

**RSS AND SSA**  
**[From SB August 2000]**

Rashtriya (Hindu) Swayam Sewak Sangh was established in 1925 at Nagpur by a Brahmin (High Caste Hindu) Dr. Hedgewar. Its primary objective is to turn India into an exclusive Hindu state. It insists on considering Jainis and Sikhs as components of Hinduism and is actively engaged in propagating that belief. Brahmin had already included Mahatma Budh as one of many incarnations of Vishnu. The same Brahminic forces are now engaged in including the Sikh Gurus in the long line up of Hindu rishi-munnis (religious personalities). Their souvenir publication "Sangat Sandesh" (Congregational Message) clearly betrays their message and intentions in this regard, (i.e., deny the Sikhs their distinctive identity: annihilation through assimilation). (See Sikh Bulletin Nov. 1999 p. 2-4; Dec. 1999 p. 12 & 13; Feb. 2000 p.4).

In 1999, I was surprised to learn from press reports that Central Govt. had made crores of rupees available for celebration of Tercentenary of Khalsa. It is now becoming clear that Rs.50 crore were made available to RSS for preaching to Sikhs in Punjab villages that they were Hindus. Since neither Tohra nor Badal group raised a voice against activities of RSS an equal amount may have been given to them.

In USA RSS is known as SSA (Sikh Sangat of America). Their spokesperson appears to be a Devender Singh Sawhney who wrote a lengthy article for India Post of Aug. 13, 1999. Same publication carried their full-page ads in April 16, 1999 and July 16, 1999 issues. Those ads announcing 'Grand Celebration of the 300<sup>th</sup> year of the Birth of Khalsa' are reproduced on pages 11 - 13. See if you recognize any Sikhs and Sikh institutions in those lists, and notice how RSS quotes from Dasam Granth. Is it not strange that the Indian Govt. would pay to translate Dasam Granth into all the Indian languages but not do so for the Adi Granth, the only Sikh Scriptures? Just imagine what would have happened to the Adi Granth scriptures had they not been compiled by the 5<sup>th</sup> Guru Nanak! Please read more about this enemy of the Sikhs in May, June and July 2000 issues of the Spokesman Weekly.

*Hardev Singh Shergill*





ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥  
ਸਿੱਖ ਬੁਲੇਟਨ



# THE SIKH BULLETIN

A Voice of Concerned Sikhs World Wide

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[sikh\\_bulletin@yahoo.com](mailto:sikh_bulletin@yahoo.com)

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The views expressed by the authors are their own.

Please send the feedback and inputs to [sikh\\_bulletin@yahoo.com](mailto:sikh_bulletin@yahoo.com)

## WHY THE SIKH BULLETIN ?

In the finest tradition of legendary Sikh individuality and in light of the last three years of tragicomedy atmosphere in Punjab involving Sikh politicians, priests, and pundits as characters and Sikh Takhts as stages, and in the absence of Sikh media in North America, an international network of concerned Sikh individuals has taken up herculean task to communicate with countless other individuals worldwide through this meager attempt without any budget and staff. This issue as well as the future issues are going to be produced entirely by sewa (volunteer work). It is only a handful of us now but we hold the firm belief that as time goes on more of you will join us and support us with your Tan, Man, and Dhan (body, mind and pocketbook). Even one person can make a difference and that one person is you, the reader.

## WHAT ISSUES WILL IT ADDRESS?

The Sikh Bulletin will address the issue of Sikh identity in particular and all other issues affecting Sikhs, especially in Diaspora, in general. We have to guard ourselves, not only against the subtle and not so subtle activities of non-Sikh entities but also against pretending to be Sikh individuals and organizations. With that in mind and in continuation of an earlier symposium held at The Sikh Center Roseville in April 1999, a full day conference is being planned for Saturday November 20<sup>th</sup> at The Sikh Center Roseville, 201 Berkeley Ave, Roseville, CA 95678. Please see the schedule of events on page 18

## SIKHS ARE NOT HINDUS

Hindus are my brothers but Hindu I am not. I do not resent his identity. I do not want him to resent mine. First distinction between Sikhs and Hindus occurred the day young Guru Nanak at a tender age questioned the practice of JANEU. Brahmin never forgave him, his successors and his followers. Since that time we have gone through the creation of our own script (Gurmukhi), our own scriptures (Sri Guru Granth Sahib), our own wedding ceremony (Anand Karaj) and so many other beliefs and practices that set us far apart from Hindus. In spite of that we are still classified as Hindus in the Indian Constitution, albeit Kesadhari.

Things have only gone from bad to worse during the last one hundred years since Bhai Kahan Singh Nabha wrote a critique on the Sikh Identity, "Ham Hindu Nahin". For writing that book he was attacked by what he terms "ignorant Sikhs and selfish Hindus". Some even accused him of causing conflict among Sikhs and Hindus. It is a strange logic. You are a target of genocide by assimilation but if you resist, you are the culprit.

But he did receive support for his views and lots of it:

1. Sri Hazoor Abchal Nagar Sahib, letter from Bhai Mann Singh and Bhai Narayan Singh et. al.

"No doubt the Tenth Guru has created Khalsa Panth as distinct from Hindu and Mussalman"

*Miti Chet Sudi 7, Samwat 1955*



2. **Hukamnama Takhat Kesgarh Sahib.**

"In the opinion of Takhat Kesgarh Sahib, Khalsa was created as a third religion, distinct from Hindus and Mussalmans by Guru Sahib. Its proof lies in Gurbani and Gurbilas Panth Parkash etc. books".

*Vaisakh 6, year Nanakshahi 430*

3. **Hukamnama Damdama Sahib.**

"Ham Hindu Nahin" book was read in the Khalsa Diwan and everybody liked it. Those who, forgetting Guru's teachings, have gone astray and call themselves Hindus will benefit immensely from this book. Panth Khalsa is distinct from Hindu and Mussalman. All Gurmat Granths confirm that".

Signed: Diwan Singh, Chet Singh, Prem Singh, Sundar Singh, Narayan Singh, Jai Singh Mahant, Uttam Singh and Chanda Singh

*Vaisakh 25, year Nanakshahi 430*

4. **Hukamnama Mukatsar Ji.**

"Takhat Sahib is of the opinion that Guru Sahib created third Panth Khalsa separate from Hindus and Mussalmans. Its examples are found in Gurbani and Gur Bilas etc. books."

Signed: Mehan Singh, Run Singh, Harditt Singh, Lehna Singh, Dan Singh, Pardumman Singh, Matab Singh, Jodh Singh, Bhai Bhagat Singh and Bhai Gurbakhsh Singh".

*Vaisakh 27, year Nanakshahi 430*

5. **Letter from Chief Secretary Khalsa Diwan Society Lahore.**

"Your book 'Ham Hindu Nahin' was presented to and read in the Diwan Committee...in Committee's opinion there is nothing contrary to Khasla Dharm in this book...you have explicitly stated the doctrine of Guru Sahib that Khalsa Panth is different from any other religion or panth..."

Signed: Nikka Singh, Joint Chief Secretary, Khalsa Diwan

*May 4th 1899*

6. This letter is in response to the advice sought by Maharaja Sahib Nahbha ( who had received complaints from some sources) **from the Khalsa at Sri Amritsar.** they responded on *Vaisakh 16, 1956* with five pages of quotes from Sri Guru Granth Sahib and other Granths. "We according to our understanding of the scriptures offer the following examples that prove unequivocally that Khalsa Panth is third Panth, distinct from Hindu and Mussalman".

Each and every Sikh should read the 128 page book. Only then will they understand the zeal of promoters of organizations such as Rashtriya Sikh Sangat and Sikh Sangat of America, newspapers such as 'Sher-e-Panjab' and reasons for translation of Dasam Granth only (not Sri Guru Granth Sahib), in all the Indian languages. They all subscribe to Sikhs being Hindus. It should be no surprise then that Article 25 of the Indian Constitution reads:

"...reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly." There is however, one concession for the Sikhs : "The wearing and carrying of Kirpans shall be deemed to be included in the Sikh religion" It is this sad straw that some apologists, including Sikhs, hang on to claim that the Indian Constitution is not discriminatory to the Sikhs.

### SIKHS ARE A NATION

The Random House Dictionary of the English Language defines nation as:

1. A body of people associated with a particular territory, that is sufficiently conscious of its unity to seek or to possess a government peculiarly its own.
2. The territory or country itself.
3. A member tribe of an Indian Confederation (Canada and USA).
4. An aggregation of persons of the same ethnic family, often speaking the same language or cognate languages.

All of the above support the Sikhs' claim to be considered a nation. In addition we have all the attributes of a nation:

1. Sikh kingdom during the reign of Maharaja Ranjit Singh.
2. Independent Sikh states, not part of British India, until they were absorbed into India after partition.
3. Our own territory, Punjab, severely truncated even though it is.
4. Our own religion, very different from other religions in India, with its own body of Scriptures.
5. Our own language complete with a script designed for and used only by the Sikhs.
6. Our own marriage ceremony, different from any other.
7. Our own flag.
8. Our own calendar – Nanakshahi – adopted by Shiromani Gurdwara Parbandhak Committee in 1998.

Sikhs can be a nation within the reconstituted Indian Federation. Decimation of the Congress party is the most welcome sign to steer India towards a Federal system. In the absence of a national party, regional parties should be more inclined towards a move to give greater power to the states.

### R.S.S. AND S.S.A.

When I was in 5<sup>th</sup> grade in Bikaner State, I was a member of R.S.S., i.e. Rashtriya Sawayanm Sewak Sangh. We enjoyed the games they played. Now there is another R.S.S. as well called Rashtriya Sikh Sangat, that operates in the USA as S.S.A. (Sikh Sangat of America.)



Out of 85 names in its advertisement in India Post dated April 16, 1999, announcing its intent to celebrate 300<sup>th</sup> anniversary of Khalsa, 22 carried the name Singh. Some of those Singhs could be Rajputs but some obviously are from Sikh families. Raja Magendra Singh is one of them.

