



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥  
ਮਲੇਸੀਅਨ ਗੁਰਦੁਆਰਾ ਕੇਂਸਲ



## MAJLIS GURDWARA MALAYSIA MALAYSIAN GURDWARAS COUNCIL

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Date: 27<sup>th</sup> Apr 2017  
MGC/OFF/282/05(11/17)

President,  
Gurdwara Sahib

.....

Waheguru Ji Ka Khalsa,  
Waheguru Ji Ki Fateh.

Sardar Ji / Sardarni Jio,

### Re : Reply to Datuk Sucha Singh's interview on GUR VICHAR Website

Datuk Sucha Singh Ji who had served as President of MGC from 1997 to 2001 had given interview recently to "Gur Vichar" which appeared on its website in 3 parts on 30/3/2017, 31/3/2017 & 1/4/2017.

Datuk Ji had made some comments which had cast aspersions on the running of MGC and he had also discussed extensively about Dasam Granth and in the course had made some deceptive and inaccurate statements. Therefore an explanation is due to the Gurdwara committees and the Sanggat.

Before the explanation as below, an apology is hereby tendered to Sanggat for this reply, as the time should be better spent in Guru Ki Sewa instead of engaging in such an exchange. The MGC here is only exercising its right of reply, otherwise falsehood will triumph. The MGC on its own will not take first step to attack any other organisation or society.

**NOTE: Sanggat should test Datuk Sucha Singh's allegations and the reply given here with documents Appendixes "A" to "I" which are filed here at the end.**

Below is given first a quote of what Datuk Ji said, followed by comment by MGC.

### PART ONE (of Interview) :

- Datuk Ji (In response to question 6):

“ In all my years with MGC there were no issues relating to Dasam Granth. The authenticity and position of the Dasam Granth was never questioned, raised or discussed in the MGC or the Gurdwaras”.

Comment:

It was not only during Datuk’s time that authenticity and position of Dasam Granth was never questioned, raised or discussed in the MGC or the Gurdwaras, but all along since MGC’s inception in 1988.

In MGC letter dated 12/07/2016 addressed to all Gurdwaras amongst others, the following was stated :

“In the long History of the Gurdwaras of more than 130 years no Semagam pertaining to ‘Dasam Granth’ has been done or organized in a Gurdwara in Malaysia, except the recent 1<sup>st</sup> case at Gurdwara Sahib Titiwangsa from 22/04/2016 to 24/04/2016.”

Thus, prior to 22/04/2016, there was no issue relating to Dasam Granth (Bachittar Natak – Strange Dramas)(DG/BN) as “(A)KAL USTAT” Semagams were not held. In fact, after Gurtagaddi was bestowed by Sri Guru Gobind Singh Ji on Sri Guru Granth Sahib Ji (SGGS Ji) in 1708, the human Guruship was ended for all time and the living Guru henceforth for the Sikhs is SGGS Ji. Therefore, after 1708 there can only be Darbar of SGGS Ji, who is the eternal living Guru of the Sikhs. The Gurbani says :

“ਜੋਤਿ ਓਹ ਜੁਗਤ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ”॥

[Translation :

The same Guru Nanak Joth had pervaded all succeeding Gurus with only the body forms changed.]

The Sikh Rehat Maryada (Akal Takht – 1945) does not contain any reference to DG(BN). However, in the Nitnem dian Banian, the SRM lists JAP, JAAP and 10 Sawaiyeh and for the evening bani it lists Sodhar Rehras (including Chaupi Sahib). JAAP, 10 Sawaiyeh and Chaupi Sahib are also found in DG(BN). It seems the Nitnem Banis at some stage were included in the DG(BN) but SRM contains no reference to DG(BN),

- Datuk Ji (In response to same question 6 further says):

“Kirtan and Katha of Guru Gobind Singh Ji’s Bani is Gurmat and established Sikh practices from the time of Guru Ji through to our forefathers and today Kirtan and Katha and Parchar of the bani and Shabads of Sri Guru Gobind Singh Ji was freely done.”

Comment:

The Constitution of the MGC is very clear. Clause 3.2 provides “..... and facilitate functional integration for service to the Panth as per the Sikh Rehat Maryada”. Clause 3.2.8 provides “To do such things not inconsistent with the doctrines and ethics of Sikhism (Sikh Rehat Maryada)”. Thus all the member Gurdwaras are bound to follow the SRM.

The SRM is clear in its injunction as to the kirtan and Katha of which Bani can be done. The SRM has only JAAP, 10 Sawaiyeh and Chaupi Sahib, which are also found in DG/BN. There is no mention in SRM as to other parts of DG/BN.

- Datuk Ji ( In response to same question 6 further says)  
“ The Akal Takht and other Four Takhats has issued clear and unequivocal directions by a Gurmatta and advice in the matter Kirtan and Katha of Dasam Pita’s Bani is allowed, can be conducted and is necessary.”

Comment:

No such direction or Gurmatta as claimed above has been issued by the 5 Takhts.

However, it is obvious that reference is being made to “**ਗੁਰਮਤਾ - ੧**” (Gurmatta-1) issued by Sri Akal Takht Sahib dated 6-6-2008.

**We attach the said Gurmatta-1 as Appendix-A.**

The relevant part of the Gurmatta says :

“ ਸਿੱਖ ਪੰਥ ਵੱਲੋਂ ਦਸਮ ਗ੍ਰੰਥ ਦੀਆਂ ਜਿਨ੍ਹਾਂ ਰਚਨਾਵਾਂ ਨੂੰ ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ, ਨਿੱਤਨੇਮ ਅਤੇ ਅੰਮ੍ਰਿਤ ਸੰਚਾਰ ਲਈ ਸਵੀਕਾਰ ਕੀਤਾ ਜਾ ਚੁੱਕਾ ਹੈ, ਉਨ੍ਹਾਂ ਬਾਰੇ ਕਿਸੇ ਨੂੰ ਵੀ ਵਾਦ-ਵਿਵਾਦ ਖੜ੍ਹਾ ਕਰਨ ਦਾ ਕੋਈ ਅਧਿਕਾਰ ਨਹੀਂ ॥ ”

[ Translation:

“Those rachnava (does not even says Bani, let alone Gurbani) from Dasam Granth (DG) that Panth has accepted and included in the Sikh Rehat Maryada, Nitnem and Amrit Sanchar, no one has the right to create any issue about them.” ]

Thus, where is it stated in the Gurmatta that Kirtan and Katha of Dasam Pita’s Bani is allowed. In Fact Dasam Pita’s name is not mentioned at all.

The DG(BN) has 1428 pages. The “Bani” of JAAP, 10 Sawaiyeh and Chaupi amount to less than 40 pages of DG(BN). About the rest of the more than 1300 pages, there is no mention of it in the SRM, and therefore are excluded.

**However, we have following directives relating to the rest of DG(BN) that is not included in the SRM.**

- Resolution No.36672 was passed by Shiromani Gurdwara Parbandhak Committee (SGPC) after consultation with Jathedar Akal Takht, on August3,1973, which provided :

“**ਚਰਿਤਰੇ ਪਖਿਆਨ**” ਜੋ ਦਸਮ ਗ੍ਰੰਥ ਵਿੱਚ ਅੰਕਤ ਹਨ, ਇਹ ਦਸ਼ਮੇਸ਼ ਬਾਣੀ ਨਹੀਂ। ਇਹ ਪੁਰਾਤਨ ਹਿੰਦੂ ਇਤਿਹਾਸਿਕ ਸਾਖੀਆਂ ਦਾ ਉਤਾਰਾ ਹੈ। ”

[Translation :

“Chritro Pakhyan” which is inscribed in DG(BN) is not Dasmesh Bani. It is the translation of ancient Hindu Mythology.]

Note: The “Chritro Pakhyan” (or erotic compositions) appears between pages 808 to 1388 of DG(BN), covering 581 pages and thus constitutes more than 1/3 of DG(BN).

Thus, how could the whole DG(BN) be “Dasam Pita’s Bani”. Even, if it was Sri Guru Gobind Singh Ji’s Bani, but last Hukam to Sikhs by Dasam Pita was “GURU MANIO GRANTH”, and Guru Ji had bowed before SGGS Ji (the only Granth installed at that time and present), so that there would be no confusion in the minds of the Sikhs on which Granth Gurtagaddi was bestowed.

Had Dasam Pita wanted he could have included other “Bani” in SGGS Ji, but he chose not to. The choice of Bani can only be made by the Satguru and we cannot interfere or question this choice.

**Note : Resolution No. 36672 dated 3-8-1973 is attached as Appendix-B.**

- ii) A Gurmatta, which is against the entire Sikh community, can only be issued by Akal Takht. Since about 1645, Gurmatta’s have only been issued by Akal Takht and the 4 Takhts cannot issue any Gurmatta against the entire Sikh community.

Adesh (ਆਦੇਸ਼) dated 1-5-2014 from Akal Takht refers to the other 4 Takhts as “Takhts” only, but refers to Akal Takht as “**ਸਰਬਉਚ ਅਸਥਾਨ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਜੀ॥**” (The highest and Supreme Sri Akal Takht Sahib Ji)

**(Note : Adesh dated 1-5-2014 attached as Appendix-C)**

Times of India Report dated 2-1-2017 :

It is no secret that Giani Iqbal Singh Ji has been trying for sometime to fight the Supremacy of Akal Takht and working towards declaring Patna Sahib Takht as equal to Akal Takht.

The Akal Takht Jathedar had then in 2008 announced before the media “that only Akal Takht could take decisions on significant religious matters concerning the entire community whereas other Takhts including Takht Patna Sahib, could take decisions on local issues”.

In view of the above, Datuk Sucha Singh’s assertion that the 5 Takhts had issued a Gurmatta allowing Dasam Pita’s Bani, is incorrect as the above shows. In Fact the Resolution No, 36672 passed by SGPC (the highest Sikh Religious Authority in the world), clearly says that more than 1/3 of DG(BN) is not Dasmesh Bani but translation of ancient Hindu Mythology.

**[Note : TIMES OF INDIA report dated 2-1-2017 is attached as Appendix-D]**

- Datuk Ji (In the same question 6 says)

“ What is important and sufficient for the Sangat and Gursikhs to know is that the Dasam Granth is read and recited in the five Takhts and what is the position of the Takhts in Sikh thoughts ? sacred ? .... Dasam Granth Bani is also recited and sung in Kirtan in Harmandir Sahib, the historical Gurdwaras, Gurdwaras and Sikhs worldwide.”

Comment:

It is incorrect to say that the DG (BN) is read and recited in five Takhats. What is true is that there is Parkash and reading of DG (BN) in 2 Takhats.

An important point to note is that, from 1720 to 1780's Sikhs were hunted by the Mughals and they had taken to the jungles to survive. During their absence, the Brahmanical Nirmalas, Sri Chand followers and Mahants had taken control of Gurdwaras.

In early 1920's the Sikh Panth got together and led by such groups as Gurdwara Sudhar Leher, SGPC and Akal Takhat, the Sikh took back the control of the Gurdwaras from the Nirmalas, Udasi's and Mahants. After taking control, DG (BN) was removed from Harmandir Sahib together with Vedas and Statues, as being Brahmanical and Anti Gurmat .

**The Sikh Panth had removed DG (BN) from Harmandir Sahib in 1923 and now we are trying to go back to the same old Brahmanical ways, and trying to install DG(BN) back. This cannot be right.**

A sweeping statement is made at the end that Dasam Granth Bani is also recited and sung in Gurdwaras and Sikhs worldwide. What is true is that a few rachna ( not more than about 80 pages ), are sung in some Gurdwaras.

We had observed earlier, that in Malaysia we had not faced this problem until 22- 4- 2016 when (A)KAL USTAT SEMAGAM was held for the first time.

