

Bhai Mohinder Singh Ji proclaimed as a “Sikh Spiritual Leader in the UK”.

[Modified: 18/12/05]

Dear Editor,

Leeds Faith Communities celebrated their ‘Leeds Together for Peace Festival’ organised and sponsored by Education Dialogue, Leeds Faiths Forum, Leeds Concord Interfaith Fellowship and Peace Museum and Royal Armouries on November 27, 2005 at the Royal Armouries Museum, Leeds, West Yorkshire, England.

The posters, ‘Heroes for Peace’ - freely circulated amongst the Leeds Community, included respective representatives of the following dedicated dignitaries:-

Dadi Janki - Brahma Kumaries
Delai Lama and Daisaku Ikeda - the Visionary Buddhist Spiritual Leaders
Martin Luther King – Christian Civil Rights Leader
King Ashok – Hindu Man of Wisdom
Yitzhak Rabin – Jewish Noble Peace Laureate
Fethullah Gulen – Muslim Interfaith Scholar
Starhawk – Pagan Peace Activist
Bhai Mohinder Singh Ji - Sikh Spiritual Leader in the UK.

First of all, I am most grateful to my numerous Gursikh scholar friends whose vast knowledge and experience in understanding of Gurbani has enhanced my knowledge and strengthened my confidence in the SIKH FAITH that has helped a humble person like me to collate my thoughts in this article. Hopefully, my simple message will get across to the people concerned with the above mentioned event. I would also like to point out that I do not believe in washing personal linen in public on any issue but in this particular case expression of some harsh sentiments has been necessary for which I seek forgiveness with folded hands from the Gursikh Sangat in advance. The prevailing circumstances have compelled me to share my views on the fundamentals of Sikhi with the like minded Gursikhs. I am a learner like any other Gursikh, who is always learning and my knowledge of Gurbani is of a satisfactory level to warrant challenge on this issue. However, with the grace of Akaal Purkh Vaheguru, I do manage to serve the community as a Sikh Chaplain in various H.M. Prison Services where I participate in multifaith diversity and race relations initiatives.

Nevertheless, born in an ordinary Gursikh family, I do believe in practising the ideology of Sikhism to the best of my ability in order to appreciate the great gifts of Sikhi and the Sikh institutions to humanity. Certainly, as we all know this is a life-long ‘tightrope walking’ process that includes self-awareness and self-development as an essential part to follow the righteous path leading to becoming a true Sikh. Evidently, ‘The Sikh Way of Life’ is for an individual to strictly follow the divine teachings of the Sikh Gurus enshrined in Sri Guru Granth Sahib Ji, our Guide, in the form of the Spiritual Enlightener’.

In view of the current shocking state of the Sikh affairs that influence the whole progress of Sikhism, I am inclined to state that all devoted Sikhs should significantly contribute towards enlightened missionary work. We must not forget that each one of us needs to do good deeds by being a missionary to demonstrate strength of Sikh faith through exemplary conduct and action. Sikh faith is currently more recognised around the world than ever before. Sikhs ought to get involved in the mainstream community and actively participate to better reflect the change that makes the difference in the lives of others. If Sikhs truly wake up to such engagement in their everyday lives, Sikh community would be many times stronger and vibrant in the years to come.

Accordingly, in respect of the aforementioned event in which Bhai Mohinder Singh Ji was referred to as, 'Sikh Spiritual Leader in UK', my firm belief in the Sikh faith inspired me to act promptly in order to put the records straight with the organisers of the 'Leeds Together for Peace Festival' before the commencement of the event. As I felt it was erroneous and unjustifiably elevated social status given to a human being in total contradiction of the Sikh ideology, I e-mailed the following message to one of the main organisers of the festival, namely Mr David Randolph Horn informing him about their erroneous proclamation of Bhai Mohinder Singh Ji as a 'Sikh Spiritual Leader in UK'.

My e-mail addressed to David Randolph Horn.

Tuesday, 22 November 2005

The chief executive,

Dear Sir/Madam,

I have received your 'Heroes for Peace' leaflet this morning.

As a peace-loving citizen and a resident of Leeds for the last 41 years, I fully appreciate your tireless efforts directed towards the noble cause. I congratulate all the organisers and the participants wholeheartedly for their past and present achievements in that direction. I hope to attend your forthcoming 'Leeds Together for Peace Festival' scheduled to take place on November 27, 2005.

Certainly, the entire organisation, and the presentation work of such events involve numerous dedicated individuals' valuable time and effort. Nevertheless, it is equally important for all those concerned to really concentrate on collating true and accurate information regarding various religions in order to hold fruitful discussions, and seminars to create better understanding amongst the 'Faith Communities'.

I also believe that there is ample information readily available on the world religions including detailed fundamental beliefs, and practices. The organisers and participants of the 'Faith Communities' such as yours have a great responsibility of adhering to the basic structure of different religions and to achieve the organisation's ultimate goal without causing any controversies or misunderstandings within any community.


Without any malice to anyone, I am inclined to clarify certain points regarding the Sikh Religion.

