No.7A, Jalan Haji Salleh Sentul, 51100 Kuala Lumpur Tel: 603-4050 2329 Fax: 603-4043 5028 Email: gurdwaracouncil@gmail.com (Reg, No: 777/88)

TO: President/Secretary All Gurdwaras,

Date: 8th Oct 2016

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh,

Re: Reply to the letter from SGGS Academy dated 1st Sep 2016

The Academy letter has relied on 8 attachments.

a) There is only ONE attachment from Sri Akaal Takht (AT) dated 6-6-2008 (No 3/08/3143). This is the only one that can be relied on because it comes from a Takht that is authorized to issue Mattas, Gurmattas, Hukamnamas and Adesh.

The other 4 Takhts (Sri Keshgarh Sahib, Sri Harmandir Patna Sahib, Sri Hazur Abchalnagar Sahib and Sri Damdama Sahib) are regional and <u>subservient to AT and cannot issue any Hukamnama, Matta, Gurmatta or Adesh.</u> Only AT can do so.

All the Hukamnamas, etc to date have only been issued by and from AT. The websites of the other 4 Takhts show that there is not a single Hukamnama, etc issued by them.

A recent example should suffice. Even though Baba Ram Rahim Sacha Sauda, who had caused great transgression against the Sikh Faith including declaring himself as Guru, creating own Amrit and appointing Seven Pyares and who came under authority of Takht Damdama Sahib (as located only 5 KM from Takht), was nevertheless called by AT to attend before it and a Hukamnama issued against him. The letter granting "Maafi" for Baba Ram Rahim was also issued by AT (although it had to be withdrawn later due to widespread refusal by Sikhs to accept this "Maafi" letter, due to Non-compliance with Maryada).

As explained above, only AT has the authority to issue Gurmattas, etc and <u>thus the other 7 attachments from the other 4 Takhts and other body's are to be REJECTED totally.</u> At most they amount to testimonials only.

The said 4 Takhts are also bound by the PANTHIC ordained SRM. The PANTH to date has not accepted Dasam Granth (earlier called "Bachittar Natak", ie. Strange Dramas) as being writings of Sri Guru Gobind Singh Ji. Only JAAP, 10 Sawayyeh & Benti Chaupai (which are also found in DG) have been accepted as Nitnem Banis by the Panth.

By RESOLUTION No. 36672 dated 3-8-1973 passed by SGPC on the authority and advice of Jathedar AT, "Chrithro Pakhyan" that is inscribed in DG has been declared as not Dashmesh Bani but ancient Hindu Mythology [See Appendix-A] AND Sanggat Ji "Chrithro Pakhyan forms more than 1/3 of DG amounting to 581 pages.

However Academy, in their letter dated 1-9-16 tried to confuse Sanggat by quoting part only from "Gurmatta-1" dated 6-6-08 (see Appendix-C), in bold letters as follows:

"The whole Panth should be reminded that Sri Dasam Granth is an inseparable part of Sikh History....."

[Note : the translation of relevant part should be ".....inseparable part of <u>Sikh literature</u> <u>and history</u>". the word "literature is omitted by Academy from their translation as original Punjabi version reads " ਸਾਹਿਤ ਅਤੇ ਇਤਿਹਾਸ ਦਾ ਅਨਿਖੜਵਾਂ ਅੰਗ ਹੈ"]

Now, SANGGAT JI, surely the fact of DG being part of "Sikh literature and history" is not same as declaring Dasam Granth (Bachittar Natak) Ji as Sri Guru Gobind Singh's Bani as was done in the opinions given in the attachments by the 4 Takhts. AT Gurmatta-1 (our Appendix-C) quoted by Academy only says DG as "Sikh literature and history". The Gurmatta does not say DG is Dasmesh Bani but that it is part of Sikh Literature and History. Thus DG is in same position as thousands of other Sikh Literature and Historical Books.

In fact, "Chrithro Pakhyan" which covers more than 1/3 of DG has been declared as Hindu Mythology (Appendix A). Thus, the 4 Takhts have gone against this Resolution and Panthic Sanctioned Sikh Reht Maryada which only incorporated JAAP, 10 Sawayyeh and Benti Chaupai and thus are guilty of serious transgressions of the Sikh Faith.

EXTRACT From SRM (in Punjabi & English) attached as Appendix-B1,B2,B3 as to what Bani to read.

Finally, the Gurmatta-1 (Appendix-C) clearly states:

" ਆਪ ਜੀ ਵਲੋਂ ਗੁਰਤਾ ਗੱਦੀ ਕੇਵਲ ਅਤੇ ਕੇਵਲ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਮਿਲੀ ਹੈ, ਇਸ ਕਰਕੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਬਰਾਬਰ ਹੋਰ ਕਿਸੇ ਗ੍ਰੰਥ ਦਾ ਪ੍ਰਕਾਸ਼ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ ।"

[Translation :

Guruship has been bestowed only on SGGS Ji, due to this, no other Granth "Parkash" can be done in like manner with SGGS Ji].

This Gurmatta is also in line with provision in SRM at No. # **8(ਹ) " ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ** ਵਾਕਰ (ਤੁੱਲ) ਕਿਸੇ ਪੁਸਤਕ ਨੂੰ ਅਸਥਾਪਨ ਨਹੀਂ ਕਰਨਾ । "

- NOTE: (1) "Parkash" of SGGS Ji will include reading the Gurbani from it, and where there is such "Parkash", it is then known as DARBAR of SGGS Ji (Living Guru of the Sikhs).

 When there is Parkash of SGGS Ji, then no "Parkash" of any other Granth can be done in the same Darbar, let alone next to it.
 - (2) Gurmatta-1 (Appendix C) "ਆਪ ਜੀ ਵੱਲੋਂ ਗੁਰਤਾ ਗੱਦੀ ਕੇਵਲ ਅਤੇ ਕੇਵਲ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਮਿਲੀ ਹੈ, ਇਸ ਕਰਕੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਬਰਾਬਰ ਹੋਰ ਕਿਸੇ ਗ੍ਰੰਥ ਦਾ ਪਕਾਸ਼ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ।

[Translation:

From Guru Ji Gurta Gaddi was bestowed only and only on SGGS Ji. Due to this, no other Granth can be installed "Parkash" like and par with SGGS Sahib Ji.]

(3) Appendix-D shows, "Parkash of DG" next to Dhan Sri Guru Granth Sahib Ji, although it is about 1 inch lower. This is the Greatest Beadbi by the "Babas" shown in the photograph. They have gone against the HUKAM of Sri Guru Gobind Singh Ji "Sabh Sikhan Ko Hukam Hai Guru Manio Granth".

[Sanggat should be alert to this. This appears to be the goal of the promoters of DG.]

The balance 7 attachments (other than attachment from AT which has been dealt with at (a) above) are considered briefly below:

- (b) One attachment is a letter dated 22-7-16 from Takht Sri Patna Sahib, Bihar. This Takht has itself contravened the Gurmatta-1 of Akal Takht dated 6-6-08 (Appendix-C) and SRM [chapter IV at (e)] by installing the Dasam Granth (Bachittar Natak Strange Dramas) on par and beside the Sri Guru Granth Sahib Ji.
 - Takht Patna Sahib is run by a Board appointed by the State Government. This may have something to do with its refusal to abide by the Gurmatta-1 and SRM.
- (c) One attachment is a letter dated 27-7-16 from Takht Sri Hazur Sahib, Maharastra. This Takht has itself contravened the Gurmatta-1 of Akaal Takht dated 6-6-08 (Appendix C) and the SRM [chapter IV at (e)] by installing the Dasam Granth (Bachittar Natak) on par and beside the Sri Guru Granth Sahib Ji.
 - Takht Hazur Sahib is run by a Board and all the 15 members are appointed by the Maharastra Government under the 1956 Maharastra Government Act. The Hyderabad Government has full powers over the running of the Board. Thus, the Jathedar is subservient to the State Government.
- (d) One attachment is a letter dated 5-8-16 from Takht Damdama Sahib. This letter is addressed to the Academy and is in opinion form. The latter contains derogatory remarks against the MGC using such words as "nindak" and "malesh". Such language is unbecoming of a Takht.

