



ਸਰਬਤ ਖ਼ਾਲਸਾ

Sarbat Khalsa

ਗੁਰਮਤਿ ਸਿਧਾਂਤ

ਪੰਚ-ਪ੍ਰਧਾਨੀ ਜੁਗਤਿ

Date: 18 October 2025

A Call to The Sikhs for Ideological Vigilance on the 350th Shaheedi Anniversary of Guru Tegh Bahadur Ji

Dear Sikh Sangat Ji,

The martyrdom of Guru Tegh Bahadur Ji stands as an eternal legacy of the defense of human rights. However, we must not forget that this sacrifice also calls upon us to awaken to the ever-living consciousness of Guru Tegh Bahadur Ji. Just as passengers on an airplane are instructed to put on their own oxygen masks before helping others in an emergency, likewise, only those who stand firmly to guard their own house — their principles — can truly defend the rights of others.

In this house, if one remains awake; that one retains his/her virtues intact. (SGGS, p.182)

Today, the Sikhs' own house (principles) is being plundered, yet the Sikh seems indifferent. Under such circumstances, the commemoration of Guru Tegh Bahadur Ji's martyrdom should not become a mere ritual. On this 350th Shaheedi anniversary, the Sarbat Khalsa Jathebandi calls upon every Sikh to awaken, by observing keenly the attacks being made on the house of Sikhi — through anti-Gurmat literature, ritualism, and continuous propaganda.

Here are few recent examples of external and internal attacks to erode Sikh principles:

1) In November 2019, the **Supreme Court of India**, in its verdict on the Ram Janmabhoomi–Babri Masjid land dispute, gave **wrong reference** that Guru Nanak Sahib Ji had visited Ayodhya to “pay respects” at the Ram Janmabhoomi temple. Hindutva-aligned media widely propagated this, falsely implying that Guru Nanak Sahib considered Lord Ram Chandra his deity. However, there is no historical evidence of any ‘Ram Mandir’ during Guru Nanak Sahib’s time. Guru Sahib visited many places, cities belonging to various religions to preach the message of truth, Ayodhya was one of them.

2) **With government support, large amounts of literature are being produced to give Sikhi a Brahminical hue.** In July 2021, Baljeet Kaur Tulsi (mother of lawyer K.T.S. Tulsi) authored “The Ramayan of Shri Guru Gobind Singh Ji.” Prime Minister Narendra Modi personally received the first copy, and it was heavily publicized. Similarly, in August 2025, Charanjeet Singh Shah (manager of Gurdwara Saket, New Delhi) wrote “My Krishna”, twisting Gurbani to portray Krishna as a Sikh hero, despite Gurbani emphasizing that Almighty is **Ajooni**, beyond birth. Gurbani sternly rebukes those who claim that Almighty reincarnates:

Let that mouth burn, that says the Master takes birth. (SGGS, p.1136)

3) **Nanakshahi Calendar was introduced** in 2003, which was based on *Barah Maha* and *Ruti Shlok* from Gurbani. **RSS** chief K.S. Sudarshan **threatened Sikhs for adopting it**, as it affirmed the independent Sikh identity. Under political compromise with so-called Sant Samaj, the Badal-led Akali Dal, a two-member committee (Avtar Singh Makkar and Harnam Singh Dhumma) reversed the original Nanakshahi Calendar in 2010, replacing it with the Hindu Bikrami calendar. The committee’s report was never made public. In order to create a conducive environment for all this, preachers who openly opposed Brahmanism were removed one by one over a period of time from the main Gurdwara stages, and now only those who promote a Brahminical tone are seen preaching from these stages and on television.



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4) **Infiltration into the top Sikh institutions** is becoming increasingly apparent. In 1999, the SGPC published a Hindi book “Sikh Itihaas” containing derogatory remarks about the Gurus, which was later withdrawn in 2007 after public outrage. The SGPC has neither clarified on whose instructions this book was written nor has fixed the responsibility against any employee. Similarly, in 2025, the Delhi Sikh Gurdwara Management Committee released a 5th-grade textbook titled “Advai”, describing Guru Gobind Singh Ji as a worshiper of Mahakaal and a descendant of the Pandavas. It becomes clear from such incidents that external Brahmanical forces write the scripts for these books, which the management committees had to implement precisely as the price to remain on chair.

5) A systematic project to give a **Brahminical color to Sikhi** is also underway **through government educational institutions**. In 2016, Punjabi University, Patiala printed a Mahan Kosh with over 30,000 errors. Despite its withdrawal, no one was held accountable. In July 2025, a video of GNDU Vice-Chancellor Dr. Karamjeet Singh bowing before the RSS chief and promising to align Sikhi with Brahmanical ideals revealed much. Under the name of “research papers,” such journals are published to push narrative of conflict between “Jatts and Dalits,” thereby justifying the rise of socially destructive deras in Punjab. This serves two purposes: first, it alienates the marginalized classes from Sikhi; second, it pushes them toward these deras, turning them into vote banks.

