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The Sikh Bulletin

A Voice of Concerned Sikhs World Wide



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LIARS' LIST

First there were Mahants; now there are Babas and Sants. British used the former to their advantage; now the Hindu Govt. of India, whether Congress or **Brahmin Jati Party**, is using the latter to their advantage. We can't blame the Govt. entirely, because, after all, they are using our own people against us to do their dirty job of keeping minorities embroiled in their own disputes. If Sikhi is to avoid the fate of Buddhism in India we have to dish out to the modern day Babas and Sants what our fore fathers dished out to the Mahants. Our situation is very similar to that of the Jewish people. Like them our numbers are small and we are surrounded by a sea of hostility. Fortunately, like them we have also established our presence on the world stage. But we have to go beyond raising anti Govt. and anti Hindu slogans on the 26th of January and 15th of August, the unproductive sloganeering led by none other than Sikh renegades working for the Indian Govt. intelligence agencies. What follows is one example of Govt.'s creation of a Baba, his Dera, and blatant lie of propaganda to give that Baba credit that is not his due.

Liars:

1. **Mary Pat Fisher**, Coordinator of International Communications, Gobind Sadan Institute for Advanced Studies in Comparative Religion and author of the book, 'Living Religions', being used as a textbook in the Universities in the USA.
2. **Professor Gurbachan Singh, President of Gobind Sadan USA,**
3. **Joginder Singh**
4. **Gurcharan Singh Randhawa of Gurdaspur**
5. **Dr. J. S. Rajput, Director of NCERT**
6. **Murli Manohar Joshi, Minister of Human Resources Development, Government of India,**
7. **Baba Virsa Singh**

Lie: *

Supreme Court case against National Council of Education, Research & Training (N.C. E. R. T) has been won with Babaji's (Virsa Singh) blessing, and they have received the order to correct the books.

***For details see Gobind Sadan Press Release on the next page.**

g[urUj na ka A[wd a c[ll [nah[Oaxu . pna 58, Asopw[Aa, is[r[ag[g[urU nank w[
Those chaylaas, those devotees, whose spiritual teacher is blind, shall not find their place of rest.

GOBIND SADAN PRESS RELEASE

From: **Mary Pat Fisher**, Coordinator of International Communications, Gobind Sadan Institute for Advanced Studies in Comparative Religion, village Gadaipur, Mehrauli, New Delhi 110030, India, phones 91-11-680-9608, 680-3398

“Sikhs Thank Baba Virsa Singh for Eliminating Libel against Prophets: Sangat assures Babaji that they will obey his order.

New Delhi, November 5: The Sikh Sangats are becoming very angry as they learn of what has been falsely written in school textbooks against their Gurus and the prophets of other religions. In this regard, Professor Gurbachan Singh, President of Gobind Sadan USA, reports that in recent days a very large gathering of Sikhs was held in Gurdaspur near village Gharala. In this gathering, after kirtan Sardar Joginder Singh and Sardar Gurcharan Singh Randhawa of Gurdaspur and Professor Gurbachan Singh told the sangat about the misinformation that had been written in NCERT textbooks. The sangat became very angry that for the past fifteen to twenty years this misinformation was being taught in the schools but no one had raised his voice against it. They said, "We remember Guru Teg Bahadur as 'Hind di Chader' and revere Guru Gobind Singh as our father. *Baba Virsa Singh helped to correct what was falsely written against them, and with his blessing, the Supreme Court case was won in our favour.*"

Dr. J. S. Rajput, Director of NCERT, announced at Gobind Sadan that the objectionable matter is now eliminated from the textbooks and that new books are being written with newly corrected historical material. *Murli Manohar Joshi, Minister of Human Resources Development, Government of India, said that the Supreme Court case has been won with Babaji's blessing, and they have received the order to correct the books.*

At the sangat gathering in Gurdaspur district, the Sikh sangat thanked Baba Virsa Singh, shouting their approval, and assured Babaji that they will follow all his orders”.

*

Sikh Bulletin had carried an article, **“A Right-Wing Hindu Group Exerts Its Muscle in Indian Academe”**, by Martha Ann Overland, in the *September 2001* issue that highlighted the nefarious role of **Murli Manohar Joshi, Minister of Human Resources Development, Govt. of India**. We had already become aware of the negative role of **Baba Virsa Singh** through his efforts to promote so called ‘Dasam Granth’ in the pages of *September 2000* Sikh Bulletin. (Both these articles are being reproduced on pages 6 and 16, respectively.) Also while visiting Chandigarh in October 2001, this writer had met **Advocate Dr. Malkiat Singh Rahi** who had introduced himself as the person who had brought the lawsuit against **NCERT**. So, when some one e-mailed this outrageous lie of

a press release to us, all it took was a phone call to Dr. Rahi. *For our readers we publish his response below:*

Objectionable remarks against the Sikh Gurus in the NCERT history textbooks – Some facts-

Dear Sardar Hardev Singh Shergill ji,

Today, after our telephonic talk in the morning, regarding a press release placed by some one on the Internet, concerning objectionable remarks against Guru Teg Bahadur and Guru Gobind Singh in the NCERT books, I was surprised and pained to hear from you the contents of that announcement. The claim made in it, as told by you, that it was with the blessing of one Baba Virsa Singh of Delhi, that the objectionable remarks have been removed and the case was won in the Supreme Court of India, I can only say that *the contents of the press release are totally false and the result of deep-rooted conspiracy, with the purpose to show to the Sikhs all over the world who got it done, and Baba may become more popular among the Sikhs for showing such a devotion to Guru Teg Bahadur and Guru Gobind Singh.*

No Baba Virsa Singh or any such other Baba was in the picture during the long struggle I waged to get objectionable remarks against the Sikh Gurus deleted from the NCERT history textbooks. The story is long one.

It started in 1995, when we filed the first writ petition against the objectionable remarks, against Guru Gobind Singh in the book, *Modern India*--- a history textbook for class XI written by **Prof. Bipen Chandra**, which was decided by Punjab and Haryana High Court in 1996 and the full text of the judgment was published by the *Abstract of Sikh Studies*, *Spokesmen* and many other journals. It was during this period that notice regarding objectionable remarks against Sri Guru Teg Bahadur was served on NCERT, for publication in the book *Medieval India* --A history textbook for class X written by Prof. Satish Chandra. The first writ petition No. 9379 of 1997 was filed in 1997, which was disposed off with the direction to the NCERT to consider the case regarding deletion of objectionable remarks as mentioned in the writ petition. The NCERT refused to do so. Then Second writ petition No.2771 of 1998, which is still pending in Punjab and Haryana High Court was filed. During this period of 4 years the case went twice to the Supreme Court of India. Firstly, against the order of LPA No. 186 of 2000 and Secondly, in writ petition No. 98 of 2002, which was decided by the Supreme Court on September 12, 2002.

I argued the case in the Supreme Court on behalf of **SGPC, Delhi Gurdwara Prabhandak Committee, Chief Khalsa Dewan and Guru Nanak Brotherhood Society**. On many occasions the news items regarding this case were published

in the major newspapers of India. **No interest was ever shown in the case by Baba Virsa Singh or anybody else. Baba Virsa Singh has appeared on the scene, when the case has been won and the remarks against Guru Teg Bahadur have been removed.** Our application in the writ petition regarding compensation of Rs.5 crore for damaging the fair name of Shri Guru Teg Bahadur is still pending in the High Court and the next date of hearing is January 16, 2003.

I have written many articles regarding distortion of Sikh history in the NCERT books and many of them were published in the Abstract of Sikh studies and many other journals. Therefore, **Baba Virsa Singh cannot claim that it was he who got objectionable remarks removed from the NCERT history textbooks.** The material I am sending to you would prove how the deletion from the NCERT books was got done. Please tell the truth to the people why Baba Virsa Singh is making such a false claim regarding deletion of objectionable remarks from the NCERT books. I have sent you the copies of my two books to give you more material regarding these cases.

Morchi

(Dr.M.S.Rahi) Chandigarh

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Note: Also see Abstract of Sikh Studies, April-June, 1996, p.130; July-September, 1996, p.77; January-March, 1999, p.15; July-September, 2001, p.74; October- December, 2001, p.34 April-June, 2002,p.35;

*

IN THE SUPREME COURT OF INDIA

CIVIL ORIGINAL JURISDICTION I.A No. 11 OF 2002

IN WRIT PETITION No. 98 OF 2002 IN THE MATTER OF

ARUNA ROY, SOCIAL ACTIVIST & OTHERS PETITIONER

VERSUS UNION OF INDIA & OTHERS. RESPONDENTS

AND GURU NAKAK UNIVERSAL BROTHERHOOD SOCIETY

INTERVENER

WRITTEN SUBMISSIONS ON BEHALF OF THE INTERVENER

RESPECTFULLY SHOWETH:

1. That the intervener is a registered body involved in the propagation of Sikhism. The intervener filed a Writ Petition in 1997 against the objectionable remarks regarding the Sikh Gurus and particularly against Sri Guru Tegh Bahadur. The copy of that Writ Petition is reproduced in Vol. VII at Page No. 700 of the Counter filed on behalf of Respondent No.3 i.e. NCERT. The Hon'ble Punjab and Haryana High Court had earlier ordered the deletion of objectionable remarks against Guru Gobind Singh. That judgment of the High Court is reproduced at Page No. 690 of the above said volume. The NCERT did not delete the remarks even though the case was securely covered by the earlier Division Bench Judgment of the same High Court. The representation of the Petitioner was rejected which was said to be considered by the order of

the Hon'ble Court in the above said writ Petition. Then the Second Writ Petition No. 2771 of 1998 was filed, which is pending in the Punjab and Haryana High Court as a part-heard matter since July 2001.

2. That during the pendency of that writ petition, the NCERT and the writer of the book changed the paragraph in the reprint of the book in 2000 without any information to the Hon'ble Court. Both the paragraphs are reproduced at page No. 5 & 6 of the present I.A. This conduct of the respondent No. 3 i.e. NCERT clearly shows how the history books are written and paragraph changed in the reprint of the same book without any regard to the established historical fact. *Sri Guru Tegh Bahadur was mentioned as disturber of peace in Punjab in the paragraph which remained in the book from 1978 to 1999, but in the reprint of the Book of 2000 it was mentioned that the Guru had, 'resorted to plunder and repine, laying waste the whole province of the Punjab.'*

3. When the question in the Parliament was raised regarding these objectionable remarks against Sri Guru Tegh Bahadur and litigation pending in the Punjab and Haryana High Court, the NCERT on the instructions of Human Resource Development Ministry of India ordered the deletion of these objectionable remarks. The objection was raised by many other persons and the petitioners in the present writ petition. The new syllabus is on the basis of the National Curriculum Framework for School Education. **But surprisingly enough, in the new textbook of history for Class XI and XII total paragraphs regarding the history of the Sikhs have been expunged; as a result, in the new history textbooks for these classes there is no information regarding the history of the Sikhs.** It is grave injustice to the Sikhs and their history. The Sikhs have played a very important role in the history of India, and this should be so recognized in the history textbook being taught in the Schools of India, if true secular spirit of the Constitution of India is to be preserved.

It is therefore, submitted that the respondent NCERT should be directed to look into the matter regarding the accurate projection of Sikh history in the School history textbooks before the new history textbook are published as per the new syllabus, otherwise the rights of the intervener would be seriously violated.

Morchi

(DR. M.S. RAHI) Chandigarh, Counsel for the Intervener

*

WELL, THERE YOU HAVE IT!

Baba Virsa Singh of Gobind Sadan fame and Murli Manohar Joshi stand stark 'naked' before you, fully exposed as partners in crime against the Sikh Qaum.

Wherever you see Gobind Sadans, you should know that the people associated with Gobind Sadans are not one of you, even if they are your siblings. They are out to destroy your identity.

If in the past you did not believe that the Govt. of India, the world's largest democracy, is capable of such outrageous conduct against its minority communities, you should change your mind. If you have any contacts with Hindu organizations bring this up. May be those Hindus who have settled abroad would be more fair minded than their kinsmen back home (*but not the ones who have organized themselves into IDRF i.e. India Development and Relief Fund. This organization is a front for Hindutva, the Hindu supremacist ideology responsible for anti-minority communal violence in India for over half a century.* See page 28). Martha Ann Overland (see p.5) throws plenty of light on **Murli Manohar Joshi** and his **RSS** activism. Draw your own conclusions when he says, *that the Supreme Court case has been won with Babaji's blessing, and they have received the order to correct the books.*

After coming across the name of **Mary Pat Fisher** as Coordinator of International Communications, Gobind Sadan Institute for Advanced Studies in Comparative Religion, we learned that her book, 'Living Religions' is being used as a textbook at The Sacramento State University. Upon examination, we found that this book is written by an **author totally ignorant about Sikh philosophy**. Presenting Guru Nanak as *'little concerned with things of the earth...roamed about in nature rather than working...* is contrary to what he stood for, which is amply recorded in his bani enshrined in AGGS. The author also represents Mirabai as *Sufi* mystic and Sant and Bhakti traditions as one and the same. She further goes on to say that even before Guru Nanak, Islam and Hinduism had already begun to draw closer to one another in Northern India.

Upon examination we found that the chapter on Sikhism was reviewed by **Dr.Balkar Singh**, then at Punjabi University Patiala, but lately an employee of Bhajan Yogi. He had every opportunity to rectify errors in the text and expunge myths such as: **immersion in a river for three days and disappearance of his body to the surprise of both Hindus and Muslims who wanted to perform the last rights according to their respective faiths.**

The textbook also has some pictures. Among them, **Nanaksaria** version of Guru Nanak and a farm scene in which **Baba Virsa Singh** is sitting on a folding chair in a ploughed field; at his feet are four well dressed happy looking urbanite **'Malik Bhagos'** sitting on a picnic blanket, while in the distance **'Bhai Lalos'** can be seen toiling in the field.

In an interview with G. S. Jauhal, a commandant in the Indian military service, she describes him as, **'a disciple of the contemporary Sikh teacher, Baba Virsa Singh'**. We beg to differ with Ms. Fisher. Sikhs are disciples of the Gurus and the Shabad Guru only and not of any *dehdhari* Gurus. **Gobind Sadan is not a Gurudwara. It is a part of 'Sangh Parivar'**. Neither Baba Virsa Singh nor his 'disciples' can call themselves Sikhs. **Turban, no matter how big a paggar, does not a Sikh make.** Like Radhaswamis, Baba Virsa Singh has his own religion based on philosophy of Baba Siri Chand and Dasam Granth, among others (see p.14).

One would think that **Dr.Balkar Singh**, one time Dean of the Department of Guru Granth Sahib Studies, Punjabi University, Patiala, would have pointed this out but what can you expect when he himself, *"asserts that the universal religious openness practiced at Gobind Sadan is the message of Sikhism: Gobind Sadan symbolises the above-mentioned ocean. With the Grace of Guru Gobind Singh, the message of Sikhism is being spread under the patronage of Baba Virsa Singh"*. *Dr. Balkar Singh, is Guru Gobind Singh's Sikhi different from that of Guru Nanak?*

Just as the Hindutva forces created Baba Virsa Singh and his Gobind Sadan, they are actively involved, right in front of our eyes, in promoting **'Sant Baba Daljit Singh'** and his **'Gurdwara Gurjot Parkash' in Chicago**. He can obtain any number of passports and any number of visas. Kirtanias, Kathakars and Jathedars make a bee line for his dera. Most recent to visit him was **Giani Iqbal Singh, Jathedar of Takhat Patna Sahib** in November 2002. *Daljit Singh has accompanied Jathedar Vedanti to visit with the Pope in Italy alongwith Nanaksaria 'Sant Baba' Amar Singh Barundi, Mahant Mohinder Singh of Nishkam Sewak Jatha and Dr. Rajwant Singh.*

Below are some excerpts from previous issues of The Sikh Bulletin showing our so far unsuccessful attempts in thwarting the establishment of a *dera* in USA. Unfortunately, **S. Kulwant Singh Hundal**, the then President of Gurudwara Sahib in Chicago, who strongly opposed **Jathedar Vedanti's** visit to the *dera* and promised to provide us with information on **Daljit Singh** has made an about face and joined forces with those who would distort the message of Gurbani. Perhaps Indian politics and *bhaichara* took precedence over principle. **The road of Sikhi Sudhar is very lonely:**

From SB July, 2001

"Our Jathedars should be spending their time educating the Sikh masses about the true message of the Gurus and not circling the globe hobnobbing with Dera Babas as Jathedar Vedanti recently did. When we failed to dissuade Jathedar Vedanti from visiting the Dera of 'Baba' Daljit Singh of Chicago in the month of May this year, we could not help but conclude that nothing could have

stopped Jathedar Vedanti. His visit was part of a grander scheme, i.e. to extend to that man the credibility that he lacked so that other lesser souls could follow. That is precisely what happened. Jathedar Vedanti was followed by S. Ajaib Singh Mukhmailpur, a Badal Cabinet Minister; Sant Singh Maskin; Bibi Harjinder Kaur, President Narimanch Chandigarh (Now the Lady Mayor of Chandigarh); and Bhai Nirmal Singh, Hazoori Raagi Darbar Sahib, Amritsar. And Daljit Singh himself, a mere 'Baba' in his pre Vedanti visit advertisements, has, as predicted, become a 'Sant Baba' (Indo-Candian Times Intl. Inc., June 28 -July 04, 2001)."