 The opinion expressed in the letter goes against Gurmatta-1 (Appendix C) and the SRM and is to be completely rejected.

- (e) One attachment is an undated News Report of Sewadar Jagtar Singh allegedly supporting the Dasam Granth. For every sewadar who supports the Dasam Granth, there are equal number who reject it. This attachment is to be completely rejected as contravening Gurmatta-1 (Appendix-C) and SRM.
- (f) There are two attachments, both dated 21-7-2016 from Damdami Taksal. These letters clearly contravene Gurmatta-1 (Appendix C), SRM and Appendix-A and are to be completely rejected.
- (g) One attachment letter dated 29-7-16 is from Takht Sri Keshgarh Sahib. The opinion expressed that there is a need to do katha and kirtan of Dasam Granth is irreconcilable with Gurmatta-1 (Appendix-C, SRM and Appendix-A) and is to be rejected.

Thus, the attachments referred to at (b) to (g) above are opinions of the Takhts mentioned, the Damdami Taksal and of individuals. They are all to be rejected as going against Panthic Parvanak SRM and being in contravention of Gurmatta-1 (Appendix-C) and Appendix-A which states "Chrithro Pakhyan" which forms more than 1/3 of Dasam Granth is NOT Sri Guru Gobind Singh Ji's Bani.

The MGC responsibility is to defend the <u>Panthic Parvanak Sikh Reht Maryada</u> which is the result of 14 years of hard labour before it was approved and printed. The Panthic discipline is the basis of the SRM.

It is in accordance with SRM that Sikh ceremonies are being conducted world-wide. In addition to SRM, the MGC is also guided by Appendix-A (ie. Resolution declaring "Chrithro Pakhyan" as NOT Sri Guru Gobind Singh's Bani which forms more than 1/3 of Dasam Granth, Appendix-C that is Gurmatta-1 dated 6-6-08 of Akaal Takht and Akaal Takht directive letter dated 16-6-16 (Appendix-E) which amongst others, states that all are required to stand guard and be vigilant to defend the SRM (Note: Akaal Takht directive letter has already been sent to Gurdwaras earlier).

The MGC re-iterates that it has no qualms above those who want to read the Dasam Granth outside a Gurdwara as literature and history. In the Gurdwara, the SRM Ethics and code of conduct must be followed which is sanctioned by the Panth and followed worldwide.

Below, is now detailed para by para Response to Academy letter dated 1-9-16.

1. The MGC reiterates its position that the two Video Clips of sewadar lqbal Singh recorded by the Academy DO NOT amount to a MATTA, GURMATTA or ADESH. ONLY the Akaal Takht has the authority to do so. There is a proper protocol for issuing Gurmattas that have not been followed.

MOST IMPORTANTLY, the advice of these videos CONTRAVENES the provisions of the SRM with regard to the position of Dasam Granth. Equally importantly, Sewadar lqbal Singh and the Takht of Patna are in VIOLATION of the SRM themselves by doing Parkash of the DG. They are thus in NO position to advise the Sikhs in general about Maryada. The MGC therefore rejects in total the

contents of both videos and calls upon the Gurdwaras to stick to the SRM provisions.

The Sikh Societies (MGC, KDM, SNSM, Melaka Vidyala and Tatt Khalsa), at a meeting held on 7-08-2016 had passed a unanimous resolution rejecting these 2 video clips as being in contravention of Protocol, Procedure and the SRM.

- 2. The position of the SRM on Nitnem banis is very clear. Three are from outside the Sri Guru Granth Sahib Ji and accepted by the SRM namely Jaap, Sawayyeh and Chaupai (as part of Rehras). The attempt by the Academy to include OTHER RACHNAS such as Chaubees Avtar, Chrithro Pakhyaan, Akaal Ustat, and Chandi Di Vaar IN BRACKETS is both devious and dubious. These rachnas are all controversial and NOT accepted by the SRM. Only the THREE compositions are accepted.
- 3. Academy has questioned Resolution 36672 dated 4-8-1973 that declares "Chrithro Pakhyaan" is NOT the composition of Sri Guru Gobind Singh Ji but is a copy of old Hindu Methodology on the basis that it is signed by the Assistant Secretary of SGPC. This is a dubious attempt on the Academy part. The opening paragraph clearly says that this letter is being written "upon the agreement of the Singh Sahiban of Sri Darbar Sahib AND the Jathedar of the Akaal Takht. This letter has NEVER been retracted, corrected, rectified or changed by Akaal Takht. These Resolution is therefore valid and to be followed.
- 4. The MGC agrees with the Academy that Sri Akaal Takht Gurmatta dated 6-6-08 is valid. From all the EIGHT Attachments that were enclosed in your 10 page long letter, this is the ONLY one that can be relied on because it comes from a Takht that is authorized to issue MATTAS, GURMATTAS, and HUKUMNAMAS.

This Gurmata says clearly in the last line: GURTA GADDI IS ONLY AND ONLY ACCORDED TO SRI GURU GRANTH SAHIB JI. FOR THIS REASON, THERE **CANNOT BE A PARKASH OF ANY GRANTH** BESIDE THE SRI GURU GRANTH SAHIB JI.

5. The MGC does NOT partake in debates about the authenticity or otherwise of the Dasam Granth. Your actions of going around the country and prodding Gurdwara Parbandhaks to hold so called "Darbar Patshai 10" is regrettable because it is splitting the Sikh community in Malaysia. There is only ONE DARBAR and that is the DARBAR OF THE SRI GURU GRANTH SAHIB JI.

The MGC has been forwarded recordings in which Academy is using the language of divisiveness, hatred and contempt towards those who do not agree with their stand on the Dasam Granth. Academy has on Gurdwara stages, called their distracters as being "those who were shot and killed by the arrows of Guru Gobind Singh Ji, went to hell after that, and came back in this life form as Sikhs to be critics of Dasam Granth." This is the language of those who cannot reason and have no valid arguments. They use such mystic things to frighten simple folks.

In fact, you can be said to have gone against the hukam of Sri Guru Gobind Singh Ji when Guru Ji after bowing before SGGS Ji and bestowing Guruship on this Holy Granth, had declared "SABH SIKHAN KO HUKAM HAI GURU MANIO GRANTH".

Guru Ji had bowed and installed Guruship on SGGS Ji in presence of Sanggat, so that there can be no doubt in the mind of Sanggat which Guru Granth was meant.

GURU GOBIND SINGH JI had not mentioned anything about BACHITTAR NATAK which was earlier name of DG (Dasam Granth).

There is also a resolution No. 36672 (Appendix-A) from SGPC declaring "Chrithro Pakhyan" that is inscribed in Dasam Granth as not Dasmesh Bani and which forms more than 1/3 of DG. There is also no Gurmatta or Matta from AT declaring DG so.

Despite the above, you and some other followers are declaring whole DG as Dasmesh Bani. Is there a hidden agenda behind it. When Giani Iqbal Singh declared similar opinion in the 2 video clips, it was understandable. As without declaring the whole of DG as Dasmesh bani, the DG could not be installed in Patna Sahib.

Not only you have gone against SRM and the Resolution, but also against Dasam Pita HUKAM itself.

We thus disagree with you, when you claim that you are "providing the meanings of the wondrous compositions contained in the Dasam Granth". If such hatred filled messages is what YOU mean to be "wondrous" then we shudder to think of the consequences of your actions.

