi give you about politics?**  
Just a few days before she was assassinated, I told her I was leaving for Bharatpur to start politicking. I would get myself a new wardrobe. She said: “Now that you are coming into politics, a thicker skin would be more useful.”

**Were you able to follow that advice?**  
No, I haven’t followed it. I have a very thin skin.

**You were asked to be Lt Governor of Delhi after the 1984 anti-Sikh riots?**  
After Indira Gandhi was assassinated, Rajiv Gandhi told me that the situation in Delhi was very alarming. He wanted to remove the Lt Governor and appoint me. This was the last thing that I had expected. I told him that I must consult my wife. Hem is a Sikh and was totally opposed to the idea. The community was being butchered. What kind of message would Rajiv send out by appointing the son-in-law of the late Maharaja of Patiala, Yadavindara Singh, as Lieutenant Governor? I told Rajiv that it would not be advisable for me to take up the job. Eventually, Rajiv agreed.

**How was it like interacting with Rajiv Gandhi?**  
He was a very lovable person with a

big heart. I don’t think that he had malice for anybody. That way he was like his grandfather. He had a great sense of humour.

**“After Indira Gandhi was assassinated, Rajiv Gandhi told me that the situation in Delhi was very alarming. He wanted to remove the Lt Governor and appoint me. This was the last thing that I had expected.”**

When I was Ambassador to Pakistan, Mrs Gandhi needed Rajiv [to join politics]. She asked several people to speak to him. I also spoke with him. He told me, “Natwar, I am not Sanjay. My salary is Rs 5,000 a month and I have no money. And I like my job.” I told him: “Your family is no ordinary family. You have national obligations and there is the heritage of your family and your mother needs you.”

**What about the Bofors scandal?**  
The Bofors issue was mishandled. I was sitting next to him in Parliament when he said, “No member of my family is involved.” I told him: “Aap ko kya zarurat yeh kehne ke? (What was the need for you to say this)?”. I suggested he should make a committee under the Cabinet Secretariat to deal with it. I knew that the question of him having

taken even a rupee did not arise. It could have been handled better. Then the amount was Rs 64 crore, now there is Rs 64,00,000 crore.

**Did President Shankar Dayal Sharma say no to being Prime Minister after Rajiv Gandhi’s assassination?**  
P.N. Haksar [Principal Secretary to Prime Minister Indira Gandhi from 1967 to 73] advised Sonia Gandhi to offer the post to Vice-President Shankar Dayal Sharma. I went to him with Aruna Asaf Ali and conveyed Sonia’s message. But Dr Sharma said: “The prime-ministership of India is a full-time job. My age and health would not let me do justice to the most important office in the country.” Then she called P.V. Narasimha Rao.

**You were there when Sonia announced that Manmohan Singh would be prime minister.**  
When Sonia announced that she had asked Manmohan Singh to become prime minister, his immediate response was, “Madam, I do not have the mandate.” Sonia’s choosing Manmohan as prime minister did not go down well with senior Congress leaders.

**You have seen Sonia Gandhi over the years. Is her public persona a careful construct?**  
She is one person in private and completely another in politics. When she came, naturally she was very shy, she was 19 years old. Indiraji groomed her and became very fond of her because Sonia has many positive qualities which people don’t know of. She has a great sense of humour, reads a lot, listens to music, and is a very sensitive person.

Then there is the other side which is harder. I got to know her extremely well and I used to see her almost every day and we used to talk for hours and hours. So when the Volcker thing [a report submitted on October 27, 2005, by Paul Volcker, former chairman of the US Federal Reserve, that named Natwar Singh, the Congress Party and several corporate houses, companies and individuals who had allegedly profited from a \$ 60 billion ‘oil-for-food programme’ established by the UN Security Council in 1996] happened, I expected her to say ‘Natwar can never do this sort of a thing.’

The other side of it is that when I had a [heart] bypass operation in November 1988, she used to come to hospital. You can’t forget all that. Then our daughter Ritu passed away, and within 10 minutes Sonia was at our house in Vasant Vihar. She was there, giving us strength, sharing our grief, which meant a great deal to us.

So I was very upset that she did not even wait for me to come back from abroad before a statement was issued that the Congress was clean, and Natwar could take care of himself. Nobody defies Sonia, she is a tougher president than Jawaharlal Nehru or Indira Gandhi or Rajiv Gandhi. She is very tough, and I am also very strong-headed. I said, “I am not going to go to her on my knees.”

**But she came to you.**

When it was reported that I was doing an autobiography, Priyanka came and said that her mother had sent her. She asked if I was going to mention the events that took place in May 2004 before the swearing-in of the UPA government. I told her I intended to do so and that no one could edit my book. I would not skirt the truth, nor would I hit below the belt. Certain proprieties could not be ignored. Just then Sonia walked in.

**You say that Rahul was the person who insisted that his mother not become prime minister.**

As a son, I give him full marks that he told his mother: “You’ll get killed. My father got killed, my grandmother got killed and you will get killed.” As a leader, there were great expectations from him because he is a very fine young man, and he reads a great deal. But for politics, you must have fire in your belly, he doesn’t have that. The other thing is that without Sonia Gandhi the Congress would disappear. She has held the party together for 15 years.

**What about Priyanka? Can she be prime minister one day?**  
What would happen to her brother? The family will not be divided. Unlike her mother and brother, she is a very good communicator. She is at ease in urban and rural India. But I don’t see her entering politics.

**The Congress is attacking the book even before it has been released.**  
There will be attacks, but I am not going to respond.

## After years of toil, a recognition

## PROFILE

HARIHAR SWARUP WRITES ABOUT  
**CHANDI PRASAD BHATT,**  
Gandhi Peace Award recipient

CHANDI Prasad Bhatt, who was decorated with the prestigious Gandhi Peace Award by President Pranab Mukherjee, is known for his work on subaltern social ecology, and considered one of India’s first modern environmentalist. The Chipko Movement started by him in 1973 followed the method of peaceful and non-violent Satyagraha for the legitimate rights of the hill people to collect wood and fodder and saving them from calamities owing to large-scale deforestation.

Other recipients of the award include former Tanzanian President Dr Julius Nyerer, Dr Gerhard Fisher of Rama Krishna Mission in Germany, Baba Amte, Nelson Mandela, Dr John Hume of Bhartiya Vidya Bhavan and Archbishop Desmond Tutu of South Africa. Curtailment of the villagers’ legitimate rights to forest products in favour of outside commercial interests enabled Bhatt to mobilise society members and villagers into the collective Chipko Andodlan to force revision of forest policies dating from 1917. Women, who had to walk miles to gather home fuel and fodder, took the lead. True to the movement’s non-violent philosophy, these women clung to trees to restrict their chopping. Establishment of “eco-development camps” brought villagers together to discuss their needs in the context of ecological balance of the forest.

Bhatt became increasingly aware of the threat of indiscriminate tree



SANDEEP JOSHI

falling in 1970, when a cloudburst over his home district of Chamoli suddenly raised the water level of the Alaknanda over 60 feet. Some 400 sq miles were flooded as roads and bridges washed away and Gauna Lake, formerly 330-ft deep, filled with debris. Also blocked were canals irrigating nearly one million acres in western UP. In August 1978, the largest landslide of the century — over 2 miles long — blocked the Bhagirath river. Reservoirs behind the great hydro-electric schemes that were the primary energy hope of the subcontinent were rapidly silting up.

Born on June 23, 1934, Bhatt is the

second child of Ganga Ram Bhatt and Maheshi Devi Thapliyal, in a family of priests. His father died when Chandhi Prasad was still an infant. He was raised by his mother and his schooling was done in Rudraprayag and Pauri, but his education was stopped and he could not get a degree. The plight of his family forced him to take up a job as a booking clerk.

In 1956, Bhatt was inspired by a speech of Jayaprakash Narayan who was on a tour of the area. He joined the Sarvodaya movement, organising villages for economic development and fighting liquor abuse throughout Uttarakhand.

In 1960, Bhatt left his job to plunge full-time into Sarvodaya activities, and by 1964, he had instituted the Dasholi Gram Swarajya Mandal to organise fellow villagers in Gopeshwar for employment near their homes in forest-based industries, making wooden implements from ash trees and gathering and marketing herbs for the manufacture of ayurvedic medicine. By the ‘80s, the Chipko movement spread throughout India and led to the formation of people-sensitive forest policies and stopping of felling of trees in regions as far reaching as the Vindhyas and Western Ghats.

Presenting the award to him, President Pranab Mukherjee said the award was an expression of India’s belief that the ideals of Mahatma Gandhi are part of the nation’s collective living heritage.

## IN PASSING

SANDEEP JOSHI



Does this rule apply internally too?

## OFF THE CUFF



I can’t wait to get out of the freezer and get back to the Caribbean and soak up some of the Caribbean sun.