**Takhat Patna Sahib is in transgression of the following, by doing Parkash of DG/BN in the Darbar of SGGS Ji:**

- i) In transgression of S.R.M. by doing Parkash of DG (BN) in the Darbar and on par with SGGS Ji by having “ Chaur”, “ Palki”, “ Chandni” “ rumaleh”, etc. which is only reserved for SGGS Ji.
- ii) In transgression of Gurmat 1 (Appendix-A), which only allows DG (BN) to be read and accepted as part of History and Literature, The Gurmat says:

“ਪਰ ਇਸ ਨੂੰ (DG/BN) ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ

ਜੀ ਦੇ ਬਰਾਬਰ ਮਾਨਤਾ ਨਹੀਂ ਦਿੱਤੀ। ਆਪ ਜੀ ਵੱਲੋਂ ਗੁਰਤਾ ਗੱਦੀ ਕੇਵਲ ਅਤੇ ਕੇਵਲ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਮਿਲੀ ਹੈ, ਇਸ ਕਰ ਕੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਬਰਾਬਰ ਹੋਰ ਕਿਸੇ ਗ੍ਰੰਥ ਨੂੰ ਪ੍ਰਕਾਸ਼ ਨਹੀਂ ਕੀਤਾ ਜਾ ਸਕਦਾ”

[Translation:

But Guru Gobind Singh Ji did not award it (DG/BN) equal status as SGGS Ji. Guruship had been bestowed only and only on SGGS Ji. Due to this, no other Granth can be installed “Parkash” like and on par with SGGS JI}

iii) By going against clear Hukam of Sri Guru Gobind Singh Ji  
“Sabh Sikhan ko Hukum Hai Guru Manio Granth” and by giving equal Status to DG (BN) one is in transgression of the Antam ‘Hukam’ of Sri Guru Gobind Singh Ji.

## **PART TWO (of interview):**

- Datuk Ji ( question 7) :

“Consider this. They approve the 10 Savayyeh but ban the rest of the bani in praise of Akaal, Akaal Ustat in which these 10 Sawayeh and other Sawayeh deenan are found. Is this not laughable?”

Comment:

This is exactly the stand of the SRM which was approved by the whole worldwide Panth, after deliberating on the matter for more than 12 years. It is this SRM that formulated this stipulation. Thus, is Datuk saying that the whole Panth stand as reflected in SRM is laughable.

Sri Akal Takht Sahib directive dated 16-06-2016 says, this of SRM.

“ਸਿੱਖ ਰਹਿਤ ਮਰਿਯਾਦਾ ਪੰਥਕ ਏਕਤਾ ਦਾ ਪ੍ਰਤੀਕ ਹੈ। ਜਿਸ ਨੂੰ ਖੰਡਤ ਕਰਨ ਦਾ ਕਿਸੇ ਨੂੰ ਅਧਿਕਾਰ ਨਹੀਂ ਅਤੇ ਨਾ ਹੀ ਕਿਸੇ ਇੱਕ ਸੰਸਥਾ ਨੂੰ ਇਸ ਵਿੱਚ ਕਿਸੇ ਕਿਸਮ ਦਾ ਇੱਕ ਵੀ ਅੱਖਰ/ਸ਼ਬਦ ਬਦਲਣ ਦਾ ਅਧਿਕਾਰ ਦਿੱਤਾ ਗਿਆ.....”

[Translation :

“SRM is the proof of Panthic unity. No one has the right to question it and no society is allowed to change a letter/word in it ....”

**Note: The Akal Takht directive letter dated 16-06-2016 is attached as Appendix-E.**

Thus, it is to be noted that no one has a right to even change a word in the SRM but yet we have our Datuk Ji here trying to change the SRM substantially. This stand of Datuk Ji (to use his own words) is indeed laughable and in transgression of SRM.

**Here is another instant of deception. Reference of Akaal Ustat is misleading as there is No bani under such name in Bachittar Natak(DG). The actual name is KAAL USTAT. The beginning verse is SRI KAAL JI SAHAI. The framers of the SRM, in their wisdom, selected 10 Sawayeh. This means, the Panth then had rejected the rest.**

- Datuk Ji (In same question's answer):

“ The whole Panth is put to notice that Sri Dasam Granth is inseparable part of the Literature and History of the Sikh Panth. The other Takhts have also directed and advised that the Dasam Granth Sahib’s bani is accepted by the Panth (“Panthal Parvanat”) and its Kirtan and Katha is necessary and can be conducted in presence of Sri Guru Granth Sahib Ji.”

Comment:

The words “Dasam Granth is an inseparable part of Literature and History” need no elaboration. Dasam Granth is only recognised as Literature and History and not Gurbani. The SRM has not included this History and Literature from DG in the SRM. But of course it can be read and discussed in the house, at Seminars, etc. Only Akal Takht can issue Hukamnamas and Gurmattas for Sikhs. The other 4 Takhts do not have such authority but may issue such Adesh to their local area.

There was a video clip issued on 30/7/2016 by Academy where Giani Iqbal Singh from Patna Sahib when answering questions put, had given his opinion that Kirtan and Katha of Dasam Granth can be done.

But, this opinion of Giani Iqbal Singh Ji is irreconcilable with Gurmatta-1 and the SRM and is to be rejected.

Even the Takhts are bound by Panth approved SRM.

- Datuk Ji :

“In fact the Akal Takht Sahib by Mata No.2 on the 27-Nov-2006 decided and directed that those who are dedicated to the Guru Panth to answer and respond appropriately to the misleading (Gumrahkun) Parchar against Dasam Granth carried out by mischievous elements.”

Comment:

**The Akal Takht Mata No.2 dated 27-11-2006 is attached as Appendix-F.**

It is understood that this was issued in response to some Parcharaks who were questioning the Nitnem Banis, which are already included in the SRM.

The Mata only says, if there is any questioning of these Banis, a befitting reply should be given by Scholars.

To put the matter to rest, the Akal Takht then issued Gurmatta-1 dated 6-6-2008 (Appendix-A), stipulating that those rachnava contained in SRM, Nitnem and Amrit Sanchar were accepted and no one should question them.

Thus, it is clear deception to say the whole Dasam Granth was accepted.

[See Resolution No. 36672 (Appendix-B); Gurmatta-1 (Appendix-A); Akal Takht directive letter (Appendix-E)]

- Datuk Ji (Question 8):

“ The mandatory part of Ardas includes Guru Gobind Singh Ji’s Bani and is in Dasam Granth. Know that MGC has banned the Ardas in Gurdwaras, how do you feel?... Gurdwaras now cannot do the Ardas because Ardas includes Guru Gobind Singh Ji’s Bani and it is in the Dasam Granth...”

Comment:

The MGC has never “banned Ardas in Gurdwaras”. To make such an absurd claim is both mischievous and irresponsible. The Ardas is clearly stipulated in the SRM and the whole Ardas for recitation is given. The MGC has always stood by the SRM. It therefore shows that Datuk Sucha Singh is either ignorant of provisions in the SRM or is choosing deliberately to mislead Sangat.

The MGC, since its inception in 1988 had always followed the Sikh Rehat Maryada(1945). It had again lately issued a circular letter dated 17<sup>th</sup> March 2017 to affirm this, as some miscreants were spreading false rumours.

**Note: Kindly see the said MGC letter dated 17-03-2017 and filed here as Appendix-G.**

- Datuk Ji (Question 9)

“ I quote the Sikh Rehat Maryada (English version) published by SGPC in 2000 and 2006 Chapter V, Article VI(c).

Kirtan (Devotional Hymn singing by a group or an individual)

In the congregation, Kirtan only of Gurbani (Guru Granth’s or Guru Gobind Singh’s hymns) and for its elaboration, the compositions of Bhai Gurdas and Bhai Nand Lal, may be performed.”

Comment:

**First Point** to note is that the ORIGINAL version of the above is in PUNJABI, which states :

“ ਸੰਗਤ ਵਿੱਚ ਕੀਰਤਨ ਕੇਵਲ ਗੁਰਬਾਣੀ ਜਾਂ ਇਸ ਦੀ ਵਿਆਖਿਆ-ਸਰੂਪ ਰਚਨਾ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਤੇ ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਹੋ ਸਕਦਾ ਹੈ”

**Therefore the proper translation of the ORIGINAL version is :**

**“ In the congregation, Kirtan only of Gurbani or for its elaboration, the compositions of Bhai Gurdas Ji and Bhai Nand Lal Ji’s Bani may be performed.”**

Thus, the English translation contains words “Guru Granth’s or Guru Gobind Singh’s hymns” which are not found in the original Punjabi version.

The person who translated admitted that he had added his own words in many places, in the English translation.

“Gurbani” is that which is contained in the 1430 Ang of SGGS Ji.

Even in the translation version, the Word “Guru Gobind Singh’s hymns”, must mean those that had been accepted by and included in the S.R.M. that is JAAP, 10 Sawayyeh and Chaupi.

**The second point to note is that, when there is difference in the translated version, then the original version must prevail.**

**The third point** is that, to only quote the translation without producing the original, knowing that the translation is wrong, is indicative of bad faith or mala fidei.

No where in the entire S.R.M. can we find words “ Guru Gobind Singh’s hymns”.

**Kindly see attached, the original version in Punjabi which is filed as Appendix-H.**

**The most important point** is that as there were so many complaints relating to the inaccuracy in the translation, the SGPC has removed the translation version from its website. THIS IS an important point, and non-disclosure of this material point can amount to an attempt to deceive. The English translation version cannot be used.

- Datuk Ji,  
“ And where do we find the Dasam Guru’s writings and utterances? In Dasam Granth of course.

Comment:

Whether the DG is Dasam Guru’s Bani, in part or wholly, is not for us to debate. The MGC is not the body to make a finding on such issue. The MGC abides by the Dictates of the SRM and the Gurmatta and the directive of the Akal Takhat that all must accept and abide by the Panth sanctioned S.R.M.

The S.R.M. also does not mention the word “ Dasam Granth” or “Dasam Guru’s bani” anywhere.

- Datuk Ji,

“ Bhai Kahn Singh Nabha in Mahan Kosh also defines Gurbani as the Bani of Guru Nanak and his Satguru Forms (“Guru Nanak ate Ohna de roop Satguru di Bani”)

Comment:

The SGGS Ji contains the Bani of Guru Nanak Dev Ji and his Satguru Forms, namely Guru Angad Dev Ji, Guru Amardas Ji, Guru Ramdas Ji, Guru Arjan Dev Ji and Guru Teg Bahadur Ji.

Collectively, the SGGS Ji is the Bani of all the 10 of Guru Nanak’s Satguru forms.

Gurbani is thus the term for Bani of our Guru and our Guru is SGGS Ji. Only Bani enshrined in the SGGS Ji is Gurbani.

The SRM refers to compositions outside the SGGS Ji as “rachnas” or just “Bani”, but never as “Gurbani”.

### **PART THREE (of Interview):**

- The question posed to Datuk Sucha Singh Ji by Gur Vichar:  
“MGC is the co-founder member of Global Sikh Council which appears to be Panth Dokhi, what is your opinion?”.

Comment:

Academy had interviewed Giani Iqbal Singh Ji at Gurdwara Lakhi Jungle on 30-07-2016 and the video clip carrying the interview appeared on 31-07-2016. Giani Iqbal Singh's message amongst others was that “The entire Sri Dasam Granth is Sri Guru Gobind Singh Ji's Bani”. Giani Ji had also remarked that GSC was Panth Dokhi as was not accepting the DG Bani.

**This Interview was reported by “Gur Vichar” as “Hukamnama”. How could it be a Hukamnama, as firstly Takht Patna Sahib cannot issue a Hukamnama and secondly it was not in writing and under seal. At best it was an opinion of Giani Ji.**

The following further points should be noted:

- i) The Sikh Panth had adopted the SRM in 1945. Therefore Giani Iqbal Singh's above contention is in contradiction of SRM which only listed Bani accepted as JAAP, 10 Sawayeh and Benti Chaupi.
- ii) The highest religious body of the Sikhs in the world, the SGPC, had passed resolution No. 36672 on 3-08-1973 (Appendix-B) declaring “Chritro Pakhyian” which is inscribed in DG, as not Guru Gobind Singh's Bani. Thus, more than 1/3 of DG was declared as not Sri Guru Gobind Singh's Bani but translation of ancient Hindu Mythology.
- iii) In Patna Sahib, Parkash of DG is done and DG is put on par with SGGS Ji, which is a transgression of SRM.
- iv) The SRM also says that “ਆਮ ਹਾਲਤਾਂ ਵਿੱਚ ਇੱਕ ਇਸਤ੍ਰੀ ਦੇ ਹੁੰਦਿਆਂ ਦੂਜਾ ਵਿਆਹ ਨਹੀਂ ਕਰਨਾ ਚਾਹੀਏ”।

[Translation : Generally, no Sikh should marry a second wife if the first wife is alive.]