In India Post of July 16<sup>th</sup>, 1999 announcing the date for the celebration are 29 organizations out of which two are Sikh centers 'Baba Makhan Shah Lobana Sikh Cener Inc.', New York & 'Deshmesh Sikh Center', New Jersey.

On the face of it, it looks great. Our Hindu brothers are joining us in commemorating our 300<sup>th</sup> anniversary of birth of Khalsa. In a superb article written by a Davender Singh Sawhney and published in India Post of August 13, 1999 as an advertisement there is praise for Sikh Gurus for saving Hinduism and there is demand "...that those responsible for 1984 Sikh massacre in Bharat be rigorously punished without any further delay. S.S.A. condemns induction of these culprits again by the Congress Party for their selfish motives." But there is no demand that Sikhs be acknowledged as a distinct entity in the Indian constitution where we are grouped with Hindus, Budhists and Jains. It makes mention of actions of Wazir Khan but not of Gangu Brahmin. It attributes words and actions to Guru Gobind Singh, such as: "Before that (creating Khalsa Panth) he did intense meditation of "Ma Chandi and got her blessings to fight the evil forces of Mughal Emperor Aurangzeb." Relating Guru Teg Bahadur's martyrdom, Mr. Sawhney writes, "... laid down his life with his followers for the protection of Sanatan Dharma and it was in fact his nine years old son Gobind Rai who inspired and initiated him to do so." Did Guru indeed need to be inspired by his young son no matter how gifted? Did the Guru die for protection of Sanatan Dharma or individual's right to freedom of worship? Did the imposters at Bakala or Kashmiri Pandits have anything to do with the Martyrdom of the 9<sup>th</sup> Guru? Was it Aurangzeb who felt threatened by Guru Gobind Singh's initiation of Khalsa or were it Brahmins and Hindu Hill chiefs, who invited and participated in the attack on the Guru Sahib? Was it the slight to Chandu's ego over the rejection of his daughter's marriage to Guru Arjan Dev Ji's son or was it Guru's compilation and elevation of the Gurbani of his four predecessors and Bhagat (low caste) Bani into a Pothi that was perceived by high caste Hindus as a threat and challenge to their holy scriptures that led to his martyrdom? A picture in the India Post of September 10, 1999 shows Guru Gobind Singh's picture in front of the Granth Sahib. How long before the picture becomes three dimensional and instead of Guru Granth Sahib in the Palki there is Dasam Granth?

R.S.S. was founded in 1986 by a Shamsher Singh two years after Operation Blue Star. Current president of R.S.S. is Chiranjiv Singh who was also a founder

member. He also served Vishwa Hindu Parishad of Panjab from 1984 to 1991. Mr. Singh and his brother Swami Arvinnanand, a former Captain in the Indian Army, present a fine example of Sikh-Hindu brotherhood. It works great as long as former merges his identity with the latter. They are outdone only by Giani Puran Singh, Jathedar of Akal Takht, who claims that not only Sikh Gurus are descendants of Luv and Kush but that Sikhs are the true Hindus because they keep unshorn hair. Swami Arvinnanand has to stop visiting a barber if he wants to keep up with his brother.

#### "SHER-E-PANJAB"

From the name and Panjabi language in Gurmukhi script one would think that this 40-pages weekly should be a welcome sight in every Sikh home. It proclaims itself "Panjabi Weekly Newspaper published from New York covering Panjab and Panjabi Diaspora". One-hundred fifty plus copies of its Vol.1 No. 5 dated Sept. 3, 1999 were delivered free to Gurdwara Sahib Roseville by a former member of this congregation whose full page ad welcoming the 'first Panjabi Newspaper', appears on the last page. Its printer and publisher is Shri Gopal Raju, the publisher of India Abroad. I wonder if, were he a Panjabi during the first post partition India census, he would have denied his mother tongue as vast majority of Panjabi Hindus had done? Since Panjabi Hindus had denied Panjabi as their mother tongue and never accepted Gurmukhi script in any case, it is reasonable to assume that this news paper is aimed at the Sikh community only. This must be the only instance in human history where a people denied their mother tongue because of religious considerations. This issue is an example of subtle and not so subtle attacks on Sikhs.

In this particular issue:

1. Cover picture shows beaming mother, Sonia, watching her son, Rahul, wearing a turban and siropa and being presented a sword by three Kesadhari Hindus. I have nothing against the widow and her son but do strongly believe that Rajiv should be posthumously tried for genocide against the Sikhs in 1984.
2. On page 7, in connection with Janam Ashtmi, last six lines of Kala Bhatt's sawayya about the First Master are used to imply Guru Nanak as incarnation of God, like Ram and Krishan before him and a swayya attributed to Sri Guru Gobind Singh is included to prove that Guru Sahib considered Krishan as Avtar of Avtars.
3. On page 9 is an article by Khushwant Singh who either does not know the purpose of this weekly or does not care. His name, however, lends credibility to this paper's claim as "Panjabi weekly...Panjabi Diaspora".
4. Page 14 has letters of appreciation from the Sikh readers to the editor. One of them is Surinder Singh, President, Gurdwara Sahib Flushing, N.Y. There are



letters asking for additional copies to be delivered to the Gurudwaras.

- On page 19 Surjit Singh Barnala is made a butt of jokes.

Aren't there any Sikh entrepreneurs who can publish a truly Sikh newspaper in U.S.A. covering Panjab and Panjabi Diaspora?

*"We should consider all five year olds as Sikh national treasure and provide free kindergarten to grade 3 education in our Gurdwaras following the approved curriculum of each state/province coupled with teaching of Punjabi, Gurmukhi, Gurbani, Kirtan, Sikh history and culture."*

H.S.S.

Question: What is missing in this picture?

# ਸ਼ੇਰ-ਏ-ਪੰਜਾਬ

Volume 1 No. 5 September 3, 1999 50¢ Sher-é-Panjab

PANJAB WEEKLY NEWSPAPER PUBLISHED FROM NEW YORK COVERING PANJAB AND PANJABI DIASPORA

ਗੈਰਨੀ ਜਨਵ ਵੇਲੋ ਪੰਜਾਬ ਦੇ ਚੋਟ ਨਤੀਜੇ



Answer:

- Mr. H.K.L. Bhagat,
- a tire,
- can of kerosene oil and
- matches.

This picture tells a story that goes back 15 generations to the period of Guru Gobind Singh and Gangu Brahmin. It is a story of trust and betrayal. Mata Gujri placed her trust in Gangu Brahmin who betrayed her and her two grand children ages 6 and 8 years old, Sahibzadas Zoravar Singh and Fateh Singh. In the annals of human history there are numerous parallels to the Gangu Brahmin's betrayal of trust but you will be hard pressed to find a parallel to the faith, determination, courage and stand for a principle shown by these two young children. How many of our six and eight years old today even know that

this is what indeed happened? Which other religion has an example such as this for its children to follow? Our mid 20<sup>th</sup> century Sikh leaders placed their trust in assurances of Gangu's descendant and Rahul's grandfather, Nehru, and we are still paying the price of his betrayal. In 1936, Nehru, in Glimpses of World History, did not even mention Sikhism and Guru Nanak among the "principal religions and their founders", nor did he include Punjabi among the "principal languages of India". Nehru's daughter, Indira, went all out in 1984 to put Sikhs in their place or failing that finish the job with her 'Operation Shanti' planned for November, 1984 to coincide with Guru Nanak Dev Ji's Birthday celebrations (see Dr. Sangat Singh, 'The Sikhs in History', p. 415). Fate intervened in the persons of Beant Singh and Satwant Singh. *Queen is dead. Long live the King.* On arrival at Palam Airport in Delhi at 1540 hours on October 31<sup>st</sup>, 1984, Dr. Sangat Singh in his book, "The Sikhs in History", quotes Rajiv (Rahul's father), telling those present to receive him, "My mother has been shot dead. What are you doing here? Go, and take revenge. No turban (distinctive Sikh head dress) should be seen."

In the picture above Ludhiana Congress unit President, Harminder Singh is presenting the Siropa and Kirpan to an already turbaned Rahul while the Panjab Congress Chief, Capt. Amarinder Singh looks on. They might say, tongue-in-cheek, that this is a sweet revenge on Rajiv but it is a sad spectacle to see Sikhs as Congress party advocates. It is the Congress party that is responsible for the struggle we are in now.

In 1947, when rest of India became independent, we simply changed our masters. In 1950 when rest of India became a republic, Sikhs lost their identity. *Instead of joining in the celebration on those two days, Sikhs should find a way to mourn them.*

## 'SACHI SAKHI'

From 'Sachi Sakhi' by S. Kapoor Singh (pp 257-258)

On October 8, 1947, a meeting of all the Deputy Commissioners and superintendents of police was held at Jullundur, with H.E. the Governor presiding, with all other members of the Cabinet and the Chief Secretary present. A gist of the proceeding of this meeting in so far as it related to certain aspects of the administration and peculiar problems created by 1947 disturbances, in the Kangra District, is given by me in this statement before P.W. Kesari Chand, Exhibit P.W. 15(8)/2, in which the Governor, with the full concurrence of the Cabinet, present, gave a *carte blanche* to the District Magistrates in the province to re-establish Government authority and manage their district problems, irrespective of the existing precedents, rules and the laws, on the ground that the provincial Government was not potent enough to assume full control of and take responsibility, for, the situation created, was never foreseen as a possible contingency in the past. In this meeting the Governor, *vis-à-vis* those elements in the society in the province, who, finding that



