

Feb 19th Thanks to DANAM FOR ENDING THE CONVERSATION

Subject: Thanks to DANAM FOR ENDING THE CONVERSATION
Date: 2/19/2013 8:45:04 A.M. Pacific Standard Time
From: jasbirmann@aol.com
To: ritadsherma@aol.com, wowguru2000@yahoo.com, rpgandhi@optonline.net,
ravi@stcnet.com, a.deepak@Taksha.org, contact@danam-web.org,
dilipsarkarster@gmail.com, mahendra@mec.cuny.edu, amandair@umich.edu,
balbinder.bhogal@hofstra.edu, kavi_pannu@yahoo.com
CC: JasbirMann@aol.com

Respected Dr. Rita sherma, trustees and officers of DANAM

Thanks for ending Conversation . I am writing it only for clarification on still issues raised by Dr.Rita in her Email To Anju which reads

“ DANAM has said on its website over and over again that these are unique distinct and specific religious traditions. It has never conflated one tradition with another.If the persons who have requested DANAM to remove any reference to Sikhism on its site, really feel strongly that Sikhi should never be studied in the same forum as Hindu Studies, then they should take up the matter with every department of religious studies in the country as well as every scholarly association on religious studies that involves South Asia and other academic venues. THIS IS A DIRECT LOSS for ACADEMIC Freedom. That is the central issue. Our scholars fear for their lives and livelihood. Most of them, including myself, have never even been involved with Sikh Studies”. ‘DANAM has said on its website over and over again that these are unique distinct and specific religious traditions. It has never conflated one tradition with another”

Dr. Rita Sherma is again misinterpreting and misrepresenting Sikh point of view in the debate. DANAM,s Web site nowhere in mission statement shows “over and over again that these are unique distinct and specific religious traditions” Please note Sikhs promote religious dialogue at university level at all common platforms with all major religious studies including Hindu studies as evidence shows Sikh community has funded seven Sikh chairs for such work in north America with representation in various scholarly associations on religious studies. Sikhs will join any form where Sikh religion is defined as "Sikhism as original distinct and revealed religion “Additionally Dr. Sherma and DANAM,s Trustees should be aware on their central issue THAT “Academic freedom is never unlimited. The general law of society including those concerning – and libel apply also to academic disclosure and publications”. In the United States, for example scientific conclusions on questions of racial difference or similarities have met with hostility in some communities. At such times individual citizens, pressure groups, or even community at large may wish to interfere with teaching or research. University protects the right of freedom of speech of its faculty. But when that freedom is unnecessarily exercised against the community it serves, the freedom becomes an antisocial act. Such acts should not be tolerated. We have recent examples of two professors one at the State University of Colorado and another at the State University of Florida. In the former case the professor equated 9/11 victims to Nazis camps and

in the later the professor supported Palestinian cause against the Jews. Religion is personal. "Let the people enjoy and practice and propagate their own respective religions" Thru IRS Code 501(c)(3) Nonprofit Code.

Still awaiting reply from Dr. Deepak president DANAM or any trustee on our question regarding mission statement from DANAM,s interpretation on Sikh religion based on Guru Granth Sahib which is primary source of Sikh religion. We have requested DANAM to send us telephone contact and Email addresses of all scholars who participated and prepared this Mission statement for DANAM.We will like to further correspond with them for academic discourse. So far we have received none. Religion is personal. "Let the people enjoy and practice and propagate their own respective religions"

I am inviting two DANAM, s Scholars, officer and trustees Specifically who wrote the mission statemet of DANAM for a communy public forum which we will arrange in southern California on May 5th.2013 .Will pay for the Travel and Board Expense. We will also invite Sikh scholars from religious departments from university in Punjab, India and Sikh chairs from North America.

Suggested Topics focusing on the issue May 5th 2013 public forum will be:

1. 'Sikh religion as a Network of Indian Dharma Traditions based primary source of Sikh religion guru granth sahib' DANAM, s Scholar #1.
2. 'Sikh religion as a Network of Indian Dharma Traditions based on primary source of Sikh religion Guru Granth sahib' DANAM, s Scholar #2
3. 'Sikhism as an Independent Religion" Sikh scholar#1 from one of Punjab University or Sikh chair from North America
4. 'Sikhism as an Independent Religion" Sikh scholar #2 from one of Punjab University or Sikh chair from North America.