**JASON LIVERMORE, JAMAICAN SPRINTER**  
Commenting on ‘cold Glasgow’



There is nothing unusual about a dysfunctional marriage. Marriage as an institution is only for men.

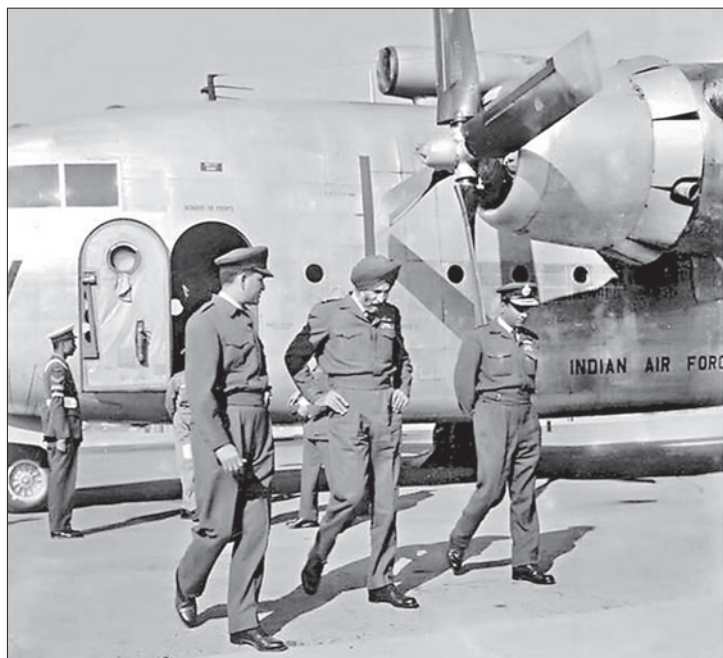
**NAYANTARA SAHGAL, AUTHOR**  
On her failed marriage



I’ve been making music for the past 10 years. Cars, fame, controversies, all take the focus away from music. I want to work hard on my music for the next 10 years for a Grammy award.

**HONEY SINGH, SINGER**  
Talking about his music





Marshal Arjan Singh was the only officer of the IAF to be promoted to a five-star rank.



Then Prime Minister Indira Gandhi with the then Chief of Air Staff, Air Chief Marshal Arjan Singh, during the 1960s. FILE PHOTOS



Marshal Arjan Singh disembarks a MIG 21.

# IAF's grand leader

ROOPINDER SINGH

INDIA has lost a great man. The Indian Air Force's only 5-star officer — a towering personality in all respects — Arjan Singh, DFC Marshal of the Indian Air Force, was a gentleman, soldier, and a diplomat. Above all, he was a leader who led from the front—in peace, war and even in philanthropy.

Arjan Singh effortlessly transcended stereotypes. This teetotaller dapper fighter pilot was a soldier's General and also a successful diplomat. His ramrod posture and piercing gaze gave him a commanding presence, but he had the knack of making people feel at ease while he was talking to them. I was a diffident college student when I first introduced myself to him, but he made me comfortable. Decades later, when I requested his permission to write his biography, he started off by saying that there was not much that could be written about him. He was truly modest, with not much to be modest about.

MIAF Arjan Singh DFC passed away at 98. Risaldar-Major Bhagwan Singh's grandson Arjan Singh was born to Kishan Singh and Kartar Kaur on April 15, 1919, at Kohali village in Lyallpur, now in Pakistan. Soon after the birth of his son, Kishan Singh went to Edinburgh University to study engineering and then worked with Ceylon Railways. Arjan Singh studied in Government School, Montgomery, and then at Government College, Lahore. He was in his fourth year when he was selected for the Indian Air Force. He trained in England and later joined No. 1 Squadron at Ambala in January 1940. He flew a Hawker Audax, which was shot down in the NWFP by the Pathans later that year. His gunner was injured in the crash.

Squadron Leader Arjan Singh was in Delhi for a meeting in 1943 when he met the pretty, young and petite Teji. The rest, as they say, is history. The two married in 1948 in Delhi at the Janpath house of Sir Sobha Singh, father of noted writer Khushwant Singh. Promotions and postings followed. Arjan Singh



MIAF Arjan Singh DFC (1919-2017)

Marshal Arjan Singh effortlessly transcended stereotypes. This teetotaller dapper fighter pilot was a soldier's General and also a successful diplomat.

was awarded the Distinguished Flying Cross (DFC) in June, 1944 by Lord Louis Mountbatten, Supreme Allied Commander of South-East Asia during World War

II, for his bravery in defending the Imphal Valley.

After Independence, Arjan Singh built up the Indian Air Force virtually from scratch and was a key

force in all the three major wars. He was the first Air Chief Marshal of the Indian Air Force when, in recognition of the Air Force's contribution in the 1965 war, the rank of the Chief of Air Staff was upgraded to that of Air Chief Marshal. He was also conferred the Padma Vibhushan that year. He retired as Air Chief Marshal in 1969.

Two years later, he was appointed Indian Ambassador to Switzerland and the Vatican. In 1947, he was appointed High Commissioner to Kenya. He was Member of the Minorities Commission in 1980 and served as Lt. Governor of Delhi in 1989.

He was conferred the rank of Marshal of the Indian Air Force on Independence Day in 2002. He was pleased that the adjunct Retd. would no longer be used with his name, ever. Field Marshal is a life-long appointment.

Two years later, I got a call from Arjan Singh Aulakh. "I am no longer a Jat as you said in the book, I have no land now," he said. I had written in his biography that the Jat in him was kept alive by the farm. "I discussed it with Teji and my children, and we sold the farm to set up The Marshal of Air Force and Mrs Arjan Singh Trust to provide finances for ex-IAF personnel and their dependents in need of help."

The couple had three children. Son Arvind teaches in a university in America, elder daughter died in a car accident in 1999 and is survived by her husband and two children and youngest Asha lives in Delhi. It was in 2011 that Arjan Singh lost his wife Teji, his partner in all his endeavours and the wind beneath his wings.

After her, he continued to soldier on strongly as ever, making his presence felt on all important occasions, national and those connected with the Indian Air Force. His 97th birthday was celebrated in great style by the IAF and the Panagarh (West Bengal) air base was named after him. Today a heart attack sent him to hospital and eventually, as the Marshal of the Indian Air Force soared to meet his maker, he would certainly have looked back at the fulfilling sorties in a life well lived.

FROM THE TRIBUNE ARCHIVES

## When Arjan Singh sold off his farm for IAF personnel

ROOPINDER SINGH

MARSHAL of the Indian Air Force, Arjan Singh, DFC, has always had a larger-than-life image, and this is one person whose deeds continue to justify it. The Indian Air Force's only Field Marshal has inspired generations of flyers ever since he joined the IAF in 1939 and was posted to IAF's Number 1 Squadron at Ambala in January 1940, flying in frail Westland Wapitis.

The man who led the IAF in the 1965 war has sold off his farm near Delhi, and entrusted a corpus of Rs 2 crore to a trust devoted to the welfare of retired Air Force personnel. Known for personal probity and punctiliousness, the MIAF has set a wonderful example in using personal wealth for the welfare of others.

"This is leadership from the front, which the IAF has seen right from the time he joined it in 1939, the gallantry in the Imphal campaign of 1944 and the conflict of 1965. It is unprecedented and completely selfless, which is what his actions have been throughout," says Pushpinder Singh, editor of the Vayu Aerospace Review.

The Marshal of Air Force and Mrs Arjan Singh Trust will seek to open avenues of financial relief for ex-IAF personnel and their dependents who need assistance.

The money has been invested in RBI bonds and it is expected that the returns from it will be Rs 16 lakh and "15 per cent of the interest will be added to the corpus and the rest disbursed to those applying for assistance," says the MIAF.

MIAF Arjan Singh, his wife Teji Arjan Singh and their son Arvind Singh will be the trustees for life, but it will be run by the president of the Air Force Association and other ex-officio members of the IAF. "I had full support of the family," says Arjan Singh. His wife, Teji recalls that when she asked him, why he had put her name on it, he replied: "If you hadn't agreed, how could I have done it?"

The farm that MIAF Arjan Singh sold was the last link he had with land, which was very dear to him. His grandfather, Risaldar-Major Bhagwan Singh, had a farm near Lyallpur, now called Faisalabad, in Pakistan, where the young Arjan Singh spent his childhood, watching planes and dreaming of flying one, some-

day. After Partition, the family was allotted 80 acres of land in Churwali village, near Adampur, Punjab. "I was also allotted a pucca house. Kartar Singh, a good man, used to look after the land and when I sold it, I gave the house to him. I sold off the land because I could not take care of it as I was in service. In fact, when I told Sardar Swarn Singh (the then External Affairs Minister), in whose constituency my land fell, how much I had sold it for, he chided me for selling it below the market rate," he said in an earlier interview when this writer wrote his biography. The family also had land in Terai, which was tilled by his father Kishan Singh and other family members.