From SB February, 2002

"We and the managing committee of Chicago Gurdwara pleaded with you (Jathedar Vedanti) back in April 2001, to not to give this man the respectability by your visit. You did not listen. As we had predicted, this 'Giani' Daljit Singh who used to beg for time for kirtan in Chandigarh gurdwaras, became a 'Baba' in Chicago before your arrival in his Dera and 'Sant Baba' after your visit. Sant Singh Maskeen and others followed right on your heels. Dr. Jasvir Singh Ahluwalia, Vice Chancellor of Punjab University, Patiala (Now discredited and removed) heaped the latest insult on Sikh Qaum when he presented this Sadh with the Maharaja Ranjit Singh Award. This is how the story reads in the India west of January 18, 2002, p. B18:"

Nations that do not learn from their history are destined to repeat it. We are reliving the period of Anglo-Sikh Wars of 1849. British have been replaced by the forces of Hindutva, who are using Akhand Kirtani Jatha, Damdami Taksal, Sikh Youth of America, atleast one officer of World Sikh Council-USA, and deras such as Nanaksar, Mastuana, Harian Belan, Sacha Sauda and others as their front line soldiers commanded by likes of Baba Virsa Singh and Attorney Gurcharanjit Singh Lamba. The loyal Sikh soldiers are being represented by our Missionary Colleges and lone missionaries and like the Dogras, our Jathedars -Joginder Singh Vedanti, Puran Singh and Ranjit Singh Ghataura, and SGPC Presidents- Badungar, Talwandi and Tohra have betrayed them. While the enemy is brazen in its assault on Guru Nanak's Sikhi, defenders of our faith are gutless. Silence from them is deafening.

Hardev Singh Shergill

A RIGHT-WING HINDU GROUP EXERTS ITS MUSCLE IN INDIAN ACADEME

Scholars say that the independence of the country's universities is threatened
By Martha Ann Overland

(This article was first published in The Chronicle of Higher Education, July 6, 2001. Reproduced here from The Sikh Bulletin, Sept. 2001)

New Delhi

WHEN INDIA'S education authorities announced that they were making traditional Hindu astrology a course of study at universities, newspaper headlines and op-ed articles howled at the idea. Would the ancient practice of setting a horse on fire - prescribed in Hinduism's early sacred texts - also be part of the curriculum? If Vedic astrology is offered, why not palmistry, tealeaf reading, and tarot cards?

The Sikh Center Roseville, 201 Berkeley Ave, Roseville, CA. 95678

While commentator had a field day, India's liberal academics were not laughing. Giving astrology the status of an academic discipline, they charge, is just the latest effort of a right-wing Hindu Government to implement its cultural agenda in a process called "saffronization."

Saffron is the color of the flag flown by the Rashtriya Swayamsewak Sangh, or R.S.S., a Hindu-supremacist group inspired by Italian Fascism after one of the founders met Mussolini in 1931. In the 14,000 schools it operates, the R.S.S. espouses the idea that "pure" Hindus are descended from an indigenous "Aryan" race. All others in India, including Muslims and Christians, are outsiders. **One of the R.S.S.' most revered leaders, Madhav Sadashiv Golwalkar, called Hitler's persecution of the Jews "race pride at its highest."**

Many academics say the RSS philosophy puts at risk India's political foundation - the principle of a secular state tying together a highly diverse nation. Ram Puniyani, author of a number of books on the R.S.S. and secretary of the Committee for Communal Amity, which seeks to fight religious prejudice, says members of the R.S.S. "have manufactured their ideology for a handful of Hindu elite. They are pushing a cultural nationalism. But it's a particularly oppressive nationalism - the culture of [upper-caste] Brahmin Hindus."

The R.S.S. says it is fighting only for the Indian intellectual tradition, national pride, and spiritual values that were scorned by British colonial rulers.

In universities, which had long been regarded as above India's political fray, the fight over saffronization is playing out in disciplines as diverse as history and mathematics. At other scholarly institutions, critics accuse the R.S.S. of trying to seize control.

A Prominent Role

Once dismissed as a fringe group best known for inspiring the man who assassinated Gandhi in 1948, the R.S.S. is today the ideological backbone of the ruling Bharatiya Janata Party (B.J.P.), says Mr. Puniyani, who is also a professor at the Indian Institute of Technology, in Bombay. Prime Minister Atal Bihari Vajpayee is in the group's inner circle, and 16 of his 30 cabinet officials are members. **One of the most outspoken is Murli Manohar Joshi, the minister in charge of education.**

Mr. Joshi has become as well known for his R.S.S. activities as for his education duties. He is currently under indictment for inciting a mob in 1992 to tear down the Babri Masjid, a mosque in Ajodhya. Hindu fundamentalists say it stood atop the ruins of a temple at the birthplace of the Hindu god Rama. The communal riots that followed the mosque's destruction left 1,900 people dead

across India. The issue of whether Muslims or Hindus will build on the site remains one of the most divisive in the country.

To most Indians, religion is a central and passionate part of their identities. About 80 percent of India's population is Hindu, and Muslims are the largest minority. Buddhism has its origins in India, and Sikhs started their religion as a sect of Hinduism in the 15th century. Significant numbers of Christians, Jains, and Parsis, or Zoroastrians, also live in the country.

Since Mr. Joshi took the helm of the Ministry of Human Resources Development two years ago, its slogan has become to “nationalize, Indianize, and spiritualize” the country’s educational system. Many read that phrase as a coded slogan for Hindu proselytizing.

The newly drafted national curriculum calls for all children to learn Sanskrit, the language of Hindu scripture and of uppercaste Brahmins. Hindi, though it is spoken primarily in the north of the country, is also slated to become compulsory. Mr. Joshi, formerly a professor of physics at the University of Allahabad, wants all schools to teach Vedic math, a system said to be based on Hindu scripture but dismissed by many mathematicians as a farce. He has also called for the inclusion in children's history books of the teachings of Keshav Baliram Hedgewar, founder of the R.S.S., who emphasized the need for unity among Hindus.

A Tradition Of Independence

Until the B.J.P. solidified its power in 1998, higher education generally remained above politics. Members of the powerful University Grants Commission, which distributes federal funds, traditionally have been viewed as independent even though they are appointed by the central government.

That changed when Mr. Joshi appointed Hari Gautam, a longtime R.S.S. member, to head the committee - which recently blessed the study of Vedic astrology. Despite large cutbacks in higher-education spending which have crippled many universities, last year the committee also found money to start undergraduate and graduate programs in human consciousness and yogic science, both of which are components of Hindu mysticism.

Now the human-resource ministry is instituting what it calls value education. Although the program is designed to teach general moral and spiritual principles, critics fear that it will expand into Hindu dogma.

Mr. Kaw argues that yoga and meditation are “life-coping skills” not based on religion. He says they are part of “the study of human consciousness and how it relates to the cosmos.”

Promoting ‘National Pride’

The new rules go so far as to require that all students at the nation's engineering institutes - controlled by the human-resource ministry - take the value-education classes. The state government of Uttar Pradesh, where the R.S.S. has its headquarters, has made a course in “national pride” compulsory for students. “They will know they are Indians,” says Mr. Kaw, “and they will be proud they are Indians.”

He dismisses attacks on his department as whining from leftists who are no longer in power. “There's nothing saffron” about value education, he insists, adding that the complaints are “more of a political criticism than an academic one.”

But academics, particularly scientists, feel threatened. Mr. Joshi, the human-resource minister, has publicly questioned the value of empirical research and has urged scientists to seek alternative answers in the ancient Hindu texts. Professors say they are under pressure to teach subjects such as Vedic math, or to explain why they won't.

Despite its name, Vedic math is not a mathematical system, says Shobhit Mahajan, a professor of physics and astrophysics at the University of Delhi. Rather, it is a small book of formulas that its author says came from the Vedas, Hinduism's ancient books. The formulas simplify such operations as multiplication and factorization.

“It's basically a bunch of tricks, which allow you to do high-school calculations very quickly,” says Mr. Mahajan, a critic of saffronization's effect on the sciences. “I may want to teach my 12-year old such tricks to entertain him, but to think that this can replace a serious study of mathematics at any level is patently absurd.”

It is true, he says, that Indians were doing geometry before Pythagoras, and that Indians devised the concept of zero in A.D. 400 (although he notes with disdain that “they never did anything with it.”)

“But this is like saying there is an Indian physics, an Indian biology, an Indian chemistry,” argues Mr. Mahajan. “Mathematics is a discipline. It isn't static. It grows by definition from the contributions that have been made to it. Frankly, our contributions in the hard sciences are negligible in the overall scheme. And going back 3,000 years to the Vedas won't change this.”

An Agenda To Push

While virtually no demand exists for Sanskrit-based teachings, the human-resource ministry is nonetheless pushing that agenda. The country's elite engineering universities, the Indian Institutes of Technology, which are

directly under the ministry's control, have announced that their Delhi campus will soon offer science courses based on Sanskrit texts. As a language, Sanskrit is taught in many colleges throughout the country, but this is the first time it will be used to explain science.

Meanwhile, Hindu fundamentalists are trying to rewrite history, critics say. Teesta Setalvad, director of Khoj, a group based in Bombay that promotes secular education, says the R.S.S. wants to present ancient Indian civilization as a Hindu one, even though that's not correct. To maintain the myth of their own greatness and justify the idea of a Hindu race, she says, fundamentalists are rewriting history to glorify Hinduism and vilify Islam.

College textbooks in states where Hindu-fundamentalist parties have been in power have been touched by the saffron brush. In Maharashtra, a third-year history text describes Islam's arrival as "a curse" for the people outside the Arab world, "because wherever the Islamic hordes went, they not only conquered the countries, but killed millions of people and plundered their homes." The concluding paragraph reads, "Why these atrocities? Because Islam teaches only atrocities."

Apart from the immediate worry that such incendiary words will incite more violence between India's Muslims and Hindus, the greatest threat from the R.S.S. now is its influence over historical research, says Ms. Setalvad. "There has been a steady and insidious effort to pack India's important educational, science, and cultural institutions with R.S.S. members" who don't have sufficient academic backgrounds, she says. "They have been working overtime to do this."

Doing Away With The Old Guard

In the case of the prestigious Indian Council of Historical Research, the leaders of the old guard were expelled. The human-resource ministry first removed the council's elected secretary. Then it gradually replaced the historians on the board with R.S.S. members. Then, in a move that outraged the Indian academic community, the newly configured council pulled the plug on two history projects that it had sponsored, documenting India's struggle for freedom from the British.

The editors of the volumes in question contend that the group wants to be portrayed as a heroic participant in India's independence struggle against the British, even though the authors found no evidence that the group had played much of a role. The editors said the documents they found actually showed a pattern of R.S.S. collaboration with the British against the Muslims.

"The R.S.S. has an agenda, and they want to project history as they see it," says T.K. Vishnu Subramaniam, who was removed as secretary of the historical-research council after the new government came to power. "This is an autonomous institution infiltrated by those with fascist tendencies. History is a discipline; it's not a projection of a nationalist Hindu state."

The R.S.S., for its part, says no one was removed from his post, but was simply replaced when his term was up. Mr. Subramaniam is now dean of history at the University of Delhi.

R.S.S. leaders are not bothered by the criticism from academics. In fact, they are delighted with Mr. Joshi's progress in remaking Indian higher education. "So we have a certain point of view," says Madhav Vaidya, the spokesman for the group. "What harm is there? Are we murderers or accused of some terrible crime? We are part of the social life, too. We have a share in the administration of the whole society. Mr. Joshi is a big R.S.S. man - why should we apologize about it?"

The critics of the R.S.S. believe that it is playing to its conservative constituency when it rewrites history or accuses the opponents of astrology of being the enemies of religion. Meanwhile, critics say, the abysmal state of Indian education, where libraries don't have books and professors go unpaid for months, is ignored. (Courtesy The Chronical of Higher Education, July 6th 2001. Contributed by Autar Singh Sidhu, Windsor, Ontario, Canada)

[We would appreciate contributions of this nature from our readers whenever they come across any articles of interest. Ed]

[In August 2000 Jathedar Joginder Singh Vedanti imposed ban on any discussion on Dasam Granth. Ban was selective. It did not apply to Baba Virsa Singh, Akhand Kirtani Jatha, Damdami Taksal and Takhts at Patna Sahib and Hazoor Sahib. All of these groups believe it to be the creation of Tenth Nanak. Unfortunately, the only major Sikh organization that chose to observe the ban was the one most effective against the Dasam Granth onslaught and that is the Institute of Sikh Studies, Chandigarh. One of its founding members, Dr. Kharak Singh, is a member of the Dharam Parchar Committee that is heavily loaded with 'Sant Babas' and Akhand Kirtanias. That may have played a role in the weakness shown by the Institute. Following articles are being reproduced from The Sikh Bulletins of September & November 2000, because they relate to the editorial in this issue. ED]

PUBLIC DEBATE ON DASAM GRANTH FORBIDDEN

Tribune News Service

AMRITSAR, Aug. 7 (2000) – Jathedar Akal Takhat Giani Joginder Singh Vedanti has directed Sikh intellectuals not to air their views on the Dasam Granth controversy. In a one-

page press note, issued on the letterhead of Akal Takhat, Giani Joginder Singh said some Sikh intellectuals had violated the directive not to publish any material on this issue in accordance with the gurmata passed on May 14 by the Sikh conclave. The Jathedar hinted that those Sikhs who would publish articles or issue press statements could be summoned at Akal Takhat. It may be recalled that Mr. Gurtej Singh, who was declared professor of Sikhism by Akal Takhat, had published his article in a section of press and a reply was given to the article by another Sikh intellectual. Giani Joginder Singh said the Shiromani Gurdwara Parbandhak Committee was likely to constitute a committee on the issue.

DASAM GRANTH CONTROVERSY

Hardev Singh Shergill

The Sikh Bulletin during its first year of publication has extensively covered the taboo subject of Dasam Granth, presenting both viewpoints. It is sad that our predecessors have allowed this problem to simmer for three centuries. It is time now to put it to rest. **We as a people are at a fork in the road.** We should be free to choose the road we take. We have a history of such forks. **Guru Nanak's two sons chose not to follow their father's path. So the mantle was instead passed to a disciple who did choose his Guru's path.** *The four sons of Guru Gobind Singh, on the other hand, chose to accept martyrdom at very tender ages because they decided to choose their father's path.* **Baba Virsa Singh, Gurcharanjit Singh Lamba, Piara Singh Padam and their followers can believe in Dasam Granth as the Bani of the Tenth Nanak and still call themselves Sikhs just as Nanaksarias, Namdharis, Nirankaris, and Bhajan Yogi's followers call themselves Sikhs, and there is nothing that anyone can do about it.** It sounds much like history of Christianity repeating itself among Sikhs. *Perhaps that calls for the Reformed Sikhi and that is what we have been heading towards here at the Roseville Sikh Center.*

Now, since the official guardians of the Sikh Doctrine, the Jathedars, have squarely come on the side of Dasam Granth by their actions that inhibit discussion against Dasam Granth but are silent about the heavy pro Dasam Granth propaganda financed and supported by the BJP Govt. at the centre and the **'hear no evil, see no evil, speak no evil' attitude of the SGPC and the BJP/Akali Govt. of Punjab, the course for the Sikhs of Guru Nanak's Philosophy as enshrined in the AGGS, bequeathed to us by none other than Dasam Nanak himself, who chose not to include any of his writings into Gurbani of the AGGS, is very clear. We must part ways.**

We firmly believe that Sikhi is not a birthright. A Sikh is not born. He or she becomes one only by living it. Birth

into a Sikh household merely gives a momentum of early start, which can just as easily be frittered away.

Readers' attention is invited to the following selections from the Nov. 2000 sikh Bulletin:

1. Most active pro Dasam Granth, **Baba Virsa Singh's** Gobind Sadan organization's views on Dasam Granth.
2. Most active in the Indian media and on the worldwide web, pro Dasam Granth activist **Gurcharanjit Singh Lamba's** views taken from a website. In this he cleverly juxtaposes what is obviously right with what is outrageously wrong. He cleverly uses the tradition of 2+3 Banis for Nitnem as justification for authenticity of Dasam Granth without touching upon the components of Krishnavtar, Ramavtar and Chritropakhyan.
3. Editorial views of the Sikh scholars at the Institute of Sikh Studies, Chandigarh, as published in the Sikh Studies Quarterly Vol. II, Issue 3, July-September 2000.