Each Speaker will have 30 minutes speaking time. Will prefer Written Papers or will Record the presentations the lectures? Speaking assignments will be followed by one hour answer and question session from the audience.

For our Academic position on 'Sikhism as an Independent Religion" Please click on

1. Harnam Singh Shan, "Sikhism original distinct and revealed religion"

Click on Pages 24-59

http://www.globalsikhstudies.net/pdf/Fundamental_Issues_in%20_SikhStudies.pdf

2. Daljeet Singh, "Sikhism: its identity" click on pages 12-32

<http://www.globalsikhstudies.net/pdf/invasion%20of%20relious.pdf>

3. Daljeet Singh, " Sikh ideology" click on pages 8-137

<http://www.globalsikhstudies.net/pdf/sd.pdf>

<http://www.globalsikhstudies.net/pdf/essentials.pdf>5. Daljeet Singh "Guru Nanak the Prophet of a Unique Ideology" click on pages 179-198 <http://www.globalsikhstudies.net/pdf/essentials.pdf>

4. Daljeet Singh "Sikhism, Vasnavism, Vedanta and Nathism-AComparision" click on pages 62-80 <http://www.globalsikhstudies.net/pdf/essentials.pdf>

5. Methodology of interpretation.our opinion on issues in Sikh studies pages 11-22

<http://www.globalsikhstudies.net/pdf/essentials.pdf>

My sincere hope and request is DANAM shold accept our invitation and respond in written by March 7th 2013 for their readiness to participate in this debate. If DANAM does not accept our invitation and does not send us tel and email contact of scholars who finalized Danam,s Mission statement By March 7th 2013.Then, will conclude that DANAM,s Mission statement was an

academic tool and new creative idea for scholars and North American public on amalgamation of Sikhs, Jains and Buddhists into Hindu fold. This debate is going on in India Since 1949 and still going on for details see attachment on 'ARTICLE 25B INDIAN CONSTITUTION AND DANAM MISSION STATEMENT'.

Finally thanks again Dr Rita Sherma and DANAM,s officers and Trustees for their understanding on stopping this Hindu- Sikh ideological Controversy as noted in Dr. Sherma,s Email dated february 17th 2013 "DANAM has removed all Sikh references from its website, and from its future programming. THIS CONVERSATION SHOULD NOW BE CLOSED".

Jabir Singh Mann MD. D., lit (Honoris causa)

President, Sri Guru Granth Sahib Foundation, Anaheim. California.

-----Original Message-----

From: Rita Sherma <ritadsherma@aol.com>

To: Tejwant Singh <wowguru2000@yahoo.com>

Cc: jasbirmann <jasbirmann@aol.com>; rpgandhi <rpgandhi@optonline.net>; ravi <ravi@stcnet.com>; a.deepak <a.deepak@Taksha.org>; contact <contact@danam-web.org>; dilipsarkarster <dilipsarkarster@gmail.com>; mahendra <mahendra@mec.cuny.edu>; amandair <amandair@umich.edu>; balbinder.bhagal <balbinder.bhagal@hofstra.edu>; kavi_pannu <kavi_pannu@yahoo.com>

Sent: Sun, Feb 17, 2013 8:27 am

Subject: LET US PLEASE END THE CONVERSATION ON DANAM

Dear Anju,

We have a great deal of respect for the wonderful service oriented work you've done in conjunction with the White House.

And we realize that you are trying to create harmony through this conversation.

However, we must respectfully request that you kindly refrain from discussing DANAM. I've examined why below.

DANAM has removed all Sikh references from its website, and from its future programming.

THIS CONVERSATION SHOULD NOW BE CLOSED.

Please do not invoke DANAM in any further conversation.

This is why:

DANAM stands for "Dharma ACADEMY of NORTH AMERICA." That means:

1. It is an ACADEMIC enterprise

and the conversation you are having is moving it out of the academy where it belongs. It does not have community spokespersons from ANY religious community speak for it or represent it.

