

SaveThePanth

Southern California Sikhs Appeal to Shiromani Gurdwara Parbhandhak Committee

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Over 70 representative of various Sikh organizations that have been doing seva of various gurughars for over 40 years in Southern California met for a series of meetings, exchanges missives, sent communications to each other and thoroughly discussed the matter between January 3, 2010 and January 10th. It all began with a meeting at Guru Nanak Sikh Temple, Buena Park, CA and continued till this final draft was arrived at.

January 10th, 2010

The President

Shiromani Gurdwara Parbhandhak Committee

Amritsar, Punjab (India)

Respected Sir,

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh.

Please accept the greetings from the Sikh Sangat of Southern California and best wishes for the coming New Year 2010.



Recent developments within the Panth have caused great concern to the Sikh Sangat at Global level. We feel that appropriate steps need to be taken immediately to solve the resulting problems which, if ignored, may lead to disastrous results for the well being of the Panth. Since we greatly respect and consider the Shiromani Gurdwara Parbhandhak Committee (SGPC) and Sri Akal Takhat as the sole supreme organization of the Sikhs, we are presenting below our earnest feelings and concerns to you and hope that immediate attention will be given to these issues.

INTRODUCTION

For some time anti-Panthic forces are active to dissolve social unity and harm religious identity of Sikhism. As a result Sikh ideology including tenets, history and code of conduct are in danger. For example, these malevolent/antipanthic forces are confusing and misleading the Sikh followers about the status of Dasam Granth, relevance of Nanakshahi Calendar and sacredness of Sikh Code of Conduct (Sikh Rehat Maryada approved 1932-1945). Because of the upcoming election of Shiromani Gurdwara Parbhandhak Committee (SGPC), some pseudo-Sikh and Brahmnical Agenda oriented organizations are trying to influence the Jathedars of Akal Takhat, Akali leadership and Shiromni Gurdwara Parbandhak Committee to impose/force anti-Gurmat ideology on Sikh Panth which was discontinued by Singh Sabha movement. Due to the dirty politics of vote grabbing, the leadership of SGPC is giving way under the political weight of anti-Panthic organizations and seems helpless and reluctant to take a stern stand and action against these dangerous Brahmnical forces.

This helplessness of SGPC and Sikh religious leadership is purposely withholding their will, power and ability to provide rightful guidance about the undue problems of Dasam Granth, Nanakshahi Calendar and Sri Akal Takhat Approved Sikh Rehat Maryada 1932-1945. The current atmosphere created by some of these organizations demand Panthic unity Based on Guru Granth and Guru Panth Concept in order to uphold the doctrinal originality Of religious and social sacredness of Sikhism/Panth. Time is now again to dislodge and discard these anti-Panthic movements which are creeping in and install rightful and original Sikh ideology with zeal and courage. This is the only way to uphold and propagate the glorious future of Sikhism. The Deravadi Sant/Mahant Establishments are actively trying to impose the old Brahmnical ideology on Gurmat philosophy established by the sincere efforts of Singh Sabha and Akali Movement. The weak leadership of SGPC may yield to the devious efforts of these ungrateful forces but the Sikh intellectuals/scholars and Sikhs at large will never tolerate and accept such anti-Panthic activities. We appeal to all the Pro-Panthic organizations including SGPC and people of Sikh faith in general to join hands together and Protect the Sikh Ideology.

1. Need of Establishment of Consensual Central Sikh Authority

In early twenties of the 20th century, Sikhs obtained the control of Gurdwaras after tremendous sacrifices of life and property. As a result, the Gurdwara act was passed in 1925 and Sikhs were authorized to form an organization for managing the Gurdwaras. Thus the SGPC came into existence. The management committee of this organization has been since elected through a due process of voting in order to manage the Gurdwaras within the then existing boundaries of Punjab (now Punjab, Haryana and Himachal Pardesh). The committee also started selecting Jathedars of the Takhts within their jurisdiction who are supposed to take care of religious matters. Of these Takhts, which are currently three (Sri Akal Takht sahib , Sri Kesh Garh Sahib, and Sri Damdama Sahib Sahib).SriAkal Takht has been considered the supreme temporal and religious authority because this Takht was the first to be established by the sixth master, Guru Hargobind Sahib. Thus the Jathedar of Sri Akal Takht has been considered the Supreme authority all the Jathedars (including those of the Hazoor Sahib and Patna sahib that are outside the jurisdiction of SGPC) and Hukam Namas issued from Akal Takht that are to be followed by the Sikh Sangat all over the world. We all bow to these edicts and publicly equate the Jathedar of Sri Akal Takht to be highest seat of any other religion for example Pope of Catholicism.

