

MAY 2025

SOVEREIGN SIKHS

ISSUE 4

AKALI TIMES

WHERE TRUTH WEARS A TURBAN, JUSTICE CARRIES A KIRPAN,
AND SATIRE BOWS TO NO ONE!

GURDWARAS NOW 'TEMPLES' UNDER
VISIONLESS LEADERSHIP PRAYERS,
POLITICS, AND PAYTM QR CODES COLLIDE

SFJ: SOVEREIGNTY &
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JALEBI POLITICS:
THE SWEETER THE
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THE PANTH

OUR QUESTIONS TO COMPANY SECRETARY
AUSTRALIAN SIKH ASSOCIATION.

KIDS CORNER - FOR THE NEXT GEN OF LEADERS

EDITORIAL BRIEF



**AKALI TIMES IS MORE THAN A MAGAZINE IT'S A FRONTLINE JOURNAL
FOR AN UNAPOLOGETIC PEOPLE.**

**IN EVERY ISSUE, WE DIVE DEEP INTO THE TRUTHS
THE MAINSTREAM AVOIDS
FROM FOREIGN INTERFERENCE AND TRANSNATIONAL REPRESSION,
TO THE LIVED EXPERIENCES OF SIKH AUSTRALIANS NAVIGATING
FAITH, POLITICS, AND IDENTITY. WE ARE HERE TO CONFRONT THE
UNCOMFORTABLE, PROTECT THE SACRED,
AND AMPLIFY THE SILENCED.**

**WE HONOUR THE GURUS NOT JUST THROUGH SCRIPTURE, BUT
THROUGH COURAGE**

**THE KIND THAT SPEAKS UP WHEN IT'S EASIER TO STAY QUIET. OUR
PAGES CARRY THE WEIGHT OF HISTORY, THE FIRE OF ACTIVISM, THE
WISDOM OF SIKHI, AND YES THE REBELLIOUS HUMOUR THAT HAS
ALWAYS BEEN PART OF OUR SPIRIT. BECAUSE WHEN THE WORLD
PUSHES CARICATURES, WE PUSH CLARITY AND COMEDY, WHEN
NECESSARY.**

**THIS MAGAZINE IS FOR THE SOVEREIGN-MINDED: THE YOUTH SEEKING
TRUTH, THE ELDERS GUARDING LEGACY, THE ACTIVISTS RAISING
FLAGS, AND THE THINKERS QUESTIONING EVERYTHING.**

**WE DON'T BELONG TO A PARTY, A GOVERNMENT, OR A STATE.
WE BELONG TO THE PANTH.
READ WITH INTENT. REFLECT WITH DEPTH. RESPOND WITH POWER.
IN CHARDI KALA,**

**SAMAR SINGH KOHLI
EDITOR, AKALI TIMES**

IN LOVING MEMORY OF EKAMPREET SINGH SAHNI

It is with profound sorrow that we mourn the untimely passing of Ekampreet Singh Sahni, an 18-year-old from Newcastle, who tragically lost his life on April 23, 2025. Ekampreet was fatally shot during a car enthusiast meetup at Bar Beach, a place he cherished. His death has left a deep void in the hearts of his family, friends, and the broader community.

Born into a Sikh family, Ekampreet embodied the values of hard work, kindness, and community spirit. He was known for his passion for mechanics and his love for cars, often spending time with friends discussing engines and sharing stories. His untimely departure has been described as a "tragic loss for the parents" and a "big loss for the entire community," as expressed by family friend Iqbal Singh.

In the face of this tragedy, the Sikh community has come together to support Ekampreet's grieving family. A GoFundMe campaign has been established to assist with funeral expenses and other immediate needs, raising nearly \$50,000 as of recent reports. Additionally, a vigil is being planned to honor his memory and celebrate his life.

Authorities have charged 22-year-old Decklen Deaves-Thornton with murder in connection with Ekampreet's death. The accused has been denied bail and is scheduled to appear in Parramatta Local Court.

As we remember Ekampreet, let us reflect on the values he held dear—compassion, respect, and unity. May his soul rest in peace, and may his family find strength and solace in the love and support of the community during this difficult time.



FOR THOSE WISHING TO PAY THEIR RESPECTS

BHOG SHRI AKHAND PATH SAHIB AND ANTIM ARDAAS WILL BE HELD

ON

11TH MAY 2025 ON SUNDAY 1PM IN BERESFIELD GURUDWARA SAHIB (167 NEW ENGLAND HIGHWAY, BERESFIELD 2322)

THIS IS NOT OUR WAR: A SIKH CALL FOR SOVEREIGNTY AMIDST INDIA-PAKISTAN TENSIONS

In the aftermath of the recent attack in Pahalgam, Kashmir where 26 civilians lost their lives India has wasted no time in accusing Pakistan of orchestrating the strike through cross-border militant groups. Predictably, tensions have spiraled dangerously close to war, with India suspending the Indus Water Treaty, closing airspace to Pakistani airlines, and signaling military retaliation. Pakistan has warned of a counter-strike, claiming “credible intelligence” of Indian aggression.

Once again, the drums of war are beating between India and Pakistan.

But this time, let it be absolutely clear to every Sikh this is not our war.

SIKHS ARE NOT INDIANS, WE ARE A SOVEREIGN NATION UNDER OCCUPATION

Since 1947, the Indian state has projected a falsehood onto the Sikh people branding us as a “minority” within the artificial construct called India. Let history remind us: we are not Indians, we are a sovereign people subjugated by force. Punjab was annexed into India without the consent of the Sikh nation. Ever since, the Indian state has only met us with betrayal, bloodshed, and brutality:

- The Indian state massacred tens of thousands of Sikhs from 1984 to 1995.
- Our women were raped, our men were disappeared in fake encounters.
- Our holiest shrine Sri Darbar Sahib (Golden Temple) was desecrated in Operation Bluestar.
- Our Bandi Singhs (political prisoners) languish in jails far past their sentences.
- Our water is looted, our language is suppressed, and our culture is diluted.
- Our youth are arrested, tortured, and assassinated in fake “terror” operations.

After all of this, why should a Sikh shed a single drop of blood to defend a state that has waged war on us for over 75 years?

IF INDIA AND PAKISTAN WISH TO FIGHT, LET THEM

If New Delhi and Islamabad wish to lock horns, they have options — let them enter via Kashmir, Rajasthan, or Bengal. Punjab should not be the battlefield. No Sikh should march to die on a border to defend rulers who have oppressed us.

Our only duty in such a scenario is crystal clear:

The protection of Punjab. The safety of our people. The preservation of our homeland.

A HISTORIC OPPORTUNITY TO RECLAIM FREEDOM

History shows that empires collapse when they overreach and face multiple challenges.

If war breaks out between India and Pakistan, Sikhs must not repeat the mistakes of 1947 or 1965 or 1971 — where we fought someone else’s war and returned home empty-handed.

Instead, we must:

- Organize politically and diplomatically to demand the right to self-determination.
- Mobilize our diaspora to raise awareness about Sikh sovereignty on the world stage.
- Strengthen our internal unity to defend Punjab and reclaim our nationhood.

SOVEREIGNTY IS NOT A CRIME. IT IS A RIGHT. WE WERE SOVEREIGN BEFORE 1849, AND THE SIKH NATION IS ENTITLED TO BE SOVEREIGN AGAIN.

Let it be said without hesitation: Any Sikh who marches under the Indian flag in a war that serves Hindu majoritarian nationalism is standing against the Khalsa Panth.

They betray the sacrifices of Shaheed Bhai Dilawar Singh, Shaheed General Shabeg Singh, and thousands of Gursikhs who laid down their lives for Sikh freedom, not for Indian unity.

We are Sikhs. We are not Indians. We are not Pakistanis.

We are sovereign, and our future lies in the re-establishment of an independent Punjab a Sikh homeland free from Indian tyranny.

This time, let us not die as soldiers of a foreign empire.

Let us rise as sovereigns of our own nation.

CALL TO ACTION FOR EVERY SIKH

The time for confusion is over. The time for clarity is now.

✂ If India and Pakistan go to war Sikhs MUST NOT PARTICIPATE.

- ✗ No enlistment.
- ✗ No support to Indian war efforts.
- ✗ No Sikh blood for a state that butchered our fathers and raped our mothers.

Our ONLY duty is Punjab. Our ONLY mission is FREEDOM.

HERE'S WHAT EVERY SIKH MUST DO STARTING TODAY

EDUCATE: Teach your family, your friends, and your community. Sikhs are NOT Indians. Share this message in every Gurdwara, every Nagar Kirtan, every online space.

ORGANIZE: Join or form Sikh sovereignty groups in your city. Build self-defence networks in Punjab. Prepare to defend our villages and Gurdwaras if war spills over.

DONATE & SUPPORT: Fund Sikh sovereignty projects. Support Sikh media, legal defence funds, and grassroots Panthic organisations working towards freedom.

MOBILIZE THE DIASPORA: Petition your local governments (Canada, UK, USA, Australia, New Zealand, etc.) to recognise the Sikh right to self-determination and expose India's genocide against Sikhs.

DEFEND PUNJAB: If war comes near Punjab's borders, our ONLY focus is to protect our land and people not to fight for Delhi's interests. Form community protection groups, stock essential supplies, and secure Gurdwara Sahibs as safe spaces.

**I AM A SIKH, SOVEREIGN BY BIRTH, ENSLAVED BY OCCUPATION AND I STAND FOR AN
KHALISTAN. IN HONOUR OF OUR SHAHEEDS IN DEFENCE OF OUR FUTURE WE MUST ACT NOW.
"RAJ KAREGA KHALSA – PANTH KI JEET!"
"SOVEREIGN PUNJAB – NOW OR NEVER!"**

HANS HERRLI: THE SWISS HISTORIAN WHO PRESERVED SIKH HERITAGE

When we talk about the preservation of Sikh history, the names that often come to mind are of scholars, activists, and leaders from within the Panth. But sometimes, the most unexpected allies come from far beyond our cultural borders. One such ally was Hans Herrli, a Swiss historian whose meticulous work has become invaluable for understanding the numismatic (coinage) and monetary history of the Sikh Empire and Punjab.

WHO WAS HANS HERRLI?

Hans Herrli (1935–2013) was a Swiss historian, numismatist (coin expert), and researcher. Though geographically distant from Panjab, his deep passion for history particularly the economic and monetary systems of South Asia led him to dedicate decades of his life to documenting and analyzing the coins of Punjab, including those from the era of the Sikh Empire under Maharaja Ranjit Singh.

