Selection of Panch Pardhaan (Leaders) - A suggestion, to the Sikh Panth.

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Overview

This article is dedicated to the 550th Anniversary of the Prakash Utsav of Guru Nanak Dev ji. The panth is going through a serious Leadership crises. I am making a small effort, so that the sikh panth can gift itself with a strong, reliable and effective, leadership (Panch Pardhan).

I have discussed about Panj Piarae for the sewa of amrit sanchar and the selection process of Panj piaarai, in my previous article. Now, in this article, I am going to share some views regarding the Panch Pardhaan (Leaders) and their selection process. I have read several online posts about the selection of Panj Piarae, posted by many gursikhs and sikh-organizations. But unfortunately, in all these posts about the Panj Piarae-selection process, the two important words or Sikh personalities are missing and those are: Gurmukh and Guru. Today, the sikh panth has completely diminished
the need to include our Gurmukh piarae or our Guru in the selection process. Unfortunately the sikhs want to take all their decisions related to the sikh-panth, through their mind. Every mind is different – so we have all the chaos. In olden days, the final decision was taken through the Guru and we the sikhs are lucky that we still have an all-powerful-Living Guru (Shabad-Guru): Guru Granth Sahib Ji. Remember the selection of Nawab Kapoor Singh ji. The presiding Panj Piare included several Gurmukhs but still the final selection was done, through their guru – Guru Granth Sahib ji, in the form of a Hukamnama.

I can say this with hundred-percent, confidence that: “the day all the sikhs get connected to their Guru & start taking their final decision through their guru. The sikh panth will see itself, restored to all its former glory”.

The sikh panth needs a better option, than the British forced corrupt election system in our gurdwaras & SGPC or a one man selection system in many sikh jathebandis and Gurdwaras. Many of our gurdwaras are owned by a single person or a group of persons, who enjoy the monopoly in running these sikh institutions. Today the sikh panth is like a pilot-less, radar-less ship.

Read "Jathebandi"- Amar Lekh Part 1, by Bhai Sahib Bhai Vir Singh ji: https://drive.google.com/file/d/11tNJ230auNvwn6nh_1hGu2iPzwiDpW2w/view?usp=sharing

It’s also very unfortunate that in the present times, the status of the panj piarae (where resides the master of the world) & our Akal takth, has been completely diminished in the Sikh panth. On the other hand a Pope or Dalai Lama are seen in high esteem - across the world. I have included in this article, about the selection process of a Pope and Dalai Lama – as a comparative study. Today, the sikh panth is in dire need of an effective & reliable leadership.

I am also mentioning here, the selection process of our Panj Piare (leaders) at every level – our local Gurdwara - leaders, local sangat - leaders, regional - leaders, continental level – leaders or Akal takth (world - Headquarters)-Jathedars (leaders). I am sure there would be many who-for their own self-interests, would not agree with my suggestion or even make mockery of this selection process. But I am floating these suggestions with 100% faith that a large majority of the sikh-panth, will agree with me in the implementation of this system - this selection process over the corrupt election system. This
system is not something new to the sikh-panth. It was practiced in the olden times (puratan samay). I am just suggesting for its revival.

Another important aspect of the Panj Piare-leadership, given to us by our gurus, is the “balance of power”. Today this “balance of power” is being talked about, across the world. But in today’s scenario, the Sikh panth, has not understood the importance of this wonderful gift given to us and we are not taking advantage of this beautiful heritage. You need to balance your power, by way of forming "Panj Piarae”, in every city. It will not only help you, as a sewadar, but will help to solve any disputes in the sadhsangat through "Panj Piarae" - before the problem becomes an international issue. In 2005, I visited UK. A satsangee veer told me that he had approached gurmukh piaarae with a complaint about another veer in the sangat, who had taken a good sum of money from him and was not returning it back to him. Gurmukh piaarae told him: "Never take your disputes to the courts. Always approach the court of your Guru and Panj Piarae". Our Heavenly father - Guru Gobind Singh Ji, with his farsightedness gave us a wonderful gift - the concept of "Panj Pyare". Panj Pyare are not just ceremonial - collection of persons or just for bestowing Amrit to the amrit abhilaki (nevoice). This concept of Panj Pyare is a revolutionary concept of: "balance of power". Which unfortunately, the Sikhs have not understood and have not taken the advantages of this wonderful gift to them, by their wonderful Guru. I am going to throw more light on this subject – later in this article. **We - the Sikhs, need to revert to this grand and revolutionary Sikh idea - Guru Idea, of Panj Piare / Panch Parvan Panch Pardhaan.** But, I know the task is uphill - the people in power do not want to accept this wonderful concept - Recently, I was talking to a jathedar about this concept of Panj Pyare, he was very adamant and said: "Panj Piare are meant for amrit sanchar only and they have no power*.

**Power bestowed on Panj Pyare by Guru Gobind Singh ji:** Read Page 226 to 227 of Kalgidhar Chamatkar by Bhai Sahib Bhai Vir Singh ji.

