

Re VIMLA

Received on 19/10/2005

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यमुना नगर

2 आदरीनाथ

श्रीलाल मान सम्मान योग्य साथी, सतपाल जी,

(जन्मदिनांक)

मैने 6-10-05 की शरववार में आप जी द्वारा लिखा ही

पत्र की (माता विमलाजी बहुत बीमार थी मेरा शरववार

पछे के बाद आदरीनाथ माताजी सम्मान विमलाजी

की कुशलता कोर आप जी को पत्र लिख रहा हूँ की

शेमी नारी के रूप में जो माता कोर जन्म लेती है वह

~~सम्मान~~ सम्मान को बहुत कुछ देती है व साथ उनको

बहुत कुछ सीखता है इसलिए मैं माता विमला

जी के स्वास्थ होने की कामना करता हूँ

ताकि इसका आशीर्वाद हमारे साथ बना रहे।

आपका साथी

JAGDISH SINGH

Municipal Commissioner

Ward No. 39

YAMUNA NAGAR

6/10/05

कमलेश जगदीश सिंह

1. नगर पार्षद

नगर चौकल यमुना नगर

कुलदीप नगर 39

वाडि नं. 21

यमुना नगर

IN PRAISE OF UNSELFISHNESS *February 17, 1998*

"In the arena of human life the honours and rewards fall to those who show their good qualities in action," wrote Aristotle in the *Nicomachean Ethics*. It is good to be reminded of Aristotle's words for we suffer in India from a bias against action (and in favour of contemplation.) Because the Brahmin always had the upper hand the author of the *Bhagavadgita* felt compelled to extol *nishkama karma* and the path of action. It is not often that a human worth is recognised but it does happen once in a while and it did last month, when one Satya Pal Dang was awarded the Padma Bhushan for a life lived for the sake of others. For a brief day it restored my faith in Delhi. Satya Pal Dang decided to light a candle when others were cursing the darkness. But he was different from other do-gooders who are so busy doing good that they find no time to be good. Satya Pal is a palpably good man. The secret of his benevolence rests in a fellow feeling that puts him on the same level with the fellow who suffers. He has been lifelong communist. But unlike most communists, Satya Pal and his lovely wife, Vimla have lived their life in the trenches. In the fifties and sixties they organized industrial labour in Chherta, near Amritsar. For twenty five years they selflessly ran its municipality, and the community reciprocated by showering them with affection. In the eighties Sat Pal turned to fight terrorism in the Punjab through community action. Vimla created a successful campaign to rehabilitate the widows and the children of the terrorist's victims. Till today they remain on the hit list of the terrorists. Sat Pal, as the Punjabis call him, was born in district Gujranwalla in the old Punjab, in a village called Ramnager, which flickered briefly into history as the place where the British forces decisively defeated the Sikh army. It came to be known in our history books as the "Second Anglo Sikh War," and paved the way for a hundred years of British rule in the Punjab. Sat Pal came from an Arya Samaj family and went to the Government College in Lyallpur (now Faisalabad). There he won all the prizes. His family dreamt of a glorious career for him, until one day, to their horror, they discovered that their boy had become a Marxist and a card carrying member of Communist Party. It was a great blow to their bourgeois hopes of power, wealth, and prestige. Sat Pal was thrown out of college in Lyallpur for organizing a strike. He shifted to Government College, Lahore, where he joined the circle of famous leftists--Rajbans Khanna, Romesh Chandra, Surinder Sahgal Inder Kumar Gujral (Yes, Inder Gujral!). There he also met Vimla, who was also an ardent activist. In that charmed circle, Vimla was admired for her good looks, her deep convictions, and her glamorous background. Her father worked for the BBC; her mother had been trained in Italy in the Montessori teaching system; all her brothers were communists. Her mother taught at Sir Ganga Ram College, headed by the famous Miss Chattopadhyay who was connected to the nationalist movement through her sister, Sarojini Naidu. They used to meet at the Indian Coffee House in Lahore and listen to the poetry of Iqbal and Faiz Ahmed Faiz. But Mijaz was their favourite, and Sat Pal used to recite his famous lines: 'Tere chehre pey yeh anchal / bahut hi khub hai lekin / tu es anchal se ek parcham bana let / toh accha tha.' It was natural for the brilliant Sat Pal and the vivacious Vimla to fall in love. I happened to lunch with Sat Pal and Vimla a few months ago in Chherta. After lunch, Vimla brought out an album of photographs of their younger days. One of the pictures was taken in a Bengal village. It showed Sat Pal and Vimla, two idealistic faces, helping out during the terrible famine in 1943. "After returning home from Bengal we raised a lakh of rupees for the starving victims." said Sat Pal. Another photograph showed Vimla in Prague in 1947, where she had gone to attend the first World Youth Festival. There was triumph in her eyes. She had been elected Vice President of the World Federation of Democratic Youth. Her self assured smile conveyed the wonderful confidence that she felt as a youth leader at the peak of the international communist movement. She had every reason to believe that right was on her side, and they would rule the world. Stalin's genocides had yet come to light. Nor had the Soviet tanks moved to crush freedom in Prague one spring morning. How was this innocent face peering out in sepia tones to know that her God would turn out to be false? What was never false, however, was Vimla and Sat Pal's life long fight against injustice and poverty. Their small share of happiness exists because they ceased to think of themselves.

Satyapal Dang, the symbol of democratic conscience

Satyapal Dang is a name that the history of struggle for national integration and sovereignty in India without budging an inch on the issues of social oppression cannot rub off. But at a time when the Indian democratic life is under threat from Lohiaites like George Fernandes, Laloo Prasad Yadav and Mulayam Singh Yadav on the one hand and hoodlum-backers such as Shiv Sena supremo Bal Thackeray and Om Prakash Chauthala dominate the scene and are highlighted by the media, Dang is forced to keep mum. Rephrasing the well-known Gresham's Law of monetary economics, we may say that bad and opportunist politicians drive away honest and dedicated political activists. When the Punjab extremists were calling the shots with Babbar Khalsa and Khalistan Liberation Force at the helm, Dang waged a principled struggle with one slogan, *Na Hindu Raj, Na Khalistan/ Yug Yug jiyo Hindustan* (neither Hindu Raj nor Khalistan, long live India). He refused to take shelter under the Black Cat commandos despite being eligible to have them for the security of him and his wife, Vimla Dang, even in those days. But instead cadres of his dearest party, Communist Party of India has been taking care of him and his comrade wife. Their life style, living deliberately among poorer masses, impressed many scribes in those days. Today Dang is not even casually remembered. But one who is conscientious cannot be pushed to hibernation. A former minister of Punjab with very illustrious record and a former chief of a municipality with a unique track record for several decades uninterruptedly, the Dangs were on the National Council of CPI for several decades. Satyapal has shot an open letter to the CPI general secretary, A B Bardhan, and CPI (Marxist) general secretary, H K Surjeet, blaming them. Hindustan Times' reporter, Gautam Chaudhuri, carried a news item based on Dang's sharply critical communication but that too three days after the letter was reproduced in full by the New Delhi-based weekly, *Mainstream*. Even then the HT reporter deserves to be praised for letting thousands of readers know the self-deception that Bardhan and Surjeet as also their colleagues among the party top brass such as Jyoti Basu, E K Nayanar, Prakash Karat, Sitaram Yechury, Indrajit Gupta and Geeta Mukherjee have been indulging in.

"Commercialisation of politics has been followed by its criminalisation", Dang said, adding further that "the non-Left parties are clearly not in a position to stem the rot. The Left alone can save India. But can it? - that is the million dollar question. It is too weak and growing weaker. To me it seems that the main concern of the communists today should not be to somehow get some more seats in Parliament/Assemblies. It should be to ensure that this process is reversed and the Communists begin to grow stronger and become a strong national force as early as possible". Dang's expectation that the two CPs plus some of the major Naxalite groups together may emerge together as "a strong national force" seems to be a wishful thinking. But the communists must immunise themselves from what Marx described in the Eighteenth Brumaire of Louis Bonaparte as "parliamentary cretinism" nearly 150 years ago. Today when we find Surjeet and Yechury appeasing the fodder scam-tainted Laloo Prasad Yadav for parliamentary gains, it appears that the spectres of Karl Marx, Frederick Engels and Vladimir Illyich Lenin haunt the corridors of A K Gopalan Bhavan, the headquarters of CPI(M). Dang's letter might have been thrown into waste paper box by Bardhan and Surjeet, but he has upheld the conscience of genuine communists and honest democrats.

Blood-letting in Punjab

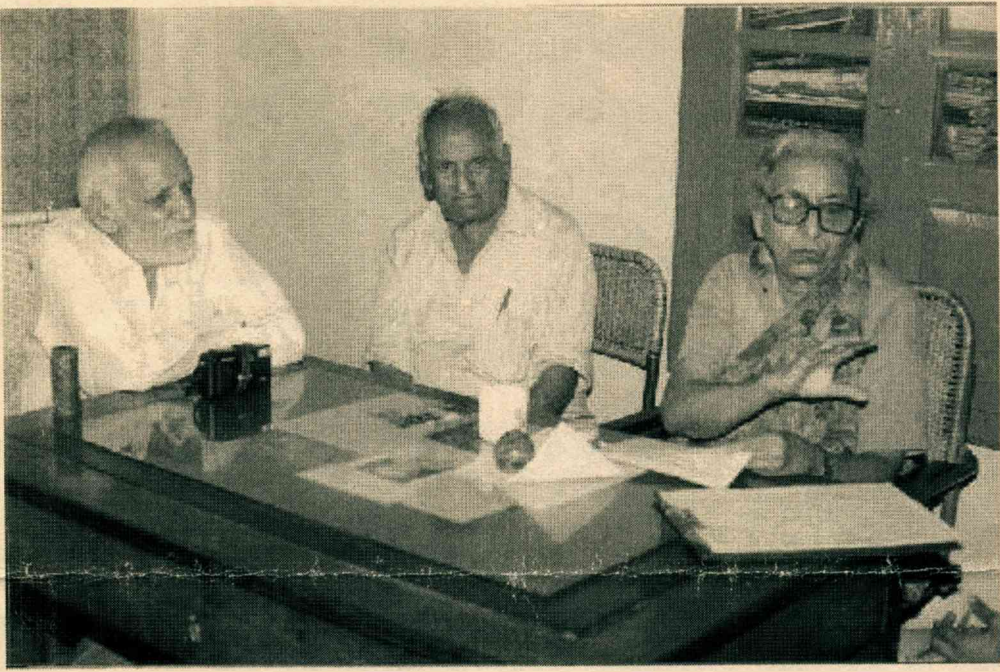
By Khushwant Singh

IT was quite some time ago but having lasted 10 years with more than 10,000 innocent people killed, bitter memories linger. People who lived through the nightmare are understandably apprehensive that killings may erupt again. Among the few who stood against the tide of hate that swept over Punjab were Satyapal Dang and his wife Vimla Dang, nee Bakaya. They lived in Chheharta, a suburban township near Amritsar, in the heat of the terrorism let loose by Bhindranwale supporters and protagonists of Khalistan. Not only did the Dangs refuse to seek sanctuary elsewhere, they made Chheharta an island of peace when most of the state was in turmoil.

I heard of Satyapal Dang during my years in Lahore. He was a product of Government College and very active in the students movement. He was elected Secretary of the All India Students Federation. He met Vimla in his student days, fell in love and married her. They made their home in Chheharta and organised its municipality: Satyapal was its president for 14 years (1953-67). He attracted national attention when he pitched himself against Gurmukh Singh Musafir, Congress Chief Minister of the state. I recall the lethal use his supporters made of the filmi song *Musafir tu jaaega kahaan?* He won the election to the Punjab Assembly by a decisive margin. He held the Amritsar West seat till 1980 and for a while served as a minister in a non-Congress government.