ਕਰਮ ਕਾਡੀਆਂ ਤੋਂ ਜਿਹੜੇ ਲੋਕ ਸਤਕੇ  
ਆਪਣੇ ਆਪ ਨੂੰ ਨਾਸਤਿਕ ਮੰਨਦੇ ਨੇ।  
ਪਹਿਚਾਣ ਸੱਚ ਤੇ ਝੂਠ ਦੀ ਹੋਵਦੀ ਨਹੀਂ  
ਅੰਦਰ ਬਣ ਗਿਆ ਭਰਮ ਨਾ ਭੰਨਦੇ ਨੇ।  
ਸੱਚੇ ਧਰਮੀ ਅਤੇ ਪਾਖੰਡੀਆਂ ਨੂੰ  
ਭੁੱਲੇ ਇੱਕੋ ਹੀ ਰੱਸੀ ਨਾਲ ਬੰਨ੍ਹਦੇ ਨੇ।  
ਹੌਲੀ ਹੌਲੀ ਉਹ ਮਨ ਤੋਂ ਦੂਰ ਹੋਕੇ  
ਆਖਿਰ ਜੁੜ ਜਾਂਦੇ ਨਾਲ ਤਨ ਦੇ ਨੇ॥

ਮਜ਼ਹਬ ਸਾਰੇ ਹੀ ਇਸ ਸੰਸਾਰ ਅੰਦਰ  
ਸਦਾ ਇੱਕੋ ਹੀ ਸੱਚ ਨਾਲ ਜੋੜਦੇ ਨੇ।  
ਪੈਰੋਕਾਰ ਜੋ ਧਰਮ ਦੇ ਸੱਚੇ ਹੁੰਦੇ  
ਵਕਤ ਝਗੜਿਆਂ ਵਿੱਚ ਨਾ ਰੋੜਦੇ ਨੇ।  
ਧਰਮੀ ਨਹੀਂ ਉਹ ਤਾਂ ਪਾਖੰਡੀ ਹੁੰਦੇ  
ਦੰਗੇ ਧਰਮ ਦੇ ਨਾ ਤੇ ਜੋ ਲੋੜਦੇ ਨੇ।  
ਧਰਮੀ ਉਨ੍ਹਾਂ ਇਨਸਾਨਾਂ ਨੂੰ ਕੌਣ ਆਖੇ  
ਜਿਹੜੇ ਬੰਦੇ ਤੋਂ ਬੰਦੇ ਨੂੰ ਤੋੜਦੇ ਨੇ॥

ਰਹਿਣ ਸੱਚੇ ਜੇ ਦੁਨੀਆਂ ਦੇ ਲੋਕ ਜਿਨੇ  
ਆਪੋ ਆਪਣੇ ਮਜ਼ਹਬਾਂ ਦੇ ਅਨੁਸਾਰ ਸਾਰੇ।  
ਵੈਰੀ ਤੇ ਵਿਗਾਨੇ ਫਿਰ ਜਾਪਣੇ ਨਾ  
ਦਿਖਣਾ ਜੱਗ ਤੇ ਕੇਵਲ ਪਿਆਰ ਸਾਰੇ।  
ਜਰ੍ਹੇ ਜਰ੍ਹੇ ਤੇ ਹਰ ਇਨਸਾਨ ਅੰਦਰ  
ਇੱਕੋ ਜੋਤ ਦਾ ਹੋਣਾ ਦੀਦਾਰ ਸਾਰੇ।  
ਆਪੋ ਆਪਣੇ ਮਜ਼ਹਬਾਂ ਅਨੁਸਾਰ ਦਿਖਣੇ  
ਰਾਮ, ਅੱਲਾ, ਮਸੀਹ, ਕਰਤਾਰ ਸਾਰੇ॥

ਕੰਕਰ, ਕੰਡਿਆਂ, ਪੱਥਰਾਂ ਨਾਲ ਭਰਿਆ  
ਮਾਰਗ ਟੇਢਾ ਨਾ ਧਰਮ ਅਖਵਾਵਦਾ ਏ।  
ਅਠੀਠੀ ਤੇ ਕਲਪਨਾਇਕ ਮੰਜ਼ਿਲ ਦੇ ਵੱਲ  
ਪਚਾਉਣ ਖਾਤਿਰ ਨਾ ਲਾਰਾ ਇਹ ਲਾਵਦਾ ਏ।  
ਮਰਕੇ ਮੁਕਤ ਹੋ ਜਾਣ ਦੇ ਨਾਲੋਂ ਇਹਤਾ  
ਸਗੋਂ ਜਿਉਂਦਿਆਂ ਮੁਕਤ ਕਰਵਾਵਦਾ ਏ।  
ਸੱਚੇ ਦਿਲ ਨਾਲ ਲੋਕ ਜਦ ਧਾਰਨ ਇਸਨੂੰ  
ਆਪਣੇ ਆਪ ਮੰਜ਼ਿਲ ਹੋ ਜਾਵਦਾ ਏ॥

ਗੱਡੀ ਧਰਮ ਦੀ ਦੇ ਪਹਿਏ ਦੇ ਹੁੰਦੇ  
ਇੱਕ ਸ਼ਰਧਾ ਤੇ ਦੂਜਾ ਵਿਚਾਰ ਵਾਲਾ।  
ਇਨ੍ਹਾਂ ਦੋਹਾਂ 'ਚੋਂ ਕਿਸੇ ਵੀ ਇੱਕ ਬਾਝੋ  
ਰਸਤਾ ਵਿੱਛੜਦਾ ਮੰਜ਼ਿਲ ਦੀ ਸਾਰ ਵਾਲਾ।  
ਸਿਰਫ਼ ਸ਼ਰਧਾ ਵਾਲਾ ਤਾਂ ਅਨ੍ਹਾਂ ਹੁੰਦਾ  
ਲੰਗੜਾ ਹੋਵਦਾ ਗਿਆਨ ਦੇ ਭਾਰ ਵਾਲਾ।  
ਦੋਨ੍ਹਾਂ ਪਹਿਏ ਵਿੱਚ ਸੱਚ ਦੀ ਹਵਾ ਲੈਕੇ  
ਗੱਡੀ ਭਾਲਦੀ ਰਸਤਾ ਨਿਰੰਕਾਰ ਵਾਲਾ॥

Dr. Gurmeet Singh  
San Jose, CA.

#### AN APPEAL TO THE SIKH SANGAT

"We should consider all five year olds as Sikh national treasure and provide free kindergarten to grade 3 education in our Gurdwaras following the approved curriculum of each state/province coupled with teaching of Punjabi, Gurmukhi, Gurbani, Kirtan, Sikh history and culture."

H.S.S

## R. S. S. (ਰਾਸ਼ਟਰੀ ਸਵੈਅੰ ਸੇਵਕ ਸੰਘ)

### R. S. S. (ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ)

Editorial Note:

In the Nov. 1999 issue of The Bulletin we had informed our readers about the R.S.S. and S.S.A.. The following article on this subject by Dr. Kharak Singh of Institute of Sikh Studies, Chandigarh, appeared in the June 1999 issue of Gurmat Parkash. It is reproduced here with the permission of the author.

### ਬਨਾਮ ਸਿੱਖ ਸੰਗਤ ਆਫ ਅਮੈਰਿਕਾ

ਸਿੱਖ ਪਛਾਣ ਲਈ ਤਾਜ਼ਾ ਖਟਕਾ

ਬ੍ਰਾਹਮਣਵਾਦੀਆਂ ਦੀ ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਇਹ ਕੋਸ਼ਿਸ਼ ਰਹੀ ਹੈ ਕਿ ਭਾਰਤ ਵਿਚ ਉਤਪਨ ਹਰ ਨਵੇਂ ਮੱਤ ਜਾਂ ਧਰਮ ਨੂੰ ਮਜ਼ਬੂਰ ਕੀਤਾ ਜਾਵੇ ਕਿ ਉਹ ਆਪਣੇ ਆਪ ਨੂੰ ਬ੍ਰਾਹਮਣਵਾਦ ਦਾ ਹਿੱਸਾ ਮੰਨੇ, ਨਹੀਂ ਤਾਂ ਉਸ ਨੂੰ ਭਾਰਤ ਦੀ ਜ਼ਮੀਨ ਤੇ ਟਿਕਣ ਨਾ ਦਿੱਤਾ ਜਾਵੇ। ਬੁੱਧ ਅਤੇ ਜੈਨ ਧਰਮਾਂ ਨਾਲ ਇਹੀ ਸਲੂਕ ਕੀਤਾ ਗਿਆ ਸੀ। ਇਸਲਾਮ ਅਤੇ ਈਸਾਈਅਤ ਇੱਕ ਤਾਂ ਭਾਰਤ ਤੋਂ ਬਾਹਰ ਉਤਪੰਨ ਧਰਮ ਸਨ ਅਤੇ ਦੂਜਾ, ਉਹ ਜੇਤੂ ਹਾਕਮ ਸ਼੍ਰੇਣੀ ਦੇ ਧਰਮ ਬਣ ਕੇ ਭਾਰਤ ਵਿਚ ਆਏ ਸਨ, ਇਸ ਕਰਕੇ ਉਹ ਇਥੇ ਟਿਕ ਸਕੇ। ਜੋ ਕੋਸ਼ਿਸ਼ਾਂ ਬ੍ਰਾਹਮਣਵਾਦ ਨੇ ਬੋਧੀਆਂ ਤੇ ਜੈਨੀਆਂ ਵਿਰੁੱਧ ਨੇਪਰੇ ਚਾੜ੍ਹੀਆਂ ਸਨ, ਉਹੋ ਜਿਹੀਆਂ ਸਾਜ਼ਿਸ਼ਾਂ ਹੁਣ, ਜਦੋਂ ਕਿ ਰਾਜਭਾਗ ਬ੍ਰਾਹਮਣਵਾਦ ਦੇ ਅਨੁਕੂਲ ਹੈ, ਸਿੱਖ ਧਰਮ ਦੇ ਖਿਲਾਫ਼ ਬਹੁਤ ਤੇਜ਼ ਹੋ ਗਈਆਂ ਹਨ।