"I am no longer a Jat as you said in the book, I have no land now," said Arjan Singh, recalling a comment made in the book, written two years ago, that the Jat in him was kept alive by the farm.

For this Aulakh Jat, giving up his land is a great gesture, and by setting up a trust for the welfare of others, Arjan Singh has set a shining example in a nation where such things have become rare. He has also institutionalised the trust by ensuring that family members do not run it. IAF officials "who are more in touch with the current needs" control it. This makes it even more important that his example be emulated. For this a climate has to be created, where such trusts are encouraged.

The founder of The Tribune, Dyal Singh Majithia, set up a number of trusts to serve the public, including The Tribune Trust, Union Academy (later known as Dyal Singh School and Dyal Singh College), Lahore, Dyal Singh Library and Dyal Singh College, New Delhi. The nation, on the whole, had gained a lot from philanthropic trusts like the Dorabji Tata Trust, which helped set up the first cancer hospital in Asia, and the Birla Educational Trust that runs hundreds of primary schools and colleges.


Unlike these luminaries, MIAF Arjan Singh comes from a service background. His father, Kishan Singh, a civil engineer, worked in Ceylon Railways. However he has always been large-hearted, and eventually it is not what you have that counts, it is what you give that makes a difference. The IAF will surely remember this magnificent gesture of its Field Marshal for a long time.

*This piece was originally published in The Tribune on December 24, 2004*



**CELEBRATING TOGETHERNESS**  
Marshal of the Indian Air Force Arjan Singh with his wife, Teji, who left for her heavenly abode in 2011.

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**Announcement for submission of Online Examination Application Forms (OEAF) with respect to the 'O' / 'A' / 'B' / 'C' Level Examinations of NIELIT to be held in January 2018.**

**Detailed calendar of events indicated below:**

Availability of Online Examination Application Forms at: <a href="http://student.nielit.gov.in">http://student.nielit.gov.in</a>	September 18, 2017
Online Examination Application Form (OEAF) verification for Institutes at: <a href="http://onlineaccr.nielit.gov.in">http://onlineaccr.nielit.gov.in</a>	September 18, 2017
Last date of submission of Online Examination Application Forms (OEAF) with requisite fee for Direct and Institutes' candidates	October 31, 2017
Last date for forwarding the Online Examination Application Form by institutes after verification and payment	November 10, 2017
Commencement of the theory examinations of 'O' / 'A' / 'B' / 'C' levels	January 13, 2018
Commencement of Practical Examinations	January 27, 2018
Declaration of 'O' Level Result	March 21, 2018
Declaration of 'A', 'B' & 'C' Level Results	March 28, 2018


**O, A, B, C Level courses are aligned with NSQF Level 5, 6, 7, 8 respectively**


For latest updates please visit <http://www.nielit.gov.in>.

**IMPORTANT INSTRUCTIONS:**

- The Examination Application Forms are to be submitted through online mode only along with online payments of related fees through Net-Banking/Debit/Credit Card/RTGS-NEFT.
- Candidate can avail the services of CSC (Common Service Centre) for filling up of Online Examination Forms and/or Payment of the Examination Fees. The locations of CSCs is available at [www.csc.gov.in](http://www.csc.gov.in)
- There is processing fees of Rs.100/- per Examination Application Form in addition to the requisite fees for the Theory/Practical modules applied for.
- Before filling the form, candidates are advised to go through the instructions given at [www.nielit.gov.in/sites/default/files/GI\\_OEAF.pdf](http://www.nielit.gov.in/sites/default/files/GI_OEAF.pdf)
- Candidates who have already created login with NIELIT may use the same user ID and Password to fill the OEAF.
- Institute authorized to conduct the courses under NIELIT have to verify candidature of the students who have forwarded their Examination Application Forms through them and pay the Examination fees using the link <http://onlineaccr.nielit.gov.in>.

<http://www.nielit.gov.in>

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# Picking up pieces of broken peace

Three remote villages in Punjab's Malwa region have assumed centrestage of the protests triggered by incidents of sacrilege. The tension is palpable, troubling questions elicit few answers. Despite the unease, the villagers remain cautious: No going back to the dreadful days of the 1980s

ROOPINDER SINGH

**B**URJ JAWAHAR SINGH WALA, Bargari and Panjgrain Khurd are Malwa villages used to being on the sidelines, overshadowed by the historic Guru ki Dhab Gurdwara on the Jaito-Kotkapura road. Flustered residents tend to skirt the sudden spotlight, but the scrutiny is relentless, even though it yields little understanding about what exactly is happening in this remote area.

Political leaders have made a beeline to the villages, and so have religious leaders of various hues. Residents are agitated over the incidents of sacrilege of Guru Granth Sahib. The role of the police, especially its inefficiency and high-handedness, comes in for criticism, but anger, even rage, is reserved for the ruling party and its administrative machinery. Yet, there is a conscious effort to avoid falling into a trap that would evoke the dark decade of the 1980s.

The gurdwara at Burj Jawahar Singh Wala is situated on one of the main roads in the village. It is a small and neat place with the *granthi*'s quarters built in. It is difficult to imagine how someone could pick up the *bir* of Guru Granth Sahib, given its bulk and weight, but that is what happened on June 1. An FIR was registered, but the police did precious little to investigate the matter, a delay that was to cost them and the state dear.

Four months later, residents of nearby Bargari woke up to the disturbing sight of several pages torn from Guru Granth Sahib scattered around the village gurdwara on October 12. This caused immense consternation. The scattered sheets, reverentially called *ang* (literally limbs), were gathered and taken away in a tractor-trailer.

Villagers of the area linked the pages to the *bir* that had gone missing from the Burj Jawahar Singh Wala Gurdwara. There had been no visible police activity in tracking the *bir*, and thus, public anger focused on the police inaction, which was perceived as indifference.

People took to the streets, and the nearby town of Kotkapura became the focus of the protesters, who sat down at an intersection, bringing to halt the traffic movement. Many held *lathis*, some even swords, but they remained peaceful—*langar* was served, and speeches made.

The police attempt to disperse the protesters using water cannons and *lathis*, even arresting some, backfired. Villagers poured into the area, and the local administration backtracked, releasing the protesters. A video of the water cannon and police action went viral, further inflaming the situation. Later, as the crowds got bigger, there was firing by the police. At least one person received bullet wounds.

Protesters blocked roads on October 14, the heavy police presence notwithstanding. In the police firing at Behbal Kalan, Gurjit Singh of Sarawan village and Krishan Bhagwan Singh of Niamiwala village were killed.

In Sarawan, Pritam Singh Matharoo sits on a charpoy in a well-built house. Gurjit Singh's grandfather is frail, yet resilient. Even as locals point towards the grieving household, the pall of gloom over the area makes its own statement. The young man was a motor mechanic. It was in the nearby Kotkapura that he learnt the trade, and the family's pride in his accomplishments is palpable.

The household has many symbols of material success, a result of the family's expatriate history. The 27-year-old Gurjit Singh was planning to migrate to Canada, though his father and recently married brother Jagdeep Singh work in Nairobi, Kenya. This is a family of mechanics, and the young man is remembered fondly by his mother Amarjit Kaur and father Sadhu Singh as being among the first to respond to any call from the local *gurdwara* for volunteers. He had joined the group of people who were collecting *langar* and serving it to protesters who had blocked National Highway 15, a short distance from the village.

The family generally supported Gur-



(From left) The brother, paternal grandfather, maternal grandfather and mother of Gurjit Singh, who was killed in police firing at Behbal Kalan on October 14. PHOTOS BY THE WRITER



The mother and sister of Rupinder Singh and Jaswinder Singh, two brothers of Panjgrain Khurd village who were arrested on charges of the blasphemous act at Bargari gurdwara.

jit's acts of social service. There was anger in the entire area because someone had scattered pages from Guru Granth Sahib at the nearby Bargari village. Adding fuel to the fire was the fact that the police had made no headway in locating a missing *bir* from Burj Jawahar Singh Wala village. Provocative handwritten posters had also been pasted near Bargari gurdwara, putting forth a challenge to the Panthic leaders to identify those accused of stealing the *bir*.

After simmering for a while, the religious passions came to a boil. Protesters blocked roads on October 14, and among them was

Gurjit. And the youth who died with him, Krishan Bhagwan Singh of Niamiwala. His house bears a forlorn look with a group of women, including his mother, sitting on a charpoy. His father Mohinder Singh is wary of talking to strangers, and would rather be left alone.

That's also the case with Parminder Kaur of Panjgrain Khurd village (on the jurisdictional dividing line of Faridkot and Moga districts). She will never forget what happened in the early hours of October 16. A team of a dozen or so policemen barged into her house, seeking her brothers. Other policemen had surrounded the village.