The Dangs remain the most loved and respected couple in central Punjab. They saw terrorism at close quarters and knew the main characters of the tragic drama. Perhaps it was this closeness to events that deprived them of an objective assessment of how and why religious bigotry and intolerance unleashed by Bhindranwale won so large a following among the Sikhs. Being communists they saw everything through rose-tinted glasses: all evils that befell India were due to a conspiracy of imperialist powers like Britain and continued because of American designs to destabilise India. This is too simplistic and naive an explanation of the division of the country into India and Pakistan. Satyapal Dang in his book, *Terrorism in Punjab* (Gyan Publishing House), goes on to accuse British intelligence and the American CIA of fomenting trouble in Punjab and Kashmir. "Operation Bluestar", says Dang, "was unfortunate but necessary." It was not. Operation Black Thunder which took place later under almost similar circumstances and was master-minded by KPS Gill saw the loss of no more than two lives, whereas Bluestar resulted in the loss of over 5000 lives and enormous damage to sacred property. He quotes General K.S. Brar who led Operation Bluestar to prove his point. A more juvenile book to justify the Army assault on the Golden Temple does not exist. He ascribes the demand for Khalistan to American agents. It was nothing of the sort: there never was nor is any basis for the demand. To this day none of its protagonists like Simranjit Singh Maan, Ganga Singh Dhillon (US), Jagjit Chauhan (UK), Gurmit Singh Aulakh (US) or any other person has drawn a map of what their notion of Khalistan is. All they do is to castigate the Government of India for discriminating against the Sikhs. No hard evidence is produced in support: Sikhs remain the most prosperous agricultural community of India. Satyapal Dang's book is full of details of events of that turbulent decade but is sadly biased in explaining the reasons behind it.

Is there danger of terrorism re-erupting in Punjab? Wherever there are disparities between the rich and the poor, there is always danger of violence. The gulf between the haves and have-nots must be reduced and employment opportunities provided to boys and girls coming out of schools and colleges. If the situation goes out of hand, stern methods must be adopted to restore normalcy. The state government and the people must lend full and unqualified support to law-enforcing agencies. This was done in Punjab when Chief Minister Beant Singh gave KPS Gill a free hand to deal with terrorists; Gill was able to stamp them out of existence.



Khalistan within India?

The Punjab government is functioning as if Sikhism were the official religion of the state, with no opposition from the complicit BJP or the electorally opportunistic Congress

The leadership of the Congress in Punjab has appointed a disciplinary committee to recommend action against Brahm Mohindra, a senior leader of the party — a former Punjab minister and a member of the AICC. Mohindra had publicly opposed the decision that the Congress would celebrate the tercentenary of the birth of Khalsa (and take out a deg, teg, fateh procession). His allegation that this important decision was not taken by the executive of the party but by the president himself has been refuted.

By and large, the matter is an internal affair of the Congress. That, however, is no reason why those outside the Congress should not express their opinion about the merit or otherwise of the decision, because it concerns public and political life as a whole.

In our opinion, the decision is clearly wrong and harmful. In the words of the Supreme Court, a party should either be a political party or a religious one. The Akali party has been functioning as a political as well as a religious party. The Congress has been generally criticising the Akalis for that. It has strongly been opposing the Akali thesis that as far as the Sikhs are concerned, religion and politics cannot be separated. However, for opportunist electoral considerations it has been compromising its principles, including secularism and anti-communalism. The late Rajiv Gandhi did so in relation to the Babri Masjid– Ram Mandir issue. His calculation that it would help the Congress proved utterly wrong. It helped the BJP. In Punjab, the late Giani Zail Singh as the chief minister did the same. He hoped to weaken the Akalis by fighting against them on their own turf. Laying of the Guru Gobind Singh Marg was a part of this strategy. Speaking on this issue, this writer (then a MLA) had publicly warned that the attempt would prove counter-productive and strengthen not the Congress but the Akalis. Subsequent developments proved this assessment to be correct.

The government headed by Sardar Prakash Singh Badal took the initiative and decided to observe the tercentenary of the birthday of the Khalsa officially. A top Congress leader, who is now demanding action against Mohindra, was the first to criticise the government's decision. His argument was that to observe such religious landmarks was not the job of a secular government. This could be done by some religious organisation. Congress president Amrinder Singh and other leaders sharing his views, however, thought otherwise. The decision referred to above was thus taken. No convincing argument in support of it has been forthcoming. The mere fact that Sonia Gandhi has approved this decision does not prove it to be correct.

Punjab is inhabited not only by Sikhs, though the Sikhs are in a majority. Hindus are a big minority, Buddhists and Jains too inhabit Punjab. Will the Punjab government and Congress observe the major occasions of these religions too? No clear answer has been given to this very valid question. Some have argued that Sikhism stands on a different footing: In what way? True, unlike Islam and Christianity, it was born on Indian soil — but so were Hinduism, Buddhism and Jainism. In any case, to make any distinction on this ground goes against the Indian tradition and can only lead to the disintegration of the country.

The fact is that the Congress calculated that chief minister Badal's decision was motivated by a hope of political gain and the Congress decided to do the same. Once again, this will prove counter-productive. It will strengthen not the Congress but the Akalis.

Besides, there is also the fact that Congress leaders did not realise the Akali game. The decision taken by Badal was not merely on account of electoral considerations. His not-so-hidden second motive was to beat down Gurcharan Singh Tohra in the factional fight between the two. Undoubtedly, there is even more to the Punjab government's decision. This government, in which Akalis are the senior partners (having gained a large majority on their own in the Assembly), has been functioning as if Sikhism was the official religion of the state. Here are a few examples:

In government offices, in hospitals, etc. you will find photos of only Sikh Gurus and none of even the national leaders. In government schools, besides the National Anthem (Jana Gana Mana), Deh Shiv Var Mohe ihe, Shubh Karman se Kabhoon na Daron, is increasingly becoming compulsory. These shabads of the tenth Guru are indeed very inspiring and excellent. But the Saraswati Vandana, too, is said to be excellent. Incidentally, these shabads were sung on government functions too — on the occasion of August 15, 1997 as well as on Independence Day last year (at least in functions held at Amritsar). Will the Punjab government introduce such songs from every religion in government schools in Punjab and in other government organisations? In Amritsar at least, on more than one occasion, this writer saw on working days practically none on duty in almost all the district level government offices and district courts even on working days. The reason? There was an Akhand Path going on on the premises of the district courts. What will happen if Hindu employees start Akhand Paths of Ramayana, Gita etc., on working days? Incidentally, in the district courts at Amritsar, I found very few employees at the Akhand Path, most were just enjoying themselves in one manner or another.

There have been Akhand Paths and Gurmat Chetna camps on the premises of the municipal corporation of Amritsar too. At least once some Hindu employees wanted to start a parallel Akhand Path of Ramayana. They were wisely persuaded by some BJP leaders not to do so. Some government schools have started holding Akhand Paths on the eve of examinations. (It is believed that this would help students to pass/do well in the examinations.) More examples can be given, but that is not necessary. It is sufficient to recall one fact. Simranjit Singh Mann's criticism that the Akali Dal (Badal) after coming to power, had given up its goal of the Anandpur Sahib Resolution. The reply given by one top leader of the Akali Dal (Badal) was that the Resolution was being implemented (slowly but steadily). The Resolution stands for a Sikh theocratic state though within India. The decision of chief minister Badal that the Punjab government officially celebrate the 300th birthday of Khalsa is also a part of the ongoing effort to have a Sikh theocratic state in Punjab. Many out of sheer opportunism may not like or may fear to say so, but the fact is not difficult to see. It cannot but have very negative effects for the country in the long run.

A relevant question is: Why does the BJP not object? In fact, the BJP welcomes this because it will help it to realise the objective of a Hindu Rashtra which the RSS has openly declared and refused to give up more than once. There seems to be an unwritten agreement between the BJP and the Akalis that the latter would not object to the Hindu Raj at Delhi and the BJP will not object to Sikh Raj in Punjab, that is, Khalistan within India. After all, the BJP, which strongly opposed the "religion and politics cannot be separated" thesis of the Akalis when Khalistani terrorists had their headquarters in the Golden Temple, are now ardent champions of the same thesis.

The Left must oppose this dangerous game as well as the Congress' opportunism. At least the Left must not allow the long-term interests of the country to be sacrificed for some narrow electoral gains. In India everyone must have the right to profess the religion of his/her choice and also to worship according to it. However, neither the government of India nor the government of any state should have any religion. State and religion as well as politics and religion must be kept apart.

It is time to have a national debate as to whether religion-based parties should be allowed to take part in elections. Also, whether candidates for elections should also be required to sign a declaration that they don't believe in theocracy. Coming back to Punjab, Amrinder Singh and others would have been perfectly correct had they set up a non-party committee to celebrate the tercentenary in suitable ways, for example, by running a mass campaign and taking out massive demonstrations against the caste system and in support of such other teachings of the Sikh Gurus which are relevant even today.

Satyapal Dang

(The author, the tallest Communist leader of Punjab on the national plane, acquired eminence by his fearless campaign against Khalistani secessionism-cum-terrorism.)

(Courtesy: Mainstream)

A letter re

Vimla from Ravi

quotes

well known writer about

Vimla

Raymond Singh Bedi

Delhi, 8th April 2002

Dear Satpal Bhai and Vimla,

I think 10th April is your fiftieth wedding anniversary and I thought that Kamal and I should send you both our love and best wishes on the occasion. I hope we are not already late and this message, written on plain paper, will reach you in time. I have a faint memory of the marriage in Bombay and the unfinished house in which some guests were housed. Our late friend Manchanda was there, taking great active interest in making arrangements.

A very long time has passed since then. Soon afterwards you left for Punjab and Vimla continued for some more time in Bombay, working in an advertisement agency. She joined you later. Your arrival in Chheharta should be celebrated as an event now. In course of time it changed the map of this little suburb of Amritsar and left a mark on the history of municipalities of Punjab. It gradually became the centre of other important activities, the place from both of you, one after the other, were elected to the Punjab assembly. This modest place became an important bastion against the Khalistani terrorists in the decade long fight in Punjab. It became the centre from where the TU movement drew inspiration, from where the women's movement worked at the grassroots level. I remember when Vimla was visiting us at the IIT in Bombay, Rajinder Singh Bedi came there to meet her and when he heard her stories about the women who used to come to the Istri Sabha, he had tears in his eyes. He said, "You have all the stories, though I am supposed to be a writer."

Important ethical issues were not only theoretically raised by you for the communist movement, but by your practice you won the hearts of many not only in the CPI but also in the entire left and progressive movement.

I think there are no 'ideal' marriages. Even in the best cases it is a case of adjustment, understanding and respecting each other's individuality and opinions and feelings. In this respect too yours has been an enviable record. You became a strong link for the wider Dang family, and remain so until now.

Kamal and I send you our love and our good wishes for a long and even more fruitful partnership in old age,

Affectionately yours,

Ram

Delhi, 5th April 2002

Dear Satpal Bhai and Vimla,

I think 10th April is your fiftieth wedding anniversary and I thought that Kamal and I should send you both our love and best wishes on the occasion. I hope we are not already late and this message, written on plain paper, will reach you in time. I have a faint memory of the marriage in Bombay and the unfinished house in which some guests were housed. Our late friend Manchanda was there, taking great active interest in making arrangements.

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Affectionately yours,

Kamal

Statements to the press

✓ Satyapal Dang

Ex-MLA (Pb)

Vimla Dang

Ex-MLA (Pb)

For Favour of Publication

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EKTA BHAWAN,

G. T. Road,

Chheharta (Amritsar).

Pin-143105

Dated... 12-4-2007

When I was seventy, I decided not to hold any office in any mass organisation, in the CPI, in the Government or even in any semi-official body of any kind.

I am now 86+ and suffer from inevitable old age effects and infirmities. This has naturally effected my capacity to work. I have therefore ~~effected~~ decided to quit altogether active politics. However, I will continue to serve our people to the extent and in the manner I find possible.

It is my view that in case of politicians too there should be some superannuation age - say 70. In fact, there are many others who hold this view.

Satyapal Dang

12-4-2007

File

✓ Satyapal Dang

Ex-MLA (Pb)

Vimla Dang

Ex-MLA (Pb)

Tel. : 0183-2258631 (O)

0183-2258023 (R)

EKTA BHAWAN,

G. T. Road,

Chheharta (Amritsar).

Pin-143105

When I was seventy, I decided not to hold any office in the Party, in any mass organisation, in Govt or even in any semi-official body of any type. Dated 11/4/2007

I am now 86+, and suffer from the inevitable old-age effects and problems. This has naturally affected my capacity to work.

I have therefore decided to quit altogether active politics. I however will continue to serve our people to the extent and in the manner I find possible. I have also made a will regarding my last rites. The same will be being released to the media.