ਸਿੱਖ ਪੰਥ ਦੀ ਨਿਆਰੀ ਤੇ ਵਿਲੱਖਣ ਹੋਂਦ ਬ੍ਰਾਹਮਣਵਾਦ ਨੂੰ ਰਤਕਦੀ ਰਹੀ ਹੈ ਅਤੇ ਬ੍ਰਾਹਮਣਵਾਦੀਆਂ ਦੀ ਮੁੱਢ ਤੋਂ ਹੀ ਇਹ ਕੋਸ਼ਿਸ਼ ਰਹੀ ਹੈ ਕਿ ਕਿਸੇ ਨਾ ਕਿਸੇ ਹੀਲੇ ਆਜ਼ਾਦ ਤੇ ਵਿਲੱਖਣ ਹੋਂਦ ਦਾ ਪ੍ਰਤੀਕ ਖਾਲਸਾ ਆਪਣੇ ਆਪ ਨੂੰ ਹਿੰਦੂ ਧਰਮ ਦਾ ਅੰਗ ਹੋਣਾ ਸਵੀਕਾਰ ਕਰ ਲਵੇ। ਇਸੇ ਸੋਚ ਨੂੰ ਅਮਲੀ ਜਾਮਾਂ ਪਹਿਨਾਉਣ ਦੇ ਮੰਤਰ ਨਾਲ ਭਾਰਤ ਵਿਚਲੇ ਸਭ ਤੋਂ ਵੱਡੇ ਹਿੰਦੂ ਸੰਗਠਨ "ਰਾਸ਼ਟਰੀ ਸਵੈਅੰ ਸੇਵਕ ਸੰਘ" ਨੇ ੧੯੮੬ ਵਿਚ ਇਕ ਨਵੀਂ ਘਾਤਤ ਘੜੀ, ਜਿਸ ਦਾ ਨਾਂ "ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ" ਰੱਖਿਆ ਗਿਆ। ਗੈਰਤਲਬ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਦੋਹਾਂ ਜੱਥੇਬੰਦੀਆਂ ਦੇ ਨਾਵਾਂ ਦਾ ਸੰਖਿਪਤ ਰੂਪ ਇੱਕ ਹੀ ਹੈ ਅਰਥਾਤ ਆਰ. ਐਸ. ਐਸ.। ਇਹ ਆਰ. ਐਸ. ਐਸ. ਵਾਲੇ ਵਿਹਾਰਕ ਤੌਰ ਤੇ ਅਤੇ ਸਿਧਾਂਤਕ ਰੂਪ ਵਿਚ ਵੀ "ਰਾਸ਼ਟਰੀ" ਦਾ ਅਰਥ 'ਹਿੰਦੂ' ਹੀ ਮੰਨਦੇ ਹਨ, ਸੋ "ਰਾਸ਼ਟਰੀ ਸਵੈਅੰ ਸੇਵਕ ਸੰਘ" ਜਿੱਥੇ 'ਹਿੰਦੂ' ਸਵੈਅੰਸੇਵਕ ਸੰਘ ਹੈ, ਉਥੇ "ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ" ਸਿੱਖਾਂ ਦੀ ਕੋਈ ਕੋਮੀ ਜੱਥੇਬੰਦੀ ਜਾਂ ਸੁਸਾਇਟੀ ਨਹੀਂ ਸਗੋਂ ਹਿੰਦੂਵਾਦੀ ਸਿੱਖਾਂ ਦੀ ਅਜਿਹੀ ਮੰਡਲੀ ਹੈ, ਜਿਸ ਦੇ ਕਰਤਾ-ਧਰਤਾ ਸੰਘ ਪਰਿਵਾਰ ਵਾਲੇ ਹੀ ਹਨ। ਇਹੀ ਨਹੀਂ, ਜੋ ਸਿੱਖ ਆਪਣੇ ਆਪ ਨੂੰ ਹਿੰਦੂ ਨਹੀਂ ਮੰਨਦਾ, ਉਸ ਨੂੰ ਇਹ ਆਰ. ਐਸ. ਐਸ. ਵਾਲੇ ਦੇਸ ਦੀ ਮੁੱਖ ਧਾਰਾ ਤੋਂ ਵੱਖ ਸਮਝਦੇ ਹਨ।

"ਰਾਸ਼ਟਰੀ ਸਵੈਅੰ ਸੇਵਕ ਸੰਘ" ਦੀ ਸਥਾਪਨਾ ੧੯੨੫ ਵਿਚ ਨਾਗਪੁਰ ਦੇ ਇਕ ਬ੍ਰਾਹਮਣ ਡਾ: ਹੇਡਗੋਵਾਰ ਨੇ ਕੀਤੀ ਸੀ। ਇਸ ਸੰਘ ਦਾ ਮੁੱਖ ਉਦੇਸ਼ ਭਾਰਤ ਨੂੰ ਹਿੰਦੂ ਰਾਸ਼ਟਰ ਬਣਾਉਣਾ ਹੈ। ਇਹ ਜੱਥੇਬੰਦੀ ਜੈਨੀਆਂ ਸਮੇਤ ਸਿੱਖਾਂ ਨੂੰ ਵੀ ਹਿੰਦੂਤਵ ਦਾ ਹੀ ਹਿੱਸਾ ਮੰਨਣ ਤੇ ਜ਼ੋਰ ਦੇਂਦੀ ਹੈ ਅਤੇ ਅਜਿਹਾ ਹੀ ਪ੍ਰਚਾਰ ਕਰਦੀ ਆ ਰਹੀ ਹੈ। ਮਹਾਤਮਾਂ ਬੁੱਧ ਨੂੰ ਤਾਂ ਬ੍ਰਾਹਮਣਾਂ ਨੇ ਪਹਿਲਾਂ ਹੀ ਭਗਵਾਨ ਵਿਸ਼ਨੂੰ ਦੇ ਅਵਤਾਰ ਦੀ ਸੂਚੀ ਵਿਚ ਸ਼ਾਮਲ ਕੀਤਾ ਹੋਇਆ ਹੈ ਅਤੇ ਹੁਣ ਇਹ ਬਿਪਰਤਾਕਤਾਂ ਸਿੱਖਾਂ ਦੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੂੰ ਹਿੰਦੂ ਰਿਸ਼ੀਆਂ-ਮੁਨੀਆਂ ਦੀ ਕਤਾਰ ਵਿਚ ਖੜ੍ਹਾ ਕਰਨ ਦੀ ਨਾਪਾਕ ਕੋਸ਼ਿਸ਼ ਵਿਚ ਰੁੱਝੀਆਂ ਹੋਈਆਂ ਹਨ।



ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ ਵਲੋਂ ਕੱਢੇ ਗਏ ਸੁਵਿਨੀਅਰ “ਸੰਗਤ ਸੰਦੇਸ਼” ਤੋਂ ਇਸ ਦੇ ਉਦੇਸ਼ਾਂ ਤੇ ਮਨੋਰਥਾਂ ਦਾ ਪਤਾ ਸਹਿਜੇ ਹੀ ਲੱਗ ਜਾਂਦਾ ਹੈ।

ਸਿੱਖ ਧਰਮ ਦੀ ਨਿਆਰੀ ਹੋਂਦ ਨੂੰ ਵਾਹ ਲਾਉਣ ਲਈ ਸੰਘ ਪਰਿਵਾਰ ਵਾਲੇ ਪ੍ਰਚਾਰਦੇ ਹਨ ਕਿ ਗੁਰੂ ਸਾਹਿਬਾਨ, ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਜੀ ਅਤੇ ਪੁਰਾਤਨ ਸ਼ਹੀਦਾਂ ਨੇ ਸਿਰਫ ਅਤੇ ਸਿਰਫ ਹਿੰਦੂਤਵ ਦੀ ਰੱਖਿਆ ਲਈ ਹੀ ਆਪਣੇ ਧਾਰਮਕ ਫਰਜ਼ ਅਦਾ ਕੀਤੇ ਸਨ। ਗੁਰਬਾਣੀ ਨੂੰ ਇਹ ਵੇਦਵਾਣੀ ਅਤੇ ਉਪਨਿਸ਼ਦਾਂ, ਗੀਤਾ ਆਦਿ ਦੀ ਵਿਆਖਿਆ ਦਸਦੇ ਹਨ ਅਤੇ ਖਾਲਸਾ ਨੂੰ ਇਹ ਹਿੰਦੂ ਧਰਮ ਦੀ ਸੈਨਿਕ ਜਮਾਤ ਗਿਣਦੇ ਹਨ। ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਇਹ ਹਿੰਦੂ ਮੱਤ ਦਾ ਉਥਾਨਕਰਤਾ ਪ੍ਰਚਾਰਦੇ ਹਨ ਅਤੇ ਪ੍ਰਮਾਣ ਵਜੋਂ “ਛੱਕੇ ਛੰਦ ਭਗਉਤੀ ਜੀ ਕੇ” ਦੀਆਂ ਇਹ ਤੁਕਾਂ ਵੀ ਵਰਤਦੇ ਹਨ:-