They roughed her up and picked up Jaswinder Singh, married less than a year ago. The same night, they picked up her father Darshan Singh and injured brother Rupinder Singh from another house, and two people from the village, Gurlal Singh Rinka and Amandeep Singh. The charge: involvement in the sacrilege.

The police also came to collect all cell phones and handwriting samples of the family. Darshan Singh, a street vendor, was later let off. All were kept in illegal custody and it was only on October 21 that the two brothers were produced before a magistrate and formally remanded. Following intervention of the agitated village folk, Gurlal Singh Rinka and Amandeep Singh were released on October 21.

Baldev Singh, sarpanch of Panjgrain Khurd, is a proud ex-serviceman. He returned to the village in 1998. Asked about the family of the accused, he said: "They are a Gursikh family, totally innocent. I knew that Rupinder had earlier too helped someone get the required funds for his medical treatment."

Many others in the village attest to the devotion of the family, which has seen rather tough times. They have been living there for more than 50 years, and had only recently been able to build a house, which is far from complete, with cloth curtains hanging where doors ought to be.

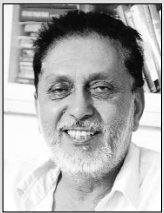
Parminder's sisters are married into devout families, and she is studying for her Master's degree in Punjabi. Rupinder was known to be active in various religious endeavours, as well as turban-tying competitions. The practically unanimous support from the village and many loopholes in the police "evidence" against Rupinder helped create an atmosphere where they were eventually released on November 2, with the police saying that they did not have sufficient evidence against them to keep them in jail or custody.

By this time, the police version had been discredited, the Director General of Police replaced and political leaders made a beeline for this hitherto sleepy and unknown corner of Punjab.

The gurdwara at Burj Jawahar Singh Wala now has CCTV cameras, as do many others, and people's endeavour to not allow the situation to take a communal turn is being tested as more incidents of sacrilege come to light and the authorities are no nearer catching those responsible.

roopinder@tribuneindia.com

“



Politics without ideology is the root of the problem. Our politics has become personality-oriented and we

see the same economic agenda that is advocated by people who are supposed to be poles apart. We have a feudalistic structure that is not democracy-friendly, and since we go from one election to another, we have short-sighted economic planning and do not plan for the future.

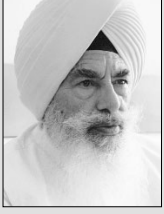
Prof Paramjit Singh Romana, AUTHOR-ACADEMICIAN



People take to the streets because they have no way to express themselves. Thinkers played a great role in European

revolutions, but our intellectuals like to stay away from politics. However, politics has a fundamental impact on our lives. The issue of farmers' suicide is causing anger. The bedrock of rural economy is farming and if a farmer dies, it impacts not only his family, but others too.

Neetu Arora, POET-AUTHOR-ACADEMICIAN



The SGPC has not been able to provide proper leadership after it backtracked on the Nanakshahi Calendar. The youth is angry

on various issues and is taking to the streets.

Balwant Singh Nandgarh, FORMER JATHEDAR, TAKHT SRI DAMDAMA SAHIB

”

## Getting a sense of it all

**B**ATHINDA has grown into a rich town with infrastructure that could be the envy of many places in Punjab. The pocket borough of the first family of Punjab politics stands far ahead of other towns of the state in many regards, yet there is a palpable sense of rage against the ruling dispensation.

The failure of the cotton crop badly singed the farmers and they blame the government for the questionable insecticide that was supplied to them. As one activist put it: "The first target of the anger is the local representative of the Shiromani Akali Dal or the SGPC, but soon it goes up to the most visible targets, the Chief Minister and the Deputy Chief Minister." Remedial measures undertaken by the government are perceived as a case of too little, too late. SGPC members have largely been marginalised.

Incidents of desecration have hurt religious sentiments. However, people are wary, the timing is suspicious and there is a sense that some "agencies" are behind them. The attempt to pin the blame on Dera followers was unsuccessful, and people have managed to keep their cool in spite of a number of provocative incidents in various villages. For this, the credit goes to the ordinary man on the street, who is wise

enough to avoid falling into any trap that would communalise the situation. Coupled with this is active and visible support from non-Sikh communities, especially in urban areas.

A perception of initial apathy by the police, and highhandedness in dealing with the protests that sprang later, fed public anger. After two suspects were arrested from Panjgrain Khurd, the village was unanimous in asserting their innocence in any blasphemous activity. The police eventually released the suspects, and lost credibility in the process. More arrests have been made, and some people have allegedly confessed to their role in other desecration incidents, but the police have yet to provide a credible answer to the question of who has done all this and why. However, the recent change in the police leadership, and subsequently in the manner of its operation, has already yielded some positive results.

Political parties are now active in the region, and this is making new headlines. It would be utterly irresponsible of politicians to exploit a situation like this. SAD leaders speak of the situation taking a political turn. This is true, but nothing new. The public anger is against the political establishment, now other parties too have jumped into the fray. The cauldron is simmering at the moment, every sane person would want it to cool down, not to boil over.





# “We were offered ‘rule’ if we didn’t oppose”

ROOPINDER SINGH & SARBJIT DHALIWAL

Nowhere was the Emergency as stoutly resisted as in Punjab, where the Shiromani Akali Dal launched a series of protests in which tens of thousands of Akali workers and leaders courted arrest.

DEMOCRATIC freedom was suspended and India effectively placed under a dictatorship after the imposition of an “internal emergency” from the night of June 25, 1975, by President Fakhruddin Ali Ahmed, acting on the advice of Prime Minister Indira Gandhi.

Nowhere was it as stoutly resisted as in Punjab, where the Shiromani Akali Dal launched a series of protests in which tens of thousands of Akali workers and leaders courted arrest. As Punjab Chief Minister Parkash Singh Badal told *The Tribune*, Shiromani Akali Dal leaders were assured that they could ‘rule’ Punjab provided they didn’t oppose the Emergency, but they spurned the offer. The *morchha* continued till the Emergency was lifted in 1977.

Four decades after the promulgation of the Emergency, Badal goes down memory lane to talk about his life behind bars and some lessons that can be drawn from the painful experiences of that time.

## On ‘mistakes’ like the Emergency

In life, more so in politics, when someone takes a wrong step, he or she can have a mighty fall. I have great respect for our Prime Ministers but some of them made mistakes for which they paid a terrible price.

If we look at history, we see how Pandit Jawaharlal Nehru, a great man, never recovered from how he miscalculated China’s response and the subsequent loss of Indian territory. Lal Bahadur Shastri took to heart the critical response to his decision to sign the peace agreement between India and Pakistan after the war of 1965, so much so that he lost his life with the shock that very night. Rajiv Gandhi sent the Indian Army to Sri Lanka, and this led to a great loss for the Army and to him personally.

Now if we look at Indira Gandhi, she committed two Himalayan blunders — the imposition of the Emergency and the attack on Harmandir Sahib. Imposing the Emergency was a blunder. No matter how shrewd she was, she did not understand the sentiments of people. Various people are said to have influenced her, but the final decision, in both cases, was hers alone. She had to pay the price for that also, since the country has a democratic foundation that its people firmly believe in. Even when she lifted the Emergency, she did so because she was unable to judge the mood of the people.

## On Akali Dal’s role

I am very proud that the Shiromani Akali Dal was the only political party in India which took a principled stand



Punjab Chief Minister Parkash Singh Badal: The Shiromani Akali Dal’s role during the Emergency has not been acknowledged PHOTO: ROOPINDER SINGH

against the Emergency. It followed the teachings of the Gurus to fight against injustice, coercion and oppression of the people. The very first day that the Emergency was imposed, we held a meeting at Amritsar to discuss the situation. A messenger from Indira Gandhi brought the offer of perpetual ‘rule’ with no interference from the Congress government at the Centre, if we did not oppose the Emergency.

We, however, were not bothered about ruling Punjab. We had to consider what role to play, given our history and her-

itage. We decided to launch a *morchha* against the Emergency. We were the only political party to launch a series of protests against the Emergency.

At the very beginning, top leaders like Jathedar Gurcharan Singh Tohra and Jagdev Singh Talwandi and I courted arrest (barring Sant Harchand Singh Longowal, who was to organise the *morchha*). We led from the front, even though it was said that only our bones would be returned to our homes after the Emergency.

I feel distressed that the role of the Shiromani Akali Dal has not been given

due recognition. Whenever the nation has faced any challenge, our leaders have stood up for secular values and for the nation, yet we are called communal, even separatists.

## On being imprisoned

I was jailed for 19 months in various places, Ludhiana for a little while and Tihar Jail in Delhi for the longest period. Tihar Jail had the largest concentration of political prisoners. I had Chaudhary Charan Singh, Atma Singh and Maharani Gayatri Devi’s son as my barrack mates.