Giani Iqbal Singh Ji is guilty of transgressing this provision.

**In March 2002, the Jathedar of Akal Takht, Giani Joginder Singh Vedanti announced that a second marriage by a Sikh, when the 1<sup>st</sup> wife is still alive and not divorced, is a violation of the Sikh Rehat Maryada.**

- v) In May 2008, Giani Iqbal's ex-wife gave interview in which she accused him of immoral character for having extra marital affair.

vi) In March 2015, Giani Iqbal Singh was involved in a violent clash at Takht Sri Patna Sahib and as a result the Takht Sahib Management committee dismissed Giani Iqbal Singh as Jathedar of the Takht.

vii) A recent video of Giani Iqbal Singh Ji showed Giani Ji speaking in which he made some blasphemous remarks against the Chaar Sahebzade. Giani Ji had said that Baba Ajit Singh was Vishnu Avtar, Baba Jujar Singh Shivji Avtar, Baba Zorawar Singh was Brahma Avtar and Baba Fateh Singh was Inder Devta Avtar. This was an attempt to connect the High souls of the Chaar Sahebzade to Hindu Avtar, which Avtar had been rejected by Gurbani as follows :

1. ਗੋਤਮ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖ ਇੰਦਰ ਲੁਭਾਇਆ॥  
 ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੁਏ ਤਾ ਮਨ ਪਛੋਤਾਇਆ॥੧॥  
 (ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ਦਖਣੀ, ਅੰਕ ੧੩੪੪)

[Meaning :

ਗੋਤਮ ਇੱਕ ਪ੍ਰਸਿੱਧ ਤਪੀ ਸੀ। ਅਹਿਲਿਆ ਉਸ ਦੀ ਇਸਤ੍ਰੀ ਸੀ। ਉਸ ਦਾ ਰੂਪ ਦੇਖ ਕੇ ਦੇਵਤਿਆਂ ਦਾ ਰਾਜਾ ਅਖਵਾਂਦਾ ਇੰਦਰ ਮਸਤ ਹੋ ਗਿਆ। ਗੋਤਮ ਦੇ ਸਰਾਪ ਨਾਲ ਇੰਦਰ ਦੇ ਸਰੀਰ ਉੱਤੇ ਹਜ਼ਾਰ ਭਗਾਂ ਦੇ ਨਿਸ਼ਾਨ ਬਣ ਗਏ, ਤਦੋਂ ਇੰਦਰ ਆਪਣੇ ਮਨ ਵਿੱਚ ਉਸ ਕੁਕਰਮ ਤੇ ਪਛੋਤਾਇਆ।

Inder Devta was so enchanted at the beauty of Ahaliya, the wife of Gautam Rishi, that he seduced her. As a result of a curse by Gautam Rishi Inder Devta developed on his body a thousand signs of “Bhag”. Then he felt ashamed of his wrong deed. ]

2. ਬ੍ਰਹਮਾ ਬਿਸਨ ਮਹਾਦੇਉ ਤੈ ਗੁਣ ਰੋਗੀ ਵਿਚ ਹਉਮੈ ਕਾਰ ਕਮਾਈ॥  
 (ਸੂਹੀ ਮਹਲਾ ੪, ਅੰਕ ੨੩੫)

[Meaning :

ਬ੍ਰਹਮਾ, ਵਿਸ਼ਨੂੰ ਅਤੇ ਸ਼ਿਵ ਜੀ ਆਮ ਇਨਸਾਨਾ ਵਾਛ ਤਿੰਨਾਂ ਗੁਣਾ ਦੇ ਰੋਗੀ ਸਨ। ਉਹ ਸਾਰੇ ਕੰਮ ਹਉਮੈ ਵਿੱਚ ਹੀ ਕਰਦੇ ਰਹੇ।

Brahma, Vishnu and Mahadeo (Shivji) suffer from the disease of threegunas, the three human qualities, they do their deeds in egotism.]

3. ਪਾਂਡੇ ਤੁਮਰਾ ਮਹਾਦੇਉ ਧਉਲੇ ਬਲਦ ਚੜਿਆ ਆਵਤ ਦੇਖਿਆ ਥਾ॥  
 ਮੋਦੀ ਕੇ ਘਰ ਖਾਣਾ ਪਾਕਾ ਵਾ ਕਾ ਲੜਕਾ ਮਾਰਿਆ ਥਾ॥  
 (ਬਿਲਾਵਲ ਗੋੰਡ, ਅੰਕ ੮੭੪)

[Meaning :

ਸ਼ਿਵ ਜੀ ਨੂੰ ਮੋਦੀ ਦੇ ਘਰੋਂ ਸੱਦਾ ਆਇਆ, ਉਹ ਚਿੱਟੇ ਬਲਦ ਤੇ ਚੜ੍ਹ ਕੇ ਉਥੇ ਗਿਆ। ਉਸ ਨੂੰ ਉਥੋਂ ਦਾ ਖਾਣਾ ਪਸੰਦ ਨਾ ਆਇਆ ਤਾਂ ਸਰਾਪ ਦੇ ਕੇ ਮੋਦੀ ਦਾ ਲੜਕਾ ਹੀ ਮਾਰ ਦਿੱਤਾ।

O Pandit I saw your great God Shiva, riding along on a white bull. In a merchant's house a banquet was prepared for him. He killed the merchant's son. (meaning that he was such an angry being)]

**Sanggar Ji, can a person like Giani Iqbal Singh be a Jathedar of Takht Patna Sahib due to the above 7 transgressions committed by him and as listed above? Surely not.**

At a meeting held on 7-08-2016 and attended by representatives from MGC, KDM, SNSM, Sant Sohan Singh Ji Melaka Vidyala and Sikh Scholars a unanimous resolution was adopted, that :

“the 2 video clips are to be completely rejected as they did not comply with the Protocol and Procedure stated in the SRM. Further, the opinion expressed in the video clips does not constitute a Hukamnama, Gurmattha or Matta.”

The MGC had clarified this issue a few times as above. It had also stated that there was no Hukamnama issued against GSC, of being Panth Dokhi and what Giani Iqbal Singh said in an interview was his opinion.

**In Fact, Sanggar should decide whether a person who has transgressed the SRM in so many ways as above including contravening the Gurmattha-1 and SGPC resolution, was himself not a Panth Dokhi? Although the answer is obvious but let Sanggar decide.**

- Datuk Sucha Singh (Question 15):

“I will first state the relevant objective of GSC and then we will examine the implications thereof :

1. To promote Globally the teachings of Guru Nanak, live and exemplified in the lives and sacrifices of the succeeding Gurus up to Guru Gobind Singh Ji and follow the teachings of the Sri Guru Granth Sahib and no other Scriptures or individuals.
2. To follow the Sikh Rehat Maryada (Sikh Code of Conduct) and none other.

What does this mean and what are the implications

- i) First the objective of GSC is to Promote the teaching of Guru Nanak ONLY and not the other nine Gurus. Only the teachings of lived and exemplified in the lives and sacrifices of the succeeding Gurus.
- ii) The objective of GSC is to follow the teachings of Sri Guru Granth Sahib only and not to preserve, inculcate, promote, propagate, uphold and practice the teaching of Sri Guru Granth Sahib Ji.
- iii) Guru Gobind Singh's Bani and composition is rejected altogether (Guru Gobind Singh in his Divine choose to exclude his Bani from Sri Guru Granth Sahib but he bestowed Gurtagaddi on Sri Guru Granth Sahib).

- iv) The Panth accepted (Panth Parvanat) elaborative and expositional (Viakhyा Sroop) compositions of Bhai Gurdas and Bhai Nand Lal Ji are also rejected altogether.
- v) Established Sikh practices are rejected altogether.
- vi) Other than the mere mention to the teaching of Guru Nanak and following the teachings of Sri Guru Granth Sahib, there is nothing to show in the constitution or its charter that Global Sikh Council(GSC) is constituted as a religious organisation to inculcate, promote, propagate, practice and uphold the teachings of the Ten Gurus and Guru Granth Sahib. Very unlike the principles and objective of MGC which is constituted as a religious organisation.”

Comment:

**Two objectives of GSC are stated above by Datuk Sucha Singh. Below we detail the rest of the objectives stated in the GSC constitution.**

- 3. To represent collective views on Global issues developed through collaboration.
- 4. To support, advocate and provide a platform to connect the Global Sikhs
- 5. To issue position statements on the issues concerning the Sikh community.

**A close reading of the above GSC Objectives and vision shows that GSC role is as a Global voice of the Sikhs.**

Whereas, the Malaysian Gurdwaras Council is a locally registered Sikh Society. Its members are legally constituted local Gurdwaras. It has 28 stated objectives, including to promote, preserve and maintain Sikh religion, etc., To serve as a central forum, to implement independence of Gurdwaras, to look after interest of Sikh community, to promote teachings of 10 Gurus, to promote, establish and run religious institution, to provide training, to establish libraries etc.

Thus, the GSC and MGC have totally different roles to play and therefore there is no basis for comparing their aims and objectives.

In fact, the GSC's constitution specifically says “ with no interference in the internal functioning of member organisations”, in our case the MGC. Thus MGC is autonomous and independent to function as it wishes locally in accordance with its constitution.

Similarly, if we compare the aims and objectives of more than 40 locally registered Sikh Societies, we will find stark differences in their aims and objectives when compared with MGC constitution.

**The local Sanggar elects a committee to run their Gurdwara. The Gurdwaras in turn send 2 representatives from each Gurdwara to the AGM to elect the EXCO of MGC.**

**Thus MGC is elected by nominated representatives of Gurdwaras.**

The reason for having clause 1 and 2 in the GSC constitution as stated above was to ensure that the GSC would be guided by the teachings of the Sri Guru Granth Sahib Ji and the Sikh Rehat Maryada.

At one glance one would observe, that the GSC objectives are in general terms as it envisions a global role to present a united voice for the world Sikhs which would be advisory in Nature. It will use International platforms to pursue its objectives.

**Now, let us examine what twist Datuk Sucha Singh is giving to the objectives of GSC.**

- 1) He says the objective of GSC is to promote the teachings of Guru Nanak only and not the other nine Gurus.

Comment:

This is mischievous reading of GSC clause 1.

Taking clause 1 together it is clear that the teachings of Guru Nanak Dev Ji and thus the Joth of Guru Nanak Dev Ji passed on to the succeeding Gurus up to Sri Guru Gobind Singh Ji and then embodied in the Sri Guru Granth Sahib Ji. This is the meaning of clause 1.

- 2) Datuk Sucha Singh

“objectives of GSC is to follow the teachings of Sri Guru Granth Sahib Ji only and NOT to preserve, inculcate, promote, etc.”

Comment:

Why must one expect the wording of MGC “preserve, inculcate, promote etc” to also appear in GSC constitution.

Datuk Sucha Singh is wrong when he says “ and NOT to preserve....”, for in the GSC constitution nowhere is said that it will not “preserve, etc”

- 3) Datuk Sucha Singh

“Guru Gobind Singh’s Bani and composition is rejected altogether..”

Comment:

This is not true. No where in the constitution it states these are rejected.

However the GSC constitution specifically says in clause 2 that it will follow SRM. Thus, whatever Bani is sanctioned by SRM, the GSC is bound to follow.

- 4) Datuk Sucha Singh

“.....compositions of Bhai Gurdas and Bhai Nand Lal Ji are also rejected...”