- **Sikhs Living outside India and outside 1925 Gurdwara Act Jurisdiction in India need proper place in Sikh Main Stream.**
- **Need for participation by Sikhs all over the world in election/selection in appointment of the Jathedar of Sri Akal Takht Sahib.**
- **Need for establishment of Consensual Central Sikh Authority.**
- **Protect Erosion of Sikh ideology.**
- **Jathedars of Takht Hazoor Sahib and Patna Sahib should not be invited to participate in meetings to be held at Sri Akal Takht Sahib until they follow Sikh Rehat Maryada (approved 1932-1945), Nanakshahi Calendar (approved By Sri Akal Takht in 2003) and must approve in written the last command of Guru Granth Gobind Singh for the Sikhs "Guru Granth sahib ji only Guru of Sikhs 1708 AD onwards". Therefore, remove the parallel**

**Granth and follow Gurmata #1, June 6th 2008
approved by Sri Akal Takht Sahib.**

This organizational set up has not been working satisfactorily because of the fact that the religious heads (Jathedars) are appointed arbitrarily by

(SGPC). No qualification or any other attribute/experience has been specified for their appointment. The main reason is that until recently the Sikh Sangat was relatively small, was mainly confined to Punjab and a large majority lacked education, awareness, and consequently the interest in these matters. Things have, however, changed in recent years. The population of Sikhs has increased considerably and a large number of Sikh Diaspora including highly educated Sikhs resides in western countries (England, Canada, USA, Australia, etc). Highly Educated and intellectual Sikhs living in Western cultures invariably interact with individuals from other religions and faiths such as catholic, protestant and Mormons. People of these faiths are well interconnected with their leadership and have a definitive say in selecting the organizing committees and religious heads. Unfortunately, a significantly large population of educated and intellectual Sikhs residing in foreign countries is without any representation in the affairs of the Sikh Panth although it is mainly the result of these Sikhs that the Sikh religion is now considered the fifth largest religion of the world. They feel ignored because their views are not honored irrespective of the fact they are governed by the central Sikh religious organizations. Shiromani Gurdwara Parbhandhak Committee and Akal Takhat Sahib command foreign Sikhs to follow their Adesh, Matas/ Gurmata and Hukamnamas as the Sikhs living in Punjab.

Time has now come to properly chart and plan to appoint and elect the Jathedar of Sri Akal Takhat Sahib By involving all Sikhs of the world. Sri Akal Takhat sahib should immediately convene the Sarbat Khalsa/Representatives of all organizations across the world and chalk out a future plans to establish a **Consensual Central Sikh Authority (CSA)**. We have the following suggestions in this regard.

1. A commission, composed of retired Sikh judges and Sikhs intellectuals of established academic track record, should be established to chalk out the procedures and rules and regulations of the suggested CSA.
2. The CSA should have its centers at such places where Sikhs reside in large numbers; these centers should sort out local problems and after careful consideration forward their findings CSA.
3. CSA should discuss the regional problems and after careful consideration forward them to Akal Takhat Jathedar.
4. Jathedar of Akal Takhat Sahib should discuss the received problem with other Jathedars and present them to Sikh Sangat before announcing the decision.
5. As the tradition holds, the authority of the Jathedar of Akal Takhat Sahib should be supreme and unquestionable.
6. CSA should establish prerequisites and necessary qualifications in theology for selection of Jathedars and the related employees. . It may make the rules and regulations for the appointment, qualifications and powers of Jathedar Akal Takhat and of the Jathedars of other Sikh Takhat for their smooth working without any overlapping of their functions, duties and interests.

Migration of Sikhs has been tremendous since 1925. If you go on various websites on Gurudwaras in the world, the rough estimate shows over 350 in USA, over 90 in Canada, 250 Europe. Consider those in Australia, New Zealand, Singapore, Malaysia, Indonesia, Philippines, South African countries, Middle East, Pakistan, Bangladesh and many more.