- 6. The MGC position on the Chrithro Pakhyan is as stated by Resolution 36672 dated 4-8-1973 that declares "Chrithro Pakyaan is NOT the composition of Sri Guru Gobind Singh Ji but is a copy of old Hindu mythology". That the content of the hundreds of Chirtrars is sexual, derogatory to woman and erotic is based on the views of scholars who have studied and translated them.
- 7. The language that "No BOOK can be placed on par of the SGGS" is taken directly from the SRM. The Punjabi word used in Para 4 (h) is "Pustak." A Pustak is a book. Finding fault with MGC for using accurate language derived from the SRM is deceptive.

The MGC maintains its position that Takht Sri Patna Sahib, Bihar stands in direct and full violation of the Gurmatta of AkaaI Takht dated 6.6.08 and of SRM Part 4(h) by installing the Dasam Granth beside the Sri Guru Granth Sahib Ji. Your argument that the DG is placed LOWER than the Guru Granth Sahib is mischievous and dubious. The KEY word in the AkaaI Takht Gurmatta dated 6.6.08 is that "there can be NO PARKASH of any other book when there is already a Parkash of SGGS Ji."

One wonders, if, by advocating such logic, you have actually given away your real agenda - which is to do the parkash of the DG in Malaysian Gurdwaras on platforms that are "lower" than that of the SGGS. If this indeed is your agenda, be forewarned that you are on an extremely dangerous path.

The story of Prof Sarabjit Singh Dhunda that you have appended in para 8 is totally irrelevant to the point that the Parkash of DG is in full contravention of the SRM. The MGC therefore sees no need to comment.

- 8. The MGC congratulates you on the sewa of having taught the SGGS to many Sikhs over the past decade. The MGC will stand with you and offer you any assistance that is within its means to continue to do so. However, if it becomes clear that your true and real agenda was / is in promoting the Dasam Granth in ways that are contravening of the SRM, rest assured that the MGC will rally Sikhs in Malaysia and Gurdwaras in the country to oppose your anti SRM efforts.
- 9. The MGC disagrees with your position in para 9. We maintain that anyone who says the SGGS needs to be complemented by any other book, granth, rachna etc is insulting the SGGS. The SGGS is 100% complete with ALL spiritual gems contained within. VICH BANEE AMRIT SAREY.

The SRM allows the singing of the Vaars of Bhai Gurdas Ji and the Ghazals of Bhai Nand Lal ji as kirtan. These two are specifically mentioned with the EXCLUSION of ALL else. The word used in the SRM for the bani of these two Sikhs is "VIAKHIYA SAROOP RACHNA" Their rachnas are NOT considered GURBANI. They are thus NOT complementary but explanatory. Their explanations come from within the parameters of the SGGS, and not OUTSIDE TEXTS.

10. The MGC takes note of the attachments you enclosed. We have commented on their validity in terms of SRM and Maryada above. We reiterate that NO ORGANIZATION OR BODY (NOT EVEN THE AKAAL TAKHT) has the authority to overrule, contravene or go against the SRM. The SRM is PANTH PARVANIT and acts as the constitution of Sikh Maryada.

Similarly NO ORGANIZATION OR BODY has the authority to CHANGE or ALTER the SRM. A letter from the AkaaI Takht dated 16/8/16 states in clear terms that "no one has the authority to change even ONE WORD of the SRM". The same letter states that any change in the SRM must go through the SAME process that was adopted when the SRM was made. [See Appendix-E)

All the Mattas (and the two videos) that you enclosed are from the two Takhts that have contravened the SRM. If you take the position that they are not contravening but CHANGING the SRM or ADDING NEW provisions (relating to DG) or MODIFYING THE SRM; then they are still null and void because these changes did not go through the procedure outlined in the Akaal Takht letter of 16/8/16 and has not also been included in the SRM.

11. The MGC has not and has no intention of defaming anyone including Dhuma. His position that 1170 pages of the DG could not have been written by Guru Gobind Singh Ji was reported in the press for the whole world to see and read. The MGC rightly went by this report.

If he has changed his position the onus is on him to set the record straight publicly for the whole world to see and read. If he chooses to write to you personally and explain his new or corrected position, the MGC cannot be blamed; let alone accused of defaming him.

12. The SRM Translation of the provisions for Kirtan provided by you is wrong. We believe you are able to read the Punjabi version that is put on the same SGPC website and know that the ORIGINAL SRM was written in Punjabi. We further believe you know the English translation is not accurate, but chose to use it because it fits your agenda. Doing so is dishonest for an organization that purports to champion the SGGS ji.

The Punjabi Version states:

ਸੰਗਤ ਵਿਚ ਕੀਰਤਨ ਕੇਵਲ ਗੁਰਬਾਣੀ ਜਾਂ ਇਸ ਦੀ ਵਿਆਖਿਆ ਸਰੂਪ ਰਚਨਾ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਤੇ ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਹੋ ਸਕਦਾ ਹੈ।

The correct translation. In the sangat Kirtan ONLY of Gurbani and its explanatory rachna of Bhai Gurdas Ji and Bhai Nand Lal Ji's bani is to be performed.

Your translation is: In the sangat Kirtan only of Gurbani (Guru Granth's or Guru Gobind Singh's hymns) and its explanatory rachna of Bhai Gurdas Ji and Bhai Nand Lal Ji's bani is to be preformed.

You have obviously added the words in brackets and in bold on your own. Who gave anybody the authority to add the bracket and the words in bold?

Anyway a sensible reading even of the English translation will be that "Guru Gobind Singh's hymns" must be found from within the SRM, which has been stated as JAAP, 10 Sawayyeh & Benti Chaupai. These are the only "Guru Gobind Singh's hymns" stated in the SRM

The MGC reiterates that NO ORGANIZATION OR BODY has the authority to change EVEN ONE WORD of the SRM without going through the due process that is outlined in the Akaal Takht letter of 16/8/16.

You seem to be relying on the fact that the above provision on Kirtan in the SRM has been violated in all the 5 Takhts, in the Harmandar Sahib and elsewhere. To expect the MGC to sanction the violation of the SRM because others are violating is an irresponsible expectation. A violation is a violation. Responsible Sikhs would aspire to STOP such violations (even if they are committed at the Takhts) and not JOIN the violators by emulating them or celebrating their violations.

If such was the argument then someone accused of running a red light may as well tell the judge "but five other committed the same violation." We know what the outcome of such an argument will be.

13. It is irresponsible to blame the MGC for what you term "unpleasant beginning to the disruption" of your dubious Darbar Patshahi 10 programs. The MGC has no intention of "disrupting" any function in the presence of the Sri Guru Granth Sahib Ji.

In the event that the ugliness and disruptive actions relating to Dasam Granth that in other countries including violence happen in Malaysia, the SGGS Academy will be held solely responsible for it. The MGC's endeavor thus far has been to advice Malaysian Gurdwaras to continue to support the SRM and enjoy the peace and unity enjoyed thus far.

- 14. The ideas, arguments and views that you have presented in para 14 are absolutely baseless and wild. An organization that claims to have taught thousands of Sikhs to read the SGGS should have the decency to address Sikhs by their names in proper, not ridicule a former Jathedar of the Akaal Takht, not make unfounded allegations, not make defamatory statements against others simply because they disagree with the stand taken by the Academy.
- 15. The views stated by you in para 15 are misguided. There is no question of MGC usurping anyone's authority. The primary objective of the MGC, within the purview of the issue at hand, is to abide by the SRM and extol Malaysian Gurdwaras to do the same. The Takhts you mention are in contravention of the SRM provisions and have thus lost their authority to advise Sikhs on matters of Maryada. The MGC will maintain that NO ORGANIZATION OR BODY is above the SRM under any condition whatsoever. The Baba Ram Rahim's episode where he was first issued a Hukamnama by Akaal Takht for transgressions against the Sikh faith and later given a letter accepting "Maafi" and had to be withdrawn by the Akaal Takht as being in contravention of Maryada and SRM proves that even Takhts must follow Maryada and are bound by SRM.
- 16. The views stated by you in para 16 are defective. Please read Section V Article VI of the SRM once again. The section defines Kirtan as the singing of Gurbani in Rags. The MGC would like you to show us where is the word "PRESCRIBED RAAGS" in the SRM. And where is the word "ONLY" as you have mentioned. Please be advised that twisting and turning the SRM provisions to suit your deceptive arguments reflects poorly on your integrity.