His work is especially significant because the monetary history of the Sikhs has often been overlooked or under-documented in mainstream Indian historical narratives. Coins are more than just currency; they are symbols of sovereignty, power, economy, and cultural identity. Herrli recognized this and ensured the Sikh community and the world would not forget it.

KEY CONTRIBUTIONS TO SIKH HISTORY

PIONEERING SIKH NUMISMATICS

Hans Herrli is best known for his groundbreaking book “The Coins of the Sikhs” (2004)

This comprehensive catalogue and analysis is considered one of the definitive works on Sikh coinage. The book documents the coins issued during the Sikh misls, the reign of Maharaja Ranjit Singh, and other Sikh rulers, offering detailed insights into their design, inscriptions, metal content, and historical context.

DOCUMENTING SIKH SOVEREIGNTY

Herrli’s research revealed how Sikh rulers asserted sovereignty and legitimacy through coinage. For example, Maharaja Ranjit Singh’s coins bore Persian inscriptions and continued to use the names of earlier Mughal rulers a subtle but clever political move to assert power while maintaining administrative continuity.

His work made clear that Sikh coinage was not just economic but symbolic an assertion of Khalsa rule and independence during a time when Punjab was surrounded by imperial powers.

PRESERVING RARE HISTORICAL EVIDENCE

By meticulously cataloguing hundreds of coin specimens, Herrli helped preserve invaluable data that could have been lost. Many of the coins he studied are rare and scattered across private collections, museums, and archaeological findings. Without his work, future generations may not have had access to such precise documentation.

A NEUTRAL AND SCHOLARLY VOICE

Herrli’s position as an outsider a neutral Swiss historian with no political or personal stakes gave his work an added layer of credibility. His unbiased, evidence-driven approach has been appreciated by both Sikh scholars and international historians.

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WHY HANS HERRLI MATTERS TO SIKHS TODAY

In an age where revisionist histories and political narratives try to downplay or distort Sikh sovereignty and identity, Herrli's contributions are critical. His documentation of Sikh coinage is more than an academic exercise it is proof of the Sikh nation's historical and political existence. It gives tangible, empirical evidence of the Khalsa Raj that Maharaja Ranjit Singh built.

For Sikhs striving for self-determination, historical justice, and preservation of heritage, works like Herrli's remind the world and our own younger generations of a time when Sikhs were rulers of their own land with their own political, cultural, and economic systems.

HIS LEGACY

Hans Herrli passed away in 2013, but his legacy lives on. His book, "The Coins of the Sikhs," is still widely cited by historians, collectors, and Sikh scholars. His respect, diligence, and commitment to historical truth make him a rare and cherished figure in the landscape of Sikh historiography.



IN A TIME WHEN MANY EXPLOIT SIKHI FOR PERSONAL GAIN, HANS HERRLI STANDS OUT AS A MAN WHO, WITH NO OBLIGATION OR PERSONAL BENEFIT, SAFEGUARDED A CHAPTER OF SIKH SOVEREIGNTY WITH HONESTY AND SCHOLARLY RIGOR. THE SIKH PANTH OWES HIM GRATITUDE. WE SALUTE HIM

JABEI BAAN LAAGEYO, TABEI ROS JAAGEYO (THE ARROW OF TRUTH AND THE DUTY TO RISE)

These piercing words, echoing from the Bachittar Natak, the autobiographical composition attributed to Guru Gobind Singh Sahib, are far more than poetic valor. They are a timeless alarm bell, a call of duty to every Sikh who claims to live by the Guru's legacy. Today, as Akali Times sounds its own clarion call, we invoke this verse not as mere rhetoric but as our guiding principle.

On its surface, the line describes the moment Guru Gobind Singh Ji felt compelled to take up arms not for conquest, but because injustice had pierced so deeply that silence was no longer an option.

But the baan (arrow) here is not just a physical weapon. It is the arrow of reality that pierces the numbness of apathy, the shield of comfort, and the illusion of safety. It is truth itself, inconvenient, sharp, and un-ignorable.

When falsehoods parade as tradition, when tyranny dresses as unity, when corruption hides behind rumalas, and when Gurdwaras become gilded temples of compromise, that is when the baan strikes the Panth's conscience. And when it does, ros (righteous anger) is not a flaw but a divine mandate.

TO STAY ASLEEP IS COWARDICE. TO RISE IS GURMAT. WHY AKALI TIMES HAD TO TAKE THIS ACTION

Let us not mince words. The Panth stands today at the same crossroad Guru Sahib described. The modern Jalebi Politics, sweet on the outside, hollow and sticky within, has wrapped our institutions, leaders, and even segments of the sangat in coils of confusion.

We watched:

- Gurdwaras morph into 'temples' of photo-ops, not panthic planning
- Their strings pulled from Delhi guesthouses
- Historical sacrifices exchanged for ministerial selfies
- Langars Halls turned into restaurants
- Consistent disrespect of Sikh Maryada
- Gurudawars abused and used for personal benefits
- Sangat made fool of consistently
- Sikh events turned into checkbox events
- Shaheeds forgotten.
- and so much more

The baan struck our conscience. The ros awoke. Akali Times could no longer sip cha & nod politely. We act not out of malice, but because silence is betrayal.

The Guru's bani does not instruct us to maintain the peace of cowards; it commands us to uphold the dharam yudh of truth. Time for being a backend warrior is over, either you have love for your Guru or you dont

To the sleeping Sangat, Your Gurus did not give you swords and shastras to decorate velvet pillows. They gave them the power to cut falsehood. Your Gurus gave you Naam to steady your mind, not to dull it against manipulation. Your Gurus gave you Sarbat da Bhala - not Sarbat da Bechna (selling out the Panth for petty gains).

HOW GURDWARAS LOST THEIR WAY AND HOW THE KHALSA CAN RECLAIM THEM

This article is not an academic exercise. It is a desperate cry, a call to wake up Guru Gobind Singh Ji's sleeping lions. Our Gurdwaras, once revolutionary spaces of spiritual and temporal sovereignty, have been hijacked by the very types of Guru Nanak Sahib rejected: ritualists, egotists, and self-declared leaders. This article attempts to trace how we arrived here and what we must do to reclaim our sacred spaces.



THE DIVINE BLUEPRINT OF THE GURDWARA



Gurdwara Sahib was never meant to be just a religious building. Guru Nanak Sahib envisioned it as:

- House of Learning
- House of Equality and Service
- Court of Justice
- Sovereign Institution

The very foundation of the Gurdwara was revolutionary. When Akbar visited Guru Amar Das Sahib Ji, he had to sit in the Pangat first. This symbolic act shattered hierarchy and caste pride. The Guru's house was where rulers became servants and servants became sovereigns.

"JITHAI JAAYE BAHE MERAA SATGURU, SO THAAN SUHAAVAA RAAM RAAJAY" WHEREVER MY TRUE GURU GOES AND SITS, THAT PLACE BECOMES BEAUTIFUL (ANG 749)

The Gurdwara Sahib, for Sikhs around the world, is not just a building made of bricks and cement. It's something much deeper a space where the soul meets truth, a place where equality lives, and a doorway to the Guru's wisdom.

The word Gurdwara literally means "the gateway to the Guru."

It's not meant to be a place of blind rituals, wealth display, or politics-for-power. It's meant to be a place where ego ends, and truth begins.

At the heart of every Gurdwara is the Sri Guru Granth Sahib Ji, not just a holy book, but the living Guru for Sikhs. The Guru Granth Sahib Ji is made up of the Divine Word, or Shabad, which offers direct guidance to anyone who seeks it with love and sincerity.

GURU ARJAN DEV JI REMINDS US, "POTHĪ PARMESAR KĀ THĀN" THE SCRIPTURE IS THE HOME OF THE DIVINE. WHEN SIKHS BOW BEFORE THE GURU GRANTH SAHIB JI, THEY ARE BOWING NOT TO PAPER OR INK, BUT TO ETERNAL WISDOM AND TRUTH.

Right beside this spiritual centre is another powerful symbol of the Sikh way, the Langar.

Started by Guru Nanak Dev Ji and formalized by Guru Amar Das Ji, Langar is the free community kitchen found in every Gurdwara. Rich or poor, man or woman, all sit on the floor and eat the same simple meal.

This isn't charity it's a lesson in humility and humanity.

GURBANI TELLS US, “DĪGHĀ CHHAPPAR PĀLĪĀN GHĀLĪĀN SĀCIĀN NEET” THEY EARN HONESTLY AND SERVE OTHERS TRUTHFULLY. IN THE LANGAR HALL, THE DIVISIONS OF SOCIETY DISSOLVE, AND ONLY LOVE REMAINS.

The Gurdwara Sahib also stands out for what it refuses to include.

There are no idols, no statues, and no magical rituals.

Sikhi teaches that God is formless Ik Onkar, the One Without Form and that true worship comes through remembrance, music, and right living.

The Gurdwara Sahib, therefore, is a house of understanding, not superstition. It's not a place where one goes to “get things” from God, but to grow closer to the truth.

GURU KA LANGAR



GURU ARJAN DEV JI SAYS, “NAMASKĀR JIS THĀKUR KO LĀGAT NĀHIN VĒS.” I BOW TO THE ONE WHO HAS NO FORM OR APPEARANCE.

ARE WE ADHERING THESE PRINCIPLES?

VIP CULTURE: THE DEATH OF PANGAT

Guru Sahib introduced Langar to abolish caste and class. Today, VIP guests eat in boardrooms while common sangat eat on the floor if they're lucky because we have reached a point where there are gurdwaras that have tables and chairs, a restaurant-like setup.

- Committee rooms are turned into banquet halls
- Special food is made for donors and politicians
- Chairs are laid out for certain guests
- This is not Pangat.

THIS IS BRAHMANVAAD IN DISGUISE.

When Ego Walks In, Equality Walks Out

Pangat, the sacred concept where all sit together as equals, regardless of caste, status, wealth, or background, was never just a tradition in Sikhi. It was a revolution.

It tore down social hierarchies and built a foundation where kings and beggars could eat from the same pot, on the same floor, under the same roof.

Guru Nanak Sahib rejected the Brahmin and the throne alike.

GURU AMAR DAS JI MADE EMPEROR AKBAR SIT IN PANGAT BEFORE GRANTING HIM AUDIENCE.

That was the power of Pangat, a living expression of Sikh sovereignty, dignity, and oneness. But today, in many Gurdwaras, that spirit is dying, killed slowly and silently by the rise of VIP culture.

Where Pangat once reminded us that no one is higher or lower, VIP culture whispers that some people are more important than others.

Reserved seating.
Special treatment.
Backdoor entries.
Separate food.
Separate spaces.