Comment:

This is again false

These Bani are contained in and sanctioned by SRM. Thus GSC is bound to follow them.

5) Datuk Sucha Singh

“Established Sikh practises are rejected altogether.”

Comment:

**This is again false.**

**All the objectives of GSC as per constitution are listed above. There is absolutely no provision rejecting established Sikh Practices in GSC constitution.**

6) Datuk Sucha Singh

“.. There is nothing to show in the constitution or charter that GSC is constituted as a religious organisation to inculcate, promote...”

Comment:

Why must one expect such a provision to be in the GSC which is a legally constituted body according to laws of America, where it is registered.

Datuk Sucha Singh should answer whether any of the other more than 40 Sikh societies registered in Malaysia also have words “...to inculcate, promote, propagate, practice and uphold....”. **The GSC has a role on the Global stage. It has no role to play in any country's organizations.**

Thus, the motive of Datuk Sucha Singh in comparing the aims of GSC and MGC is unclear. A similar question may be asked that since GSC constitution has aims “ to represent collective views of Sikhs on Global issues developed through collaboration:”, and whether there is a similar aim stated in MGC constitution and if not why not. This is to show the absurdity of comparing aims of the 2 entities, which have totally different roles to play (one on the local stage guided by its constitution and the other on a global platform).

7) Datuk Sucha Singh

“If the Global Sikh Council is registered as a company and its legal name is Global Sikh Council Inc., why is the corporate designation Inc. not used in their usual business and activities and their constitution ? Don't want the Sikh Sanggar to know because Inc. is a corporate designation and means or implies that it is a business entity ?”

Comment:

Even in Malaysia, religious places of worship are variously registered – some with ROS, Some under Act of Parliament especially for churches, Some under company Act, Some as Trusts, some not registered at all and function under Article 11. For e.g. The Malaysian Hindu Samagam is registered under Company Act. Are we also to say it is also engaged in business, which it clearly is not doing.

Are we to say that those places of worship which are registered for example under the Company's Act, are business entities.

**One has to look at the constitution and the Aims of the Society to decipher this. The registration is just to comply with the legal requirement.**

Similarly although GSC is registered as a corporation, a reading of the whole constitution and its aims will show there is no provision at all for engaging in trade or business.

GSC is having as its members National Sikh Organisations from more than 20 countries. It is on the world stage.

Thus, to try and pin down GSC and compare it with a local National Organisation is absurd. The GSC is at the moment in its infancy. Soon it will be taking up Global Sikh issues with world body's.

8) Datuk Sucha Singh:

“This is betrayal of the Malaysian Gurdwaras and the Panth and the principles and doctrine of Guru di Sikhi”.

#### Comment

The Malaysian Gurdwaras Council is the umbrella body of the Gurdwaras in Malaysia. It has its own constitution and is a registered society with ROS.

Any membership of MGC with an International Organisation is independent of its role in Malaysia. The GSC has no say in the running of the MGC which is guided by its constitution.

Thus, it is irrational for anyone to suggest that this was betrayal of Malaysian Gurdwaras and Panth.

In fact the GSC is required to play a global role to unite Sikh voices worldwide so that it can raise Sikh issues at forums such as United Nations and other International body's.

**NOTE: As an example kindly see a recent press release by GSC dated 10-April-2017 and filed here as Appendix-I.**

Datuk Sucha Singh:

“Wither the sanctity, integrity and the independence of the Malaysian Gurdwaras”

#### Comment

What an absurd question. How can membership of GSC affect the sanctity, integrity and the independence of the Gurdwaras in Malaysia.

This would depend on the leadership chosen. The present leadership has vowed full transparency and a 100% audit check by its Auditors of its Accounts. In all the meetings held, the tea break expenses are personally borne. All travelling is done at personal expense.

The independence of the Malaysian Gurdwaras is assured by holding Government and other agencies accountable to conform to the constitution. The MGC is in the forefront in ensuring independence of Gurdwaras and that Gurdwaras do not come under influence of Politicians who may use their position to gain favours at expense of independence of Gurdwaras.

**The MGC leadership has proven again and again that it would not compromise on Sikh rights and independence of Gurdwaras.**

A case in point is the recent Hadi's Bill to empower States to be able to impose higher punishments for Shariah offences. The MGC leadership had spoken at various forums against it.

The MGC is in the forefront fighting it. This is also because if the Bill is passed it will eventually lead to Hudud Law and to an Islamic State. In an Islamic State the other religions do not have equal rights.

Since, Datuk Sucha Singh has launched a vigorous attack against the MGC as above, let us therefore see what was the MGC standing and direction during his tenure as President about 16 years ago.

Prior to 2005, the MGC had operated from one room allotted by the Gurdwara Sahib Sentul committee. During Datuk Ji's Presidency, it is common knowledge that Datuk Ji was based in Kluang and hardly attended office which was in Kuala Lumpur although this is understandable due to the distance of about 200 kilometres. One has to ask the Gurdwaras what was the state of affairs of the Council then and a common comment was that it was hardly functioning and **Some even had commented that it was in a state of “coma” at that time.**

But after 2005, the MGC embarked on the course of restructuring itself. It moved to set-up 2 committees, i.e. the Religious Committee and the Legal Affairs Committee, whose role is advisory in nature and acts as a think-tank. Then in 2008, the National level Istri Satsang Committee was set-up to unite and mobilise the Istri Satsang Nation-wide. The procedure for bringing Granthis was standardised. Allocations for Gurdwaras from Government was obtained. Kirtani Jathas are brought from India, within budget constraints to tour Gurdwaras in Malaysia. MGC is also in the forefront in championing Gurdwaras independence, “Allah” issue to protect Sikh rights, conversion issues (including getting 2 born Sikhs converted back from Islam to Sikhism) were championed, etc.

In 2009, MGC had purchased its own 4-storey building, and has a fully functional Secretariat.

The Government now recognises the MGC as representing the Gurdwaras and the Sikh religion and Sikh interest. Its leaders are appointed on various Government committees.

**In short MGC today has transformed itself to play a National role. It is in the forefront not only tackling Sikh issues (such as solving 5 Kakar controversy in schools, getting Ministry of Education to withdraw a controversial book which had blasphemous articles about Sikh Religion and Guru Nanak Dev Ji).**

**It is in the forefront fighting to retain the independence of the Gurdwaras and the Sikh Religion and to ensure the rights as enshrined in the constitution are protected.**

Datuk Ji:

“ I humbly urge the Gurdwaras and the Sanggar especially youth to take these matters seriously to stand up for Guru Gobind Singh Ji, Gurmat and Panth. The youth is the future of the Panth in Malaysia.

Reclaim your council for Guru Gobind Singh Ji, For the Panth and for the Takhts.

Comment:

We are surprised and in fact shocked at Datuk Sucha Singh's above call. This only shows how far he has drifted away from the MGC and does not know the actual situation or is deliberately misleading Sanggar with a view to achieving certain agenda. His above statement is typical of a politician and his more than 20 years service in the MIC has given him enough political acumen. In fact a person with political leanings should not aspire for any post in a religious body like MGC.

**It is common knowledge and the track record of MGC is proof that it has always stood for the Panth and the Takhts. The Takhts as an institution must be respected by all Sikhs.** But individuals who abuse their position in the Takhts and contravene SRM and do not act in the interest of the Panth and are self-serving, then they should be held accountable. In view of this the MGC had written to Akal Takht last year imploring Akal Takht to act against transgression of SRM including those doing Parkash of Dasam Granth on Par with Sri Guru Granth Sahib Ji.

In fact there is no reason to reclaim this council. It is at present functioning smoothly. The Gurdwaras throughout the country are well aware of the role and contributions of the council and are fully supportive of it.

**In fact what needs to be reclaimed is the lost unity of the Sanggar since last April, 2016.**

**Therefore, the Sanggar and the Gurdwaras must unite, so that the handful of divisive elements will realise the futility of their attempts to sow discord in Sanggar and turn over to a new leaf.**

## **CONCLUSION:**

**From the above, it is clear that the allegations levelled against the MGC are baseless and done in furtherance of an agenda to malign MGC to achieve their divisive purpose.**

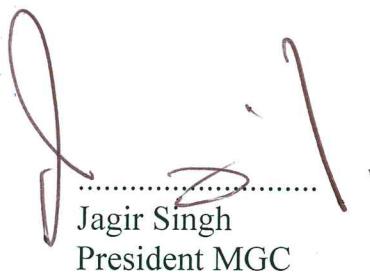
**Khalsa Ji, please go through the Appendixes attached from “A” to “I” and test them against what was said by Datuk Sucha Singh Ji. He claims not to have any personal agenda but his vehement attack and the call on people to reclaim the council, lays bare his agenda and betrays his interest in the matter.**

## **UNITY OF GURDWARAS & SANGGAT :**

The Gurdwaras Parbhandaks and Sanggat must remain united. The Gurdwaras must further be vigilant to ensure that no miscreants use their Gurdwaras name and address to further their agenda to divide the Sanggat and Gurdwaras and turn them against each other. At the moment the divisive forces are engaged in using Gurdwara premises to hold their group's meeting and then wrongly claim it is Sanggat decision.

**The MGC, as history is witness will defend and abide by the SRM. It will always act to defend and insulate the Panth against divisive forces. The Akal Takht and the other 4 Takhts as institutions will always be defended. Sri Guru Granth Sahib Ji, as per Hukam of Sri Guru Gobind Singh Ji “ Sabh Sikhan Ko Hukam Hai Guru Manio Granth”, will always be the living and Shabad Guru of the Sikhs for all time.**

Dhanwad



Jagir Singh  
President MGC

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



# ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ

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

ਨੰਬਰ.ਲੇਖ: ੩/੦੪/੩੧੫੩.

ਮਿਤੀ: ੬-੬-੦੮...

ਅੱਜ ਮਿਤੀ ੨੩ ਜੇਠ ਸੰਮਤ ਨਾਨਕਸਾਹੀ 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 ੩੦੦ ਸਾਲਾ ਗੁਰਤਾ ਗੱਦੀ ਦਿਵਸ ਸਮੁੱਚੇ ਸਿੱਖ ਪੰਥ ਲਈ  
“ਗੁਰੂ ਗਰੰਥ-ਗੁਰੂ ਪੰਥ” ਦੇ ਸਿਧਾਂਤ ਪ੍ਰਤੀ ਵਚਨਬੰਧਤਾ ਪ੍ਰਗਟਾਉਣ ਦਾ ਸੁਨਹਿਰੀ ਮੌਕਾ ਹੈ। ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ  
ਸਿੰਘ ਜੀ ਦੇ ਅੰਤਿਮ ਹੁਕਮ “ਸਭ ਸਿੱਖਨ ਕੇ ਹੁਕਮੁ ਹੈ ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ” ਤੇ ਸਿੱਖ ਪੰਥ ਅਮਲ ਕਰਦਿਆਂ  
ਹੋਇਆਂ ਹਮੇਸ਼ਾ ਹੀ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨੂੰ ਆਪਣਾ ਜਾਗਤਿ ਜੋਤਿ ਸਤਿਗੁਰੂ ਸਵੀਕਾਰ ਕੇ ਦਿੜ੍ਹਤਾ ਸਹਿਤ  
ਪਹਿਰਾ ਦਿੰਦਾ ਆਇਆ ਹੈ। ਸਿੱਖ ਪੰਥ ਨੇ ਹਰ ਕੌਮੀ ਸੰਕਟ ਦੀ ਨਿਵਤੀ ਲਈ ਜੁਗੋ-ਜੁਗ ਅਟੱਲ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ  
ਸਾਹਿਬ ਜੀ ਤੋਂ ਰਹਿਨਮਾਈ ਗਹਿਣ ਕੀਤੀ ਹੈ। ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਬੰਧੀ ਖੜਕ ਕੀਤਾ ਗਿਆ ਵਿਵਾਦ ਬਿਲਕੁਲ ਬੋਲੋੜਾ  
ਹੈ। ਸਿੱਖ ਪੰਥ ਵਲੋਂ ਦਸਮ ਗ੍ਰੰਥ ਦੀਆਂ ਜਿਨ੍ਹਾਂ ਰਚਨਾਵਾਂ ਨੂੰ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ, ਨਿਤਨੇਮ ਅਤੇ ਅੰਮ੍ਰਿਤ ਸੰਚਾਰ ਲਈ  
ਸਵੀਕਾਰ ਕੀਤਾ ਜਾ ਚੁੱਕਾ ਹੈ, ਉਨ੍ਹਾਂ ਬਾਰੇ ਕਿਸੇ ਨੂੰ ਵੀ ਵਾਦ-ਵਿਵਾਦ ਖੜਕ ਕਰਨ ਦਾ ਕੋਈ ਅਧਿਕਾਰ ਨਹੀਂ। ਸਮੁੱਚੇ  
ਸਿੱਖ ਪੰਥ ਨੂੰ ਵਿਦਿਤ ਹੋਵੇ ਕਿ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਿੱਖ ਪੰਥ ਦੇ ਸਾਹਿਤ ਅਤੇ ਇਤਿਹਾਸ ਦਾ ਅਨਿਖੜਵਾਂ 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 ਕੋਵਲ ਅਤੇ ਕੋਵਲ 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।