- The Sikhs revere their Gurus (The Divine Spiritual Enlighteners) same as the followers of other religions do: Such as, Moses for Jews, Gautam Buddha for Buddhists, Jesus for Christians, Prophet Mohammed for Muslims, and Brahma-Vishnu-Shiva-Rama-Krishna and other numerous gods for Hindus and so on.
- The Ten Sikh Gurus' Teachings (Divine Word) of love, peace, dignity, equality, care, share, honest living, and selfless service etc., are enshrined in Sri Guru Granth sahib, the most sacred Scripture of the Sikhs. The tenth Guru, Sri Guru Gobind Singh Sahib bestowed Guruship to Sri Guru Granth Sahib and directed his Khalsa (a true Sikh Saint and Soldier) to seek guidance from Guru Granth Sahib. Therefore, the Sikhs' true Spiritual Enlightener and true Spiritual Leader is Guru Granth Sahib (the concept of which is considered to be that of an eternal Guru) and not any individual human being.

Undoubtedly, countless number of selfish individuals has been cropping up like mushrooms in the Sikh world during the last few decades. Such un-informed so-called Sikhs have been and are actually deviating from the mainstream Sikhism. They do not observe the Gurus' teachings or the Sikh Code of Conduct wholeheartedly. Such impostors not only give a false perception of being Spiritual Leaders but also brainwash their followers, cause confusion, degradation, fragmentation, and extensive damage to

the Sikh community as a whole.

The information concerning Bhai Mohinder Singh as being a 'Sikh Spiritual Leader in the UK' is rather sceptical and grossly misleading.

I therefore request you to withdraw immediately such misconception of him as a 'Sikh Spiritual Leader in the UK' as illustrated on your leaflet. This type of misconception can easily be misconstrued and can cause unrest within the Sikh community. The Sikh nation is universally represented by the Sikh symbol called the 'Khanda' {}.

It is therefore imperative for the misconstrued source of information to come forward and apologise publicly before the event starts, otherwise unpleasant consequences, as a result, could inevitably be unavoidable.

Henceforth, a word of advice, please make sure that you contact 'The Sikh Missionary Society' for any future help and advice or intricate information on the Sikh religion.

Thank you,

Yours sincerely,

Swaran Singh Panesar
Leeds, West Yorkshire, England.

In response to my first e-mail Mr. David Randolph Horn wrote: -

Thu, 24 Nov 2005 18:44:35 -0000

0511 24 Clarification and Apology

The organisers of Heroes for Peace are a consortium of many faiths in three organisations who have come together for this event.

We apologise to the members of the Sikh community for offence caused by describing Bhai Mohinder Singh Ji as a Spiritual Leader.

The organisers respect the Sri Guru Granth Sahib Ji as the eternal Guru for Sikhs, We apologise for that not being made clear for readers of the poster.

This will be made clear on the day of the presentation.

David Randolph-Horn
Cynthia Dickinson
0113 245 4700

The above e-mail accompanied S. Harbans Singh Sagoo's following message: -

In response to the objection by some people about Bhai Mohinder Singh Ji being referred to as a 'Spiritual Leader', we submit as follows:
For Sikhs the ONLY and PERPETUAL 'GURU' (THE ETERNAL PROPHET) – is Sri Guru Granth Sahib Ji. No human can be a Guru or be equated to Sri Guru Granth Sahib Ji in that context.

It is a matter of pride for any community when their members excel through personal sacrifice and devotion to their faith. The exhibition, Heroes for Peace, was designed to celebrate such individuals who have brought peace to hearts of many and continue to generate peace within the wider community.

Notwithstanding the above, if the posters nomenclature has inadvertently hurt anybody's feelings we hope and pray that they will have the magnanimity to forgive.

This clarification and apology will be made clear on the day.

Harbans Singh Sagoo
GNNSJ (UK) LEEDS
07891222043
24th November 2005

- **Please note:** the cunningness with which Mr. Sagoo has worded his letter asking for forgiveness. It is really a tongue in the cheek, so to speak, that on one side, Mr Sagoo is asking the Sikh community to be magnanimous for their forgiveness and on the other hand, he says, "not withstanding the above" so what exactly was he trying to prove? In one of the e-mails that someone forwarded to me, he is alleged to have referred to others as "ill informed and uneducated people". These are very inappropriate words to be used for anybody, certainly against the Gursikhi ideology and especially by someone who himself got it wrong in the first place and had the cheek to ask for an apology. . Does he truly deserve forgiveness, one wonders?

My second e-mail addressed to Mr. D.R. Horn is as follows: -

WITHOUT PREJUDICE

25 November 2005

Dear David Randolph Horn and Cynthia Dickenson,
I thank you very much for the prompt response to my e-mail.
Your apology is accepted whole-heartedly.

Additionally I must also thank you very much for copying to me the message of Sardar Harbans Singh Ji Sagoo of GNNSJ (UK) Leeds.

However, I feel it is imperative to bring to your attention the fact that the mainstream Sikh community does not accept and consider Bhai Mohinder Singh Ji as their spiritual leader. He does not practise or follow entirely the Sikh Gurus' divine teachings enshrined in Guru Granth Sahib or the Sikh Code of Conduct.

I sincerely hope that, you will also allow me to clarify the position and the functioning of G.N.N.S. Jatha so that it assists you to establish the main reason of the Sikh community's strong objection to Bhai Mohinder Singh being stated as their spiritual leader.