Satyapal Dang

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Ex-MLA (Pb)

Vimla Dang

Ex-MLA (Pb)

Tel. : 0183-2258631 (O)

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Satyapal Dang

ਲੋਕ ਯੁੱਧ ਦੇ ਮਹਾਂਨਾਇਕ ਕਾ: ਸਤਪਾਲ ਡਾਂਗ ਜੀ ਦੇ ਜੀਵਨ ਦੇ ਮੁੱਖ ਅੰਸ਼

ਕਾਮਰੇਡ ਸਤਪਾਲ ਡਾਂਗ ਜੀ ਦਾ ਜਨਮ 4 ਅਕਤੂਬਰ 1920 ਨੂੰ ਰਾਮਨਗਰ (ਰਸੂਲ ਨਗਰ) ਜਿਲ੍ਹਾ ਗੁਜਰਾਂਵਾਲਾ (ਪਾਕਿਸਤਾਨ) ਵਿਖੇ ਹੋਇਆ। ਉਨ੍ਹਾਂ ਨੇ ਮਿਡਲ ਤੱਕ ਦੀ ਵਿਦਿਆ ਪਿੰਡ ਵਿੱਚ ਹੀ ਹਾਸਿਲ ਕੀਤੀ। 10ਵੀਂ ਅਤੇ ਇੰਟਰਮੀਡੀਏਟ ਲਾਇਲਪੁਰ ਵਿਖੇ ਕੀਤੀ ਅਤੇ 10ਵੀਂ ਅਤੇ ਇੰਟਰਮੀਡੀਏਟ ਵਿੱਚ ਮੈਰਿਟ ਵਿੱਚ ਰਹਿ ਕੇ ਵਜੀਫਾ ਹਾਸਿਲ ਕੀਤਾ ਅਤੇ ਗ੍ਰੈਜੂਏਸ਼ਨ ਦੀ ਪੜ੍ਹਾਈ ਸਰਕਾਰੀ ਕਾਲਜ ਲਹੌਰ ਤੋਂ ਬਹੁਤ ਹੀ ਚੰਗੀ ਪੁਜ਼ੀਸ਼ਨ ਵਿੱਚ ਕੀਤੀ। ਲਾਇਲਪੁਰ ਵਿਖੇ ਪੜ੍ਹਦਿਆਂ ਹੀ ਉਹ ਅਜ਼ਾਦੀ ਦੀ ਲਹਿਰ ਵੱਲ ਖਿੱਚੇ ਗਏ ਅਤੇ ਉਸ ਸਮੇਂ ਦੀ ਪ੍ਰਮੁੱਖ ਵਿਦਿਆਰਥੀ ਜੱਥੇਬੰਦੀ ਆਲ ਇੰਡੀਆ ਸਟੂਡੈਂਟਸ ਫੈਡਰੇਸ਼ਨ ਦੇ ਮੈਂਬਰ ਅਤੇ ਆਗੂ ਬਣ ਗਏ। ਲਹੌਰ ਕਾਲਜ ਵਿੱਚ ਪੜ੍ਹਦਿਆਂ ਉਹ ਪੰਜਾਬ ਦੇ ਮੰਨੇ ਪ੍ਰਮਾਣੇ ਵਿਦਿਆਰਥੀ ਆਗੂ ਦੇ ਤੌਰ ਤੇ ਉੱਭਰ ਕੇ ਆਏ। ਕੁਝ ਸਮੇਂ ਬਾਅਦ ਉਹ ਆਲ ਇੰਡੀਆ ਸਟੂਡੈਂਟਸ ਫੈਡਰੇਸ਼ਨ ਦੇ ਕੁੱਲ ਹਿੰਦੂ ਜਨਰਲ ਸਕੱਤਰ ਬਣ ਗਏ ਅਤੇ ਵਿਦਿਆਰਥੀ ਫੈਡਰੇਸ਼ਨ ਦੇ ਮੁੱਖ ਦਫਤਰ ਮੁੰਬਈ ਚਲੇ ਗਏ। ਉਸ ਸਮੇਂ ਭਾਰਤ ਦੇ ਵਿਦਿਆਰਥੀਆਂ ਦੀ ਇੱਕੋ ਇੱਕ ਸੰਗਰਾਮੀ ਜੱਥੇਬੰਦੀ ਆਲ ਸਟੂਡੈਂਟਸ ਫੈਡਰੇਸ਼ਨ ਹੀ ਸੀ। 1946 ਵਿੱਚ ਮੁੰਬਈ ਵਿਖੇ ਨੇਵੀ ਦੇ ਜਹਾਜ਼ੀਆਂ ਵੱਲੋਂ ਕੀਤੀ ਗਈ ਬਗ਼ਾਵਤ ਦੀ ਵੱਧ ਚੜ੍ਹ ਕੇ ਹਿਮਾਇਤ ਕੀਤੀ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਮਦਦ ਲਈ ਹੋਰ ਵਿਦਿਆਰਥੀਆਂ ਅਤੇ ਲੋਕਾਂ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਹਰ ਤਰਾਂ ਦੀ ਸਹਾਇਤਾ ਪਹੁੰਚਾਈ। 1947 ਵਿੱਚ ਪਹਿਲੀ ਵਾਰੀ ਵਰਲਡ ਯੂਥ ਫੈਸਟੀਵਲ ਪਰਾਗ ਵਿਖੇ ਹੋਇਆ ਜਿਸ ਵਿੱਚ ਭਾਰਤ ਵਿੱਚੋਂ ਇਕੱਲੇ ਕਾ: ਸਤਪਾਲ ਡਾਂਗ ਹੀ ਬਤੌਰ ਡੈਲੀਗੇਟ ਸ਼ਾਮਿਲ ਹੋਏ ਅਤੇ ਉੱਥੇ ਇੱਕ ਟਰਮ ਲਈ ਵਰਲਡ ਯੂਥ ਫੈਡਰੇਸ਼ਨ ਦੇ ਉਪ ਪ੍ਰਧਾਨ ਚੁਣੇ ਗਏ। 1943 ਵਿੱਚ ਬੰਗਾਲ ਦੇ ਅਕਾਲ ਪੀੜ੍ਹਤਾਂ ਦੀ ਮਦਦ ਲਈ ਲਹੌਰ ਤੋਂ 4 ਵਿਦਿਆਰਥੀ ਆਗੂਆਂ ਦਾ ਜੱਥਾ ਰਲੀਫ ਇਕੱਠੀ ਕਰਕੇ ਬੰਗਾਲ ਗਿਆ ਅਤੇ ਪੀੜ੍ਹਤਾਂ ਦੀ ਮਦਦ ਕੀਤੀ। ਉਨ੍ਹਾਂ ਦੇ ਨਾਲ ਕਾਮਰੇਡ ਵਿਮਲਾ ਡਾਂਗ ਜੀ ਵੀ ਸਨ ਜੋ ਉਸ ਸਮੇਂ ਖੁਦ ਵਿਦਿਆਰਥੀ ਆਗੂ ਸਨ, ਜੋ ਬਾਅਦ ਵਿੱਚ ਅੰਤਰਰਾਸ਼ਟਰੀ ਵਿਦਿਆਰਥੀ ਯੂਨੀਅਨ ਵਿੱਚ ਭਾਰਤ ਦੇ ਨੁਮਾਇੰਦੇ ਬਣੇ। 1952 ਵਿੱਚ ਡਾਂਗ ਜੀ ਦੀ ਸ਼ਾਦੀ ਮੁੰਬਈ ਵਿਖੇ ਵਿਮਲਾ ਡਾਂਗ ਜੀ ਨਾਲ ਹੋਈ। ਇਸ ਤੋਂ ਬਾਅਦ ਉਹ ਪੰਜਾਬ ਆ ਕੇ ਅੰਮ੍ਰਿਤਸਰ (ਛੇਹਰਟਾ) ਵਿਖੇ ਮਜ਼ਦੂਰਾਂ ਨੂੰ ਜੱਥੇਬੰਦ ਕਰਨ ਲੱਗੇ ਅਤੇ ਜਲਦੀ ਹੀ ਪ੍ਰਮੁੱਖ ਮਜ਼ਦੂਰ ਆਗੂ ਬਣ ਕੇ ਉੱਭਰੇ ਅਤੇ ਪੰਜਾਬ ਏਟਕ ਦੇ ਲਗਾਤਾਰ ਕਈ ਸਾਲ ਮੀਤ ਪ੍ਰਧਾਨ ਰਹੇ ਅਤੇ ਏਟਕ ਦੀਆਂ ਕੁੱਲ ਹਿੰਦ ਕਾਨਫਰੰਸਾਂ ਵਿੱਚ ਹਿੱਸਾ ਲੈਂਦੇ ਰਹੇ। ਮਜ਼ਦੂਰਾਂ ਦੀਆਂ ਰੋਜ਼ਾਨਾ ਮੁਸ਼ਕਲਾਂ ਹੱਲ ਕਰਨ ਦੇ ਨਾਲ-ਨਾਲ ਲੇਬਰ ਕੋਰਟ ਅਤੇ ਇੰਡਸਟਰੀਅਲ ਟਰੀਬਿਊਨਲ ਵਿੱਚ ਮਜ਼ਦੂਰਾਂ ਦੇ ਕੇਸ ਲੜਦੇ

ਰਹੇ। ਮਾਲਕਾਂ ਵੱਲੋਂ ਪੇਸ਼ ਹੋਏ ਹਾਈਕੋਰਟ ਪੱਧਰ ਦੇ ਵਕੀਲਾਂ ਨੂੰ ਵੀ ਦਲੀਲਾਂ ਨਾਲ ਲਾ-ਜਵਾਬ ਕਰ ਦਿੰਦੇ ਸਨ। ਮਜ਼ਦੂਰਾਂ ਵਿੱਚ ਇਹਨਾਂ ਗੱਲਾਂ ਦੀ ਉਸ ਸਮੇਂ ਬਹੁਤ ਚਰਚਾ ਹੁੰਦੀ ਸੀ।

1953 ਵਿੱਚ ਪਹਿਲੀ ਵਾਰ ਮਿਊਂਸੀਪਲ ਕਮੇਟੀ ਛੇਹਰਟਾ ਬਣੀ ਜਿਸ ਵਿੱਚ 9 ਦੇ 9 ਨੁਮਾਇੰਦੇ ਮਜ਼ਦੂਰ ਮੁਹਾਜ ਦੇ ਜਿੱਤ ਗਏ ਅਤੇ ਕਮੇਟੀ ਦੇ ਪਹਿਲੇ ਪ੍ਰਧਾਨ ਕਾਮਰੇਡ ਸਤਪਾਲ ਡਾਂਗ ਜੀ ਬਣੇ ਅਤੇ 1967 ਤੱਕ ਲਗਾਤਾਰ ਮਿਊਂਸੀਪਲ ਕਮੇਟੀ ਦੇ ਪ੍ਰਧਾਨ ਰਹੇ। ਛੇਹਰਟਾ ਮਿਊਂਸੀਪਲ ਕਮੇਟੀ ਪੰਜਾਬ ਵਿੱਚ ਇੱਕ ਮਾਡਲ ਕਮੇਟੀ ਦੇ ਤੌਰ ਤੇ ਪ੍ਰਸਿੱਧ ਹੋਈ। ਡਾਂਗ ਜੀ ਦੀ ਅਗਵਾਈ ਵਿੱਚ ਛੇਹਰਟਾ ਮਿਊਂਸੀਪਲ ਕਮੇਟੀ ਨੇ ਸਭ ਪਾਰਟੀਆਂ ਨੂੰ ਨਾਲ ਲੈ ਕੇ ਗਲੀਆਂ, ਨਾਲੀਆਂ ਬਨਾਉਣ, ਸਟ੍ਰੀਟ ਲਾਈਟਾਂ ਲਗਾਉਣ, ਹਸਪਤਾਲ, ਡਿਸਪੈਂਸਰੀ, ਹੈਂਡ ਪੰਪ, ਸਿਟੀਜਨ ਹਾਲ, ਗਰੀਬ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਵਜੀਫੇ ਆਦਿ ਪਬਲਿਕ ਸਹੂਲਤਾਂ ਦਿੱਤੀਆਂ। 1967 ਵਿੱਚ ਕਾ: ਵਿਮਲਾ ਡਾਂਗ ਜੀ ਇਸ ਕਮੇਟੀ ਦੇ ਪ੍ਰਧਾਨ ਬਣੇ ਅਤੇ ਉਸ ਸਮੇਂ ਤੱਕ ਰਹੇ ਜਦੋਂ ਤੱਕ ਕਿ ਇਸ ਕਮੇਟੀ ਨੂੰ 1975 ਵਿੱਚ ਮਿਊਂਸੀਪਲ ਕਾਰਪੋਰੇਸ਼ਨ ਅੰਮ੍ਰਿਤਸਰ ਵਿੱਚ ਮਿਲਾ ਨਹੀਂ ਦਿੱਤਾ ਗਿਆ।

