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KALA AFGHANA BRIGADE PART 3 ... SRM CHANGE ... HOW IT STARTED - GLOBAL VIEW

by Harnaak Singh

We analysed part of the ideology of the Fake Guru Karminder in Part 2A and 2B outlined in his message to one of his Kala Afghana Brigade members.

*Now we will move to how the **Kala Afghana anti-Sikhi anti-Gurmat ideology of the Fake Self-made Guru Karminder** subscribes to was born and the process up to now.*

THIS IS A MUST READ. PLEASE DO NOT MISS ANY PART. PLEASE SHARE THE PDF ATTACHED.

SRM CHANGE – THE GLOBAL SCENARIO

Let us discuss a scenario related to this issue of change of SRM. This is a scenario built from the observation and references related to the Kala Afghana Brigade which started from late 1990s. One important reference is Roger Ballard in the article “The Oxford Handbook of Sikh Studies: Reflections on the current State of Play in an Emergent Discipline” (Center for Applied South Asian Studies online article see [LINK A](#)).

LONG TIME HISTORY AND THE PANTH

The Panth - Diversity

Let first consider the word “PANTH”. The word “PANTH” generally means a way, a religious order, essentially a path one follows.

Broadly “panth” in SGGS Ji means those who abide by the teachings of Guru, which are essentially words from God. The key in these is to overcome the 5 evils or vices and the remembrance of God as well as the acceptance of a unitary God, the creator of the whole creation with the collective power of creating, preserving and destroying. See Figure 1.

Figure 1: Evils and Virtues

<u>Five Evils</u>	<u>Five Virtues</u>
Lust (Kaam)	Truth (Sat)
Rage (Krodh)	Compassion (Daya)
Greed (Lobh)	Contentment (Santokh)
Attachment (Moh)	Humility (Namrata)
Ego (Ahankar)	Love (Pyar)

Similarly Guru Gobind Singh Ji in Dasam Granth (DG), e.g. DG Panaa 136 Stanza 29 (ref. searchgurbani.com) says the role is to induct people to the righteous path and stop them from

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evil actions (again the 5 evils refer here). This is the panth of all mankind that follows the righteous path.

In our scriptures the members of this panth, commonly termed ‘Gurmukh’ in the SGGS Ji, are those who have sanctioned the 5 virtues (i.e. rid themselves of the 5 evils). In the DG the five evils are well expounded for example in Tav Prasad Sawaeyay these are explained with examples, while Chaupae is the supplication to God to protect one from the 5 evils.

THEREFORE THE CORE BELIEF IS FOLLOWING THE RIGHTEOUS PATH BY OVERCOMING THE FIVE EVILS, ACQUIRING THE FIVE VIRTUES AND REMEMBRANCE OF AND DEVOTION TO GOD.

Let us divert a little.

Different faiths set up ‘orders’ with this core belief.

Why ‘orders’?

The ‘order’ is a group with set of rules and regulations i.e. path that its members follow to realise the core belief.

Why path? Look at the picture in Figure 2.

Figure 2: No Path or Path



First look at the left frame. We are at the red arrow and the destination is the green arrow. In left frame we will have to find our way to get to the destination. We cannot see the destination. All we know is we have to go sort of straight ahead and that there is a green arrow at destination. There are rocks, shrubs, pond, soft ground and other obstacles along the way. It would be a difficult task to get to the destination. It will have to be by trial and error and we may falter many times.

Now if someone earlier, has surveyed the place, made a path, then it would be an easy task to get to the destination. This is shown in the right hand frame of Figure 2, then all we have to do is to follow the path and will get to the destination.

See. How easy it becomes to follow the path.

The rules and regulations or the ‘order’ are the path. This is the case with every ‘order’ or faith. There are tenets and practices which provide the path. We follow these tenets and practices and we get to the end, which is commonly term liberation or salvation or mukti **ਮੁਕਤੀ**.

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Likewise in Sikhi.

