

Statement from Bhai Daljit Singh on the 34th anniversary of the Declaration of Khalistan

April 29th is a historical day. On this day, the Khalsa Panth established a new milestone in its five century long struggle to ensure that its distinct and sovereign *hondh-hasthi*¹ and practice of *sarbat da bhala*² may flourish.

What is Khalistan?

1. Khalistan is the expression of the eternal *patshahi*³ bestowed upon the Khalsa Panth by *Sachay Patshah*,⁴ Guru Nanak Sahib. Khalistan is the tangible manifestation of this blessing as a practical means to exercise the Khalsa's political power today.
2. The struggle for Khalistan is not a product of an anxiety to protect our identity or existence from danger. This struggle is an inevitable consequence of the Khalsa Panth's *patshahi*—which is an integral aspect of the Khalsa throughout all the ages of creation.
3. When we talk about Khalistan, we mean a free (completely sovereign) political structure where two key processes can occur: the Khalsa's unique and autonomous *hondh-hasthi* can flourish without any limits or restrictions; and where spiritual and temporal structures based on *sarbat da bhala* can develop so that everyone can blossom to their full potential. This requires sovereignty, equality,⁵ and justice so that an ideal society and polity based on *sanjhivalta*⁶ can flourish.
4. A sovereign political structure capable of manifesting the cosmic perspective of Guru Granth Sahib.
5. A polity which will be based on principles of autonomy and collective leadership (ie. *panch pradhani*) in which self-determination is a key organizing principle of structures from the grassroots up.

¹ Being/Existence.

² The welfare of all elements of *Akaal Purakh's* creation. This is not limited to humans alone, but includes everything within this biosphere and beyond.

³ *Patshahi* is the expression of the complete (spiritual and temporal) sovereign and autonomous nature of the Khalsa due its status as the Guru-Panth.

⁴ The True Sovereign.

⁵ (ie. an egalitarian social structure without discrimination based on race, colour, gender, caste, religion, class etc)

⁶ *Sanjhivalta* is not a false unity forged by an assimilating universalism, but the dignified co-creation/co-existence of diverse entities.

6. A political structure that promotes an equitable international political order—not one based on the hegemony of one or several states.
7. An atmosphere of *Begampura* that promotes life based on physical wellbeing, dignified labour, self-respect, *chardikala*⁷ where people can live without fear.

When does the Khalsa Panth engage in struggle?

If any power attempts to limit, control, or subsume the Khalsa Panth's unique and sovereign *hondh-hasthi*, or defiles the cosmic divinity of creation to establish an oppressive polity, then *Sachay Patshah* has made the Khalsa Panth's responsibility clear: to establish *Halemi raj* in order to *destroy the tyrants and protect the weak*.⁸ With the determined commitment to be *sovereign or resist*,⁹ the Khalsa Panth wages an unrelenting struggle to uproot such tyrants and establish a structure dedicated to *sarbat da bhala*.

The *Bippar*¹⁰ imperialists have been insidious in undermining and attacking the Khalsa Panth since solidifying power in 1947. Through covert and overt means since then, they have constantly enacted policies to loot Punjab's human and natural resources, eliminate Punjab from mainstream politics and the economy, turn Punjab's land barren, and limit employment possibilities. They continue to enact these policies today. The Khalsa Panth has always declared *gurmattay*¹¹ from Sri Akal Takhat Sahib to protect Punjab and the people of this whole region. When the Bippars attacked Sri Harmandir Sahib and Sri Akal Takhat Sahib in June 1984 in an attempt to destroy the *hondh* of the Khalsa Panth, this struggle entered its next phase. Warriors, steeped in love for the panth, prepared to sacrifice their lives and fought a bloody war against the state. In a pivotal stage of this struggle, Khalistan was declared on April 29, 1986.

Role of the Khalsa Panth:

In today's world, the prevalent temporal structures of the time have failed either in whole, or in part and have created conditions of instability locally and around the world. In this scenario, the principled responsibility of the Guru Khalsa Panth is to be a guiding light for the world through its *sarbat da bhala*-based praxis and establishing a sovereign political structure capable of executing this vision.

⁷ High spirits.

⁸ "Gareeb di rakhiya, jarvanay di bhakhiya."

⁹ "Baagi ja badshah."

¹⁰ Forces guided by Brahminical (egoistic instincts based ideology) values and objectives.

¹¹ The Guru-Panth's resolutions.

In order to map out the correct steps into the future, it is necessary for the Khalsa Panth to analyze the changing conditions in South Asia and the world while receiving guidance from the history of the Sikh struggle. In light of this, the Panth will make decisions in line with its traditions and legacy.

Future Tasks:

1. Promote intellectual efforts to produce analyses on the structures, systems, and administration based on this philosophy of Khalistan.
2. Disseminate the philosophy and principles of Khalistan within the Guru's Sangat in order to prepare the ground for this philosophy and establish the viability of this project in today's world.
3. Celebrate the heroes and legends of the Khalistan movement in order to communicate the achievements of the struggle to the wider Panth through a variety of endeavours and initiatives.
4. Develop dialogue with all social, cultural, and religious groups which are opposed to the *Bipar* imperialists (including Dalits, Mulnivasis, Kashmiris, Tamils, distinct nations of the North East, Muslims, and other oppressed peoples) in order to establish organizational coordination and unity wherever possible.

Guru-Panth Da Daas,

Daljit Singh

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