

Feb 24th Invitation letter to all Sikh Chair Holders for 4th and may 5th 2013 community conferences on “Sikh religion an original distinct and revealed religion”

Subject: Invitation to speak on Sikh community sponsored May 4th and May 5th 2013 Sikh educational conferences to be held in California.

Date: 2/24/2013 8:09:38 P.M. Pacific Standard Time

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Date February 24, 2013.

Ref; Invitation to speak on Sikh community sponsored May 4th and May 5th 2013 Sikh educational conferences to be held in California.

Fateh Parwavan karni ji,

Respected Sikh chair Holders: Dr. Gurinder Singh Mann, Dr.Pashaura Singh, Dr. Nirvikar Singh,Dr. Ann murphy, Dr. Nicky –Gurinder kaur Singh, Dr.Arvindpal Singh Mandair, Balbinder Singh Bhogal

1. Background:

- Sikh community in North America funded the Sikh chairs with following views in mind
- Sikh chairs will have a positive impact on North American scholarship about Sikhism.
 - Will present authentic view of Sikh history and religion
 - Will present Sikhism as an independent religion with separate Doctrinal identity as envisioned in Guru Granth sahib.
 - Promotion of concept of Khalsa and Rehat Maryada as unique and integral parts of Sikhism.
 - Community accepted no strings

You are all aware of our recent dialogue with DANAM(Dharma Academy of North America). Sikh religion and its independent identity cannot be studied with DANAM,s background and its mission. The numinous experience is the core and base of Sikh religion and its ingredients i.e. religiously sensitive mind in relation to his/her apprehension of himself/herself and universe around him/her. The ultimate reality is not comprehensible through the sensory motor perceptions and speculations. Sikhism is a religion of Naam (neumina), which is asserted through all hymns of Sikh scripture through revealed statements, literary similes and allusions. Naam is God, and God is Naam, and the practice of religion revolves around the Naam. Both the

surveys of Maxwebster and Schwitzer bring out that all Indian religions are life-negating and suggest withdrawal from life. This is quite true of Buddhism, Jainism, Vaishnavism, Vedanta and even the Sant Tradition. But Sikhism, as the hymns and lives of the Gurus express and demonstrate very clearly, has a world-view of life-affirmation, since in the Sikh ideology there is an inalienable combination between the spiritual life and the empirical life of man. For, whatever is within the domain of God, is also within the sphere of operation of the Godman. In short, Sikhism is a whole-life religion with a world-view entirely opposed to that of other Indian religions. Vedas and Upanishads are without doubt the scriptures of all Hindu systems. But Sikhism completely denies their authority, and Guru Nanak even calls some of their injunctions to be wrong. The Sikh Gurus were so clear and particular about the independent and separate identity of their religious system and the complete originality and newness of its character, that they took very significant stage which no other religious leader in the world had done. They specifically compiled and authenticated the Sikh Scripture. Secondly, since the time of its compilation in 1604 A.D., it is the complete repository of and the final authority on the Sikh ideology and its doctrines. Since the Gurus called it revealed Bani. The creation and sanction of Guru Granth as the sole scripture of the Sikhs reveals that the Gurus were very clear and conscious of its independent and separate character, and wanted their ideology to remain as such without chance of any addition, alteration, or any departure from its authenticity or contents. Karma without Dharma is fake and meaningless. Dharma is a state of pour consciousness that sustains, upholds, protects and brings all mankind together, binds us in a wonderful and divine cord of love that is what Sikh religion means.

2. For any nation to survive, it must protect its scripture and identity. Sikhs moved to the west a century ago and their religion has been established as one of the World's major religions. In order to continue presenting the authenticity of Sikh religion, Community Sikh scholars must deal with the academic challenges.

3. For any community ideological challenge is a normal phenomenon not uncommon in the history of religious thought. In fact it may be desirable for better understanding of religious doctrines and gives the opportunity to affirm faith. But, no religion can survive in this global age of information unless it is supported by strong academic scholarship.

4. Sikh community has advised me to write and request you all on this important issue. Please review the attachments and announcement of May 2013 Sikh conferences in California. We are inviting you to speak at Santa Clara May 4th Saturday 2013/ or Santa Ana may 5th Sunday 2013. Any venue suitable to you depending on your convenience. For your convenience we have selected the weekend so that it may not interfere with your academic schedule. The presentation title requested from all is:

“Sikh religion an original distinct and revealed religion”

5. Will pay for travel, Board & Lodging expense and appropriate Honorarium for presentation

6. For Academic position on ‘Sikhism as an Independent Religion’ Please click on

a. Harnam Singh Shan, “Sikhism original distinct and revealed religion”

Click on Pages 24-59

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

b. Daljeet Singh, "Sikhism: its identity" click on pages 12-32
<http://www.globalsikhstudies.net/pdf/invasion%20of%20relious.pdf>

c. 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>

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

e. Methodology of interpretation.our opinion on issues in Sikh studies pages 11-22
<http://www.globalsikhstudies.net/pdf/essentials.pdf>

7. By chance if you are unable to attend for any reason. CAN YOU WRITE YOUR OPINION ON DANAM,s Mission statement on Sikhism? And mail us By May 5th 2013 so that we can forward your opinion to community Sikh scholars and DANAM.

8. Requesting a positive response by March 5th 2013. It is our sincere hope and wish that Sikh community effort with your esteemed help will enlighten the Sikhs with richness of their heritage and for outsiders it will provide a better understanding which will attempt to bridge all gaps.

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