ਸਕਲ ਜਗਤ ਮੇਂ ਖਾਲਸਾ ਪੰਥ ਗਾਜੇ।

ਜਗੈ ਧਰਮ ਹਿੰਦੂ, ਸਕਲ ਭਾਂਡ ਭਾਜੈ।

ਗੋਰਤਲਬ ਹੈ ਕਿ “ਛੱਕੇ ਛੰਦ ਭਗਉਤੀ ਜੀ ਕੇ” ਇਕ ਕੱਚੀ ਬਾਣੀ ਹੈ, ਜਿਸ ਨੂੰ ਅਗਿਆਨੀਆਂ ਅਤਵਾ ਬਿਪਰ-ਸੰਸਕਾਰੀਆਂ ਨੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਪਾਵਨ ਨਾਮ ਨਾਲ ਸੰਬੰਧਤ ਕੀਤਾ ਹੋਇਆ ਹੈ। ਉਂਜ “ਦੇਵੀ ਉਸਤਤ ਦੇ ਇਹ ਛੰਦ” ਦਸਮ ਗ੍ਰੰਥ ਵਿਚ ਵੀ ਸ਼ਾਮਲ ਨਹੀਂ ਹਨ। ਇਸੇ ਤਰ੍ਹਾਂ ਇਹ ਲੋਕ ਆਪਣੇ ਇਸੇ ਮਕਸਦ ਲਈ ਦਸਮ ਗ੍ਰੰਥ ਵਿਚਲੀਆਂ ਅਣਕਠਾਤਮਕ ਤੇ ਮਿਥਿਹਾਸਕ ਰਚਨਾਵਾਂ ਅਤੇ ੧੮ਵੀਂ-੧੯ਵੀਂ ਸਦੀ ਦੀਆਂ ਬਿਪਰ-ਮਨੋਤਾਂ ਨਾਲ ਭਰੀਆਂ ਅਖੌਤੀ ਸਿੱਖ-ਲਿੱਖਤਾਂ ਦੀਆਂ ਆਪਣੇ ਮਤਲਬ ਦੀਆਂ ਤੁਕਾਂ ਵੀ ਵਰਤਦੇ ਰਹਿੰਦੇ ਹਨ। ਗੁਰੂ-ਘਰ ਦੇ ਵਿਰੋਧੀ ਸੋਢੀ ਮਿਹਰਬਾਨ ਦੀਆਂ ਲਿਖਤਾਂ ਨੂੰ ਵੀ ਇਹ ਬੜਾ ਮਹੱਤਵ ਦੇਂਦੇ ਹਨ।

“ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ” ਨਾਂ ਦੀ ਜੱਥੇਬੰਦੀ “ਸੰਘ ਪਰਿਵਾਰ” ਨੇ ਸਿੱਖਾਂ ਨੂੰ ਹਿੰਦੂਤਵ ਦਾ ਅੰਗ ਸਾਬਤ ਕਰਨ ਲਈ ਖੁਲ੍ਹਮ-ਖੁਲ੍ਹਾ ਤੇ ਐਲਾਨੀਆ ਤੌਰ ਤੇ ਕਾਇਮ ਕੀਤੀ ਹੈ। ਕੁੱਝ ਭੋਲੇ ਸਿੱਖ, ਜੋ ਗੁੰਮਰਾਹ ਹੋਕੇ ਇਸ “ਸੰਗਤ” ਵਿਚ ਪੈ ਗਏ ਹਨ, ਹੋਰਨਾਂ ਸਿੱਖਾਂ ਨੂੰ ਵੀ “ਰਾਸ਼ਟਰੀ ਸਿੱਖ ਸੰਗਤ” ਵਿਚ ਸ਼ਾਮਲ ਕਰਨ ਦੀਆਂ ਕੋਸ਼ਿਸ਼ਾਂ ਕਰ ਰਹੇ ਹਨ। ਅਜਿਹੇ ਲੋਕ ਹੋਰਨਾਂ ਸਿੱਖਾਂ ਨੂੰ ਆਪਣੇ ਨਾਲ ਰਲਾਉਣ ਲਈ ਉਨ੍ਹਾਂ ਨੂੰ ਆਖਦੇ ਹਨ ਕਿ ਅਸੀਂ ਤਾਂ ਗੁਰਮਤਿ ਤੇ ਗੁਰਬਾਣੀ ਦਾ ਹੀ ਪ੍ਰਚਾਰ ਕਰਦੇ ਹਾਂ, ਕੀਰਤਨ ਕਰਦੇ ਹਾਂ, ਵਿਆਖਿਆ ਕਰਦੇ ਹਾਂ ਪਰ ਅਸਲ ਵਿਚ ਬ੍ਰਾਹਮਣਵਾਦ ਆਪਣੀ ਸਾਜਿਸ਼ ਨੂੰ ਨੇਪਰੇ ਚਾੜ੍ਹ ਰਿਹਾ ਹੁੰਦਾ ਹੈ, ਕਿਉਂਕਿ ਇਹ ਲੋਕ ਗੁਰਮਤਿ ਤੇ ਗੁਰਬਾਣੀ ਦੀ ਵਿਆਖਿਆ ਮਨਘੜਤ ਅਰਥ ਕਰਕੇ ਬਿਪਰ ਨਜ਼ਰੀਏ ਨਾਲ ਹੀ ਕਰਦੇ ਹਨ। ਪਹਿਲਾਂ ਇਹ ਜੱਥੇਬੰਦੀ ਪੰਜਾਬ ਤੋਂ ਬਾਹਰ ਹੀ ਵਧੇਰੇ ਸਰਗਰਮ ਸੀ, ਪਰ ਹੁਣ ਇਸ ਨੇ ਆਪਣਾ ਸਾਰਾ ਜ਼ੋਰ ਪੰਜਾਬ ਦੇ ਸ਼ਹਿਰਾਂ ਤੇ ਪਿੰਡਾਂ ਵਿਚ ਆਪਣੀਆਂ ਸ਼ਾਖਾਵਾਂ ਖੋਲ੍ਹਣ ਵੱਲ ਲਾ ਦਿੱਤਾ ਹੈ।

“ਸੰਘ ਪਰਿਵਾਰ” ਦੀ ਅਗਵਾਈ ਹੇਠ ਹਿੰਦੂ “ਵਿਦਵਾਨਾਂ” ਦੀ ਇੱਕ ਅਜਿਹੀ ਟੋਲੀ ਵੀ ਸਰਗਰਮ ਹੈ, ਜਿਸ ਦਾ ਕੰਮ ਸਿੱਖ ਇਤਿਹਾਸ ਨੂੰ ਵਿਗੜ ਕੇ ਪੇਸ਼ ਕਰਨਾ ਹੈ, ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਤੇ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਦੀ ਸ਼ਹਾਦਤ ਨੂੰ ਹਿੰਦੂਤਵ ਖਾਤਰ ਸਾਬਤ ਕਰਨ ਦੇ ਜਤਨ ਕਰਨਾ ਹੈ ਅਤੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਹਿੰਦੂਤਵ ਦਾ ਉਥਾਨਕਰਤਾ ਪ੍ਰਚਾਰਨਾ ਹੈ। ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਜੀ ਨੂੰ ਇਕ ਹਿੰਦੂ ਜੋਧੇ ਵਜੋਂ ਪੇਸ਼ ਕਰਦੇ ਹੋਏ, ਉਨ੍ਹਾਂ ਦਾ ਨਾਂ ਇਹ ਟੋਲੀ “ਵੀਰ ਬੰਦਾ ਵੇਰਾਗੀ” ਪ੍ਰਚਾਰਦੀ ਆ ਰਹੀ ਹੈ। ਇਨ੍ਹਾਂ “ਵਿਦਵਾਨਾਂ” ਦਾ ਉਦੇਸ਼ ਹੈ - ਗੁਰਬਾਣੀ ਦੇ ਮਨਚਾਹੇ ਅਰਥ ਕਰਕੇ ਉਸ ਨੂੰ ਵੇਦਾਂ, ਉਪਨਿਸ਼ਦਾਂ ਤੇ ਗੀਤਾ ਦੀ ਵਿਆਖਿਆ ਦੱਸਣ ਅਤੇ ਆਪਣੇ ਪ੍ਰਕਾਸ਼ਨਾਂ ਰਾਹੀਂ ਸਿੱਖਾਂ ਨੂੰ ਹਿੰਦੂ ਦਰਸਾਉਣਾਂ ਤੇ ਸਿੱਖ ਧਰਮ ਨੂੰ ਹਿੰਦੂਤਵ ਦਾ ਇਕ ਅੰਗ ਪ੍ਰਚਾਰਨਾ। ਬਾਣੀ ਬਾਰੇ ਗਲਤ ਪ੍ਰਚਾਰ ਤੋਂ ਇਲਾਵਾ ਇਹ ਅਪ੍ਰਤੱਖ ਢੰਗ ਨਾਲ ‘ਬਾਣੇ’ ਉੱਤੇ ਵੀ, ਉਸ ਨੂੰ

ਬੋਲੋੜਾ ਦੱਸਕੇ, ਹਮਲਾ ਕਰ ਰਹੇ ਹਨ। ਇਨ੍ਹਾਂ ਵਿਦਵਾਨਾਂ ਨੇ ਉੱਤਰ ਭਾਰਤ ਵਿਚ ਸਿੱਖੀ ਬਾਰੇ ਹਿੰਦੀ ਵਿਚ ਪ੍ਰਕਾਸ਼ਤ ਹੋ ਰਹੇ ਅਜਿਹੇ ਸਾਹਿਤ ਦਾ ਹੜ੍ਹ ਲੈ ਆਦਾ ਹੈ, ਜੋ ਮਿਆਰ ਪੱਖੋਂ ਘਟੀਆ, ਤੱਥਾਂ ਤੋਂ ਕੋਰਾ, ਸਿੱਖ ਇਤਿਹਾਸ ਤੇ ਗੁਰਬਾਣੀ ਦੀ ਗਲਤ ਵਿਆਖਿਆ ਕਰਨ ਵਾਲਾ ਹੈ ਅਤੇ ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੂੰ ਛੁਟਿਆ ਕੇ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਇਸ ਦਾ ਟਾਕਰਾ ਕਰਨ ਲਈ ਸਿੱਖਾਂ ਨੂੰ ਹਿੰਦੀ ਵਿਚ ਪ੍ਰਮਾਣਿਕ ਸਿੱਖ ਸਾਹਿਤ ਤਿਆਰ ਕਰਵਾਕੇ ਸਸਤੇ ਮੁੱਲ ਉੱਤੇ ਵੰਡਣਾ ਚਾਹੀਦਾ ਹੈ ਅਤੇ ਨਾਲ ਹੀ ਪੰਥ ਨੂੰ ਬਿਪਰ-ਮਨੋਤਾ ਨਾਲ ਭਰਪੂਰ ਲਿਖਤਾਂ ਬਾਰੇ ਪੰਥਕ ਦ੍ਰਿਸ਼ਟੀਕੋਣ ਫੈਸਲਾਕੁਨ ਢੰਗ ਨਾਲ ਸਪਸ਼ਟ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।