Guru Nanak Dev Ji started the faith. He recorded his enlightened knowledge, which was from God, and this continued with the second, third up the tenth Guru, each Guru adding the received enlightened knowledge (Figure 3).

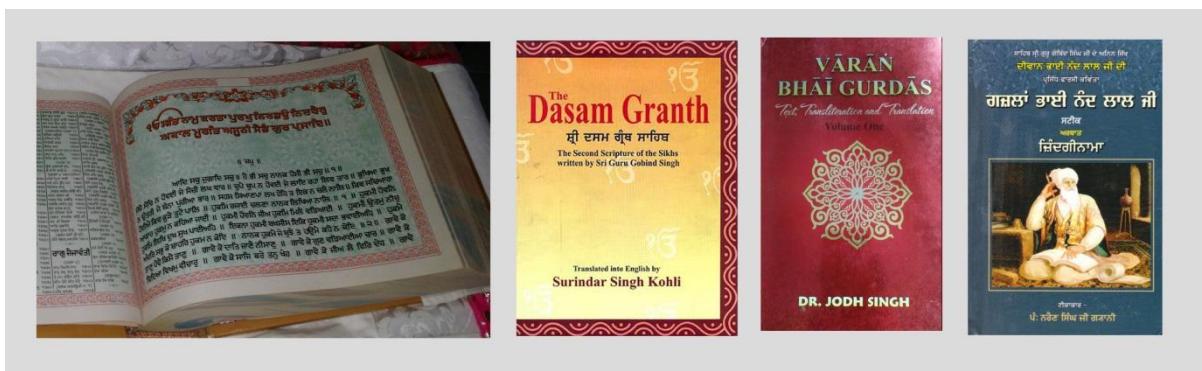
Figure 3: Ten Gurus – Guru Nanak Dev, Guru Angad Dev, Guru Amar Das, Guru Ram Das, Guru Arjan Dev (top L to R); Guru Har Gobind, Guru Har Rai, Guru Har Krishan, Guru Teg Bahadur, Guru Gobind Singh (bottom L to R)



This knowledge set out the tenets of the Sikh faith. Rehatnamas outlined the practices of the faith. There were different Rehatnamas by different groups but by and large they followed the core tenets set out by our Gurus. We shall not go into detail but to indicate that the sum of all these is the panth that is made up of diverse groups with the same destination (goal).

Now let's look at the next level of panth. Within the Sikh Panth there are a number of panths (sort of sub-panths). For example there are Taksali Sikhs, Nihang Sikhs, Sikhs who follow the Akhand Kirtanias, Sikhs who follow the Sant Deras and Sikhs who follow the Akaal Takhat sanctioned Sikh Rehat Maryada as well as Sehajdhari Sikhs.

Figure 4: SGGS Ji, Dasam Granth, Vaaran Bhai Gurdas and Ghazal Bhai Nand Lal (L to R)



They can collectively be seen as sort of “a panth” since there are variations in their paths, though, by and large they follow the teachings in the **SGGS Ji and Dasam Granth with**

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reference to compositions of Bhai Gurdas and Bhai Nand Lal plus other reference and historical records and documents (Figure 4). With their core belief being

FOLLOWING THE RIGHTEOUS PATH BY OVERCOMING THE FIVE EVILS, ACQUIRING THE FIVE VIRTUES AND REMEMBRANCE OF AND DEVOTION TO GOD.

They have co-existed in this diverse from for hundreds of years while following their slightly different Maryadas productively.

This is what has been handed down from our forefathers and what we refer to when we say the Sikhi tenets and practices from our Gurus times brought down by our forefathers.

The Taksalis and Santh Deras plus individual Kathakars/Kirtanias have played a significant role in propagation of the faith drawing “successive generations of Sikhs into religious commitment, spiritual vitality and community services” as Roger Ballad puts it.

In fact Roger Ballard in his article highlights that this diversity that existed cordially, albeit with minor differences, for a long time.