It starts small, a politician given a chair on the stage, a wealthy donor served first, a community leader escorted past the line. And before you know it, the Gurdwara becomes a place where titles matter more than truth.



**THIS IS NOT JUST A DISTORTION, IT'S A BETRAYAL.
"JITHE NEECH SAMALIYAN, TITHAY NADAR TERI BAKHSEES."**

CATERED LANGAR ANYONE?

MOCKING SIKHI PRINCIPLES A DISGRACEFUL ACT BY GLENWOOD GURUDAWARA MANAGEMENT



Catered langar (hiring outside commercial caterers to prepare and serve langar) is an insult to the core principle of Langar and Sikhi itself, for several reasons:

Violation of Seva (Selfless Service)

Langar is not just food it is seva. Preparing, cooking, serving, and cleaning are acts of selfless service (kar seva) performed by the Sangat (congregation). Hiring caterers turns an act of love and humility into a commercial transaction, stripping away the essence of participation and community bonding.



Erosion of Equality and Collective Responsibility:

Langar was designed to bring all people together, regardless of caste, class, gender, or background by having everyone sit and serve one another equally. Outsourcing this breaks down that shared responsibility and dilutes the message of sarbat da bhala (welfare of all).

Commodification of a Sacred Tradition:

Turning langar into a paid service treats a sacred institution like any other catering event, reducing its spiritual and social significance to a mere business contract.

Historical and Gurmat Context:

From Guru Nanak Sahib Ji's Sacha Sauda (True Bargain) to Mata Khivi Ji's nurturing langar seva, Sikh history emphasizes participatory cooking and service as a practical expression of Sikh philosophy. Catered langar disregards this lineage of spiritual labor and equality.

Guru Granth Sahib Ji states:

"ਹਥਿ ਕਰਿ ਕਮਾਵਹੁ ਆਪਣਾ ਆਪੁ ਦੈਹੁ ਆਣਿ ॥"

(Hath kar kamaavahu aapna, aap daihu aan.)

— (Ang 474, SGGS)

"With your own hands, do the work, and share what you earn with others." This line encourages earning and sharing through personal effort, not outsourcing communal duties.

WHAT GIVES GLENWOOD MANAGEMENT AUTHORITY TO BALANTLY DISRESPECT SIKHI AND WORK AGAINST THE INSTRUCTIONS GIVEN BY OUR SIKH GURUS THEMSELVES.

Guru Nanak says that where the lowest are cared for, there is divine grace. But when we uplift ego instead of the humble, the Guru's grace walks away. When we value power over presence, and show over Shabad, we turn a revolutionary space of equality into a mirror of the very society Guru Sahib fought to change.

Let's be blunt, VIP culture in Gurdwaras is spiritual corruption.

It turns Seva into networking, and Sangat into an audience. It teaches our children that money buys respect, not character. It tells our youth that the Gurdwara stage is a ladder, not a responsibility. And most dangerously, it makes the poor, the voiceless, and the forgotten feel like second-class citizens in the very house that was built for them.

The Guru never needed a spotlight. Neither should we. If Guru Gobind Singh Ji could serve water to soldiers, if Guru Arjan Dev Ji could sit calmly on a burning hot plate, who are we to ask for special treatment in the Guru's house?

VIP culture doesn't just break the principle of Pangat. It insults the entire idea of Sangat.

It rewrites the Gurdwara as a court of men, not a sanctuary of the Guru. It replaces humility with arrogance and turns Seva into self-promotion. It's the quiet death of what made our Gurdwaras spiritually alive.

But here's the truth: the Guru hasn't changed. We have. The Guru still calls us to sit in Pangat, to wash the feet of the stranger, to eat beside the outcast, to see no difference between a king and a cleaner. If Pangat is dying, it's not because of a few VIPs. It's because we, the Sangat, have stopped standing up for the values that built it.

We don't need to hate anyone. We don't need to fight anyone. But we must resist VIP culture. Because in the Guru's house, there is no VIP, only Waheguru's Important People. And that includes everyone, or it includes no one.

Let Pangat live. Let ego go. Let the Gurdwara be the revolution it was always meant to be.

GURUDAWARA SAHIB OR TEMPLE? FEDERATION PART OF THE MANAGEMENT HOW DID YOU ALLOW THIS TO HAPPEN?

DARBAR SAHIB, THE COURT OF THE LORD

The hall where the Guru Granth Sahib Ji is placed is called the Darbar Sahib, the Court of the Lord. It's where the Sangat (the congregation) gathers, not to be entertained or impressed, but to listen deeply to Gurbani, to reflect, and to grow.

GURU ARJAN DEV JI WRITES, "SANGAT KĀI BAISAKHĀN HAR KĪ KATHĀ SUNĀI" SITTING IN THE HOLY GATHERING, ONE HEARS THE PRAISE AND TEACHINGS OF THE DIVINE. THERE'S NO PLACE FOR EGO HERE, ONLY SPACE FOR SURRENDER AND AWAKENING.

Outside the Gurdwara Sahib stands the tall Khalsa flag, the Nishan Sahib. It's not decoration, it's a statement. It tells the world: this is a house of the Guru, open to all, ready to serve, and unafraid to speak the truth.

GURU GOBIND SINGH JI'S POWERFUL WORDS STILL RING TRUE: "JO TO PREM KHELAN KĀ CHĀO, SIR DHAR TALĪ GALĪ MERĪ ĀO" IF YOU WISH TO WALK THE PATH OF LOVE, BE READY TO SACRIFICE EVERYTHING.

The Nishan Sahib is a flag of service, sovereignty, and spiritual courage. Not one but two representing both the MIRI & PIRI



One of the most radical parts of the Gurdwara Sahib is that there is no priesthood. No one is above or below. Anyone, young or old, man or woman, can read from the Guru, lead the Ardas (prayer), or do Kirtan (sing hymns).

GURU RAM DAS JI BEAUTIFULLY SAYS, "JO SIKH GUR SIKH SĀHIB SEVĀ KĀRĒ SOĪ GURSIKH SUHĀVĀ" THE ONE WHO SERVES THE GURU IS THE BEAUTIFUL SIKH.

The Gurdwara is meant to be a place where everyone is equal before the Guru no middlemen, no titles, no power games.

The physical design of a Gurdwara also carries a message. Most have four doors one on each side, to show that people from all directions, all walks of life, are welcome. There is no concept of "us" and "them."

GURU ARJAN DEV JI SAYS, "NĀ KO BAIRĪ NAHĪ BEGĀNĀ, SAGAL SANG HAM KO BAN ĀI" NO ONE IS MY ENEMY, NO ONE IS A STRANGER. I GET ALONG WITH EVERYONE. THIS IS NOT JUST POETRY. IT IS THE FOUNDATION OF THE GURDWARA SAHIB OPEN HEARTS, OPEN DOORS, OPEN MINDS.

MIRI-PIRI THE UNITY OF SPIRITUAL AND TEMPORAL POWER.

WE MUST REMEMBER THE WORDS OF BHAI GURDAS JI: “MANMUKH GURDWARĀ KARDE NĀM NA VASAI CHIT LAI” THE SELF-CENTRED BUILD GURDWARAS, BUT THEY DO NOT REMEMBER THE DIVINE NAME.

Guru Hargobind Sahib Ji, the sixth Guru, taught that a Sikh must be both saint and soldier a protector of justice and a humble servant of God. The Gurdwara Sahib is not only a spiritual sanctuary but also a space of political awareness, self-defence, and empowerment.

This is where discussions about community rights, justice, resistance, and sovereignty take place. A true Gurdwara educates the community not just in how to pray, but also in how to stand, how to fight tyranny, how to serve the oppressed, and how to live with dignity.

Within the same walls where one listens to divine poetry, one may also learn martial arts, history, and leadership. This balance of sword and spirit, kirpan and kirtan, is what gives the Gurdwara Sahib its unique power.

But here's the honest truth not all Gurdwaras today live up to this divine blueprint. Sometimes politics-for-ego, money, caste pride, and even religious showmanship creep into the space.

A GURDWARA WITHOUT THE SPIRIT OF TRUTH AND HUMILITY IS JUST A BUILDING WITH A FLAG.

The true Gurdwara Sahib is not just built with concrete. It's built with Naam, Daan, Seva, and Bir Rass the remembrance of God, giving to others, selfless service, and warrior-spirit.

It is not only about bowing your head, but also about raising your voice against injustice.

Guru Granth Sahib Ji is the guide. Love, truth, courage, and sovereignty are the foundation. Equality, honesty, and readiness to defend the weak are its walls.

That is the divine design of the Gurdwara Sahib, not just a structure, but a way of life, a school for both soul and sword, where the Sikh becomes not a follower, but a force.

THE ESSENCE OF MIRI-PIRI IS REFLECTED IN:

“ਧੰਨੁ ਸੁ ਤੇਰਾ ਥਾਨੁ ਹੈ ਜਿਥਹੁ ਅਮ੍ਰਿਤ ਬਰਸੈ ॥” “DHAN SO TERAA THAAN HAI, JITHAHU AMRIT BARSAL.” (ANG 749, SGGS)

“Blessed is that place, where the Divine Nectar rains down.”

This reflects the sanctity of the Guru's court—where spiritual enlightenment (Piri) and justice (Miri) are delivered.

SPIRIT OF SOVEREIGN ACTION WITH DEVOTION:

“ਗੁਰ ਸੇਵਾ ਤੇ ਭਉ ਪੈਦਾ ਹੋਵੈ ॥ ਭਉ ਹੋਵੈ ਤਾ ਦਰੁ ਸੋਝੀ ਹੋਵੈ ॥” (GUR SEVA TĒ BĤA O PAIDĀ HOVAI. BĤA O HOVAI TĀ ĀAR

SOJĤĪ HOVAI.) (ANG 1240, SGGS)

“Through serving the Guru, fear of God is produced. Where there is this fear, there is understanding of the Lord's Court.” This embodies the Sikh ideal of the Saint-Soldier (Sant-Sipahi) one who is spiritually awakened and stands against injustice.