1. Baba Virsa Singh's Gobind Sadan

Sri Dasam Granth Sahib

(From: - Gobind Sadan Times International
Edition Vol. 1 No. 8 July 2000)

At present there is considerable controversy surrounding the authorship of parts of the collection of the writings of Guru Gobind Singh, the Dasam Granth. The history of this scripture is as follows: The collected writings of Guru Gobind Singh are known as Dasam Granth ("Scripture of the Tenth Guru"). The writings of the poets in his court comprise a different scripture, known as Vidiya Sar ("Pool of Knowledge"). According to a famous history of the Sikhs written in 1843, Suraj Prakash ("Rising of the Sun"), 52 scholar-poets and 7 pandits always lived in the court of Guru Gobind Singh Ji. The writings of the poets were written on paper in fine script, and according to Suraj Prakash, the weight of this Vidiya Sar was "9 maunds."

On the night of 5 December 1705 AD, Guru Gobind Singh left his court in Anandpur, after a long siege by Hindu and Muslim armies. During this departure, the Guru's possessions, including both the Dasam Granth and Vidiya Sar, were carried away by the strong current of the flooding Sarsa stream. However, in those days it was customary to make copies of Guru Gobind Singh's writings and the writings of the poets. In addition to the 52 poets and 7 pandits, 39 scribes had lived in Guru Gobind Singh's court. Because of the faith of his devotees, copies of Guru Gobind Singh's writings always exceeded those of the poets, and these copies were kept safely with many devotees.

After Guru Gobind Singh left his mortal body in 1708, religious-minded people began trying to take care of his writings. First of all, Bhai Mani Singh Shahid (martyr), who was at that time Head Priest at Amritsar and also a great scholar, with great efforts collected the writings of Guru Gobind Singh and compiled one copy thereof.

Bhai Kesar Singh Chhibbar - whose family had been *diwans* (administrators) of the Gurus, including his great-grandfather who was *diwan* of the Seventh, Eighth, and Ninth Gurus, whose grandfather and father were *diwans* of Guru Gobind Singh, and who himself attended Mata Sundri Ji (wife of Guru Gobind Singh)- has written in his 1769 book known as Bansavalinama Dasan Patshahian Ka (“Lineage of the Ten Kings”), “This book which contained the life stories of avatars was compiled by Bhai Mani Singh. He provided travel expenses for various people. One Sikh brought a large amount of cash. That cash was used by Bhai Mani Singh to make payments to the Sikhs for expenses in searching for the writings of Guru Gobind Singh.”

Only Mata Sundri, Bhai Mani Singh Shahid, and Bhai Shisha Singh (who stayed with Mata Sundri in Delhi and was compiling the Dasam Granth) can know about the authenticity of Dasam Granth. Later, Baba Deep Singh Shahid, Bhai Sukha Singh, and many other religious workers collected the writings of Guru Gobind Singh and edited the Dasam Granth. Among those *birs* (copies) of Dasam Granth, those written by Bhai Mani Singh Shahid, the one in the library of Sangrur, and the one in Moti Bagh Gurdwara, Patiala, are at present kept safely. The Dasam Granth preserved at Patna Sahib, the birthplace of Guru Gobind Singh, is also famous. But in these Dasam Granth *birs*, the *banis* (sacred writings) are not written in the same order, nor is their number equal. The reason is that as and when the devotees found copies of the writings, they included them in their collection. Those who had greater means for making these collections were certainly more successful in collecting more *banis*. But from those *birs*, many *banis* are the same and appear to be written from the same one source. It was due to the unavailability of proper means of collection that there were differences in the size and shape of the *birs*. At first people called the collection Bachittar Natak. Later it was known as Dasmen Patshah da Granth. But now the Holy Book is called Dasam Granth.

Bhai Desa Singh, known as “Rahitnamiya” (writer of a famous Rahitname, or ethical code, of Sikhs), son of Bhai Mani Singh Sahib, has written in his Rahitnama, I had a vision of Guru Gobind Singh.

He said from his mouth:

“Oh Sikh, listen to what I say:

In the beginning I wrote Jaap,

Then I uttered Akal Ustat-

This is like the recital of Vedas.

Then I wrote Bachittar Natak-

In that the story of the Sodhi lineage is told.

Then two Chandi Charitras were compiled

And poets appreciated the poetry in them.

Then I recited Giyan Prabodh [“Source of Knowledge”]

I described that, and all the wise people understood.

Then came the stories of the 24 Incarnations, then the Masters of Datta Tarayc [a saint who had 24 masters] were told,

Then Bachittar Bakhiyan [“wonderful descriptions”] were made;

Those were also called one scripture. If a fool reads them, he becomes wise. Then in Shabd Hazare the stories of all kings were told.

Then 404 Stories were made.

They described the guiles of women [and men].”

In the years after the passing of Guru Gobind Singh, the Sikhs were engaged in battles and struggles, due to which they could not prepare the Dasam Granth in proper form. With the beginning of the Singh Sabha movement in the late nineteenth century, scholars directed toward the religious scriptures and Sikh history. The Gurmat Granth Parcharak Sabha Amritsar collected 32 copies of the Dasam Granth. After five years of deliberations in the second floor of Sri Akal Takht, Amritsar, these eminent scholars clarified the differences in the *birs* and published their report in 1897 A.D. In accordance with that report, the present form of the Dasam Granth came into existence. The *banis* included in it are as follows:

Jaap

Akal Ustat

Bachittar Natak

Chandi Charitra

Chandi Charitra II

War Bhagauti Ji Ki

Giyan Prabodh

Chaubis Avtar (incarnations of Lord Vishnu)

Up Avtar (Brahma and Rudr)

Shabd Hazare

Swaiye

Khalsa Mehma

Shashtar Nam Mala

Charitropakhiyan

Zafarnama, Hikayat

In the above report, Giani Sardul Singh the scholar who was charged with writing the committee report, agreed that the whole Dasam Granth is written by Guru Gobind Singh, and all doubts were ended. Nevertheless, sometimes skeptical articles continued to be written. Sikh scholars then gave replies.

In 1902 A.D., Bhai Bishan Singh of Sangrur, son of Bhai Gurdiyal Singh Anandpuri, wrote the book Dasam Granth Sahib Kisne Banaiya? (“Who Created the Tenth Granth?”). According to the method and style of the writings and much other evidence, he proved that the Guru Gobind Singh wrote the Dasam Granth.

In 1935, Bhai Sher Singh of Kashmir wrote a book,

Dasmesh Darpan (“Mirror of the Tenth Guru”) in which he gave many proofs that the Dasam Granth was written by Guru Gobind Singh.

In 1937, Dr. Jaswant Singh of Lucknow published a series of articles in Amrit magazine. This was scholarly research in which after great effort, giving many proofs from the scripture itself and the style of writing, he concluded that the whole book was written by Guru Gobind Singh.

In 1955, Bhai Randhir Singh, eminent member of Sikh History Society Amritsar, wrote a book entitled Dasme Patshah ji Granth da Itihas (“History of the Tenth Guru’s Granth”). After 20 years of labour collecting proofs, he firmly established that Guru Gobind Singh wrote the Dasam Granth. This book was published by the Shiromani Gurdwara Parbandak Committee. The first printing was sold out within a few days of its publication, and there was great demand from the public. Ultimately, three printings were made of this publication.

After 1955, People Began Research Of Dasam Granth to obtain PhD degrees. In 1955 Dr. Dharam Pal Ashta and in 1959 Dr. Harbajan Singh proved in their research papers that the entire Granth was written by Guru Gobind Singh. In 1961, Dr. Parsini Sehgal offered her research paper along the lines of the former two scholars. Dr. Lal Manohar Upadhiya of Benares University, Dr. Om Prakash Bhardwaj of Agra University, Dr. Sushila Devi of Punjab University, Dr. Shamir Singh of Guru Nanak Dev University, Dr. Mohan Jit Singh of Usmaniya University, Dr. Bhushan Sach Dev of Punjabi Unibersity, Dr. Nirmal Gupta of Punjabi University, etc.-about two dozen scholars wrote their PhD. and DLit. research papers on the subject. They have all agreed that the Dasam Granth was written by Guru Sahib.

After all this research, it is clearly evident that this scripture is great not only due to its religious aspects but also due to its literary merit. The scholars who have studied the Dasam Granth have written great praises of the high standard of its poetry.

Today the Dasam Granth is being kept open with reverence at Takht Patna Sahib, Takht Sach Khand Hazur Sahib Nander, and all gurdwaras maintained by Nihang Singhs. In these places, its meanings are being explained and hukamnama (holy commandment for the congregation) is also being taken from the scripture.

As for the writings of the poets in Guru Gobind Singh’s court, a few parts of Vidiya Sar have survived and have been published by Bhai Vir Singh as Kavi Darbar of Guru Gobind Singh (“the Poet’s Court of Guru Gobind Singh”) The compiled writings of one of those poets was also published about one hundred years ago as the book Asmodh Bhakha. It

has long been out of print. Comparison of the surviving writings of the poets with the writings of Guru Gobind Singh shows that their writing style is clearly different.

[This article has been prepared by Bhai Kirpal Singh, the resident research historian of The Gobind Sadan Institute for Advanced Studies in Comparative Religion. Many of the historical documents mentioned here in are available for study in the library of the Gobind Sadan Institute.]

Call To Scholars

To help set the controversies over the authorship of the Dasam Granth to rest, His Holiness Baba Virsa Singh has called for anyone who has proof that Guru Gobind Singh did not write the Dasam Granth to come to Gobind Sadan Institute in Delhi to present those proofs. Transportation, accommodation, and meals will all be provided by Gobind Sadan to any such scholars.

His Holiness Baba Virsa Singh also invites questions about Dasam Granth to be sent to him via email at www.dasamgranth.org.fax at 91-11-680-1653, or mail at Gobind Sadan Institute, Gadaipur, Mehrauli, and New Delhi 110030. Babaji will answer all such questions personally.

Potential Of Dasam Granth

His Holiness Baba Virsa Singh explains the significance of Dasam Granth: *I think that if the Dasam Granth is published and read in many languages, our limited ideas and boundaries will all vanish. In Dasam Granth, the Guru has not spoken only about one religion, one community, or one people. Dasam Granth speaks about the whole world. It includes descriptions of Mata Durga, Lord Krishna, and Lord Ramchandra of all great personalities from Sat Yuga to Kali Yuga. Reading it, one’s enmity will end. One will recognize that Guru Gobind Singh has not come for one community or one caste. He came to uplift all humanity. He came to awaken the power within people. He came to give humanity what we need to avoid mistakes and overcome our weaknesses.*

In Dasam Granth, Maharaj has written that all cowardice can end. This he has explained enlightened wisdom; he has written in detail about bravery to develop our courage, and also about being brave without being egotistical. As he explained in the fourteenth chapter of Bachittar Natak, his autobiography, “God became pleased with me. He continued to dictate and asked me to keep on writing.” These are the commandments of God; I want them to reach everywhere.

What has always impressed me most about Guru Gobind Singh is that he is a breaker of boundaries. When he goes so far as to say, “Temple and mosque are the same, Hindu

worship and Muslim prayer are the same," we should say to him. "You have said this, but what are we doing? This is your teaching, but what teaching are we giving?"

Where there is talk of boundaries, do not listen to it, because therein anger, hatred, and conflict will be created, and these are not good. Love is good. Guru Gobind Singh has said, "Listen all of you, for I am telling the truth: Only those who have deeply loved God have realized God". God is love, and if there is no love, then there is nothing.

In Dasam Granth, Guru Gobind Singh has written the detailed history of the four Ages. It is my desire that by reading this Holy Book we will come to know something about what happened in each era, how the battles were fought, how the peace-loving people rose up for the sake of peace, and how they loved each other. If people come to feel all this, then in the process they may also feel God.

If you question the Dasam Granth, there is no need for anger. First read the entire scripture, think about it, and then question. Why be angry?

Dasam Granth Website

A special internet website concerning the Dasam Granth is being launched by Gobind Sadan as part of its continued effort to serve the universal, barrier breaking mission of Guru Gobind Singh. On this website will be found the complete Punjabi translation of the Dasam Granth, articles and seminar papers about Dasam Granth, historical documents pertaining to the Dasam Granth, news stories concerning the Dasam Granth, and a discussion forum. The website address is www.dasamgranth.org.

2. Gurcharanjit Singh Lamba's Views

Guru Granth Sahib And Dasam Granth

Gurcharanjit Singh Lamba from E-Mail

The Dasam Granth or Dasven Patshah ka Granth is the second most important holy scripture of the Sikh Panth. The importance of this Granth lies not only because of its being a literary work of par excellence but also for the reason that this book is the source of the Bani of Nitnem and administering Amrit. Hence this is the source book of creation of the Khalsa. Although Guru Granth Sahib is the embodiment of all the ten Gurus but the Bani of only Guru Granth Sahib cannot baptize a Sikh. For this, along with it, the Bani of Guru Gobind Singh ji also has to be recited.

The philosophy of the Gurus invited the wrath of the rulers of the time who tried to physically eliminate the Gurus while the others in the garb of religious people tried to eliminate the philosophy by adulterating it. bwby ky bwbr ky doaU, Awp kry prmysr soaU said Guru Gobind Singh Ji. The process

continued and the attitude of these forces towards the Sikhism also remained the same. One were those who declared that we will eliminate and wipe out this religion, while the others were there who even refused to recognise this movement of God as even a religion. The story continues to this date. If somebody is to attack Guru Gobind Singh ji today he will definitely attack either the symbols of Sikhism i.e. the five kakars or the banee of Dasam Patshah as contained in the Dasam Granth. The story of Sikhism, which is recognised as the saviour of others, is also the story of struggle and sacrifices for its own survival. It is no exaggeration that even writers like Khushwant Singh have at times claimed that the Panth is not going to last too long. Panth is in danger always but so is a thing of any worth. The Dasam Granth is like an armour for Guru Granth Sahib. It is the source of inculcating the spirit of saint-soldiers in the cowards and is panacea for the distinctive identity of the Khalsa. It is no surprise that the forces who do not cherish the distinctive identity of the Khalsa are always on the mission to create chaos and confusion. But one thing is absolutely clear now that the Sikh baiters can no longer attack the roots of Guru's philosophy by un-Sikh like appearance. Hence they have to, and have rightly adopted and adorned the garb of the Gurmukh. The camouflaging is now absolutely perfect to spread the confusion thoroughly. This is the most dangerous period. Though the Sikhism is a religion of the book but the apathy of the Sikhs towards the study of its scriptures and literature has prompted the unscrupulous people and pseudo intellectuals to disseminate false notions about the Dasam Granth. The wisdom or the word of God revealed to the Gurus and other seers and saints of God was canonized by Guru Arjan Dev Ji in the form of Adi Granth. The Adi Granth was installed with unprecedented reverence in Harimandir Sahib. So much so that the Guru himself came down from the Manji and enthroned the Adi Granth on it. It was no ordinary book now. It was the embodiment of the Guru and the God. The Guru and the Sangat i.e. the Sadh Sangat now sat around the Adi Granth in the Harimandir Sahib. The Guru was there, the Sangat was there, the Harimandir was there, the Guru Bani was there. But the mission of the God was only half accomplished. The King was not amused. He noted with contempt that the Guru's mission had become *dkwn ey bwiql* *dkwn ey bwiql*, the 'establishment of falsehood' and had to be shut.