ਵਕਤ ਦਾ ਤਕਾਜ਼ਾ ਹੈ ਕਿ ਗੁਰਮਤਿ ਚੇਤਨਾ ਪ੍ਰੋਗਰਾਮਾਂ ਰਾਹੀਂ ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖ-ਪਛਾਣ ਉੱਤੇ ਹੋ ਰਹੇ ਇਸ ਨਵੇਂ ਹਮਲੇ ਤੋਂ ਵੀ ਸੁਚੇਤ ਕੀਤਾ ਜਾਵੇ। ਸਾਡੇ ਪੰਥਕ-ਆਗੂਆਂ ਨੂੰ ਵੀ ਚਾਹੀਦਾ ਹੈ ਕਿ ਉਹ ਪੰਥ ਨੂੰ ਦਰਪੇਸ਼ ਇਸ ਨਵੇਂ ਖਤਰੇ ਨੂੰ ਗੰਭੀਰਤਾ ਨਾਲ ਮਹਿਸੂਸ ਕਰਨ ਅਤੇ ਆਪਣੀ ਜ਼ਿੰਮੇਵਾਰੀ ਨੂੰ ਸਮਝਦੇ ਹੋਏ, ਪੰਥ ਪ੍ਰਤੀ ਆਪਣਾ ਬਣਦਾ ਫਰਜ਼ ਅਦਾ ਕਰਨ ਲਈ ਅੱਗੇ ਆਉਣ। ਅੱਜ ਜਦੋਂ ਕਿ ਸਿੱਖ ਪੰਥ ਇਤਿਹਾਸਕ ਖਾਲਸਾ ਐਲਾਨ ਦੀ ਤਿੰਨ ਸੌਵੀਂ ਵਰ੍ਹੇਗੰਢ ਮਨਾ ਰਿਹਾ ਹੈ, ਤਾਂ ਇਹ ਜ਼ਿੰਮੇਵਾਰੀ ਹੋਰ ਵੀ ਵਧ ਜਾਂਦੀ ਹੈ।

ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ।

ਤਬ ਲਗ ਤੇਜ ਦੰਢਿ ਮੈਂ ਸਾਰਾ।

ਜਬ ਇਹ ਗਹੇ ਬਿਪਰਨ ਕੀ ਰੀਤ।

ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪਰਤੀਤ।

(ਸਰਬਲੋਹ)

ਸਾਨੂੰ ਦਸਮ ਪਾਤਸ਼ਾਹ ਦੀ ਚਿਤਾਵਨੀ, ਜੋ ਉਪਰੋਕਤ ਸਤਰਾਂ ਵਿਚ ਵਿਅਕਤ ਹੋ ਰਹੀ ਹੈ, ਹਮੇਸ਼ਾਂ ਯਾਦ ਰੱਖਣੀ ਚਾਹੀਦੀ ਹੈ। ਸ਼ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਵਿਚ ਇਕ ਸੈਲ ਕਾਇਮ ਹੋਣਾ ਲੋੜੀਂਦਾ ਹੈ, ਜੋ ਇਸ ਵਧ ਰਹੇ ਖਤਰੇ ਤੇ ਕੜੀ ਨਜ਼ਰ ਰੱਖੇ।

ਡਾ: ਖੜਕ ਸਿੰਘ

ਗੁਰਮਤਿ ਪ੍ਰਕਾਸ਼, ਜੂਨ ੧੯੯੯

## Nov 20, 1999 International Conference

A report prepared by S. Sarabjot Singh Sawaddi for the Indo-Canadian Times and published in their Dec. 01, 1999 issue on p.19 is reproduced below with their permission.

### ਰੋਜ਼ਵਿਲ (ਸਵੱਦੀ)-

ਕੈਲੇਫੋਰਨੀਆ ਦੇ ਮਸ਼ਹੂਰ ਸ਼ਹਿਰ ਰੋਜ਼ਵਿਲ ਵਿਚ ‘ਖਾਲਸਾ ਟਰਾਈਸੈਂਟੇਨੀਅਲ ਫਾਊਂਡੇਸ਼ਨ ਆਫ ਨਾਰਥ ਅਮਰੀਕਾ’ ਵੱਲੋਂ ਸਿੱਖ ਕੌਮ ਦੇ ਦਰਪੇਸ਼ ਮੁੱਦਿਆਂ ਜਿਨ੍ਹਾਂ ਕਾਰਨ ਸਿੱਖ ਕੌਮ ਬੁਰੀ ਤਰ੍ਹਾਂ ਦੰਢਾੜ ਹੋ ਕੇ ਧੜੇਬੰਦੀਆਂ ਵਿਚ ਵੰਡੀ ਗਈ ਹੈ, ਜਿਸ ਦਾ ਜ਼ਿਆਦਾ ਬੁਰਾ ਅਸਰ ਇਥੋਂ ਦੇ ਜੰਮਪਲ ਬੱਚਿਆਂ ਉੱਪਰ ਹੋ ਰਿਹਾ ਹੈ, ਬਾਰੇ ਵਿਸ਼ੇਸ਼ ਕਾਨਫਰੰਸ ਕਰਵਾਈ ਗਈ। ਇਸ ਕਾਨਫਰੰਸ ਵਿਚ ਸਿੱਖ ਵਿਦਵਾਨਾਂ ਵੱਲੋਂ ਵਿਸ਼ੇਸ਼ ਤੌਰ ਤੇ ਨਾਨਕ ਸ਼ਾਹੀ ਜੰਤਰੀ, ਸਿੱਖ ਅਤੇ ਸੰਤ, ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ ਨਿੰਦਿਆ ਅਤੇ ਉਸਤਤ, ਗੁਰਬਾਣੀ ਵਿਚ ਅਗਮਤਾ ਦਾ ਸਿਧਾਂਤ, ਪ੍ਰਦੇਸੀ ਸਿੱਖਾਂ ਦੀ ਸਿੱਖੀ ਦੇ ਭਵਿੱਖ ਬਾਰੇ ਜ਼ਿੰਮੇਵਾਰੀ, ਪ੍ਰਦੇਸ਼ਾਂ ਵਿਚ ਗੁਰਦਵਾਰਿਆਂ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ, ਸਿੱਖ ਦੀ ਪ੍ਰੀਠਾਸ਼ਾ, ਸਰਬ ਹਿੰਦੂ ਗੁਰਦਵਾਰਾ ਕਾਨੂੰਨ, ਗੁਰੂ ਪੰਥ ਦਾ ਸੰਕਲਪ, ਗੁਰਬਾਣੀ, ਦਸਾਂ ਗੁਰਾਂ



## RSS

From The Sikh Bulletin February 2000 Vol. 2 No. 2

Not the Rashtriya Swayam Sewak Sangh that I used to belong to for their sporting activities in Bikaner State in the 1940's but the new nefarious Rashtriya Sikh Sangat. If you want to see the wolves in lion's clothing, there is a whole pack of them. [Read about them in the Sikh Bulletin of Dec. 1999.

From the newspaper reports from Punjab we now hear that Jathedar Puran Singh has had a long meeting with RSS head, Raju Bhaiya, in Kapurthala and Damdami Taksal has established training camps for RSS members at Mehta Chauk, from where they plan to send Jathas into Punjab villages to preach Jathedar Puran Singh's gospel of Sikh gurus being progeny of Luv and Kush and Sikhs being authentic Hindus. To no one's surprise 'Gurbani Gurmat Sidhant Parcharak Sant Smaj of Swami Kashmira Singh is in cahoots with RSS. Strangely though, this Sant Smaj does not appear on his business card.

*I understand a book is in the works about Hemkunt. No doubt we will be doubly assured that that was the place where the tenth Nanak performed 'tapasya' in his prior life [even though we cannot agree on his birth in this life during the historical period]. But to borrow and modify Prof. Gurtej Singh's term, that is a 'horse of different color'. We will bridle it at another time.*

Hardev Singh Shergill





**"Wahe Guruji Ka Khalsa, Wahe Guruji Ki Fateh"**  
1699-1999



## SIKH SANGAT OF AMERICA

Proudly Announces

**The grand celebration of the 300<sup>th</sup> year of  
the Birth Of Khalsa**

**"Khalsa Akal Purakh ki Fauj"  
Pragito Khalsa Paramatma Ki Mauj."**

Khalsa is the army of the eternal lord raised by him out of his pleasure. They were meant to be legions of the timeless God, commissioned to establish the rule of Dharma on land (Dharma Chalavan) and uproot all evils (Dushta Saban ko Mool Uparan).

On this noble occasion all the learned people of Hindu and Sikh community are earnestly requested to send articles on the following topics:

- The Story of Sikh Sacrifices
- The Creation of Khalsa, A Crowning Event

Any other article which enhances unity between Sikhs and the rest of the Hindu society.

The articles which are suitable to the aims and objectives of the Sikh Sangat and approved by the Advisory Board shall be printed in the SANGAT SANDESH.

The celebration of the 300<sup>th</sup> year of Khalsa's birth by Sikh Sangat of America is aimed to strengthen the ties of brotherhood between Sikhs and the rest of the Hindu society.

Sikh Sangat of America earnestly requests all Hindu-Sikh brothers and sisters to register in advance to participate in the grand celebration of the 300<sup>th</sup> year of the birth of Khalsa on August 21<sup>st</sup> 1999.

VENUE: NY/NJ shall be announced and invitations shall be mailed.

### Celebrations Organizing Committee members:-

Dr. Bhisam Agnihotri (LA)	Shri N.N. Lalchandani (NY)	Shri Ram Sachdeva (NY)	
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"Wahe Guruji Ka Khalsa



Wahe Guruji Ki Fateh"

# SIKH SANGAT OF AMERICA

PROUDLY INVITES

## ALL BROTHERS AND SISTERS TO PARTICIPATE IN THE GRAND CELEBRATION TER-CENTENARY CREATION OF KHALSA

(1699-1999)

on SATURDAY, 21ST AUGUST, 1999 at 2:30 PM

AT SHREE GANESH TEMPLE AUDITORIUM  
45-57 BOWNE STREET, FLUSHING, NY.



