

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

January 10th, 2010

The President
Shiromani Gurdwara Parbhandhak Committee
Amritsar, Punjab (India)

Respected Sir,

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh.
Please accept the greetings from the Sikh Sangat of Southern California and best wishes for the coming New Year 2010.

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

INTRODUCTION

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

- Sikhs Living outside India and outside 1925 Gurdwara Act Jurisdiction in India need proper place in Sikh Main Stream.
- Need for participation by Sikhs all over the world in election/selection in appointment of the Jathedar of Sri Akal Takht Sahib.
- Need for establishment of Consensual Central Sikh Authority.
- Protect Erosion of Sikh ideology.
- Jathedars of Takhat Hazoor Sahib and Patna Sahib should not be invited to participate in meetings to be held at Sri Akal Takht Sahib until they follow Sikh Rehat Maryada (approved 1932-1945), Nanakshahi Calendar (approved By Sri Akal Takht in 2003) and must approve in written the last command of Guru Granth Gobind Singh for the Sikhs "Guru Granth sahib ji only Guru of Sikhs 1708 AD onwards". Therefore, remove the parallel Granth and follow Gurmata #1, June 6th 2008 approved by Sri Akal Takht Sahib.

rent atmosphere created by some of these organizations demand Panthic unity Based on Guru Granth and Guru Panth Concept in order to uphold the doctrinal originality of religious and social sacredness of Sikhism/Panth. Time is now again Panthic movements which are creeping in and install rightful and

original Sikh ideology with zeal and courage. This is the only way to uphold and propagate the glorious future of Sikhism. The Deravadi Sant/Mahant Establishments are actively trying to impose the old Brahminical ideology on Gurmat philosophy established by the sincere efforts of Singh Sabha and Akali Movement. The weak leader-

ship of SGPC may yield to the devious efforts of these ungrateful forces but the Sikh intellectuals/scholars and Sikhs at large will never tolerate and accept such anti-Panthic activities. We appeal to all the Pro-Panthic organizations including SGPC and people of Sikh faith in general to join hands together and Protect the Sikh Ideology

1. Need of Establishment of Consensual Central Sikh Authority

In early twenties of the 20th century, Sikhs obtained the control of Gurdwaras after tremendous sacrifices of life and property. As a result, the Gurdwara act was passed in 1925 and Sikhs were authorized to form an organization for managing the Gurdwaras. Thus the SGPC came into existence. The management committee of this organization has been since elected through a due process of voting in order to manage the Gurdwaras within the then existing boundaries of Punjab (now Punjab, Haryana and Himachal Pradesh). The committee also started selecting Jathedars of the Takhts within their jurisdiction who are supposed to take care of religious matters. Of these Takhts,

which are currently three (Sri Akal Takhat sahib, Sri Kesh Garh Sahib, and Sri Damdama Sahib Sahib). Sri Akal Takhat has been considered the supreme temporal and religious authority because this Takhat was the first to be established by the sixth master, Guru Hargobind Sahib. Thus the Jathedar of Sri Akal Takhat has been considered the Supreme authority all the Jathedars (including those of the Hazoor Sahib and Patna sahib that are outside the jurisdiction of SGPC) and Hukam Namas issued from Akal Takhat that are to be followed by the Sikh Sangat all over the world. We all bow to these edicts and publicly equate the Jathedar of Sri Akal Takhat to be highest seat of any other religion for example Pope of Catholicism.

This organizational set up has not been working satisfactorily because of the fact that the religious heads (Jathedars) are appointed arbitrarily by (SGPC). No qualification or any other attribute/experience has been specified for their appointment. The main reason is that until recently the Sikh Sangat was relatively small, was mainly confined to Punjab and a large majority lacked education, awareness, and consequently the interest in these matters. Things have, however, changed in recent years. The population of Sikhs has increased considerably and a large number of Sikh Diaspora including highly educated Sikhs resides in western countries (England, Canada, USA, Australia, etc). Highly Educated and intellectual Sikhs living in