The precious gift of the God in the form of ecclesiastic sovereignty had to pay its price and which was paid in the form of sacrifice of Guru Arjan Dev Ji himself. And came with it the ordinance of the government of the day that except tableeque, the teachings of Islam no other philosophy shall be allowed to be propagated. The mission was to continue and hence came the dual swords of Miri-Piri and Sri Akal Takhat Sahib. While the Harimandir Sahib reverberated with only the praise of Almighty, the Akal

Takhat Sahib resounded with thunderous applause of the temporal authority. While at Harimandir Sahib only the Bani of Adi Granth and vaaran of Bhai Gurdas ji were sung, the Akal Takhat Sahib had the stage set for ballad singing epics eulogising the warriors and heroes and discussions about the worldly expeditions, which was not permissible in Harimandir Sahib. The Akal Takhat Sahib was thus the guarantee for the security of Harimandir Sahib. The adoption of the combine of Miri and Piri was a big leap but still short of the goal destined i.e. creation of the Khalsa. From Guru Hargobind Sahib to Guru Tegh Bahadur ji made their contribution and then came the Dasm Patshah. Then came the ultimate day for the creation of the Khalsa. Although the bani of Guru Granth Sahib was there but out of the five banis recited for baptism Japuji and Anand Sahib came from Guru Granth Sahib but the Dasam Patshah recited his own compositions Jaap Sahib, Swaivey and Chaupae Sahib. Similarly for the nit-nem also the source of the banis is from Guru Granth Sahib and Dasm Granth. The source of creation of the Khalsa can thus be ascribed to two holy scriptures Guru Granth Sahib and Dasam Granth. The culmination of the Guru Nanak's vision was the administration of amrit at Anandpur Sahib in 1699 and formation of the complete man in the form of sant-sipahi. The role of the Guru Bani found in the Dasam Granth for this purpose cannot be belittled and any attempt to do so is to simply trying to not recognise all the Gurus as one light. The simple meaning of Guru Bani is what has been uttered by Guru Sahibs. This is the reason that the daily Nitnem of a Sikh consist of reciting the five banis, three of which are given by Guru Gobind Singh ji. The First Pauri of the Ardas too is the gift of Guru Gobind Singh ji. **This thus explains that mere Guru Granth Sahib and Harimandir Sahib did not make the mission of Guru complete. It had to be supplemented by Akal Takhat Sahib and Dasam Granth.** It is thus naive to suggest that when Guru Granth Sahib is there we should not have any concern with any other scripture or anything else. If that be so we will have to ignore and discard all the Guru Sahibs and the Guru Bani given by Guru Gobind Singh ji. **What Akal Takhat Sahib is to Harimandir Sahib, Dasam Granth is to Guru Granth Sahib.**

3. Editorial Views Of The Sikh Scholars At The Institute Of Sikh Studies, Chandigarh

Sikh Studies Quarterly Vol. II, Issue 3 July, September 2000

The Dasam Granth And The Sikh Consciousness

While talking of the '*dasamgranth*', which has been steeped in controversy ever since its inception one is treading on slippery soil. It was more slippery a decade ago, before the Institute of Sikh Studies (IOSS) commenced its enquiry into its mystique. Even though fortified by the hard work of the founders of the IOSS, one can never be too responsible while discussing this particular matter. Restraint has to be the watchword. In concrete terms this means taking up only those concepts for discussion, which have evolved as a result

of the discussion of centuries and which are widely accepted as true and unassailable. This category could legitimately include those arguments regarding its contents, which are logically sustainable. These have been presented wisely and at length in a number of volumes by a true *gursikh Gurbakhsh Singh of Kala Afghana*. His humility is limitless and his logic is as unassailable as his deep faith in the Guru (which today means the *Gurbani*) is unfathomable. As a measure of abundant precaution, these wholesome and very valid arguments are not being made a part of today's discussion.

Of the many **tricks** played upon the Sikh consciousness by history, the most enduring has been the legacy of the so-called *dasamgranth*. There are no nine books that precede it; it is not the book of the Tenth (Dasam) King. Though attributed, very cleverly to the Tenth Master, there is not a single composition in it, which bears his name. This is in stark contrast to *Guru Granth*, which clearly bears the 'guru imprint' in the form of the name Nanak. This reality is as old as Sikh theology itself. Authorship of every verse is clearly indicated to the extent that Nanak is perhaps the most common proper noun and the most commonly used of words in the entire *Guru Granth*. In the '*dasamgranth*' it occurs absolutely nowhere with the implication of authorship. Names of the authors, which occur in it, are 'Ram, Shyam, Kaal, Raj, Nanua' and such others. Strangely, even after these poets are located and made known, it is assumed by the *ignorantly devout* that these are still the pseudonyms of the Tenth King. It is totally disregarded that no other Guru before him bothered to adopt any pseudonym and all called themselves Nanak. Apart from being doctrinally correct in the context of the Sikh concept of guruship, this truth is historically verifiable and is asserted by contemporary historians like Mohsan Fani, Bhai Gurdas, the celebrated bards of the *Guru Granth* and Bhai Mani Singh. Nobody tries to explain to us how, when and why the Tenth King abandoned the tradition of two and a quarter centuries and nine predecessors, refused to call himself Nanak and why in complete reversal of this hallowed tradition he adopted strange pseudonyms. The best that our scholars have been able to muster is that the Mata was shy of calling him Gobind because his grandfather's name was Hargobind. Being only an explanation, the mock modesty theory has no history and surfaces in the middle of the twentieth century, a decade after British de-colonization. It also holds no clue to why Mataji named him Gobind to begin with. There is also no elaboration of the process by which words of endearment used by the exalted mother came to be converted into pseudonyms. This is a rare occurrence in Indian literature where pet names have been transformed into pseudonyms. No attempt is also made to explain why the Guru had to adopt half a dozen of them when all medieval and modern poets could do with one. For Rumi, Hafiz, Shirazi,

Firadausi, coming right down to Zauq, Ghalib, Zafar, Naaz, Mahir, Diwana, Tir, Bhaia, Safeer, and Mirgind only one pseudonym was considered sufficient. One also sufficed wherever else the tradition was in vogue.

The name of the *granth* itself has a history of sorts. To begin with it was in the form of separate books and had no collective name. Mercifully, even the most diehard of *dasamgranth* fans admits this as true. When put together in one volume around 1748 CE or so, it was christened *Bachittar-natak-granth*. This was quite logical also. According to an estimate, eight times in the *chandichariter*, its name is given as *Bachittar-natak-granth*. The author of the *Krishanavtar* uses the same nomenclature for the book no less than sixty-seven times and the *Ramavtar* nineteen times. In spite of it the real title of the *granth* is changed so as to facilitate its attribution to the Tenth King. ***Overwhelming and oft-repeated internal evidence is completely disregarded and variety of scholars and motley of believers maintain the fiction that it is actually named after the Tenth Nanak.***

More needs to be said about the name of the *granth* of which some people are greatly enamored. As time passed it **came to be successively and variously called *Bachittar-natak-granth*, *dasween patshah ka granth*, *dasamgranth*, *dasam granth sahib***, eventually evolving into ***dasam Sri Guru Granth Sahib* by the courtesy of booksellers doing business in Bazaar Mai Sewan of Amritsar**. In the latest incarnation, the word *dasam* is printed in very small print and for all intents and purposes it is the rest, that is '*Sri Guru Granth Sahib*', **by clever and mean deception**. Shakespeare would have been shocked to realize what all is there in a name and only in a name. What fragrance a wild bush flower can come to acquire when it is named a rose! This *granth* came to acquire prestige and reputation that is wholly and solely traceable to its name being associated with the Tenth King. The name arouses passions even today. **Those who have not read a word of it are the most insistent that it must be regarded as the composition of the Tenth Guru. The title and the widely prevalent ignorance about its contents are the potent sources of its veneration amongst a couple of Sikh sects, at Hazur Sahib and Patna Sahib.** The main inspiration of undue veneration is also traceable to the utter neglect of the Sikh doctrine by its true custodian, the Khalsa. It can equally be blamed on the failure of the Sikh intellectuals to call a spade a spade and can be traced to the covert encouragement of those who maintain the controllers of Sikh affairs in power in regions far away from the Punjab (now also in the Punjab). **It is not strange that nearer home and in the recent past, those who revere this *granth* also constructed the destroyed Akal Takhat in defiance of the people's will. Generally, these very people support the most Hindu of all organizations at elections and are perceived to be the vanguard of re-assimilation process - the blue-eyed baby of Hindutava forces.**

At no time the authorship of the *charitropakhyan* part of this *granth* was attributed to the Guru except in a crudely forged document, which could not stand even a cursory scholarly scrutiny. Several times, eminent scholars have confirmed this assessment. Once even the Akal Takhat has decreed that the Guru has not written it. That needed no learning or sensational dedication, for the author's name is mentioned in *chariter* number 195 as *Kaal*. This portion consists of 923 pages of a recension having 2276 pages in all. Another 494 pages are in honor of Krishanavtar authorship of which is claimed by a poet named Shyam. Thus according to internal evidence, the authorship of 2205 pages is claimed by poets known to history. The rest of the seventy-one pages mention no clues to authorship and are widely accepted as the genuine writings of the guru. This is an exceptional case in literature where a book is named after a person to whom only seventy-one pages of it are attributable (with a few reservations) and the 2205 cannot be. Others, who have superior claims by the sheer bulk of their contribution, are completely ignored.

Of these seventy-one pages the Guru's authorship is regarded as certain, except for the four notorious verses. There is also unanimity about the status of the Guru's compositions included in the *dasamgranth*. It is recorded by a fairly reliable (for this purpose) sources that some Sikhs approached the Guru with a request to include his *bani* in the *Guru Granth*. They were told that it was to be retained in a separate volume and was not to be treated at par with the *bani of the Guru Granth*. He twice confirmed the doctrine again by very fundamental decisions that he took later. Around 1697 CE he had the final version of the *Guru Granth* prepared. In this volume, he included the *bani* of the Ninth King and not his own. **Both decisions indicate that he consciously and deliberately did not claim a status equal to the Gurbani for his writings.** He eventually put the seal of finality on his decision by conferring the status of Guru on the *Granth* from which his *bani* was excluded. ***Thus he settled for all time to come and made it an article of faith for his Sikhs that his own utterances were irrelevant to the Sikh canon, which comprised of the Guru Granth and the Guru Granth alone. In defiance of his own command, we have gone to the extent of conferring high reverential status on even the poetry which preached antagonistic doctrines or which is purely hedonistic in character but is included in the same volume by some sinister scribe.***

A careful study of dasamgranth has yielded that the desire to stultify and destroy the absolutely pure and spiritually edifying image of the Tenth King is the main motivation behind its creation. The ultimate aim being the dismantling of the wholly ameliorating spiritual order erected by the striving of the Ten Masters and manifested by the martyrdom of tens of thousands of the purest minded, the

most motivated and the most devoted of Sikhs. All this is absolutely clear from the spate of books that have emerged on the subject during the last few decades. **Yet when objective analysis of the ‘dasamgranth’ is proposed to be undertaken, those who protest most vociferously are the very persons who consider themselves to be good Sikhs.**

These ‘good Sikhs’ try to break their own fall on the cushion of wishful nomenclatures. They seem to believe that rough granite will become soft and comfortable once they decide to call it a pillow. For them dictionaries and the context in which the words are used have no meaning and they assume the absolute sovereign right to assign vastly different connotations to proper nouns although neither the words nor the context permits such use. **‘Shiva’** when used in a particular verse for them is One Supreme Lord, although the word is used six or seven times more in the same *chandichariter (ukat bilas)* and every time it connotes the **Devi Chandi**. Yet it is insisted that when it is used once again in the popular verse (number 231) it means Akal Purakh. The words Mahakal and Bhagauti are also similarly misinterpreted to read convenient meanings in them. **How great a blind spot the dasamgranth can be becomes apparent when kabiovach benti chaupai, a part of the charitropakhyan is recited as part of the evening prayer although the Akal Takhat accepts Chritropakhyan composition to be no part of the Guru’s bani.**

The Institute of Sikh Studies has been patiently analyzing the various aspects of this work and has been promoting its proper understanding for almost a decade now. It has ever sought the promotion of a scholarly debate on the issue of authorship. **And yet when the issue breaks into the headlines of the motivated Press, we are invariably asked to be patient, to not to rush matters and to try and work out a consensus.** The very attempts made for arriving at a consensus are criticized as ‘impositions’ on the entire *panth* by one organization. Counsel of patience and of working out a consensus itself is nothing new: it has been suggested for centuries and periodically extended without any follow up. **It has become a euphemism for indefinite postponement and for no action ever.** Perhaps things will change now because, besides the Institute of Sikh Studies, the Akal Takhat and the World Sikh Council, the two premier Sikh institutions are both urgently and seriously seized of the matter.

BABA VIRSA SINGH JI MAHARAJ’S BLESSING

(Reproduced from SB Sept. 2000)

bwv ivrsv isG j l mhwvj vl Asls

sk dsm gD dl bwxl swfpyj n j g h[ieh grlgibtd isG j l dl zbnr ivcl Awel e[anw dyigAmn ivcl Awel e[anw dIAW nzwv ivcl Awel e[ij hvw dsvw gD ey siB qd izAwdw ipAwrw kl l gdw mhwvj hvw aih dyivc ‘j wpu swihb’ AwieAw hieAw e[qy ml

qW ieh gl khlgw ik ij hvw dsvw gD ey aih dyivc Sk n krq ikal? iek ABl pivqr bwnl aih dyivc Awel hael ey j lh nll Asll ‘j wpu swihb’ kihnyAw[ij h nllieh nhll ml kih skdw, ik aih isKW dl clz e[Tik h[swfynqnm ivc Aw igAw ey ‘j wpu swihb’, pr ‘j wpu swihb’ j y Asll clg[qrw vKley swrymzhbw dw Bl incl/ e[ml qW ejs krky khlgw ik sB aih clz ij hvI Bl kael idl dyivc Bl Kw krdl ey aih kF ida[kw bwxIAW aih dy ivcl l Ykypvhl kw, aih ikall clgIAW ny qy dJ IAW ikall mwIAW n[qy Asll swrIAW nllikal nhll mth l bcl[iek nllkihxn, qyriAW bwhw clgIAW ny qrw isr Krwb e[ieh kl hieAw? qy qsil swrl Bwel stgq nllikal nhll mthd?

iek swrl swrIAW nllieh Bl Kw ey ik ij hvI gl dw swrl pqw nhll ieh qW ngl gl e[hax aih qW ikhhdw ey ‘nwc kw ncelXw[hax ejs gl nllsmJnw ik kl glDr rb nllikhhdw eyik qWqW ncur h[aih ikhVI idSw ivc kih irhw e[aih Awp ncur swrl dnIAW nllncw irhw e[ejs krky ikqy kihhdw ey ‘j bn kw j w h[pr ikal? SwrIAW kmzrIAW, Asll smJdy hw ik grlgibtd isG ikvyl kih skdw rb nllik ‘qW j bn kw j w h[‘qW ncur kw istgwr h[

ieh gl w idmwg ivcl kF[grlgibtd isG hr clz nllpbdw krn vnl w, hr clz nllvK irhw sl[qy hr clz nllvK ky qy bd irhw sl[ienw gl w dy j dli apr aatgy qhml igAmn adtl hl Awegw, grlgibtd isG dw[qsil ienw gl w ivc hl ad Jy rhy ik grlgibtd isG Aw h Qmw kih skdw e[grlgibtd isG qW siB kw hl ikh skdw[grlgibtd isG Agykel clz Fkl nhll[kael clz ngl nhll[aih swrIAW clzW nllpbdw krdw ey Aqy swrIAW clzW nll Awp dyivc smw l bdw e[ienw gl w nllCf ky apr aat[Sk dw kl e[j y Sk hl krnw ey Pr qW bwnl qy Bl Sk kr[qy bwnl ivc Bl Awatdw ey ‘iedtl kw bl Qwkw[ieh qW ngl gl e[‘ris ris Bg kry pBu myr[aih qW dnIAW dl gl Cf q Fobw hr ieh nll ‘hir pBu myr[cj l j lat[cj l kl e[ienw gl w qd Asll apr aatle[ikal? bwnl ivc Bl bVw kC il iKAw hieAw e[aih bwnl ivc j o il iKAw ey aih igAmn il iKAw e[dsm gD ivc Bl j o il iKAw ey aih bhm igAmn nll il iKAw e[‘igAmn rwauj b sj Y Awl q nwnk Bg kr[el’[j dli sj qy Awegw kkt, Bg adtl hl krWg[ieh qW bwnl ivc h[

ieh gl w Cf idaw ieh gl w Asll nhll smJ skd[grlgibtd isG j l kl sl? j o aih ny il iKAw as nllmth l a[Sk hl e[hr kl e[Aw h ikvyl mhwvj il K skdy n[mhwvj qW krqy n[siB kw il K skdy ny h[kl? myr vmsq qW ij Qy pwiqSw h dw nll Aw j Vdw ey qy ij Qy j wpu swihb Aw igAw ey Asll qW as j gwh nll swrl clz nllpj Wg[ikal? aih pj nik e[qsil j wpu swihb kihhdw j y Almb[e[qy dJ l clz zih e[ieh ikvyl ho skdw e[j y j wpu

siihb AAlmty ey dj w surw hl AAlmty e[qsnll kihlly ho nw ik
 'cphely ctyl ey 'j wpu siihb' ctyw ey qW bwlk ikall mwl e[ikall
 qhnwll ctylAW nhll l gdlAW[ieh gl Bl j wa['siihb AkI l
 bihrw'- bml ivc ikhw eyik siihb AkI q[aicw e[qsnll AkI
 nwl smJnw cihlly ho so ieh Cf ida[ij Qy qhnwfl AkI Kqm ho
 j Wdl ey aQn ahn dw igAwn SirUhlly e[

hax qsnll ieh sc skdy ho 'j lyhrll, Ql yhrll' [Ampny Amp nll ikvll
 kih skdw hly ik drKq ivc hrl bT w hieAw ey pr ah qW kih
 irhw e[Asll kih skdy hll ik smllr dy ivc hrl e[ahn qW ikh
 irhw ey hrl h[ahn qW ikh irhw ey- 'ggn dmmw bwj a'[hax
 ikQy ggn hly qy ikQy dmmw h[klh nll pqw e['Kq j umwifa slr mw
 Ab j Wn k dwdl[ahn ikQn slr mw lV irhw e[ikhVl gl kr
 irhw e[ahn qW kihlly ey- 'AKI buJhu vKxw ivxw kllw snxw[prw
 buJh cl xw ivx hQw krw[j lB' buJhubl xw ...' ahn kl clz e[
 AKll q[ibnw vKldw, zbwn q[ibnw b[l dw, kllw q[ibnw skldw,
 prw q[ibnw qrl dw[ieh kl hieAw? eh qW bml ivc h[ieh dy
 ArQ ikvll kFgrw? qsnll epw clz w nll ikvll smJg[ieh qW AAlAW
 gl W ny bllw Sk hl krl j we[krl j we[ij h w mrj l e[pr mrymn
 dy ivc qW hr clz eyik ij Qy grll gubll islg dy bhm dw svll ey
 aQyah hr clz dw, kwienuq dw ahn mll k e[kael clz nll nhll
 kael Fkl nhll[ahn qW Bl j wa[ieh o ij h lAW gl W ivc p[j wagy qW
 qhnwll igAwn hl nhll haxw[bT yrhl

sl dsm gD nll ivAw iKAw sihq sB qk p[w xw h[eh aqm kll
 fir: rqn islg j gl Aqy fir: grdrSn k[j gl vl ll bvl sGvQw
 nwl inBw iAw igAw e[myrl anll nll Asls h[grll mhrw j anll nll
 cvll kl w ivc rKy Ah stb shwll he[

**GURU GOBIND SINGH & "SO-CALLED"
 DASAM GRANTH**

Sarjit Singh Sandhu, Idaho, USA

All the stories related to authorship of Dasam Granth, despite the research of Dr Rattan Singh Jaggi [Ph.D.Thesis] leading to the conclusion that Guru Gobind Singh is not its author, still persist and are alive to serve those who benefit from it. The primary purpose of these adversaries of Sikhism is to confuse and divide the Sikhs rather than to relent for their forgery and forget about it. The intelligentsia amongst Sikhs has a duty to provide a clear and logical picture as to the validity of this conclusion that Guru Gobind Singh has nothing to do with the so-called Dasam Granth and prove beyond doubt that " Guru Kian Sakhian " is nothing but another interpolation in Sikh affairs by the adversaries of Sikhism. No doubt many chapters of so-called Dasam Granth are full of dirty words, which nobody would like to speak in the family. Here some facts are provided which support that

Guru Gobind Singh was never associated with the text of so-called Dasam Granth.