1. Bhai Mohinder Singh and Sardar Harbans Singh Sagoo are the chairpersons of Guru Nanak Nishkam Sevak Jatha (GNNSJ), Birmingham, and Leeds respectively. They do not acknowledge Guru Nanaks's ideology that condemned Brahmanic social divisions, ritualism, falsehood etc., and placed maximum emphasis on universal human fellowship and equality of all men and women.
2. Bhai Mohinder Singh follows the code of conduct set by his predecessor , and not the Great Gurmat tradition of the Sikh Gurus, and the Sikh Rehat Maryada (The Sikh Code of Conduct) All his followers both men and women treat him as their human guru, and they prostrate to reach for his feet to receive his blessings.
3. There has always been a growing concern within many Sikh Gurdwaras and various Sikh organisations in the UK about G.N.N.S.J's practices that target innocent vulnerable people, brainwash them and mislead the congregation.

For the reasons stated above, I do not believe that such an organisation could ever be considered as

promoter of True Sikhism.

Furthermore, the comments made by Harbans Singh Sagoo of GNNSJ have been noted with interest.

Mr Sagoo writes to “in response to the objection by some people”. May I point out to Mr Sagoo that it is not some people; in fact, it is the objection of the whole Sikh community.

Mr Sagoo has despicably referred to the Perpetual Guru as “the Eternal Prophet”. It is totally unacceptable, and is blasphemously offensive. Mr Sagoo must therefore apologise for the inappropriate use of this word.

Mr Sagoo has tried to impress by the use of intricate words but has failed to offer an apology and deviously asked for forgiveness.

Let it be made very clear to Mr Sagoo in order to expect forgiveness, Sikhism teaches to be modest and humble. Forgiveness cannot be expected but it has to be earned through good deeds and not through egoism, selfishness, and arrogance.

It is imperative for Mr Sagoo to learn to be modest as per the Sikh code of conduct. Nimrta = humility – (not cunningness) must prevail at all times. Ahnkaar = egoism and Karodh = anger must never dominate. These are the true qualities of a Gursikh. Mr Sagoo appears to possess none of these.

I hope this message will make Mr Sagoo think before he embarks on the inappropriate offensive mission to cause discomfort to the Sikh community.

He must be made aware that the word ‘Prophet’ literally means a person who reveals or interprets God’s will. He/she is an inspired teacher. In this sense, Guru Nanak and the later Sikh Gurus after him were all prophets.

However, it needs to be understood that certain words are used in the restrictive sense in our languages for certain people only. Although the word “rasool” means anybody, who receives messages from God but this word is restricted to be used only for Muhammad. The word Christ actually means ‘anointed, saviour, inspirer and can be used for anybody but it is restricted for Jesus. Similarly, the word prophet in the restrictive sense is usually applied to Muhammad. The word ‘Namaz’ means ‘prayer’ and as such can be used by all religions but it is restricted to Muslim prayer only. The Word Guru’ means teacher but in the restrictive spiritual sense, it is applied by the Sikhs only for Guru Granth Sahib.

Another point worth noting is that whereas the word ‘Guru’ can be applied to a person as well as the Sikh scripture, the word ‘prophet’ can only be applied for a living human being and not for the scripture. Nobody says ‘The prophet Quran’. Another difference is that the word prophet also means one who foretells the future. In this sense, its use for the Sikh Gurus is inappropriate.

The tendency for using inappropriate words is on the increase among the Sikhs and the result is chaos. Some people call Darbar Sahib “Golden Temple” which is very misleading because ‘A Gurdwara’ cannot be a temple, a synagogue, or a church even though they all relate to ‘religious place of worship’. Similarly the word ‘Prophet’ if used frequently will in course of time replace the word ‘Guru’ causing immense harm to the Sikh philosophy.

Languages suffer from cultural and linguistic narcissism and therefore the word ‘Guru’ cannot be correctly translated in English to convey the deep mystic connotation and spiritual emotionality of the Sikhs attached with this word. The nearest suitable translation can be “SPIRITUAL GUIDE”.

Finally, it would be interesting to know how the organizers of the ‘Leeds Faith Communities Festival’ conduct their business on the day.

May God be with you.

Thank you,

Best regards

Swaran Singh Panesar
Leeds, West Yorkshire.

Following is the e-mailed acknowledgement from David Randolph Horn.

From: "David Randolph-horn" <david.hrh@virgin.net>
To: "Swaran Singh Panesar [UK]" <swaransinghpanesar@yahoo.com>
Subject: Re: Objections to Heroes for Peace.
Date: Sat, 26 Nov 2005 22:05:14 -0000

Dear Swaran Singh Panesar

My best wishes and thanks for your email.

I look forward to meeting you in the future.

David Randolph-Horn

My observations of the 'Leeds Together for Peace Festival' held on Sunday, 27 November 2005 at the Royal Armouries Leeds.

All the participating faith members introduced themselves on the stage and commented on their 'heroes' in person except the representative of GNNSJ, S. Harbans Singh Sagoo who must have felt really embarrassed (either before, during or after the event) by the choice of his 'hero' who proved to be a complete misfit for the occasion. May be it was for that very reason that he had shielded away from introducing his preferred presentation in person. Theoretically, the presentation was a well-planned, self-promotional, and professional work of art that concentrated mainly on Bhai Mohinder Singh. He was shown repeatedly to such an extent that psychologically one could easily imagine the expression of guilt on S. Harbans Singh Sagoo's face. Certainly, the presentation would be very helpful in fulfilling Bhai Mohinder Singh Ji's burning desire to join the House of Lords one day.