Note that there were attacks on Sikhi from the time of our Gurus by various groups e.g. the Minas, Handalyas, Ram Raias, Pasaurias, Bekhi Sikhs etc. We will ignore this part of history for brevity.

Let us continue to the period of mid-eighties.

DELVING INTO HISTORY - NORTH AMERICAN SCENE

Threat to Diversity and Philosophy

Roger Ballard goes on to state that this unity was disrupted by the Indian Army assault on the Akaal Takhat (Figure 5).

Figure 5: Akaal Takhat – before and after damage (L to R)



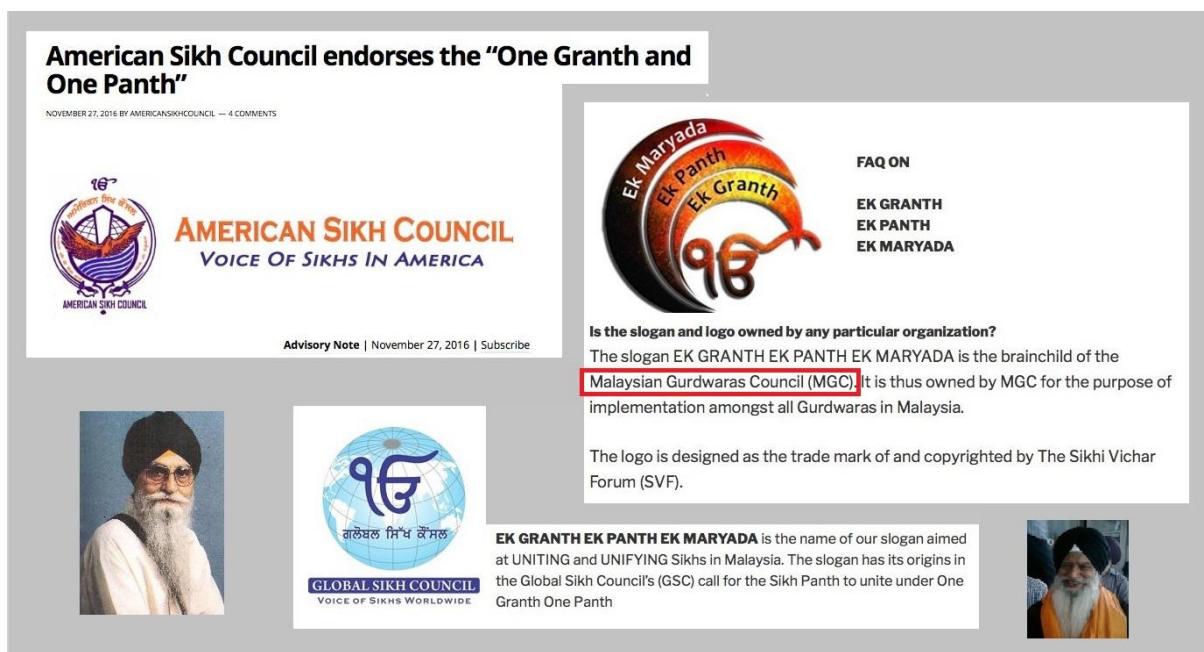
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This resulted in the rise of Sikh Studies in North America, with the majority of those being from the academic field. Accentuating this was the arrival of Sikhs from India, students who sought refuge in North America. They became strong Sikh Nationalists.

Another contributing factor could be the Sant Deras. These were well proliferated in North America (and also the rest of the world). Though most of them were genuine there were some who may have taken advantage and hurt some local Sikhs. These disillusioned Sikhs banded together with the Sikh Nationalists. This resulted in a largely POLITICAL AGENDA DRIVEN MOTIVE, in association with some of the scholars. **Unfortunately these energies were directed towards the tenets and practices of the Sikh faith** instead for looking at political avenues. One of their main points of focus was the Vedic references in the Sikh faith Granths and associated literature.