Where is the evidence when you say "NONE of the famous ragi jathas who visit Malaysia adhere to this regulation." Such a statement is wild and derogatory to fine ragis who endeavor to present their kirtan in raags.

- 17. The views stated in para 17 are based on your own interpretation of the said SRM article, and your take on the parchar of various parcharaks, missionaries included. The MGC hopes that in presenting such views, you are in no way suggesting that the Academy is the only one with sole proprietorship to "correct" parchar. You are free to rebut or counter them as much as they are free to counter and rebut your views and positions. For the record MGC has received complaints that some explanation on Gurbani given by yourself are invariably wrong, suggesting lack of understanding of Gurbani.
- 18. The MGC is clear and aware of its roles and functions. We will continue to issue circulars (and other forms of advice and action) to member Gurdwaras and the Sikh sangat at large to help maintain the spiritual sanctity of the SGGS, the SRM and to help ensure the peace and prosperity of our Gurdwaras in Malaysia. All attempts to disrupt any or all of these by organizations within or outside will be dealt with in accordance with the constitution of the MGC and with the support of Gurdwaras.
- 19. The MGC is in full support of the slogan One Granth, One Panth. The basis of this slogan is the Gurbani verse Eka Bani Ek Gur, Eko Shabad Vichar. To suggest that this slogan is against the Bani of Bhai Gurdas ji and Bhai Nand Lal ji as you have done is preposterous. No one has claimed that the bani of Bhai Gurdas Ji and Bhai Nand Lal ji is Gurbani or is Guru.
 - The MGC is a member of the Global Sikh Council (GSC) and will continue to remain so. The GSC has issued an official statement clarifying the allegations made against it by sewadar lqbal Singh of Patna Sahib describing the allegations as unfounded and baseless. MGC reiterates that sewadar lqbal Singh is himself in violation of the SRM provisions relating to the Parkash of Dasam Granth and has thus lost his moral authority to issue advice on Maryada matters to anyone.
- 20. The MGC acknowledges your efforts as outlined gloriously in para 20 of your letter. However your attempt to describe members of the Dhram Parchaar Committee of MGC as "troublemakers" and "who continuously churn and spew offensive rhetoric" is mischievous and uncalled for and unethical. You can be similarly labeled but we will not descend to your low.

As stated above a particular leader of the Academy is on tape for saying your detractors were "shot and killed by the arrows of Guru Gobind Singh Ji, went to hell after that, and came back in this life form as Sikhs to be critics of Dasam Granth." Such rhetoric is offensive to the core and of the trouble making kind. The MGC calls upon you to reign in your parcharaks and advise them not to spew such venom in the sanggat in the presence of the Guru.

You are right in saying that Dasam Granth has never been an issue in Malaysia. For hundreds of years that Sikhs and Gurdwaras have existed in Malaysia, Dasam Granth was never raised as an issue. Gurdwaras in Malaysia have accepted the SRM as their guiding light.

Your attempt to blame the Dasam Granth fiasco in Malaysia on others (who didn't want to sing Deh Shiva etc) is entirely misguided. IF there is any one party to blame for the split and disunity it will have to be the Academy. It is you who brought this issue to our shores and are now bent on forcing it upon the sanggats of this country. The MGC is at the moment acting and explaining through education. There are already many calls received by MGC requesting MGC to act firmly in the matter and at the moment MGC is restraining itself.

Your allegations that there "are serious concerns regarding the authenticity of Amrit Sanchar etc" appear to be made up. There are no such concerns within the sangat of any Gurdwara in Malaysia that MGC is aware of. If there are concerns, it is from sanggats who feel that some organizations in Malaysia are increasingly beginning to actively undermine the SRM.

GENERAL

- 1. The Gurdwaras are reminded to always follow and abide by the SRM which has been accepted worldwide and to conduct their affairs in accordance with it. In fact the Gurdwaras should be vigilant and stand guard to protect the SRM as stated in the directive letter dated 16-06-2016 from Sri Akaal Takht (Appendix-E)
- 2. The Gurdwaras should also take note of Appendix-A attached. This is from SGPC and in accordance with the advice given by Akaal Takht Jathedar. By Resolution No. 36672 dated 3/8/1973 "chrithro Pakhyan" has been declared as not Guru Gobind Singh Bani but Hindu Methodology.
- 3. The Gurmata-1 dated 6-6-08 should also be noted (Appendix-C). Its effect is that only Nitnem and Amrit Sanchar (ie JAAP, 10 Sawayyeh & Benti Chaupai) Banis have been accepted and included in the SRM, which 3 Banis are also found in Dasam Granth. No other part of DG has been accepted in SRM or by any Hukamnama of Akaal Takht.

The testimonials given by the 4 Takht (other than AT) and referred to above are to be completely rejected as going against Panthic Parvanak SRM & AT directives.

- 4. The Academy is a Trust/Foundation. It is not a society and hardly has any membership. Its full name is Sri Guru Granth Sahib Ji Academy but in the last few months it has been actively preaching Dasam Granth in direct conflict with its stated name and objective. The following Gurbani verses are quoted as guidance on the matter.
 - (i) "ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕੱਚੀ ਹੈ ਬਾਣੀ।ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕੱਚੀ ਬਾਣੀ।ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕੱਚੇ ਕਚੀ ਆਖਿ ਵਖਾਣੀ।ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ ਕਹਿਆ ਕਛੂ ਨ ਜਾਣੀ॥

ਚਿਤ ਜਿਨ ਕਾ ਹਿਰ ਲਇਆ ਮਾਇਆ ਬੋਲਨ ਪਏ ਰਵਾਣੀ॥ ਕਹੈ ਨਾਨਕ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕੱਚੀ ਬਾਣੀ॥" (ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੂ − ਸਫਾ ੯੨੦ SGGS Ji)

- (ii) "ਪਉੜੀ ॥ ਹਰਿ ਇਕੋ ਦਾਤਾ ਸੇਵੀਐ ਹਰ ਇਕੁ ਧਿਆਈਐ॥ ਹਰਿ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਮਨ ਚਿੰਦਿਆ ਪਾਈਐ॥ ਜੇ ਦੂਜੇ ਪਾਸਹੁ ਮੰਗੀਐ ਤ ਲਾਜ ਮਰਾਈਐ॥ (ਵਡਹੰਸ ਕੀ ਵਾਰ ਮਹਲਾ ੪ – ਸਫਾ ਪ੯੦ SGGS Ji)
- (iii) " ਇਕਾ ਬਾਣੀ ਇਕ ਗੁਰ- ਇਕੋ ਸਬਦ ਵੀਚਾਰ" (ਸਫਾ £8£ SGGS Ji)
- 5. The Gurdwaras should also note the following:
 - (i) Academy had produced 2 video clips which were recorded at Gurdwara Lakhi Jungle showing Giani Iqbal Singh speaking and declaring whole DG as Guru Gobind Singh Ji Bani. This deception was exposed by MGC as not coming from the recognised body of Akal Thakht. The recording had also not followed procedure and Maryada and were to be rejected.
 - (ii) In Academy letter dated 1-09-2016, it had attached 8 letters. This was another purported deception on sanggat to make sanggat believe they are bound by them. In fact these were only testimonials and they were not Hukamnamas or Mattas. Thus the attachments rightfully to be rejected. Hukamnamas can only be issued by AT.
 - (iii) Academy had also used English translation of SRM to say that Kirtan of Gurbani (Guru Granth's or Guru Gobind Singh's Hymns), meant Guru Gobind Singh's Hymns can be sung. But the Guru Gobind Singh's Hymns that are accepted in SRM and stated at pages 8 & 9 of the translation are "JAAP, 10 Sawayyeh and Benti Chaupai only.