As such, there was nothing in the presentation to indicate Mohinder Singh Ji's personal sacrifice or devotion for the welfare of the less fortunate people. He is at present the head of a sect that is hell bent on spending millions of the Sikh Sangat's money on glittering buildings and gilding Gurdwaras in India and building one in an isolated small town of Karicho, Kenya, East Africa. Such exorbitant amounts of money could/should have been put to a better use, for example: - setting up Education centers and hostel blocks for the poor in various developing countries etc., like the Muslim scholar Fethullah Gulen - a real 'selfless' hero, genuinely committed in carrying out much more important work i.e. teaching the less fortunate without seeking any reward or publicity through video films and/or photographs with the world leaders. There is something for Bhai Mohinder Singh and S. Harbans Singh Sagoo to learn on the basics of Sikhism from that Muslim friend.

However, the Christians chose the most unforgettable and famous personality, Martin Luther King as their real 'hero'. The way they introduced him in front of the audience and the way they delivered their 'unrefined yet passionate message left an expressively touching effect on everyone's mind.

King Ashoka and Yitzhak Rabin were the warlords who had had their fill of fighting and killing in the name of God before realizing their deadly mistake and were humble enough to admit to their misdeeds

with pertinence to make amends and cleanse their soul. Therefore, in their own right they were the 'heroes' as well.

All others who were represented by other respective communities were 'heroes' too in their own right, as they had also contributed to helping the less fortunate. (End of my observations of the event)

My Final e-mail of thanks and a Reminder addressed to Mr. D.R. Horn: -

Sun, 27 Nov 2005 21:27:03 +0000 (GMT)

Dear Mr. David Randolph Horn.

I had the opportunity to attend the 'Heroes for Peace' function this afternoon. Please accept my heartiest congratulations on the success of your well-organised event.

However, I have some reservations regarding the presentation given by GNNSJ on behalf of Bhai Mohinder Singh. I hope to submit my comments to you at a later stage

I am sure you would now discuss the matter with Mr. H.S. Sagoo at your earliest convenience and seek his appropriate written apology regarding his controversial remarks that he made about Sri Guru Granth Sahib Ji as per the paragraphs highlighted below and advise me accordingly in the near future.

“Mr Sagoo writes, “in response to the objection by some people”. May I point out to Mr Sagoo that it is not some people; in fact, it is the objection of the whole Sikh community.”

“Mr Sagoo has despicably referred to the Perpetual Guru as “the Eternal Prophet”, is totally unacceptable, and is blasphemously offensive. Mr Sagoo must therefore apologise for the inappropriate use of this word.”

Thanking you and awaiting your early response,

Yours sincerely

Swaran Singh Panesar

Leeds, West Yorkshire, England

My final e-mail message as stated above failed to solicit any response from Mr. D.R. Horn.

Regrettably, the Sikh nation suffers tremendously while the Sikh history and Sikhism is really being distorted, debased, deformed and uprooted by the mushroom growth of highly ambitious 'Deredaars', 'Saadh's', so-called Sant Babaas, and those who call themselves most 'humble servants of God'. They have created a well-established two tier (upper and lower class) system (Sikhism condemns class system totally) and they enjoy extremely high lifestyle.

Indeed, it is very distasteful for the Gursikhs to see that Guru Ji's traditional 'Langar', 'Sangat' and 'Pangat' system has virtually disappeared particularly in the 'Deras' where the 'Deredaars' and their henchmen have their 'Langar' served in private rooms. Most of them live in well-designed, purpose-built luxurious accommodations equipped with lavish kitchens and bathrooms. Majority of such globetrotter 'Deredaars' frequently travel in luxury cars, chartered aeroplanes, helicopters etc. they do it at the expense of the innocent Sikh Sangat's money (donations of the congregation). Very often, we see masses of simple, innocent people both young and old, men and women, boys and girls prostrating or rubbing their noses or their foreheads against such Pakhandee Deredaars' shoes or slippers to seek their blessings. Sadly, even the most educated people are not free from this blasphemous act.

Obviously, such self-styled Dastaardhari Hindu 'Pakhandee Baabia[n] Dae Tollay' (group of unscrupulous spiritual leaders) always succeed in their 'divide and rule' policy and divide the Sikhs in as many sects or sections as possible in order to retain their bogus high status until death.

I am fully confident that Gurmukh piaray Late Baba Puran Singh Ji – a highly respected wise man had set up Guru Nanak Nishkam Sevak Jatha, to promote Sikhi in Britain according to Guru Nanak's philosophy. His soul may be terribly tormented and disappointed to see his dreams shattered by his very own disciples who had innovated a working constitution or a 'Maryada' to contradict and discard the Sikh Rehat Maryada devised by the most learned scholars of the Sikhs. GNNSJ's imposter constitution nullifies the divine teachings of Sri Guru Nanak Sahib.

- **Guru Nanak:**

- What takes birth and dies away cannot be GOD
- No intermediary is required by the Sikhs except their Guru (Guru Granth Sahib)
- All human beings (irrespective of sex) are socially equal.
- Sikhs must not follow Brahman or any other creed.

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- **Nishkam:** selfless action of a person or action that does not smack of 'Moh', 'Greed', or 'Haumai', ego etc., etc.