This is leading towards an “ideological rejection of the empirical existence of plurality” within the Sikh Panth i.e. a single panth thinking, the EK-Panth concept. **THIS POLITICALLY MOTIVATED DIRECTION** in the words of Roger Ballard **“THREATENS TO OVERWHELM THE CONCEPTUAL AND METAPHYSICAL FOUNDATION OF THE PANTH”**. There appears to be efforts to demonstrate “Sikh Philosophy as a unique feature of the Qaum”. This came to the fore around mid to late 1990s.

Figure 6: Kala Afghana Brigade (some of them)



American Sikh Council endorses the “One Granth and One Panth”

NOVEMBER 27, 2016 BY AMERICANSIKHCOUNCIL — 4 COMMENTS

AMERICAN SIKH COUNCIL
VOICE OF SIKHS IN AMERICA

Advisory Note | November 27, 2016 | Subscribe

FAQ ON
EK GRANTH
EK PANTH
EK MARYADA

Is the slogan and logo owned by any particular organization?
The slogan EK GRANTH EK PANTH EK MARYADA is the brainchild of the **Malaysian Gurdwaras Council (MGC)**. It is thus owned by MGC for the purpose of implementation amongst all Gurdwaras in Malaysia.

The logo is designed as the trade mark of and copyrighted by The Sikhi Vichar Forum (SVF).

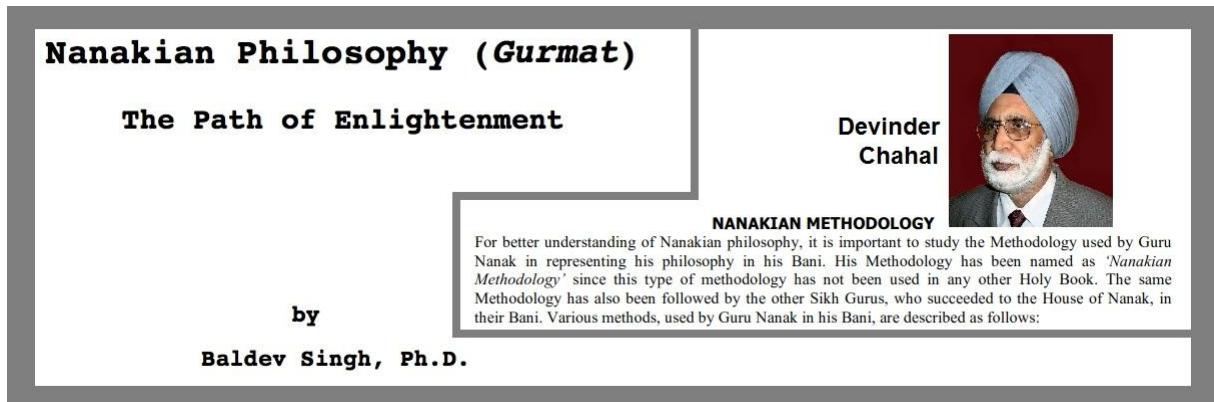
EK GRANTH EK PANTH EK MARYADA is the name of our slogan aimed at UNITING and UNIFYING Sikhs in Malaysia. The slogan has its origins in the Global Sikh Council's (GSC) call for the Sikh Panth to unite under One Granth One Panth

It is believed that it is at this point that Kala Afghana came to the scene. He spent some years in California and then his books Bipran Ki Reet started appearing and this was the start of controversies. He may have derived his inspiration from the Bekhi Sikhs and Pasaurias who had attacked the Sikh tenets previously and was also helped by those intellectuals/disillusioned Sikhs. **This lead to the EK-Granth concept, which was espoused first by a North American Sikh organisation. Global Sikh Council, Malaysian Gurdwara Council, amongst others, also became very strong supporters.** Many other individuals,

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Ragi Darshan being a prominent one, are also involved. These are the Kala Afghana Brigade (see Figure 6). Please see [LINK B](#) for more information.