1965 ਵਿੱਚ ਜੰਗ ਸਮੇਂ ਛੇਹਰਟੇ ਵਿੱਚ ਫੌਜੀਆਂ ਦੀ ਮਦਦ ਲਈ ਕੰਟੀਨ ਚਲਾਈ ਜਿੱਥੇ ਹਰ ਤਰਾਂ ਦੀਆਂ ਚੀਜ਼ਾਂ ਫੌਜੀਆਂ ਨੂੰ ਮੁਫਤ ਦਿੱਤੀਆਂ ਜਾਂਦੀਆਂ ਸਨ ਅਤੇ ਛੇਹਰਟਾ ਵਿਖੇ 1965 ਵਿੱਚ ਕੀਤੀ ਬੰਬਾਰਮੈਂਟ ਵਿੱਚ ਦਰਜਨਾਂ ਲੋਕਾਂ ਦੇ ਮਾਰੇ ਜਾਨ ਅਤੇ ਜਖਮੀ ਹੋਣ ਉਪਰ ਪੀੜ੍ਹਤਾਂ ਦੀ ਰਾਤ ਦਿਨ ਇੱਕ ਕਰਕੇ ਜੀ-ਜਾਨ ਨਾਲ ਮਦਦ ਕੀਤੀ।

1967 ਦੀਆਂ ਅਸੰਬਲੀ ਚੋਣਾਂ ਵਿੱਚ ਉਸ ਸਮੇਂ ਦੇ ਮੁੱਖ ਮੰਤਰੀ ਗਿਆਨੀ ਗੁਰਮੁੱਖ ਸਿੰਘ ਮੁਸਾਫਿਰ ਨੂੰ 10,000 ਵੋਟਾਂ ਦੇ ਫਰਕ ਨਾਲ ਹਰਾ ਕੇ ਐਮ.ਐਲ.ਏ ਬਣੇ ਅਤੇ ਜਸਟਿਸ ਗੁਰਨਾਮ ਸਿੰਘ ਦੇ ਮੁੱਖ ਮੰਤਰੀ ਕਾਲ ਵਿੱਚ ਮੰਤਰੀ ਬਣੇ। 1967 ਤੋਂ ਲੈ ਕੇ 1980 ਤੱਕ ਲਗਾਤਾਰ 4 ਵਾਰ ਐਮ.ਐਲ.ਏ ਚੁਣੇ ਗਏ। 1980 ਵਿੱਚ ਕਾਂਗਰਸ ਦੇ ਉਮੀਦਵਾਰ ਸੇਵਾ ਰਾਮ ਤੋਂ ਹਾਰ ਗਏ। ਲੇਕਿਨ 1992 ਵਿੱਚ ਫਿਰ ਇਸ ਸੀਟ ਤੋਂ ਕਾ: ਵਿਮਲਾ ਡਾਂਗ ਜਿੱਤ ਕੇ ਵਿਧਾਨ ਸਭਾ ਦੇ ਮੈਂਬਰ ਬਣੇ। ਲੋਕਾਂ ਦੀਆਂ ਮੰਗਾਂ ਲਈ ਚਲੇ ਅੰਦੋਲਨਾਂ ਵਿੱਚ ਉਨ੍ਹਾਂ ਨੇ ਕਈ ਵਾਰ ਜੇਲ ਯਾਤਰਾ ਵੀ ਕੀਤੀ। ਕਾਮਰੇਡ ਸਤਪਾਲ ਡਾਂਗ ਜੀ ਭਾਰਤੀ ਕਮਿਊਨਿਸਟ ਪਾਰਟੀ ਦੇ ਕੇਂਦਰੀ ਐਗਜ਼ੈਕਟਿਵ ਦੇ ਮੈਂਬਰ ਵੀ ਰਹੇ। ਕਾ: ਸਤਪਾਲ ਡਾਂਗ ਜੀ 1940 ਵਿੱਚ ਲਹੌਰ ਵਿਖੇ ਪੜ੍ਹਾਈ ਦੌਰਾਨ ਹੀ ਭਾਰਤੀ ਕਮਿਊਨਿਸਟ ਪਾਰਟੀ ਦੇ ਮੈਂਬਰ ਬਣੇ ਅਤੇ ਲੰਮਾਂ ਸਮਾਂ ਪਾਰਟੀ ਦੀ ਨੈਸ਼ਨਲ ਕੌਂਸਲ ਦੇ ਮੈਂਬਰ ਬਣੇ ਅਤੇ ਕੇਂਦਰੀ ਐਗਜ਼ੈਕਟਿਵ ਦੇ ਮੈਂਬਰ ਵੀ ਰਹੇ।

ਕਾ: ਸਤਪਾਲ ਡਾਂਗ ਜੀ ਲੋਕਾਂ ਦੀਆਂ ਮੰਗਾਂ ਤੇ ਲੋਕ ਮਸਲਿਆਂ ਲਈ ਕਈ ਵਾਰ ਗ੍ਰਿਫਤਾਰ ਹੋਏ ਅਤੇ ਉਨ੍ਹਾਂ ਨੇ ਕਈ ਵਾਰ ਜੇਲ ਯਾਤਰਾ ਵੀ ਕੀਤੀ।

1997 ਦੀਆਂ ਚੋਣਾਂ ਵਿੱਚ ਇਹਨਾਂ ਦੋਵਾਂ ਨੇ ਜਿਆਦਾ ਉਮਰ ਕਾਰਨ ਆਪਣੇ ਆਪ ਨੂੰ ਸਰਗਰਮ ਸਿਆਸਤ ਤੋਂ ਰਿਟਾਇਰ ਕਰ ਲਿਆ। ਕਾ: ਡਾਂਗ ਜੀ ਨੇ ਸਿਆਸੀ ਅਤੇ ਸਮਾਜਿਕ ਮਸਲਿਆਂ ਉੱਪਰ ਅਨੇਕਾਂ ਲੇਖ ਅਖਬਾਰਾਂ, ਰਸਾਲਿਆਂ ਵਿੱਚ ਪ੍ਰਕਾਸ਼ਿਤ ਕਰਵਾਏ। ਉਨ੍ਹਾਂ ਦੇ ਲੇਖਾਂ ਦੀ ਖਾਸੀਅਤ ਇਹ ਸੀ ਕਿ ਉਹ ਮਸਲੇ ਨੂੰ ਪੇਸ਼ ਕਰਦਿਆਂ ਉਸ ਦਾ ਹੱਲ ਵੀ ਨਾਲ ਹੀ ਪੇਸ਼ ਕਰਦੇ ਸਨ।

ਪੰਜਾਬ ਵਿੱਚ ਅੱਤਵਾਦ ਦੇ ਦੌਰ ਵਿੱਚ ਕਾਮਰੇਡ ਡਾਂਗ ਜੀ ਦੀ ਅਗਵਾਈ ਵਿੱਚ ਕਮਿਊਨਿਸਟ ਪਾਰਟੀ ਨੇ ਅੱਤਵਾਦ ਵਿਰੁੱਧ ਲੋਕਾਂ ਨੂੰ ਲਾਮਬੰਦ ਕੀਤਾ ਅਤੇ ਜਾਤੀ ਤੌਰ ਤੇ ਵੀ ਕਾ: ਡਾਂਗ ਜੀ ਨੇ ਅੱਤਵਾਦ ਦਾ ਡੱਟ ਕੇ ਮੁਕਾਬਲਾ ਕੀਤਾ। ਪਬਲਿਕ ਮੀਟਿੰਗਾਂ, ਰੈਲੀਆਂ, ਜਲਸੇ, ਮੁਜਾਹਰੇ ਕਰਕੇ ਅਤੇ ਅਖਬਾਰਾਂ ਵਿੱਚ ਲੇਖਾਂ ਰਾਹੀਂ ਅੱਤਵਾਦੀ ਵਿਚਾਰਧਾਰਾ ਨੂੰ ਨਕਾਰਿਆ। ਇਸ ਅਰਸੇ ਵਿੱਚ ਉਨ੍ਹਾਂ ਨੇ ਅੱਤਵਾਦੀ ਵਿਚਾਰਧਾਰਾ ਦੇ ਵਿਰੁੱਧ 3 ਕਿਤਾਬਾਂ ਵੀ ਸੰਪਾਦਿਤ ਕੀਤੀਆਂ।

1. Genesis of Terrorism in Punjab (ਅੱਤਵਾਦ ਦੀਆਂ ਜੜ੍ਹਾਂ ਕਿੱਥੇ ਹਨ)
2. Terrorism in Punjab (ਪੰਜਾਬ ਵਿੱਚ ਅੱਤਵਾਦ)
3. State, Religion and Politics (ਰਾਜ, ਧਰਮ ਅਤੇ ਸਿਆਸਤ)

ਅੱਤਵਾਦ ਦੇ ਸਮੇਂ ਦੌਰਾਨ ਉਹ ਛੇਹਰਟਾ ਵਿਖੇ ਹੀ ਰਹੇ ਅਤੇ ਅੱਤਵਾਦੀ ਪੀੜ੍ਹਤਾਂ ਦੀ ਸਹਾਇਤਾ ਕਰਦੇ ਰਹੇ। ਅੱਤਵਾਦੀ ਪੀੜ੍ਹਤ ਪਰਿਵਾਰਾਂ ਨੂੰ ਸਰਕਾਰੀ ਸਹੂਲਤਾਂ ਦਿਵਾਉਣ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀਆਂ ਭਲਾਈ ਸਕੀਮਾਂ ਬਨਾਉਣ ਵਿੱਚ ਵੱਧ ਚੜ੍ਹਕੇ ਹਿੱਸਾ ਲਿਆ। ਅੱਤਵਾਦੀ ਪੀੜ੍ਹਤ ਪਰਿਵਾਰਾਂ ਦੀ ਸਹਾਇਤਾ ਲਈ “ਇਸਤਰੀ ਸਭਾ ਰਲੀਫ ਟਰੱਸਟ” ਦੀ ਸਥਾਪਨਾ ਕੀਤੀ। ਜਿਸ ਦੇ ਰਾਹੀਂ ਸੈਂਕੜੇ ਅੱਤਵਾਦੀ ਪੀੜ੍ਹਤ ਪਰਿਵਾਰਾਂ ਦੀ ਮਦਦ ਕੀਤੀ ਗਈ।

1997 ਵਿੱਚ ਉਨ੍ਹਾਂ ਨੂੰ ਭਾਰਤ ਸਰਕਾਰ ਵੱਲੋਂ ‘ਪਦਮ ਭੂਸ਼ਨ’ ਸਨਮਾਨ ਨਾਲ ਸਨਮਾਨਿਤ ਕੀਤਾ ਗਿਆ।

10 ਮਈ 2009 ਨੂੰ ਉਨ੍ਹਾਂ ਦੀ ਜੀਵਨ ਸਾਥਣ ਸ਼੍ਰੀਮਤੀ ਵਿਮਲਾ ਡਾਂਗ ਉਨ੍ਹਾਂ ਨੂੰ ਵਿਛੋੜਾ ਦੇ ਗਏ ਜਿਸ ਦਾ ਡਾਂਗ ਜੀ ਨੂੰ ਬਹੁਤ ਭਾਰੀ ਸਦਮਾ ਲੱਗਾ। ਪਰੰਤੂ ਉਨ੍ਹਾਂ ਨੇ ਆਪਣੇ ਜੀਵਨ ਦੇ ਉਦੇਸ਼ਾਂ ਦੇ ਚਲਦਿਆਂ ਆਪਣੀਆਂ ਸਰਗਰਮੀਆਂ ਵਿੱਚ ਘਾਟ ਨਹੀਂ ਆਉਣ ਦਿੱਤੀ।