ਜੋਗਿੰਦਰ ਸਿੰਘ  
(ਜੋਗਿੰਦਰ ਸਿੰਘ)  
ਜਥੇਦਾਰ

**ਚੁਪੈ ਵਾਹਿਗੁਰੂ ਨਾਨਕ ਦੇਵ ॥**

ਦੁਇਤਰ - ਸੈਮਿਟੀ ਗੁਰੂਦੁਆਰਾ ਪ੍ਰਾਈਵੇ ਕਮੇਟੀ, ਤੇਜਾ ਸਿਖ ਸੈਮਿਟੀ ਵਾਹਿਗੁਰੂ ਨਾਨਕ ਦੇਵ  
ਨੰ : ੧੬੦੦੭੨ ੩/੪-੬-੭੧

ਸੁ. ਸੰਤੋਖ ਸਿੰਘ

ਕਾਨੂੰਨ, ਦੇਵਤਾ ਮਾਨ, ਕਾਨੂੰਨੀ (ਵਿਭਾਗ)

ਪ੍ਰਕਾਸ਼ਕ : ਸਾਹਿਬਿਕ ਪ੍ਰਕਾਸ਼ਕ

ਸੀ. ਮਲਕ ਜਾਂਨੀ

ਖਾਪ ਜੀ ਦੀ ਪੰਤਰਵਾ ਨੰਬਰ ੬-੭-੭੩ ਦੇ ਸਥਾਨ ਵਿਖੇ ਸਿੰਘ ਸਾਹਿਬਾਨ, ਮਾਨ ਦੁਇਤਰ ਸਾਹਿਬ ਅਤੇ ਸ਼ਬਦਾਵ ਸਾਹਿਬ ਸੀ. ਅਗਲੇ ਤਰ੍ਹਾਂ ਸਾਹਿਬ, ਸੀ. ਮੰਨੀਕੁਮਾਰ ਜੀ ਦੀ  
ਤਾਥੇ ਦੇਣ ਲਈ ਅਨੁਸਾਰ ਖਾਪ ਜੀ ਨੂੰ ਤੇਜਾ ਜਾਣੀ ਹੈ :

੧. "ਗੁਰ ਵਾਹਿਗੁਰ ਮਨਸਾ" ਜੀ ਸ੍ਰੀ ਕਗਲੂ ਤੁਮਤ ਮਾਨਸਿਕ ਕੇਤੇ ਕਵਿਤਾਵਾਲਿਆਂ  
ਵਿਖੇ ਪੰਨੀਆ ਜਾਂਦਾ ਹੈ, ਇਹ ਗੁਰਮੁਖ ਦੇ ਲੜ੍ਹਕੂੰਹ ਹੈ, ਵਿਖੀਕ ਰੂਪ ਪੜ੍ਹੇ ਪੱਧਰ  
ਵੱਸਾਵਾਂ ਹੈ। ਇਸ ਦੇ ਸੱਥੇ ਉੱਥੇ ਨਹੀਂ ਕਵਲੀ ਜਾਂਦੀ ਹੈ।

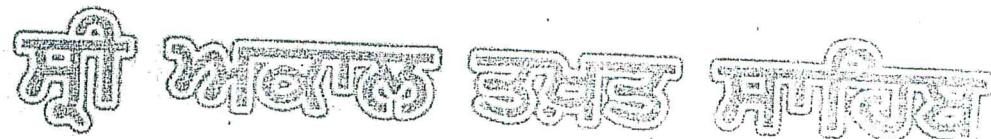
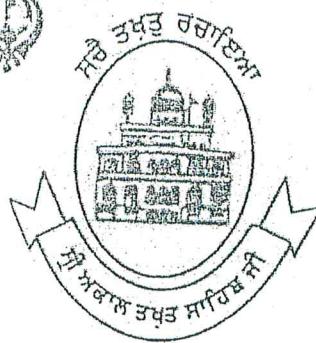
੨. "ਚਿਰਿਦ੍ਰਿਪੁਰਕਾਲ" ਜੋ ਦੁਮਨ ਕੀਤੇ ਦਿਲ ਅੰਖਿਤ ਹਨ, ਇਹ ਦੁਲਭਮ ਕਾਰ  
ਨਹੀਂ। ਇਹ ਪ੍ਰਤਾਪਕ ਪਿਛੇ ਮਿਥਿਆਜ਼ਬ ਸਾਖੀਆਂ ਦੀ ਸਿੱਖਾਕਾ ਹੈ।

ਸੁਭ ਚਿੱਠਾ,

ਸਾਹਿਬਿਕ ਸਕੱਤਰ

(ਲੁਗਥਖਨ ਸਿੰਘ)

ਏਗਮ ਪ੍ਰਸ਼ਾਸਨ, ਕਮੇਟੀ, ਸੈਮਿਟੀ ਗੁਰੂਦੁਆਰਾ ਪ੍ਰਾਈਵੇ ਕਮੇਟੀ ਨੂੰ ਅੰਮ੍ਰਿਤਸਰ



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

ਨੰਬਰ. ੮੮:੩/੩੭੯੯

માદેસ

ਮਿਤੀ 15-9-1914

ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਜੀ ਵਿਖੇ ਅੱਜ ਮਿਤੀ 18 ਵੈਸਾਖ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 546 ਮੁਤਾਬਿਕ 1 ਮਈ 2014, ਦਿਨ ਵੀਰਵਾਰ ਨੂੰ ਪੰਜ ਸਿੰਘ ਸਾਹਿਬਾਨ ਦੀ ਇਕੱਤਰਤਾ ਹੋਈ। ਜਿਸ ਵਿਚ ਪਿਛਲੇ ਦਿਨੀ ਬਿਕਰਮ ਸਿੰਘ ਮਜ਼ੀਠੀਆ ਵੱਲੋਂ ਚੋਣ ਜਲਸੇ ਦੌਰਾਨ ਦਸਭੇਜ਼ ਪਿਤਾ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ ਦੀ ਪਵਿੱਤਰ ਬਾਣੀ ਦੀ ਤੁਕ ਬਦਲ ਕੇ ਪੜੀ ਗਈ, ਜਿਸਨੂੰ ਉਸਨੇ ਆਪ ਬੋਲਿਆ ਅਤੇ ਹਾਜ਼ਰ ਲੋਕਾਂ ਤੋਂ ਬੁਲਵਾਇਆ। ਇਸ ਸਬੰਧੀ ਸੰਗਤਾਂ ਵੱਲੋਂ ਰੋਸ ਪ੍ਰਗਟ ਕੀਤਾ ਗਿਆ ਅਤੇ ਲਿਖਤੀ ਰੂਪ ਵਿਚ ਕੀਤੀ ਗਈ ਅਤੇ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਿਖੇ ਬਿਕਰਮ ਸਿੰਘ ਮਜ਼ੀਠੀਏ ਨੂੰ ਸਜ਼ਾ ਲਗਾਉਣ ਲਈ ਬੈਨਤੀਆਂ ਕੀਤੀਆਂ ਗਈਆਂ। ਬਿਕਰਮ ਸਿੰਘ ਵੱਲੋਂ ਉਕਤ ਗਲਤੀ ਨੂੰ ਮਹਿਸੂਸ ਕਰਦਿਆਂ ਆਪ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਜੀ ਵਿਖੇ ਪੇਸ਼ ਹੋ ਕੇ ਲਿਖਤੀ ਮੁਆਫੀਨਾਮਾ ਦਿੱਤਾ ਗਿਆ ਅਤੇ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਜੀ ਵੱਲੋਂ ਹੋਏ ਹਰ ਹੁਕਮ ਦੀ ਪਾਲਣਾ ਕਰਨ ਲਈ ਪ੍ਰਗਟਾਵਾ ਕੀਤਾ। ਇਸ ਸਬੰਧ ਵਿਚ ਅੱਜ ਮਿਤੀ 18 ਵੈਸਾਖ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 546 ਮੁਤਾਬਿਕ 1 ਮਈ 2014, ਦਿਨ ਵੀਰਵਾਰ ਨੂੰ ਪੰਜ ਸਿੰਘ ਸਾਹਿਬਾਨ ਦੀ ਹੋਈ ਇਕੱਤਰਤਾ ਵਿਚ ਬਿਕਰਮ ਸਿੰਘ ਨੂੰ ਬੁਲਾਇਆ ਗਿਆ। ਉਸਨੇ ਆਪਣੇ ਵੱਲੋਂ ਹੋਈ ਗਲਤੀ ਪੰਜ ਸਿੰਘ ਸਾਹਿਬਾਨ ਦੇ ਸਾਹਮਣੇ ਕਬੂਲ ਕੀਤੀ ਅਤੇ ਅੱਗੋਂ ਵੀ ਸਿੰਘ ਸਾਹਿਬਾਨ ਵੱਲੋਂ ਕੀਤੇ ਹਰ ਆਦੇਸ਼ ਦੀ ਪਾਲਣਾ ਕਰਨ ਦੀ ਵਚਨਬਧਤਾ ਪ੍ਰਗਟਾਈ। ਜਿਸ ਉਪਰ ਪੰਜ ਸਿੰਘ ਸਾਹਿਬਾਨ ਵੱਲੋਂ ਵਿਚਾਰ ਕਰਨ ਉਪਰੰਤ ਗੁਰਮਤਿ ਦੀ ਰੋਸ਼ਨੀ ਵਿਚ ਧਾਰਮਿਕ ਸੇਵਾ (ਤਨਖਾਹ) ਲਗਾਈ ਗਈ। ਪੰਜ ਤਖਤ ਸਾਹਿਬਾਨ ਤਖਤ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਜੀ (ਪਟਨਾ ਸਾਹਿਬ), ਤਖਤ ਸ੍ਰੀ ਕੋਸਗੜ੍ਹ ਸਾਹਿਬ (ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ), ਤਖਤ ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਜ਼ੂਰ ਅਬਿਚਲਨਗਰ ਸਾਹਿਬ (ਨਾਦੇੜ), ਤਖਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ (ਤਲਵੰਡੀ ਸਾਬੋ) ਵਿਖੇ ਹਾਜ਼ਰ ਹੋ ਕੇ ਲੰਗਰ ਦੀ ਮਾਇਕ ਸੇਵਾ ਅਤੇ ਹੱਥੀਂ ਸੇਵਾ ਕਰਨ ਤੋਂ ਬਾਅਦ **ਸੁਰਖਿਉੱਚ ਅਸਥਾਨ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਜੀ** || ਵਿਖੇ ਹਾਜ਼ਰ ਹੋ ਕੇ ਸ੍ਰੀ ਅਰਥਡਪਾਠ ਸਾਹਿਬ ਆਰੰਭ ਕਰਵਾਉਣ ਅਤੇ ਤਿੰਨ ਦਿਨ ਹੀ ਲੰਗਰ ਵਿਚ ਬਰਤਨ ਸਾਫ਼ ਕਰਨ ਅਤੇ ਗੁਰਬਾਣੀ ਸੁਨਣ ਅਤੇ ਜਥਾ ਸ਼ਕਤ ਮਾਇਕੀ ਲੰਗਰ ਦੀ ਸੇਵਾ ਕਰਨ। ਉਪਰੰਤ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਜੀ ਵਿਖੇ ਪੇਸ਼ ਹੋ ਕੇ 501 ਰੂਪਏ ਗੁਰੂ ਕੀ ਗੋਲਕ ਵਿਚ ਪਾਉਣੇ ਅਤੇ 101 ਰੂਪਏ ਦੀ ਕੜ੍ਹਾਹ ਪ੍ਰਸਾਦ ਦੀ ਦੇਗ ਕਰਵਾ ਕੇ ਕਿਸੋਂ ਯਾਚਨਾ ਦੀ ਅਰਦਾਸ ਕਰਵਾਉਣੀ।