Tihar Jail was an unusual place. A saintly man was accused of being a *tantric* who had influenced the Allahabad High Court judgment against Indira Gandhi. He and his son were incarcerated with us. He told me that he did not expect to live long, because he would only drink cow’s milk and water from the Ganga. “We will get you cow’s milk, but *Gangajal* will take time,” I told him.

Many warders had cows in the jail, which were fed food meant for the prisoners. So we arranged the milk and later got him his water too. He told me to get a register so that he could repay me. I got it and he would give me a *nuskha* every day.

Initially, we are not allowed to meet

other political prisoners, but later the conditions were relaxed and we held some preliminary discussions about forming a political group that became the Janata Party. I met my family infrequently, and that too in the presence of a jail superintendent and a person from the Intelligence Bureau. Sukhbir was only 14 at the time.

The Akali Dal workers had courted arrest because they were on a mission. Akali Dal workers have never sought to reduce their sentence by tendering an apology. There were people who did not seek any relaxation even to attend the funeral of their sons. The nation has not understood, let alone recognise, the true contribution of the Shiromani Akali Dal.

## When the Emergency was lifted

We were released after the Emergency. We were, naturally, out of touch with what was happening outside the jail. We decided to go the Golden Temple to offer our obeisance. You can’t imagine the reception we got. The towns on the way were decorated as if for a wedding party. Members of various associations would be waiting outside the city to welcome us. I have never seen a similar level of respect being accorded to those in politics as I did during that time.

Mrs Gandhi had declared elections soon after lifting the Emergency. When we contested the elections, we did not have to ask for votes, we did not need funds to run our campaigns, but the money kept pouring in. The response cut across all sectarian and divisive lines. People voted for us on their own.

I remember a man at Bhawanigarh Mandi, wearing worn-out clothes. When people were giving me money for the elections, he dropped a wallet in my lap. I asked him to stay and he did so. When the crowd had thinned down, I told him that I appreciated his gesture, but we did not need the money.

“I had come to the market to buy groceries for my family and I had brought the Rs 80 that we had. But when I saw all this, I thought that I must contribute to the cause, we will manage somehow,” he said, adding that he would be offended if I did not take his money. Such was the spirit at that time.

## Why Janata Party failed

There were many sub-units in the Janata Party, and even after they had merged, they continued to work in various directions, often at cross-purposes. Indira Gandhi’s arrest, too, was a mistake. It triggered off a sympathy wave among the people.

## Lessons from the Emergency

Indians are deeply democratic, and anyone who tampers with this spirit pays a price. Indira Gandhi paid the price of this mistake. Everyone, especially the rulers, should realise that the Indian people do not tolerate injustice, coercion and oppression. Political people at all levels should be judicious in dealing with people at large, including their political opponents.

You do not have the right to trouble anyone. I have helped out my opponents when they needed my assistance. I put in a word to Morarji Desai to bring Harcharan Singh Brar, who had fought an election against me, as Governor from Orissa to Haryana.

People do not tolerate any injustice. I feel that once the elections are over, everyone must work together for common goals.



The declaration of Emergency carried in *The Tribune* on June 27, 1975



Parkash Singh Badal addresses a rally after the Emergency in Muktsar

## ON THIS DAY... 100 YEARS AGO

### The Tribune.

LAHORE, FRIDAY, JUNE 25, 1915

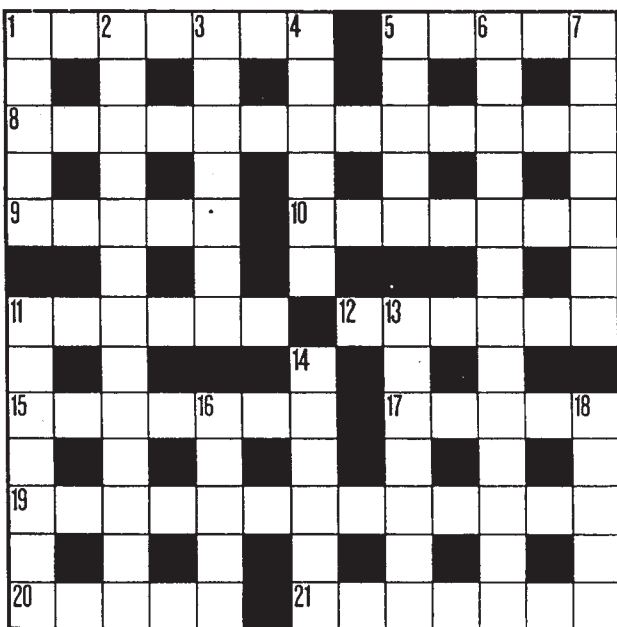
## A Governor in Council for U.P.

THE LONDON correspondent of a contemporary points out the conclusion that there is no insurmountable barrier to the creation of a Governor in Council for the United Provinces by means of executive action. It has shattered to pieces the bogey of impossibility conjured up by the *Calcutta Englishman* and pointed out how with perfect legality the Province of Agra can be raised to a Presidency and Oudh subsequently added to it. In this case, it appears, there will be a small difficulty as regards Legislative Council, but it can be overcome in U.P as in Bengal. It is no small relief to find the *Pioneer* conclude as follows: "A consideration of the Consolidation Bill and of the existing provisions of the law therefore appears to show that there is no insurmountable difficulty in proceedings in the first instance by executive action to constitute a Governor-in-Council for the United Provinces, but such action would require to be supplemented by legislation on the lines of that undertaken for Bengal by the Government of India Act, 1912."

## The New Secretary of State for India

AT last the *Pioneer* has come to the conclusion that there is no insurmountable barrier to the creation of a Governor in Council for the United Provinces by means of executive action. It has shattered to pieces the bogey of impossibility conjured up by the *Calcutta Englishman* and pointed out how with perfect legality the Province of Agra can be raised to a Presidency and Oudh subsequently added to it. In this case, it appears, there will be a small difficulty as regards Legislative Council, but it can be overcome in U.P as in Bengal. It is no small relief to find the *Pioneer* conclude as follows: "A consideration of the Consolidation Bill and of the existing provisions of the law therefore appears to show that there is no insurmountable difficulty in proceedings in the first instance by executive action to constitute a Governor-in-Council for the United Provinces, but such action would require to be supplemented by legislation on the lines of that undertaken for Bengal by the Government of India Act, 1912."

## QUICK CROSSWORD



### ACROSS

- West African Atlantic country (7)
- Wrath (5)
- Grossly excessive (3,4,3,3)
- Of the kidneys (5)
- No Clue
- Piercingly cold (6)
- Thwart (7)
- In a perfect world (7)

- Fibre used in rope-making (5)
- Repeatedly (5,3,5)
- Clothing (5)
- By that means (7)
- Haul down (5)
- Unacceptable as behaviour (6,3,4)
- Rotate (7)
- Exposure to public notice (6)

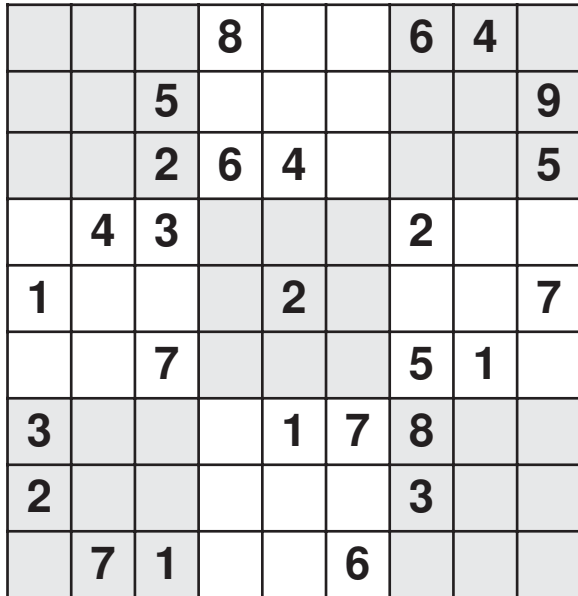
- Loathe (5)
- Understand what is meant (3,3,7)
- Beat off (7)
- Member of robber band (7)
- Having left a valid will (7)
- Young swan (6)
- Railway tracks (5)
- Ungracefully tall and thin (5)

## YESTERDAY'S SOLUTION

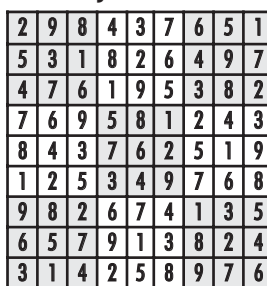
- Across**  
1 Slope, 8 Pell-mell, 9 Stoot, 10 To be sure, 11 Covet, 12 Gag, 16 Astute, 17 Origin, 18 Met, 23 Level, 24 Fire away, 25 Limbo, 26 One-sided, 27 Feign.

