

APPENDIX A - MGC's correspondence

From: Gurdwara Council Malaysian gurdwaracouncil@gmail.com 

Subject: Re: Response from letter from Lord Singh

Date: 23 September 2016 at 10:37 pm

To: Gulbarg Singh Basi gulbarggsc@gmail.com

Cc: Karamjit Thind KaramjitThind@aol.com, Gurpreet Singh gurpreet1959@gmail.com, Gurdep Singh Kundan gskundan1@yahoo.com, Kentoplan Limited. info@kentoplan.co.ke, Gurdial Singh sherepunjabfrance@yahoo.fr, Labh Singh labhsingh10@yahoo.com, Dalbir Singh Pattarkar dalbirsingh555@gmail.com, ajmer gill AJKALgill@gmail.com, Sardar Harcharan Singh vharcharan@yahoo.com, Pakistan Sikh Council pakistansikhcouncil@gmail.com, Pritam Singh Aulakh p.saulakh@yahoo.com, ssk@aldobowi.com, Satnam Poonian satnampoonian@hotmail.com, Surinderjit Singh surinderjit.singh@hotmail.com, Satvinder Singh Dadiahla y11gur@yahoo.co.uk, Daljit Singh masterdaljit@gmail.com, Harnaak Khalsa gurbanikhoj13@gmail.com

GM

To all concern,

Responses to DG Questions

Dr. Karminder Singh Ji from Dharm Parchaar Committee was requested by the Malaysian Gurdwaras Council to respond to "Alternative views" by Harnaak Singh in response to the original questions posed by Lord Inderjit Singh.

This was because Harnaak Singh had forwarded his views to all the Global Sikh Council members it is apt therefore the reply should also be forwarded to all the Council members.

Dr. Karminder's scholarly reply is as a pdf document and is hereby copied to members of GSC. The reply by Dr. Karminder Ji is reflected as "DPC" - Red Font.

The members can form their own opinion after reading responses from Harnaak Singh and Dr. Karminder Singh.

Thanks,

Jagir Singh
MGC

On 19 September 2016 at 12:25, Harnaak Khalsa <gurbanikhoj13@gmail.com> wrote:

Dear Gentlemen,

Please read an alternative view on the Letter from Lord Singh before you make any decisions.

Thank You.

God Bless,
harnaak.



ResponsebyDhr
amParc...tee.pdf

**NOTE: MGC statement on
MYTHOLOGICAL
REFERENCES are
bubbled in the following
pages**

Response by Dhram Parchaar Committee,
Malaysian Gurdwara Council (DPC)
Kuala Lumpur.

NOTE: Lord Singh Wimbeldon's Original Comments are in Black.

The Alternative Views by Harnaak Singh are in Blue.

Comments by DPC are in Red.

6. To accord other writings or scriptures equal reverence to the Guru Granth Sahib, would be a betrayal of the above mentioned hukum. Nobody accords DG to be a Guru as we do for SGGS. Anyone has the right to reverence of any writings BUT the DG should not be accorded the status of Guru like SGGS is. Guru Gobind Singh had made that clear.

DPC: The words "DG should not be accorded the status of Guru LIKE SGGS " needs comment.

Does the author mean that the DG can be accorded a status of Guru, but DIFFERENT from the SGGS. This comment is relevant because such a view is the starting point of a slippery slope.

The slippery slope begins with the argument that the DG can be installed in the Gurdwara beside the SGGS but on a LOWER platform. So it is GURU but NOT LIKE the SGGS.

A similar slippery slope argument is that the DG can be installed beside the SGGS but under a DIFFERENT Canopy.

Once the supporters of this slippery slope argument get into the door, there is nothing preventing them from taking it a step or two further. The end result would be the installation of DG ON PAR with SGGS. The DG would then become Guru JUST LIKE the SGGS.

DPC therefore agrees completely with the stand taken by Lord Singh ji.

7. The opening words of the Guru Granth Sahib remind us that there is only one Supreme Being. This is a clear rejection of the Hindu belief in a of a pantheon of gods and goddesses. This is also the case with DG where the commencing bani Jaap expounds on the Mool Mantar and details more qualities of God in the 1LL stanzas with multiple qualities in each verse. Both transcendent and the immanent

qualities are included, the emphasis being on immanent qualities. It gives us a feeling that it was meant to be this way. The First Nanak introduces the qualities of God briefly and the Tenth Nanak expounds extensively on the qualities of God to give us a good understanding of the creator, sufficient for the purposes of our life and mission as a part of the creation. (see further Note 1 below)

DPC: The opening words of the SGGS (Mangla Charan) are Unequivocally Original, Fully Complete and stand as the Title Wordings of the SGGS. It does NOT require even a single additional word.

The only place a Sikh goes to, in order to (1) obtain spiritual guidance on how to realize the God of the SGGS (as espoused in the Mangla Charan) and or (2) greater elaboration on the virtues of God of the SGGS is the 1430 pages of the SGGS ji.

To suggest that objectives (1) and (2) in the preceding paragraph can or ought to be realized by the guidance of sources OUTSIDE of the SGGS, is to suggest that the SGGS is somewhat lacking in its completeness.

Gurbani is clear: *bixl grlgrlhl bixl ivic bixl Allmqsury] grubixl kh'lykuj nu minlprqik grlinsqury] 5] GGS 982*

Banee is Guru and Guru is the Banee. ALL the essence of spirituality is within Banee. What Banee Commands, the Sikh Believes and accepts as the unequivocal savior Guru.