One of the most heartbreaking aspects is the careless treatment of sacred materials:

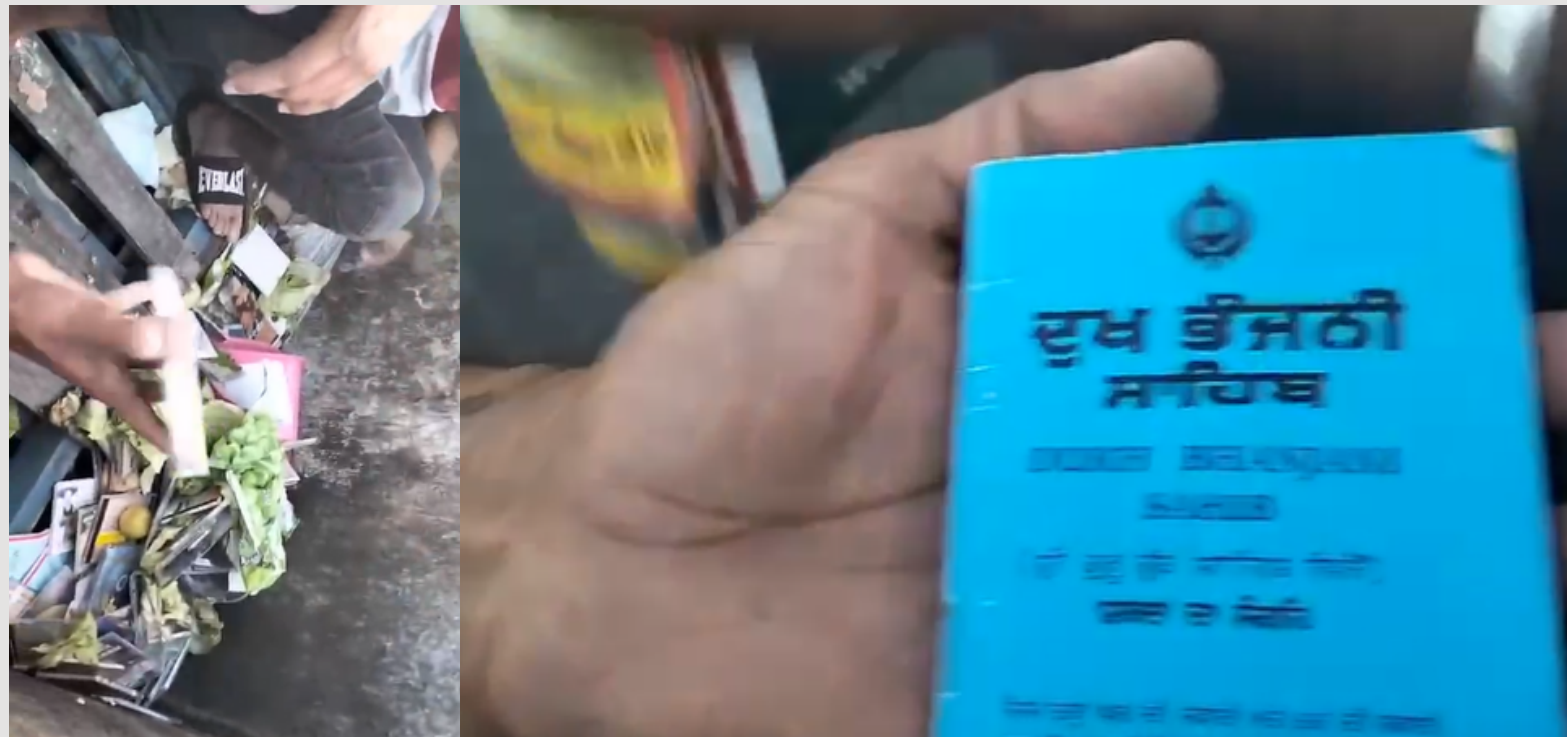
- Pothi Sahib and damaged religious items dumped into rubbish bins
- Old Pothis mishandled without proper Agan Bhet (cremation)
- When exposed, the committee hushes it up to protect their image

DESECRATION (BEADBI) IN BROAD DAYLIGHT

**"POTHI PARMESHAR KA THAAN" – THE SACRED SCRIPTURE IS THE VERY ABODE OF GOD (ANG 1226)
WHEN THOSE MEANT TO SERVE THE GURU BEGIN TO SERVE THEMSELVES**

Desecration doesn't always come with fire and bullets. Sometimes it comes quietly through arrogance, negligence, misuse of power, and outright disrespect committed not by outsiders, but by those sitting in positions of responsibility inside the Guru's house.

Today, some of the greatest insults to the sanctity of Gurdwara Sahibs are happening not from invaders or enemies, but from the very hands of committee members, managers, and self-styled leaders entrusted to protect it. This is beadbi in broad daylight not hidden, not secret but done openly while the Sangat watches in silence or helplessness.



POTHI SAHIB AND DAMAGED RELIGIOUS ITEMS DUMPED INTO RUBBISH BINS BY GLENWOOD GURUDAWARA MANAGEMENT

THIS IS NOT A MINOR MISTAKE. IT IS SACRILEGE.

FROM SANGAT TO COMMITTEES: THE FALL OF GURDWARA SAHIB PRINCIPLES AND HOW WE'RE ALL RESPONSIBLE

Historically, Gurdwaras were run by Sewadars, not elected officials. Every role was filled based on spiritual merit, not votes. There were no elections, no manifestos, and no boardroom politics.

Today, however, every major Gurdwara runs on election cycles, with:

- Lobbying and campaigning
- Groupism and slander
- Money-driven politics

These elections, far from bringing unity, have institutionalized division. The sangat is reduced to nobody as the votes are in the hands of very few who are selected and often have to pay heavy fees to join, and the Gurdwara becomes a fiefdom.

"HAUMAI DEERAGH ROG HAI, DAAROO BHI IS MAAHI." EGO IS A CHRONIC DISEASE, THE CURE IS ALSO WITHIN (ANG 466)

The Gurdwara Sahib was never meant to be an office for power games or a showroom for status. It was born from the spirit of humility, equality, courage, and service, a space where the Guru's light could shine through Sangat, where decisions were made by collective wisdom, not control.

Yet today, what we see is a slow and painful drift from those sacred foundations. From the humble Sangat to elected or self-appointed committees, the Gurdwara's soul is being quietly suffocated, and truth be told, we are all part of the problem.

Guru Granth Sahib Ji doesn't give authority to politicians in turbans.

It gives it to truth, to Gurmat, and to those who live in service, not ego.

The Sangat, the spiritually collective voice of the people, was meant to be the decision-maker. Not through manipulation, but through prayerful consensus.

GURU RAM DAS JI WRITES, "PANCH PARVAN, PANCH PARDHAN, PANCHAY PAAVE DARGAH MAAN." THOSE WHO ARE TRULY ACCEPTED AND RESPECTED ARE THOSE WHO WALK WITH INTEGRITY AND SPIRITUAL DISCIPLINE.

Today's committees often forget this. Elections in Gurdwaras have become battlegrounds of money, caste, groupism, and political muscle. Where once there was humility, now there's hunger for control.

But this didn't happen overnight. It happened because we allowed it.

We stopped questioning. We started watching instead of participating. We got comfortable with outsourcing the Guru's house to management teams, often more focused on property than on Parchaar, more on power than on Panth.

WHEN THE GURBANI SAYS "SANGAT VICH VASDA WAHEGURU," GOD LIVES IN THE SANGAT IT'S A REMINDER THAT SPIRITUAL POWER COMES FROM THE PEOPLE'S UNITY, NOT A CHAIR OR A TITLE.

The fall of Gurdwara principles isn't just about who sits on a stage or signs a cheque.

It's about the silence of the Sangat when wrong things happen. When people use the stage to insult others instead of uplift. When caste barriers still exist in marriages, langars, and leadership, despite Guru Nanak's loud rejection of all hierarchy.

WHEN WOMEN ARE PUSHED TO THE SIDE, DESPITE MATA KHIVI JI AND MAI BHAGO BEING EXAMPLES OF FEARLESS LEADERSHIP.

When there is noise, but no Naam.

The truth is hard, many Gurdwaras today feel more like clubs than sanctuaries. Less like places of spiritual and sovereign knowledge and more like event venues.

The Guru's Darbar, once a space of justice and awakening, now echoes with political speeches and empty rituals. The sacred balance of Miri-Piri sword and spirit has been replaced with token gestures and hollow pride.

But the Guru did not give us Sikhi so we could blame others.

The Guru gave us Sikhi so we could awaken. The fall begins when Sangat stops acting like Sangat when we forget that the Gurdwara is not theirs, it is ours. It is the Guru's. And the Guru belongs to no committee, no elite, no group but to Sarbat da Bhala.

If we want to restore the Gurdwara Sahib to its original glory, we don't need more elections. We need reflection. We need courage. We need to re-learn Seva, Simran, Sangat, and Sacha Gyaan. The Guru's house must once again become a school of Miri-Piri, where the mind is trained in humility and the hands are ready to serve and defend. Where the poor eat first, and no one leaves without feeling dignity.

Yes, the fall has begun. But so can the rise if we're willing to take responsibility.

The Gurdwara Sahib is not failing because of them. It's failing because of us. And the Guru is still waiting not for another committee, but for a fearless, awakened Sangat.

THE ORDINARY SIKHS, SLOWLY STEPPED AWAY FROM OUR ROLE AS ACTIVE SANGAT

WHEN GURDWARAS BEHAVE LIKE MANDIRS (TEMPLES)

We used to criticize idol worship, yet many Gurdwaras today mimic temple culture:

- Rituals without understanding
- Financial offerings as blessings-for-sale
-

Instead of independent and sovereign Sikh institutions, our Gurdwaras are now temples with microphones.

HOW WE TRADED REVOLUTION FOR RITUAL, AND SANGAT FOR SPECTACLE

There was a time when the gurdwara was not just a building; it was a living, breathing force of change. A place where the spirit of rebellion, equality, and divine wisdom merged into one.

It was a space where the sword of justice (Miri) and the light of spiritual awakening (Piri) were sharpened together. But slowly, quietly, and dangerously, many gurdwaras have lost their soul.

Today, in too many corners of the world, Gurdwaras have become temples not just in form, but in function, in mindset, and in mission. Especially here in Sydney.

Let's be honest. The Guru's house was never meant to be a place of blind ritual or lifeless worship.

Guru Nanak rejected empty offerings, hollow fasting, idol worship, and meaningless chanting. He walked away from ritualistic religion and walked toward truth.

The early Gurdwara was a school, a court, a battlefield, a kitchen, and a sanctuary all in one. It was a place of knowledge, a court of justice, a community centre, a place where people came to connect with Naam, with Sangat, and with their inner strength.

But today, many Gurdwaras operate more like temples, focused more on routine than revolution, more on show than Shabad. Ardaas becomes a performance. Kirtan becomes background music. Granthi Singhs are treated like priests, and Sangat is treated like an audience. Palki Sahib is decorated with gold and flowers, but the message of the Guru, the actual Bani, is barely understood, let alone followed.

Some even tiered threads offer money for 'mannats', like in a mandir, the very practices Guru Sahib stood against.