■ S. CHIRANJIV SINGH (President - Rashtriya Sikh Sangat, Bharat) SHREE SWAMI DAYANANDA SARASWATI (Arsha Vidya Gurukulam, PA) AND MANY MORE RESPECTABLE GAINIS, SAINTS, KIRTANI JATHAS & COMMUNITY LEADERS WILL BE PART OF THE CELEBRATION.

■ ON THE OCCASION OF THE "VAISHAKHI" IN THE YEAR 1699, THE CREATION OF KHALSA PANTH BY TENTH GURU SHREE GOBIND SINGHJI, WAS THE CROWNING EVENT IN THE ANNALS OF BHARATS HISTORY.

■ KHALSA WAS CREATED TO ESTABLISH THE RULE OF 'DRAMA' AND UPROOT ALL EVILS IN THE SOCIETY. THE CREATION WAS AIMED AT A WELL BALANCED COMBINATION OF THE IDEALS OF "BHAKTI & SHAKTI" OF MORAL AND SPIRITUAL EXCELLENCE AND MILITANT VALOR AND HEROISM OF THE HIGHEST ORDER- THE TRUE "SANT-SIPAHJI".

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■ THE CELEBRATION IS TO PERPETUATE LOVE & BETTER UNDERSTANDING & TO ENHANCE OUR COMMON TRADITIONAL, SPIRITUAL, ANCESTRAL BONDS.

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# 'Sikh Sangat: A Movement of Awakening'

BY DEVENDER SINGH SAWHNEY

Without the unparalleled sacrifices of Sikh gurus, the entire Hindustan would have been converted forcibly to Islam by the tyrant rulers of that period.

The word 'SIKH' means a Disciple. A Sikh is, who believes in One God and the teachings of the ten gurus enshrined in the holy book 'Guru Granth Sahib'. The Sikh religion was founded by Guru Nanak who was born in 1469AD. Guru Nanak and the nine gurus who succeeded him, set a wonderful example of living spiritually, while taking an active and secular part in the world. This religion consists of practical living, in rendering service to humanity and engendering tolerance and brotherly love towards all. Sikhs believe that since God is present in every person each person stands as an equal before God regardless of race, color, nationality or sex. Thus there is in Sikhism a religious basis for tolerance, freedom of conscience and social equality. The doors of the Sikh temple called Gurudwara (House of the Guru) are open for all in this world without any prejudice or social discrimination. The Guru in Sikhism is a perfect messenger of God in whom the light of God shines fully, visibly and completely. Guru is in union with Divine. When Guru Nanak came Hindu society was over-ridden with caste system. The religion became the privilege only of the upper class. Whole non-Muslim population was subject to persecution by the Mohammedan rulers. Guru Nanak describes the situation of that time as: 'Kings are cutters, Cruelty their knife, and sense of duty and responsibility have taken wings and vanished.' Out of the dark clouds of falsehood, hypocrisy, injustice, cruelty and bigotry, there came a ray of sunshine from the Heaven. A Sikh apostle Guru Nanak was sent to the world to re-establish Dharma, equality, 'truthfulness, love, humanity. The sun rose, the darkness disappeared. Wherever the Guru put his foot, it became the temple of worship. The religion preached by Guru Nanak is the faith of the New age.

Guru Teg Bahadur (the ninth guru) laid down his life with his followers for the protection of Sanatan Dharma and it was in fact his nine ears old son Gobind Rai who inspired and initiated him to do so. Guru Teg Bahadur's martyrdom as unique and unparalleled in the annals of human history. He laid out his life in defense of religious tolerance, freedom of worship and freedom of conscience. Gobind Rai became Guru Gobind Singh who reated 'Khalsa Panth' on 30<sup>th</sup> March, 1699-300 years ago. Before that he did intense meditation of 'Ma handi' and got her blessings to gher the evil forces of Mughal Emperor Aurangzeb. March 30<sup>th</sup>, 1699 was a historic day in its



true sense when Khalsa was born. Guru Gobind Singh transformed the Sikhism into saints and soldiers both—a unique blend of Bhakti and Shakti. Panj Pyaras, the five beloved formed the seedling of Khalsa Panth by conquering the dread of death. Not only that was the birth of Khalsa Panth but also rejuvenation of the Hindu society — this was at a time when the society was under siege. Guru Gobind Singh reorganized the whole fearful, weak Hindu society infusing the spirit of One Almighty (Akal Purkh), one culture, one nation and one human spirit "Manus Ki Jath Sabhe Eko Pahchanabo".

Guru Gobind Singh did not deviate from the guideline laid down by Guru Nanak. Rather he brought to culmination the salient aspects of Guru Nanak's philosophy. Guru Nanak had described God as 'ASUR SANGHAR' destroyer of demons. Guru Gobind Singh sacrificed his two elder sons in the battle field fighting bravely against Mughals. His two younger sons were bricked alive by the cruel Wazir Khan.

The brutal murders of his father and great-grandfather, the killings of his four sons and of countless comrades-in-arms, did not deflect him from opposing rulers who subjected people to moral and physical degradation. Guru Gobind Singh had gained mastery over Sanskrit apart from Braj, Persian, Arabic and Punjabi languages. He wrote 'Shastra Nam Mala'-Var Sri Bhagauti Ji, popularly called 'Chandi di War' dealing with battles of Goddess Chandi to uphold righteousness and justice and also he finished 'Krishna Avatar' in 1688. In his own autobiography, 'Bachitar Natak' he spelled out the purport of his mission: to uphold the saints and destroy the wicked.

On the Baisakhi of 1699 he called upon all his followers all over Hindustan to visit Anandpur. To a huge gathering on March 29, 1699 with his sword drawn, Guru Gobind roared "Is there anyone here who would lay down his life for Dharma?" One by one five brave

men came forward to lay down their heads, who were baptized by Guruji and named 'Panj Piaras' the Five Beloved Ones. These five Piaras came from different parts of Hindustan. Guruji gave them the common appellation of 'Singh', hitherto associated with Rajputs and spelled out the code of conduct. In reaffirmation of the principle of absolute equality-Guru Gobind then knelt before 'beloved five' to be baptized by them in turn. In the words of Gokal Chand Narang "Hindustan had religion but no national feeling while Guru Gobind Singh made Nationalism the religion of the Khalsa." Guruji emerged as a Nation Builder.

With the creation of Khalsa he united the four castes into one having the qualities of all of those. Madho Dass Bairagi a sadhu became Guruji's Khalsa. His conversion was a momentous event for Sikhism. Banda Singh served the faith with exemplary dedication and valor, and in the process shook the Mughal Empire to its foundations. Guru Gobind Singh abolished personal gushup and bequeathed the gushup spiritually to the 'Adi Granth'—'Guru Granth Sahib' The Sikh Holy Book.

Khalsa Panth performed heroic deeds in the years to come. Sikhs were subjected to worst type of persecutions in the post Banda Singh period. They had to abandon their houses and escape to jungles, mountains and deserts. Those were very hard times but Khalsa kept high spirits. Many brave Khalsas laid down their lives fighting the tyrant Mughals for the protection of country's borders. They restored Hindus and Muslims their womenfolk, taken by Nadir Shah's forces. The four decades of Kingdom under Maharaja Ranjit Singh symbolized the crowning of the Sikh effort to seize power. Sikhs constituted around ten million during Ranjit Singh's period. Sikhs were always at the forefront during the freedom struggle of India against Britishers. Sikhs in North America, Canada and Britain flooded the Punjab with revolutionary literature and infused new awareness of Nationalism to free Bharat.

In the freedom struggle of India those who were hanged and became martyrs - more than 70% were Sikhs. Massacre of thousands of Sikhs took place during the partition of India in 1947. Sikhs have been always giving their lives selflessly for the protection of country's borders. Their all round contribution to India's development is remarkable. A true Khalsa stands firm for: Truth, Justice, Equality, Love to all, Humbleness, Selfless service to whole mankind and total submission to the teachings of

'Shri Guru Granth Sahib'.

Year 1999 is the "300<sup>th</sup> Anniversary year of the creation of Khalsa Panth". Today the whole Indian society is greatly indebted to the 'Khalsa Panth' for their great sacrifices and contributions for the protection of our culture, Dharma and national unity. It becomes the moral duty of all Indians to join hands, rising above their petty differences, to celebrate together 'Tercentenary of Khalsa Panth' by paying their sincere tributes to Sikh gurus. Grand celebrations are going on in every part of India and all over the world. Indian Prime Minister Shri Atal Behari Vajpayee sanctioned 10 million rupees for the grand celebrations.

Various yatras emanated from all parts of India and reached Shri Anandpur Sahib on the day of 'Baisakhi'. A 'Mahan Sant Yatra' was organized by 'Rashtriya Sikh Sangat', Bharat which started on 18<sup>th</sup> March from Shri Patna Sahib traveling five thousand kilometers reached Shri Anandpur Sahib on 11<sup>th</sup> April. Millions of people from all walks of life joined & welcomed this most noble initiative. Delhi Gurudwara Prabandakh Committee welcomed this 'Sant Yatra' at historic Gurudwara Shri Rakabganj Sahib and Shri Sisganj Sahib, Delhi on 29-30<sup>th</sup> March. Shromani Gurudwara Prabandakh Committee (Apex body of Sikhs-Bharat) also welcomed the yatra at Shri Anandpur Sahib. By the whole society joining to celebrate this event—a feeling of oneness, brotherhood & fraternity is prevailing throughout the country.

Within the last few months various functions were organized by our Sikh brothers throughout America, but so far these celebrations are limited to our Keshdhari Sikhs only. Indeed the whole Indian Community must celebrate this event.