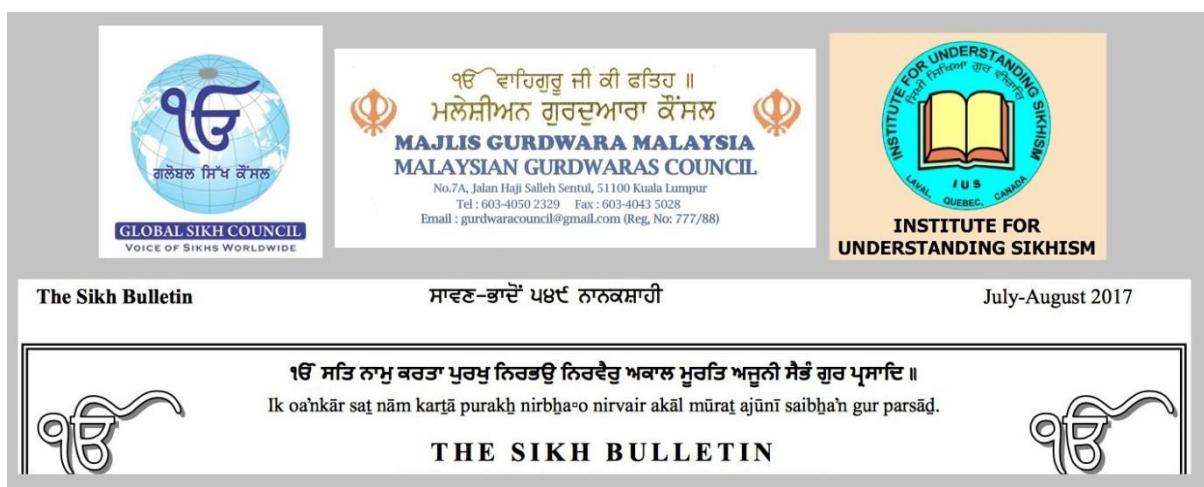
Figure 7: Nanakian Philosophy



It becomes apparent from Roger Ballad's paper that this very likely lead to the emergence of e.g. THE "NANAKIAN PHILOSOPHY" (by Dr Baldev Singh and Dr Chahal) (Figure 7), **AN EXTREME INTERPRETATION** of **SRI GURU GRANTH SAHIB JI** in such a manner **AS TO TOTALLY ABSOLVE** it of any **VEDIC INFLUENCE**.

This was during the period end 1990 to early 2000.

Figure 8: Some of the Kala Afghana Ideology propaganda machine



The Sikh Bulletin, Institute of Understanding Sikhism, Global Sikh Council Inc., Malaysian Gurdwaras Council and the 'Missionaries' are some of the more apparent propaganda machine for this ideology (see Figure 8). Many others including individuals, Ragi Darshan being a prominent one, are also involved. Please see [LINK B](#) for some further information.

The concept espoused is what we call the Kala Afghana Ideology and the people propagating this view, the Kala Afghana Brigade.

What will and is happening

To implement this Kala Afghana ideology, there is a need to firstly **REMOVE ANY HURDLES** in the way. **Non complying SIKH TENETS AND PRACTICES handed down by our forefathers will have to be ELIMINATED.** Anyone, e.g. Sant Deras, Baba Banta Singh and others, who propagate these practices and tenets, will be denigrated, degraded, demeaned, threatened with the aim that they comply with the Kala Afghana Ideology. See Figure 9.