ਉਪਰੋਕਤ ਫੈਸਲਾ ਮਿਤੀ 19 ਨਵੰਬਰ 2003 ਵਿਚ ਪੰਜ ਸਿੰਘ ਸਾਹਿਬਾਨ ਵੱਲੋਂ ਹੋਏ ਫੈਸਲੇ ਦੇ ਮਤਾ ਨੰ: 1 ਅਨੁਸਾਰ ਕੀਤਾ ਗਿਆ ਹੈ। ਸਮੁੱਚੇ ਤਖਤ ਸਾਹਿਬਾਨ ਇਸਨੂੰ ਹੀ ਪਵਾਨ ਕਰਨ।

(ਮੁਲ ਸਿੰਘ) V

ਜਬੇਦਾਰ

ਤਖਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ,  
ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ।

ਜਗਤਾਰ ਸਿੰਘ  
(ਜਗਤਾਰ ਸਿੰਘ)  
ਐਡੀ: ਮੁੱਖ ਗ੍ਰੰਥੀ,  
ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ,  
ਸੀ ਅੰਮ੍ਰਿਤਸਰ।

ਭਾਵੰਡੀ ਤੁਸਾਂ ਕੇ  
(ਬਲਵੰਡ ਸਿੰਘ)  
ਜਥੇਦਾਰ,  
ਤਖਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ,  
ਤਲਵੰਡੀ ਸਾਥੋ।

ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ,  
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਸਵਦਾਰ,  
ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ,

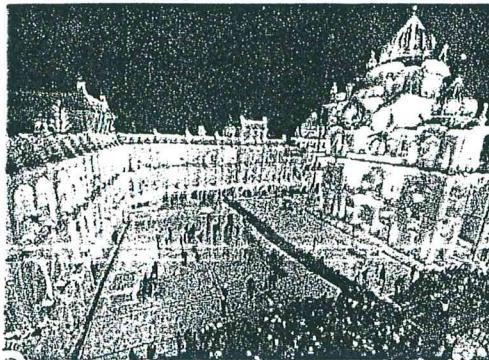
ਗੁਰਸੁਖ ਸਿੰਘ (ਗੁਰਸੁਖ ਸਿੰਘ)  
ਮੁੱਖ ਗ੍ਰੰਚੀ,  
ਸ੍ਰੀ ਅਕਾਲ ਤੁਖਤ ਸਾਹਿਬ,  
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

Printed from

**THE TIMES OF INDIA**

## 350th anniv of Guru Gobind Singh: Jathedars of Takht Patna Sahib and Akal Takht in fight for supremacy?

TNN | Jan 2, 2017, 05:13 PM IST



AMRITSAR: Preventing three jathedars of Takhts from Punjab to attend the 350th anniversary celebration functions of Guru Gobind Singh in Bishan could be a fight for supremacy among religious heads even as Jathedar of Takht Patna Sahib Giani Iqbal Singh, in past, had refused to accept the supremacy of Akal Takht.

But whether invited or not, the Jathedar of Akal Takht Giani Gurbachan Singh has announced to go to Patna Sahib to participate in the anniversary functions.

"Nobody can stop a Sikh from going anywhere to pay obeisance and I will go to Patna Sahib," said Gurbachan Singh while talking to TOI on Monday.

Sources in Panthic circles said that Giani Iqbal Singh had always been on a war of words over supremacy of Takht Patna Sahib at par with Akal Takht.

In 2008 during the time of the then Jathedar of Akal Takht Giani Joginder Singh Vedanit, Iqbal Singh had openly refused to accept the supremacy of Akal Takht and had advocated that Takht Patna Sahib could also take decisions on significant religious affairs forcing the then Sikh high priests to announce before media that only Akal Takht could take decisions on significant religious matters concerning the entire community whereas other Takhts, including Takht Patna Sahib, could take decisions on local issues.

When asked about Giani Iqbal Singh's letter advising him and other Punjab jathedars to not attend the function, as they could face the ire of Sikh bodies in case of pardoning of Dera Sacha Sauda chief Gurmeet Ram Raheem, he feigned ignorance about the letter. However, he said Giani Iqbal Singh was also one of the high priests who was signatory to the decision taken by them with respect to Gurmeet Ram Raheem.

He said there were certain forces which were trying to create controversy out of nothing. When asked to identify those forces, he replied "You also know them".

He, however, made it clear that he was going to Patna Sahib and will pay obeisance there. "Who can stop a Sikh from paying obeisance at Gurdwara," he questioned.

He said that there was a religious function at Kanpur following which he would leave for Patna Sahib.



੧ੴ ਵਾਹਿਗੁਰੂ ਸ੍ਰੀ ਕੀ ਡਤਾਰ ॥

੧੧੦੩-੧੩੦੩



ਸਕੱਤਰੇਤ

# ਸ੍ਰੀ ਅਕਾਲ ਤਕਤ ਸਾਹਿਬ

SECRETERIAT

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

ਨੰਬਰ.. ਲੋਕਪੱਤ੍ਰ

ਮਿਤੀ 16-06-2016

## ਪੈਸ ਨੋਟ

ਅਜ ਮਿਤੀ 16-06-2016 ਨੂੰ ਸਿੱਖ ਸਾਹਿਬ ਗਿਆਨੀ ਗੁਰਬਚਨ ਸਿੱਖ ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਜੀ ਨੇ ਬੇਲਦਿਆਂ ਕਿਹਾ ਕਿ ਸਿੱਖ ਰਹਿਤ ਮਹਿਸਾਦਾ ਗੁਰੂ ਪੰਥ ਵੱਲੋਂ ਪ੍ਰਵਾਨਿਤ ਸਿੱਖ ਵਿਧਾਨ ਹੈ। ਪੰਥਕ ਟਕਸਾਲਾਂ, ਡੇਰੇ, ਸੰਪਰਦਾਵਾਂ ਗੁਰੂ ਪੰਥ ਦੇ ਸਤਿਕਾਰਤ ਹਿੱਸੇ ਹਨ, ਪਰ ਖੁਦ ਗੁਰੂ ਪੰਥ ਨਹੀਂ। ਸਿੱਖ ਰਹਿਤ ਮਹਿਸਾਦਾ ਗੁਰੂ ਪੰਥ ਵੱਲੋਂ 14 ਸਾਲਾਂ ਦੀ ਅਲਥੱਕ ਪਾਲਣਾ ਪਿੱਛੇ ਪ੍ਰਵਾਨਿਤ ਕਰਕੇ ਪ੍ਰਕਾਸ਼ਤ ਕੀਤੀ ਗਈ ਜਿਸ ਨੂੰ ਲਾਵ੍ਹ ਕਰਵਾਉਣਾ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਤੇ ਥ੍ਰੈਮਟੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਮੁੱਲ ਗੁਪ ਵਿਚ ਜਿਮੇਵਾਈ ਹੈ। ਸਿੱਖ ਰਹਿਤ ਮਹਿਸਾਦਾ ਨੂੰ ਸ੍ਰੈਮਟੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਜਨਰਲ ਗਉਸ ਵੱਲੋਂ ਪ੍ਰਵਾਨਿਤ ਕਰਨ ਉਪਰੰਤ ਨਿਰਤਰ ਪ੍ਰਕਾਸ਼ਤ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਜਦ ਕਿਸੇ ਲਿਖਤੀ ਖਰੜੇ ਨੂੰ ਪ੍ਰਕਾਸ਼ਤ ਕੀਤਾ / ਕਰਵਾਇਆ ਜਾਂਦਾ ਹੈ ਤਾਂ ਉਹ ਖਰੜ ਨਹੀਂ ਰਹਿੰਦਾ ਉਹ ਕਿਤਾਬਚਾਰ ਜਾਂ ਪੁਸਤਕ ਬਣ ਜਾਂਦੀ ਹੈ। ਸ੍ਰੈਮਟੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੇ ਜਨਰਲ ਇਜ਼ਲਾਸ ਸਮੇਂ ਤਖਤਾਂ ਦੇ ਮੁਖ ਸੇਵਾਦਾਰ / ਜਥੇਦਾਰ ਅਤੇ ਮੁਖ ਗ੍ਰੰਥੀ ਸੰਚਾਰਕ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਦੇ ਮੌਬਰ ਵੱਜੋਂ ਸਾਮਲ ਹੁੰਦੇ ਹਨ ਤੇ ਉਹਨਾਂ ਦੀ ਸਮੂਲੀਅਤ ਜਨਰਲ ਗਉਸ ਦੇ ਮਤਿਆਂ ਨਾਲ ਸਹਿਮਤੀ ਪ੍ਰਗਟ ਕਰਦੀ ਹੈ।

ਉਸ ਸਮੇਂ ਦੇ ਜਥੇਦਾਰ ਸਾਹਿਬਾਨ ਵੱਲੋਂ ਜਾਰੀ ਕੀਤੀ ਗਈ ਸਿੱਖ ਰਹਿਤ ਮਹਿਸਾਦਾ ਨੂੰ ਇਹ ਕਹਿਣਾ ਕਿ ਇਹ ਸਿੱਖ ਰਹਿਤ ਮਹਿਸਾਦਾ ਪ੍ਰਵਾਨਿਤ ਨਹੀਂ ਉਹ ਕੋਮੀ ਪੰਧਰ 'ਤੇ ਪੰਥਕ ਦੁਦੇੜ ਪਾਉਣ ਦਾ ਕਾਰਨ ਬਣਦੀ ਹੈ।