“WHEN GURDWARAS BEHAVE LIKE MANDIRS, THE SWORD OF REVOLUTION IS TRADED FOR THE BELL OF RITUAL AND THE PANTH IS LEFT RINGING HOLLOW.”

GURDWARA IS NOT A PLACE FOR PASSIVE BLESSINGS.

- It is a training ground for fearless living. That's why Guru Gobind Singh gave us the concept of Miri-Piri, a complete human being, spiritually grounded and ready to stand against oppression.
- The Gurdwara is supposed to teach us how to serve, how to stand, and how to speak truth, even when the world shakes. Instead, too many have turned it into a place where people come to clock in and out for rituals, listen without transformation, and leave without direction.
- The problem is not in the building. It's in the mindset.
- We want the comfort of a temple but not the challenge of a Gurdwara.
- We want blessings, not battles.
- We want peace, not purpose.
- But Sikhi was never designed for comfort zones.
- It was born in the fire of revolution.
- The Gurdwara was never meant to be a retirement home for religion it was built as the headquarters of divine justice and fearless wisdom.

And it's not just about rituals. It's about the power structures we've allowed to rise. Priestly behavior, VIP culture, caste divisions, and gender discrimination all of these have crept in, turning the house of the Guru into the very kind of religious space Guru Nanak walked away from.

When people come to the Gurdwara and feel judged by their gender, their caste, or their money, that's not a Gurdwara. That's a club with Gurbani playing in the background.

So the question is, will we keep calling these buildings Gurdwaras while treating them like temples? Or will we reclaim what a Gurdwara is truly meant to be?

A Gurdwara is a call to action.

It is where the poor eat first.

It is where women lead equally.

It is where decisions are made by collective wisdom, not committees playing politics.

It is where the voice of the oppressed is amplified.

It is where Naam is not chanted blindly but understood and lived with power.

It is where talk of sovereignty takes centre stage

The Guru's house doesn't need more marble or gold. It needs more Gursikhs who live the message.

It needs Sangat who think, ask, learn, and act.

It needs youth who are taught not just to bow, but to rise.

The day we stop treating the Gurdwara like a temple is the day we'll start rebuilding the Panth. Until then, the Guru will still be there waiting not for another ritual, but for a revolution.

THE GREAT GURDWARA ELECTIONS CIRCUS!

It's Gurdwara Elections Season where the Guru's house transforms into Game of Thrones, and every uncle-ji becomes a career politician overnight!

WHAT'S ON THE MENU

- Langar of Lies — Served fresh! Promises of "Panthic Seva" today, backdoor deals tomorrow.
- Parchar of Petty Gossip, Forget Gurbani, this week's Agenda is: "Vote for us because their uncle's cousin's son-in-law once didn't stand up for Ardas properly."
- Sangat Split Special, Two friends? Let's divide them into rival camps. One Gurdwara? Let's split it into two! Because what's Sikhi without a good old-fashioned clique war?
- Golaks for Groupism, Your dasvandh and donations? Don't worry, they'll be safely redirected to wateful events, lawyer fees, defamation suits, and printing colourful smear pamphlets against the other group.

AND LET'S NOT FORGET THE BEST PART

After elections are over

- Forget the Guru
- Forget Panthic unity
- Forget Seva
- Spend the next few years working to increase our profiles
- Because Sangat di Seva was never the goal.
- Power, Money, Ego — that's the real path to Sachkhand (or at least, committee Sachkhand).

REMINDER TO THE REAL SANGAT

The Guru didn't give us Gurdwaras to turn them into Panchayats or Parliaments.

He gave us Sangat & Pangat not factions, not factions, not factions.

Without sovereignty, Dharam decays but in our case, Gurdwara elections have decayed Dharam even faster than any outsider ever could.

"RAJ BINA NAHIN DHARAM CHALE HAIN, DHARAM BINA SAB DALLE MALLE HAIN"

LETS DISECT GURUDAWARA SYSTEM

Here's the straightforward breakdown of how the management of gurudawars work in Sydney

THE GURDWARA CONSTITUTION (RULES OF INCORPORATION) EXMPLE SYDNEY

Gurdwara operates under the legal framework of a Registered Association in New South Wales, Australia (like most Gurdwaras here).

This means the management committee is elected according to the constitution of the association which is basically a set of rules filed under the NSW Associations Incorporation Act 2009.

(Think of it as a club election system, not Khalsa Sarbat Khalsa sadly.)

WHO CAN VOTE? (MEMBERSHIP ELIGIBILITY)

- Only registered financial members of the Gurdwara association can vote.
- You need to be over 18, a practicing Sikh, and a financial contributor (usually meaning you have paid an annual membership fee). Something most Sikhs cant afford.
- You must meet residency conditions, its questionable if this is met, but your guess is as good as ours
- Membership is approved by the existing committee and here's where the first problem starts: (If they don't like you or your camp, they can block new memberships. This is often used to control who votes.)

WHO CAN STAND FOR ELECTION? (CANDIDATE ELIGIBILITY)

- You have to be a financial member in good standing (often for at least 1-2 years).
- You must be a practicing Sikh (usually Amritdhari or clean-shaven but follows basic Sikh values depending on their definition).
- No criminal record.
- Sometimes other conditions apply (age, language fluency, etc.)

ELECTION PROCESS

- Elections are held every 2 or 3 years (depending on constitution).
- An Election Committee (usually appointed by the current committee) oversees the process.
- 🖐️ Again, conflict of interest risk here because friends appoint friends to run elections.
- Nomination period opens → Candidates file nomination papers.
- Membership list is finalised → Only those on the list by cut-off date can vote.
- Election day → Usually by secret ballot at the Gurdwara premises.
- Votes counted same day, results announced.

“RAJ BINA NAHIN DHARAM CHALE HAIN, DHARAM BINA SAB DALLE MALLE HAIN”

LETS DISECT GURUDAWARA SYSTEM

Here's the straightforward breakdown of how the management of gurudawars work in Sydney

REALITY CHECK – WHAT ACTUALLY HAPPENS? (THE DIRTY BIT)

- Groupism runs deep camps form and battle it out.
- Vote buying, membership stacking, and “ghost members” (people flown in or rushed through as members just before elections) is common.
- Court cases are frequent when elections are disputed often dragging for years.
- Power hoarding same faces rotate positions; young Sikhs and women are often sidelined.

BOTTOM LINE

Gurdwara elections are legally a democratic association election but practically, they often mirror Indian-style panchayat elections, with groupism, power hoarding, and vote rigging.

RESULT Talks on Sovereignty is banned, Khalistan Flags are removed in dark while pretending to care about the Panth.



FROM MIRI-PIRI TO MEHFIL MANAGEMENT AND JALEBI POLITICS

Gurdwaras were supposed to be political hubs too. Where is the activism?

Where is the resistance?

Instead, we have:

- Committees wearing borrowed military uniforms at ANZAC Day parades
- No educational programs on Sikh sovereignty
- No remembrance of Sikh genocides or struggles, just tick box events
- They say they ask questions to corrupt politicians sitting in an AC room with Jalebi and cha, and then attend their events, where are the principles, values, ethics, and morals.

IT'S ALL FOR PHOTOS, NOT PANTH.



MANMUKH MOORAKH ANDH GUBAAR. SATGUR BAJHO KARAHI VIKAR."
(ANG 1286, SRI GURU GRANTH SAHIB JI)

The self-willed manmukhs are foolish, blinded by darkness. Without the True Guru, they act in corruption and vice. This describes those who, despite wearing the outer appearance, live in ego and falsehood, betraying truth and community for their selfish motives.

"BAHIR BHAGTAA ANTARI MAL." (ANG 919, SRI GURU GRANTH SAHIB JI)

Outwardly they act like devotees, but within, they are full of filth.

"JO GUR DASAI HOR KAM KAMAVAL SO MANMUKH MUGADH GAVARA." (ANG 667, SRI GURU GRANTH SAHIB JI)

One who claims to follow the Guru but practices something else is a self-willed fool, ignorant and lost.

"TIN KO SANG NA KEEJAI DURMATI JINHAA ANTAR KAPAT BIKAR." (ANG 298, SRI GURU GRANTH SAHIB JI)

Do not associate with those evil-minded people who are filled with deceit and corruption within.

They pretend loyalty to the Guru but betray the Rehat (discipline), Maryada, and the truth of Sikhi for selfishness, lies, and ego.

WITHOUT WOMEN'S EMPOWERMENT, GURUDWARAS BETRAY THE GURU'S MISSION

A Gurudwara Sahib is the house of Guru Granth Sahib Ji a house meant for all of humanity, not just for men. Yet today, when some Gurudwaras exclude women from decision-making, leadership, and program development, they are not just failing women they are failing the Guru. When women are reduced to second-class citizens in the Guru's own house, it is not simply a management issue.

It is a direct betrayal of the very foundation of Sikhi. When Gurudwaras do not actively involve women, they lose half the Sangat the very half that nurtures families, preserves culture, and passes on Sikhi to the next generation.

Where are young Sikh girls supposed to turn for mentorship and guidance?
Where will they learn the power of Sikhi if they see no women leading from the front?

**GURU NANAK DEV JI DECLARED LOUDLY: "SO KIO MANDA AAKHIYE JIT JAMMEH RAAJAN."
("WHY CALL HER INFERIOR, FROM WHOM KINGS ARE BORN?" - SGGS ANG 473)**

Our Gurus never taught women to be silent observers. They taught them to be warriors, leaders, and spiritual guides. From Mata Khivi Ji organizing Langar with dignity to Mai Bhago Ji leading warriors into battle, Sikh history is filled with women standing tall not asking for permission to serve, but fulfilling their duty fearlessly.

Every Sikh man or woman is given the same path, the same spiritual treasure, and the same right to lead and serve.

"SABH MEH JOT JOT HAI SO-E." THE DIVINE LIGHT IS WITHIN EVERYONE; YOU ARE THAT LIGHT.

This line establishes universal equality: every person, regardless of gender, carries the same Light of Waheguru. When Gurudwaras deny women full participation, they create a false division the Guru never sanctioned.

The Tragic Reality: Women as Second-Class Sikhs

Even when women are "included," they are too often

- Given no real voice.
- Assigned background roles while men dominate decisions.
- Denied respect, interrupted, or ignored.

This silent oppression rots Gurudwaras from within. Young women notice. They leave. They disconnect. And it is not their failure it is ours. A Gurudwara that does not respect its women insults Guru Sahib and betrays the Khalsa spirit.

THE YOUTH DISCONNECT

THE YOUTH DISCONNECT

Young Sikhs look at Gurdwaras and see:

- Hypocrisy
- Irrelevance
- Old men yelling on microphones

In every corner of the Sikh world, from Punjab to Canada, from Australia to the UK, Gurdwaras echo with one loud silence: the missing voice of the youth. The situation is worse in Sydney, and it is by design.