- **Sevak:** True Sevak (volunteer) is he who surrenders himself to God completely like a living-dead person as per Guru Ji's mukhvaak "*Murda hoe mureed na gallee[n] hovna, Sabat sidak shaheed bharam bhau khovna*". True seva/sevak should be selfless whose self-less service to humanity is strictly in accordance with the Panthic Rehat Maryada; (Sikh Code of Conduct) Guru Maharaj Ji says in Sukhmani Sahib, "*Seva karat hoi nahkami, tis ko hote prapat suami – (Sri Guru Granth Sahib, page286)* – that is, he/she who desires none, finds 'One'. It was this sort of seva that earned Bhai Lehina Ji, the title of Guru Angad Dev Ji; it was this selfless seva that made Baba Amroo Ji, the shelter of the shelter-less and the protector of the unprotected, when he became Guru Amar Das; and, it was this selfless seva that turned the orphaned Jetha Ji, Guru Ram Das Ji. Guru Ram Das Ji, later on recorded this incidence in Gurbani as, "*Hum rultae phirtae koi baat na puchta, gur satgur sang keerae ham thapae,*" GGS, 167. Seva is capable of offering even the simplest of all humans, the acceptance in the Court of Akaal Purakh: "*vicch duniya saev kamaiye, tan dargah besan paiyae,*" Sri Rag, M.1, GGS, 20. On the other hand, seva that is performed under 'Moh' – a greed, whether it is of hoping for medals or status (to gain or maintain the same), or performed contrary to the Panthic Rehit Maryada, is nothing more than egoistic exercise of the mind to earn 'wah wah' of the others. These Panthic rules apply to all of us, whether an individual or an organisation, whether ordinary Sikh at the grassroots or the so-called Religious Leader. No individual, however highly placed, is greater than the Sikh Sangat: honour may be bestowed and not desired; Rehat Maryada is to be followed not flawed.

- **Jatha:** - a batch, a group of people or a faction.

I feel that all Gursikhs and Sikh organisations would share my views in this regard. Since its inception, some thirty-five years ago GNNSJ has always been blatantly involved in most of anti-Sikh; anti-Gurmat and anti-Sikh Rehat Maryada activities based mainly on blind-faith and Brahmanic rituals.

To be conclusively accepted in the 'Court of Akaal Purkh, Vaheguru, all Gursikhs are obliged to obey the basic farsighted injunctions of our Great Gurus:

- (a) Sri Guru Amar Das Ji, re: True Sikh:- “ਸੋ ਸਿਖੁ ਬੰਧੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚ ਆਵੈ॥ ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ.....”॥ He alone is a Sikh, a friend, a relative and a sibling who follows the Way of the Guru's Will. One who follows according to his own will, O Siblings of Destiny, suffers displeasure of the separation from the Lord. [Sorath M:3, p 601]
- (b) Sri Guru Nanak Sahib Ji, re: Corrupt Leaders: “ਅੰਧਾ ਆਗੂ ਜੇ ਥੀਐ ਕਿਉ ਪਾਧਰੁ ਜਾਣੈ॥ ਆਪਿ ਮੁਸੈ ਮਤਿ ਹੋਛੀਐ ਕਿਉ ਰਾਹੁ ਪਛਾਣੈ॥ ਕਿਉ ਰਾਹਿ ਜਾਵੈ ਮਹਲੁ ਪਾਵੈ ਅੰਧ ਕੀ ਮਤਿ ਅੰਧਲੀ”॥ Guru Sahib tells us that if any leader himself is stupid/blind, how shall he know the right way? Such a foolish person can neither guide anyone nor he himself can follow the righteous path.....[Soohi M:1 p767]
- (c) Sri Guru Gobind Singh Ji, re: Meaningless Brahmanic rituals: “ਜਬ ਇਹ ਗਰੈ ਬਿਪਰਨ ਕੀ ਰੀਤ, ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ”। [‘Sarab Loh Granth’]
- (d) Sri Guru Amar Das Ji, re: He who disobeys Guru's Hukam: ਪੂਰੇ ਗੁਰ ਕਾ ਹੁਕਮੁ ਨ ਮਨੈ ਓਹੁ ਮਨਮੁਖੁ ਅਗਿਆਨੁ ਮੁਠਾ ਬਿਖੁ ਮਾਇਆ ॥ One who does not obey the Hukam, the Command of the Perfect Guru – that self-willed Manmukh is plundered by his ignorance and poisoned by Maya. (Gauri M:4 p303)
- (e) Sri Guru Arjun Sahib Ji, re: Manmukh and Gurmukh: ਮਨਮੁਖ ਹਾਰ ਗੁਰਮੁਖ ਸਦ ਜੀਤ ॥ [Gond:5 p867]

The self-willed Manmukhs will fail, while Gurmukhs will win

Do the above-mentioned farsighted injunctions of our Great Gurus hold any significance at all for Bhai Mohinder Singh Ji? I leave this to the judgment of the entire Sikh Sangat.

I must congratulate a well-known Gursikh writer, Bhai Sukhvinder Singh 'Sabhra', who has presented to the Sikh nation two very well researched books, titled 'Santa[n] Dae Kautak?' - 'Gurmat Dee Kasvatti Tae', part: 1 and part: 2. He has categorically unmasked the faces of almost 120 'Pakhandi Baabas'- considered to be the real enemies of the Sikh Panth. He has collated fully detailed account of their anti-Gurmat, anti-Sikh Rehat Maryada activities. Evidently, he has also named Late Bhai Naurang Singh, Late Giani Amolak Singh of GNNSJ and former Jathedar Manjit Singh (Takht Kesgarh Sahib) for their involvement in similar anti-gurmat activities. I would strongly recommend all the readership of 'The Sikh Times' to acquire the books full of Gurmat based knowledge. Please read the books, understand his 'eye opener' message to the entire Sikh world, and act accordingly. Please do spread the word everywhere.