Even in India, there are so many outside the jurisdiction of Sikh Gurdwaras Act 1925. It is high time all these Sikhs asked for their due place in Sikh mainstream, participation in election/selection/appointment of the Jathedar of Sri Akal Takhat Sahib and establishment of Consensual Central Sikh Authority which will play very significant role in promotion of the fifth largest religion of the world as envisioned by Sikh Gurus for universal goodness/wellbeing.

2. All Sikhs and Takhts Must follow Sri Akal Takhat Approved SRM (1932- 1945)

Sikh Rehat Maryada (SRM) is the most important part of Sikh way of life. The SRM approved by Sri Akal Takhat must be followed by the Sikhs globally. This document is the result of the hard work of Sikh Pioneers of SGPC **including Takhat Hazoor sahib and Patna sahib Jathedars and Sangat of that area** (click www.SGPC.net). However, after partition of 1947 these two Takhts went outside 1925 Gurdwara Act and are continuing their old Maryada. The SRM approved in 1932-1945 must be adhered and propagated. Again on November 19th 2003 Mata #1 was mutually accepted by Jathedars of all 5 Takhts and sent to Sangat world over which reads "according to Sikh tradition four Jathedars of the Takhts are entitled to take decision on the matter of religious social affairs in local Areas. But matters pertaining to the entire Panth at the Global level can be finally clinched only by Five Jathedars at Sri Akal Takhat. In case any one of the Jathedars cannot make himself present at these meetings, then the Jathedars of Sri Akal Takhat can invite in his place One of the Singh Sahibans of Sri Amritsar". **Jathedar Patna Sahib Iqbal Singh and Jathedar Rattan Singh from Hazoor Sahib were Signatories on this Mata.** But Gurmata of Hazoor Sahib dated 05-09-1998 reads that Dasam Granth should be installed at Gurdwaras related to Guru Gobind Singh ji in Punjab; and Patna Sahib Hukamnama dated 10-06-2008 reads that Takhat Patna Sahib is supreme and declared Jathedars Joginder Singh, Gurbachan Singh, and Tarlochan Singh and Giani Jagtar Singh as panth Dokhi/guilty. Both these Gurmata are a direct challenge to the established religious superiority of Akal Takhat. Until these two Gurmata are not withdrawn in writing, the Jathedars of these two Takhts should not be allowed to participate in any meeting held at Akal Takhat Sahib. Entire Sikh Sangat is bound to honor and respect the edicts issued from Akal Takhat. Patna Sahib Takhat has issued many other gurmata also which challenged SAD president and you personally (Avtar singh Makkar). To read about these hukamnamas click at <http://jathedartakhatpatnasahib.com/hukamnama.html#>)

Gurmata of Hazoor Sahib reads that Dasam Granth should be installed at Gurdwaras related to Guru Gobind Singh ji in Punjab; and Patna Sahib Hukamnama reads that Takhat Patna Sahib is supreme and declared Jathedars Joginder Singh, Gurbachan Singh, and Tarlochan Singh and Giani Jagtar Singh as panth dokhi/guilty. Both these Gurmata are a direct challenge to the established religious superiority of Akal Takhat. Until these two Gurmata are not withdrawn in writing, the Jathedars of these two Takhts should not be allowed to participate in any meeting held at Akal Takhat Sahib.

According to Gurdwara Act of 1925, section 134 G if any member of SGPC, Jathedars of any Takhts, and any of their employees or representatives do not follow/promote Sikh Rehat Maryada and the teachings of Guru Granth Sahib, their services can be terminated. Keeping in view the legality of this Act, the Jathedars of Hazoor Sahib and Patna Sahib should not be invited to meetings held at Akal Takhat Sahib. They should not take part in any meeting until they follow Sikh Rehat Maryada, believe in the supremacy of Guru Granth Sahib and stop placing any other Granth parallel to Guru Granth Sahib at the sanctum- sanctorum. If the Jathedars of these two Takhts do not follow Sikh Rehat Maryada and tenets of Sikhism, how can they impose Matas and Gurmata/hukamnamas on Sikhs, including those living abroad, and expect them to accept their edicts? Any Sikh or institution who, does not follow last Command of Guru gobind Singh ji to follow guru Granth sahib ji alone from 1708 onwards concept and follow teachings of any

other Granth except Guru Granth Sahib. Such Sikh or institution should have no relationship with Sri Akal Takhat and SGPC.