While elders debate committee positions, argue over stage time, or organize the next sponsored event, the younger generation drifts further away, tired, disillusioned, and often quietly heartbroken unless they are kids of the management committee who are being groomed to take over.

And we ask, “Why aren’t the youth involved?” But the real question is, what have we offered them besides guilt trips and power politics?

Today’s Sikh youth live in a world of constant pressure: cultural confusion, racism, identity struggle, mental health challenges, and global injustice. They’re looking for meaning, community, and honesty. But when they walk into many Gurdwaras, what do they find? Language they can’t understand. Rules, they’re not allowed to question. Leaders are more interested in status than guidance. Sermons that feel disconnected from the real world. A space where questions are shut down, curiosity is punished, and their lived experience is dismissed.

Instead of a place of learning, Gurdwaras have often become lecture halls with no discussion. Instead of a Panthic HQ, they’ve become event venues. Instead of role models, many see gatekeepers. And so, the youth don’t reject Sikhi they reject the version being handed to them.

They want to feel the fire of Guru Gobind Singh Ji’s call for justice. They want to understand Guru Nanak’s rebellion against falsehood. They want to hear about revolution, not routine. About Miri-Piri, not management. They want Sikhi that breathes, that walks into protest lines, that speaks up for the oppressed, that heals, that teaches, that roars.

The disconnect isn’t from lack of interest, it’s from lack of vision. We created walls instead of bridges. Programs instead of conversations. VIP chairs instead of open hearts. And now, the very generation that was supposed to carry the Panth forward is building its own spaces, outside the Gurdwara, through podcasts, collectives, protests, and digital Sangats.

It’s not too late, but it’s close.

If we want our youth back, we need to get real. Speak their language. Listen to their questions. Let them challenge. Let them organize. Let them fail. Let them lead. Stop lecturing. Start empowering.

**BECAUSE THE GURU DIDN'T JUST CREATE FOLLOWERS
HE CREATED LIONS.
AND LIONS DON'T SIT SILENTLY IN CORNERS
THEY RISE.**

OPEN YOUR EYES. DO NOT BE FOOLED BY APPEARANCES, TITLES, OR LOUD SPEECHES.

Not everyone wearing a dastaar, quoting Gurbani, or sitting on a stage is a sevadar of the Guru. Many are merchants of ego, brokers of power, and actors playing the part of Sikhs while selling out the Panth behind closed doors.

Guru Granth Sahib Ji teaches us, Truth is higher than everything, but higher still is truthful living.

ਅਸਲ ਸਿੱਖੀ ਕਰਨੀ ਵਿਚ ਹੈ, ਨਾਟਕ ਕਰਨ ਵਿਚ ਨਹੀਂ।

The Sangat must:

Hold leadership accountable, ask hard questions, demand transparency, and expect actions that reflect Gurbani and Guru Maryada, not personal politics.

Stay rooted in Guru's teachings read, understand, and live Gurbani yourself so you're not dependent on half-truths and manipulated narratives.

Refuse to follow false leaders no matter how well-dressed or well-connected they are, if they betray Panthic principles, reject them boldly.

Reclaim the Gurdwaras. Gurdwara Sahib is not a personal fiefdom or political playground. It belongs to Guru and Sangat, not committees or puppeteers.

Our unity is our revolution.

The time of quietly tolerating betrayal is over.

As Guru Gobind Singh Ji said:

"Jab aau ki audh nidhaan bane, att he rann mein tab joojh maro."

When all other means fail, it is righteous to raise the sword.

Today, the sword is awareness, truth, and courage.

Sangat ji, rise, recognize, and reclaim.

Guru is with those who stand for truth, not those who sell it.

HOW THE SIKH REVOLUTION GOT REPLACED BY STAGE SHOWS AND SWEET TALK

There was a time when the Gurdwara was the heartbeat of the Sikh revolution. A place where the teachings of Miri-Piri spiritual sovereignty and worldly responsibility were not just preached but practiced. It was where warriors bowed before the Guru and rose as saints with swords. It was where decisions were made with the Sangat, not for the Sangat.

Where justice, courage, and truth were central, not entertainment, not manipulation, not sugar-coated speeches.

But now, in many places, that fire has dimmed.

The divine mission has been traded for decoration, and we've gone from Miri-Piri to Mehfil Management and Jalebi Politics.

Look closely. What used to be a space for soul-shaking transformation is now too often a venue for rehearsed events, sponsored anniversaries, show-off competitions, and staged applause. Mehfil gatherings, once meant to share deep wisdom, have turned into clapping contests and little real engagement with the message of the Guru.

We dress up the Darbar with glitter, lights, flowers, and Facebook livestreams but forget to arm ourselves with the Shabad's sharp truths.

Meanwhile, in the langar hall and committee rooms, Jalebi Politics is served sweet on the outside, twisted inside.

Sweet words to impress the Sangat, but backdoor meetings to secure power.
Sweet speeches on equality, but private VIP chairs and special treatment for personal benefits.

The same Gurdwara that once sent out warriors to protect the weak now sends out posters with committee photos, donation stats, and carefully filtered press releases.

IT'S ALL IMAGE. ALL CONTROL. ALL SPIN.

And no one wants to speak up because everyone's afraid of "hurting sentiments" or "creating drama."

But let's speak the truth: this is not what Guru Nanak started.

This is not what Guru Gobind Singh fought for.

When the Panth becomes a circus of monthly events, political networking, and controlled microphones, we are not doing Seva; we are doing damage.

Miri-Piri is not a theory.

It is a lifestyle.

HOW THE SIKH REVOLUTION GOT REPLACED BY STAGE SHOWS AND SWEET TALK

A Sikh was trained to meditate deeply, to live truthfully, and to fight injustice boldly all as one path.

Gurdwara was where that training began. It was where spiritual wisdom met real-world action. And now?

Now we have drama over Golak control, fights over stage time, and backstabbing over elections, all under the Guru's roof.

What a fall. And we're all responsible. We allowed Mehfil to replace the mission.

We allowed Jalebi Politics to replace justice.

We allowed noise to drown out Naam.

But it's not too late.

We don't need to burn it all down.

We need to wake up.

We need Sangat-led reform, youth involvement, fearless Granthis, and committees that understand Seva is surrender, not status. We need to make our Gurdwaras places where ideas are challenged, not silenced. Where Panthic priorities like education, activism, mental health, and unity are funded more than flower garlands and paise-wale prizes.

The Guru is still there. The path is still clear.

The call of Miri-Piri still echoes.

But the question is will we answer it?

Or will we keep dancing in the mehfil while the revolution dies in silence?

Wake up, Khalsa. The stage isn't for entertainment. It's for enlightenment.

AND THE GURU'S HOUSE IS NO PLACE FOR JALEBI POLITICS.

SIKH MANAGEMENT BERMUDA TRIANGLE, WHERE YOUR FAITH IS TESTED, AND YOUR DONATIONS WASTED, SANGAT FOOLED

HITLER ERR WE MEAN MODI INDIA PM



SHAH HOME MIINSTER INDIA



750 FARMERS KILLED



AMRITPAL ARRESTED



SGGS MOCKED



WE STAND WITH PAPA MODI



EXPLAIN YOURSELF (DONT WORRY WE ARE JUST FOOLING SANGAT)



WE ARE UNITED - WHO CARES ABOUT DEAD FARMERS, BANDI SINGHS, SOVERINIGHTY, EXTRA JUDICIAL KILLINGS OR THE MOCKING OF SGGS



PRINCIPLES OF SIKHI TRADED FOR



A GLASS OF WHISKEY

NEXT DAY

You see, sangat ji, we don't betray Sikh principles for personal gain we strategically compromise them just enough to keep our chairs warm. It's called Gurmat Management 2.0 — ethics optional, seats permanent.

Once formed to defend the rights of Sikhs, to stand as a collective roar of the Sangat, federations were meant to be shields, not salesmen. They were supposed to be the modern embodiment of Sarbat Khalsa, where leadership came from collective wisdom, moral clarity, and unwavering courage. But somewhere along the way, they became what they were created to fight against.

TODAY, MANY SIKH FEDERATIONS AND UMBRELLA ORGANISATIONS HAVE BECOME NOTHING MORE THAN POWERBROKERS AND COMPROMISE AGENTS.

WHEN FEDERATIONS FAILED THE PANTH

Instead of uniting the Panth, they divide it with backroom deals, staged press releases, and endless political posturing. When real issues arise, from state oppression to youth disconnection, from sacrilege to identity erasure, they respond with either silence, delay, or hollow statements crafted to offend no one and protect everyone... but the truth. Their so-called leadership is more fake bravado than real work. Loud on stage, absent on the ground. Experts in media statements, but nowhere when the Sangat is in pain.

THEY PARADE AS PANTHIC GIANTS, BUT WHEN IT'S TIME TO MAKE A STAND, THEY FOLD LIKE PAPER. AND THE WORST PART? THERE IS NO GUILT. NO SHAME. NO ACCOUNTABILITY.

They wear the turban of Guru Gobind Singh Ji but speak like seasoned politicians.

They quote Gurbani when it suits them but bend to pressure when power is at stake.

They smile for cameras, shake hands with state actors, and collect awards for "Sikh representation" while the grassroots burn with betrayal.

The youth see it. The elders feel it. The Sangat knows it. But these federations continue, cloaked in historical legitimacy, yet hollowed out from within.

Their failure is not just administrative; it's spiritual.

They didn't just fail to lead.

They failed to feel.

They forgot that this Panth runs on truth, sacrifice, and seva, not image, negotiation, and comfort.

Until that truth returns to their hearts, they'll remain titles with no trust, names with no impact, and seats with no soul.

THE OLD GUARD: THE REAL ROADBLOCK IN SIKH PROGRESS IN AUSTRALIA

Not one unified, strong organisation has been built under their watch. Not one solid platform that could represent Sikhs powerfully on the national stage. Turned our institutions into clubhouses. They ask for compromise on every issue from core Sikh principles to community priorities and they expect respect for this? Respect for what? For diluting Sikh values? For inflating their fragile egos? Or for their consistent compromise on matters that were never meant to be compromised?

WILL THEY GO AWAY, ABSOLUTELY NOT THIS IS WHAT THE PANTH NEEDS TO DO TO GET RID OF THIS FUNGUS

IT'S NOT DISRESPECT TO ASK THEM TO STEP ASIDE IT'S COMMON SENSE. THE FUTURE OF SIKHS IN AUSTRALIA IS FAR TOO IMPORTANT TO BE SHACKLED BY YESTERDAY'S TIRED COMPROMISES AND OUTDATED EGOS. ENOUGH IS ENOUGH.