The ORIGINAL PUNJABI version makes this very clear.

- (iv) MGC vide letter dated 17-8-2016 had explained the Whatsapp message regarding letter from Takht Damdama Sahib dated 5-8-2016 and addressed to Academy. An english translation was attached. MGC had shown that the translation was Fraudulent and dishonest.

 1) MGC name was not mentioned in the letter but in translation was
 - 2) Translation stated "a strict warning by Takht Damdama Sahib to MGC" but no such thing was in letter
 - 3) Translation stated MGC was requested to withdraw Fatwa but no such thing was stated in the letter.

MGC letter had explained that Takht Damdama Sahib had no authority to issue any Gurmatta or Matta. It must come from Akal Takht and that too it must be in compliance with SRM.

From the above instances, the Academy writings as above have been shown to be inaccurate and deceptive.

Thus Gurdwaras should be weary of any such Academy claims in the future and refer to MGC for Guidance.

6. The Academy should have followed Protocol and addressed their letter to MGC only. This is because the Gurdwaras have a National Organization to represent them. The Gurdwaras are therefore reminded that in future if any such letter comes direct from Academy without going through MGC, it should be ignored. The Academy should be advised to address their letter/request to MGC.

ਧੰਨਵਾਦ ਸਹਿਤ

agir Singh President

Malaysian Gurdwaras Council

੧ਓ ਵਾਹਿਗੁਰੂ ਜੀ *ਕੀ ਛ*ਤਰ ॥

ਦਫ਼ਤਰ - ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ ਹਾਲ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਨੂੰ : 36672 374-8-73,

用: 利虾用山

बरेब, रंभव भग्ह, बाग्रेसी (वि.पृ.)

प्रमातः पानीय पृह्व मसीपी

भी भरत नी,

ਆਪ ਜੀ ਦੀ ਖੱਤਰਕਾ ਮਿਤੀ 6-7-73 ਦੇ ਸਬੰਧ ਵਿਚ ਸਿੰਘ ਸਾਹਿਬਾਨ, ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਅਤੇ ਜਥੇਦਾਰ ਸਾਹਿਬ ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਡਸਰ ਜੀ ਦੀ ਰਾਏ ਹੇਠ ਲਿਖੋ ਅਨੁਸਾਰ ਆਪ ਜੀ ਨੂੰ ਤੇਜ਼ੀ ਜਾਂਦੀ ਹੈ ;-

[. "ਗਾਜ਼ ਕਰੇਗਾ ਖਾਲਸਾ" ਜੋ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਅਤੇ ਹੋਰ ਚੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਪੜ੍ਹਿਆ ਜਾਂਦਾ ਹੈ. ਇਹ ਗੁਰਮਤਿ ਦੇ ਅਨਕੂਲ ਹੈ, ਕਿਉਂਕਿ ਵੇਹਰੇ ਪੜ੍ਹਨੇ ਪੰਥਕ ਫ਼ੈਸਲਾ ਹੈ । ਇਸ ਫ਼ੈਸਲੇ ਤੇ ਬੰਕਾ ਨਹੀਂ ਕਰਨੀ ਚਾਹੀਦੀ ।

2. "ਚਰਿੜ੍ਹੇਪੁਖਕਾਨ" ਜੋ ਦਸਮ ਗ੍ਰੰਥ ਵਿਚ ਅੰਕਿਤ ਹਨ, ਇਹ 'ਦਸ਼ਮੈਸ ਥਾਣੀ ਨਹੀਂ। ਇਹ ਪ੍ਰਕਾਤਨ ਹਿੰਦੂ ਮਿਕਿਹਾਸਬ ਸਾਖੀਆਂ ਦਾ ਉਤਾਵਾ ਹੈ। /

ਸੂਭ ਚਿੰਤਰ,

ਜਹੀ-ਮੀਤ ਸਕੱਤਰ

(गुरुष्ट्यत मिंਘ)

ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਐਮ੍ਰਿਤਸਰ

⁹⁶ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ।। ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਸਿੱਖ ਦੀ ਤਾਰੀਫ਼

ਜੋ ਇਸਤਰੀ ਜਾਂ ਪੁਰਸ਼ ਇਕ ਅਕਾਲ ਪੁਰਖ, ਦਸ਼ ਗੁਰੂ ਸਾਹਿਬਾਨ (ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਤੋਂ ਲੈ ਕੇ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਤਕ) ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅਤੇ ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਬਾਣੀ ਤੇ ਸਿੱਖਿਆ ਅਤੇ ਦਸਮੇਸ਼ ਜੀ ਦੇ ਅੰਮ੍ਰਿਤ ਉੱਤੇ ਨਿਸ਼ਚਾ ਰੱਖਦਾ ਅਤੇ ਕਿਸੇ ਹੋਰ ਧਰਮ ਨੂੰ ਨਹੀਂ ਮੰਨਦਾ, ਉਹ ਸਿੱਖ ਹੈ।

ਸਿੱਖ ਦੀ ਰਹਿਣੀ ਦੋ ਤਰ੍ਹਾਂ ਦੀ ਹੈ, ਬਖਸੀ ਤੇ ਪੰਥਕ

ਸ਼ਖਸੀ ਰਹਿਣੀ

- ੧) ਨਾਮ ਬਾਣੀ ਦਾ ਅਭਿਆਸ।
- ੨) ਗੁਰਮੀਤ ਦੀ ਰਹਿਣੀ।
- ਭ) ਸੇਵਾ।

੧. ਨਾਮ ਬਾਣੀ ਦਾ ਅਭਿਆਸ

- ੧ ਸਿੱਖ ਅੰਮ੍ਰਿਤ ਵੇਲੇ (ਪਹਿਰ ਰਾਤ ਰਹਿੰਦੀ) ਜਾਗ ਕੇ ਇਸ਼ਨਾਨ ਕਰੇ ਅਤੇ ਇਕ ਅਕਾਲ ਪੁਰਖ ਦਾ ਧਿਆਨ ਕਰਦਾ ਹੋਇਆ 'ਵਾਹਿਗੁਰੂ' ਨਾਮ ਜਪੇ।
 - ੨ ਨਿਤਨੇਮ ਦਾ ਪਾਠ ਕਰੋ। ਨਿਤਨੇਮ ਦੀਆਂ ਬਾਣੀਆਂ ਇਹ ਹਨ:-

ਜਪੁ, ਜਾਪੁ ਅਤੇ ੧੦ ਸਵੱਯੇ('ਸ੍ਰਾਵਗ ਸੁਧ' ਵਾਲੇ)-ਇਹ ਬਾਣੀਆਂ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਪੜ੍ਹਨੀਆਂ।