- Down**  
2 Let loose, 3 Phase out, 4 Pelota, 5 Sleek, 6 Seoul, 7 Alter, 12 Gem, 13 Got, 14 Live wire, 15 Mixed bag, 19 Elated, 20 Afloat, 21 Creep, 22 Basis.

## SU DO KU



## Yesterday's solution



## CALENDAR

- JUNE 25, 2015, THURSDAY**  
■ Shri Vikrami Samvat 2072  
■ Shaka Samvat 1937 (Aashadh shaka 4)  
■ Aashadh Parvate 11  
■ Hijari 1436  
■ Shukla Paksh Tithi 8 up to 5.46 am  
■ Vairi yoga up to 4.38 pm  
■ Hast nakshatra up to 10.23 pm  
■ Moon in Virgo sign

## FORECAST

SUNSET:	THURSDAY	19:30 HRS
SUNRISE:	FRIDAY	05:22 HRS
Sunny	Partly Cloudy	Cloudy
Rainy	Foggy	
CITY	MAX	MIN
Chandigarh	35	24
New Delhi	34	24
PUNJAB		
Amritsar	34	22
Bathinda	35	24
Jalandhar	34	22
Ludhiana	35	24
Patiala	35	24
HARYANA		
Ambala	35	24
Bhiwani	36	24
Hisar	36	24
Karnal	35	24
Sirsa	36	24
HIMACHAL PRADESH		
Dharamsala	27	16
Manali	21	10
Nahan	28	21
Shimla	21	15
Solan	28	18
JAMMU & KASHMIR		
Jammu	34	24
Leh	23	10
Srinagar	28	16
UTTARAKHAND		
Dehradun	30	24
Mussoorie	23	14
Nainital	25	15

TEMPERATURE IN °C



The Khushwant Singh Literary Festival, which begins at Kasauli today, is a celebration of the creativity of India's most-read author, who has lived life on his own terms and continues to do so at 97

# With a bit of malice and loads of fun

ROOPINDER SINGH

**C**OLUMNIST, journalist, scholar, historian, diplomat and lawyer—Khushwant Singh wears many hats, even as he seldom sports the turban these days. But then, at 97, he can pretty much do what he wants to now, which is what he has done most of his life.

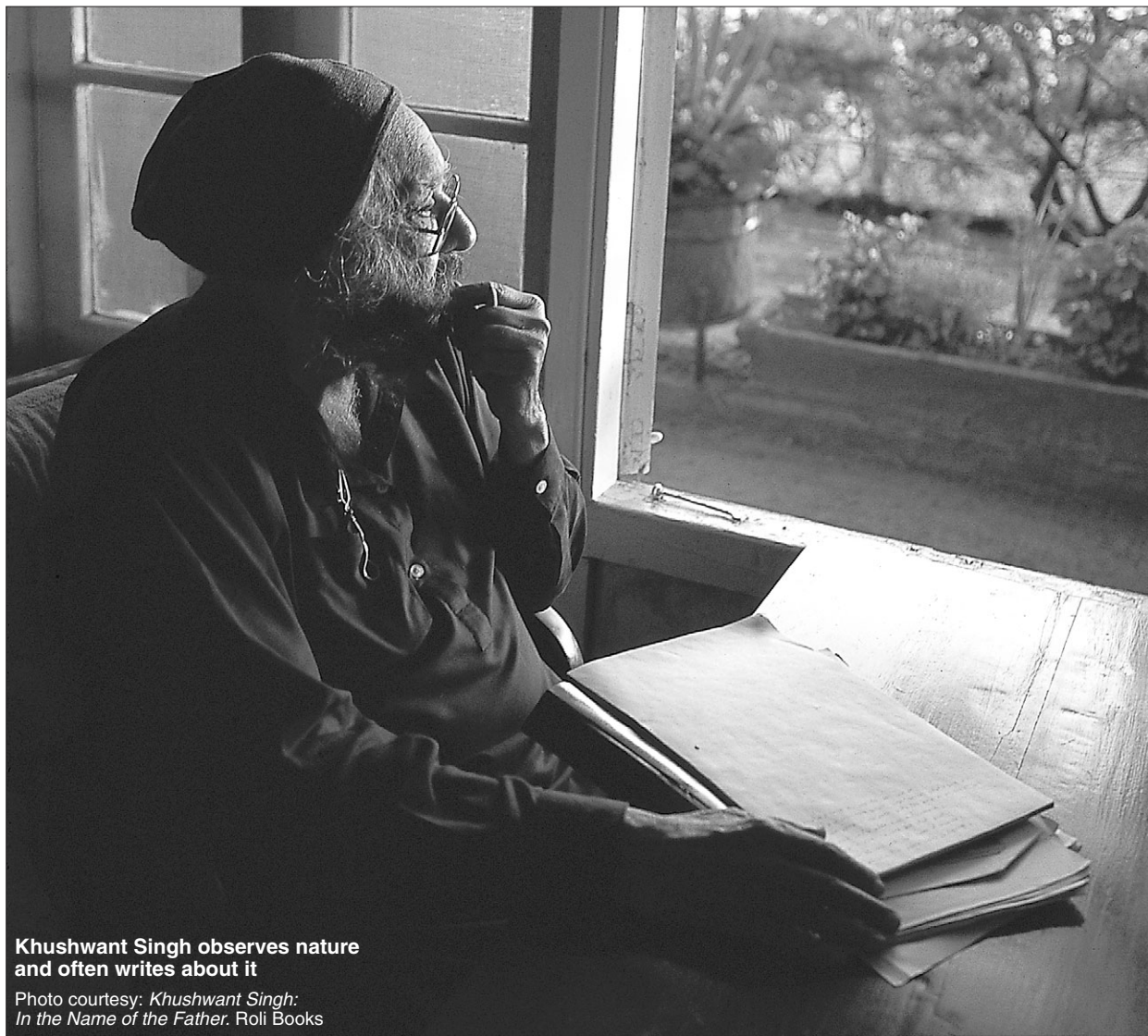
Lakhs of readers in India meet Khushwant Singh through his columns translated into many languages and published across the country. His books have contributed substantially to Indian literature and the study of Sikhism. He has raised controversies, lived life to the fullest, and now is one of the rare individuals having a literary event named after him—the Khushwant Singh Literary Festival—which gets off to a start today at his favourite hill station, Kasauli.

Khushwant Singh was one of the earliest students of Modern School, Delhi, after which he attended St Stephen's College, Delhi, where he was more devoted to tennis than academics. He did clear his Intermediate Arts exam and went to Government College, Lahore, to study law, a pursuit that took him to England, where he did his LLB at King's College, London.

London introduced him to different shades of romance. He met his wife-to-be there. Kaval Malik, daughter of Sir Teja Singh Malik, whom he remembered as a gawky schoolmate. By then she was a much-sought-after beauty. His earlier misadventures in the UK are faithfully documented in *Truth, Love & A Little Malice*, his autobiography, an engaging and candid account of his life.

After he returned to India, Khushwant Singh tried to make a living as a pleader, without notable success. He, however, put his time in Lahore to good use by spending as much of it as he could with many creative people and literary luminaries in the cultural capital of North India.

The Partition made him move from Lahore to Delhi, the city that his father, Sir



Khushwant Singh observes nature and often writes about it

Photo courtesy: Khushwant Singh: *In the Name of the Father*. Roli Books

Sobha Singh, helped to build as a contractor. He also moved away from law and focused his energy on writing. What he saw as he left Lahore became the subject of a story, *Mano Majra*, which won him a \$1,000 prize from Grove Press. The story of Mano Majra village became the famous *Train to Pakistan* (first published in January 1956), and established him as a creative writer.

## Scholar first

Unlike many writers, Khushwant Singh's scholarly work dominates the early period, when he translated parts of Sikh scriptural texts, worked for the Unesco and lived with his family, which now included his son Rahul and daughter Mala, in Paris. Two years

later, he quit, without a job in hand. Earlier, he had served in Canada and the UK as an Indian diplomat, but left the service, much to his father's disappointment.

An editorship of *Yojana*, a government publication, came his way in 1957, but he did not find it fulfilling. With the support of the Rockefeller Foundation, he wrote *A History of the Sikhs*, followed by a biography of Maharaja Ranjit Singh and a book on the Anglo-Sikh wars—all came out in the four years that Khushwant Singh spent on this project, during which period he also taught at the University of Rochester, Princeton University and University of Hawaii.

Lucidity and research define these volumes, and both point towards the disciplined person

that the writer is, contrary to a carefully cultivated image of a bohemian and an epicurean, a persona most people are familiar with, and indeed identify with, somewhat erroneously.