3. The Issue of Dasam Granth:

Ever since the Granth now known as Sri Dasam Granth/ Sri Dasam Guru Granth sahib Ji, its religious status, authenticity, and sanctity have been a cause of controversy in the Panth. However, soon after the independence of India, such controversies have taken unduly large proportions, to the extent that they can destroy unity of the Sikh Panth. It is historically well-documented that Guru Gobind Singh Ji, before merging into Infinite unequivocally ended the tradition of personal Guru-ship and vested the spiritual and temporal authority in Guru Granth Sahib and Guru Panth. Anyone (individual or organization) violating this edict is doing a sacrilegious act. It is therefore important that the Gurmata#1 [A:3/08/3143](#) passed on June 6, 2008 on Authority of Guru Granth must be considered as Gold Standard and must be implemented in letter and spirit. It reads as "Tercentenary (300th Gurta Gaddi Diwas) of Sri Guru Granth Sahib's coronation is a golden opportunity for the entire Sikh Panth, to submit in faith to the ideal of oneness of **"Guru's Granth-Guru Panth."** In obedience of Guru Gobind Singh Ji's last command **"Accept Granth as Guru.This is my order for the Panth."** The Sikh Panth has always stood by it and has been consistently blessed with guidance by living light, eternal Guru for the solution of every national crisis.

The current controversy about the Dasam Granth is totally uncalled for. No one has any right to create controversy about the specific writings contained in Dasam Granth that have been recognized and accepted by the Sikh Panth for Sikh Code of Conduct, prescribed for recitation in daily prayer and Sikh baptismal (Khandey De Pahul). Be it known to the entire Sikh Panth that Sri Dasam Granth is an integral part of Sikh literature and history but, Guru Gobind Singh Ji did not recognize it equal to Sri Guru Granth Sahib Ji. Since, he bestowed Guruship only on Sri Guru Granth Sahib; therefore, no other Granth can be installed along with Sri Guru Granth Sahib"(see attachment). Unless Jathedars of Patna sahib and Hazoor Sahib give in writing to follow this Gurmata they should not be invited to participate in any meeting to be held at Sri Akal Takhat. Why should Sikhs in general and Global Sikhs in particular honor/follow/abide by of any Mata/Adesh/Gurmata/Hukamnama passed by them if they do not follow Sri Akal Takhat Approved Gurmata #1 June 6th 2008 which affirms the last command of Guru Gobind Singh Ji for the Sikhs Given at Sachkhand Abchal nagar, Nanded.

4. Nanakshahi Caledar Issue:

Nanakshahi Calendar was approved in 2003 by worldwide Sikh organizations, Dharam Parchar committee of SGPC, General House and its executives of SGPC, and Sri Akal Takhat Sahib. It was approved by Dharam Parchar committee Mata No. 698, dated December 10, 1997; General House Mata No. 100, dated March 18, 1998; Eleven member committee of Sikh scholars appointed by Sri Akal Takhat then and which still stands, Executive Committee of SGPC Mata No. 178, dated September 15, 1998; Akal Takhat Letter No. A 03/08/3143, dated March 28, 2003. Former Akal Takhat Jathedar Giani Joginder Singh Vedanti, in whose tenure the calendar was adopted, has reported in media that adequate time for suggestions and improvements was given. He recalled that opinions were invited on religious, ideological and historic grounds through a letter written on April 22, 2008, and the deadline was till August 15, 2008. But nobody came forward to suggest any amendment. However, this Calendar was rejected from the start by Takhats of Hazoor Sahib, Patna Sahib and they have been bent upon opposing it without any reason. Please note, after much deliberation and presentations over a period of several years Sikh Activists in Canada, USA and England succeeded in getting several fixed pattern Sikh historical days with schools & government agencies. Regrettably, the Jathedars at the Takhats, Sant Smaj and SGPC at Amritsar are not in touch with the reality of Global Sikh world. Unless the Jathedars of Patna Sahib and Hazoor Sahib follow Akal Takhat approved Nanakshahi Calendar passed in 2003, they should not be invited to participate in any meeting held at Sri Akal Takhat Sahib. If Sikhs and their children in Global Sikh word cannot follow several fixed pattern Sikh historical days with schools & government agencies from 2003



Akal Takhat approved Nanakshahi calendar. Then why should Global Sikhs and their children honor or follow and abide by any Mata, Adesh, Gurmata or Hukamnama passed by Jathedars who themselves do not follow Sri Akal Takhat Sahib Approved 2003 Nanakshahi calendar?