1 Aad Guru Granth Sahib is composed in 31 Raagas while so-called Dasam Granth is composed in Chhands, which is the methodology of Hindu Writers.

2 Gurbani has been composed by the Gurus in almost all the dialects of Panjabi language and is in Sant Bhasha but DG is composed mostly in the dialects of language of Hill people.

3 Guru Gobind Singh included the Gurbani of Guru Tegh Bahadur in Aad Guru Granth Sahib at Damdama Sahib in 1704 A.D. and this is known as Damdamibirh in comparison to Kartarpuribirh compiled by Guru Arjan Dev in 1604 A.D.

4 Dr Rattan Singh Jaggi in his Ph.D.thesis states without an iota of doubt that Guru Gobind Singh is not author of so-called Dasam Granth.

5 Guru Gobind Singh never composed any Gurbani. Otherwise he could have included it into Aad Guru Granth Sahib at the time of inclusion of gurbani of Guru Tegh Bahadur in 1704 A.D.

6 Even people who tried to interpolate *Kachi Bani* into AGGS used the word "Nanak" to make it authentic; but *Dasam Granth* does not contain word "Nanak" as a seal of authority of Guru Gobind Singh.

7 Some people advance the argument that Guru Gobind Singh forgot to include his compositions into DG. Such persons must pay attention to the following stanza in SGGS, which is given as under: -

B[x AAlir sBuk0 AB[ugrrlkrqrw]
 grmiq mnusmJw iAw l wgw iqsllpAwru]

nwnk swcun ivsrlyj ysbdu Apwru]8]12].1 M I SGGS P 60

8 DG contains the following stanza in praise of justice of Jahangir.

j hllgr Awidl mir gX0] Swhj hll hj riq j UBx0].1].2

DG P 916

Would you believe it to be true when we know that Jahangir tortured Guru Arjan Dev, the great grandfather of Guru Gobind Singh, to Death and boasts about it in his autobiography. Jahangir put his grandfather, Guru Hargobind, in incarceration for almost eight years. Do you believe in the justice of Jahangir or for that matter Guru Gobind Singh as an author of DG ?

9a If we examine the vocabulary used in SGGS and DG, we find a few words which have been used in both of these. But both Granths use these words in different contexts with different meanings. For instance, the use of word **Amrit** in

DG occurs only two times and the stanzas are given as under:-

icqW j rnie j rn j b l wXo] qb b'qWl qhW qyj wXo]
 silic Allmkt iqh d'ht ij XwXo] in'p kyicq koqpu imt'wXo64].3
 DG P 929
 snur'ij w qll pr mll Atkl] Bll gel sB hl siD Gt kl]
 j omih Ab qm drs idKwv] Allmkt f'wir j nuimktk ij Xwv]6].4
 DG P 1310

We find that in DG the word **Amrit** has been used in both cases as a means of reviving the dead. In [4] the beloved is pining for meeting her (lover) friend who is a king. In [3] it is the king who has been saved from a funeral pyre (dying in self repentance) by saving the dead (lover and beloved) with the use of **Amrit** as a medicine, which revives both the dead. Here the king is saved from self-immolation.

Allmkt kwieAw rh'skwl l bij l iehust'wro]
 l b l B'umicuk'w'ukm'v'ih bhq a'f'v'ih B'wro]
 qllkwieAw m'f'ril dl d'kl ij auDr apir C'wro]1].5
 M 1 SGGs P 154
 as'wir m'vl l r'uk'ldi'Aw'w Blqir b'f'l s'ud'w]
 Allmkt kj k'ryinq k'umix Avir l ut'p s'upt'c j n'w]2].6
 M 1 SGGs P 155
 ij n vif'Awel q'rynm kl q'ryqymn m'wih]
 n'w'k Allmkt ek'uh'yd'j w Allmkt n'wih]
 n'w'k Allmkt m'n'w'wih p'iel'Al'gir pr's'uid]
 iq'n'll'pl'q'w r'ht is'au'ij n'l'k'au'il i'k'Aw A'wid]1].7
 M 2 SGGs P 1238

In SGGs the meanings of **Amrit** are different. In [5] and [6] **Amrit** is used in the sense of immortality which makes one haughty to do everything in selfish and self-centered manner. In these two slokas word **Amrit** has been used in ridicule to send a message to the person that by assuming yourself immortal you are making a mistake, which will be very costly for you in the end. In [7] the use of word **Amrit** is in its true sense. The Sikh Gurus believed that human attitude should be attuned to understand the working of this universe, which is created by the **Akaalpurkh**. All the human beings are under the command of the creator and they should learn to live by caring for everyone else and sharing what they can with the fellow human beings. **Death is an inevitable fact of life** and one should spend one's life in accordance with the advice of Aad Guru Granth Sahib since **Sabd** is the Guru of Sikhs.

9b Bhagauti is another word which has been used in both [AGGS & DG] but, again, with different meanings and in different contexts. In DG **Bhagauti** is consort of **Shivji**, sometimes referred to as **Shiva**, which is worshipped in Hinduism under different names such as Kali, Durga etc. But in AGGS it finds its use as a **Bhagat** who is seeking **Bhagwant**, the **Akaalpurkh**, for learning to live in this

world in accordance with the laws and grace of **Akaalpurkh**. To illustrate this point stanza of Guru Amar Das is given as under: -

At'jir k'ptuBg'w'ar'q' kh'w'ey] p'ik'f'f' p'w'r'bh'm'uk'dyn p'w'ey
]3]14].8 M 3 SGGs P 88

10 In **Rehras**, the **Kabiobach Benity** is a part of **Charitar** no.404 [DG] and starts from sloka 377 and ends in 401. In **Gutkas**, published by SGPC, the numbering of slokas in **Rehras** goes from 1 to 25. The gurbani in AGGS, too, has numbering of slokas but during quoting these slokas elsewhere the original numbering is maintained as an evidence of originality and its being part of AGGS. Why this rule was not followed may be clear soon. If we read sloka 402 the mischief loses its mystery which is given below for your perusal:
 ik'rp'w' k'rl hm pr j gm'w'q'w] g'w' k'rw p'f'n sB n'w'q'w]02].9
 DG P 1388

This clearly indicates that **JAGMATA** is some **Devi** which is being thanked by the poet for help in the completion of this Granth without any hurdle or happening. How can this be a composition of Guru Gobind Singh? He did not worship anyone but **Akaalpurakh**.

11 Amongst five **banies** of **Nitnem** (daily recitation) **Jaap Sahib** is one of the three from Dasam Granth. Most of the Sikh brothers & sisters are emotionally involved in accepting it as one of the compositions of Guru Gobind Singh and they equate it with **Japji Sahib** of Sri Guru Granth Sahib. **Japji Sahib** is the first **bani** in Sri Guru Granth Sahib just like **Jaap Sahib** in Dasam Granth. However, an analytical study of **Jaap Sahib** shows that word **Namaskar** is repeated as many times as is the number of couplets of **bani** in **Jaap Sahib** which is nothing else but bowing before the Guru or Aad Guru Granth Sahib as the Guru. The word **Kaal**, too, is used almost as many time as word **Akaal** as names of deity for worship by Sikhs. However, the word **Kaal** is most profusely used in Hindu religious literature and is generally related to worship of **Shivji**, a Hindu god. Here interpolation of word **Kaal** to such an extent seems to indicate introduction of concepts of Hindu thought surreptitiously which is openly professed in later parts of Dasam Granth, relating to Hindu Avatars, Bachiter Natak etc. **11b The most astonishing stanza of Jaap Sahib** is reproduced below with its meanings in Panjabi and English.

nmsqsqu'dy] [nmsqll AB'v']
 nmsqMAj nmy] [nmsqM'sbnmy]21].10 DG P 2
 ArQ: hy(krm-Pl) dx v'w' y! q'h' nmsk'w' h'y, hyB'p' rihq !
 q'h' nmsk'w' h'y hyj nm rihq ! q'h' nmsk'w' h'y hyj nm sihq
 ! (s'k'w'n AQ'v'w' p'iq'r r'p' ivc p'd'w' h'x v'w' y- s'w'n'm'X) q'h'
 nmsk'w' h'y (21) {f'w'k't'r r'qn is't'g j'g'l B'w'g p'ih'l w'}

Purport: O Benefactor of all ! I bow before you ; O Secretless ! I bow before you ; O Birthless ! I bow before you ; *O Progeny ! (Who takes birth in the form of a son)? I bow before you.*

Here we are in trouble since, according to composer of **Jaap Sahib, Akaalpurkh** takes birth in human form just like any other human being, which is contrary to the teachings of our Guru, Aad Guru Granth Sahib. In Japji Sahib the word (sYBM) means either **Self-illuminated** [Manmohan Singh in AGGS Translation] or not **incarnated** [Dr Gopal Singh in AGGS Translation]. Hence **Jaap Sahib** or for that matter Dasam Granth cannot be accepted as the composition of Guru Gobind Singh who declared in 1708 A.D. that after his demise our Guru will be "**Sabd Guru**" in "Sri Guru Granth Sahib".

12 In the Translation of Dasam Granth, Volume One, by Dr Rattan Singh Jaggi et.al. on Pages 82 to 89, published by Gobind Sadan, New Delhi (1999) under the topic of "**Akaal Ustat**" we find an interesting and intriguing set of couplets under the sub-heading **Tavparsad-Dighar Tirbhangi Chhand**. The whole of **Dighar Tirbhangi Chhand** is devoted to the worship of a goddess whose name is not mentioned but her praise and character as a destroyer of evildoers clearly implies that she is **Durga or Shiva**, consort of Hindu god **Shivji**. Would any Guru of Sikhs ever worship a goddess? The worship of gods and goddesses is strictly prohibited in Sikhism since it advocates the worship ONE God, the **Akaalpurkh** only. This is a most atrocious indignity inflicted on Sikhs and Sikhism by the compiler of Dasam Granth in the name of Guru Gobind Singh. Who would promote worship of gods and goddesses amongst Sikhs must be clearly understood by Sikhs and their leadership all over the world.

Time is running out for not declaring that Dasm Granth does not belong to Sikhs. It is a composition of imposters. They were (and their supporters either misguided or misinformed to day, too, are) acting as adversaries of Sikhs and Sikhism. Sarjit Singh Sandhu, 2566 Waterbury Lane, Boise, ID 83706 USA
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VISION & VERITIES REVEALED BY GURU NANAK: A PLEA FOR RETURN TO FAITH

Guest Editorial, The Sikh Review, November 2002

Guru Nanak lives in his inspiring writings, replete with the love of God and concern for humanity. He agonises for those who are suffering and invokes blessings upon the poor and lowly: *jithey neech samaliyan, tithey nadar teri bakhshish* - where the lowly are cared for there dwells God's grace [SGGS:15], for humility and moral discipline are the best guarantee for survival of a humanist society. Guru Nanak warns aggressors and tyrants: *nau jina sultan khan honed*

dithe khey: i.e. those who were once proud monarchs, I have witnessed reduced to dust [SGGS: 16]. For the extravagantly rich, the great teacher's warning is indeed grim: *aisa jag dekhiya juari sabh sukh mange Naam bisari* [SGGS 222]. For the sincere scholar the Guru has a special soft corner provided he promotes and searches for truthful values: *dhan lekhari Nanaka jini Naam likhaya sach:* Blessed is he who writes True God's Name.

Yet often it is the scholar who, in ego, misguides and misinterprets. While the world in general acknowledges Guru Nanak as the founder of the Sikh religion, some Indian scholars have failed to convey the truth about the Sikh belief system and have not cared to comprehend the kernel of the Sikh thought as enshrined in Guru Nanak's *Bani*. One such commentator is the erudite **Rukum Advani**. In a syndicated column last year, he observed: "Sikhism as we know it now, came into being with the rise of a group called the Khalsa Sikhs, which gradually exercised sway in the region, and, by the end of the 19th century was the undisputed Brahminic elite in Punjab... But until these became authoritarian there was room for great variety. Through the 19th century Sikhs could belong more freely to sects such as Udasi, Nirmala, Nanakpanthi, Sahajdhari, Kuka Nirankari and Sarvaria... *Many of these had neither much time for the respect given by the khalsa to unshorn hair nor for its zeal in maintaining the other external symbols of being sartorially Sikh.*"

In this strange exposition, **Rukum Advani**, evidently, relied on the thesis of another scholar, **Harjit Singh Oberoi** known for glib aberrations. Those who argue that the Sikh *Maryada* was "not Divinely ordained but socially invented" need to re-read the Holy scripture and ponder why *Kesh*, the natural hair, has acquired sanctity. In this age of tinsel and fast fashions, dexterously aimed at the callow younger generation, trivializing the Sikh moral code has become a popular pastime. Few seem to care that *Kesh* as an article of faith is sanctified not only by the historical *persona* of Guru Nanak and his successors, but also by the Guru's unambiguous declaration: *na sat(i) moond mudai kesi* [SGGS: 952]: that the shearing of hair is not the way to truth. **Indeed when scholars like Rukum Advani pontificate on Sikhism's moral and cultural underpinnings, they betray their ill-will towards the Keshadhari Sikhs, who are norm – not the exception.**

As a matter of fact, **Advani's** comment had come shortly after September 11, 2001 and the hate killing of pious **Balbir Singh Sodhi** in USA – clearly the outcome of ordinary American's colossal ignorance of other faiths. In all cultures – Hindu, Jew, Islam or Christian – natural hair (and turban) symbolize wisdom and command respect and reverence [Bible: Lev. 19:32 and Pro. 16:31]. **Rabindranath Tagore's evocative poetry celebrates the spirit of Banda Bahadur and the martyrdom of Bhai**

Taru Singh, who was scalped alive for refusing to part with God's gift of Kesh.

But then, some scholars who love to hate Sikhs, persist in all manner of sophistry, including the bracketing of Sikhs (and Budhists and Jains) with Hindus. The self serving argument has since been brazenly built into the Constitutional framework by means of a seemingly innocuous clause that lumps distinct Indian communities with the mass of Hindus. In consequence, the **income tax paying Sikhs, in many cases, must compulsorily declare themselves a "Hindu undivided family" (HUF) in annual tax returns.**

Nothing can be more unjust and insulting for Guru Nanak, the gentle prophet, who campaigned for human rights and social justice, even as he established a casteless fraternity where none should go hungry and where everyone could earn an honest livelihood. He championed the *dalits'* cause and agonized for them: '*garibi gada hamari*' - humility is my best weapon of defence.