The Key word is *swry* meaning ALL. All the essence & spirituality of Banee is within the Guru (SGGS). The second Key word is *insqwry* meaning there is no room for doubt over this injunction.

JAAP has been accepted by the SRM as worthy of recitation as Nitnem Banee for Sikhs. This is a panthik decision and all followers of SRM abide by this stipulation.

But to say that any composition OUTSIDE of the SGGS is complimentary or explanatory or is required to complement or supplement the SGGS is to show disrespect to the sanctity and completeness of the SGGS.

Within the mind of a Sikh, the SGGS is paramount and Complete to the point of perfection.

8. More than one third of the writings of the Dasam Granth involve the exploits and praise of various Hindu deities. DG explains the Hindu Dieties “exploits” to explain the concepts on these which are referred to in SGGS. In SGGS these terms are used but not explained. For example

ਕੇਤੇ ਪਵਣ ਪਾਈ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ SGGS 7

So many winds, waters and fires; so many Krishnas and Shivas.

One can learn more about the Krishnas and Sivas in the Dasam Granth. These are not defined in SGGS.

The very essence of Guru Gobind's thought is encapsulated in the qualities of God in Jaap Sahib, definition of Mahakaal in Akal Ustat, his position of Devi-Devtaa in Bachitar Natak and the spirit of the sword in Chandi (Durga) Ki Var. These concepts are in complete synchrony with SGGS. (see below Note 1).

DPC: The original statement of Lord Singh Ji is factual. Indeed more than one third of the DG is written in praise and in the form of a narrative of praise for Hindu gods and deities.

To say (as said by Harnaak Singh) that the SGGS "uses the terms but does NOT explain them" and DG then "explains these concepts" is to insult the capacity of the writers of the Gurbani within the SGGS and to misunderstand the core essence of the SGGS.

The Gurus have NEVER used any concept or term in the SGGS without EXPLAINING it to the extent that it was required for Sikh spirituality. This explanation is WITHIN the SGGS; not outside.

In most cases the Gurus in the SGGS MENTION the Hindu gods and deities for the purpose of mentioning and then DISCARDING them from the spiritual psyche of Sikhi.

When something is to be DISCARDED, then full, praiseworthy narratives (that are found in the DG) become absolutely UNNECESSARY and even COUNTER PRODUCTIVE.

So in essence then, the primary objective of the DG is one of REINSTATING – within the Sikh psyche - the Hindu devi-devtas that have been REJECTED and DISCARDED by SGGS.

The REINSTATING – by way of the DG – is done through the lengthy and praiseworthy narrations of the mythological exploits of the Hindu devi devtas. Should one read, believe and accept such narations, one is bound to ACCEPT these devi devtas and become obeisant to them. Such cannot be the objective of Guru Gobind Singh Ji.

L. Another third of the Dasam Granth involves the denigration of women and the 'wiles' of women, often in stark pornographic terms-in complete contradiction of Sikh teachings of dignity and complete equality. We should rise above a mind polluted with KAAM and view these writings in the manner as intended by the compilation. The 5 evils 5 virtues are explained using a plot with King/Minister/family/subjects. 5 evils and 5 virtues are concepts in SGGS for example 5 evils. One of the worst of the 5 evils is KAAM (this Sant Singh Maskin even attributes to lead to the other 4 (see below Note 2). Some examples of the many referred to in SGGS are shown

below. ਪੰਚ ਭੂ ਆਤਮਾ ਵਿਸ ਕਰਿਹ ਤਾ ਤੀਰਥ ਕਰਿਹ ਿਨਵਾਸੁ ॥੨॥ SGGS 4L1

If your soul overcomes the five elements, then you shall come to have a home at the true place of pilgrimage. ||2||

ਕਾਮਵੰਤ ਕਾਮੀ ਬਹੁ ਨਾਰੀ ਪਰ ਿਗਹ ਜੋਹ ਨ ਚੂਕੈ ॥ SGGS 672

The lustful, lecherous man desires many women, and he never stops peeking into the homes of others.

ਮਾਇਆ ਮਿਹ ਸਗਲ ਜਗੁ ਛਾਇਆ ॥ ਕਾਮਿਣ ਦਿਖ ਕਿਾਮ ਲੋਭਾਇਆ ॥ SGGS 1342

Emotional attachment to Maya is spread out all over the world. Seeing a beautiful woman, the man is overcome with sexual desire.

DPC: The denigration of women and the ‘wiles’ of women in stark pornographic terms is spread across the composition titled Chitro Pakhyān containing a total of 460 sexual and erotic stories.

The Chitro Pakhyān (CP) occupies two thirds of DG (page 80L till 1386) and has been declared by the Akaal Takhat Managing SGPC vide its letter no. 36672 dated 3. 8. 1L72, to be “a composition from Hindu mythology and not by Guru Gobind Singh,” presumably due to the fact that the subject matter of its obsession is nothing but the sexual escapades of debauched women.

It is interesting to note that Harnaak Singh has resorted to “quoting” three verses from the SGGS to DEFEND the Chitro Pakhyān, but is unable to quote even one SINGLE QUOTE from the CP itself. The reason for this is simple. The CP contains debauched, derogatory and sexually explicit language that cannot be discussed openly in polite society, let alone within a spiritual gathering.