Stop seeking their approval - Don't ask permission. Don't wait for their blessing. Build parallel platforms, organisations, and events without them. Their legitimacy only exists if we keep going to them. Starve them of relevance.

Mobilise the youth and clear-minded Sikhs - Create modern Gurdwara management panels, community media, advocacy groups, and business networks that are transparent and accountable. Show people that alternative leadership is not only possible but already happening.

Own the narrative - Call out hypocrisy publicly but smartly through articles, podcasts, videos, and social media. Don't waste energy on personal attacks; expose their failures with facts and solutions, so the sangat sees who is actually delivering results. Respect the panth, not personalities.

Redirect resources and sangat support - Encourage the community to channel donations, volunteer time, and attendance to new initiatives instead of old committees. Money and manpower move power. Once the sangat shifts, the Old Guard crumbles.

Be relentless and patient They won't give up easily. Expect dirty tactics, slander, and manipulation. Stay united. Stay clean. Stay strategic. It takes time to shift entrenched power but once the base of support is gone, even the most stubborn fall.

For over 30 years, a small, self-anointed group of "leaders" has clung tightly to control over Gurdwaras and Sikh associations across Australia. Year after year, meeting after meeting, they parrot the same tired line:

"WE HAVE BEEN WORKING FOR 30 YEARS."

But here's the reality, what do they have to show for it? Nothing of substance.

LET'S BE BLUNT. THE HINDUTVA BRIGADE IS NOT THE BIGGEST THREAT TO SIKHS IN AUSTRALIA. THESE OLD, EGO-DRIVEN MANIACS ARE. THEY ARE THE VERY EMBODIMENT OF THAT SHARP BUT ACCURATE SAYING: "A SIKH CAN ONLY DESTROY ANOTHER SIKH."

Every time new blood tries to inject energy, clarity, and direction into Sikh organisations, it is this Old Guard that blocks the path. They dangle their 30 years of service like a shield to deflect any criticism and to stay seated in their worn-out chairs. They don't want to mentor, step aside, or empower the next generation they want to preserve their little fiefdoms. And as long as they do, Sikhs in Australia will continue to stagnate.

What these people need is not more reverence but a proverbial chittar (a good thrashing, metaphorically speaking). It's time for them to go home, rest, and spend quality time with their grandchildren. Let the youth, with fresh minds and strong backs, step forward and take control of the community's future.

ELECTION OVER WHAT'S NEXT?

WHEN SIKH LEADERSHIP STOOD TALL AND HOW IT WAS BROUGHT TO ITS KNEES

There was a time not so long ago when Sikh leadership stood as a shining example of principled strength. A time when our Gurudwara committees embodied the spirit of the Khalsa Panth: fearless, clear-minded, and firmly anchored in Sikh principles. Leadership back then did not cling to power out of ego or self-interest. They did something rare and revolutionary they empowered the youth.

Yes, there was a time when political parties, from every shade of the spectrum, would come with folded hands, begging for the support, advice, and endorsement of the Sikh Sangat. Why? Because the Sikh leadership had backbone. They didn't bow and scrape for photo ops, nor did they compromise Panthic values to get a pat on the back from career politicians. Their authority was rooted in seva (selfless service), not in jalebi politics or selfie sessions.

Fast forward to today, and look at the sad, sorry state of affairs.

What we have now is a Gurudwara management that is weak, selfish, ego-driven, and clueless. A management so disconnected from Sikh principles that they have reduced the Gurudwara Sahib our sacred space to a playground of cheap political games. Elections come and go, and you'll see them flip like pancakes. Don't blink, or you might miss the moment they shift allegiances again.

They invite Greens candidates to give hollow speeches not because it benefits the Panth, but because it benefits one of their own. It's never about collective empowerment anymore. It's about propping up one individual, so they can flash their face on a poster, or get a cushy role later.

Worse still, they misuse the Gurudwara Sahib to shamelessly promote Liberal candidates, candidates who, when you peel back the layers, are nothing but puppets of Modi's playbook. Fortunately, the voters of Glenwood saw through the circus. No amount of clickbait posts, sugary jalebi handouts, or staged photos could save them. The Sangat, especially those working tirelessly behind the scenes, pulled the curtains down on these clowns and we thank every single one of you.

But mark these words, now that the elections are over, wait and watch as this so-called management stands again begging bowls in hand to impress Labor. This is their cycle. Flip, flatter, fail. Repeat.

This is the image they have painted of Sikhs in front of politicians in Australia weak, desperate, directionless. Gone are the days of principled leadership that politicians respected and consulted. Now, they see Gurudwara committees as just another soft target, easily swayed by shallow promises and selfies.

But let them play their game.

- The Panth is watching.
- The youth is waking up again.
- And once again, as history has shown us before the clowns fall, and the Khalsa rises.



MIRI PIRI GURUDWARA SAHIB, MELBOURNE: A SHINING EXAMPLE OF SIKH PRINCIPLES IN ACTION GUIDED BY SIKH PRINCIPLES

At Miri Piri Gurudwara Sahib, the management is a reflection of Gurmat Maryada the code of conduct laid down by the Gurus. Every decision is made with humility (Nimrata) and in consultation with the Sangat, ensuring the Gurudwara remains by the Sangat, for the Sangat. No individual ego or personal gain is allowed to overshadow the collective well-being of the community.

The Gurudwara operates transparently, managing all seva and resources with utmost honesty (Sach) and fairness (Niaao), ensuring that every donation and offering is utilized for the service of humanity, as per Sikh teachings.

A Home for Spiritual Growth

Miri Piri Gurudwara Sahib is committed to nurturing the spiritual journey of every Sikh. Daily prayers, Gurbani Kirtan, and enlightening discourses inspire devotees to live a life of Naam Japna (meditating on God's name), Kirat Karni (earning an honest living), and Vand Chakna (sharing with others).

Empowering the Youth and Next Generation

Recognizing that the future of the Panth rests in the hands of the next generation, Miri Piri Gurudwara Sahib places special emphasis on youth engagement and empowerment. Youth workshops, Gurbani Vichar classes, and physical fitness in young minds.

Furthermore, leadership camps, history seminars, and Gurmukhi language classes prepare the youth to both understand and carry forward the rich heritage of Sikhi. The Gurudwara creates platforms where young Sikhs are encouraged to ask questions, engage in dialogue, and develop a clear understanding of Sikh history, philosophy, and identity.

Through these initiatives, young Sikhs are not just participants but active leaders, empowered to uphold the legacy of Miri-Piri in modern society.

In line with the Guru's vision of a sovereign Sikh community, Miri Piri Gurudwara Sahib does not shy away from open, respectful discussions on Sikh sovereignty, self-determination, and human rights. Educational forums, panel discussions, and seminars shed light on historical movements like the Khalsa Raj, the struggle for justice, and contemporary issues faced by Sikhs globally.

By doing so, the Gurudwara fosters an environment where political awareness, critical thinking, and community responsibility are nurtured reminding the sangat that spirituality and temporal sovereignty are two sides of the same coin, inseparable in the Sikh worldview.

Such conversations equip the Sangat especially the youth with the historical knowledge and moral courage to advocate for the rights and dignity of Sikhs worldwide, echoing the timeless message of Guru Gobind Singh Ji: "Raaj karega Khalsa".

True to the spirit of Miri, the Gurudwara encourages Sikhs to be leaders in every field whether it's education, business, community service, or governance. Through seminars, workshops, and leadership programs, it inspires the Sangat to uphold righteousness, stand against injustice, and be compassionate leaders of society, just as our Gurus envisioned.

SIKHS FOR JUSTICE: REVIVING THE KHALSA SPIRIT ON THE GLOBAL STAGE

The Sikh Panth has always stood as a beacon of truth, justice, and sovereignty. From the times of Guru Nanak Dev Ji to Guru Gobind Singh Ji, Sikhs have been taught to stand tall against tyranny — not as aggressors, but as defenders of human dignity and freedom. Today, in modern times, Sikhs for Justice (SFJ) has emerged as one of the most fearless, effective, and principled organizations that has carried this sacred mission into the heart of the global legal and political arena.

Where many have faltered, compromised, or silenced themselves out of fear, SFJ has cornered the Indian State forcing it to answer for the crimes and injustices committed against Sikhs, both historically and today.

Guru Sahib commanded us:

"ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥"

"If you desire to play the game of love (of truth and justice), then step onto my path with your head in your palm." (Guru Nanak Dev Ji, SGGS Ang 1412)

SFJ has taken these words to heart. With courage and conviction, they have risked their lives, careers, and safety to speak truth to power. Where India's weapon has always been the gun, torture chambers, censorship, and false narratives, SFJ has wielded the pen, the courtrooms, the media, and international law.

This is nothing less than modern-day Dharam Yudh (righteous warfare).

"ਚੁ ਕਾਰ ਅਜ ਹਮਰ ਹਿਲਤੇ ਦਰ ਗੁਜਸਤ ॥
ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸਮਸ਼ੀਰ ਦਸਤ ॥"

"When all other means have failed, it is righteous to raise the sword (or the pen)."
(Guru Gobind Singh Ji, Zafarnama)

SFJ's global legal campaigns, referendums, and persistent exposure of India's human rights violations have boxed India into a corner something no other Sikh organization has been able to do at this scale or with such precision.

Let's be clear: SFJ has taken on risks most cannot even imagine. They have faced:

- Assassination threats
- Exile from homeland
- Harassment of their families
- Global smear campaigns

Yet they continue, because they understand Guru Sahib's command:

"ਨਿਧਿ ਅੰਦਰਿ ਨਿਧਿ ਨਾਮੁ ਹੈ ਸੰਤਨ ਕੈ ਵਸਿ ਹੋਇ ॥"

"The greatest treasure is the Naam; it resides with the saints who live truthfully and fearlessly."
(SGGS Ang 893)

Their work is not motivated by ego or fame but by seva (selfless service) to the Panth and to global justice.

They have boldly put the Sikh demand for sovereignty (Khalistan) and justice for 1984 genocide victims on the international map, in forums where India can no longer hide behind its lies.

SIKHS FOR JUSTICE: REVIVING THE KHALSA SPIRIT ON THE GLOBAL STAGE

We Understand Not Everyone Understands the Process

It is natural that not everyone fully grasps the legal, political, and strategic methods that SFJ deploys. We acknowledge that many in the Sangat and even so-called "leaders" may not see the complete picture.

But let us be honest. Many of those who criticize, abuse, or ridicule SFJ today were never able to achieve even a fraction of what SFJ has accomplished on the global stage.