The transformation – social, moral and spiritual – that Guru Nanak heralded eventually led to freedom and the end of tyranny and exploitation. Indeed Guru Nanak's power rests upon a revolution in ideas under the divine ordinance. His denunciation of social evils, gender exploitation and drug addiction has a perennial relevance. He emphatically challenged the priestly class against monopolizing religion and manipulating the masses through their intricate web of ritualism. In Sikhism such ritualist routine is sinful and a barrier to the Divine light. *Guru-Shabad Vichar* is the only key to enlightenment and the observance of the moral code the best way to achieve happiness.

In so far as the sects like Sahajdhari, Namdhari and Nirankari share a common belief in Guru Granth Sahib's teachings, their basic dynamics and inspiration should – sooner or later – lead them to join the mainstream of harmonious tributaries. **It is a challenge for the leadership to move in the direction of goodwill and unity – so dear to Guru Nanak.**

*

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The sole mission of 'The Sikh Review' is to disseminate Gurbani philosophy and the spirit of Sikhism., while developing interfaith understanding and promoting universal moral values --- to sustain a dynamic society throughout the world. Primarily targetted at Sikhs of the present and the future generations, The Sikh Review, is meant for general readers in philosophy, moral science, history and sociology, with occasional forays into environmental issues and human rights. The Sikh Review, is published by 'The Sikh Cultural Center, Calcutta', and was founded in the summer of 1953 by a small group of dedicated scholars and devotee Sikhs. Among them were: Sr. Raghbir Singh Bir, Capt. Bhag Singh, Mrs. Kuldip H. Singh (all deceased), later joined by Sr. Mohan Singh Kalra, Dr. Hari Singh Bindra, Dr. Trilochan

Singh, D.Litt. Bhai Sahib Sardar Kapur Singh, ICS and Sr. Kulraj Singh, IRS (also deceased).

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ARE SIKHS HINDUS?

Dr. Baldev Singh, PA

[This article was written in response to Mr. Shah's comments published in The India Tribune, Chicago. Mr. Shah was responding to a reader's question about Hinduism. As is the case with the promoters of Hindutava, Mr. Shah took license with Sikh religion and history. ED.]

For the sake of historical truth and communal harmony, please allow me to respond to Mr. Niranjan Shah's column that was published in India Tribune of September 28, 2002. Let us not poison the minds of our young children with ignorance, communal hatred and historical myths. Let them grow to be honest, upright and truthful human beings, which the world needs the most, especially, a country like India.

I am glad that he admitted at the outset that the word 'Hindu' is not found in Hindu Scriptures and this label was given to the Indian people by outsiders. However, for some reason he failed to inform the readers about the meaning of 'Hindu' and gave an absurd explanation that 'Hindu' is the Persian equivalent of the Vedic term 'Sindhu' used for a river. It is difficult to imagine that a knowledgeable person like Mr. Shah does not know the meaning of 'Hindu'. Let me explain what the word 'Hindu' means.

Indian subcontinent was inhabited by dark complexioned people before the migration of Caucasian people from central Asia. The fair skinned people who lived on the West of Hindu Kush mountain range called the Indian subcontinent the land of the black people. I would like Mr. Shah to explain the meaning of 'Hindu Kush'. In Persian and Arabic 'Hindu' means black, slave and thief. Muslim conquerors used these words for the subjugated Indians. It is ironic and shameful that Mr. Shah now wants to assign that derogatory label 'Hindu' to Sikhs, Jains and Budhists. Did Mr. Shah ask any Sikh or Jain or Budhists about how do they feel when someone calls them Hindu? As a Sikh I would feel highly insulted if some body called me a Hindu. Mr. Shah won't understand what I am saying because he is totally ignorant about Sikhism as is evident from his column.

Mr. Shah, our Hindu ancestors accepted whatever was dished out to them by outside invaders because the clever and devious Brahmin kept them ignorant like dumb driven cattle. The Brahmin took away all their human dignity and self-respect by using the most cruel and tyrannical 'caste system' ever devised by man for the exploitation of man.

Mr. Shah says that the Iranians used the word 'Hindu' for the river Sindhu and for the population around Sindhu. If that is so how come neither did the river Sindhu nor the people around Sindhu acquire the name Hindu. The river is called Indus in Greek and Sindh in Punjabi and people who live around this river are called Punjabis or Sindhis whereas the religion of the people of the so-called Aryavarta or Bharavarsha came to be known as Hindu. Does Mr. Shah know any person who calls the State of Sindh as Hind or Sindhis as Hindis? Furthermore, it is absurd to say that the Iranians could not pronounce 'Sindhu' due to phonetic difficulties. They can pronounce both the sounds of 's' and 'sh'. How come the people of so-called Aryavarta or Bharavarsha did not correct the Iranians or Greeks to use the proper name 'Sindhu'? The Greeks who ruled over the territory around Sindh called this river Indus. That is how to Europeans, the so-called Aryavarta or Bharavarsa came to be known as India. The Arabs and Iranians called it Hindustan. Does Mr. Shah know any other people whose religious identity as well as the name of their country was assigned by outsiders?

Mr. Shah says that Sikhs are Hindus because the Indian constitution says so, Khushwant Singh says so and for all the things Maha Raja Ranjit Singh did for the Brahmins and Hindus. His statements about Guru Teg Bahadur's martyrdom or that Guru Gobind Singh sent his five disciples to Benaras to study Sanskrit or that Ranjit Singh was establishing a Hindu Empire in the Northeast are patently false. Let me deal with these arguments one by one.

First, during the debate on the Indian constitution when the clause claiming Sikhs, Budhists and Jains as 'Hindus' came for discussion, the two Sikh representatives, Hukam Singh and Bhupinder Singh Mann opposed it vehemently. Their objections were over ruled and the constitution was adopted. No Sikh has ever signed the Indian constitution. The Sikhs have been protesting this unspeakable crime ever since. The world community has been hoodwinked into believing that India is world's biggest democracy whereas in reality it the biggest tyranny of majority over minorities. Where else in the world, much less in a democratic country, the majority community decides the 'religious identity, of minorities? Hindus keep talking day in and day out about the atrocities and forced conversions of Hindus carried out by the Muslim rulers. I agree with this claim without any hesitation. But let us discuss this issue dispassionately. The Muslims ruled over a major portion of the Indian subcontinent for almost seven centuries. In 1947, when the British relinquished their rule, majority of the Indian population, 65-70% was Hindu. Contrast this with what the so-called secular and liberal Hindu rulers lead by Jawahar Lal Nehru did to the minorities shortly after independence. These Hindu leaders converted all Sikhs, Budhists and Jains to Hindus with the stroke of a pen. No Hindu leader worth the name has ever protested

against this abominable injustice to the minorities. Let me ask a question to the Hindus living in the United States. How would they react if the US Congress were to pass a law declaring all minorities to be Christians?

Second, Khuswant Singh is not a spokes-person for the Sikh community. He lacks the integrity to be an objective writer. For example, what he wrote about the Sikhs thirty years ago is not the same what he is writing nowadays. During the emergency, he was the staunchest supporter of Indra Gandhi and Sanjay Gandhi. He used to regard Menka like his own daughter. Recently, he wrote a book with juicy tales slandering all of them. Menka took him to the court to stop the publication of his book. Khuswant Singh is no different than his father. While hundreds of Sikhs kissed the gallows, hundreds were exiled to the isles of black waters and hundreds courted martyrdom in the Jallianwala Bagh to liberate India from the British yoke, **Khuswant's father, Sobha Singh became Sir Sobha Singh enriching himself and his progeny. Khuswant Singh is no different from Hindus who used to regard Muslim rulers as God incarnate (Eeshvro va Dilishvro va, The emperor of Delhi is God incarnate).**

Third, I agree with Mr. Shah about all the things Maharaja Ranjit Singh did for the Hindus. But Mr. Shah does not say what the Hindus did in return for this gratitude of the Maharaja. The Brahmins and Dogras (Rajputs) destroyed his kingdom and his family. (Sangat Singh. Sikhs in History, p 94-106).

The final authority on Sikhs and Sikhism is Aad Guru Granth Sahib, Holy Scripture of the Sikhs. This Scripture is unique because unlike other world Scriptures, Sikh Gurus wrote it themselves. Aad Guru Granth Sahib, Sikh Gurus and those who have made in depth studies of Sikihism, confirm unequivocally that Sikhs are not Hindus.

"We are neither Hindus nor Muslims. Our bodies and breaths belong to the Almighty God, Whom people call Allah or Ram."

Aad Guru Granth Sahib, P 1136.

When Shaikh Braham asked Guru Nanank, "Are you a Hindu or a Muslim?" "I will be telling a lie if I say that I am a Hindu but I am also not a Muslim," averred Guru Nanak.

Sangat Singh. Sikhs in History, p 14. (1st ed.1995)

The Sikh Gurus rejected all the essentials of Hinduism and the moral authority of Hindu Scriptures.

Sangat Singh. The Sikhs in History, p 15.

Jagtar Singh Grewal. The Sikhs of the Punjab, p31.

Jagjit Singh. The Sikh Revolution, p 105.

Hindus have created a myth that Sikh Gurus were Hindu reformers and that the Hindus supported their movement wholeheartedly.

First, only the first four Gurus were born in Hindu families, the later six Gurus were the descendents of the fourth Guru, Ram Das. Guru Nanak rejected Hinduism the very day he refused to wear the sacred thread (Janeu), which was essential for a Hindu of Khatri caste. The other three Gurus, Angad Dev, Amar Das and Ram Das rejected Hinduism when they became followers of Guru Nank.

Second, how could Sikh Gurus be considered Hindu reformers if they rejected all the essentials of Hinduism and the moral authority of Hindu Scriptures?

Third, contrary to the myth that Hindus supported the Sikh movement wholeheartedly, high caste section of the Hindu society (Brahmins, Rajputs and Khatri) opposed it vehemently from the very beginning.

Let me highlight the attitude of the high caste Hindus towards the Sikh movement from the time of Guru Nanak.

Guru Nanak rejected the sacred thread, befriended a low caste Muslim *Mirasi* named Mardana and called him Bhai (brother) Mardana. Bhai Mardana accompanied Guru Nanak during his odysseys and remained his devoted friend and follower till his death. Guru Nanak stayed in the homes of Shudras partaking their food and traveled to Muslim countries to preach his message of universal love and equality under One and only God. He proclaimed his solidarity loudly with the downtrodden.

“I will stand by lowest of the lowest caste rather than with the arrogant and rich of the high caste. Societies which take care of their downtrodden enjoy the blessing of merciful God.” Aad Guru Granth Sahib, p 15 .

Guru Nanak also repudiated the caste system by introducing the concept of Sangat and Pangat among his followers. Sangat means a congregation where all irrespective of their caste, creed and gender participate in divine Kirtan (recitals) and religious discourses. Pangat means sharing of community meal where all irrespective of their caste, creed and gender sit together in a row to partake food. *Sangat Singh, The Sikhs in History, p 18.*

The high caste Hindus (Brahmins, Rajputs and Khatri) retaliated by calling Guru Nanak a Kurahia (one who follows a wrong path). As the Sikh movement grew stronger, the high caste Hindus started harassing the Sikhs. For example, they would not allow Sikhs to fetch water from their community wells and ponds or allow them to live in their neighborhoods. The Sikh Gurus established their own towns and dug up wells and ponds. Since the rulers of the country were

Muslims, the Hindus could not take any direct action against the Sikh movement, which was growing stronger day by day. Therefore, they complained to Emperor Akbar that Guru Amar Das was defiling the traditions and religion of our forefathers by abolishing the caste distinctions among his followers. Guru Amardas sent his trusted and devoted Sikh, Bhai Jetha to answer these allegations. **Bhai Jetha explained to the Emperor, “ We have abandoned the traditions and religion of our forefathers not to offend any body, but to practice a new faith of universal love and equality founded by Guru Nanak.”**

The Emperor found no merit in the Hindu complaint and dismissed it. The Emperor himself paid a visit to Guru Amardas in Goindwal. He was so much impressed with the concept of Langar (community kitchen) that he granted revenue of several villages for the maintenance of the community kitchen. *Sangat Singh, The Sikhs in History, p 21-23.*

Emperor Akbar's relations with the Sikh Guru were very cordial, However, Guru Arjan's growing influence and popularity was irksome not only to high caste Hindus but also to conservative Muslim clergy. People like Shaikh Ahmed Sirhindi complained to prince Salim about the growing influence of Sikh faith, which was becoming an obstacle in the Islamisation of India. On the other hand high caste Hindus saw Sikhism as challenge to their way of life, the caste system. They conspired with Hindu government officials like Chandu, Birbal, Raja Mann Singh (maternal uncle of Salim) and Salim's Rajput mother against Guru Arjan Dev. When Salim (Jahangir) became the Emperor after Akbar's death, he ordered Chandu to torture Guru Arjan Dev to death. Shortly after that, government officials of Lahore and the Khatri started hostile activities against Guru Hagobind Sahib, the successor of Guru Arjan Dev. In the ensuing skirmishes Guru Hargobind Sahib scored decisive victories. Guru Hargobind Sahib's army also had a contingent of Muslims. Bhagwan Das Gherar, his son Rattan Chand and Chandu's son, Karam Chand were killed in action. The Guru built a mosque for the Muslims in the village of Hargobindpur. This mosque is preserved as a historical site and it is called 'Guru Ki Masit'. *Sangat Singh, The Sikhs in History, p 27-38.*

Later on when Guru Gobind Singh created the Khalsa Order and gave a clarion call to the downtrodden of India to come under his banner to fight the oppression of Mughals and the tyranny of caste system, the Rajput kings of hills adjoining Punjab declared war against him. In the battle of Bhangani a Muslim divine, Pir Budhu Shah helped Guru Gobind Singh. The Pir lost two sons and many followers in the battle. After a bitter defeat the Rajput kings appealed to Emperor Aurangzeb to come to their aide. Guru's forces were no match against the combined forces of Rajputs and the

Imperial army. When most of the Sikhs including Guru Gobind Singh's two older sons and three Piaras (Beloved) courted martyrdom, the Sikhs asked Guru Gobind Singh to leave the battle field and move to the safety of Malwa region. Muslim friends and followers like the Khan brothers, Rai Kalah and others helped Guru Gobind Singh at this critical juncture. On the other hand, Guru Gobind Singh's one time household employee, Gangu Brahmin (Ganga Dhar Kaul) betrayed Guru's mother and his six and eight years old sons. He handed them over to the government officials for a monetary reward. When Wazir Khan, the Subedar of Sirhind was unable to convince the young ones to convert to Islam, he ordered their execution. Nawab Sher Mohamad of Malerkotla reminded Wazir Khan that Quran forbids the killing of young children whereas Diwan Sucha Nand Bhandari urged Wazir Khan to execute the young ones by saying, "The offspring of a poisonous snake are also poisonous snakes." The young ones were tortured before being bricked alive. *Sangat Singh, The Sikhs in History, p 54-65.*

During the early part of eighteenth century the Muslim rulers and their Hindu collaborators carried out systematic extermination of the Sikh population. There were two major massacres of the Sikhs known as big and small Ghalooghar (holocaust). Ahmed Shah Abdali carried out one of the massacres while Diwan Lakhpat Rai was responsible for the other. The later took a vow "Nanak, a Khatri started this hoax of Sikhism and I a Khatri will destroy it." *Sangat Singh, The Sikhs in History, p 77-82.*

More recently, Indra Gandhi and Zail Singh promoted an obscure country preacher, Sant Jarnail Singh Bindranwala as a Sikh religious leader. He was provided with wherewithal to preach his message. After equipping with arms, he was installed in the Harimandir Sahib (Golden Temple) complex. In June 1984 the Indian government ordered a military attack on the Harimandir Sahib complex to flush out Bhindranwale and his 40 associates while simultaneously attacking forty other Gurdwaras in Punjab. The Indian government chose to attack on the very day when Sikhs were celebrating the martyrdom of Guru Arjan Dev. Thousands of innocent men, women and children were killed. This was a warning to the Sikhs by the Hindu leaders that if the Hindus could get Guru Arjan Dev killed during the Mughal rule; imagine what Hindus could do when they are rulers of the country? From my interaction with Hindu students and faculty members during my studies at Benaras Hindu University (1960-1962), I was convinced that Hindu morality is different from that of others. For example, the British colonialists, returned the bodies of the victims to their relatives, paid some financial compensation to the victim's families and apologized for the massacre of Jallianwala Bagh. On the contrary, the bodies of the Sikh victims of 1984 massacre were not returned to their relatives. The Indian Hindu government disposed of the

bodies by burning or throwing them in rivers and deep canals. No Hindu government official up-to-date has expressed any remorse for the killing of thousands of innocent Sikh men, women and children by their own government.

Hinduism is altogether different from Sikhism theologically. Let me illustrate this point by citing two passages from Aad Guru Granth Sahib, one by Guru Nanak Dev and the other by Bhagat Nam Dev addressed to a Brahmin priest.

"The gods and goddesses whom you worship and to whom you pray, what can they give? You wash them yourselves; left to themselves, they will sink in the water. There is no merit in the worship of statues." *Aad Guru Granth Sahib, p 637.*

Bhagat Nam Dev was tormented and not allowed entry into the temple due to his low caste. He expressed his anguish in a hymn addressed to a Brahmin priest.