ਕਾ: ਸਤਪਾਲ ਡਾਂਗ ਜੀ ਦੇਸ਼ ਵਿੱਚ ਸਨਮਾਨੇ ਜਾਣ ਵਾਲੇ ਉਨ੍ਹਾਂ ਕੁਝ ਆਗੂਆਂ ਵਿੱਚੋਂ ਸਨ, ਜਿੰਨ੍ਹਾਂ ਨੇ ਅਜਾਦੀ ਦੀ ਲਹਿਰ ਤੋਂ ਲੈ ਕੇ ਹੁਣ ਤੱਕ ਕੁਰਬਾਨੀ ਭਰੀ ਜਿੰਦਗੀ ਜੀਵੀ ਹੈ। ਦੱਬੇ ਕੁੱਚਲੇ ਲੋਕਾਂ ਦੀ ਮਦਦ ਕੀਤੀ ਅਤੇ ਜਿੰਦਗੀ ਭਰ ਆਪਣੇ ਉੱਪਰ ਦਾਗ ਨਹੀਂ ਲੱਗਣ ਦਿੱਤਾ। ਸਾਫ ਸੁੱਥਰੀ ਅਤੇ ਸਾਦਾ ਜੀਵਨ ਸ਼ੈਲੀ ਵਾਲੇ ਇਸ ਵੱਡੇ ਆਗੂ ਨੂੰ ਅੰਮ੍ਰਿਤਸਰ ਅਤੇ ਦੇਸ਼ ਦੇ ਲੋਕ ਹਮੇਸ਼ਾ ਹੀ ਸਤਿਕਾਰ ਨਾਲ ਦੇਖਦੇ ਰਹੇ ਹਨ। ਸਰਕਾਰ ਭਾਵੇਂ ਕਿਸੇ ਵੀ ਪਾਰਟੀ ਦੀ ਰਹੀ ਹੋਵੇ ਲੇਕਿਨ ਕਾ: ਸਤਪਾਲ ਡਾਂਗ

ਜੀ ਵੱਲੋਂ ਉਠਾਏ ਗਏ ਮੁੱਦਿਆਂ ਨੂੰ ਹਮੇਸ਼ਾ ਹੀ ਧਿਆਨ ਨਾਲ ਦੇਖਿਆ ਜਾਂਦਾ ਰਿਹਾ ਅਤੇ ਉਨ੍ਹਾਂ ਦਾ ਹਲ ਵੀ ਕੀਤਾ ਜਾਂਦਾ ਰਿਹਾ। ਵਿਧਾਨ ਸਭਾ ਦੇ ਅੰਦਰ ਅਤੇ ਬਾਹਰ ਉਨ੍ਹਾਂ ਨੇ ਲੋਕਾਂ ਦੇ ਕਈ ਅਹਿਮ ਮਸਲੇ ਉਠਾ ਕੇ ਹੱਲ ਕਰਾਉਣ ਵਿੱਚ ਮਦਦ ਕੀਤੀ ਅਤੇ ਲੋਕ ਭਲਾਈ ਦੇ ਕਈ ਅਹਿਮ ਕਾਨੂੰਨ ਅਤੇ ਨਿਯਮ ਬਣਾਉਣ ਵਿੱਚ ਸਰਕਾਰ ਦੀ ਮਦਦ ਕੀਤੀ।

ਉਨ੍ਹਾਂ ਨੇ ਆਪਣਾ ਪੂਰਾ ਜੀਵਨ ਸਾਦਾ ਅਤੇ ਬੰਧੇਜਬੰਧ ਬਤੀਤ ਕੀਤਾ। ਵਿਧਾਨ ਸਭਾ ਮੈਂਬਰ ਵਜੋਂ ਆਪਣੀ ਤਨਖਾਹ ਤੇ ਪੈਨਸ਼ਨ ਦਾ ਵੱਡਾ ਹਿੱਸਾ ਪਾਰਟੀ ਨੂੰ ਦਿੰਦੇ ਰਹੇ ਅਤੇ ਆਖਰੀ ਬਚਤ ਵੀ ਪਾਰਟੀ ਅਤੇ ਰਲੀਫ ਟਰੱਸਟ ਨੂੰ ਦੇ ਦਿੱਤੀ।

ਉਨ੍ਹਾਂ ਦਾ ਸਾਰਾ ਪਰਿਵਾਰ ਵੀ ਦੇਸ਼ ਭਗਤੀ ਦੀ ਲਗਨ ਵਾਲਾ ਪਰਿਵਾਰ ਹੀ ਰਿਹਾ ਹੈ। ਡਾਂਗ ਜੀ ਦੇ ਚਾਰ ਭਰਾ ਅਤੇ ਚਾਰ ਭੈਣਾਂ ਵਾਲਾ ਇਹ ਵੱਡਾ ਪਰਿਵਾਰ ਹਮੇਸ਼ਾਂ ਹੀ ਅਸੂਲਾਂ ਤੇ ਚਲਦਾ ਰਿਹਾ ਹੈ। ਕਾ: ਸਤਪਾਲ ਡਾਂਗ ਅਤੇ ਵਿਮਲਾ ਡਾਂਗ ਨੇ ਬਕਾਇਦਾ ਫੈਸਲਾ ਕਰਕੇ ਕੋਈ ਬੱਚਾ ਵੀ ਪੈਦਾ ਨਹੀਂ ਕੀਤਾ ਤਾਂ ਕਿ ਲੋਕ ਸੇਵਾ ਵਿੱਚ ਕੋਈ ਰੁਕਾਵਟ ਨਾ ਆਵੇ। ਇਹ ਬਹੁਤ ਹੀ ਵੱਡਾ ਫੈਸਲਾ ਸੀ, ਜਿਸ ਉਪਰ ਉਨ੍ਹਾਂ ਨੇ ਕਦੀ ਵੀ ਅਫਸੋਸ ਪ੍ਰਗਟ ਨਹੀਂ ਕੀਤਾ।

15 ਜੂਨ ਨੂੰ ਸ਼ਾਮ ਦੇ 5:40 ਵਜੇ ਉਹ ਸਾਨੂੰ ਵਿਛੋੜਾ ਦੇ ਗਏ। ਲੋਕ ਯੁੱਧ ਦੇ ਇਸ ਮਹਾਂਬਲੀ ਨੂੰ ਅੱਜ ਮਿਤੀ 23-06-2013 ਨੂੰ ਵੱਖ-ਵੱਖ ਰਾਜਨੀਤਕ ਪਾਰਟੀਆਂ ਅਤੇ ਸਮਾਜਿਕ ਜੱਥੇਬੰਦੀਆਂ ਦੇ ਕਾਰਕੁੰਨ ਸ਼ਰਧਾਂਜਲੀਆਂ ਭੇਂਟ ਕਰਨਗੇ।

ਅਮਰਜੀਤ ਸਿੰਘ ਆਸਲ
9814262561

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ਕਮਰੇਤ ਸਤਪਾਤ ਤਾਂ ਖਾਰੇ

ਛੇਰਟਾ ਆਮ੍ਰਿਤਸਰ ਆਉਣ ਕੇ ਪਹਿਲਾਂ ਕਮਰੇਤੇ ਦੇ ਮਕਾਦਰਾਂ
ਦੀ ਖਾਰੇਖੀਰੀ ਦਾ ਕੰਮ ਕੀਤਾ ! ਨਾਮ - ਨਾਮ ਲੇਖਣ ਦਫ਼ਤਰ ਅਤੇ
ਧਾਅਰ ਵਿੱਚ ਟਰਬੁਤਿਨਾਮ ਦੇ ਵਿੱਚ ਮਕਾਦਰਾਂ ਦੇ ਕੰਮ ਫ਼ੜਦੇ ਹੋ,
ਜਿਸ ਵਿੱਚ ਜਾਈ ਕੋਰਟ ਵੱਡੇ - ਵੱਡੇ ਵਕੀਲਾਂ ਕੋਲੋਂ ਕੰਮ ਖੀਤੇ ।

ਛੇਰਟਾ ਮਿਤ੍ਰਿਨਮਿਯਾਨ ਕਮੇਟੀ ਵਿੱਚ ਮਕਾਦਰ ਮੁਹਾਜ਼
ਬਣਾਂ ਕੇ ਇਫ਼ੈਕਸ਼ਨ ਫ਼ੜੇ । ਜਿਸ ਵਿੱਚ ਪਹਿਲੀ ਵਾਰ
" ਕੁ ਦੇ ਕੁ " ^{ਫ਼ੜੇ}

ਦੂਜੀ ਵਾਰ " ਕਮਰੇਤ ਦੇ ਕਮਰੇਤ " ਦੇ

ਤੀਜੀ ਵਾਰ " ਤੇਰਾ " ਮੀਟਿੰਗ ਦੇ ਖੀਤ ਪ੍ਰਾਪਤ
ਕੀਤੀ । ਅਤੇ ਮਿਤ੍ਰਿਨਮਿਯਾਨ ਕਮੇਟੀ ਦੇ ਪ੍ਰਧਾਨ ਬਣਦੇ ਹੋ ।

ਇਸ ਵੇਲੇ ਛੇਰਟੇ ਵਿੱਚ ਗਾਂਧੀਆਂ ਮੜਕਾ ਬਹੁਤਿਅੰ
ਦਲੀਆਂ ਸਨ । ਨਾਂ ਜੀ ਪਾਣੀ ਪੀਣ ਦੇ ਤੰਤ੍ਰਪੰਥ ਆਦਿ
ਕੰਮ ਦਾ ਪ੍ਰਬੰਧ ਨਹੀਂ ਸੀ । ਨਾਂ ਜੀ ਲਾਈਟ ਦਾ
ਕੋਈ ਪ੍ਰਬੰਧ ਸੀ । ਨਾਂ ਜੀ ਕੋਈ ਸਰਕਾਰੀ ਡਿਸਟ੍ਰਿਕਟ ਸੀ ।
ਇਹ ਸਾਰੇ ਪ੍ਰਬੰਧ ਉਲੀ - ਉਲੀ ਕਰਵਾਏ ਗਏ ।

ਨਾਮ ਜੀ ਕਿਸੇ ਕਿਸਮ ਦਾ ਕੋਈ ਟੈਕਸ ਨਹੀਂ

ਲਾਈਆ ਗਿਆ ।
ਪਹਿਲਾਂ ਸਿੱਧੀ ਕਮੇਟੀ ਦੇ ਸੈਕਟਰੀ ਕਾਰ ਤੁਹਾਨੀ ਕਮਰੇਤ ਦੇ
ਬਾਰ ਕਾ ਕਮੇਟੀ ਸਿੱਧੀ ਸੈਕਟਰੀ ਬਣੇ ਤੇ ਇਹਨਾਂ ਤੇ ਬਾਰ ਕਾ
ਪ੍ਰਬੰਧ ਸਿੱਧੀ ਕੀ ਸੈਕਟਰੀ ਬਣੇ ਸਨ

ਦਿਵਾਨ ਮਾਭਾ ਬੋਝਾਂ

1957 ਤੇ 1962 ਵਿੱਚ
 ਯਜਿਸ਼ੀ ਵਾਰ ਸਿਦਫ਼ ਲਾਈਨ ਹਜ਼ਰਾਂ
 ਜੋ ਕਿ ਸਾਰੇ ਸਾਹਿਬ ਦੀ ਯੁਗ਼ਬੀ ਖਾਹ ਬੂਫ਼ੇਰਾ ਅਤੇ
 ਰੂਪ ਖਿੰਡਾ ਵਿਚ ਇਲਾਕਾ ਖੋਲਾ ਸੀ। ਇਸ ਤੋਂ
 ਬੋਝ ਲੜੇ। ਬੋਝ ਇਨਕਾਰਜ਼ ਰਾਮਰਤ ਯੁਦਮਫ਼
 ਸਿੰਘ ਤੁਰੇ ਸਨ। ਇਹਨਾਂ ਨੇ ਇਕ ਰੋਲੰਡਰ ਦੀ
 ਸਰਫ਼ ਚ ਅਮਿਤਮਰ ਰਮੇਈ ਦੇ ਫ਼ਗੋ ਤੇਏ ਟੈਕਸ
 ਬਿਨਾਂ ਵਿਚ ਬੜਾ ਟੈਕਸ, ਫੁਧੜ ਟੈਕਸ, ਫੜੀ ਟੈਕਸ
 ਗਿਰਸੇ ਦੇ ਟੈਕਸ, ਟਾਰੇ ਦੇ ਟੈਕਸ, ਜੱਬ ਰੋੜੇ ਦੇ ਟੈਕਸ
 ਆਦਿ ਹਰ ਗਰੀਬ ਅਤੇ ਆਮ ਫ਼ੋਕਾ ਦੇ ਟੈਕਸ ਫ਼ਗੇ
 ਸਨ ਤਿਹ ਰਸੇ