In any case, of the THREE verses from SGGS that Harnaam has quoted:

The FIRST is incomplete. The full verse is as follows:

hir crx irdY vswie qU iklivK hovih nwsu] pMc BU Awqmw vis krih qw qlrQ krih invwsu] 2]

This verse is about keeping God within one’s mind (hir crx irdY vswie) and ridding oneself of spiritual pains (iklivK hovih nwsu). The second word uses Awqmw vis krih which means to bring one’s soul into control within God. The word pMc BU therefore refer to the vices of the soul.

The writings of CP within the DG are all about PHYSICAL VICES. And they are NOT about CONTROL. They are about EROTICA in EXPLICIT VULGARITY. Reading them actually aggravated physical desire for sexual debauchery.

AS for the DENIGRATION OF WOMAN, the ultimate message in relation to such denigration of woman within Chitro Pakhyān sits on page 1267 of DG at the close of Chitar 312 as follows:

Ant Triyan Ko Kahu Na Payo. Bidhnaa Sirraj Bahur Pashuttaayo. Jin Eh Keyau Sakkal Sansaaro. Vhai Pashaan Bhaidd Triyyah Haaro

He who created the entire creation regretted having created woman. Even He failed to understand the trickery of woman. (Translation from Dr Jaggi's DG Teeka, Vol 5 Page 38L).

This immoral message is an insult to women. It is an insult to mankind – half of which constitutes woman.

For a fuller explanation please refer to the following article on CP written by Dr Karminder Singh, PhD (Boston) and published by Asia Samachar. Dr Karminder Singh is a member of the Dharm Parchaar Committee of the Malaysian Gurdwaras Council.

His article titled DASAM GRANTH: TWISTING BONES TILL THEN SNAP can be accessed at:
<http://asiasamachar.com/2016/06/30/dasam-granth-twisting-bones-till-snap/>

Another of his article titled DASAM GRANTH; PLUCKING MESSAGES FROM THIN AIR can be accessed at:
<http://asiasamachar.com/2016/07/11/dasam-granth-plucking-moral-messages-thin-air/>

The Second verse is also quoted by Harnaak incompletely. The complete verse is as follows:

kwmvMq kwml bhu nwrl pr igRh joh n cUKY] idn pRiq krY krY pCuqwpY sog loB mih sUKY] 3]
SGS 672

The word "KAAM" refers to desire in the SGGS. It is an affliction of the soul. The word "NAREE" refers to the HUMAN SOUL. The human being is given the female (Naree) gender throughout the SGGS.

This is made clear in SGS page 933 Twkuru eyku sbwel nwir] bhuqy vys kry kUiVawir] Meaning there is One Paramatma Lord. The rest of us (human beings) are all NAARS.

So KAAM in the SGGS is a disease of the soul – just like ego and greed.

But within the DG, Kaam is espoused as PHYSICAL SEX. The entire narratives of the 460 Chiratars are about physical sex, coitus, and sexual acts.

There is therefore STARK distinction between the sexual debauchery narratives of the DG and the treatment of KAAM (wordly desires) as an affliction of the soul in its journey towards realization of God.

The debauchery of DG within CP thus cannot be compared with the civility and decorum with which KAAM is treated within the SGGS.

10. The Dasam Granth was compiled by Hindu Brahmins from a variety of writings at least 50 years after Guru Gobind Singh. [This is not true DG is by Guru Gobind Singh. \(see below Note 2\)](#)

The writers of a vast majority of DG are poets named Raam, Syam and Nul. They belong to the Vaam Margi Sect within the Shivji Order.

Poet Syam's name as the writer appears across 151 pages of DG while Ram's appears across 14 pages. Their names also appear jointly across 15 pages of DG suggesting that they worked together. Poet Nul is the writer of one composition.

IT is important to note that the word "Nanak" as writer does NOT appear even ONCE in the entire DG. (All the Banee of the Gurus within the SGGS is written under the penship of "NANAK")

There is absolutely no evidence within the DG that Guru Gobind Singh wrote the DG. Suggestions that portions of the DG have been found inscribed on artefacts belonging to the tenth Guru have not been independently verified by credible experts. The very idea that our Guru wrote "Gurbani Verses" on his armour is contradictory to Sikhi principles that Gurbani is not a means to a physical end (winning a war).

For a fuller explanation please refer to the following three articles on DG written by Dr Karminder Singh, PhD (Boston) and published by Asia Samachar. Dr Karminder Singh is a member of the Dhram Parchaar Committee of the Malaysian Gurdwaras Council.

Article One: THE GOD OF DASAM GRANTH PART ONE. This article can be accessed at:
<http://asiasamachar.com/2016/08/01/god-dasam-granth-part-one/>

Article Two: THE GOD OF DASAM GRANTH PART TWO. This article can be accessed at:
<http://asiasamachar.com/2016/01/14/god-dasam-granth-part-two/>

Article Three: THE GOD OF DASAM GRANTH PART THREE. This article can be accessed at:
<http://asiasamachar.com/2016/01/16/god-dasam-granth-part-three/>

11. A small proportion of the verses in the Dasam Granth are in general consonance with the teachings of the Guru Granth Sahib and could be lost writings of Guru Gobind Singh. The whole of DG is compiled by Guru Gobind Singh and coherent with SGGS. The signatory of all the DM compilation is Patshahi 10 (Guru Gobind Singh), until this is changed Guru Gobind Singh remains the author. Unfortunately, Guru Gobind Singh who sacrificed everything so that we could today carry our heads and say we are Sikhs and our Guru is SGGS, is "guilty until proven innocent" in the eyes of some. This is very unfortunate. However we must learnt and always remember that when we walk into our Kendar, the Harmandir Sahib, we have to walk down the steps; at every step we go down we lower our self and leave the 5 evils behind and at the last step no evils are left in us. This is the Guru's message we must always remember and remind ourself in this verse in SGGS

ਕੂਕਰ ਕੂੜੁ ਕਮਾਈਐ, ਗੁਰ ਿਨੰ ਦਾ ਪਚੈ ਪਚਾਨੁ ॥ SGGS 21

Those who practice falsehood are dogs; those who slander the Guru shall burn
in their own fire.