SAVE The Panth

Southern California Sikhs Appeal to Shiromani Gurdwara Parbhandhak Committee

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

Western cultures invariably interact with individuals from other religions and faiths such as catholic, protestant and Mormons. People of these faiths are well interconnected with their leadership and have a definitive say in selecting the organizing committees and religious heads. Unfortunately, a significantly large population of educated and intellectual Sikhs residing in foreign countries is without any representation in the affairs of the Sikh Panth although it is mainly the result of these Sikhs that the Sikh religion is now considered the fifth largest religion of the world. They feel ignored because their views are not honored irrespective of the fact they are governed by the central Sikh religious organizations. Shiromani Gurdwara Parbhandhak Committee and Akal Takhat Sahib command foreign Sikhs to follow their Adesh, Matas/ Gurmatas and Hukamnamas as the Sikhs living in Punjab.

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

A commission, composed of retired Sikh judges and Sikhs intellectuals of established academic track record, should be established to chalk out the procedures and rules and regulations of the suggested CSA.

The CSA should have its centers at

such places where Sikhs reside in large numbers; these centers should sort out local problems and after careful consideration forward their findings CSA.

CSA should discuss the regional problems and after careful consideration forward them to Akal Takhat Jathedar.

Jathedar of Akal Takhat Sahib should discuss the received problem with other Jathedars and present them to Sikh Sangat before announcing the decision.

As the tradition holds, the authority of the Jathedar of Akal Takhat Sahib should be supreme and unquestionable.

CSA should establish prerequisites and necessary qualifications in theology for selection of Jathedars and the related employees. It may make the rules and regulations for the appointment, qualifications and powers of Jathedar Akal Takhat and of the Jathedars of other Sikh Takhat for their smooth working without any overlapping of their functions, duties and interests.

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

Gobind Singh ji in Punjab; and Patna Sahib Hukamnama dated 10-06-2008 reads that Takhat Patna Sahib is supreme and declared Jathedars Joginder Singh, Gurbachan Singh, and Tarlochan Singh and Giani Jagtar Singh as panth Dokhi/guilty. Both these Gurmatas are a direct challenge to the established religious superiority of Akal Takhat. Until these two Gurmatas are not withdrawn in writing, the Jathedars of these two Takhts should not be allowed to participate in any meeting held at Akal Takhat Sahib. Entire Sikh Sangat is bound to honor and respect the edicts issued from Akal Takhat. Patna Sahib Takhat has issued many other gurmatas also which challenged SAD president and you personally (Avtar Singh Makkar). To read about these hukamnamas click at <http://jathedartakhatpatnasahib.com/hukamnama.html#>

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

follow guru Granth sahib ji alone from 1708 onwards concept and follow teachings of any other Granth except Guru Granth Sahib. Such Sikh or institution should have no relationship with Sri Akal Takhat and SGPC.



Avtar Singh Makkar

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

Sikh Rehat Maryada (SRM) is the most important part of Sikh way of life. The SRM approved by Sri Akal Takhat must be followed by the Sikhs globally. This document is the result of the hard work of Sikh Pioneers of SGPC including Takhat Hazoor sahib and Patna sahib Jathedars and Sangat of that area (click www.SGPC.net). However, after partition of 1947 these two Takhts went outside 1925 Gurdwara Act and are continuing their old Maryada. The SRM approved in 1932-1945 must be adhered and propagated. Again on November 19th 2003 Mata #1 was mutually accepted by Jathedars of all 5 Takhts and sent to Sangat world over which reads "according to Sikh tradition four Jathedars of the Takhts are entitled to take decision on the matter of religious social affairs in local Areas. But matters pertaining to the entire Panth at the Global level can be finally clinched only by Five Jathedars at Sri Akal Takhat. In case any one of the Jathedars cannot make himself present at these meetings, then the Jathedars of Sri Akal Takhat can invite in his place one of the Singh Sahibans of Sri Amritsar". Jathedar Patna Sahib Iqbal Singh and Jathedar Rattan Singh from Hazoor Sahib were Signatories on this Mata. But Gurmata of Hazoor Sahib dated 05-09-1998 reads that Dasam Granth should be installed at Gurdwaras related to Guru

3. The Issue of Dasam Granth:

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