Unfortunately, the Akali leadership, under the influence of Sant Samaj, has been interfering. Dr. Daljit Singh Cheema OSD to Punjab chief Minister who is also Shiromani Akali Dal Leader (Punjab Sikh political party which has now virtually become the Punjab regional political party, with the Hindus and Muslims, as its members) as noted in media and private communications, openly pressurized SGPC president, executive committee members and Jathedars for changes in Nanakshahi calendar. Consequently, they passed a Mata to make changes in the Nanakshahi calendar which was supposed to be approved and implemented by five Jathedars. But Jathedar Nandgarh sahib was against any change. Therefore Akal Takhat Jathedar, with the help of four Granthis, approved the changes on the 4th of January, 2010 in haste. He knew that the Jathedars of four Takhts were coming to settle the issue of Pro. Darshan Singh on the 7th of January, therefore he could have waited. But he preferred not to wait because he knew that Jathedar Balwant Singh Nandgarh may not go along with the changes.

No one has any right to create controversy about the specific writings contained in Dasam Granth that have been recognized and accepted by the Sikh Panth for Sikh Code of Conduct, prescribed for recitation in daily prayer and Sikh baptismal (Khandey De Pahul). Be it known to the entire Sikh Panth that Sri Dasam Granth is an integral part of Sikh literature and history but, Guru Gobind Singh Ji did not recognize it equal to Sri Guru Granth Sahib Ji. Since, he bestowed Guruship only on Sri Guru Granth Sahib; therefore, no other Granth can be installed along with Sri Guru Granth Sahib.

Consensus on amendments, if any, should have been taken from all Sikh organizations worldwide before making any change. Even Pal Singh Purewal, the architect of this Calendar, was not consulted for his opinion before any amendment. Apparently the changes in Nanakshahi calendar have been imposed on Sikhs worldwide against their wishes by Jathedar Akal Takhat with 4 Granthis. Jathedar Tarlochan Singh from Takhat Anandpur Sahib and Balwant Singh Nandgarh never signed on this Final version of Amendments. Because the 2003 calendar was approved with the help of Sikh organizations and Sikhs in general, they should have been taken in confidence before making any change or amendment. It is apparent that Akali leadership, Jathedars and Sant/Mahant Samaj are trampling the honor of Sikh nation to grind their own political axe under the pressure of RSS. If the Akali leadership, Jathedars and SGPC do not follow the Rehat Maryada and honor the sanctity of Akal Takhat

and 2003 properly passed version, then how can they expect Sikh worldwide to follow their new amendments?

5. Prof. Darshan Singh issue.

The episode of declaring Professor Darshan Singh (the former Jathedar of Akal Takhat) as 'Tankhahia' is a corollary of the issue of Dasam Granth, but it has opened up some important issues. For example:

1. Is it necessary to hear and discuss the case of an accused in camera or in public?

Comments: Since the times of Guru Hargobind Sahib, when the Akal Takhat came into being, through the reign of Mahan Raja Ranjit Singh and thereafter, all the matters have settled in the presence of Sangat at Akal Takhat. The new tradition of conducting hearings privately is introduced recently which is a case of clear disobedience of the sanctity of Akal Takhat.

2. Should the excommunication (*Tankhah*) decision be taken unilaterally by Jathedars or done more democratically and with proper and thorough investigation of the case and proper complaint/appeal filed by the local Sangat (in this case Rochester Gurdwara) per SRM Guidelines. Then only Sri Akal

Takhat Sahib could hear the appeal only after proper investigation per Sikh Rehat Maryada Protocol (1932-1945).

Comments: The complaint against Prof. Darshan Singh was filed by a lonely Sikh, Sardar G.S. Lamba Ji by misrepresenting and misinterpreting the evidence which therefore lead to misguiding the callers on JUS TV. He purposely edited the CD of Keertan conducted by Darshan Singh at Gurdwara Rochester, and presented it to Akal Takhat Jathedar for action. The edited CD, containing out of context contents, made Darshan Singh look bad. If there were blasphemous comments in his Keeratan, Sangat of Rochester Gurdwara should have complained rather than Sardar G.S Lamba or Rabindar Singh Bhamra. Jathedars should have



made preliminary enquiries before calling Dashan Singh to appear at Akal Takhat. If there were any anti-Guru comments, a befitting action should have been taken by Jathedars. Complaint/appeal system at Sri Akal Takhat is broken down. It appears that only certain Complaints/appeals are picked up as suited for the political reasons rather than real doctrinal issues? We have reviewed the original tapes of Keertan at Rochester Gurdwara as well as the edited and tampered tape clips shown by Sardar G.S Lamba Ji and Sardar Rabindar Singh Bhamra Ji to the viewers at Jus Punjabi TV.