DPC: This is a clear abuse of Gurbani verses to scare, denigrate and vilify those Sikhs who genuinely believe the DG is NOT composed by the tenth Guru. It is worth noting that the letters coming out in the hands of the clergy of Patna contain similar language and insinuations against the GSC and also the DPC.

Such use of Gurbani verses signifies a bankruptcy of persuasive and reasoning abilities amongst some of those on that side of the divide. It is akin to use of fear to bring DG questioning Sikhs into submission.

Such misuse and abuse of Gurbani is regrettable. To argue that the DG is NOT the composition of Guru Gobind Singh ji is NOT “slander of the Guru” in any sense of the word.

In similar vein one may say that to argue that the sexually explicit, vulgar, and derogatory Chritars in Chirtro Pakhyaan were indeed composed by the tenth master is “slander of the Guru”

One could further argue that to suggest that the tenth Guru composed a granth, one third of which is a narrative of the mythological exploits of devi devtas – in contravention of the position of the SGGS – is to “practice falsehood... dogs...who shall burn in their own fire”

Kindly note that DPC is merely re-quoting what is mentioned by Harnaak Singh.

Those who practice falsehood are dogs; those who slander the Guru shall burn
in their own fire.

DPC: The portions of the DG than are in consonance with the teachings of the SGGS are indeed few and limited and are believed by SRM adherents to have already been taken into acceptance by the SRM authors. Nevertheless, the debate over the issue of “consonance” still rages within the Sikh community.

The words “PATHSHAI 10” are clearly super-imposed on to the DG compositions by those bent on proving that the DG is authored by the tenth master. They have done so clumsily and without regard to the original authors – Ram, Syam and Nul.

In the SGGS, all the Guru authors have used the words “Mahalla” which means physical body. So Guru Nanak writes as Mahalla Pehla – meaning the first body of Nanak. Guru Angad ji DOES NOT write banee as Guru Angad, but as Mahalla Duja or the SECOND PHYSICAL BODY of Nanak.

Every shabad of the Gurus (1,2,3,4,5, & L) concludes with the words “Nanak” in the concluding verse as “Kahey Nanak, Jan Nanak, Nanak Daas etc)

There is therefore continuity and HUMILITY in the use of the word “Mahalla” and “Nanak.”

The word PATSHAH 10 means the 10th King /emperor/kingdom. This is clearly a title of REVERANCE that a Sikh would want to bestow on the Guru. But it is NOT a word that the Guru bestow for HIMSELF.

It is therefore likely that the writing of PATSHAH 10 as the headings of the compositions was done by third parties (misguided Sikhs who may have believed that DG was composed by Guru Gobind Singh ji). The following two examples will show this to be case.

The following para is taken from the composition titled Chaubees Avtar oand it appears on page 155 of DG.

pwqSwhl 10] AQ cObIs Avqwr] caupel] Ab caubIs aucroN Avqwrw] ijh ibD iqn kw lKw AKwrw] sunIAhu sMq sBY icq lweI] brnq 'sXwm' jQw mq BweI]1]

Patshahi 10-. Aath Cahubees Avtar. Chaupayee. Ab Chaubees Uchron Avtara. Jeh Bidh Tin Ka Lakha Akhara. Suneuyo Sant Sbhahi Chit Layee. Barnat "Syam" Jtha Mut Bhaee.

Pathshahi 10. Twenty Four Avtars, Chaupayee. Now I speak of the 24 Avtars. For whom this writing is composed. Listen with attention all Sants. Syam speaks to the extent of his intellect.

The stamp of Patshahi 10 is dubbed so carelessly that the real author's name appears within the first five lines of the stamping.

Example Two: In our Gutkey we have Chaupayee Listed as

cOpel] pwU 10 kibXobwc bynql] hmrl kro hwQ dY r`Cw]pUrn hoie icq kl ie`Cw] qv crnn mn rhY hmwrw] Apnw jwn kro pRiqpwrw] 1]

But the origin of this Chaupayee is from page 1386 of DG; where it appears WITHOUT the words Patshahi 10, and has a DIFFERENT NUMBERING. IF indeed this was Banee, then who gave who the right to add "Pathshahi 10" and to ALTER the entire numbering. Who gave who the right to change the order of the words "kabeyo baach benti" and the words "Chaupayee"?

This is how it appears in the DG

376] kibXobwc bynql] cOpel] hmrl kro hwQ dY r`Cw]pUrn hoie icq kl ie`Cw] qv crnn mn rhY hmwrw] Apnw jwn kro pRiqpwrw] 377]

It is therefore evident that the words "PATSHAH 10" were added by third parties. Kabeyo Baach means prayer of a poet – referring to poet Syam.