ਸੋਂ ਦਰੁ ਰਹਿਰਾਸ–ਸ਼ਾਮ ਵੇਲੇ ਸੂਰਜ ਡੁੱਬੇ ਪੜ੍ਹਨੀ। ਇਸ ਵਿਚ ਇਹ ਬਾਣੀਆਂ ਸ਼ਾਮਲ ਹਨ:-

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਵਿਚ ਲਿਖੇ ਹੋਏ ਨੌਂ ਸ਼ਬਦ ('ਸੋ ਦਰੁ' ਤੋਂ ਲੈ ਕੇ 'ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ' ਤਕ) <u>ਬੇਨਤੀ ਚੌਪਈ ਪਾਤਸ਼ਾਹੀ ੧੦</u> ('ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰਛਾ' ਤੋਂ ਲੈ ਕੇ ਦੁਸ਼ਟ ਦੇਖ ਤੇ ਲੇਹੁ ਬਚਾਈ' ਤਕ,ਸ੍ਰੇਯਾ 'ਪਾਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ' ਅਤੇ ਦੋਹਰਾ 'ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ') ਅਨੰਦ ਦੀਆਂ ਪਹਿਲੀਆਂ ਪੰਜ ਪਉੜੀਆਂ ਤੇ ਅੰਤਲੀ ਇਕ ਪਉੜੀ*, ਮੁੰਦਾਵਣੀ ਤੇ ਸਲੋਕ ਮਹਲਾ ੫ 'ਤੇਰਾ ਕੀਤਾ ਜਾਤੋ ਨਾਹੀਂ'।।

ਸੋਹਿਲਾ– ਇਹ ਬਾਣੀ ਰਾਤ ਨੂੰ ਸ਼ੌਣ ਵੇਲੇ ਪੜ੍ਹਨੀ।

+ Pg 13" Karfon"

^{*} ਇਸ ਮੌਕੇ ਤੇ ਜਾਂ ਦੀਵਾਨ ਦੀ ਸਮਾਪਤੀ ਤੇ ਜੋ ਅਨੰਦ ਸਾਹਿਬ ਦਾ ਪਾਠ ਬੀਤਾ ਜਾਂਦਾ ਹੈ, ਉਸ ਦਾ ਭਾਵ ਕੇਵਲ ਗੁਰੂ ਸਾਹਿਬ ਦੇ ਮਿਲਾਪ ਲਈ ਖੁਫ਼ੀ ਤੇ ਧੰਨਵਾਦ ਕਰਨਾ ਹੁੰਦਾ ਹੈ।

APPENDIX-B2

Section Two

CHAPTER II

Sikh Living

Articles II

A Sikh's life has two aspects: individual or personal and corporate or Panthic.

CHAPTER III

A Sikh's Personal Life

Article III

A Sikh's personal life should comprehend—

- (i) meditation on Nam (Divine Substance)* and the scriptures,
- (ii) leading life according to the Gurus' teachings and
- (iii) altruistic voluntary service.

Meditating on Nam (Divine Substance) and Scriptures

Article IV

- (1) A Sikh should wake up in the ambrosial hours (three hours before the dawn), take bath and, concentrating his/her thoughts on One Immortal Being, repeat the name Waheguru (Wondrous Destroyer of darkness).
- (2) He/she should recite the following scriptural compositions every day:
- (a) the Japu, the Jaapu and the Ten Sawayyas
 (Quartets) beginning "Sarawag sudh" in the morning.
- (b) Sodar Rehras comprising the following compositions:
 (i) nine hymns of the Guru Granth Sahib, occuring in the holy book after the Japuji Sahib,** the first of which begins

^{*} Also translated as God's attributed sell.

The phrase in italies has been interpolated by the translator to help locate the hymns

with "Sodar" and the last of which ends with "saran pare ki rākhō sarmā". (ii) The Benti Chaupai of the tenth Guru (beginning "hamri karō hāth dai rachhā" and ending with "dusht dōkh te lehō bachāi", (iii) the Sawayya beginning with the words "pae gahe jab te tumre", (iv) the Dohira beginning with the words "sagal duār kau chhād kai", (v) the first five and the last pauris (stanzas) of Anand Sahib¹ and (vi) the Mundawani and the Slok Mahla 5 beginning "terā kitā jato nāhi" – in the evening after sunset.

(c) the Sohila – to be recited at night before going to bed.

The morning and evening recitations should be concluded with the Ardas (formal supplication litany).

(3) (a) The text² of the Ardas:*

One Absolute Manifest; victory belongeth to the Wondrous Destroyer of darkness. May the might of the All-powerful help!

Ode to his might by the tenth lord.

Having first thought of the Almighty's prowess, let us think of Guru Nanak. Then of Guru Angad, Amardas and Ramdas – may they be our rescuers! Remember, then, Arjan, Harigobind and Harirai. Meditate then on revered Hari Krishan on seeing whom all suffering vanishes. Think then of Tegh Bahadar, rememberance of whom brings all nine treasures. He comes to rescue everywhere. Then of the tenth lord, revered Guru Gobind Singh, who comes to rescue everywhere. The embodiment of the light of all ten sovereign lordships, the Guru Granth – think of the view and reading of it and say, "Waheguru (Wondrous Destroyer of darkness)".

Meditating on the achievement of the dear and truthful ones, including the five beloved ones, the four sons of the tenth Guru, forty liberated ones, steadfast ones, constant repeaters of the Divine Name, those given to

more conveniently

The object of reciting the Anand as part of Sodar Rehras or at the conclusion of the congregational gathering is just to express joy and gratitude for the communion with the Gura.

This is a model of the Ardas. It may be adapted to different occasions and for different purposes. However, the initial composition with "Pritham Bhagauti......." and the concluding phrases commencing "Nanak Nam" must not be altered.

^{*} LIT. Supplication or prayer. In reality, it is a litany comprehending very briefly the whole gamut of Sikh history and enumerating all that sikhism holds sacred. Portions of it are invocations and prayer for the grant of strength and virtue. It concludes with: 0 Nanak, may the Nam (Holy) be ever in ascendance: in Thy will, may the good of all prevail!

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹ ॥







Sri Akal Takhat Sahib, Sri Amritsar (Pb.) India

BE 180 3 143.

ਮਿਤੀ. 6. - 6 - 08...

ਅੱਜ ਮਿਤੀ ੨੩ ਜੇਠ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ ੫੪੦ (੦੬ ਜੂਨ ੨੦੦੮) ਨੂੰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਿਖੇ ਪੰਜ ਸਿੰਘ ਸਾਹਿਬਾਨ ਦੀ ਇਕੱਤ੍ਰਤਾ ਵਿਚ ਪ੍ਰਵਾਨ ਕੀਤਾ ਗਿਆ