To fulfill this need 'Sikh Sangat of America' is organizing a function on Saturday Aug 21<sup>st</sup>, 1999 celebrating '300<sup>th</sup> Anniversary of Khalsa' at Shri Ganesh Temple's state of the art auditorium, Flushing, New York. S. Chiranjiv Singh president -Rashtriya Sikh Sangat, Bharat, Swami Dayananda Saraswati from Arsha Vidya Gurukulam, PA and many more respectable gians, saints, kirtani jathas and community leaders will be part of the celebration. Many community organizations, gurudwaras, temples are wholeheartedly supporting this noble cause. Sikh Sangat earnestly requests valuable participation of all organizations & all like minded individuals in this program. They also humbly seek the support & participation of various Gurudwaras/Temples for this event.

Sikh Sangat believes that Hindu-Sikh spiritual-cultural bonds are permanent based on our common

heritage. In our veins flow the blood of Rishis, Gurus, Saints of Bharat. SSA main goals are to propagate Gurbani as the basis of everyday life. To stand for truth, justice, equality, love to all and service to whole mankind.

SSA is a Social-cultural-religious platform to promote the missionary work started by our great gurus-based purely on seva, deep love, mutual respect, understanding, harmony and peace among all. By hatred and friction we cannot achieve anything but with love to all we can win the whole world. Guru Gobind Singh ji after creating Khalsa Panth himself said "Sakal Jagat Mo Khalsa Panth Gaje...Jage Dharma Hindu...Turk Dund Bhaje". To achieve the above goals, Sikh Sangat has been striving and reaching the masses steadily. SSA is not just an organization but an Ongoing Movement of Awakening in the society. Those who believe and follow the same principles are welcome to join SSA. Sikh Sangat is a non-profit organization.

Sikh Sangat demands that those responsible for 1984 Sikh massacre in Bharat, be rigorously punished without any further delay. SSA condemns induction of these culprits again by the Congress party for their selfish motives. All uprooted victims Sikhs and Hindus from all over Bharat must be rehabilitated properly.

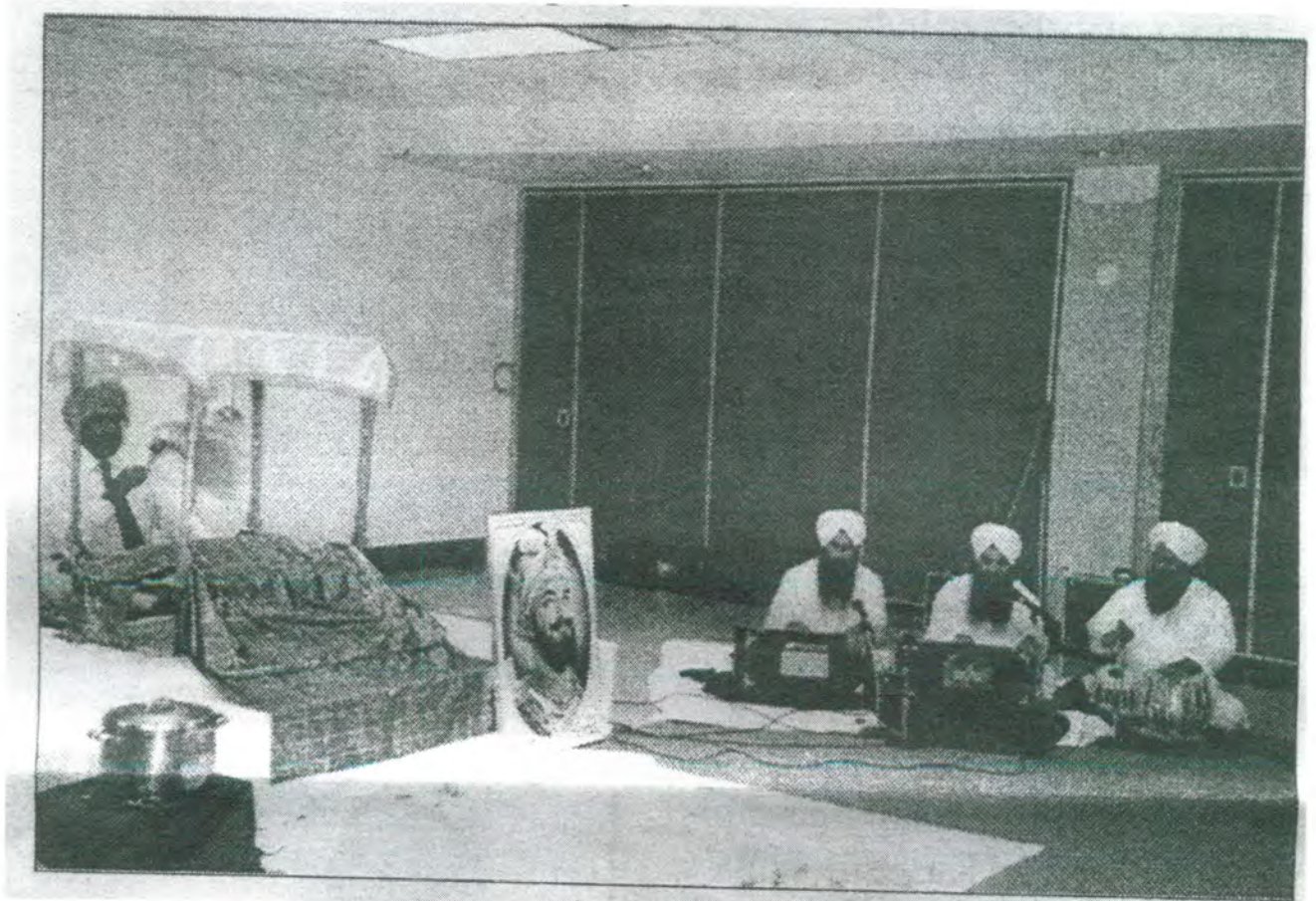
Guru Sangat should get the full rights of looking after all the Gurudwaras and other religious places now in Pakistan and Bangladesh. Aurangzeb was no better than Adolph Hitler. Unfortunately till today there are in India roads and cities named after Aurangzeb. There are no roads of cities named after Ravana or Kansa. It is a great insult and dishonor to the gurus and all those who laid down their lives to continue to keep the names of Aurangzeb.

SSA strongly demands from Government of India that his name be removed to Guru Gobind Singh Nagar or Marg and to other pious saints-gurus. SSA condemns strongly the sinful inhuman act of Pakistani army in mutilating the six bodies of brave Indian soldiers. This was the most cowardly and barbaric act. Whole Indian community must get united and fully support our country Bharat, our brave soldiers fighting against the aggression of Pakistan.

"Bharat ma lahi khoon doleya.....bande veer veragi ne.....desh lahi sarvashya vareya... dasham pita jaha nyagi ne.....Kasam hai saanu zohravardi.....veer hakikatyaad rahe, Apna desh na toote veero.... Apna desh azaad rahe.....Vera ne balidan jo kitte.....vo sab samu yad rahe.... Apna desh na toote veero.....apna desh azaad rahe....."

This is an advertisement





Khalsa Panth Tercentenary celebrations by Sikh Sangat of America in New York, U.S.A. (India Post, September 10, 1999).

*How long before a two-dimensional image becomes a three-dimensional statue? (Editor)*



# Is 'Bachittar Natak' a creation of Guru Gobind Singh Ji?

Try to fathom out the truth yourself. Guru Gobind Singh had bequeathed Guruship to the Panth so that the Panth, very much like the Guru, should not give credence to hearsay. Rather the Sikh Panth should take decisions only after studying and understanding every aspect carefully.

Bhai Gurubakhsh Singh Kala Afghana has penned down a book 'Bachittar Natak - On the Touchstone of Gurubani' (in Punjabi) for the benefit and convenience of the Panth. Every Sikh of the Guru should read it himself and then seek answers to the following questions:

- Could the Tenth Master, who conferred Guruship on Guru Granth Sahib, himself write such compositions as are contrary to the teachings enshrined in Guru Granth Sahib?

- Could Guru Gobind Singh write such compositions as induce reverence and devotion for gods and goddesses whereas the Guru himself had strictly enjoined upon the Khalsa not to put their faith in any

god or goddesses and worship only One Akal Purkh (The Timeless One, God)?

- Can such a book be the 'autobiography' of Guru Gobind Singh, in which, on the basis of caste-system, he would show himself to be the progeny of Luv and Kush, and not projecting himself to be the 'Light of Guru Nanak, he should, at the asking of an imaginary God, show himself to be the founder of a new religion, in which there should neither be any mention of Guru Aijan Dev's martyrdom nor of 'amrit' ceremony of 1699, in which Maghals should be praised and there should be mention of the sheering of Guru's detractors' hair and of

urinating on them, and in which while describing every battle, big or small, Shiv ji should be shown as beating his drum and goblins and Dakinis shown as fighting alongside Shiv ji?

- Do not go by what even the most eminent writer says. Do not look up to a scholar with a Brahminic outlook.



Read the above mentioned book yourself and seek answers to the questions from Guru Granth Sahib and tell us whether the Tenth Master would have written such a composition?

- In the 'Birth Forecentenary year of the Khalsa Panth', with a view to separating truth from the falsehood, conceived and propagated by the wily Brahmin, it becomes the duty of every Sikh who has true love and devotion for Guru Gobind Singh and who accepts Guru Granth Sahib as the Guru, to separate truth from falsehood, conceived and propagated by some Brahmin.

- The book has been published by the Akal Sahai Society, Amritsar. It is priced at Rs. 200 (Ten US dollars outside India).

- The readers of the 'Spokesman' can get their copy by sending Rs. 150 (By bank draft) to the 'Spokesman' by 30th September 1999. Those ordering ten or more copies can get them at Rs. 100 each. Read yourself and help others also read it and do your duty to the Guru in this historic year of the Khalsa.

The books can also be had from :  
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