Similarly, Dr. Sukhpreet Singh Udhoke had carried out similar research and produced a DVD 'Tabeh Rosse Jageyo', that highlighted completely immoral and highly dangerous activities of the notorious Hindu fundamentalists' organisation called the RSS, Bajrang Dal, Shiv Sena and various other Anti-Sikh organisations. Those of you who had the opportunity to see DVD would have realised that most unappreciative Hindu writers have deliberately carried out systematic character assassination of all our Great Sikh Gurus, Great Sikh Martyrs and Great Sikh warriors alike. S. Mohan Singh Dhillon and I distributed over 10,000 copies of the DVD worldwide. I personally sent a copy to Bhai Mohinder Singh Ji and S. Harbans Singh Sagoo. Did they take any notice of the contents of the DVD? I would like to find out.

The Sikh Community should conscientiously examine the contents of this article and then submit their suitable comments to the Editor of The Sikh Times.

Furthermore, with due respect to Bhai Mohinder Singh Ji, whom I know as a well-educated professional engineer and currently the chairperson of GNNSJ, Birmingham, this is my humble request to him please, please enlighten me and correct me where I have gone wrong in expressing my views in any way. I would welcome Bhai Mohinder Singh Ji's personal Gurmat-based response to this article.

I would appreciate Bhai Mohinder Singh Ji's sincere answers to the following questions: -

1. *What is the difference between Gurmat and Manmat?*
2. *What is the difference between a Gurmukh and a Manmukh and who is the final winner?*
3. *Why does his organisation maintain class system when Guru Sahib condemned such a practice?*
4. *Why does his organisation overlook the damage they are causing to Sikhi through their anti-Gurmat activities?*
5. *Why does his organisation maintain inequality between men and women?*
6. *Why do people of all ages including men and women, boys and girls throng to bow down and/or prostrate to do the 'Matha take' at the feet of Bhai Mohinder Singh Ji?*
7. *Why does Bhai Mohinder Singh not stop this anti-Gurmat activity?*
8. *Why does his organisation follow anti-Gurmat beliefs and practices knowing that all Sikh Gurus had very strongly condemned such ritualistic practices?*
9. *What was/is the significance of placing the 'Aasan of Baba Puran Singh Ji,' in the presences of Guru Granth Sahib in Birmingham and in Leeds so-called Gurdwaras?*
10. *Does such practice still exist in both the organizations, i.e. Birmingham and Leeds?*
11. *Does Bhai Mohinder Singh Ji genuinely practise what he preaches?*
12. *Does Bhai Mohinder Singh Ji genuinely practise self-less seva?*
13. *Does Bhai Mohinder Singh Ji prefer to be addressed as 'Sikh Spiritual Leader in UK'?*
14. *Why did S. Harbans Singh Sagoo not apologise publicly for his misconduct in the matter?*
15. *What is the significance of 'Aarti' in Sikhism?*
16. *What is the significance of showering flowers over the 'Aasan of Baba Puran Singh Ji' during 'Aarti' and sounding of 'Sankh' in the presence of Guru Granth Sahib at the Bhog ceremony of Akhand Patths? Which Guru did so?*
17. *What is the significance of hanging on walls the 'imaginary paintings of gurus' in the presence of Guru Granth Sahib when Gurmat forbids such practices?*
18. *What is the significance and origin of the word 'Sampatt' and 'Sampatt Akhand Patth'?*
19. *What is the place of women in his organisation according to the teachings of Guru Nanak?*
20. *Why are women restricted from participating in Akhand Patths and Sehaj Patth ceremonies?*
21. *Why are various forms of restrictions imposed on the Sikh pilgrims (excluding members of GNNSJ) for the use of his organisation's purpose built luxury accommodations in Hazoor Sahib, Anandpur Sahib and various other places in India when the projects are known to have been mainly financed by the Sikh Sangat of the U K?*
22. *Could a person, who himself may be far from the enlightenment of Gurbani, propagate True Sikhism?*
23. *Could Bhai Mohinder Singh Ji kindly spell out whether his organisation is a 'Gurdwara' or a 'Dera'?*
24. *Could Bhai Mohinder Singh Ji kindly spell out whether the great gift of Guru Ji's Sikhi is all about erecting monumental buildings, gilding of Gurdwaras, self-glorification, self-publicity, self-promotion, and self-ordained propaganda, etc., or is it all about strictly following the Guru's philosophy?*
25. *Could Bhai Mohinder Singh Ji spell out how it may be humanly possible for a person who is untrue to his own faith to hold the title of "Keeper of the Golden Temple", and to present himself as one of the 'Leaders of the Sikh Faith in Israel with the goal of helping to end the Israeli-Palestinian conflict?*
26. *In view of the supreme sacrifices made by the Sikh Gurus, Great Sikh Martyrs, whose names are embossed in the golden letters in the pages of the History of Sikhs, could Bhai Mohinder Singh Ji shed some light on his 'personal sacrifice and devotion to the faith' as claimed by S. Harbans Singh Sagoo who wrote, "It is a matter of pride for any community when their members excel through personal sacrifice and devotion to their faith....."?*

In my endeavours I intended to submit my straightforward viewpoints before the 'Kachaehri' of Sikh Community, I may have unknowingly offended many people for which I beg for wholehearted forgiveness with folded hands. Simultaneously, I would also like to invite the attention and full participation of the dedicated Gursikhs to examine the subject matter of this article thoroughly and to join me in our relentless and uncompromising fight against such 'monstrous evils' that are rapidly eroding the foundations of Sikhi. I would appreciate genuine contribution from the dedicated Gursikhs with righteous approach towards upholding the ethics of the Sikh Faith and safeguarding the 'Sikh Way of Life'.