6) Numerous **deras are being established** across Punjab, and have got impunity from criminal activities like land-grabbing, sexual assaults, superstition, selling fake medicines, etc. The repeated parole releases of Ram Rahim — prime accused in Guru Granth Sahib Ji’s desecration — mock Sikh sentiments. A 2021 judicial inquiry found that a fake Divyagram Panchayat was created under Divya Jyoti Jagrati Sansthan of Noormahal Block, to siphon off public funds under 14th Finance Commission, Local Area Development Fund, and MNREGA. Similarly, neo-Christian missionary outfits are spreading rapidly using the dera model, luring the poor with money and fake “miracle healings,” claiming to cure serious ailments like cancer. In one of the staged dramas, a dead child was brought to life. If the rule of law truly existed, most such deras and their fake sants would be locked up — their survival itself exposes the nexus with the corrupt system.

7) **Deravaad is introducing new rituals** in Sikh society every day, eroding the concept of Shabad-Guru. Instead of engaging with Gurbani’s wisdom, Sikhs are wasting precious time on mechanical recitations like Sampat Path, Dukh-Bhanjani Path, and Chaupahira Path.

Reading scriptures does not make one understand, pretenders stray in delusion. (SGGS, p.66)

To increase donations, online path bookings are being made, which people, out of ignorance, mistake for religious act. The Hazur Sahib management has crossed all limits. On their official website, the offering for online path booking for Guru Granth Sahib Ji is set at ₹9,500, whereas its ₹13,100 for Bachittar Natak — a disgraceful attempt to reduce the supremacy of Guru Granth Sahib Ji. Some sampradas openly discourage Gurbani-Vichaar in the name of ‘akhand,’ despite the fact that Gurbani repeatedly guides us towards importance of deliberation:

By seeing (the Guru), liberation is not obtained unless one contemplates upon the Word. (SGGS, p.594)

8) **The leadership of the so-called ‘great’ sampradas has gone completely compromised with Brahmanical forces, eroding the Sikh values.** Despite Gurbani rejecting teerath ishnaan (ritual bathing), Taksal head Harnam Singh Dhumma publicly participates in Kumbh Mela baths, and his followers shamelessly defended it.

I should bathe at pilgrimages only if it pleases to the Almighty; I will not do if it does not please the Master. (SGGS, p.594)

Videos of performing aartis, wearing tilaks, in Nihang attire have become very common. In a pattern



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similar to bali (sacrifice) to Hindu Goddess, the bakra bali (goat sacrifices) is performed, claiming it an offering to shastras (weapons), a clear deviation from Gurbani that rejects such sacrifices as fake rituals:

You kill life and deem that as religious act. Tell me then, O my brother, what makes an irreligious act.

You consider yourself pious then whom do you call a butcher? (SGGS, p.1103)

Ironically, people indulged in such anti-Gurmat practices claim themselves to be 'Dal Panth Khalsa'.

9) Instead of promoting Gurbani's message, the **Sikh Institutions** with crores of budget are **wasting money on meaningless activities**. From the sanctum sanctorum, Darbar Sahib Amritsar, the message of simplicity and keeping the environment clean should be sent across the world. But the SGPC organizes extravagant firework shows on Gurburbs and Diwali, polluting the environment. Crores are spent on flower decorations – a waste of the community's earnings and a violation of Gurmat way of life:

Your Naam is my thread, Your Naam my flower garland, all the eighteen loads of vegetation are too impure. (SGGS, p.694)

10) The Badal-appointed Jathedars that are quick to ostracize scholars for differing viewpoints, **remain blind to the blasphemous acts of Brahmanizing Sikh ideals**. In September 2025, during a Haryana event, leading preachers Bhai Ranjit Singh Dhadrianwale and Bhai Sahib Singh Shahbad Markanda presented a framed imaginary portrait of Guru Gobind Singh Ji in the presence of Guru Granth Sahib Ji – symbolizing a slide into idol-worship, abandoning the primacy of Shabad-Guru.

These are only a few recent examples; the list is long. Every Sikh must ask: If we cannot even defend our own house, how can we claim inheritance of Guru Tegh Bahadur Ji's legacy – who sacrificed his life defending others' rights? Guru Nanak Sahib described such dark times:

The Dark Age is the knife, the kings are butchers; righteousness has taken flight.

Falsehood is the new moon; the moon of truth is nowhere to be seen. (SGGS, p.145)

Indeed, today the Sikh faces an existential crisis. Without living by the Guru's principles, only the empty shell of appearance remains. Sikh's survival is ensured as long as he/she remains connected with the Guru:

Just as a creature dies without water, a Sikh dies without the Guru. (SGGS, p.757)

Every Sikh's connection with the Guru is direct – no dera head, fake sant, or jathedar stands between them. Each Sikh must distinguish truth from falsehood through personal reflection on the Shabad. Wherever falsehood arises, it must be opposed within one's capacity, to show anti-Gurmat forces that though they may hold state power, the Sikh holds the true Word of the Guru:

O Mother! True, true, true is the Lord – true, true, true his devotees.

The word, which the Perfect Guru has said, I have firmly tied to my bundle. (SGGS, p.1204)

Defending Sikh Principles is one of the central aims of the Sarbat Khalsa Jathebanti. All are urged to join this movement and take community matters into your own hands. <https://sarbatkhalsa.world/>

In the interest of the Kaum, guided by Gurmat,

Panch-Pardhani Council:

S. Nirmal Singh (Victoria Canada), S. Gurpreet Singh GP (Bahrain), Dr. Khushhal Singh (Chandigarh), Giani Amritpal Singh (Ludhiana), S. Satbir Singh (Delhi)