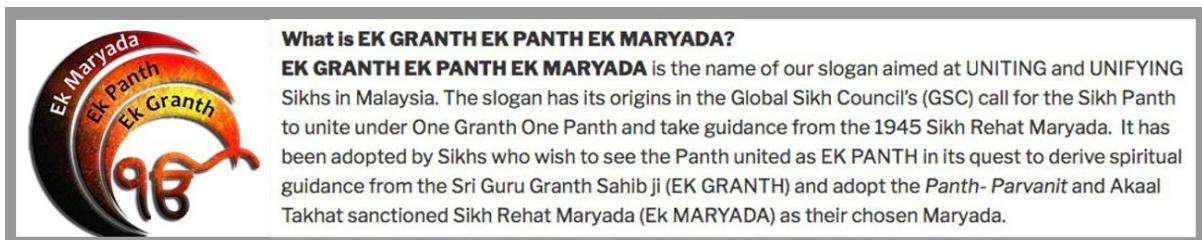
Figure 9: Some of the parcharaks who do not subscribe to the Kala Afghana Ideology



Works (mainly videos) of older credible preachers like Sant Singh Maskeen, Man Singh Jhaur and many others befall the same fate (Figure 9).

There is a need to project only the EK GRANTH concept (Figure 10) whence **all other spiritual parmanic texts, the Dasam Granth, Vaaran Bhai Gurdas, compilations by Bhai Nand Lal plus other supporting literature that are used as reference to understand Gurbani, NEED TO BE SIDELINED.** Why sidelined? Because they are thought to be influenced by Vedic thought.

Figure 10: The Ek Granth Ek Panth Ek Maryada concept



The Ek GRANT concept is being promoted as a **uniting and unifying concept**. However it has been seen that **this Kala Afghana ideology concept seems to cause division more so than unification.**

The first step of the Kala Afghana Brigade target is Dasam Granth composed by Guru Gobind Singh Ji. How to do this?

Can't say the Guru Gobind Singh Ji was influenced by Vedic thought and reject Guru Gobind Singh Ji.

So, what else?

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Figure 11: Fabricating history against Dasam Granth



This is not surprising as the anti Dasam Granth lobby do not have a leg to stand on as a result they have turned to writers for sale. It has been known for some time that money is being offered to various scholars at Universities. As a result recently a score of articles have appeared from people including Dr Balwant Singh Dhillon (Guru Nanak Dev University), Dr Kashmir Singh (Guru Nanak Dev University), Dr Balkar Singh (Punjabi University, Patiala), Dr Gurnam Kaur (Punjabi University, Patiala).

<https://www.sikhnet.com/news/dasam-granth-controversy-promoted-anti-sikh-scholars-op-ed>

Get people to **write made up documents and by other degrading means show that Dasam Granth is not composed by Guru Gobind Singh Ji** and then get the Sangat to reject the Dasam Granth (Figure 11). Once this step is successful then go for the other texts.

Figure 12: Distorting Dasam Granth and History.

Anoop Kaur, Girlfriend of Guru Gobind Singh (as per Piara Singh Padam)?

- Gurpreet Singh Sumra

Piara Singh Padam, a well known writer who has written many books. In one of his books titled "Dasam Granth Darshan", Padam has crossed all the limits by saying that some of the sexcapades in erotica known as Charitropakhyan from Sexy Granth also known as Dasam Granth are actual stories, that occurred with Guru Gobind Singh himself.

the Sangat by propagating that Guru Nanak Dev Ji's father was a "minister" in the court of the then King, while historical records show that he was a village

There is also a need to **REWRITE SIKH HISTORY to further breakdown any link to VEDIC INFLUENCE** (Figure 12). It is claimed that the writers of these literature were influenced by Vedic Philosophy and hence the literature has to be **DISCARDED**.

It is also our belief that once this, i.e. the removal of spiritual texts and reference literature, is achieved, the **SGGS Ji will be reinterpreted to absolve it of all reference to Vedic Philosophy**.

How this will be achieved is still not clear, a possibility is the removal of these references from the SGGS Ji. However **early directions on this have emerged** (Figure 13).