"Listen o Pandey, I meditate on the Almighty God and I have found Him. O ignorant one, what have you gained from your holy mantras and gods? I have heard that your gyatri was a cow in previous life. When she strayed into the crop of a farmer, named Loda, he broke her leg with a club and she became lame. I have heard about your god Shiv Ji, the rider of white bull. He went to the house of a generous person for a feast. He didn't like the food, so he killed that man's son with a curse. I have also heard about your god Ram Chandar Ji. He fought with Ravan, who took away his wife. Hindu is blind to God due to his worship of idols of gods and goddesses and practice of caste system whereas a Muslim who worships God is partially blind to God due to his bigotry. Wiser than both is he who sees God in all. Temples are sacred to the Hindus whereas mosques are sacred to the Muslims. However, Nam Dev focuses his mind on the One and only, who is not restricted either to the temple or the mosque." *Aad Guru Granth Sahib, p 875.*

Most of the Sikhs are ethnically and culturally related to Punjabi Hindus and Muslims, as the ancestors of Sikhs were either Hindus or Muslims. The overwhelming majority of ancestors of Indian Muslims were also Hindus as pointed out by Mr. Shah. **However, after 1947 the high caste Punjabi Hindus disowned the Punjabi language and culture of their ancestors thus severing their cultural ties with Sikhs.**

Baldev Singh, 316 R Glad Way, Colledgeville, PA 19426

AM I A HINDU?

Satnam Kaur Khalsa

Many articles have been written about 'Who is a Sikh'. The main reason why we are so concerned about this is that

many Sikhs think of themselves as a variety of Hindus, and that many Hindus agree with this. Article 25 of the Indian constitution does not actually positively state that Sikhs are Hindus, but is ambiguous enough to give this type of Hindu a legal back up.

The discussion of who is a Sikh is answered quite clearly in the Sikh Reht Maryada (the real one, not any dera variety), but just to make absolutely clear that we are not Hindus I can point to the fact that true Sikhs believe in One God, do not believe in rituals, do not attach importance to caste, do not have a priestly class, believe that all the Universe is the physical expression of God, that all human beings are God's children who is our Mother and Father, and do both *simran* and *seva*.

The origin of the word Hindu is in Indus. People coming from the west had to cross the Indus to get to the subcontinent and called the land across the Indus Hind. Hindi is the language from the land across the Indus, and Hindus those that believe in a religion from across the Indus. In the geographical sense you could argue that Sikhi, Jainism or Buddhism are 'Hindu' religions.

In a practical sense it is very difficult to define a Hindu, or what Hindus believe in. People describe the *bhagats* whose writings are included in Sri Guru Granth Sahib as Hindus. Obviously Nam Dev and Ravi Das were of Hindu background, but the same is true for Guru Nanak, Guru Angad, Guru Amar Das and Guru Ram Das. Western scholars say that Guru Nanak is part of the *bhagat* tradition. If they use this to deny Guru's original inspiration we cannot agree to it. Hindus use remarks like this as yet another proof that Sikhs are part of their faith. But if our *bhagats* were Hindus, I must be a Hindu too! They believed in One God, they did not believe in rituals, they spoke out against caste, were against the Brahmins, and believed that the one God is the Creator and is present in all. This problem extends to modern Hindus too. Hinduism is not a very well defined religion. I have met Hindus who believe in one God, I met Hindus who dislike the cast system much more than many so-called Sikhs, I met Hindus who think that rituals are useless and that true religion is about loving God. Who is a Hindu? If you think you are a Hindu, that makes you a Hindu I suppose. Of course there is diversity in all religions, but at least we have a fairly clear definition in the Reht Maryada, so we should really have no argument about what makes one a Sikh. And going by that definition does not mean that we reject all people who do not fit in, but they just are not Sikhs. Remember: One God, the Ten Gurus, Guru Granth Sahib, all are God's children (and must therefore be equal), no rituals, *simran* and *sewa*.

(From learning-zone)

LETTERS TO 'CONTROVERSIAL' SIKH LEADERS

[On September 12, 2002 we wrote to Dr. Gurmit Singh Aulakh, Council of Khalistan and Dr. Amarjit Singh, Khalistan Affairs Centre, both in Washington, D.C. and S. Gurcharanjit Singh Lamba, Attorney in Jalandhar. We asked all three to send us a brief autobiographical sketch so that our readers might know better the people actively involved in Sikh affairs. ED.]

To Dr. Aulakh we wrote:

"One thing that has always puzzled me is the presence in Washington, DC of two Khalistan offices, yours and "Dr." (?) Amarjit Singh's. From your question mark against his name and the contents of your comments it would appear that you two do not see eye to eye nor do you know each other. I have often asked other knowledgeable people questions about this and about what Amarjit Singh is Dr. of. But even those who have asked him this question personally did not get any answer."

To Dr. Amarjit Singh we wrote

"One thing that has always puzzled me is the presence in Washington, DC of two Khalistan offices, yours and Dr. Aulakh's. After reading Dr. Aulakh's comments it appears that the two of you do not even know each other. Even he does not know what you are Dr. of. As a matter of fact of all the people I have inquired about you and Dr. Aulakh they all seemed to know a lot about him but nothing about you"

To S. Gurcharanjit Singh Lamba we wrote:

As per your e-mail request we are sending some issues of the SB and we have placed you on our mailing list. Since you are very actively involved in Sikh affairs, we would like to know you better. Would you be kind enough to e-mail to us about one page (or longer) autobiographical sketch on yourself for publication in The Sikh Bulletin?

The only person who chose to respond to our request was Dr. Gurmit Singh Aulakh. We thank him and publish his response below:

DR. GURMIT SINGH AULAKH, PRESIDENT COUNCIL OF KHALISTAN

Dr. Gurmit Singh Aulakh emigrated from Punjab, India in 1965 to further his education in the United Kingdom. In 1970, leaving his teaching post in Scotland, he came to America in order to pursue a Ph.D. in molecular genetics in the United States which he received from Harvard University in 1973. Dr. Aulakh's research is well recognized among the international scientific community. In 1979, he was appointed a special expert at the National Institute of Health in the Laboratory of Oral Medicine. Because of his unique and distinguished work, Dr. Aulakh was honored with American citizenship in order that he continues his pioneering research in the United States.

The author of over 25 scientific papers and chapters in books in the field of recombinant DNA, Dr. Aulakh, in the 1977 Proceedings of the National Academy of Sciences, showed unequivocal evidence of the footprints of viral genetic material in human cancer tissue which was absent in normal tissue of the same person. His discovery was done in collaboration with Dr. Robert Gallo of the National Cancer Institute, who is credited with the isolation of the AIDS virus.

At the time of the Indian Government's attack on the Golden Temple, Dr. Aulakh along with 20 million Sikhs worldwide felt a deep sense of betrayal and urgency. As a result, he left his prominent position as a Research Scientist at Harvard in order to lend a hand in the Sikh Nation's struggle for freedom. By educating both the American people and the international community about the Indian government's policy of brutality and genocide against the Sikhs, Dr. Aulakh has emerged as a leader among Sikhs and a spokesman for their legitimate demands for human rights through a free and sovereign Khalistan.

On October 7, 1987 the Sikh people declared independence from India, establishing the separate, sovereign country of Khalistan. The same day, Dr. Aulakh was appointed by the Panthic Committee as President of the Council of Khalistan, bestowing upon him the responsibility of pursuing the interests of Sikhs worldwide and the advancement of the struggle for a free and sovereign Khalistan. As President of the Council of Khalistan, not only does Dr. Aulakh have the overwhelming task of refuting Indian Government propaganda which brands any politically active Sikh as a terrorist, but he must also bring to bear international attention and pressure on the Indian government to allow the Sikhs to be free.

The work of the Council of Khalistan takes on even greater importance when one realizes that the political voice of Sikhs within Khalistan has been brutally silenced by India's police and security forces. The Indian Government has total control over the radio and television waves and they have used rigorous censorship to control independent newspapers throughout India. Even Amnesty International has been continuously denied entry to India over the past eighteen years.

Fortunately, Dr. Aulakh has led a persistent and tireless campaign to inform Members of the US Congress of the worsening situation plaguing his homeland. Having access to domestic human rights groups within India and the Sikh leadership in Punjab, he is privy to information, which not only reveals the truth of the situation there, but also directly contradicts claims made by the Indian government and its agents.

On May 22, 1991 Dr. Aulakh appeared on CNN to explain the Sikh reaction to the assassination of Rajiv Gandhi. This was aired throughout the world in 128 countries. On May 28, 1991 Dr. Aulakh appeared as the guest speaker for the Morning Newsmaker program at the National Press Club, which was aired five times throughout the U.S. on C-Span. On June 25, 1992, Dr. Aulakh helped secure a major victory for the Sikh freedom movement with the passage of the **Burton Amendment to the foreign aid package. The House of Representatives voted 219 to 200 to cut off 24 million dollars in U.S. developmental aid to India to protest India's violation of human rights against the Sikhs and Kashmiris.**

Here are his comments about Amarjit Singh:

The **Sikh Youth of America** invited me last year at the house of **Jaswinder Singh Jandi** to have a meeting with me. **Jasjit Singh, Gurtej Singh, Bhajan Singh Bhinder,** and **Jaswinder Singh Jandi** held a meeting with me and told me that Amarjit Singh was planted in the Sikh Youth of America by the Indian Government. They told me that they were my supporters and want to support me again. I told them it is perfectly OK. How can these Sikh Youth of America leaders back out from their own statement?

This office has been very successful in exposing the atrocities committed by the Indian government on the Sikhs internationally and has internationalized our struggle for independence of Khalistan. *Indian government is changing the Sikh history (Please see the Editorial and the articles that follow it in this issue pp.1 7.ED)* and we have preserved our history since 1984 by documenting it in the Congressional Record. All Gurdwaras in the United States, Canada, England, and other European countries are on my mailing list. They are aware of the work done by this office. At the same time, they are also aware that **Sikh Youth belongs to the Panthic Committee of Dr. Sohan Singh. They were supporters of Dr. Sohan Singh for long time. When Sohan Singh reached India and was exposed as agent of the Indian government his Panthic Committee did not explain to the Khalsa Panth his betrayal.**

It is "**Dr.**" (?) **Amarjit Singh** who opened an office in Washington since early 90s. Can he tell the Sikh Nation what he has accomplished in Washington during last 10 years since he opened this office? Is the Sikh Youth so blind they do not have the courage or intelligence to ask Amarjit Singh what does he do in Washington? He is rarely in Washington office and the office does not open. They are wasting Khalsa Panth's money by paying rent every month. This money should be saved and this empty office should be closed. This is a fraud with the Sikh Nation. *Also remember, it is the same Sikh Youth who held a parallel convention to Council of Khalistan in Fremont two years*

ago and invited Gurcharan Singh Tohra and other Akali leaders who have betrayed the Khalsa Panth and are agents of the Indian government.

Khalsa Ji, this Dr. Amarjit Singh has not told the Khalsa Panth who he is, where he is from, and who are his parents. There is something he is hiding from the Khalsa Panth and the members of the **Sikh Youth are conniving with him** and are guilty of the betrayal of the Khalsa Panth. According to recent intelligence reports, there are 25,000 agents of Research and Analysis Wing (RAW) outside India. **These agents have infiltrated our Gurdwaras and Sikh organizations** and are working against our struggle for independence of Khalistan. There are over 50,000 Sikhs rotting in Indian jails according to the statement by the Movement Against State Repression (MASR) under TADA. Can the **Sikh Youth of America** tell the Sikh Nation what they are doing for their release? On February 28 this year (2002), this office persuaded 42 Members of Congress to write to President Bush for the release of these political prisoners.

This office has served the Sikh Nation since its inception. I always stood for the liberation of Khalistan consistently and have worked to stop human rights violations against the Sikhs by the Indian government. This office is running with your support. We request your continued support morally, and financially. Please get involved politically at the local level. May Guru give wisdom to these Sikhs to see that it is in our interests to support this office, not to oppose it.

[Neither Dr. (?) Amarjit Singh nor S. Gurbachan Singh Lamba has responded to our request to tell us just who they are. Readers may draw their own conclusions. If any reader has verifiable information about them, we would appreciate receiving it. ED]

TURBAN AND CONNECTICUT DMV VICTORY

Our *Savalakh Khalsa* on the east coast has done it again. State of Connecticut has had a policy of requiring removal of any head covering for a driver's license photo. On May 29, 2002, S. Amarjit Singh Buttar wrote to the Governor:

" I am writing you today, on behalf of Sikh residents of our great State who are being harassed by the Department of Motor Vehicles when they go to renew their driving license. It has been brought to my attention that when a practicing Sikh goes to the Department of Motor Vehicles for renewing the license, he is asked to remove his turban before the license is issued..."

On August 13, 2002, Bureau Chief, Branch Operations of DMV wrote to S. Amarjit Singh Buttar:

"...The DMV will not require members of the Sikh faith to remove their turbans if the customer presents a verification letter to the DMV staff member at the time. This letter must be from the member's religious organization and indicate that this person is a current member and is required to keep the turban or head covering on when being photographed."

That was not acceptable to S. Amarjit Singh and rightly so. He "totally disagreed" with the DMV's position and planned to further protest the policy. On August 28, 2002, the same Bureau Chief wrote:

"After review of Department of Motor Vehicle policy, please be advised that Sikh residents will not be asked to remove their turban prior to license issuance. Additionally, the applicant will not be required to provide any form of written confirmation that he is a practicing Sikh."

Our congratulations to S. Amarjit Singh Buttar for this *Qaum service* and our thanks to Governor John G. Rowland, Joseph Lieberman, United States Senator, and Barbara Tanuis, Bureau Chief-Licensing and Registry for prompt and fair justice.

[S. Amarjit Singh Buttar works for the State Workers Compensation Commission and is a member of the Vernon Board of Education, first Sikh to be elected to that position in 1995. He subsequently served as the Chairman of the Board. SB has written about him in the Sept. 2001 and Feb. 2002 issues. We invite news items about American Sikhs who are making a positive contribution to our communities around the states. ED]

TURBAN AND L.A. COUNTY SHERIFF'S DEPT.

Call to Service

*The Los Angeles County Sheriff's Department Invites
Observant Sikhs to Enter the Police Force*

Katik 29, Nanakshahi **Samvat** 534; November 14, 2002

The Sikh Community has an unprecedented opportunity before it today. Sikhs throughout the United States have been historically excluded from serving as uniformed law enforcement officers. Today, the Sikh community has the opportunity to start a new chapter of Sikh-American history by becoming Deputy and Reserve Sheriffs of the Los Angeles County Sheriff's Department in our **full Sikh Roop**.

We are looking for strong recruits from the Sikh community to help us take advantage of this opportunity by choosing to become a **law enforcement officer**. We are looking for Sikh men and women who:

- have a strong sense of self and courage;
- have uncut hair and beard;
- are in good physical condition;
- are U.S. Citizens;

- are willing to live in Southern California; and,
- are at least 19 1/2 years old.

The Details

The Los Angeles County Sheriff's Department, the largest Sheriff's Department in the nation, has invited Sikhs to join the agency and serve as uniformed officers with full beards and turbans. The agency's beginning salaries for a trainee are approximately:-

\$3,470 per month (high school graduate or equivalent);-

\$3,660 per month (A.A. Degree);

\$3,863 per month (B.A. Degree)

Trained officers can earn approximately \$5,727 per month plus there is an awesome benefits package.

Recruits must be U.S. citizens without criminal records. In addition, the Sikh Advisory Group will help raise funds to assist with relocation costs and will be with you every step of the way.

If you are interested or know of someone who is interested, please contact a member of the Sikh Advisory Group listed below. If you want additional information about the process, please contact the Sikh Advisory Group who is ready to assist you through every step of this process.

Sincerely, The Sikh Advisory Group. For More Information:

Guninder Kaur, (562)465-7810, gksingh@lasd.org

Jasdeep Singh, (714) 904-5271, jasdeep@usa.net

Nirinjan Singh, (310) 278-1130, nirinjan@nirinjan.com

Nitasha Kaur, (323) 571-1228 or (213)236-2845, dailyhope@aol.com

The Sikh Coalition would like to applaud the tireless efforts of The Sikh Advisory Group, which spearheaded this initiative. Eligible Sikhs are encouraged to apply for this position to promote the interests of the Guru Khalsa Panth.

Started as an effort to educate the greater North American community on Sikhs and Sikhism, The Sikh Coalition seeks to safeguard the civil and human rights of all citizens as well as to promote the Sikh identity and communicate the collective interests of Sikhs to civil society. The Coalition serves as a resource on Sikhs and Sikh concerns for governments, organizations and individuals.