Therefore, we would be grateful if you would please not try to represent the academic interests of DANAM.

2. DANAM does not claim to represent any religion, which you are bringing into this conversation.

3. DANAM just provides a forum for academicians to engage one theme every year from the point of view of each of the native religious traditions of India and South Asia. This is standard practice in the religion academy and is known as Area Studies. In this case, South Asian indigenous AREA STUDIES (the normative study of religions native to South Asia). This is standard ALL OVER the Academy.

4. If the persons who have requested DANAM to remove any reference to Sikhism on its site, really feel strongly that Sikhi should never be studied in the same forum as Hindu Studies, then they should take up the matter with every department of religious studies in the country as well as every scholarly association on religious studies that involves South Asia and other academic venues. THIS IS A DIRECT LOSS for ACADEMIC Freedom. That is the central issue. Our scholars fear for their lives and livelihood. Most of them, including myself, have never even been involved with Sikh Studies.

5. DANAM is NORTH AMERICAN. It does not have academic presentations by academic scholars from India, although they may be excellent. Your invocation of India and Hinduism completely clouds and obscures the central issue of the North American religion academy scholars losing academic liberty and experiencing real concern for their lives.

6. None of the persons who placed angry diatribes about DANAM have ever been to DANAM. They do not realize that DANAM's effort has been directed to offering a forum for indigenous religions of South Asia which fostered reflection beyond descriptive methodologies---a space that has allowed academic conversation on the unique gifts of these individual religions & their potential for benevolent application to the critical human issues of our time.

7. DANAM has said on its website over and over again that these are unique distinct and specific religious traditions. It has never conflated one tradition with another.

8. The IRONY is that DANAM's project was to DISTINGUISH (make clear distinctions) between the traditions studied, which is exactly the OPPOSITE of what we have been accused of.

ANYWAY, SIKHISM is NOT NOW and WILL NOT be REFERRED to by DANAM. KINDLY END THIS CONVERSATION.

Thanks

-R. Sherma

On Feb 14, 2013, at 8:17 AM, Anju <anjupbhargava@gmail.com> wrote:

Namaste

I speak from my own experience. My primary focus is on working together in America. I don't think anyone has an intent to insult another community. Let us have a healthy dialogue rather

than assuming anything. Anju

Sent from my iPhone

On Feb 14, 2013, at 11:09 AM, jasbirmann@aol.com wrote:

With a desire to have understanding and prevent any divide in Hindu Sikh Community relation which has been existing peacefully in North America. Happy Valentines day 2013 to all.

Sent from my iPhone

On Feb 16, 2013, at 5:55 PM, Tejwant Singh <wowguru2000@yahoo.com> wrote:

I have a very simple question to the DANAM organisers/religious instigators/active participants.

What does Dharma mean in your individual practical life? Please do not give me the meaning based on any Hindutva.

Anju,

You write:

"2. We have a shared cultural and historic past "

No to both. Sikhi rejects caste system unlike Hinduism which is solely based on it and prides itself of this Apartheid values. Historical depends on which side of the history you are on and agree with. If the latter were true, then DANAM would distort what Sikhi is all about on purpose?

What is the agenda of DANAM and the end goal for this purposeful distortion?

"3. We have very similar issues."

Please share the similar issues in details.

4. We are all people of eastern traditions and no one is usurping the identity of another Hinduism is but not Sikhi according to the teachings in the SGGS. Please do not hesitate to ask questions if you have any about Sikhi.

5. Would it not be helpful if we collaborate with each other while respecting each individual tradition

I agree as on the board of the Interfaith Council of Nevada where Hindus are also on the board but they never come to the meetings nor participate in the Interfaith speeches. But they show up during some big event where the Mayor and other heads of community have been invited and want to be front and center. One wonders why! Are these the way and the workings of Hindu Dharma proudly propagated by Danam?

"6. Abrahamic traditions have come together and are promoting each other. Can the dharma traditions not do this. It does not make one more dominant than the other. Today one group is taking the lead tomorrow another. Whoever has access can bring others along."