ਗੁਰਮਤਾ - ੧

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ 300 ਸਾਲਾ ਗੁਰਤਾ ਗੱਦੀ ਦਿਵਸ ਸਮੁੱਚੇ ਸਿੱਖ ਪੰਥ ਲਈ "ਗੁਰੂ ਗਰੰਥ–ਗੁਰੂ ਪੰਥ" ਦੇ ਸਿਧਾਂਤ ਪ੍ਰਤੀ ਵਰਨਬੱਧਤਾ ਪ੍ਰਗਟਾਉਣ ਦਾ ਸੁਨਹਿਰੀ ਮੌਕਾ ਹੈ। ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਅੰਤਿਮ ਹੁਕਮ "ਸਭ ਸਿੱਖਨ ਕੇ ਰੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਉ ਗ੍ਰੰਥ" 'ਤੇ ਸਿੱਖ ਪੰਥ ਅਮਲ ਕਰਦਿਆਂ ਹੋਇਆਂ ਹਮੇਸ਼ਾ ਹੀ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਆਪਣਾ ਜਾਗਤਿ ਜੋਤਿ ਸਤਿਗੁਰੂ ਸਵੀਕਾਰ ਕੇ ਦ੍ਰਿਤ੍ਹਤਾ ਸਹਿਤ ਪਹਿਰਾ ਦਿੰਦਾ ਆਇਆ ਹੈ। ਸਿੱਖ ਪੰਥ ਨੇ ਹਰ ਕੌਮੀ ਸੰਕਟ ਦੀ ਨਿਵ੍ਤੀ ਲਈ ਜੁਗੋ–ਜੁਗ ਅਟੱਲ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਤੋਂ ਰਹਿਨੁਮਾਈ ਗ੍ਰਹਿਣ ਕੀਤੀ ਹੈ। ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਬੰਧੀ ਖੜਾ ਕੀਤਾ ਗਿਆ ਵਿਵਾਦ ਬਿਲਕੁਲ ਬੋਲੌੜਾ ਹੈ। ਸਿੱਖ ਪੰਥ ਵਲੋਂ ਦਸਮ ਗ੍ਰੰਥ ਦੀਆਂ ਜਿਨ੍ਹਾ ਰਚਨਾਵਾਂ ਨੂੰ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ, ਨਿਤਨੇਮ ਅਤੇ ਅੰਮ੍ਰਿਤ ਸੰਚਾਰ ਲਈ ਸਵੀਕਾਰ ਕੀਤਾ ਜਾ ਚੁੱਕਾ ਹੈ, ਉਨ੍ਹਾ ਬਾਰੇ ਕਿਸੇ ਨੂੰ ਵੀ ਵਾਦ–ਵਿਵਾਦ ਖੜਾ ਕਰਨ ਦਾ ਕੋਈ ਅਧਿਕਾਰ ਨਹੀਂ। ਸਮੁੱਚੇ ਸਿੱਖ ਪੰਥ ਨੂੰ ਵਿਦਿਤ ਹੋਵੇ ਕਿ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਿੱਖ ਪੰਥ ਦੇ ਸਾਹਿਤ ਅਤੇ ਇਤਿਹਾਸ ਦਾ ਅਨਿਖਤਵਾਂ ਅੰਗ ਹੈ, ਪਰ ਇਸ ਨੂੰ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਬਰਾਬਰ ਮਾਨਤਾ ਨਹੀਂ ਦਿੱਤੀ। ਆਪ ਜੀ ਵਲੋਂ ਗੁਰਤਾ ਗੱਦੀ ਕੇਵਲ ਅਤੇ ਕੇਵਲ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਮਿਲੀ ਹੈ, ਇਸ ਕਰਕੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਬਰਾਬਰ ਹੋਰ ਕਿਸੇ ਗ੍ਰੰਥ ਦਾ ਪ੍ਰਕਾਸ਼ ਨਹੀ ਕੀਤਾ ਜਾ ਸਕਦਾ।

ਜੋਗਿੰਦਰ ਸਿੰਘ) (ਜੋਗਿੰਦਰ ਸਿੰਘ) ਜਥੇਦਾਰ

[NOTE: SEE TRANSLATION at back]





ੇ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਰ ॥ ਸਕੱਤਰੇਤ





SECRETERIAT Sri Akal Takhat Sahib, Sri Amritsar (Pb.) India

तंबव. के.भंताष्ट

Brett 16-06-2016

ਪੈਸ ਨੋਟ

ਅੱਜ ਮਿਤੀ 16-06-2016 ਨੂੰ ਜਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਗੁਰਬਚਨ ਸਿੰਘ ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਜੀ ਨੇ ਬੋਲਦਿਆਂ ਕਿਹਾ ਕਿ ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਗੁਰੂ ਪੰਥ ਵੱਲੋਂ ਪ੍ਰਵਾਨਿਤ ਸਿੱਖ ਵਿਧਾਨ ਹੈ। ਪੰਥਕ ਟਕਸਾਲਾਂ, ਡੇਰੋ, ਸੰਪਰਦਾਵਾਂ ਗੁਰੂ ਪੰਥ ਦੇ ਸਤਿਕਾਰਤ ਹਿੱਸੇ ਹਨ, ਪਰ ਖੁੰਦ ਗੁਰੂ ਪੰਥ ਨਹੀਂ। ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਗੁਰੂ ਪੰਥ ਵੱਲੋਂ 14 ਸਾਲਾਂ ਦੀ ਅਣਬੱਕ ਘਾਲਣਾ ਪਿੱਛੋਂ ਪ੍ਰਵਾਨਿਤ ਕਰਕੇ ਪ੍ਰਕਾਸ਼ਤ ਕੀਤੀ ਗਈ ਜਿਸ ਨੂੰ ਲਾਗੂ ਕਰਵਾਉਣਾ ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਤੇ ਸ਼ੋਮਣੀ ਗਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਮਲ ਰੂਪ ਵਿਚ ਜਿੰਮੇਵਾਰੀ ਹੈ। ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਨੂੰ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਜਨਰਲ ਹਾਊਸ ਵੱਲੋਂ ਪ੍ਰਵਾਨਿਤ ਕਰਨ ਉਪਰੰਤ ਨਿਰੰਤਰ ਪ੍ਰਕਾਸ਼ਿਤ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਜਦ ਕਿਸੇ ਲਿਖਤੀ ਖਰੜੇ ਨੂੰ ਪਕਾਸਤ ਕੀਤਾ / ਕਰਵਾਇਆਂ ਜਾਂਦਾ ਹੈ ਤਾਂ ਉਹ ਖਰੜਾ ਨਹੀਂ ਰਹਿੰਦਾ ਉਹ ਕਿਤਾਬਚਾ ਜਾਂ ਪਸਤਕ ਬਣ ਜਾਂਦੀ ਹੈ।

ਸ਼ੌਮਣੀ ਗਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਜਨਰਲ ਇਜਲਾਸ ਸਮੇਂ ਤਖ਼ਤਾਂ ਦੇ ਮੁਖ ਸੇਵਾਦਾਰ / ਜਥੇਦਾਰ ਅਤੇ ਮੁਖ ਗੁੰਥੀ ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਦੇ ਮੈੱਬਰ ਵੱਜੋਂ ਸਾਮਲ ਹੁੰਦੇ ਹਨ ਤੇ ਉਹਨਾਂ ਦੀ ਸਮੂਲੀਅਤ ਜਨਰਲ ਹਾਊਸ ਦੇ ਮਤਿਆਂ ਨਾਲ ਸਹਿਮਤੀ ਪੂਗਟ ਕਰਦੀ ਹੈ।

ਉਸ ਸਮੇਂ ਦੇ ਜਥੇਦਾਰ ਸਾਹਿਬਾਨ ਵੱਲੋਂ ਜਾਰੀ ਕੀਤੀ ਗਈ ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਨੂੰ ਇਹ ਕਹਿਣਾ ਕਿ ਇਹ