12. In 1L30's and early 1L40's, a committee of renowned Sikh scholars, after much consultation and analysis, agreed that these banis, listed in the 1L45 Sikh Rehat Maryada, should be included in Sikh worship. The rest of the misleadingly and mischievously titled Dasam Granth was unceremoniously rejected as wholly contrary to Sikh teaching. [LS should cite the document which rejected the DG.](#)

[Note as we have shown above that the DG is in synchrony with SGGS.](#)

DPC: Lord Singh is right. The banees JAAP, SWAYEAY, AND CHAUPAI were accepted WITHOUT ACKNOWLEDGEMENT that they were from the DG and WITHOUT reference to DG. This in itself is evidence that the DG was not recognized as a spiritual text in its entirety.

Also note that in the para of SRM titled Definition of a Sikh, reference is made to SGGS and to Khande Da Pahul, but NOT to DG in any sense of the word.

Further note that in the section titled KIRTAN; The SGGS is acknowledged as a permissible source of Kirtan. Two OTHER EXTERNAL sources are SPECIFICALLY mentioned namely the ‘explanatory rachnas’ of Bhai Gurdas ji and the ‘banee’ of Bhai Nand Lal Ji. The DG is NOT mentioned. Which means it is EXCLUDED.

Taken as a whole then, the SRM – which in itself was a document of COMPROMISE – is clear that apart from the THREE rachnas OUTSIDE of SGGS for NITNEM, and apart from the TWO rachnas OUTSIDE of the SGGS for Kirtan; NONE other are accepted.

Note 1: Guru Gobind’s concepts in DG

Guru Gobind’s position on God

Guru Gobind Singh espouses a Unitary (One) God. He qualifies God in detail in Jaap Sahib, the commencing bani of DG, and this is the same as that defined in SGGS commencing verse. He also calls God Maha Kaal in Akal Ustat Stanza 253.

ਗਿਆਨ ਹੂੰ, ਕੇ ਗਿਆਤਾ,

God is having the knowledge, God is the knowledge house, house

ਮਹ ਬੁੱਧਿਤਾ, ਕੇ ਦਾਤਾ,

God is the great knowledge, God is the giver of knowledge,

ਦੇਵ ਕਾਲ ਹੂੰ, ਕੇ ਕਾਲ,

God controlled the time during the period of devtas, God terminated the time of devtaas

ਮਹਾ ਕਾਲ ਹੂੰ, ਕੇ ਕਾਲ ਹ॥੧॥੨੫੩॥

God is the controller of time, God can destroy time.

Mahakaal in Mahan Kosh is defined as

ਮਹਾਕਾਲ - ਕਾਲ ਦਾ ਭੀ ਕਾਲ ਕਰਨ ਵਾਲਾ; ਯਮ ਿਓਵ ਆਦਿ ਜਗਤ ਦਾ ਅੰਤ ਕਰਨ ਵਾਲੇ ਭੀ ਿਜਸ ਿਵੱਚ ਲੈ ਹੋ

ਜਦੋ ਹਨ; ਵਾਹਗੁਰੂ; ਪਾਰਬਰਮ

One who is the death of death, to whom Yum (God of death) and Shiv pay obeisance to,

Vaheguru, God.

SGGS supports Guru Gobind Singh’s definition of Maha Kaal.

The verse below refers to this word

ਰਾਮ ਨਾਮ ਿਸਮਿਰ ਤੂਜੀਵਿਹ ਿਫਿਰ ਨ ਖਾਈ ਮਹਾ ਕਾਲੁ॥੧॥ ਰਹਾਉ ॥ SGGS 885 M:5 Ramkalee

Meditating in remembrance on the Lord's Name, you shall live, and the Great Death shall not consume you ever again. || 1 || Pause ||

Here ਮਹਾ ਕਾਲੁ is translated as "Great Death" by Sant Singh Khalsa. God is attributed with the qualities of creation, preservation and destruction. The destruction aspect of God is "Maha Kaal" or "Great Death" as translated above. Why use the word "great death"? Why not just death"? Death as we perceive it is the loss of life of a living entity. When a building burns down, do we say the building had incurred death? This is why God's destroying power is called "Maha Kaal". The destroying power extends to living or non-living entities. The word Kaal is generally understood to be death, but according to the Punjabi-English dictionary (Uni Patiala) it also means time. So death also means "Ante (ਅੰਤ) Kaal". Maha Kaal, on the other end is the power of destruction by terminating the time dimension of an entity and this destruction can destroy the entire universe; only God can do this. The above verse therefore means You (ਤੂੰ), meditate on (ਸਿਮਰਿ) the Name of God (ਰਾਮ ਨਾਮ), then you will never be consumed (ਫਿਰ ਨ ਖਾਈ) by the destroying power God (ਮਹਾ ਕਾਲੁ).

DPC: Mahakaal is indeed the God of DG. The following verses from Page 54 of DG make that clear.

ਤਹ ਹਮ ਅਧਿਕ ਤਪਸਿਆ ਸਾਧੀ॥ ਮਹਾਕਾਲ ਕਾਲਕਾ ਅਰਾਧੀ॥ 2॥

Teh Hum Adhak Tapasiya Sadhee. Mahakaal Kalika Aradhee.

There I conducted massive penance. Of contemplating / meditating on Mahakaal and Kalka (Durga).