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Figure 13: Distorting Sri Guru Granth Sahib Ji

from: The Sikh Bulletin ਚੇਤ-ਵੈਸਾਖ ੫੪੯ ਨਾਨਕਸਾਹੀ March-April 2017

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THE UNIQUE LOGO

Questions from S Veer Gurbans Singh



Answered by
Prof Devinder Singh Chahal, PhD

Q. 3. How did he pronounce it?

Answer: There is no way to find out how did Guru Nanak pronounce **ੴ**. However, it is evident from the following phrases of his *bani* (words) that he would have been pronouncing **ੴ** as **ਇਕੁ ਓ ਬੋਅੰਤ (Ek Oh Beant)**:

ੴ ੧

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਤੁ ਅਕਾਲ ਮੁਰਤਿ ਅਜੂਨੀ ਸੈਤੁ ੨

ਗੁਰ ਪ੍ਰਸਾਦਿ ੩॥

Ek Oh Beant¹ ↗
sat nām kartā purakh nirbha^o nirvair akāl mūrat
ajūnī saibhaⁿ²
gur parsād³.

The Nanakian Philosophy may provide the direction. It is noticed in one of the methods observed of late, is to **distort Gurbani by reinterpreting conflicting parts in a manner such that that part only applies to our soul**.

Figure 14: Distorting Gurbani – Gurbani rejects rebirth

THE CONCEPT OF REINCARNATION PART 1

He speaks as if the monkey, which acts on instincts, has the faculties of a human being!!

This is the problem. **HE**, Baljeet, steps into the monkey's SHOES and likewise steps into our Guru's shoes to make his deduction based on HIS THINKING and CALIBRE. **This is NOT appropriate because HE IS neither a GURU NOR a**



Baljeet
Rajpura



Dhunda
Sarabjeet Singh Dhunda

For example they interpret 'death' and 'rebirth' to mean 'death and rebirth of the soul' which occurs time and again during one's lifetime (Figure 14). In this manner the references to Mythological characters and the story and message behind the reference is totally ignored. It appears the **Kala Afghana preacher has a free run in the interpretation of Gurbani**. However the Nanakian Philosophy is possibly used as a resource.

Figure 15: Unlearning and relearning to distort Gurbani by a Kala Afghana convert

 **Gyani Jarnail Singh** 

Sawa lakh se EK larraaoan
Mentor Writer SPNer Thinker

Joined: Jul 4, 2004
Messages: 7,637
Likes Received: 14,225

Dr Karminder Singh ji is in the process of writing a second well revised Book on the japuji Sahib...should be out soon.
He is changing many of his opinions and tells us why..all in the process of Learning...Unlearning..and RELEARNING..as a

All this involves **unlearning what was, and relearning what is in line with the Kala Afghana agenda** (Figure 15). Once this relearning is accomplished the Ek Granth will be the result.

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By this time the **CRITICAL MASS** will be achieved. Then the **Sikh Rehat Maryada would be changed** and EK-Maryada will then eventuate. This will lead to the Ek Panth.

CONCLUSION

We have briefly reviewed how history moulded the scheme of things that have emerged. The Sikh Panth was diverse, all abiding by the teachings in the SGGS Ji and Dasam Granth with reference to compositions of Bhai Gurdas and Bhai Nand Lal plus other reference and historical records and documents.

The scene changed after 1984 to promote “Sikh Nationalism”. The main impetus to this was the attack on the Golden Temple and some Sikhs who had been taken advantage of by the Sant Deras.

This lead to what we call the **Kala Afghana Ideology the core of which is the Ek Granth and possibly Nanakian Philosophy**. This involves the removal of non-complying Sikhi tenets and practices as well as reinterpreting Gurbani. **Sikhi is to be sanitised of any Vedic influence/references. Remember all these do not have any historical basis or supporting records. Only ‘logic, reason and critical thinking’ is the basis for their interpretation of Gurbani tenets and practices.**

The Ek Granth will be then achieved. This will be followed by Ek Maryada. Also necessary is sanitisation of all those who resist by various means. Once **critical mass** is reached by **changing the SRM to meet with the Kala Afghana Ideology, Ek Panth will automatically follow.**

The next step is to look at the local scenario in Malaysia.

That's all for now. We will continue

Thank You for reading. ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ

... to be continued.

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