For more information on the Coalition or to learn of ways you can help please visit <http://www.sikhcoalition.org>, email info@sikhcoalition.org, or write to: The Sikh Coalition, P.O. Box 7132, New York, NY 10150-7132. To make a direct donation to the Coalition today please mail a check payable to "The Sikh Coalition" or use the link below:

LETTERS TO THE EDITOR

Thanks for your free delivery of The Sikh Bulletin. It is interesting to know the brief history of the Sikhs' settlement in America and Canada and the hardships they had undergone. I salute their determination and progress in such difficult environment. At pages 11 and 19 of November 2002

Issue, reference is made to Bhai Sham Singh, Bhai Nagar Singh, Mr. Hopkinson and Komagata Maru episode but I could not find the name of Bhai Mewa Singh ji who was hanged on 11th. January 1915 by the Canadian Govt. in connection with the killing of Mr. Hopkinson who was main culprit in giving trouble to the Sikhs.

Despite this past history of the Sikhs, Americans are still ignorant of our identity, as we have seen again since 11 September 2001. This may be due to *patit* managements of the Gurudwaras and most wealthy Sikhs who do not wish to popularize the true image of Sikhi. Please continue to do the good work of uplifting the morale of the global Sikhs. May Akaalpurkh bless us all on the historic occasion of the "Sikh Religion's Foundation Day"

Gurmit Singh (Australia)

*

I want to commend and thank the Sevadars of the Sikh Center for the wonderful work they are doing for Sikhs and the Society at large. Please keep up the good work. Also if you could kindly send the "Sikh Bulletin" to the following two people:

Kavneet Singh New Jersey

*

Your latest issue (Nov.2002) is excellent. I am attaching request for help, brochure and IRS letter for **Village Literacy Without Borders**. Our aim is to collect old and new computers and donate these to rural based schools through credible and effective Non Governmental Organizations. We have received a request from Principal, **Sri Guru Angad Dev College, Khadoor Sahib**, which has 10 computers, for 10 more to enable their lab being recognized by **Guru Nanak Dev University, Pingalwara** needs 60 computers for their three schools in villages with over 500 students. During our meeting with Bharatiya Videya Bhavan in Delhi about two years back we were told that they train 14,000 youth in computers free. They do not have a center in Punjab, understandably. I hope you would have an interest in what we are attempting to do and be able to generate further interest through your esteemed Bulletin.

Manmohan Singh Virk, Arlington, VA.

*

This is in response to Dr. Jodh Singh's article on page 3 of The Dec. 2002 Issue of The Sikh Bulletin. Let me set the record straight up-front. **Sikhism as a Separate, Different and Distinct Religion was not accepted by the Hindu contemporaries of Guru Nanak Devji and has not been accepted subsequently by them until to day**. Two striking examples come to my mind immediately. First; Giani Dit Singh Ji's discourse with Swami Dayanand and Second; Bhai Kahan Singh Nabha's book " HUM HINDU NAHIN ". If Sikh scholars want to waste their time and energy on this issue, let them do it. But no useful purpose would be served in engaging in any debate with them on this issue. I think we should utilize our resources and energy in **CONNECTING** the Sikhs with Sikhism, its ideals & its

Institutions. Most importantly, with Gurbani as we have in the LIVING GURU-SRI GURU GRANTH SAHIB.

Amarjit Singh Buttar, Chairman World Sikh Council-America Region 78
Kenneth Drive Vernon, CT. 06066.

*

The Sikh Bulletin-One more Sikh milestone:

I was reading the accomplishment and milestones of the Sikh community in North America in the "Sikh Bulletin", November 2002 edition. I am a turbaned Sikh and I moved to California back in 1998. My family however is well settled in Toronto, Canada since 1972. Since I was a child, my parents helped me to take great pride and respect for my religion and to stand for the values and beliefs found in the holy scriptures of the Guru Granth Sahib. Above all, I maintained the Sikh identity and practice of Sikh Code of Conduct.

I am currently registered Civil Engineer in both Canada and United States. I reside in Sacramento and am professionally employed as a State Bridge Design Engineer. Please include me in your mailing list. Sarvejit Singh Nagi, P. Eng. Gold River, CA

[We thank S. Sarvejit Singh Nagi for sharing his accomplishments in North America while maintaining his Sikhi Sarup with the hope that it might inspire others to follow his example and not consider Sikhi Sarup as a hindrance in their career advancement. If more and more Sikhs in their recognizable Sikhi Sarup behaved as gentlemen and model citizens, other decent people might be inspired to join Sikhi fold. Ed.]

*

I am 15 years old. I was born in Oakland, but now live in Sacramento. I really liked your November issue. And I want to know more about my religion. My brother Inderdeep was really fascinated by your stories. I am brought up in a Sikh family, who like telling stories to us. Please send the Sikh Bulletin. Shobina Bassi, Sacramento, CA

*

I have been reading your Sikh Bulletins borrowed from Mr. Dhatt a good friend of mine. You have printed so many interesting papers and exposed so many corrupt individuals in Punjab, I am very proud of you to bring these persons to justice. If we believe in Sikhism then we should practice what we preach. Please add my name to your mailing list. Thanks. Dr. D.S. Dhindsa, Rockville MD. 20850

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 ijs dl vrql nll, st btr ^nl sw j l dIAW mhrw Awpxl mrzl Ansr
 mVAW j w skdlAW sn[J l ckw dy grmiq ivr dl prcr dw sdxw St
 Akul q^q ssihb Awpxy scym k siqgrl j l dl srdwrl h j, srvaic
 pdvl nw rih, ky Aj Afry ArQW vnl l siqgr stBQw ? stBQw l & z grl
 gQ ivo j w mhwn k6 ivcl qh iml dw hl nhll pqw nll grmiq ivo ieh
 Sbd ikDr l Aw ril Aw j l ?

4 Grgl JGiVAW dw inptw, ipfW ngrW dIAW pBw eqw j w brndr lAW
 krn[smj l, ie^l wkl AQvii j w iedw Awid dy stwrl JgiVAW nll st
 Akul q^q dy ml k "scypiqSih j l" dw kl visqw ? miiieAw nngl dl
 apj, Aj h j JgVj isAnsl "bidSihq " ADIn bxlAW kcihrlAW ivo
 hieAw kr dy hn[St Akul q^q ssihb dy isG ssihb j l nll Aj h j
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 st Akul q^q ssihb j l dw ie^l wkl Aprw nll j w Grgl JgiVAW
 nll kel visqw nhll h[h w j y iksy bgnh Zrlb l el inAW dy hr sry
 drvzy bht hgey hox qh as l el st Akul q^q ssihb aqy grmK isG
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5- Awp j l dy bcn -"aj l dldw ^nl sw j lait,-kl, Aidall vD mny ho
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msl min il Kurl ny vl kdy Brplr zmnrl Brl sl ik, grll ky islg prnel
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10/30/02 8:14:05 PM Pacific Standard Time
 From: mpurewal@sikhmarg.com to: kalaafghana@aol.com

srfykdl blqyidnll sicw islg l ghwh dIAW rkl w dl gl Awel sl [snDU islg
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 sihb j l dl srbaic Skql mn ky ais dy inmxysyvdrr bxy rihx dl
 Qll, Awp hl 'srvaic sBQwr nll bx bll dy Aqy qhryfl sxxl, kQnl, krnl,
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 plbl [kvl islg sihb dl pdvl nll hl srvaic SkqlAW Brplr plj nllk
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grb^S islg

WHERE DO RSS FUNDS COME FROM?

Times News Network [Wednesday, November 20, 2002 10:52:45 PM]>

NEW DELHI: For the last 13 years, the India Development and Relief Fund (IDRF), a US-based charity has reportedly misused American corporate philanthropy to fund RSS-affiliated organisations here. For instance, the IDRF obtained vast sums from CISCO, a leading technology company in the US with a substantial number of NRIs on its rolls by saying its activities are "secular" since company rules explicitly prohibit donations to organisations of a "religious" nature. These are some of the findings presented in a 91-page report by The Campaign to Stop Funding Hate (TCTSFH), a coalition of professionals, students, workers, artists and intellectuals. In the first phase of its campaign, "Project Saffron Dollar", the TCTSFH plans to write to large American corporates to guard against funding the IDRF, Biju Mathew, a spokesman for the TCTSFH said. The report, explaining the dynamics of IDRF's corporate funding, says that as professional Indian migration to the US boomed over the last decade, especially in the software sector, Sangh operatives in large hi-tech firms with liberal giving policies worked to put IDRF on the corporations' list of grantees. They then pushed IDRF as the best and only way to provide funding for development and relief work in India, resulting in other unsuspecting employees, as well as the corporation itself to fund the Sangh in India. RSS spokesperson Ram Madhav, when contacted, said: "There is no specific organisation which collects funds for the RSS. However, certain projects run by RSS-affiliated organisations do get money from NRIs for specific projects such as the Ekal Vidyalaya scheme (one-teacher schools run in tribal areas). This organisation (that you have mentioned) may have given some money, too. I have not heard much about it." The TCTSFH report says that though the IDRF claims to be a non-sectarian, non-political charity that funds development and relief work in India, **the IDRF filed a tax document (at its inception in 1989) with the Internal Revenue Service of the US Federal government, identifying nine organisations as a representative sample of organisations it would support. All nine were Sangh organisations.** The report also says that 82 per cent of IDRF's funds go to Sangh organisations. It documents the fact that **70 per cent of the monies are used for "hinduisation/tribal/education" work, largely with the view to spreading the Hindutva ideology among tribals.** Less than 20 per cent is used in "development and relief" activities, but the report concludes that since there is a sectarian slant to how the relief money is disbursed, these are sectarian funds, too.

<http://timesofindia.indiatimes.com/cms.dll/html/comp/articleshow?artid=28895>

Khalsa Tricentennial Foundation of N.A. Inc.

201 Berkeley Ave
 Roseville, Ca 95678
 Gurudwara Sahib Roseville

Income - Expense Statement

January - December 2002

INCOME:

January	7,665.30
February	6,058.92
March	6,074.75
April	10,924.25
May	12,529.45
June	16,850.81
July	6,176.85
August	15,916.21
September.....	6,271.50
October.....	9,625.90
November.....	6,904.80
December	12,402.25

Total for 2002 117,400.99

EXPENSES:

Human Resources: Granthi, Pathi, Kirtani Jatha	39,443.00
Gurughar needs: Household, Groceries, etc.....	10,312.31
Utilities: Water, Sewer, Garbage, Gas, Electric.....	10,790.96
Insurance and Texas	4,821.88
Telephone	2,545.40
Repairs and Maintenance.....	7,271.59
Bank Service Charge, Cheque Printing	81.75
Misc: Security, Pest Control, Janitorial, Radio Program	4,484.00
Sikh Bulletin.....	23,834.30
Books & audiotapes.....	9,391.00

Donations:

Placer County Sheriff Research and Rescue	200.00	
Leukemia & Lymphoma Society	100.00	
Indo-Canadian Times.....	200.00	
Punjabi American Heritage Society, Yuba City	100.00	
Understanding Sikhism. The Research Journal.....	251.00	
Placer Shriners Club, Auburn	105.00	
City of Roseville Police Department.....	500.00	
Sikh Students Association, Sacramento State University.....	500.00	
Indo-American Cultural society	500.00	
Sikh Study Circle, Georgia	200.00	
Elsie Road Gurudwara, Sacramento	501.00	
Baljit Kaur's Mother's Operation	160.00	
Singh Sabha International	1,250.00	4,567.00

Total for 2002 117,543.19

2001 Carry Over.....	495.59
2002 Receipts	117,400.99

Total Income 117,896.58

Total Expenses 117,543.19

Balance Carried into the year 2003 353.39

We consider the Sikh Centre Roseville to be the Commonwealth of all the Sikhs in Diaspora. It is for that reason that we submit its income and expense statement for the year 2002.

Nanakshahi Calendar

(For the year 2003 and every year thereafter)

Approved by Shiromani Gurudwara Parbandhak Committee, Amritsar in 1998.

Names of the Sikh Guru Sahibaan	Parkash Utsav (Birthday)	Gurugaddi Utsav (Assumption of Guruship)	Jyoti Jot Utsav (Merging into Eternal Light)
1. Guru Nanak	1 Vaisakh * (14 Apr)	From Parkash	8 Asu (22 Sept)
2. Guru Angad	5 Vaisakh (18 Apr)	4 Asu (18 Sep)	3 Vaisakh (16 Apr)
3. Guru Amar Das	9 Jeth (23 May)	3 Vaisakh (16 Apr)	2 Asu (16 Sep)
4. Guru Ram Das	25 Asu (9 Oct)	2 Asu (16 Sep)	2 Asu (16 Sep)
5. Guru Arjun	19 Vaisakh (2 May)	2 Asu (16 Sep)	2 Harh (16 Jun)
6. Guru Hargobind	21 Harh (5 Jul)	28 Jeth (11 June)	6 Chet (19 Mar)
7. Guru Har Rai	19 Magh (31 Jan)	1 Chet (14 March)	6 Katik (20 Oct)
8. Guru Har Krishan	8 Sawan (23 Jul)	6 Katik (20 Oct)	3 Vaisakh (16 Apr)
9. Guru Tegh Bahadur	5 Vaisakh (18 Apr)	3 Vaisakh (16 Apr)	11 Maghar (24 Nov)
10. Guru Gobind Singh	23 Poh* (5 Jan)	11 Maghar (24 Nov)	7 Katik (21 Oct)

Completion of Aad Granth Sahib	1 Bhadon (16 Aug)
First Parkash Aad Granth Sahib	17 Bhadon (1 Sep)
Gurgaddi Aad Guru Granth Sahib	6 Katik (20 Oct)
Creation of the Khalsa	1 Vaisakh (14 April)
Hola muhalla (New Year Day)	1 Chet (14 March)

Names of the Months of Nanakshahi Calendar	Commencing Dates of Common Era (CE)
Chet consists of 31 days	14 March
Vaisakh consists of 31 days	14 April
Jeth consists of 31 days	15 May
Harh consists of 31 days	15 June
Sawan consists of 31 days	16 July
Bhadon consists of 30 days	16 August
Asu consists of 30 days	15 September
Katik consists of 30 days	15 October
Maghar consists of 30 days	14 November
Poh consists of 30 days	14 December
Magh consists of 30 days	13 January
Phagun consists of 30 days	12 February
CE Leap year consists of 31 days	

Implementation of Nanakshahi Calendar is one of the aims and objectives of the Singh Sabha International.

All Gurudwaras should be following the Nanakshahi Calendar. If your Gurudwara is not following it, please request your management committee to consider its implementation. We welcome The Ottawa Sikh Society Gurudwara to the fold of Nanakshahi Calendar Gurudwaras.

Gurudwara Sahib Roseville, 201 Berkeley Avenue, Roseville, CA 95678, is a Singh Sabha International Gurudwara

**Following May Be Ordered From The Sikh Center Roseville
201 Berkeley Ave, Roseville, CA 95678**

GURU GRANTH SAHIB VOLUMES ARE AVAILABLE **FREE** FROM ROSEVILLE SIKH CENTER.

Books by Gurbakhsh Singh Kala Afghana available from Sikh Center Roseville:

- 1. Seven volume set of "Bipran Ki Reet Ton Sach Da Maarag" Bheta U.S. \$ 10.00 **per volume**. (May be ordered individually)
- 2. One volume "Maas Maas Kar Moorakh Jhagre" Bheta U.S. \$ 10.00
- 3. Bachittar Natak- Bheta U.S. \$10.00

Note: *Items 1,2, and 3 combined please add U.S. \$ 10.00 for postage. For individual volumes please add \$3 for postage.*
Please make checks payable to KTF of N.A. Inc.

Others Books available from Sikh Center Roseville:

- 4. Sikh Religion and Christianity, author G.S. Sidhu, UK.] Bheta \$5.00 including postage
- 5. Sikh Religion and Islam, authors G.S. Sidhu and Gurmukh Singh, UK.] for both
- 6. Teaching Sikh Heritage To The Youth, author Dr. Gurbakhsh Singh. Bheta \$5.00, including postage. For bulk copies please write to Canadian Sikh Study and Teaching Society #108, 1083 SE Kent St. Vancouver, B.C. V5X4V9, Canada.
- 7. "Sikhs in Hisotry" by Dr. Sangat Singh, Paper Back, Bheta \$10.00, Hard Back, Bheta \$15.00, including postage.
- 8. Gurbani CD and SGPC publications **FREE**. We pay the postage.
- 9. dsm gD inrxI igAunI Bg isIG, AlbuI w] Bheta \$10.00 including postage

Books available from other sources:

- 10. Avtar Singh Dhama, 3336 Bridge Road, Hayward, CA 94545. Various titles from Missionary College Ludhiana.
- 11. Dr I. J. Singh, 2414 Capri Place, North Bellmore, NY. 11710-1624. 1. The Sikh Way: A Pilgrim's Progress. 2. Sikhs And Sikhism: AView With A Bias

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The Sikh Center Roseville
Gurdwara Sahib Roseville
201 Berkeley Ave
Roseville, CA 95678



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