ਇਹ ਬਿਧਿ ਕਰਤ ਤਪਸਿਆ ਭਯੋ॥ ਦਵੈ ਤੇ ਏਕ ਰੂਪ ਹਵੈ ਗਯੋ॥॥ 3॥

Eh Bidh Karat Tapaseya Bhayo. Dvey Tay Ek Roop Havai Gayo.

While doing penance in such a manner. I became one with them.

That Mahakaal is the God of DG can also be evidenced from the following verses from page 30L:

ਚੌਪਈ॥ ਮੈ ਨ ਗਨੇਸਹਿ ਪ੍ਰਿਥਮ ਮਨਾਉ॥ Chaupayee. Mein Na Ganeshey Pritham Manaun.

I do not accept Lord Ganesh as my primary God.

ਕਿਸਨ ਬਿਸਨ ਕਬਹੂੰ ਨਹ ਧਿਆਉਂ॥ Kishen Bishen Kabhu Neh Dhiayu

I will not ever worship Krishen and Vishnu

ਕਾਨ ਸੁਨੇ ਪਹਿਚਾਨ ਨ ਤਿਨ ਸੇ॥ Kaan Suney Pehchaan Na Tin So

I hear of them with my ears, but I recognize them not.

ਲਿਵ ਲਾਗੀ ਮੇਰੀ ਪਗ ਇਨ ਸੇ॥ 434॥ Liv Lagee More Pug En So.

My contemplation is on the feet of the following.

ਮਹਾਕਾਲ ਰਖਵਾਰ ਹਮਾਰੇ॥ Mahakaal Rakhvaar Hamaro

MAHAKAAL is my protector.

ਮਹਾਲੋਹ ਮੈ ਕਿੰਕਰ ਥਾਰੇ॥ Mahaloh Mein Kinker Tharo

Its on Mahaloh (another name of Mahakaal) that I place my obeisance

ਅਪਨਾ ਜਾਨ ਕਰੇ ਰਖਵਾਰ॥ Apna Jaan Karo Rakhvaar

Accept me as you own and protect me.

ਬਾਹ ਗਰੇ ਕੀ ਲਾਜ ਬਿਚਾਰ॥ 435॥ Bah Gahe Kee Laaj Bichar.

Take my arm and protect my honor.

The author of the above verses (SYAM) in the DG is clearly a Mahakaal and Durga follower. So he is praising Mahakaal and Durga but running down Ganesh, Krishen and Vishnu.

Mahakaal is not even mentioned ONCE in the SGGS as the God of Sikhi. The two words Maha and Kaal do appear separated in ONE SINGLE verse in the GGS as ‘ultimate’ (Maha) and ‘death’ (Kaal) meaning spiritual death.

rwmkll mhlw 5] jip goibMdu gopwl lwlu] rwm nwm ismir qU jlvih iPir n Kwel mhw kwlu] 1] rhwau] GGS 885

Ramkli Mehla 5: Jup Gobind Gopal Lal. Ram Nam Simar Tu JEEVEH Fir Na Khayee Maha Kaal. Rahao.

Realize God the Loving Protector. By remembering the Omnipresent’s Nam/virtues, you will obtain SPIRITUAL LIFE; and not ever be consumed by (the fear of) ULTIMATE (spiritual) DEATH.

It is clear that in this one SINGLE instance where Mahakaal is used in the SGGS, it (i) comes as two words, not one; and (ii) refers NOT to God but to spiritual death. The word “Khayee” is feminine in gender and refers to death which is feminine.

The word “Jeeveh” means life and it appears as the antonym of the word “Kaal” which means death.

The word KAAL (death) has an aungkar below it. This means it is a noun. The word Maha (great) is therefore an adjective of this noun. There are different kinds of deaths – physical death is one, but it is the lesser death in Sikh parlance. The greater death is spiritual death, or death of one’s conscience.

God in the SGGS is gender free but referred to in the masculine tense. So if Mahakaal was referring to God, then the verse should be "Fir Na KHAYA Maha Kaal."

IF indeed Mahakaal in this SGGS verse above was one word and refers to God, then what can we understand from "Fir Na Khaya Mahakaal"? That 'Mahakaal the God' would NOT devour or consume or eat (Khaya/ Khayee) you? The God of SGGS is never the devouring kind.

If indeed Mahakaal was the God of SGGS shouldn't this word be ALL OVER the SGGS, appearing hundreds or thousands of times, instead of just one single time?

The words EK OANGKAR SATNAM appear together a FULL 574 times across the SGGS. The word AKAAL appears 47 times as clear an unequivocal reference to God. Now this is the God of SGGS.

qU Akwl purKu nwhl isir kwlw] SGGS 1038 Tu AKAAL Purakh Nahi Ser Kaala.

You are AKAAL PURAKH, You are Beyond Kaal (Death).

IT is crystal clear – the God of DG is Mahakaal. The God of SGGS is AKAAL.

Both are antonyms of one another. Mahakaal is still WITHIN time (kaal) and death (kaal).

AKAAL is BEYOND TIME and BEYOND DEATH.

For a more detailed explanation Read" Gurtej Singh. "Isht (God) of Dasam Granth- Mahakaal.