Thank you all
With best regards
Panth da sevadaar
Swaran Singh Panesar
Leeds, West Yorkshire.

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



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ਗੁਰੂ ਨਾਨਕ ਨਿਸਕਾਮ ਸੇਵਕ ਜਥਾ 18-20 ਸੋਹੋ ਰੋਡ, ਹਾਂਡਸਵਰਥ ਬਰਮਿੰਘਮ, B21 9BH (ਯੂ.ਕੇ.)

Your Ref. No.....

Our Ref. No.....

Dated 21-12-94

ਗੁਰੂ ਸੇਵਾਗੇ ਕੁਛ ਪਿਆਰੇ ਪੇਂਡੇਸਰ ਸਾਹਿਬ ਭਾਈ ਮਨਜੀਤ ਸਿੰਘ ਜੀ ਜਥੇਦਾਰ
ਸ਼੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਸ਼੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਜੀ

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਨਸਾ ॥ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਆਪ ਜੀ ਕੋਂ ਮਿਤੀ 18-12-94 ਦਾ ਪੱਤਰ ਪਰਾਪਤ ਹੋਇਆ ਜਸ ਵਿਚ ਆਪ ਜੀ ਵਲੋਂ
ਜਥੇ ਦੀ ਧਾਰਮਿਕ ਕੁਝ ਖੀਤੀ ਦੇ ਸਬੰਧ ਵਿਚ ਕੋਸ਼ਿਸ਼ ਵਿਰੋਧ ਦੇ ਲੋਕਾਂ ਵਲੋਂ ਜਥੇ ਨੂੰ ਸ਼੍ਰੀ ਸਵਾਮੀ
ਸਾਹਿਬ ਜੀ ਦੀ ਸੇਵੇ ਦੀ ਸੇਵਾ ਸੇਵਾ ਮਿਲਣ ਦੇ ਸਬੰਧ ਵਿਚ ਉਦਾਏ ਕਰਕੇ ਸੰਕੀਰਣ ਸੰਬੰਧੀ
ਜਥੇ ਵਲੋਂ ਸਪੱਸ਼ਟੀਕਰਣ ਮੰਗਿਆ ਗਿਆ ਹੈ।

ਨਿਮਨਤਾ ਸਹਿਤ ਉਹਨਾਂ ਤੋਂ ਆਪਣੇ ਕਾਰਜਕਾਰੀ ਕਰਕੇ ਕਰਕੇ ਪਰਕਾਰ ਹੈ।

1. ਦਾਸ ਕੋਂ ਜਾਂ ਸ਼੍ਰੀਮਾਨ ਸਾਸਾ ਪੁਰਾ ਸਿੰਘ ਜੀ ਵਲੋਂ ਹਿਸੇ ਵੀ ਪੇਸ਼ੀ ਨੂੰ ਪੈਦਾ ਦਾ
ਕੋਰਸ ਬੁਝਾਉਣ ਦੀ ਗਿਰਿਆ ਨਾ ਹੀ ਹੋਈ ਹੈ ਅਤੇ ਨਾ ਹੀ ਏ ਕਹੀ ਹੈ ਅਤੇ ਨਾ ਹੀ ਕਰੇਗੀ।

2. ਅੱਜ ਇਹ ਤੱਕ ਬਾਬਾ ਜੀ ਦੇ ਸਮੇਂ ਤੋਂ ਉਹਨਾਂ ਵਲੋਂ ਜਾਂ ਦਾਸਾਂ ਵਲੋਂ ਕੁਝ ਖਰੋਚ ਕੋਰਸ
ਕਰਾਉਣ ਦੀ ਗਿਰਿਆ ਨਹੀਂ ਹੋ ਰਹੀ।

3. ਬਾਬਾ ਪੁਕਲ ਸਿੰਘ ਜੀ ਦੀ ਕੁਰਸੀ ਨੂੰ ਸਤਿਗੁਰ ਕੋਂ ਮਥਾ ਟੇਕਣ ਦੀ ਗਿਰਿਆ
ਸਮਾਪਤ ਹੋ ਚੁਕੀ ਹੈ।

4. ਫੋਟੋਆਂ ਦੀ ਪੁਸ਼ਟੀ ਵਿਚ ਸਾਡਾ ਕੋਈ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਹੈ।

5. ਦਾਸ ਖੁਦ ਕੁਝ ਸੰਕਰਾਂ ਦਾ ਦਾਸ ਦਾਸ ਹੈ। ਆਪਣੀ ਪੁਸ਼ਟੀ ਪਰਿਸ਼ਦ ਦਾ ਦਾਸ
ਦੇ ਸਿੱ ਵਿਚ ਕੋਈ ਸੰਕਲਪ ਨਹੀਂ ਅਤੇ ਨਾ ਹੀ ਕੁਝ ਮਹਾਰਾਜ ਨਿਆਏ। ਐਸੇ ਤੋਂ ਹਰ ਸੰਕਲਪ ਵੱਲ
ਨਾਲ ਪੇਸ਼ੀਆਂ ਨੂੰ ਮੋਢਾ ਟੇਕਣ ਤੋਂ ਵਰਜਿਤ ਕੀਤਾ ਜਾਵੇਗਾ। ਸਿੰਘ ਦੀ ਫਤਹਿ ਬਲਾਉਣ ਦੀ
ਅਗਿਆਨਤਾ ਹੀ ਕੁਝ ਚੰਗੀ ਜਾਵੇਗੀ। ਇਹ ਹੀ ਕੁਝ ਦਾ ਕੁਝ ਹੈ।

ਭਲਦਾ ਸੇਵਾ.2.