ਦੁਕੇ ਧਸੇ ਫੇਗਾਟੇ ਰਮੇਈ ਦਾ ਕਿਸੇ
 ਕਿਸਮ ਦਾ ਕੋਈ ਟੈਕਸ ਨਾਂ ਫ਼ਗਾਫ਼ਾ ਦਾ ਕੋ ਟਰਨਰ
 ਕੀਤਾ। ਇਸ ਵਿਚ ਅਮਿਤਮਰ ਦੀ ਰਮੇਈ ਨੇ
 ਸਾਈਰਫ਼ ਟੈਕਸ ਦੀ ਫ਼ਗਾਫਿਯਾ, ਬੁੰਗੀ ਟੈਕਸ ਦੀ
 ਲਾਇਆਂ ਧਰ ਸਰਕਾਰ ਦੇ ਕਹਿਣ ਦੇ ਬਾਵਜੂਦ ਫੇਗਾਟਾ
 ਰਮੇਈ ਨੇ ਸਾਈਰਫ਼ ਟੈਕਸ ਨਹੀ ਫ਼ਗਾਫਿਯਾ।

ਸਰਕਾਰੀ ਤੌਰ ਤੇ ਫੇਗਾਟਾ ਰਮੇਈ ਦੇ ਗਿਰਾਉਤ
 ਵਿਚ ਰਮੇਈਆ ਦੀ ਬੰਕਿੰਗ ਕਰ ਵਾਲੀਆ ਆਉਫਿਸ
 ਆਫ਼ਸਰਾਂ ਨੇ ਵਧੀਆ ਰਮੇਈ ਖ਼ਫ਼ ਦੇ ਸਰਟੀਫਿਕੇਟ
 ਲਿਖ ਕੇ ਦਿਤੇ। ਆੱਫ਼ ਇੰਡੀਆ ਤੌਰ ਤੇ ਮਿਊਨੀਸੀਪਲ
 ਪ੍ਰਧਾਨਾਂ ਦੇ ਲੀਡਰ ਬੂਫ਼ੇ ਗਏ।

ਫਿਰ 1967 ਵਿੱਚ ਪੰਜਾਬ ਦੇ ਮੁੱਖ ਮੰਤਰੀ ਨੂੰ
 ਜੁੱ ਕੇ ਰਸ ਜਵਾਬ ਵੇਰਾ ਦੇ ਫਰਕ ਨਾਮ ਜਗਦਿਆਂ
 ਫਿਰ ਮਾਂਝੇ ਫੁੱਟ ਦੀ ਸਕਾਰ ਵਿਚ ਮਨੀਸਟਰ ਬਣੇ
 ਇਨ੍ਹਾਂ ਕੋਲ ਫੁੱਟ ਅਤੇ ਲੋਕ ਥਾੜੀ ਵਿਕਾਸ ਸਨ।
 ਲੋਕ ਥਾੜੀ ਵਿਚ ਅਮਰਿਤਸਰ ਦੀ ਕਮੇਟੀ ਇਕੱਠਾ
 ਖਿਠਲੇ ਮੋਲਾਂ ਮਾਧਾਂ ਤੇ ਬੋਝ ਨਹੀਂ ਸੀ ਤੇ ਗਰਿਠਾਂ।
 ਇਨ੍ਹਾਂ ਨੇ 1967 ਵਿੱਚ ਹੀ ਅਮਰਿਤਸਰ ਕਮੇਟੀ ਦੀ ਬੈਠ
 ਕਰਵਾ ਦਿਤੀ।

ਫੁੱਟ ਮਾਰਕ ਵਿਚ ਪਹਿਲੀ ਵਾਰ ਫਰਮਾ ਦਾ
 ਖਾਂ ਕਰਕੇ ਦਾ ਰਿਮਾਨਾਂ ਨੂੰ ਪੂਰਾ ਭਾਵ ਮਕਾਰ ਵੱਲੋਂ
 ਦਿਤਾ ਅਤੇ ਮਾਮ ਲੋਕਾਂ ਨੂੰ। ਫੁੱਟ ਰੂਪਏ ਕਿੱਠੋਂ ਫਿਕਰਾ
 ਮਾਟਾ 75 ਪੱਖੋਂ ਕਿੱਠੋਂ ਦਿਤਾ। ਅਤੇ ਖਾੜੇ ਕਰਿਠਮਾਣਾ
 ਵਾਪੀਆ ਗੀ ਇਹ ਮਾਟਾ ਦਿਤਾ ਗਿਠਮਾ।

1965 ਦੀ ਪਾਰਿਸਤਾਨ ਦੀ ਬੰਗ ਵਿੱਚ ਰਸੀਫ
 ਫੁੱਟ, ਖੂਨਦਾਨ, ਕੋਟਿਠ ਪਗਵਾ ਕੇ ਫੁੱਲਿਠਮਾ ਦੀ ਸੇਵਾ
 ਕੀਤੀ।

ਬਾਅਦ ਵਿੱਚ ਪਾਰਿਸਤਾਨੀ ਬੰਬ ਬਾਗ ਨੇ ਫੁੱਟਗਟੇ
 ਬਾਜ਼ਾਰ ਵਿੱਚ ਬੰਬਬਾਗਮੈਂਟ ਕਰਕੇ ਕੋਰੀ ਤਬਾਹੀ ਮਚਾਈ।
 ਇਨ੍ਹਾਂ ਵਿਚ 56 ਲਾਸ਼ਾਂ ਦਾ ਇਕੱਠਾ ਸੰਸਕਾਰ ਕਰਵਾਇਆ ਗਿਠਮਾ
 ਇਸ ਤਰ੍ਹਾਂ ਮਾਮ ਲੋਕਾਂ ਦੀ ਮਦਦ ਵਿਚ ਪੂਰਾ ਸਾਯੋਗ
 ਦਿਤਾ ਗਿਠਮਾ। ਇਨ੍ਹਾਂ ਸ਼ਹੀਦਾਂ ਦਾ ਮੌਮੋਗਿਠਮਾ ਖਾਣਾਇਕਮਾ
 ਗਿਠਮਾ।

੯.

ਇਹ ਕਮਊਨਿਟੀ ਨਾਮ ਦੀ ਬਾਇਬਲਿਕਲ ਗਿਰਮਾ ।
ਡਿਸਟੈਂਸਿਬਲ ਦੀ ਬਾਇਬਲਿਕਲ ।

ਆਤਮਕਾਮਰ ਦੀ ਲੜਾਈ

ਆਤਮਕਾਮਰ ਵਿਰੁਧ ਵਿੱਚ ਧਰਮ ਅਤੇ ਧੰਨ
ਦੋਨੋਂ ਸਮੇਂ ਸਮੇਂ ਸੀਤੇ ਗਏ ।

ਬਾਅਦ ਵਿੱਚ ਦੁਸ਼ਮਣੀ ਧਰਮੀਆਂ ਨੂੰ ਖੋ ਕੇ ਦੀ
ਲੜਾਈ ਤੇਜ਼ ਸੀਤੀ ਗਈ ।

ਫਿਰ ਯੂਨਿਅਨ ਦੀਆਂ ਸ਼ਕਤੀਆਂ ਅਤੇ ਉਹਨਾਂ ਦੋ
ਵਿਰੋਧੀਆਂ ਨੂੰ ਆਰੇ ਸ਼ਾਨ ਦੇ ਆਵਾਜ਼ ਚੁੱਕੀ ।

ਅਤੇ ਕੁਝ ਦਿਨ ਬਿਨੇ ਯੂਨਿਅਨ ਅਫਸਰਾਂ ਨੂੰ ਸਮਝਣ
ਦੀ ਬਾਇਬਲਿਕਲ ।

ਬੰਗੇ ਅਫਸਰਾਂ ਨੂੰ ਸਾਬਾਜ਼ ਦੀ ਦਿਤੀ ।

ਸਾ: ਵਿਸ਼ਵਾਸ ਕੀ

In 1943, a terrible famine broke out in Bengal. It was a man-made famine. The British Govt. showed complete callousness. Instead of checking profiteering and black marketing. ~~Their activity~~ They actively promoted them since no serious efforts were made to deal with the famine situation. The wholesale price of rice in Bengal shot up by tenfold over that of 1939. Teachers and students formed a United Relief Committee under Dr. B.C. Roy, Prominent National leader Students Federation set up Relief kitchens and milk booths in Bengal and organised cultural shows to raise funds. Thereafter ~~mate~~ ? of of famine was terrible leading to a serious outbreak of epidemics.

The All India ^S students Federation decided to send students squads to Bengal. Four of us went from Punjab including Balraj Mehta, now a wellknown journalist and Satya Pal Dang. On reaching Calcutta different squads were formed and sent to different distts.

I was sent to ^m Rangpur now in Bangla Desh. Satpal Dang went to Chittagong. We went to Rangpur city as well as the rural areas of Kathalbari-Nilphamari, Bodarganj walking for miles on foot. Here we ^{Saw} ^{Eq} saved the semi-starved faces, the desolate huts of peasants who had migrated to the city in search of employment. We were aghast to see women hiding in their homes because they had no clothes to cover their bodies with. The worst thing was the human skeletons we came across in the fields. At [^] some places we found earthen pitchers lying over raised ground and were told "under this ground are burried the near and dears ones of those who could not afford to give their deceased a [^] proper cremation or funeral. We also visited visited Refugee camps and saw the babies with 'Kalasores' [^] all over their bodies. [^] On our return ^{to Punjab} we organised mass collections of clothes and cash for the famine ~~stricken~~ stricken people. At a big function held in Plaza theatre in Lahore over one lac was presented ~~to~~ to the Save Bengal Fund. I remember how women threw their gold rings

contd...

and bangles in the collection bag-^Renowned artists led by Benoy Roy and Harindra Nath Chattopadhaya performed moving cultural items. The singing voice appealing for funds. For Bengal used to bring tears into the eyes of audience whenever it was ^using

Sheila Bhatia's song

"Who lives if Bengal dies" was the ^aclarion call given by P.C. Joshi, the CPI leader. IPTA artists all over the country performed plays showing the sad plight of suffering people, of women selling their honour for a morsal of bread. Balraj Sahni acted in the famous film 'Dharti Ke Lal', We also sang in this film Bhukha hai Bengal.

44

My father ~~didn't~~ died in London in 1944. It was sad because the same year he was scheduled to return to India. The family decided to shift to Bombay.

I and my younger sister Sarla were given a farewell party by our classes. I was keen to give a party ^{ing} gift to the college. I prepared a leather Album containing some useful articles. On the first page I wrote the following ~~quoting~~ ^{favourite} quotations of both Jawahar Lal Nehru and Lenin.

"Man's dearest possession is life and since it is given to him to live but once he must so live as not to be seared with the shame of a trivial past, so live as not to be tortured for years without purpose, so live that dying he can say,

"all my life and my strength were given to the finest cause in the World the liberation of mankind".

Our Principal Miss McNair spoke about us both leaving the college, during the Thursday Assembly, bade us farewell and gave us her good wishes.

In summer 1944, I joined Wilson College in Bombay in IIIrd year. It was a co-educational institution with very different atmosphere. I soon started taking part in the extra curricular activities. There was a Declamation contest. The subject was Rousseau's famous saying "Man is born free but is everywhere in chains". I remember I ~~worked~~ worked very hard and got the second prize. The first prize was won by Mr. Gaitunde, ^t The best ~~best~~ debator of the college. I was satisfied. ^{we} became very active in students federation.

In Jan 1945, on Subhash Bose's birthday there was complete hartal. As I got down from the train to go to college, I found a great stir-shops were being closed. The angry crowds were setting to fire shops refusing to close. ^f Fumes of tear gas rose in the air. Sounds of shops being fired at Prarthna Samaj.

In the last week of February 1946 unprecedented events took place in the country culminating in the Rev-olt of R.I.N. men when the Soldiers of the Indian Army, Navy and Airforce turned their guns against their British Masters. During 200 years of British slavery these very men had been used to shoot down patriots and guard the British possessions in India. Boused by the nationwide anti imperialist demonstrations and indignant at the inhuman conditions they were living in, they raised their voice. For the fulfilment of their demands. In Karachi, Bombay, Madras and Calcutta men of the Royal Indian Navy struck work and turned their guns against their foreign masters.

In Bombay mighty solidarity demonstrations were organised by all sections of the people in support of the R.I.N. men. The AISF and the Bombay Students Union were in the midst of the struggle.

We along with many examinee students left out books and came out to join our colleagues. The Govt. imposed a blockade of Ships on the ports, stopped their supply of coal, Water and food in an effort to frustrate them. Students in the college hostels observed mass hunger strikes and gave all their food to be carried secretly to the ships. My college hostel also joined in this move.

The British Imperialists let loose the se several repression to suppress the popular demonstrations outside. Cut-few was imposed repeatedly for several days.