## Personal discipline

He is known to drink only Scotch or single malt, and in case the host doesn't have his brand, the grand old man will get one himself, and the guests are welcome to drink from it, as long as he is there with them. Dinner has to be served at the proper time (by 8 p.m.) and he retires early, even if the party is at his home and the guest is Rajiv Gandhi.

Khushwant Singh is a disciplined person. He gets up and writes every morning, takes his deadlines seriously. He is knowledgeable about birds, trees, flowers and various

aspects of nature.

As his son Rahul Singh likes to point out, it was a case of father following the son into a profession. Rahul had been an Assistant Editor with *The Times of India* in Bombay for five years, when Khushwant Singh was offered the editorship of *The Illustrated Weekly of India*. Rahul left Bombay to become the first Indian editor of *Reader's Digest*. Since Kaval did not want to move from Delhi, Khushwant Singh moved into the PG accommodation that Rahul had previously occupied in Bombay.

## Stint as editor

*The Illustrated Weekly of India* soon became the most sought-after magazine. Its circulation grew from one lakh to over four lakh copies per week. Khushwant Singh men-

tored bright journalists who became successful editors later, including M J Akbar, Bachi Karkaria, Bikram Vohra, and even JIS (Jiggs) Kalra, the famous cook book writer and food critic.

Khushwant Singh was at the top of the world, till it all came crashing down with his abrupt removal, evidently at political behest. The writer returned to Delhi where later he was to edit *The National Herald* and eventually *The Hindustan Times*, where he had a three-year stint.

## Controversies & courage

Khushwant Singh and controversies often went hand in hand. Be it the salacious details of gossip that make way into his columns and writing, his fondness for Scotch and girls who gossip, he is a man of contrasts and has unfailingly waged a war against priggish mindsets.

He liked Indira Gandhi but opposed the Emergency. He was fond of Sanjay Gandhi and his wife Maneka, and paid the price for it when Indira Gandhi turned against Maneka, and Khushwant Singh refused to do so. On the other hand, it was Maneka Gandhi's petition to the Supreme Court that held up the publication of the author's autobiography for five years!

He was among the few who stood up to Sant Jarnail Singh Bhindranwale and the extremists, and wrote fearlessly against them. This earned him a place on the hit list of the militants who called him a Congress stooge. It was with that party's support that he became a member of Rajya Sabha from 1980-1986. His returning the Padma Bhushan, awarded to him 10 years earlier, to protest against Operation Bluestar earned him the wrath of Congress leaders and many others.

He was awarded the Padma Vibhushan in 2007, a decoration he proudly accepted. However, controversies often arise because of what he writes. Bengalis were upset with him for his comments on Rabindranath Tagore, Marathas lambasted him for what he said about Shivaji, but he has managed to take it all in his stride

He is an ardent admirer of Mahatma Gandhi and Mother Teresa, but the admiration comes with reservations.

His admirers come from all sections of society, and include some of the most prominent people, Indians and foreigners alike.

## Popular columnist

Tens of lakhs of readers in India read Khushwant Singh's columns. *This Above All* is published weekly in *The Tribune* and in many other newspapers in many languages. *With Malice Towards One and All*, is published in the *Hindustan Times*.

He has a unique ability to reach out to ordinary readers, inform and entertain them on contemporary issues. He gets a laugh, generates controversies, and comments daringly on issues. He engages his readers and they have made him India's most read columnist ever. He is generous in endorsing writers and in writing about their books in his columns.

Many readers write to him, and most are pleasantly surprised to get back a handwritten postcard reply from him. "I have always tried to reply to every letter that I get," he says.

## Family man

He played tennis at Delhi Gymkhana Club, as did his wife Kaval. Widely regarded as an independent person with strong likes and dislikes, she was the strength behind the success of the family to which she devoted her life. Kaval passed away in 2002, after battling Alzheimer's disease.

The devotion with which her family—Mala, now an author and an editor, Rahul and Khushwant Singh—looked after her in those years is still talked about by those who know the family closely.

Everyone one meets has a Khushwant Singh story to tell, either something that has been read, or an interaction that became a memorable moment, or some inspiration that changed the direction of a person's life. Such is the man who has lived life on his own terms and has never allowed the inkwell of his creativity to run dry.

## FESTIVAL HIGHLIGHTS

VENUE: KASAU LI CLUB

Friday, October 12

INAUGURAL SESSION

5 p.m.: Welcome address by Ashok Chopra

5.05 to 6.30 p.m.: "Till the pen drops", a film Launch of 'The Free Thinkers Prayer Book'

**Panelists:** Mani Shankar Aiyar, Lord Meghnad Desai, Shobhaa De, Bachi Karkaria, Rahul Singh

SESSION 2

6.30 to 7.30 p.m.: Books 2 Movies and Beyond

**Panelists:** Rahul Bose, Madhu Jain, Bhaichand Patel

Saturday, October 13

SESSION 3

9.30 to 10.20 a.m.: Train to Pakistan

**Panelists:** Mani Shankar Aiyar, Lord Meghnad Desai, Bachi Karkaria, Rahul Singh

SESSION 4

10.40 to 11.20 a.m.: Art in the Mountains

**Panelists:** Yashodhara Dalmia, Dr B N Goswami

SESSION 5

11.20 a.m. to 12:10 p.m.: Making of a Dream: Sanawar and Kasauli

**Panelists:** Dr Harish Dhillon, Mandep Rai, Raaja Bhasin

SESSION 6

12.10 to 1 p.m.: The Hills are Alive

**Panelists:** Ruskin Bond, Ganesh Sali

SESSION 7

2 to 2.50 p.m.: Shobhaa and Khushwant: where Mars and Venus meet

**Panelists:** Shobhaa De, Satish Jacob

SESSION 8

2.50 to 3.30 p.m.: Many Partitions, Many Legacies: Faiz Ahmed Faiz

**Panelist:** Salima Hashmi

SESSION 9

3.45 to 4.35 p.m.: A Passion Unchained: Dagshai & its Jail Museum

**Panelist:** Anand Sethi

SESSION 10

4.35 to 5.25 p.m.: A Home in Himachal

**Panelists:** Romi Khosla, Raaja Bhasin

SESSION 11

5.25 to 6.15 p.m.: Translations from the Hindi Heartland

**Panelist:** Gillian Wright

Sunday, October 14

SESSION 12

9.30 to 10.20 a.m.: Holidays in Kasauli

**Panelists:** Deepti Naval, Navtej Sarna, Inderjit Badhwar, Minakshi Chaudhury

SESSION 14

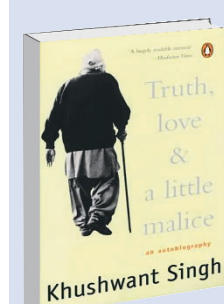
11.25 a.m. to 12.15 p.m.: History of the Sikhs

**Panelists:** Navtej Sarna, Suneet Aiyar

SESSION 15

12.15 to 1.10 p.m.: The Terrorist

**Panelists:** Juggie Bhasin, Lt Gen (Retd) Kamal Davar



## LITERARY TIMELINE

- *The Mark of Vishnu and Other Stories*, 1950
- *The History of Sikhs*, 1953
- *Train to Pakistan*, 1956
- *The Voice of God and Other Stories*, 1957
- *I Shall Not Hear the Nightingale*, 1959
- *The Sikhs Today*, 1959

- *The Fall of the Kingdom of the Punjab*, 1962
- *Ranjit Singh: The Maharajah of the Punjab*, 1963
- *Ghadar 1915: India's First Armed Revolution*, 1966
- *A Bride for the Sahib and Other Stories*, 1967
- *Black Jasmine*, 1971
- *Tragedy of Punjab*, 1984
- *Delhi: A Novel*, 1990
- *Sex, Scotch and Scholarship: Selected Writings*, 1992
- *Not a Nice Man to Know: The Best of Khushwant Singh*, 1993
- *We Indians*, 1993
- *Women and Men in My Life*, 1995
- *Declaring Love in Four Languages*, by Khushwant Singh and Sharda Kaushik, 1997
- *The Company of Women*, 1999
- *Truth, Love and a Little Malice (an autobiography)*, 2002
- *The End of India*, 2003
- *Burial at the Sea*, 2004
- *Paradise and Other Stories*, 2004
- *Death at My Doorstep*, 2005
- *The Illustrated History of the Sikhs*, 2006
- *Why I Supported the Emergency: Essays and Profiles*, 2009
- *The Sunset Club*, 2010
- *Agnostic Khushwant Singh, There is no GOD*, 2012
- *The Freethinker's Prayerbook*, 2012

Selective list

**NATIONAL INSTITUTE OF TECHNICAL TEACHERS' TRAINING & RESEARCH, SECTOR-26, CHANDIGARH**  
(Established by Government of India, Ministry of Human Resource Development)  
Phone: 0172-2759500, 2759514, 2759602  
Website: www.nitttrcd.ac.in

**TENDER NOTICE NO.59**

**TENDER NOTICE**

Sealed tenders are invited from registered contractors / firms for improving internal roads in campus by laying cement concrete interlocking paver blocks and cement concrete chequered tiles (Interlocking Paver Blocks and Chequered Tiles shall be provided by the Institute). Detailed requirements and specifications are available on the Institute Website. Last date for receipt of completed / downloaded tender document is 30<sup>th</sup> October, 2012 upto 5.00 p.m. Technical and financial bids shall have to be submitted in two separate envelopes.