Their accusations are often rooted in ego, jealousy, or a failure of imagination. Because they could not do it, they now try to belittle those who have.

"ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ॥
ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥"

"Why does your mind indulge in such ego-driven efforts? All sustenance comes from the Divine's grace."
(SGGS Ang 678)

We remind these critics: It is easy to sit on the sidelines and talk. It is much harder to risk everything for the Panth. SFJ did not just talk they acted, globally and effectively.

A Grateful Panth Stands With Them

The work of SFJ is a continuation of what Guru Gobind Singh Ji envisioned:
A sovereign Panth, fearless in defending the downtrodden and upholding truth.

"ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥"
"Truth is higher than everything else, but higher still is truthful living (truth in action)."
(Guru Nanak Dev Ji, SGGS Ang 62)

SFJ does not just preach justice; they practice it, day in and day out, in courtrooms and campaigns across the world.

The Sikh Panth owes a debt of gratitude to SFJ for:

- Reviving Khalistan as a legitimate international conversation.
- Exposing India's genocidal crimes against Sikhs in global courts.
- Giving voice to Sikh victims who were silenced for decades.
- Building a legal and political foundation that future Sikh generations can advance.

In the Spirit of Guru Sahib, We Stand United

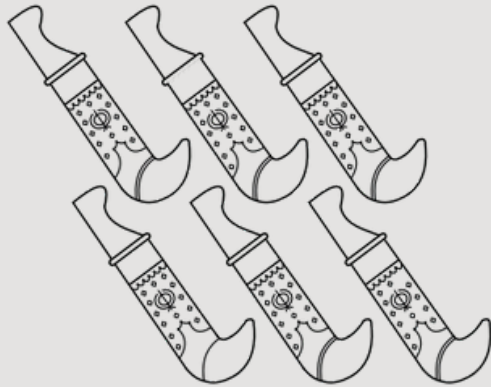
Whether one agrees with every tactic or not, there is no denying that Sikhs for Justice has reignited the sovereign flame of the Khalsa with strategy, law, and courage.

"ਜਿਨ੍ਹ੍ਹਾ ਦਿਲਿ ਹੋਵੈ ਸਚਿ ਪਿਆਰੁ ॥
ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਕਮਾਵਹਿ ਧਾਰਮੁ ॥"

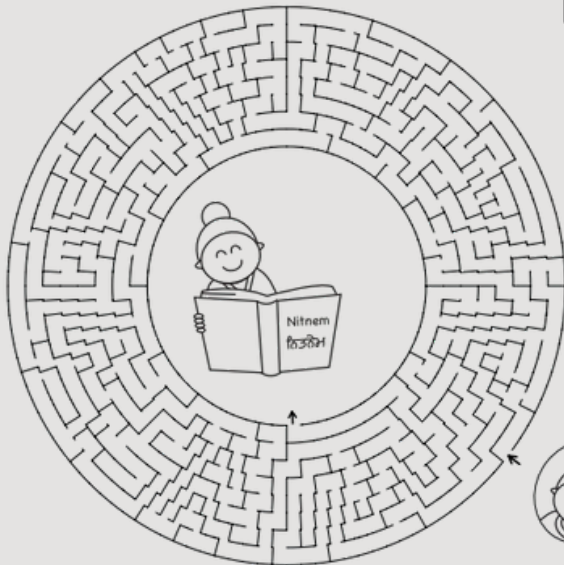
"Those who have love of truth in their hearts gather in the company of the righteous and act righteously."
(SGGS Ang 305)

Today, SFJ acts righteously for justice, for sovereignty, and for the Panth.
May Waheguru bless their mission, keep them safe, and strengthen their resolve.
May the Panth rise to support and amplify their efforts, not tear them down.

ONE FOR THE KIDS



Find Identical Kirpaans



Help Sehaj Singh to find his way to read Baani together with Simran Kaur

Word Search

n	v	a	d	n	a	h	k	v	p	d	y
n	a	t	r	i	k	k	u	q	i	f	k
j	s	k	f	f	w	a	b	a	a	n	a
k	z	a	c	b	b	c	r	z	p	i	n
f	a	u	s	t	y	h	x	u	r	b	g
j	y	r	o	u	l	e	y	q	q	e	a
q	h	s	a	s	s	r	c	o	l	g	p
k	o	a	i	n	a	a	p	r	i	k	k
z	p	n	h	q	b	c	q	o	p	c	e
g	g	j	k	y	x	s	c	g	w	z	s
h	g	l	i	e	b	r	t	n	s	p	k
s	r	s	s	m	e	n	t	i	n	v	i

Singh Kara Sikh Keski Kaur
Nitnem Baana Kanga Kirtan
Kirpaan Kachera Khanda



Kanga ☐ Kara ☐
(Wooden Comb) (Bangle)

How many Kanga's and Kara's can you find?

Nishaan Sahib



ਨਿਸ਼ਾਨ ਸਾਹਿਬ

Join the dots

Which path will lead Simran Kaur to help find her father's Kirpaan



Sikh Colouring Books
by Ranjeet Kaur
www.sikhcolouring.com

© Ranjeet Kaur

SEND YOUR COMPLETE EXERCISE TO

KIDS@AKALITIMES.COM

KIDS NAME AND AGE



OUR QUESTIONS TO COMPANY SECRETARY OF THE **AUSTRALIAN SIKH ASSOCIATION**

Q1: BEADBI AT GURUDWARA SAHIB:

There have been incidents of beadbi at Gurudwara Sahib. Can you explain who was responsible for this, and how was it resolved? Were there any consequences for those involved?

Q2 RESPONSIBILITY AND ACCOUNTABILITY:

If those responsible for the beadbi did not resign or face any repercussions, why was no action taken? What message does this send to the sangat about accountability within the ASA?

Q3: SIKH SOVEREIGNTY DISCUSSION AT CANBERRA EVENT

At the recent event in Canberra, there was hesitation in discussing Sikh sovereignty openly. Why was there such reluctance to engage in this critical conversation, by the ASA?

Q4: OUTCOME OF THE CANBERRA EVENT:

What was the tangible outcome of the Canberra event, aside from the photo opportunities? Did it lead to any concrete actions or changes within the community, or was it simply a symbolic gesture?

Q5 :ASA'S HESITANCY ON SIKH ISSUES:

The ASA seems hesitant to openly discuss key Sikh issues, particularly the topic of Sikh sovereignty. What is the real reason behind this reluctance? Is the ASA compromised by outside influences?

Q6 :PRESSURE ON ASA MANAGEMENT:

36 Thousand sikhs in Sydney voted during Khalistan Referendum so Sangat is clear but What kind of external or internal pressure is the ASA management facing that prevents them from addressing critical Sikh issues head-on? Who within the ASA is actively blocking these discussions?

Q7 :OPPOSITION TO SIKH ISSUES WITHIN ASA:

Who are the individuals in the ASA management opposing the open discussion of Sikh issues? Can you name those who are actively discouraging debate on matters like Sikh rights and sovereignty? If not why?

Q8 :SPECIAL TREATMENT FOR VIRK IN THE BOARDROOM:

What specific questions were asked to her and what were her responses? Why was the sangat not invited to ask direct questions, and why was this event kept closed to the community?

Q9 :VIRK'S PARTY AND ASA MANAGEMENT'S ATTENDANCE:

Why did ASA management attend Virk's private party, and what is the alignment between the ASA and Virk's personal or professional interests? Can you explain the significance of this connection to the sangat?

Q10 :SIKH PRINCIPLES AND CATERING FOR THE AUSTRALIAN PM:

The catering of special food for the Australian PM was a breach of Sikh principles. Who within the ASA management approved this, and what justification was given for this decision? Does this reflect a disregard for our Sikh values in the name of diplomacy?

WE FORMALLY INVITE YOU TO JOIN OUR LIVE PODCAST ON 17TH MAY 2025 AT 12:30 PM.

THIS WILL BE AN OPEN PLATFORM WHERE YOU WILL HAVE THE OPPORTUNITY TO ANSWER THE PRESSING QUESTIONS WE'VE OUTLINED AND ENGAGE IN MEANINGFUL DISCUSSIONS ON MATTERS DIRECTLY IMPACTING THE SIKH COMMUNITY.

THE PODCAST WILL BE BROADCAST LIVE, AND PHONE LINES WILL BE OPEN, ALLOWING YOU TO ENGAGE DIRECTLY WITH THE SANGAT – UNFILTERED AND TRANSPARENT.

WE TRUST THAT, OUT OF RESPECT FOR THE VERY SIKH SANGAT WHOSE SUPPORT AND FUNDING SUSTAINS YOUR ORGANISATION, YOU WILL ACCEPT THIS INVITATION AND ATTEND.

ACCOUNTABILITY BEGINS WITH CONVERSATION. WE LOOK FORWARD TO YOURS. UNLESS ASA DOES NOT BELIEVE IN ACCOUNTABILITY

INVITATION TO SANGAT

Sangat Ji, Talk is Cheap.

Sitting at home, sending WhatsApp messages, and complaining doesn't solve anything. It's time to get together, do more, and be better. It's time to question those in power, those who think they can operate without accountability.

Here's the big news:

Moving forward, AKALI TIMES will be published every first and last Sunday of the month. Plus, we're launching a LIVE audio show that will run every 2nd and 4th Saturday at 12PM. It's time to make some noise, ask some tough questions, and keep people accountable. Links and phone number will be shared a day before.

And yes, we expect you to hold us accountable too. No one is above scrutiny.

For our very first podcast, we're inviting the Company Secretary of the Australian Sikh Association to come and answer the very questions we've raised in this edition of AKALI TIMES. We don't see why this can't be a conversation. Unless... they think sangat is not that relevant.

Now lets see if ASA acts or once again finds excuse to fool the sangat

Let's make it happen. No more silence. It's time to act.



NEXT EDITION - WARNING TO THE SANGAT:

The next edition of AKALI TIMES isn't for the faint-hearted. We're about to expose the uncomfortable truths where tradition is sold out for competition, and honor is bartered for self-interest.

But that's just the beginning. We're diving deep into the shadows of transnational repression and foreign interference corrupting Sikh organisations and Gurudwaras worldwide. It's time to uncover who's pulling the strings behind the scenes. Look at how Sikh Charities are being misused for self promotions and more.

And yes, we've got the masala you crave: Special coverage on Sikh motorcycle clubs, sports circuits, and grassroots movements with a spotlight on Canberra, Shepparton, and Geelong.

This edition will be hard-hitting, thought-provoking, and, as always, laced with a twist of sarcasm. Because sometimes, the truth needs to sting a little harder.

Get ready. It's coming.