The Bombay students Union organised a demonstration to Castle Barracks which was stopped by the police. The Naval ratings tore down the Union ~~Jack~~ Jack and hoisted three flags of unity and struggle, Congress, Muslim league.

I remember attending a meeting in Red Flag Hall in Bombay where leaders of the Naval Ratings came to report about their glorious struggle.

The AITUC gave a call for general strike in solidarity with the ratings. Students of Bombay joined the strike.

On 26th February 1946 the powerful people's demonstrations continued throughout the strike night. I ~~had~~ boarded the Train to go home to Santacruz but the trains stopped at Parel Railway Station. Angry crowds were setting fire to Railway Stations and stopping the trains. I came out and rushed to the office of CPI and Girni Kargar Union at Parel. White helmeted police was installed outside the office. All women comrades and girls were asked to go home. I was sent to the house of a comrade to spend the night. Armoured cars and British tanks marched through the streets of Parel shooting down people indiscriminately with dum dum bullets althrough the night. Kamal Dhonde, wife of a CPI leader was killed. Ahalya Rangnekar and Kusum Ranadive, sisters of B.T. Ranadive received bullet injuries and were badly wounded.

In the morning we rushed to KEM hospital. 200 dead bodies were lying in the morgue and hundreds of people had assembled to identify their dead ones. It was a terrible sight, Medical students including many belonging to AISF were working round the clock-Hundreds had gathered to donate blood.

In the night a massive meeting was held on Parel tarrace ~~road~~ to condole the death of Com. Kamal Dhonde. It condemned the brutal Imperialist massacre. We were all present at this meeting.

The death defying courage with which the people fought inspired one and all. I must be nineteen years old but can never forget those memorable days.

The Naval Ratings were forced to surrender by leaders of the Congress and the Muslim league.

The CPI Forward Block, RSP, RCPI and Aruna Asaf Ali, heroine of August Revolution supported the struggle and opposed the compromise.

Profile of a social worker — Vimla Dang

(On the basis of replies given in the course of an interview)

Talking of social service we are not only reminded of the missionary zeal and tireless work of Florence Nightingale and Mother Teresa but also of the words of Jawahar Lal Nehru who said, "The sight of a child, a boy or a girl without adequate food or clothing or a home to live in always produces a sense of shock in me as well as a sense of shame."

The best patriots in my opinion are those who feel the urge to do something practical for suffering humanity

The ideas of patriotism and social service were instilled in our family by the sisters of late Sarojini Naidu, Mrs Mrinalini Chattopadhyaya and Suhasini Jambhekar during our school days in the early forties in Lahore.

In 1943, Bengal was plunged into a terrible manmade famine when lacs of people died of starvation, disease and squalour and women forced to sell their honour for a morsel of bread. At the call of the All India Students Federation, students' squads went from all over the country to famine stricken Bengal to express solidarity with the people, study the situation and report back. I accompanied the Punjab Students Squad and went to Rangpur (now in Bangla Desh) On our return we plunged into Save Bengal Campaign. The people of Punjab collected over one lakh ⁱⁿ with young women donating

gold rings, bangles and necklaces for the Relief Fund for Bengal.

In 1946, Bombay saw widespread Hindu-Muslim riots. Young people thronged the hospitals to donate blood for the riot-victims. All of us brothers and sisters joined in. I sadly recall that my eldest brother Shashi Bakaya, then only 25 yrs old died because the needle used in his case had not been properly sterilised. This however did not deter us from donating blood on several future occasions such as the Indo-China and Indo-Pak wars 1961 + 1965.

Soon after my marriage with Satyapal Dang I came to Punjab and settled in Chheharta, an industrial suburb of Amritsar. I started working in Punjab (STRI Sabha). In 1965 Chheharta was heavily bombed by Pakistani invaders on the last day before cease-fire. Within seconds 155 corpses lay strewn in Chheharta Bazar and Kartar Nagar. Pieces of human flesh hung from electric wires and poles. The Civil Defence Post installed in Ekta Bhawan, Chheharta plunged into action. The deadbodies were loaded in trucks and taken to cremation grounds. Shelling continued throughout the night.

At the break of dawn a group of ^{and some Ekta Union leaders} social workers including myself stood amidst shambles in Chheharta Bazar to collect funds to cremate the deadbodies.
 जहाँ का सरकार लहे दान करो, दान करो
 rang our hoarse voices - DONATE GENEROUSLY to cremate the dead. Within a few hours thousands were collected as people threw currency notes

(3)

and cows from Rs 100/- to 50 paise. For one whole month we had to work day and night to rehabilitate the victims. The Chheharta Municipal Committee did much in this connection. Unofficial relief was collected for every family long before the official relief arrived.

As member and President of Municipal Committee we conducted free eye camps and rendered medical aid to the poor and needy. As Organizer of Punjab (Sri) Sabha we conducted hundreds of cases of social oppression, helped settle matrimonial disputes and fight atrocities against women. Together with Trade Union leaders we helped hundreds of women to get Old Age & widows pensions. But the most notable work done by our organization has been to help victims of terrorism.

In 1984 Punjab (Sri) Sabha collected Rs 30,000/- hundreds of sweaters, shawls, blankets, quilts, clothes and utensils to help victims of Anti-Sikh riots. This amount was sent to National Federation of Indian Women in Delhi which disbursed Relief Aid worth one lakh rupees to the victims in the affected areas of Mayapuri & Sultanpuri. I along with our President, Mrs. Oshina Raikhy, personally visited these areas to distribute relief.

As early as 1986 (Sri) Sabha started helping innocent victims, the wounded, injured and maimed by bullets in indiscriminate shootings, bus massacres and bomb explosions by terrorists as well as innocent people killed during processions by mistake or due to over reaction. Leaders of our Sabha went to several states and collected thousands of rupees. The fund swelled to nearly 8 lakhs in 1989 when the Punjab (Sri) Sabha Relief Trust was constituted on 17th January. All sections of people including women, writers, doctors, journalists, industrialists, social workers are sending us donations. I.C. TRUST, Delhi contributes regularly for our Stipend Fund. The Trust is giving scholarships

to nearly ⁴⁵⁰ 425 children belong to families
 victims of terrorism not only in Punjab
 but also in Haryana, Jammu + Kashmir
 In the period between 1-4-89 to 31st-
 MAAD 90 the Trust spent Rs 101225 to help
 the orphans and the injured. In the
 same period Rs 94515 have been spent
 on scholarships beside Rs 60,000/-
 contributed by G.C. Trust, Delhi
 In May 89 the Trust gave cash awards
 of Rs 12000/- to 6 women (3 posthumously)
 for their brave resistance to terrorists
 We have given food rations worth
 Rs 10,000/- to 58 migrant families
 of Kashmir, in Amritsar. The Trust
 sent 5000/- for Bargarh 5000/- for
 Andhra Cyclone Relief

Recently the Trust has sent 13
 children to Bal Niketan + Arbindo
 School in Patiala + ~~to~~ ^{to} SOS villages
 in BAWANA near Delhi where they
 are being given free boarding, lodging
 and education. The Trust consists of
 9 members all of whom work with
 a sense of dedication. Relief is collected and
 distributed irrespective of one's religion, caste and creed
 Thus every penny donated to this sacred
 Fund and spent by it goes to further strengthen
 Hindu Sikh unity and National integration
 Donations to the Trust are exempted from
 Income Tax. We therefore appeal to all
 men and women who hold humanity dear to
 their hearts to send generous donations to
 help this Fund to our head office at Ekta
 Bhawan, Chhewara, Amritsar in the name
 of Punjab Isfari Sabha Relief Trust.

The minimum rates of scholarship is Rs 60 p.m.
 upto Primary class. The maximum admissible to
 a single family is Rs 300/- p.m.

VIMLA DANG

Born on 26-12-1926 at Alahabad in a middle class Kashmiri-migrant family-both the parents (as also the eldest son) were talented poets. Mother- Kamla Bakaya- was one of the earlist of Indian women to go abroad in 1932 to get teacher's training. All the children (2 brothers and 2 sisters) joined progressive movement at an early age. They all became activists of the friends of the Soviet Union organisation.

Became ~~xxx~~ an activist of the All India Student Federation while a student of Kinanaird college Lahore went to Bengal (chittagong) during the great Bengal famine of 1943 as a member of the team of the Punjab student Federation. On return helped to raise large sums of money for famine relief. Later as a student of Wilson college Bombay, She was very active in the Bombay Student union. From 1947 to 1951, she represented the All India student Federation in the headquarters of the International union of students at Prague. In that capacity she toured almost the whole of Europe-both East and West.

Married Satya Pal Dang in 1952 and shifted to Chheharta. There she began organising the women movement and also took active part in the trade union struggles. ^W Has been the general Secretary of the Punjab Istri Sabha for more than 15 years, and ^{also} also a member of the national executive of the National Federation of Indian Women. She was elected president of the Municipal Committee Chheharta for the first time in 1968 and then in every subsequent election till the committee was merged in Amritsar. Under her stewardship, the Chheharta civil body became one of the best administered municipal committee in the State.

When Chheharta was bombed in September 1965 by Pakistan resulting in a number of casualties including 55 deaths, she took the lead in organising prompt and efficient relief work which won all round praise. Earlier, she and her colleagues of

the Istri Sabha had organised a canteen in Chheharta for our Jawans.

She has been to jail for more than half a dozen times including in 1971 when she was a leading participant in the struggle for the breakup of the Bedi farm in Ferozepur Distt.

She and her organisation have been in the fore front of the struggle against terrorism, separatism and communalism organising a very large number of meetings, processions and peace marches. In addition, Istri Sabha has been devoting lot of its energies in giving sympathy and rendering material aid to families of innocents being killed. It collected about Rs. 29,000/- and many clothes for victims of anti-sikh riots of November 1984 in Delhi. Along with other activists of Istri Sabha, she has visited many families of innocents killed in Punjab almost all over the state. Many such families and many injured persons have been given financial help. The scheme of the Punjab Istri Sabha to give stipends to studying children of such families to help them to continue their education has won universal acclaim. The number of the such students being helped is already above fifty-five. While funds come from all over India for the scheme, it is being administered from Ekta Bhawan, Chheharta from where Mrs. Dang functions. She has been awarded Padam Shri by the President of India for her social work. For some time, she worked as a teacher in private colleges in Amritsar. Was New Age correspondent from 1967 to 1972. Earlier she was Blitz correspondent for sometime.

She has been elected to the Punjab Legislative Assembly in February 1999.

(X) About 10 years ago Punjab Istri Sabha sponsored & set up Punjab Istri Sabha Relief Trust which is duly registered. Donors are exempt from Income Tax. Its head office is in Ekta Bhawan, Chheharta.

Dang Vimla Biodala

'EKTA BHAWAN'

Chheharta-143105

(Amritsar)

8-5-90 ✓

Dear Sister,

Thank you for your letter dated 28.4.90 which was received here on 4.5.90.

Relief work to as you know was actually started by Pujali Istri Sabha. It was later on that Pujali Istri Sabha Relief Trust was set up. Started. That the Trust is doing excellent work is due not only to Vimla but all of you. You know a good deal about its work as you too have been helping this work even before the Trust was set up.

Even then I will send you a copy of a note which Vimla is preparing for some potential donors. Your daughter and her colleague may find it useful.

As far as Vimla personally is concerned, following may be information may be useful:

1. She toured Maharashtra (along with Jaswant Kaur wife of Late Harman Singh, MLA - Haryana) to raise funds - to help the NFIB affiliate there to raise funds for relief. She also went to Calcutta for the same purpose along

with Mrs. Oshma Rebley (Chairperson of the Trust and President of the Prayan Istri Sabha) Nimla also toured Bihar for the same purpose.

2. Nimla has visited personally victims of many big terrorist attacks — as at Abohar, Batala etc etc. She has been doing it from the beginning. I think of all the public & political leaders of Punjab. She has done this most. Most of these trips were made by her on bus, only recently we had to have started lending her jeep. Of course expense involved has never been charged from the Trust. Of course she has been taking along with her ^{some} ~~some~~ Istri Sabha workers and also some volunteers. Apart from condolences etc, invariably relief has been distributed. During these visits she has also been visiting Hospitals at Amritsar, Batala, Ganga Nagar etc. to see the injured and also

to give them some relief.

That part of the relief which has attracted biggest attention and response is the scheme of Stipends to children of Victims. As you know, relief work has no element of any kind of sectarianism — political, religious or any other. It is completely on a non-partisan basis. Of course in actual practice, it keeps the cause of national unity and integrity.