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



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Your Ref. No.....

Our Ref. No.....

Dated.....

2.

6. ਬਾਬਾ ਜੀ ਦੇ ਕਮਰੇ ਵਿਚ ਪਸ਼ਾਦ ਨੂੰ ਭੋਗ ਨਵਾਉਣ ਦੀ ਕਿਰਿਆ ਠਹੀਂ ਕੀਤੀ ਜਾਂਦੀ। ਨਿੱਕਰ ਅਤੇ ਪਸ਼ਾਦਿ ਦੀ ਅਰਦਾਸ ਕਰ ਕਰੀਬ ਸਾਹਿਬ ਜੀ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।

7. ਫੁਰਕਦਾਰਾ ਸਾਹਿਬ ਵਿਚ ਬਾਬਾ ਜੀ ਦੀ ਸਾਰ ਵਿਚ ਨਕਿਲਾ ਹੋਇਆ ਖਾਸਤ ਖਾਧ ਜੀ ਠਾਠ ਹੋਏ ਵਿਚਾਰ ਵਟਾਂਕੇ ਠਾਠ ਸਮੇਟ ਚਿਰਾ ਗਿਆ ਹੈ।

ਪੁਰਨ ਖਾਸ ਹੈ ਕਿ ਖਾਧ ਜੀ ਵੱਲੋਂ ਮਿਠੇ ਕਰਮਵਾਰ ਸਪਸ਼ਟੀਕਰਨਾਂ ਦਾ ਉਤਰ ਕੁਰਮ ਖਣਸਾਰ ਖਾਧ ਜੀ ਨੂੰ ਪਰਵਾਣ ਹੋਵੇਗਾ। ਦਾਸਾਂ ਵੱਲੋਂ ਖਾਧ ਜੀ ਨੂੰ ਇਹ ਭਰੋਸਾ ਦਿਵਾਇਆ ਜਾਂਦਾ ਹੈ ਕਿ ਖਾਧੀ ਵਾਲੇ ਸਮੇਂ ਵਿਚ ਕੁਰਮ ਤੋਂ ਉਠਣ ਜਥੇ ਦੇ ਅਸਥਾਣ ਵਿਚ ਕੋਈ ਕਰਮ ਕਰਨ ਦੀ ਖਾਤਿਆ ਠਹੀਂ ਹੋਵੇਗੀ।

ਅਗਰ ਕੋਈ ਕੁਰਮ ਦੇ ਢਕੜੇ ਸਬੰਧੀ ਜਾਣਕਾਰੀ ਜਾਂ ਸਪਸ਼ਟੀਕਰਨ ਠੇਠ ਦੀ ਵਿਵਸਥਾ ਹੋਵੇਗੀ ਤਾਂ ਉਸ ਸਬੰਧੀ ਖ਼ੀ ਅਕਾਠ ਤਖਤ ਸਾਹਿਬ ਦੇ ਹੀ ਸਪਸ਼ਟੀਕਰਨ ਲਿਆ ਜਾਵੇਗਾ। ਕੁਰਮ ਮਿਠਰ ਕਰੇ ਅਤੇ ਖਾਧੀ ਕਰਮ ਖ਼ੀ ਹੋਸਠੀ ਵਿਚ ਸਾਡੀ ਚੋਣ ਦੀ ਖ਼ਬਰ ਕਰੇ। ਤੁਸੀਂ ਕੁਰ ਦੇ ਤਖਤ ਤੇ ਅਸਾਡੇ ਠਈ ਅਰਦਾਸ ਕਰਣੀ। ਅਸਾਡਾ ਹੋਮ ਰੋਮ ਕੁਰ ਦਾ, ਕੁਰ ਪੈਥ ਦਾ ਅਤੇ ਕੁਰ ਤਖਤ ਦੇ ਖ਼ਬ ਸੇਵਾਦਾਰਾਂ ਦਾ ਖ਼ਬਦਾਰੀ ਹੋਵੇਗਾ।

(ਕੁਰ ਖ਼ਬਰ ਸਭ ਕੋ ਅਕੁ ਕੁਰ ਕਹਤਾਰ ਉ)

ਸਿੰਘ ਸਾਹਿਬ ਪੰਡੇਸਰ ਮਨਜੀਤ ਸਿੰਘ ਜੀ,
ਜਥੇਦਾਰ ਖ਼ੀ ਅਕਾਠ ਤਖਤ ਸਾਹਿਬ ਜੀ
ਖ਼ੀ ਅਖ਼ਿਤਸਰ ਜੀ।

ਗੁਰੂ ਪੈਥ ਦਾਸਰਾ,

(ਭਾਈ ਸਾਹਿਬ ਨੌਰੰਗ ਸਿੰਘ)

ਖ਼ਬ ਸੇਵਾਦਾਰ ਕੁਰ ਨਾਨਕ ਨਿਸ਼ਕਾਮ
ਸੇਵਕ ਜਥਾ, ਸੋਹੋ ਰੋਡ ਹੈਂਡਸਵਰਥ,
ਬਰਮਿੰਘਮ, ਇੰਗਲੈਂਡ।