Please give concrete examples what Muslims and Jews (both from the Abrahamic traditions) are doing what you claim above, otherwise it becomes nonsensical rhetoric.

7. Many Hindus like me try to bring all dharma traditions into the forefront as we did with the White House.

Your duty and main objective is to bring Hinduism at the forefront not to distort Sikhi which is shameful. No One religion has the right to bring all dharma traditions in the forefront. That is what the Interfaith Councils are for. Hence, it is nothing but empty rhetoric.

8. I think mixing Indian politics and Indian government activities with Hindus especially in America is counterproductive

Please explain with concrete examples why and how it is counterproductive as the majority of Indian population is Hindu which is a fact and I am sure you are aware of it.

@ Rita,

You write:

"We are only waiting for the web-technician, who is the person who can make any changes, to return from Europe in about three weeks. All references to Sikhism will be removed at that time."

Your above claim makes no sense. It does not take a web-technician to do that. Secondly, if your claim were true, your web-technician would be able to make the changes of distortion required immediately, no matter where he or she is located or based. You should know better.

Hope to hear from you soon with the facts.

Regards

Tejwant Singh

From: "jasbirmann@aol.com" <jasbirmann@aol.com>

To: anjupbhargava@gmail.com

Cc: ritadsherma@aol.com; rpgandhi@optonline.net; ravi@stcnet.com; a.deepak@Taksha.org; contact@danam-web.org; dilipsarkarster@gmail.com; mahendra@mec.cuny.edu; amandair@umich.edu; balbinder.bhogal@hofstra.edu; kavi_pannu@yahoo.com

Sent: Thursday, February 14, 2013 10:47 AM

Subject: If Hindus are not empowered in India then Why they are not allowing and insult Indian citizens who celebrate Valentine day in India

----- Forwarded Message -----

 jasbirmann@aol.com (jasbirmann@aol.com) is on your Guest List | Delete this guest

With a desire to have understanding and prevent any divide in Hindu Sikh Community relation which has been existing peacefully in North America. Happy Valentines day 2013 to all.

Dear Anju,

You wrote "My opinion - In India Hindus are not so empowered. In fact in America Hindus can speak with their own identity in a way they can't in India. I hope the Hindus and Sikhs can build a bridge and reduce this tension".

1. *Valentine's Day 2013* is to day Feb. 14. Happy Valentines day 2013 if Hindus are not empowered in India then. Why they are not allowing and insult Indian citizens who celebrate Valentine day in India? What is your your personal comment on this issue?.

2. Look at historical facts. Evidence shows "Hindus got empowered in India when Constitution of India was written In India and article 25B section added". No Sikh constituent member signed the constitution of India as the congress failed their promise to Sikhs which they gave before 1947. In fact in America Sikhs can speak with their own identity in a way they can't do in India. Hindus and Sikhs in north America has no divide. It is DANAM,s creative Mission statement and persons like you who are creating this gaps. It will also slowly change the historical facts about pioneer Sikhs in North America.

In two world wars, a total of 169,700 Indians died out of which 83,005 were turbaned Sikhs .Sikh Gadar Movement is only a small part of Stockton and Vancouver Gurudwara's history, whereas Sikhs played larger roles in India's freedom, which remains unrecognized till today. Our aim is to highlight the role of Sikhs who have been accommodating other Indians for regaining and reorganizing lost national unity. Sikhs sacrificed and contributed, in all phases of the Indian Independence movement, more than other Indians nationals though they comprise only about two percent of total Indian population. According to the statistical record: (I) Out of 121 persons hanged to death, 93 were Sikhs, (ii) Out of 2644 persons awarded the sentence for transportation of life, 2147 were Sikhs, (iii) Out of 1300 persons killed at Jallianwala Bagh, Punjab, 799 were Sikhs, (iv) Out of 42,000 persons of Indian National Army, 21000 were Sikhs, (v) On Kamagata Maru, out of a total 376 passengers, 346 were Sikh. Gadri Sikhs had a vision of secular nationalism, perhaps a republican nationalism, similar to that of the United States.