ਮਰਿਯਾਦਾ ਪ੍ਰਵਾਨਿਤ ਨਹੀਂ ਉਹ ਕੌਮੀ ਪੱਧਰ 'ਤੇ ਖੰਬਕ ਦਫੇੜ ਪਾਉਣ ਦਾ ਕਾਰਨ ਬਣਦੀ ਹੈ।

ਆਪ-ਹਦਰੇਪਣ ਨਾਲ ਜਿਥੇ ਪੰਥਕ ਸੋਚ ਤੇ ਮਰਿਯਾਦਾ ਤੋਂ ਟੁਟਣ ਕਾਰਨ ਸਿੱਖ ਸੰਸਥਾਵਾਂ ਦਾ ਪਹਿਲਾਂ ਹੀ ਬਹੁਤ ਵੱਡਾ ਨੁਕਸਾਨ ਹੋ ਚੁਕਾ ਹੈ। ਡੇਰੋ, ਟਕਸਾਲਾਂ, ਸੰਪਰਦਾਵਾਂ ਦੀ ਆਪਣੀ ਮਰਿਯਾਦਾ ਤਾਂ ਹੋ ਸਕਦੀ ਹੈ ਪਰ ਉਸ ਨੂੰ ਪੰਥਕ ਮਰਿਯਾਦਾ ਹੋਣ ਦਾ ਮਾਣ-ਸਤਿਕਾਰ ਨਹੀਂ ਦਿੱਤਾ ਜਾ ਸਕਦਾ। ਮਨ-ਮਰਜੀ ਤੇ ਪੰਥਕ ਮਰਿਯਾਦਾ ਇਕੱਠੀਆਂ ਨਹੀਂ ਚਲ ਸਕਦੀਆਂ। ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਕ੍ਰਿਪਾ ਕਰਕੇ ਸਾਨੂੰ ਸਖ਼ਸ਼ੀ ਪੂਜਾ ਤੋਂ ਬਚਾਉਣ ਲਈ ਇਸ ਪੰਥਕ ਮਰਿਯਾਦਾ ਨਾਲ ਜੁੜਨ ਦੀ ਜੁਗਤ ਦੱਸੀ ਹੈ।ਪੰਬਕ ਜੁਗਤ ਵਿਚ ਹੀ ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਨਿਰਧਾਰਿਤ ਕੀਤੀ ਗਈ ਹੈ। ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਅਨੁਸਾਰ ਹੀ ਸੰਨ 1932 ਤੋਂ ਪਾਵਨ ਗੁਰਬਾਣੀ ਦੀ ਰੌਸ਼ਨੀ ਵਿਚ ਸਿੱਖ ਵਿਚਾਰਧਾਰਾ ਅਨੁਸਾਰ ਹੀ ਸਿੱਖ ਸੰਸਕਾਰ ਜਿਵੇਂ ਨਾਮ ਸੰਸਕਾਰ, ਅਨੰਦ ਸੰਸਕਾਰ, ਅੰਮਿਤ ਸੰਸਕਾਰ, ਮਿਤਕ ਸੰਸਕਾਰ ਦੀ ਸੇਵਾ ਨਿਭਾਈ ਜਾ ਰਹੀ ਹੈ। ਜਿੱਥੇ ਸਵੇਰੇ ਸ਼ਾਮ ਨਿੱਤਨੇਮ ਉਪਰੰਤ ਹਰ ਸਿੱਖ ਅਰਦਾਸ ਵਿਚ ਜੜਦਾ ਹੈ ਅਤੇ ਪਾਵਨ ਗਰਬਾਣੀ ਦੇ ਰੋਸ਼ਨੀ ਵਿਚ ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਅਨੁਸਾਰ ਜੀਵਨ ਜਿਉਣਾ ਸਾਰਥਿਕ ਹੁੰਦਾ ਹੈ। ਸੰਨ 1932 ਤੋਂ ਹੀ ਤਖ਼ਤਾਂ ਦੇ ਜਥੇਦਾਰ, ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਅਤੇ ਇਤਿਹਾਸਕ ਗੁਰਦੁਆਰਿਆਂ ਦੇ ਮੁੱਖ ਗੰਬੀ ਇਹ ਸੇਵਾ ਨਿਭਾਅ ਰਹੇ ਹਨ। ਟਕਸਾਲਾਂ, ਡੇਰਿਆਂ, ਸੰਪਰਦਾਵਾਂ ਦੀ ਆਪਣੀ ਮਰਿਯਾਦਾ ਹੁੰਦੀ ਹੈ ਪਰ ਕਿਸੇ ਵੀ ਵਿਅਕਤੀ ਵਿਸ਼ੇਸ਼ ਨੂੰ ਪੰਥਕ ਮਰਿਯਾਦਾ 'ਤੇ ਕਿੰਤੂ-ਪ੍ਰੰਤੂ ਕਰਨ ਦਾ ਕੋਈ ਅਧਿਕਾਰ ਨਹੀਂ ਦਿੱਤਾ ਜਾ ਸਕਦਾ।

ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਸ਼ੁੱਮਣੀ ਗਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਵੱਲੋਂ ਪ੍ਰਕਾਸ਼ਿਤ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਪਰ ਇਹ ਸ਼ੁੱਮਣੀ ਗਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਮਰਿਯਾਦਾ ਨਹੀਂ ਬਲਕਿ ਇਹ ਪੰਚ ਦੀ ਮਰਿਯਾਦਾ ਹੈ। ਜਿਸਨੂੰ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਵੱਲੋਂ ਪ੍ਰਕਾਬਿਤ ਕਰਕੇ ਲੋਕ ਸੇਵਾ ਹਿੱਤ ਦਿੱਲੀ ਸਿੱਖ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਮਿਸ਼ਨਰੀ ਕਾਲਜਾਂ ਤੇ ਪੰਥਕ ਸੰਸਥਾਵਾਂ ਕਮੇਟੀ ਵੱਲੋਂ ਪ੍ਰਕਾਸ਼ਿਤ ਕਰਕ ਲਕ ਸਵਾ ਹਿਤ ਦਿਲ। ਸਥ ਗੁਰਦੁਆਰਾ ਪ੍ਰਕਾਰ ਕਸਦਾ, ਸਾਹਿਤ ਵਿੱਡਾ ਕਰਨ ਦਾ ਕਿਸੇ ਨੂੰ ਨੂੰ ਜਿੱਖ ਰਹਿਤ ਵੱਡਿਆ ਜਾਂਦਾ ਹੈ। ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਪੰਥਕ ਏਕਤਾ ਦਾ ਪ੍ਰਤੀਕ ਹੈ। ਜਿਸਨੂੰ ਖੰਡਤ ਕਰਨ ਦਾ ਕਿਸੇ ਨੂੰ ਨੂੰ ਨਿਲ ਦਾ ਇਕ ਤੀ ਅੱਖਰ/ਸ਼ਸ਼ਦ ਸ਼ਦਲਣ ਦਾ ਅਧਿਕਾਰ ਅਧਿਕਾਰ ਨਹੀਂ ਅਤੇ ਨਾ ਹੀ ਕਿਸੇ ਇਕ ਸੰਸਥਾਂ ਨੂੰ ਇਸ ਵਿਚ ਕਿਸੇ ਕਿਸਮ ਦਾ ਇਕ ਵੀ ਅੱਖਰ/ਸ਼ਬਦ ਬਦਲਣ ਦਾ ਅਧਿਕਾਰ ਦਿੱਤਾ ਗਿਆ, ਜੇਕਰ ਕਿਸੇ ਕਿਸਮ ਦੇ ਬਦਲਾਅ ਦੀ ਲੋੜ ਮਹਿਸੂਸ ਹੋਵੇਂ ਤਾਂ ਜਿਸ ਪ੍ਰਕਿਰਿਆ ਰਾਹੀਂ ਇਸ ਨੂੰ ਤਿਆਰ ਕੀਤਾ ਗਿਆ ਸੀ ਉਸੇ ਹੀ ਪੁਕਿਰਿਆ ਦੁਆਰਾ ਮਤ ਇਸ ਵਿਚ ਵਾਧ-ਘਾਟ ਕਰਨ ਸੰਬਧੀ ਵੀਚਾਰ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਮੇਰੀ ਵਿਸ਼ਵਵਿਆਪੀ ਸਿੱਖ ਭਾਈਚਾਰੇ ਨੂੰ ਅਪੀਲ ਹੈ ਕਿ ਉਹ ਪੰਥਕ ਸੰਸਥਾਵਾਂ ਨੂੰ ਸ਼ਕਤੀਸ਼ਾਲੀ ਬਣਾਉਣ ਵਿਚ ਸਹਿਯੋਗੀ ਬਣ ਕੇ ਗੁਰੂ ਘਰ ਦੀਆਂ ਖੁਸ਼ੀਆਂ ਪ੍ਰਾਪਤ ਕਰਨ ਅਤੇ ਪੰਥ ਪ੍ਰਵਾਨਿਤ ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਉਪਰ ਪਹਿਰਾ ਦੇਣ।

ਸਤਿੰਦਰਪਾਲ ਸਿੰਘ ਨਿਜੀ ਸਹਾਇਕ ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ। H: 97813-51113