Available at <http://www.singhsabhacanada.com/?p=88464>

Guru Gobind's position on all Devi-Devta (includes Brahma, Vishnu, Siva, Durga etc etc)

ਸਾਧ ਕਰਮ ਜੇ ਪੁਰਖ ਕਮਾਵੈ ॥ ਨਾਮ ਦੇਵਤਾ ਜਗਤ ਕਹਾਵੈ ॥

Because of virtuous actions, a purusha (person) is known as devta (god)

ਕ੍ਰਿਕਤ ਕਰਮ ਜੇ ਜਗ ਮੈ ਕਰਹ ॥ ਨਾਮ ਅਸੁਰ ਿਤਨ ਕੇ ਸਭ ਧਰਹ ॥੧੫॥

And because of evil actions, he is known as asura (demon)

The translation is: A person (ਜੇ ਪੁਰਖ) with virtuous qualities (ਸਾਧ ਕਰਮ ਕਮਾਵੈ) is known as a devtaa (ਨਾਮ ਦੇਵਤਾ) in this world (ਜਗਤ ਕਹਾਵੈ) and if (ਜੇ) one performs (ਮੈ ਕਰਹ) evil actions (ਕ੍ਰਿਕਤ ਕਰਮ) in this world (ਜਗ ਮੈ), the world (ਸਭ) terms (ਧਰਹ) such a person (ਿਤਨ ਕੇ) a demon (ਨਾਮ ਅਸੁਰ).

Devi-Devtaas and demons are actually certain traits or qualities of human beings and are used metaphorically in our scriptures. Virtuous traits imply godly qualities, hence devtaas; and evil traits imply demon like qualities, hence demon.

DPC: This Is an attempt to explain away the Fact that One Third of DG Is About Devi Devtas, Avatars and their Mythological and rather unbelievable Exploits. The author is trying to MANUFACTURE his own Definitions that are Unsupported.

On the one hand the author is claiming that the DG is supposed to explain the DEVI DEVTAS and AVTARS that are 'used' in the SGGS. But here the same author is saying that in the DG "Devi-Devtaas and demons are actually certain TRAITS OR QUALITIES of human beings".

So HOW can the DG explain the DEVI DEVTAS that are mentioned by NAME and REFFERED TO BY THEIR ACTUAL ENTITIES in the SGGS but in the DG they are mentioned as "qualities of human beings"?

And how can it be that if DEVI DEVTAS were human traits, they are REJECTED in the SGGS. Why would the SGGS reject good and positive human traits?

Bhai Khan Singh goes on to explain

that the Vedas and Puranas have imagined special forms and qualities for the Devi-Devtaas and people have come to believe in them as gods (Devi-Devtaas) or demons (Asur). The time period of the Vedas (~1400 BC) and Purans (~350 AD) was when people were animistic and hence the need to represent qualities with forms. These traditions have carried on until today in the Vedic/Puranic faiths.

Guru Gobind's position on Durga/Bhagauti/Chandi

In Guru Gobind Singh's thought concept Chandi or Bhagauti or Durga (Chandi Ki Var) is the spirit of the sword (God); the Encyclopaedia of Sikhism states bhagauti stands for God or His devotee on the one hand (signifying piri), for the sword on the other (signifying miri). This integration of piri and miri in Bhagauti encapsulates another major dimension of Sikh thought.

DPC: The Word "BHAGAUTI" refers to Durga. Within the DG there is a Vaar called Durga Kee Vaar. It has 55 paurees in praise of the mythological wars of Durga. In the earliegar DGs it was titled DURGA KEE VAAR.

In later versions it was changed to CHANDEE KEE VAAR – perhaps to make it more palatable to Sikhs.

In the latest versions of DG it has been changed to Bhagautee Kee Vaar.

The contents have NOT changed. The final verse of this Bhagautee Kee Vaar is as follows on page 127 of DG:

Durga Paath Banayea Sabhey Paureea.

All the paurees of this vaar are composed in praise of Durga

Fer Na Junee Aiya Jin Eh Gaiya.

He who sings this composition will not come into the cycle of births and deaths.

Eth Sri Durga Kee Vaar Samapatung Sat Shubham Sat.

At this point Durga Kee Vaar comes to an end. All is well.

It is clear therefore that DESPITE the NAME CHANGES, the Vaar is still about DURGA – even if the title has been changed to Bhagautee Kee Vaar to fool the Sikhs into believing that Guru Gobind Singh Ji wrote it in praise of God.

Note 2: Authorship of DG

Let us see what notable scholars have to say about the authorship of the compositions of DG. Professor Sahib Singh Professor Sahib Singh says

∅ opponents of DG, disrespect the Dasam Bani

∅ opponents of DG have their own personal opinion, which is not the opinion of Guru Gobind Singh

∅ the opponents of DG do not understand the meanings of the shabads in DG Bani

∅ the opponents are distorting the meanings intended by Guru Gobind Singh in the DG Bani

∅ the opponents of the DG are under misconception as regards the DG Bani

(source: http://www.sikhiwiki.org/index.php/Professor_Sahib_Singh_on_Dasam_Granth)

DPC: There is NO TEXT under this home page provided by Harnaak Singh. DPC is thus unable to make an assessment on something that does NOT exist.

It MUST be noted however that the emphasis is on condemning the OPPONENTS by saying the “Opponents don’t understand”, or the “Opponents are distorting” or “the “Opponents disrespect ‘dasam banee” etc.

Such denigration of “individuals” is to be condemned.