But, what did Sikhs get for their selfless and patriotic role in Indian freedom movement?. They received communal nationalism and lost their unique identity under article 25(Section IIb) of The Constitution of India.

Evidence shows Indians pioneers (majority Sikhs) fought peaceful constitutional means, formed many Hindustani societies, and made armed rebellion and explosive plans from 1907-1914 on

the West Coast. Six newspapers supporting Indian freedom were in circulation prior to November 1913. Twenty Nine Sikh religious preachers (also known as Granthis) and 25 Gurudwaras around the globe including in India and Punjab participated in this movement. No Vedanta center participated in this movement although New York, Chicago and San Francisco centers existed at that time. The buildings of Rama Krishna Vedanta centers New York and Chicago from 1902.Sanfrancisco Rama Krishna Vedanta center: 2963 Webster street 1905. No political activity against British noted in Vedanta centers. On the contrary In 1913 on January 6th Hopkinson landed in Sanfransisco and met British council Carnegie Ross and MN Guhal an Indian got details of anti-British activity. Swami Trigunatita reported the details of Hardyal,s Celebration On Christmas day(Harding Bombing case in Dec 1912 in new Delhi). The evidence shows that Gadar Movement between 1907-1918 on the west coast of North America was a Primarily inspired by Sikh thought. Scholars must take into consideration the concept of Sikh Martyrdom along with colonial and pre-colonial Sikh History. Based on above evidence it is affirmed that this movement characterized by British as War against King/Sikh Ghadr in fact was an International War against politically awakened Sikhs and their sympathizers 1907-1918. It was the first declared Indian freedom war fought by majority international Sikhs also known Sikh Gadar. Please note my study is referring to Sikh Inspiration influence on this Indian freedom Movement. It was not a religious movement. Communist influence in this movement is late phenomenon after 1922-1927 as is clearly supported by own writings of Sohan Singh josh and rattan Singh Ajnala. From 1905- 1913 in Europe Shyamaji Krishna Varma,s Arya Smaj thought, Veer Savarkar,s Abhinava Bharat thought and Bhikaiji Cama & Sardar Singh Rana,s Social Democratic thought could not produce any international mass movement in Europe. . Evidence shows that the teachings of Sikh Gurus strongly motivated the consciousness of these Gadarites in west coast of North America along with racial discrimination in employment, finance, civic matters, senseof public humiliation, nagging immigration restrictions and their ultimate exclusion, which compelled them to reimagine their status in light of the Queen's proclamation of 1858.

3. We have requested DANAM to send us telephone contact and Email addresses of all scholars who participated and prepared this Mission statement for DANAM.We will like to further correspond with them for academic discourse. You can join them when we all meet for academic discussion.

4. Will await reply of our question on mission statement from DANAM,s interpretation on Sikh religion based on Guru Granth Sahib which is primary source of Sikh religion. May be you can give your input on this issue also by quotes from primary source?.

5. Religion is personal. "Let the people enjoy and practice and propagate their own respective religions" Thru IRS Code 501(c)(3) Nonprofit Code. We know lot of scholars who are funded by DANAM,s Nonprofit source will be effected by this debate. I hope you are not on of them.

6. Sikhs will join any form where Sikh religion will be defined as "Sikhism as original distinct and revealed religion"

7.Issue raised by you or by DANAMS on Sikhism is not knew.The problem is methodology of interpretation. Growing secularism and encroachment on religions field by non- ontological disciplines. Please read and will discuss when we meet after clicking our opinion on issues in Sikh studies pages 11-22

<http://www.globalsikhstudies.net/pdf/essentials.pdf>

Sincerely

Jasbir Singh Mann MD California

-----Original Message-----

From: Anju <anjubhargava@gmail.com>

To: jasbirmann <jasbirmann@aol.com>

Cc: ritadsherma <ritadsherma@aol.com>; rpgandhi <rpgandhi@optonline.net>; ravi <ravi@stcnet.com>; a.deepak <a.deepak@Taksha.org>; contact <contact@danam-web.org>; dilipsarkarster <dilipsarkarster@gmail.com>; mahendra <mahendra@mec.cuny.edu>; amandair <amandair@umich.edu>; balbinder.bhogal <balbinder.bhogal@hofstra.edu>