DIRECTOR

**ROORKEE MARATHON 2012**  
**21 OCT 2012**  
**OUR VETERANS OUR INSPIRATION**

THE BENGAL SAPPERS PRESENT TO YOU THE ROORKEE MARATHON AND HALF MARATHON ON 21 OCT 2012 WHICH IS BEING DEDICATED TO OUR VETERANS - OUR INSPIRATION

EVENT 1	EVENT 2
ROORKEE MARATHON 42 Kms All above 18 Yrs of age Entry Fee Rs 300/- 1 <sup>st</sup> Prize 45,000/-	ROORKEE HALF MARATHON 21 Kms All above 18 Yrs of age Entry Fee Rs 300/- 1 <sup>st</sup> Prize 17,500/-
Total Prizes Worth 2.3 Lakhs And a range of attractive Souvenirs	
EVENT 3	EVENT 4
RUN FOR FUN 5 Kms For Ladies and Children No Entry Fee 1 <sup>st</sup> Prize 1,000/-	RUN FOR HEALTH 6 Kms For Senior Citizen & Veterans (above 60 Years) No Entry Fee 1 <sup>st</sup> Prize 15,000/-

**FOR ALL EVENTS**  
Venue : Pavilion Ground BEG & Centre, Roorkee  
Time for Reporting : 0530h, 21 OCT 2012  
For Further Details and registration Contact :  
9456378432, 7830603041 & 8057206895  
(Please register before 19<sup>th</sup> OCT 2012)

**NHPC Limited**  
(A Government of India Enterprise)  
Chamera Power Station-II, Karian, Distt.: Chamba (H.P.)

No. NH/CH-I/JP-52 of 2012-13/24054-57 Dated : 08.10.2012

**NOTICE INVITING TENDER**

On line electronic bids are invited for and on behalf of NHPC Limited for the work, Supply and installation of submersible pump for replacement of VT Pump No. 1 to CPS-II, Chamba (H.P.) with estimated cost of Rs. 40 lacs. Tender sale date starts from 11.10.2012 to 09.11.2012. Last date of receipt of tender 12.11.2012 upto 15:00 hours and date of opening of tender 12.11.2012 at 15:30 hours. For further details/Tender documents downloading visit Website: [www.nhpcindia.com](http://www.nhpcindia.com) Link on e-procurement. Manager (C&P)

**D.H.B.V.N**

Sh Raj Singh Hooda Pharmacist U/S S/o Sh Sultan Singh resident of House No. 135 Ward No. 13 behind Siani College (Mohalla Sainipura) Rohtak working under City Divn. DHBVN Bhiwani was attached with the L.O. DHBVN Gurgaon and is running absconding from duty since August, 2008. The official was placed under suspension vide SE/Admn. DHBVN Hisar, O/o No. 254/GM/Admn. dated 27.09.2011. The Headquarter of the official has been fixed under C.A.O. DHBVN Hisar. But is not marking his daily attendance in the office of C.A.O. DHBVN Hisar.

The chargesheet bearing memorandum No. 35/ENG-2406 dated-15.02.11 and chargesheet No. 83 ENG-2406 dated 24.05.2012 were issued against him by SE/Admn. DHBVN Hisar were sent to his home address through Regdt. Post and by deputing special messenger by this office. But whereabouts of the official is not known. So the above said chargesheets could not be delivered to him.

Through this notice the official is requested to join his duty at once and acknowledge/receipt the said chargesheets. Otherwise exparte decision will be taken against him without any further notice.

Sd/- Xen OP City Divn.  
DHBVN, Bhiwani

**PUNJAB STATE POWER CORPORATION LTD**  
**GURU NANAK DEV THERMAL**  
**PLANT BATHINDA**  
**CORRIGENDUM**

The opening date of Tender Enquiry No TP/OM/59/P-288 for the Procurement of Spares for boiler feed pump 200KH-S has been extended. The last date for issue of tender specifications shall be 08.11.2012 (17:00 Hrs.). The tenders shall now be accepted up to 11.30 a.m. on 15.11.2012 and opened on the same day at 12:00 Noon.

All other terms & conditions shall remain unchanged. Detailed NIT may be down loaded from PSPCL website ([www.pspcl.in](http://www.pspcl.in))

Sd/- Dy. CE/Headquarters,  
For CE/Thermal, GNDTP, Bathinda

**UTTAR HARYANA BIJLI VITRAN NIGAM**

**Notice Inviting Tender**

Sr. No.	NIT No. and Date	Brief Scope of Work	Last Date of Submission of Bids (Date and Time)
1.	NIT No.-2/ Turnkey/ TWC/OCJ-12-13	Supply of material/ equipments & erection, testing & commissioning of releasing of 239 Nos. HT/LT Tubewell connections under 'OP' Divn UHBVN, Safidon.	Date of sale of tender 22.10.2012 to 07.11.2012 (9:00 a.m. to 5:00 p.m.) & 08.11.2012 Up to 12:00 Noon Last date of submission of tender 08.11.2012 up to 1:00 p.m. Date of opening of tender 08.11.2012 at 3:00 p.m.

Detailed terms and conditions are available on the website [www.uhbvn.com](http://www.uhbvn.com)

Sd/-  
Superintending Engineer,  
Operation Circle, UHBVN,  
Jind (Hr.).

**MISSION DIRECTOR NATIONAL RURAL HEALTH MISSION, J&K**  
Jammu Office: Regional Institute of Health & Family Welfare, Nagrota, Jammu.  
Telefax: 0191-2674114; 2674244; email: [mdnrhmjk@gmail.com](mailto:mdnrhmjk@gmail.com)  
Kashmir Office: J&K Housing Board Complex, Chanapora, Srinagar — 190015  
Telefax: 0194-2430359; email: [dnokashmir@gmail.com](mailto:dnokashmir@gmail.com)

**Information about Tender Notice**

This is for the information of interested parties that a tender notice on **Vehicle Tracking & Management System** has been issued by Rate Contract Committee No. 1 of Health and Medical Education Department, Govt. of Jammu and Kashmir and is available on [www.jktenders.gov.in](http://www.jktenders.gov.in) with following information.

Tender ID : 2012-HME\_3321\_1  
e-published Date : 05-Oct-2012, 04:00 p.m.  
Closing Date : 05-Nov-2012, 02:00 p.m.  
Interested parties are requested to participate.

Sd/- Mission Director  
NRHM, J&K

**Sher-e-Kashmir University of Agricultural Sciences & Technology of Jammu**  
Chatha, Jammu (J&K) — 180 009 ([www.skuast.org](http://www.skuast.org))

**TENDER NOTICE FOR SUPPLY OF LABORATORY EQUIPMENTS/ INSTRUMENTS/FARM MACHINERY AND DIESEL GENERATOR SETS**

For and on behalf of Vice-Chancellor, SKUAST-J sealed tenders on prescribed tender form affixed with revenue stamps worth Rs. 5/- are invited from the reputed original manufacturers/Authorized Dealers for supply/installation/commissioning of Laboratory Equipments/Instruments/Farm Machinery and Diesel Generator Sets for the period of 2012-13.

The tender documents shall be issued against the payment of non-refundable/non-transferable tender fee of Rs 1000/- only in the shape of Demand Draft drawn in favour of Comptroller SKUAST-J. The tenders are required to be submitted along with earnest money deposit @ 2% of the quoted cost of the Laboratory Equipments/Instruments/Farm Machinery and Rs. 80,000 for Diesel Generator Sets, respectively, only in the shape of CDR/FDR pledged in favour of Comptroller SKUAST-J.

The detailed tender documents, containing specifications, terms and conditions etc. can be obtained from the office of the Chairman, Central Purchase Committee/ Director Extension, SKUAST-J Chatha, as per following schedule

Tender document will be sold from	: 10.10.2012
Last date of submission of tender	: 09.11.2012 till 2:00 p.m.
Date of opening of tenders	: 09.11.2012 at 2:00 p.m.

The tender document can also be downloaded from our website [www.skuast.org](http://www.skuast.org), in that event an additional DD of Rs 1000/- needs to be enclosed in addition to earnest money with the bid.

No: AU/FVSJ/PA/2230 Sd/- Member Secretary CPC (Equipment)  
Dated: 05.10.2012 SKUAST-J  
DIP/J-1131-P