There is a need to stick to the ideas, to the issues and to justify. There is NO NEED to condemn Sikhs as “opponents”

DPC thus doubts that someone in the position of Prof Sahib Singh Ji could have espoused such denigratory views.

Dr Trilochan Singh (“The History and Compilation of the Dasam Granth Sikh Review, 1L55”)

Under section “Misunderstood Genius” Dr Trilochan Singh explains thatS

It becomes impossible for some devout Sikhs to understand that the Guru who was the

creator of the Khalsa and who in many fundamental ways parted radically from Hinduism could write such secular writings as life stories of the avatars of Brahma, Vishnu and Siva such as his Triya Charitar and Chandi Charitar. ... he condemned the worship of these heroes and sages of our country as deities and godheads. There is another class of writers who do not understand Guru Gobind Singh's use of the sword of dharma and the great social and spiritual significance he attached to it.

DPC: For every single individual that is pro-DG, there are an equal number of historians, professors, intellectuals and parcharaks who are saying DG is NOT the composition of Guru Gobind Singh Ji. Some of them are mentioned below for the benefit of those who wish to research the matter further.

1) Prof Dr Harjinder Singh Dilgeer, Renowned Historian, author of Encyclopedia of Sikhism and Author of 7 Volumes Translation of SGGS.

- A. Dr Harjinder Singh Dilgeer on Dasam Granth and Bachidttar Natak
<https://www.youtube.com/watch?v=2u4YKXdlqms>
- B. Dr Harjinder Singh Dilgeer on Dasam Granth
https://www.youtube.com/watch?v=j1SRJC_NfzE
- C. Dr Harjinder Singh Dilgeer and Dasam Granth
<https://www.youtube.com/watch?v=YKfvqkigVOY>

2. Professor Inder Singh Ji Ghagga

- A. Dasam Granth Dee Asleeat Parts 1 - 6
<https://www.youtube.com/watch?v=Hsv3Lx8qjkE>

3. Bibi Jugraj Kaur

- A. Reality of Dasam Granth by Jugraj Kaur
<https://www.youtube.com/watch?v=CLjYPKipWPU>
- B. Bibi Jugraj Kaur on Dasam Granth
<https://www.youtube.com/watch?v=4LsSnCbZ6O4>

4. Gurcharan Singh Jeonwala

- A. Dasam Granth Episode 1 to 14
https://www.youtube.com/watch?v=Y_rvCi0h0gc
- B. Dasam Granth Exposed Episode 1 - 6
<https://www.youtube.com/watch?v=2JxTGE2OtM0>

Bhai Kahn Singh

Though Bhai Kahn Singh personal opinion, in the Gurmat Martand, was that the DM should have been retained as separate binds BUT he NEVER denied the Guru Gobind Singh's

AUTHORSHIP OF THE DG.

Professor Anurag Singh

I suggest that one should spend some time going through the documents at

<https://profanuraagsingh.wordpress.com/category/shri-dasam-granth-sahib/>

Therein it is clearly states, besides many other important points,

It is the document which talks about One Divine Spirit in all the ten Gurus, earlier

defined by Bhai Gurdas, Bhatts in their verses in Guru Granth Sahib, Bhai Nand Lal in

Ganjnamah, Kavi Sainapati in Gursobha, Parchian Sewa Das, and of course by Guru

Gobind Singh Ji in Bachitra Natak and Var Sri Bhagauti Ji ki, which forms the Invocation

of our Congregational Prayer: ARDASA".

DPC: The Congregational Ardas has been taken from the first pauree of Durga Kee Vaar and established as part of the SRM. SRM abiding Sikhs have accepted this decision. Such acceptance is to maintain the unity of the Sikh Panth especially in times as difficult as now.

But to say that Guru Gobind Singh Ji authored the first pauree of Durga Kee Vaar is something else all together. There is no evidence other than the stamp of "Patshahi 10" over a composition that has 55 paurees in praise of Durga and her mythological and unbelievable wars.

IT has been conclusively established that the first pauree of our Ardas is lifted (copied) from the Ramayan as follows.

Ramayan Pauree

Pritham Bhagwaan Ko Simreay Vrah Je Karon Sahaye.

Jug Purash Nur Naraiyen Ko Dhiaye, Jis Dithayan Sabh Dukh Jayey

Mach Kach Ko Simreay Nur Singh Roop Basaye

Sri Bhavan Har Ka Naam Ley Ghar Avey Nau Nidh Dhayey

Sri Ramchander Ji Ko Simreay Jo Paergat Karey Sahaye

Note the uncanny similarities. The only thing changed are the names of the Gurus.

Are we suggesting that Guru Gobind Singh Ji lifted the first pauree of Ardas from the Ramayan and then inserted it Durga Kee Vaar?

If something has been lifted from elsewhere, how can it be called "Gurbanee"?

NOT a single sentence or word in the SGGS has been lifted from any external sources. Every verse is original, authentic and narrated from within the spiritual minds of our Gurus. Where Banee is derived from other Bhagats, Bhatts etc, their names are mentioned to give them ownership. None of our Gurus stamped their Mahallas over the Banee of Bhagats.

CONCLUSION

The alternate views presented by Harnaak Singh can be disregarded by the Gurdwara Boards of East Africa on basis of questionable validity and debatable authenticity of a large majority of the points presented. The 12 Points questions / posed by Lord Singh ji of Wimbelton stand as valid reasons to maintain the status quo of unequivocal spiritual obeisance to SGGS ONLY.