In our observation based on review of original keertan videotape of Prof. Darshan Singh did not violate any Sikh Rehat Maryada or commit any anti Panthic activity. These kinds of arguments are well documented in Literature by Prof. Ram Parkash, Piara Singh Padam and by Dr. Harbhajan Singh from Punjabi University. Why no action against others and pick up Prof. Darshan Singh only? Sikh scholars these days are used and abused by the Sikh authorities. Prof. Darshan Singh simply informed the Sangat what is really written in certain Chritars of Chritropakhyan included in Sri Dasam Granth and requested the Sangat to stay away from such propaganda. He clarified that 'Sri Guru Granth' is the only Scripture/Granth for the Sikhs sanctified by the Guru Gobind Singh Ji. Therefore there is dire need offsetting up a commission, composed of retired Sikh judges and Sikhs intellectuals of established academic track record, to chalk out the procedures and rules and regulations of compliant/appeal system in various countries and Sri Akal Takht Sahib. Otherwise, issues like this will be in newspapers frequently and will expose the mockery in the fifth largest religion of the World.

3. Should the Jathedars reconsider the matter on which a decision has is already been passed from Akal Takhat? (See attachment).

Consensus on amendments, if any, should have been taken from all Sikh organizations worldwide before making any change. Even Pal Singh Purewal, the architect of this Calendar, was not consulted for his opinion before any amendment. Apparently the changes in Nanakshahi calendar have been imposed on Sikhs worldwide against their wishes by Jathedar Akal Takhat with four Granthis.

Comments: In 1973, Singh Sahiban Darbar Sahib and Jathedar Sri Akal Takhat Sahib has already gave their opinion by Letter from SGPC# 36672 3/ 4-8-73 which reads "Chritropakhyan composition which is included in Dasam Granth is not Dasmesh Bani. It is a copy of old Hindu mythological stories". Based on this opinion Prof. Darshan Singh should not have even been called to appear on Akal Takhat. This shows a gross ignorance on the part of system at Sri Akal Takhat on giving no consideration to their previously issued verdicts important the settled issues.

We feel Sri Akal Takhat sahib, under the influence of political clout and sant samaj influence, went very fast in banning his Keertan and declaring him tankhya even before investigating the incident completely. We request that the role played by Gurcharnjit Singh Lamba and Rabinder Singh Bhamra at JUS

Punjabi must be investigated in detail by Sri Akal Takhat Sahib in open by inviting both parties and examining the evidence in front of Sangat in a fair trial at Sri Akal takhat in open to find the truth before any final decision is made. An appropriate Tankhah should only then be imposed on the guilty. During the investigation of this matter, Jathedars of Takhat Hazoor sahib and Patna Sahib should not be invited because they themselves do not follow **the last command of Guru Gobind Singh Ji for the Sikhs that “Guru Granth sahib ji only Guru of Sikhs 1708 AD onwards”**. While making any decision, Gurmata No. 1 A: 3/08/3143 which is Gold Standard on the issue must be taken into account. A wrong anti-Rehat Maryada decision can push Sikh nation towards legal troubles and deadly religious battles in the Global sikh world. We believe that Sikh conflicts should be solved amicably as is inherent in the following Shabad:

ਬਸੰਤੁ ਮਹਲਾ ੫ ਘਰੁ ੨ ਹਿੰਡੋਲ ॥ ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਹੁ ਲਿਵ ਲਾਇ ॥ ਹਰਿ ਨਾਮੈ ਕੇ ਹੋਵਹੁ ਜੋੜੀ ਗੁਰਮੁਖਿ ਬੈਸਹੁ ਸਫਾ ਵਿਛਾਇ ॥੧॥ ਇਨ੍ਹਰ ਬਿਧਿ ਪਾਸਾ ਢਾਲਹੁ ਬੀਰ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਦਿਨੁ ਰਾਤੀ ਅੰਤ ਕਾਲਿ ਨਹ ਲਾਗੈ ਪੀਰ ॥੧॥ ਰਹਾਉ ॥ ਕਰਮ ਧਰਮ ਤੁਮ੍ਹਰ ਚਉਪੜਿ ਸਾਜਹੁ ਸਤੁ ਕਰਹੁ ਤੁਮ੍ਹਰ ਸਾਰੀ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਜੀਤਹੁ ਐਸੀ ਖੇਲ ਹਰਿ ਪਿਆਰੀ ॥੨॥ ਉਠਿ ਇਸਨਾਨੁ ਕਰਹੁ ਪਰਭਾਤੇ ਸੋਏ ਹਰਿ ਆਰਾਧੇ ॥ ਬਿਖੜੇ ਦਾਉ ਲੰਘਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਸੁਖ ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਤੇ ॥੩॥ ਹਰਿ ਆਪੇ ਖੇਲੈ ਆਪੇ ਦੇਖੈ ਹਰਿ ਆਪੇ ਰਚਨੁ ਰਚਾਇਆ ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜੇ ਨਹੁ ਖੇਲੈ ਸੇ ਜਿਣਿ ਬਾਜੀ ਘਰਿ ਆਇਆ ॥੪॥੧॥੧੯॥ {ਪੰਨਾ 1185}

BASANT, FIFTH MEHL, SECOND HOUSE, HINDOL: ONE UNIVERSAL CREATOR GOD. By THE GRACE OF THE TRUE GURU: *Come and join together, O my Siblings of Destiny; dispel your sense of duality and let yourselves be lovingly absorbed in the Lord. Let yourselves be joined to the Name of the Lord; become Gurmukh, spread out your mat, and sit down. {1} In this way, throw the dice, O brothers. As Gurmukh, chant the Naam, the Name of the Lord, day and night. At the very last moment, you shall not have to suffer in pain. || Pause || Let righteous actions be your game board, and let the truth be your dice. Conquer sexual desire, anger, greed and worldly attachment; only such a game as this is dear to the Lord. [2] Rise in the early hours of the morning, and take your cleansing bath. Before you go to bed at night, remember to worship the Lord. My True Guru will assist you, even on your most difficult moves; you shall reach your true home in celestial peace and poise. || 3 || The Lord Himself plays, and He Himself watches; the Lord Himself created the creation. O servant Nanak, that person who plays this game as Gurmukh, wins the game of life, and returns to his true home.*[4][1] [19] (page GGS 1185)

We would like to know in writing as to what violation of Sikh Rehat Maryada/GuruNindya has Darshan Singh done after review of his original complete Kirtan tape. Many Sikh scholars including Piara Singh Padam and Dr. Harbhajan Singh from Punjabi University have written the same in black and white but no action was taken against them. Why to select Prof. Darshan Singh Ji Alone? Is there any political reason? You can take an academic expert's view on this issue. If we don't get any Gurmat Philosophy based argument with evidence of authenticity from you, then, why not the Sikh institutions of Southern California extend an invitation to Prof. Darshan Singh whenever he visits California in future? Sikh authorities have to give final opinion on the issue otherwise they will be responsible for all religious deadly battles in Sikh Community in future in India and abroad. In our opinion Sri Akal Takhat Approved Gurmata #1 June 6th 2008 which affirms the last command of Guru Gobind Singh Ji for the Sikhs given at Sachkhand Abchal Nagar, Nanded/Hazoor Sahib is a Gold Standard decision on the issue. Therefore it must be enforced at Takhat Hazoor and Patna Sahib Ji also ASAP By Sri Akal Takhat.



6. Killing of Darshan Singh (Auto Rickshaw Driver) in Ludhiana:

The Sikh Diaspora is greatly worried about the clash between Punjab Police and the Sikhs in Ludhiana in which an innocent Sikh (Darshan Singh was killed) in a firing by the police. Sikhs were peacefully protesting the anti-Sikh activists. We all sympathize with the deceased, pray for the peace of his soul, and hope the SGPC to take appropriate role in peace keeping and demand for punishment of the guilty and recognition of the martyrdom of Darshan Singh.