Womles has all along combined this relief work with active campaigning against terrorism — through innumerable meetings, peace marches, etc. — even in strong hold areas of terrorists & also through articles — through campaigns for Hindu — Sikh unity, etc. etc. She has also been mobilizing women to participate in campaigns for Hindu — Sikh unity, for national unity, etc. organized by trade unions.

In connection with relief work being

organized by the Trust another point
may be worth noting. Families and
children of innocent persons who
get killed by security reasons through
cross firing, thru over reaction, because
of mistaken identity, etc are also given same
types of assistance.
When Vimla was in Calcutta,
Maharashtra, etc. papers carried
stories about her - one being that
she does not have to look after 2-3
or children but hundreds. Indian
Express once carried a report on its front
page calling her (a very famous name
which has just slipped my memory)

Vimla has agreed to cooperate. Her
one big problem is time. With all the
work of the Trust & of Istra Sabha, she
also insists absolutely on looking after
our home including cooking, herself.
She has one part time helper. Her helper
is invariably a young girl. When she
gets married, Vimla has to look for
a new one. In every case, relationship
becomes one of mother-daughter. Vimla
never had any problems with any of her

helpers. And Vinula puts complete trust in her helper and this trust of hers has never been betrayed— (She has been in Chheharta for about 36 years). Sometimes she has had to lead very hard life. Some time back we had to change our quarters (rented one). We could not find a suitable one for quite some time. Almost full one year she lived in a Verandah with one kitchen and one bathroom (I had been living in our office for security reasons. She had to bear this hardship alone)

I think I have written more than I intended to. I shall try to send some more material soon. It will depend on Vinula getting time to find from her the same from her record. (I don't remember whether the bio data I sent you mentions Vinula's Jail yatras— for her participation in militant trade union struggles— in the with mass of women— wives, mothers etc of workers— also for marches

Dated : 16-6-91

60
EKTA BHAWAN,
Chheharta (Amritsar)
PIN—143105.

Dear Friend/Sister,

As you know, I am a candidate from the Amritsar West constituency for election to the Punjab Assembly as per decision of our party, the CPI.

Due to the vastness of this constituency, inadequate time available and other constraints, I very much regret for not having been able to meet all the voters personally. I am therefore writing this letter to you to please make it a point to exercise your right to vote and to do that in my favour. My election Symbol is Sickle and a pair of corns.

I assure you that if elected I will work with even greater zeal for unity and integrity of the country, for peace in Punjab, for strengthening Hindu and Sikh unity, for an end to terrorism, for greater powers for all states including Punjab and for development of our state. While demanding effective action to put an end to terrorism I will also demand an end to all excesses against the innocent and for political, economic and other initiatives to find a political and lasting solution of the Punjab problem.

I will continue to fight against unemployment, rising prices.

I assure you that I will look upon my success as an opportunity to serve even more our great country, our state and our people especially the needy & the poor as well to fight for equal rights for women and the scheduled castes and all other oppressed sections for genuine demands of middle classes, of peasants as well as of agritural labourers, of workers, employees, youths and students, of small and middle traders as well as of industry.

I assure you that I will be able to justify your confidence.



Sickle and a pair of corns.

Yours Sincerely,

(P T O)
✓
(Mrs. Bimla Dang)

Some facts about Smt. Bimla Dang

Mrs. Bimla Dang, General Secretary, Punjab Istri Sabha, is a Champion of women's rights. She is a renowned social worker and won all round recognition for her relief work for victims of Bengal famine in 1943, for victims of Pakistani bombing in Chheharta in 1965, for victims of anti-sikhs riots in Delhi in November, 1984 & above all for victims of terrorism (both Hindu & Sikhs) in Punjab. The latter work has now been taken over by Punjab Istri Sabha Relief Trust of which she is the Hon'y Secretary. Nearly 550 children Hindus as well as sikhs are getting scholarships from the trust.

In recognition her selfless and non-partisan social work, she has been nominated a member of the Senate of the Guru Nanak Dev University and has been awarded Padam Shri by the President of India.

She is a tireless worker for equal rights for women, a sincere friend of all the down trodden and brave fighters against every type of injustice.

She has suffered imprisonment for various causes of the people a number of times.

Thanks to the cooperation of all sections of people of Chheharta, under her Presidentship the erstwhile Municipal Committee Chheharta came to be recognised as one of the best run committees in the state. Perhaps she has been the only woman President of any Municipal Committee.

She has been working tirelessly against killings of innocent people, for strengthening Hindu Sikh-unity, for unity and integrity of India, for development and just rights of Punjab, for an end to excesses against innocents and for a political solution of the Punjab problem within the framework of India's unity & integrity. She has always stood for just rights of all religious minorities whether they are minorities in the country as a whole or in individual states.



AMRITSAR CITY COMMITTEE
COMMUNIST PARTY OF INDIA

1470

02

P R O F O R M A

1. Full name in English **YIMLA DANG**
2. Full name in Hindi (Devnagari Script) **जयन्ती डंग**
3. Date and place of birth **26 Dec 1926 (Allahabad) U.P.**
4. Short biographical sketch including distinctions obtained and achievements (not exceeding one and a half page)

Being attached.

5. Particulars of books etc., if any published and significant work done. *Contribute articles often on women's questions. Have written a pamphlet on Laws related to women.*
6. Positions held - *past Was President Municipal Committee, Chhatarwa for 8 years*
present Gen Secretary, PUNJAB [Stri Sabha
Honorary Secretary Punjab [Stri Sabha
Relief Trust, Member Executive Committee
National Federation of Indian Women
7. Permanent address to which communications should be sent even after the investiture ceremony. Change of address may be intimated from time to time to the Under Secretary (Public), Ministry of Home Affairs North Block, New Delhi. (This is required for the purpose of record of the Government of India) *EKta Bhawan*
Chhatarwa (Amritsar)
143105

* This will be inscribed on the 'Sanad'

श्रीमती विमला डांगी (बकाया) का जन्म 26 दिसम्बर 1926 में इलाहाबाद में एक काश्मीरी पंडित परिवार में हुआ। उनकी माता श्रीमती कमला बकाया 1933 में टीचरी ट्रेनिंग के लिए इस्तीफा दे दी तथा उस समय भारतवर्ष से विदेश जाने वाली कुछ पंडित स्त्रियों में से एक थीं। उनके पिता अपने अन्तिम वर्षों में B.B.C के हिन्दी-स्वामी विभाग में लंदन में काम करते थे, वहाँ ही उनकी मृत्यु हुई।

उनके बड़े भाई शाही बकाया एक सुप्रसिद्ध नौजवान कवि थे। 1946 में बम्बई में साम्प्रदायिक दंगों के समय शाही भाई लौटने के साथ ही दंगापीड़ितों के लिए स्वयंसेवा के लिए गए परन्तु अमावस्यवशात् स्वयंसेवकालन वाली सूची तैयार नहीं हो सकी न होने के कारण उनकी युवावस्था में मृत्यु हो गई - लगभग साठ ही परिवार आजादी के आन्दोलन में किसी न किसी रूप में हिस्सा लेता रहा।

विमला बकाया दिल्ली के लाटौर में सर गंगा राम स्कूल में पढी जिसकी प्रिंसिपल मृनालनी चटोपाध्याय भोगती थीं। उनकी मायुकी दोषे बौद्ध थी - जब विमला बकाया ने किर्नेड कॉलेज में शिक्षा आरम्भ की तो वह A.I.S.F. (आर इण्डिया स्टूडेंट्स चेंजरेशन में) सरगम हुई। 1943 में बंगाल के मधुकल कास के समय वह विद्यार्थियों के एक उत्सव के साथ बंगाल गई तथा रंगपुर (जाअब बंगलौर) में ही काशी विद्यापीठ में बंधे से वापस आकर उन्होंने अकादमीकृत साहित्य के लिए शकतपत्र, कविता और उच्छ्वेदिकाएँ और बंगाल के समाज में चर्चा हुई जोरदार मुद्रम में हिस्सा लिया।

1947 से 1951 तक विमला बकाया ने प्रायः (चकोरसोकाव्य) में अन्तर्राष्ट्रीय विद्यार्थी संघ (I.A.S.) में, A.I.S.F का प्रतिनिधित्व किया -

1944 में इनका परिवार लम्बई में आ गया तथा पद
विरामन कोष में शामिल हुई तथा लम्बई के विधायी
संघ (B.S.P) की सरगम कायदरता बन गई - 1946
में भारत के नाविकों ने अंग्रेज साम्राज्यवाद को विरुद्ध
बगावत कर दी - उस समय नाविकों के समर्थन में
इन्धोंने अपने कोष से कुछ इकट्ठा करके भेजा ।

1947 से 1951 तक विमला बुद्धा ने प्राग
(चेकोस्लोवाकिया) में अन्तर्राष्ट्रीय विधायी संघ
(9.45) में आज अफ्रीका स्टूडेंट्स एंड ट्रेडर्स
का प्रतिनिधित्व किया ।

1952 में इनका विवाद श्री सत्यपाल गौड़ से
हुआ जो उस समय एक उच्च मजदूर नेता थे । विवाद
के पश्चात् पर अतएव देहरा में आ गई
और पद्य रचनाओं का गुनगुन करना आरम्भ किया ।

विमला अंग कर्षे वषों से पंजाब स्त्री समाज की
प्रधानाचार्य हैं । स्त्री समाज औरतों के अधिकारों के लिए
संघर्ष करती हैं । पद कई बार जेल भी गई हैं ।

1965 की हिन्दू पाक युद्ध के दौरान इन्धोंने मजदूर
शक्त्याभिवृद्धि व स्त्री समाज की ओर से दक्षिणों के
लिए एक कैंटीन चलाया । जब देहरा के दार्शनिकी
आयुष्यकारिणी ने बम बरसाए तो इन्धोंने अपने
साथियों के साथ 52 साइकलों के संस्कार के उल्लेख के
लिए बुद्ध पण्य में ही काफी दण्ड इकट्ठा कर लिया ।

श्रीमती अंग लगभग 8 वर्ष देहरा में निवृत्तियाँ
करने की प्रधान रही ।

1984 में स्त्री समाज की दीर्घायुवती के सारे पंजाब
की औरतों ने 39,000 रुपया, कपड़े, कबूल और इकट्ठा
करके सिम्बीकराधी दंगा पीड़ितों के लिए भारतीय
नौदला फंडेशन के जरिए मजदूर जिले प्रागमग
एक लाख पण्ड इकट्ठा करके पुमावी सड़कों में बाँटा
विमला अंग ने उस समय किसी के पुमावी सड़कों का दौरा
भी किया । श्रीमती अंग ने विरवापत्नी आतंकवाद

(3)

अलगवाह की शक्ति का विकास पंजाब की हजारों शक्ति
 को सामबन्ध करने में योगदान दिया। अंतकवाद की उक्त
 परिवारों के विधवाओं तथा उमरु माशुम प्रतीम बच्चों के
 लिए राहत कार्य भी आरम्भ किया। पीछे पद कार्य
 स्त्री समा करती रहीं। जनवरी 1929 में इन्दौर एवं
 पंजाब स्त्री समा रिजोफ़ ट्रस्ट स्थापित किया जिसकी
 अध्यक्षता श्रीमती ज्योत्सना रैखी, दानवरी सचिव स्वयं श्रीमती
 डांग तथा ज्योत्सना सचिव/संयोजन श्री सुखन्तराए गुप्ता
 हैं। इस समिति के ट्रस्ट का मुख्य रिजोफ़ कार्य
 पीछित परिवारों के बच्चों का लजीफ़ देना है तथा 500
 से अधिक बच्चों को लजीफ़ प्राप्त कर रहे हैं। ट्रस्ट के
 लिए पण्डित शारदा से हर वर्ग के लोग रहे हैं।
 इसी तरह सचपता भी धर्म, जात के ^{विषयों के} बगैर सभी को दी
 जाती है। श्रीमती डांग के इस ट्रस्ट के लिए पण्डित
 उमरु करण के लिए स्त्री समा की अन्य बहिनों के
 साथ महाराष्ट्र, पंजाबी बैंगाल, बिहार, उज्जैन प्रदेश को
 धरती दिया। पंजाब में माशुम लोगों के कल, दवाओं
 से सुभावत कई लोगों के पद स्वयं पहुँची है तथा
 पीछित परिवारों के उचित सहाय्यता उपकरी है।