Sent: Thu, Feb 14, 2013 6:08 am

Subject: Re: Removing Sikh References from Website

Hi All

Namaste

With a desire to build bridges of understanding i am sharing some of my thoughts

1. In America we as all minorities.
2. We have a shared cultural and historic past
3. We have very similar issues
4. We are all people of eastern traditions and no one is usurping the identity of another
5. Would it not be helpful if we collaborate with each other while respecting each individual tradition
6. Abrahamic traditions have come together and are promoting each other. Can the dharma traditions not do this. It does not make one more dominant than the other. Today one group is taking the lead tomorrow another. Whoever has access can bring others along.
7. Many Hindus like me try to bring all dharma traditions into the forefront as we did with the White House.
8. I think mixing Indian politics and Indian government activities with Hindus especially in America is counterproductive. My opinion - In India Hindus are not so empowered. In fact in America Hindus can speak with their own identity in a way they can't in India. I hope the Hindus and Sikhs can build a bridge and reduce this tension. Honestly I was not even aware of the hurt feelings of the Sikhs until this past month. I and our Hindu team tried so hard to work with them. In fact for our August 3rd conference at the White House we brought Valerie Kaur and honored Major Khalsi because we wanted Sikh brethren to know your pain is our pain. Then August 5 th happened and we all became Sikh. Most of the youth there were Hindu and Jain. But Valerie saw them as Sikh and we stood with her at that time. You can read our blog in huffington post.

Today we are working with homeland security to better self protect ourselves. Personally I and our Hindu team helped the nj homeland security in reaching out to the south Asian community for the past 2 years. Then after August 3rd we focused on the Sikh community and helped strengthen the gurudwara effort. Now the strategy developed with the Sikh community is shared with Hindu and we welcomed them in the temple on January 26th and learnt from them. No one was disrespectful. In fact we all wanted to help. And are working together to help the poor. After

August 3rd shooting all across America temples prayed and reached out to the Sikh community. That is the spirit we should grow and spread. Not the past which is certainly not the future our children see and want.

Can we not better understand and work together and create a dharma identity just like the Abrahamic one? Can we not find common ground? And build our communities in America?

In peace and dharma

Anju

Sent from my iPhone

On Feb 14, 2013, at 1:57 AM, jasbirmann@aol.com wrote:

Respected Dr. Sherma, trustees and officers of DANAM,

1. Thanks for your decision to remove all Sikh references from DANAM web site.
2. Please email me the telephone and Email addresses of all scholars who participated and prepared this Mission statement for DANAM. We will like to further correspond with them for academic discourse.
3. Let me reiterate again that Religion is personal. "Let the people enjoy and practice and propagate their own respective religions" Thru IRS Code 501(c)(3) Non profit Code.
4. Sikhs will join any form where Sikh religion will be defined as "Sikhism as original distinct and revealed religion"
5. DANAM Mission statement appears to be an academic tool and new creative idea for scholars and North American public for absorption of Sikhs, Jains and Buddhists into Hindu fold. This debate is going on in India Since 1949 and still going on and will go on until remedied. See attachment.

Jasbir Singh Mann MD

-----Original Message-----

From: Rita Sherma <ritadsherma@aol.com>

To: jasbirmann <jasbirmann@aol.com>

Sent: Wed, Feb 13, 2013 7:48 pm

Subject: Removing Sikh References from Website

Dear Respected Dr. Mann,

Thank you for communications. The good news is that the academic scholars of

DANAM, out of respect for the Sikh community, have already decided to remove all references to Sikhism from the website.

We are only waiting for the web-technician, who is the person who can make any changes, to return from Europe in about three weeks. All references to Sikhism will be removed at that time.

Later, you may like to talk personally to some of the principals of the academic association for deeper dialogue to help inspire understanding of the perspectives of the Sikh community.

Many thanks for your helpful explanations of the history and foundations of the Sikh experience. As per our conversation, no disrespect was meant.
Best wishes,
R. Sherma