7. Summary: Sikh Nation has One Granth, One Panth and One Rehat Maryada

Sikh institutions and Sikh Sangat of Southern California want to stay away from Political Tug of war between the ruling Akali/BJP alliance and their opponent Congress Party in Panjab and India. Any Organization who does not follow Sikh Rehat Maryada (1932-1945) and Sri Akal Takhat approved Matas, Adesh, Gurmatas/ Hukamnama, should not have any connection with SGPC and Sri Akal Takhat. We request for participation by Sikhs of all over the world in election/selection in appointment of the Jathedar of Sri Akal Takhat Sahib and for establishment of Consensual Central Sikh Authority by inviting Sikhs allover for Sarbat Khalsa meeting in order to Protect Erosion of Sikh ideology. We need to create truthful system for management of Sikh issues as enshrined in Guru Granth sahib Ji. Time has changed and Sikhs has moved to all corners of the world now and request for justice and participation in the system and proper place in Main stream decision making Process. This will avoid any controversies arising out of unorganized administrative set up of Sri Akal Takhat which appears to be now being misused by political survival of few Sikh families. Correction of the present sikh status/system under the foundation of Sikh Nation based on One Granth-One Panth-One Rehat Maryada can play very significant role in promotion of 5th largest religion of the world as envisioned by Sikh Gurus for universal goodness/wellbeing.

Sikh institutions and Sikh Sangat of Southern California want to stay away from the political tug of war between the ruling Akali/BJP alliance and their opponent Congress Party in Punjab. We request participation by Sikhs from all over the world in election/selection and appointment of the Jathedar of Sri Akal Takhat Sahib and for establishment of Consensual Central Sikh Authority by inviting Sikhs from all over the world for a Sarbat Khalsa meeting in order to protect erosion of Sikh ideology.

Jathedars of Takhat Hazoor Sahib and Patna Sahib must not be invited for participation in meetings to be held at Sri Akal Takhat Sahib in future until they follow Sri Akal Takhat Sahib approved SRM (1932-1945), Nanakshahi Calendar (2003) and Gurmata#1 (June 6th 2008). If SGPC and Sri Akal Takhat Sahib want that all their directives must be accepted all over the world, then in summary global Sikh Sangat from all over the world must get representation in the system.

We will await your response till 15th march. Your silence on the matter or unreasonable response will send the message to Global Sikhs that you are not serious to understand the magnitude of the Panthic issues as faced by global Sikhi. It appears that few families for their political survival will side line and erode the great

heritage of the Sikhs completely in near future, then it will be too late for any correction. We feel that Sikh Panth is going through critical time. Your silence on the matter or unreasonable response will definitely send the future of the Sikhs into legal Troubles and Deadly Intercommunity Battles. It will create social and religious divisions among the ranks of Sikhs. If this trend is not prevented/stopped the Sikhs in India and globally will be divided into segments for which responsibility will lie on the current Sikh leadership.

If we do not hear from you by March 15, 2010, then as per eighteenth century tradition/history we will meet and conduct local Sarbat Khalsa meetings at Vaisakhi and Diwali annually and will go on trying to set up some central authority system in each Zone/country of the world for communication with central authority at Sri Akal Takhat. We will make our best efforts until our last breath to protect and propagate the last command of Guru Gobind Singh Ji for the Sikhs that **“Guru Granth sahib ji is only Guru of Sikhs 1708 AD onwards”**. We will also make our best efforts to propagate and protect the Sikh Rehat Maryada document based on Gurmat philosophy as finalized by the sincere efforts of Singh Sabha Philosophy and Akali movement in 1932-1945. We will keep you informed about our local decisions by

considering you as one local Sikh body as per 1925 Gurdwara Act created by the British for the management of Gurdwaras within your jurisdiction.

Sincerely

Coalition of Sikh Institutions and Gurdwaras of Southern California

cc: 1. Jathedars of all Takhts

2. Dharam Parchar committee SGPC

3. Executive members of SGPC

4. Shiromani Akali Dal Parliamentary Board, All SAD Ministers of Panjab

5. Delhi SGPC

6. All concerned Sikh intellectuals and Politicians

7. Judge Mewa singh

(The draft was made available to the WSN by Dr. Jasbir Singh Mann and S. Raminderjit Singh Sekhon, spokespersons for Coalition of Sikh Gurudwaras and Sikh Institutions Southern California. They can be contacted at jasbirmann@aol.com; romysekhon@yahoo.com or at 2530 Warner Ave, Santa Ana, CA USA 92714)