ਆਪ-ਹੁਦਰੇਪਣ ਨਾਲ ਜਿਥੇ ਪੰਥਕ ਸੋਚ ਤੇ ਮਹਿਸਾਦਾ ਤੋਂ ਟੁਟਣ ਕਾਰਨ ਸਿੱਖ ਸੰਸਕਾਵਾਂ ਦਾ ਪਹਿਲਾਂ ਹੀ ਬਹੁਤ ਵੱਡਾ ਨੁਕਸਾਨ ਹੋ ਚੁਕਾ ਹੈ। ਡੇਰੇ, ਟਕਸਾਲਾਂ, ਸੰਪਰਦਾਵਾਂ ਦੀ ਆਪਣੀ ਮਹਿਸਾਦਾ ਤੋਂ ਹੋ ਸਕਦੀ ਹੈ ਪਰ ਉਸ ਨੂੰ ਪੰਥਕ ਮਹਿਸਾਦਾ ਹੇਠ ਦਾ ਮਾਣ-ਸਤਿਕਾਰ ਨਹੀਂ ਦਿੱਤਾ ਜਾ ਸਕਦਾ। ਮਨ-ਮਰਜ਼ੀ ਤੇ ਪੰਥਕ ਮਹਿਸਾਦਾ ਟਿਰਠੀਆਂ ਨਹੀਂ ਚਲ ਸਕਦੀਆਂ। ਸਤਿਗੁਰ ਜੀ ਨੇ ਕਿਧਾ ਕਰਕੇ ਸਾਨੂੰ ਸਮਜ਼ੀ ਪੜਾ ਤੋਂ ਬਚਾਉਣ ਲਈ ਇਸ ਪੰਥਕ ਮਹਿਸਾਦਾ ਨਾਲ ਜੁਤਨ ਦੀ ਜੁਗਤ ਦੇਸੀ ਹੈ। ਪੰਥਕ ਜੁਗਤ ਵਿਚ ਹੀ ਸਿੱਖ ਰਹਿਤ ਮਹਿਸਾਦਾ ਨਿਰਧਾਰਿਤ ਕੀਤੀ ਗਈ ਹੈ। ਸਿੱਖ ਰਹਿਤ ਮਹਿਸਾਦਾ ਅਨੁਸਾਰ ਹੀ ਸੰਨ 1932 ਤੋਂ ਪਾਵਨ ਗੁਰਬਾਣੀ ਦੀ ਰੋਸ਼ਨੀ ਵਿਚ ਸਿੱਖ ਵਿਚਾਰਪਾਰਾ ਅਨੁਸਾਰ ਹੀ ਸਿੱਖ ਸੰਸਕਾਰ ਜਿਵੇਂ ਨਾਮ ਸੰਸਕਾਰ, ਅਨੰਦ ਸੰਸਕਾਰ, ਅੰਮ੍ਰਿਤ ਸੰਸਕਾਰ, ਮਿਤ੍ਰ ਸੰਸਕਾਰ ਦੀ ਸੇਵਾ ਨਿਭਾਈ ਜਾ ਰਹੀ ਹੈ। ਜਿਥੋਂ ਸਵੇਰੇ ਸਾਮ ਨਿੱਤਨੇਮ ਉਪਰੰਤ ਹਰ ਸਿੱਖ ਅਰਦਾਸ ਵਿਚ ਜੁਤਾ ਹੈ ਅਤੇ ਪਾਵਨ ਗੁਰਬਾਣੀ ਦੇ ਰੋਸ਼ਨੀ ਵਿਚ ਸਿੱਖ ਰਹਿਤ ਮਹਿਸਾਦਾ ਅਨੁਸਾਰ ਜੀਵਨ ਜਿਉਣਾ ਸਾਰਵਿਕ ਹੁੰਦਾ ਹੈ। ਸੰਨ 1932 ਤੋਂ ਹੀ ਤਖਤਾਂ ਦੇ ਜਥੇਦਾਰ, ਸੰਚਾਰਕ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਅਤੇ ਇਤਿਹਾਸਕ ਗੁਰਦੁਆਰਿਆਂ ਦੇ ਮੁਖ ਗ੍ਰੰਥੀ ਇਹ ਸੇਵਾ ਨਿਭਾਏ ਕਰੇ ਹਨ। ਟਕਸਾਲਾਂ, ਡੇਰਿਆਂ, ਸੰਪਰਦਾਵਾਂ ਦੀ ਆਪਣੀ ਮਹਿਸਾਦਾ ਹੁੰਦੀ ਹੈ ਪਰ ਕਿਸੇ ਵੀ ਵਿਅਕਤੀ ਵਿਕੋਸ਼ ਨੂੰ ਪੰਥਕ ਮਹਿਸਾਦਾ 'ਤੇ ਕਿੰਤੂ-ਪ੍ਰਿਤੂ ਕਰਨ ਦਾ ਕੋਈ ਅਧਿਕਾਰ ਨਹੀਂ ਦਿੱਤਾ ਜਾ ਸਕਦਾ।

ਸਿੱਖ ਰਹਿਤ ਮਹਿਸਾਦਾ ਥ੍ਰੈਮਟੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਵੱਲੋਂ ਪ੍ਰਕਾਸ਼ਤ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਪਰ ਇਹ ਥ੍ਰੈਮਟੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਮਹਿਸਾਦਾ ਨਹੀਂ ਬਲਕਿ ਇਹ ਪੰਥ ਦੀ ਮਹਿਸਾਦਾ ਹੈ। ਜਿਸਨੂੰ ਥ੍ਰੈਮਟੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਮਿਸ਼ਨਰੀ ਕਾਲਜਾਂ ਤੇ ਪੰਥਕ ਸੰਸਕਾਰਾਂ ਵੱਲੋਂ ਮੱਖ ਰਹਿਤ ਵੰਡਿਆ ਜਾਂਦਾ ਹੈ। ਸਿੱਖ ਰਹਿਤ ਮਹਿਸਾਦਾ ਪੰਥਕ ਏਕਤਾ ਦਾ ਪ੍ਰਤੀਕ ਹੈ। ਜਿਸਨੂੰ ਬੰਧੂ ਕਰਨ ਦਾ ਕਿਸੇ ਨੂੰ ਅਧਿਕਾਰ ਨਹੀਂ ਅਤੇ ਨਾ ਹੀ ਕਿਸੇ ਇਕ ਸੰਸਥਾ ਨੂੰ ਇਸ ਵਿਚ ਕਿਸੇ ਕਿਸਮ ਦਾ ਇਕ ਵੀ ਅੱਖਰ/ਸ਼ਬਦ ਬਦਲਣ ਦਾ ਅਧਿਕਾਰ ਦਿੱਤਾ ਗਿਆ, ਜੇਕਰ ਕਿਸੇ ਕਿਸਮ ਦੇ ਬਦਲਾਅ ਦੀ ਲੋੜ ਮਹਿਸੂਸ ਹੋਵੇ ਤਾਂ ਜਿਸ ਪ੍ਰਕਿਰਿਆ ਰਾਹੀਂ ਇਸ ਨੂੰ ਤਿਆਰ ਕੀਤਾ ਗਿਆ ਤੀਂ ਉਸੇ ਹੀ ਪ੍ਰਕਿਰਿਆ ਦੁਆਰਾ ਮੁਤ ਇਸ ਵਿਚ ਵਾਧ-ਘਾਟ ਕਰਨ ਸੰਬੰਧੀ ਵੀਚਾਰ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਮੇਰੀ ਵਿਸ਼ਵਵਿਆਪੀ ਸਿੱਖ ਭਾਈਚਾਰੇ ਨੂੰ ਅਮੀਲ ਹੈ ਕਿ ਉਹ ਪੰਥਕ ਸੰਸਥਾਵਾਂ ਨੂੰ ਸ਼ਕਤੀਸਾਲੀ ਬਣਾਉਣ ਵਿਚ ਸਹਿਯੋਗੀ ਬਣ ਕੇ ਗੁਰੂ ਘਰ ਦੀਆਂ ਖੁਸ਼ੀਆਂ ਪ੍ਰਾਪਤ ਕਰਨ ਅਤੇ ਪੰਥ ਪ੍ਰਵਾਨਿਤ ਸਿੱਖ ਰਹਿਤ ਮਹਿਸਾਦਾ ਉਪਰ ਪਹਿਚਾਏ।

ਸਤਿਦਰਪਾਲ ਸਿੱਖ

ਨਿਜੀ ਸਹਾਇਕ

ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ,

ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਮੋ: 97813-51113

Approved by the 5 Singh Sahiban at Sri Akal Takht Sahib on 27-11-2006

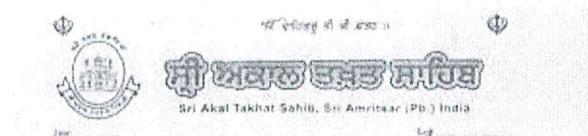
Mata No. 2

Some mischievous miscreants have been carrying out misleading parchar about Dasam Granth through the media, whereas Panthik scholars heeding the edict of Sri Akal Takht Sahib from 14 May 2000 have remained silent, after deep consideration the 5 Singh Sahibans have decided that Panthik scholars should refute the baseless claims of these mischievous miscreants using examples from Sikh history and the divine light of Gurmat.

Guru Rakha

(Joginder Singh)

### Jathedar



ਸ੍ਰੀ ਅਕਾਲ ਤਪਤ ਸਾਹਿਬ ਦਿੰਦੇ ਮਿਠੀ ੧੪ ਮੰਗ੍ਰ ਸਿੰਘ ਤਾਲਕਾਮਾਣੀ  
ਪਥਰ (੨੨-੧੯-੦੬) ਨੂੰ ਪੰਜ ਸਿੰਘ ਮਾਹਿਸਨ ਦੀ ਰੋਈ ਵਿਵਰਿਤ  
ਦਿੱਤਾ ਗਿਆ।

MERGED

દુર્ઘટ સરારાઈ નાનસરી રહેતી મીંડોણે રાઈની રાતમ વિશ્વ  
પારે કુંપાણકુણ પુષ્પાણ લીધા રા રિયા પેણ મારે રિ કુણુ પેણ નું  
સરારિંગ રિયાન ગ્રી આલાલ પ્રમત્ત પારિંગ હે 14 જુન 2000 રે  
નાનસા પુરુષ પરિવાર રિંગે હેઠે પુરુષ હાન. મારોનું નું ગિયાન પણ  
સરેરાણાની લીધાણ રિયાન રાત પીપારો પેણ સિંગ સાયાજાન રહેતી  
રિયાન વિશ્વ સાંચે રિ કુણુ પેણ નું સરારિંગ રિયાન અનેને  
સરારાઈ નાનસરી રહેતી લીધે રા રિયાન પુરુષ રા રિયાનસર રીંગે  
અનું હસ્તરાતી દી બેસ્ટ્રોને ન્યૂન કે કુબાણ ઉંગલ રેણ.

२०१०-११



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥  
ਮਲੇਸੀਅਨ ਗੁਰਦੁਆਰਾ ਕੇਂਸਲ

APPENDIX-G



**MAJLIS GURDWARA MALAYSIA  
MALAYSIAN GURDWARAS COUNCIL**

No.7A, Jalan Haji Salleh Sentul, 51100 Kuala Lumpur

Tel : 603-4050 2329 Fax : 603-4043 5028

Email : [gurdwaracouncil@gmail.com](mailto:gurdwaracouncil@gmail.com) (Reg, No: 777/88)

17<sup>th</sup> Mar 2017

MGC/OFF/282/05(06/17)

President,  
Gurdwara Sahib

.....  
Sardar Ji / Sardarni Jio,

Waheguru Ji Ka Khalsa,  
Waheguru Ji Ki Fateh.

**Re : SIKH REHAT MARYADA [1945]**

The Malaysian Gurdwaras Council (MGC) wishes to re-iterate that since its inception in 1988, it has always followed the Sikh Rehat Maryada [1945], which was approved by the SGPC on behalf of the PANTH, after having had discussions over 12 years with Sikhs worldwide.

The Sikh Societies including MGC, KDM, SNSM, TATT KHALSA DIWAN, SANT SOHAN SINGH JI MELAKA MEMORIAL SOCIETY and Sikh Scholars at the meeting on 21/05/2016 and 7/08/2016 had unanimously affirmed that Sikh Rehat Maryada (SRM) must be followed by all Gurdwaras in Malaysia.

The MGC is aware that there are Scholars world over who are equally divided in their support for or against SRM.

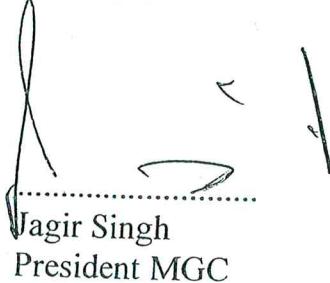
The opinion of Scholars remain opinion only, and they do not change the situation relating to SRM.

The MGC by clause 3(2) and 3(28) of its constitution is required to abide and conduct affairs in accordance with SRM. The Global Sikh Council vide clause 1(B) is pledged to follow the Sikh Rehat Maryada (Sikh Code of conduct) passed in 1945. Any differing view on SRM will have to comply with the Constitution.

Any changes to SRM must follow the procedure laid down in the SRM.

Sanggat Ji, kindly ignore any false rumours spread by divisive forces, which contradict above statement.

Dhanwad



A handwritten signature in black ink, consisting of a stylized 'J' and 'S' followed by a dotted line and a small flourish.

Jagir Singh  
President MGC

੧੩

1) ਜਾਂ ਰਖਣੀਆ ਗੁਰੂ  
ਕੇ ਟੇਕਣੇ, ਇਹੋ ਸਿਰੇ  
ਗੁਰ ਕਰਨੀ ਚਾਹੀਏ  
ਉਹ ਨੰਗੇ ਪੈਂਨੀ ਚਲ  
ਭਗ ਨਹੀਂ ਕਰਨਾ  
ਜਾਵੇ। ਪ੍ਰਕਾਸ਼ ਕਰਨ  
ਗਾ ਜਾਵੇ।

2) ਗੁਰੀ ਪ੍ਰਕਾਸ਼ ਹੋਇਆ  
ਚਾਹੀਏ।  
ਸਗਰ ਹੈ ਕੇ ਜਾਣ  
ਚਾਹੀਏ। ਸ੍ਰੀ ਗੁਰੂ  
ਕੇ ਪ੍ਰਕਾਸ਼ ਕਰਨਾ

3) ਜਾਂ ਰਖਣੀਆ ਗੁਰੂ  
ਕੇ ਟੇਕਣੇ, ਇਹੋ ਸਿਰੇ  
ਗੁਰ ਕਰਨੀ ਚਾਹੀਏ  
ਉਹ ਨੰਗੇ ਪੈਂਨੀ ਚਲ  
ਭਗ ਨਹੀਂ ਕਰਨਾ  
ਜਾਵੇ। ਪ੍ਰਕਾਸ਼ ਕਰਨ  
ਗਾ ਜਾਵੇ।

4) ਗੁਰੀ ਪ੍ਰਕਾਸ਼ ਹੋਇਆ  
ਚਾਹੀਏ।  
ਸਗਰ ਹੈ ਕੇ ਜਾਣ  
ਚਾਹੀਏ। ਸ੍ਰੀ ਗੁਰੂ  
ਕੇ ਪ੍ਰਕਾਸ਼ ਕਰਨਾ

5) ਸ੍ਰੀ ਅਕਾਲ ਤਮਤ ਸਾਹਿਬ, ਅੰਮ੍ਰਿਤਸਰ।  
6) ਤਮਤ ਸ੍ਰੀ ਪਟਨਾ ਸਾਹਿਬ।  
7) ਤਮਤ ਸ੍ਰੀ ਕੇਸਗੜ ਸਾਹਿਬ, ਅਨੰਦਪੁਰ।  
8) ਤਮਤ ਸ੍ਰੀ ਹੜੂਰ ਸਾਹਿਬ, ਨੰਦੇੜ।  
9) ਤਮਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ (ਤਲਵੰਡੀ ਸਾਹੁ)।  
(ਨ) ਤਮਤਾਂ ਦੇ ਖਾਸ ਅਸਥਾਨ ਉੱਤੇ ਕੇਵਲ ਰਹਿਤਵਾਨ ਅੰਮ੍ਰਿਤਪਾਰੀ (ਸਿੰਘ ਜਾ  
ਸਿੰਘਟੀ) ਹੀ ਚੜ੍ਹ ਸਕਦੇ ਹਨ।  
(ਤਮਤਾਂ ਉੱਤੇ ਪਚਿਤ ਤੇ ਤਨਖਾਹੀਏ ਸਿੱਖ ਤੋਂ ਬਿਨਾਂ ਹਰ ਇਕ ਪ੍ਰਾਣੀ ਮਾਤਰ,  
ਮਿਥੁਨ-ਸਿੱਖ ਦੀ ਅਰਦਾਸ ਹੋ ਸਕਦੀ ਹੈ।)  
(ਕ) ਹਰ ਇਕ ਗੁਰਦੁਆਰੇ ਵਿਚ ਨਿਸ਼ਾਨ ਸਾਹਿਬ ਕਿਸੇ ਉੱਚੀ ਥਾਂ ਤੇ ਲੱਗਾ ਹੋਵੇ। ਨਿਸ਼ਾਨ  
ਸਾਹਿਬ ਦੇ ਪੁਸ਼ਟੇ ਦਾ ਰੰਗ ਬਹੁੰਤੀ ਜਾਂ ਸੁਰਮਈ ਹੋਵੇ ਅਤੇ ਨਿਸ਼ਾਨ ਸਾਹਿਬ ਦੇ  
ਸਿਰੇ ਉੱਤੇ ਸਰੜਲੇਹ ਦਾ ਭਾਲਾ ਜਾਂ ਖੰਡਾ ਹੋਵੇ।  
(ਦ) ਗੁਰਦੁਆਰੇ ਵਿਚ ਨਗਾਰਾ ਹੋਵੇ, ਜੋ ਸਮੇਂ ਸਿਰ-ਵਸਾਇਆ ਜਾਵੇ।

6) ਜਾਤਿ ਵਾਲੇ ਨੂੰ  
ਮਾਲੂ ਅਗਦਿ ਕੋਈ  
ਸਾਹਿਬ ਜੀ ਅੱਗੇ  
ਕੇ ਸਹਿਜ ਨਾਲ  
ਗਵੇ।  
7) ਉਚਨੀਚ ਦਾ

8) ਅਸਟਨ, ਕੁਰਸੀ,  
ਬੈਠਣਾ ਮਨਮੱਤ  
9) ਨਹੀਂ ਬੈਠਣਾ  
10) ਪੁੱਛ ਕੱਢਣਾ

ਕੀਰਤਨ  
(ਚ) ਸੰਗਤ ਵਿਚ ਕੀਰਤਨ ਕੇਵਲ ਸਿੱਖ ਹੀ ਕਰ ਸਕਦਾ ਹੈ।  
(ਅ) ਕੀਰਤਨ ਗੁਰਬਾਣੀ ਨੂੰ ਰਾਗਾ ਵਿਚ ਉਚਾਰਨ ਕਰਨ ਨੂੰ ਕਹਿੰਦੇ ਹਨ। //  
(ਦ) ਸੰਗਤ ਵਿਚ ਕੀਰਤਨ ਕੇਵਲ ਗੁਰਬਾਣੀ ਜਾਂ ਇਸ ਦੀ ਵਿਆਕਿਆ-ਸਰੂਪ ਰਚਨ  
ਬਾਈ ਗੁਰਦਾਸ ਜੀ ਤੇ ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਹੋ ਸਕਦਾ ਹੈ। //  
(ਸ) ਸ਼ਬਦਾਂ ਨੂੰ ਜੋਟੀਆਂ ਦੀ ਧਾਰਨਾ ਜਾਂ ਰਾਗ ਨਾਲ ਪੜ੍ਹਿਦਿਆਂ ਬਹਰ ਦੀਆਂ ਮਨ-ਘੜਤ  
ਤੇ ਵਾਧੂ ਤੁਕਾਂ ਲਾ ਕੇ ਧਾਰਨ ਲਾਉਣੀ ਜਾਂ ਗਾਉਣਾ ਅਧੇਰਾ ਹੈ। ਸ਼ਬਦ ਦੀ ਤੁਕ ਹੀ  
ਧਾਰਨਾ ਬਣਾਈ ਜਾਵੇ।

ਚੁਕਮ ਲੈਣਾ  
(ਚ) ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੱਗੇ ਮੱਥਾ ਟੇਕਣਾ, ਗੁਰੂ-ਰੂਪ ਸੰਗਤ ਦੇ ਅਦਬ ਨਾਲ  
ਦਰਸ਼ਨ ਕਰਨੇ ਤੇ ਅਵਾਜ਼ ਲੈਣਾ ਜਾਂ ਸੁਣਨਾ, ਸਤਿਗੁਰੂ ਦੇ 'ਦਰਸ਼ਨ' ਹਨ। ਵਾਕ  
ਲੈਣ ਤੋਂ ਬਿਨਾਂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਗੁਰਮਾਲ ਚੁੱਕ ਕੇ ਦਰਸ਼ਨ ਕਰਨਾ ਜਾਂ  
ਕਰਵਾਉਣਾ ਮਨਮੱਤ ਹੈ।  
(ਅ) ਸੰਗਤ ਵਿਚ ਇਕ ਵਕਤ ਇਕੋ ਗੱਲ ਹੋਣੀ ਚਾਹੀਏ-ਕੀਰਤਨ ਜਾਂ ਬਥਾ, ਵਖਿਆਨ



**GLOBAL SIKH COUNCIL**  
THE VOICE OF THE SIKHS AROUND THE GLOBE  
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**PRESS RELEASE**

**GLOBAL SIKH COUNCIL HAILS “1984 SIKH GENOCIDE” MOTION  
ONTARIO, CANADA**

**Members**

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Organizations:**

Australia  
Bangladesh  
Canada  
Dubai  
France  
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Kenya  
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Pakistan  
Portugal  
Spain  
Switzerland  
Thailand  
UK  
USA

Date, 10th April 2017

Global Sikh Council thanks the Lawmakers of Ontario Province, Canada for the legislation passed in the Assembly recognizing the 1984 Sikh Riots in India as “Sikh Genocide”. This is something the successive Indian Governments have been trying to keep hidden for years.

Lady Dr. Mrs. Kanwaljit Kaur-Singh President of the Global Sikh Council (GSC) lauded the Liberal MPP Mrs. Harinder Kaur Mahli of Brampton Springdale for bringing this motion No. 46 which was passed by 34 to 5 in Legislative assembly of Ontario.

Canada India Foundation tried to block the motion. In a strongly worded letter written to the Ontario’s Premier Kathleen Wynne, the foundation warned of serious implications if this motion is passed.

GSC is surprised, to the reaction of Ministry External Affairs spokesperson Gopal Baglay who said “We reject this misguided motion which is based on a limited understanding of India, its constitution, society, rule of law and the judicial process”.

In fact the MEA spokesman’s statement is opposite to the actions of his Master and those made by senior Indian Ministers of the present Bharatiya Janta Party (BJP) Government in power.

The present Home Affairs minister Mr. Rajnath Singh, publicly pronounced November 1984 of massacre of Sikhs as “genocide” at a function while distributing cheques of



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compensation in Tilak Vihar, on December 2014 where many of the victims of the massacres continue to reside.

On January 28, 2014 BJP Spokesperson Mr. Prakash Javdekar had admitted that "1984 was genocide and pre-planned, it was executed by the then ruling government" Javdekar is now the union minister for Human Resources Development.

Despite aforesaid confessions by Mr. Rajnath Singh, one of the most senior cabinet minister and Prakash Javedekar erstwhile spokesperson India's ruling party (BJP), the Indian state does not admit the fact of Sikh Genocide 1984 and as usual indulged into its regular "denial" tactics.

It is worth mentioning, that in year 2013, Sushma Swaraj, now minister of External Affairs and Rajnath Singh attended the foundation-stone laying ceremony for the "November 1984 Sikh Genocide Memorial at Gurdawara Rakab Ganj in Delhi.

Lady Singh said we Sikhs also recognize the important work done by Jagmeet Singh NDP Deputy Leader for having raised this November 1984 Sikh Genocide in the Ontario Legislature last year in June 2016.

Although official reports record the killings of nearly 3,000 Sikhs, unofficial estimates are much higher. Here Lady Singh quoted, Barbara Crossette, a former New York Times bureau chief in New Delhi, who wrote in a report for World Policy Journal: "Almost as many Sikhs died in a few days in India in 1984 than all the deaths and disappearances in Chile during the 17-year military rule of General Augusto Pinochet between 1973 and 1990."

For more than three decades the Indian media and the ruling class categorize the November 1984 Sikh Genocide by using the term as "1984 ant-Sikh Riots".

Survivors of 1984 Genocide and the Sikhs world wide say, they got some justice not from the Indian Government but from the Lawmakers of Ontario Province, Canada who have recognized that it was "1984 Genocide".



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Global Sikh Council urges Indian Government to follow the example set by Ontario Province and formally declare the mass killings of Sikhs in 1984 as "genocide" and take appropriate action against those responsible.

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