[https://drive.google.com/file/d/1Tr6GLUvWvi6asCdNn97iPKpNpJC0_DVF/view?usp=sharing](https://drive.google.com/file/d/1Tr6GLUvWvi6asCdNn97iPKpNpJC0_DVF/view?usp=sharing)

The role of panj piare is not limited to amrit sanchar alone. The Panj Piare are the physical manifestation (Sargun Sarup) of the Guru and the socio-political-judicial authority of Guru Nanak Dev ji. The authority of our Guru rests with Panj Piare.
Goals - Understanding the:

1. Concept of Sewa
2. Concept of Panch Parvan Panch Pardhaan.

a) A study of the “balance of power” adopted in United States & Switzerland (some argue that collective & equal power of Five piares is not practical-read about the government structure of Switzerland), selection systems (sortation) in olden-Athens.

b) Why is it important to keep a balance of power?

3. Role of Panch Parvan Panch Pardhaan, in sikh panth
5. Tenure of Panch Parvan Panch Pardhaan at various levels. Suggestions on the sikh-leadership pattern.
7. Graphical structure of leadership pattern.
8. How are the Pope and Dalai Lama selected?

Concept of Saeva:

Saeva Part-1 (PS-95) - https://bit.ly/1FnLLYn

Saeva (BV-33) - https://bit.ly/1FnLnJj


The concept of Panch Parvan Panch Pardhaan.

Pauri 16 of Jap Ji Sahib:

The Panch are exemplars: by your sanction, the chosen ones,

Honoured in Your Court,
Resplendent at Your Door,

They remain transfixed on Your Name.

**Panch** - Five wise persons, leaders, **members of a rural council** (**Panchyat**); devotee to God, persons who have faith in God, distinguished persons.

**Parvan** - Acceptable, agreeable

**Panch Parvan**: - These two words have very vast meaning in sikh religion. It is considered that Guru Nanak Sahib used to select five persons from the Sangat (gathering of the Guru's devotees). To follow the First Guru, the successive Gurus also used to select five eminent persons from the Sangat. These five persons are known as Panch Parvan, Panch Pardhan (presidents), **five persons selected by the 5th Guru Sat Guru Arjan Dev Sahib Ji were**:


"...........................Guru Gobind Singh had earlier equated himself to the committed panj piaras, who had literally offered their heads at the instance of the Guru.

The Gurus did not rigidly outline / prescribe any practice, but merely defined the concepts, so the Khalsa may move with the moving times. Thus, by 1708, the year the personal guruship ended, the Sikhs had the institutions of akal takht as the throne of the Almighty, the granth as spiritual authority, and the panj piaras as temporal authority of the Guru. The Khalsa was to owe allegiance solely to Akal Purakh, and serve as His fauj towards sarbat da bhala. The panj piaras were to make collective decisions regarding their own destiny, at any given time in the course of history, in the presence of the Guru Granth
Sahib and execute these through the Akal Takht. Thus was made practical the doctrine guru granth – guru panth, which authorizes the Panth, for all times to come, to chalk out the course of its own history/evolution.................................................. 

As followers of the great visionary Gurus, we should have had a perfect system in place by now to guide the quom through thick and thin – rather a system that should act as a model for even others to follow. It’s never too late. Let this centenary year mark the accurate decoding of the gurmat doctrine of guru granth – guru panth, as applicable in this day and age. Let us become worthy of the Guru’s tej........” “Three Centuries Down” by.....Dr Birendra Kaur.

a) Study of the “balance of power” adopted in United States & Switzerland, selection systems (sortation) in olden-Athens:

Last year, I had the opportunity to study the US, civics & history. It was particularly interesting to read about the great emphasis, given to the “balance of power”, in the US constitution. I did some further research and found out that because the settlers in America had migrated from the European countries, where there were kings & queens (the monarch system). The founders of American constitution were not interested in having a president (power in one hand). They were interested in having a three member executive branch as the head of the state (America):

US President & Founder of US constitution - Edmund Randolph (1753-1813) He wanted a committee of three to act as president.

What He said: “There are great reasons when persons with limited powers are justified in exceeding them, and a person would be contemptible not to risk it.”

US President & Founder of US constitution - Benjamin Franklin (1706-1790): He was suspicious of strong central governments and governors, be they kings or presidents. Indeed, Franklin advocated a three-person presidential committee rather than having a single president. Of the proposal to have a one-man president, he said, “The government is likely to be well-administered for a course of years, and can only end in despotism.”
US President & Founder of US constitution - James Madison (1751-1836): Under the new Constitution, the nation’s powers will be “derived from the superior power of the people.”

How the U.S. Constitution Separates National Power:
https://www.varsitytutors.com/earlyamerica/early-america-review/volume-13/constitution-separates-power

Baisakhi - the birth of Khalsa happened on March 30 in 1699. The US constitution was written & signed on September 17, 1787. Almost 88 years before the constitution of America was written, Guru Gobind Singh Ji created the Khalsa and gave his final seal on the system of Panj Piare (Balance of Power). This system actually had started during the times of Guru Nanak Devji.

Some argue, it’s not practical to have equal/collective power in the hands of Panj Piarae. I advise them to study the leadership structure of Switzerland. The Swiss Federal Council is a seven-member executive council that heads the federal administration (Government of Switzerland), operating as a combination cabinet and collective presidency. The best part is that today's Swiss Federal council is comprised of several opposition parties. Just imagine having Panj Piare as the head of Punjab state, instead of having a corrupt chief minister! The Swiss executive (Government) is one of the most stable governments worldwide. Our Gurus had given us this wonderful system of “balance of Power”: “Panj Piare”, several years before the constitutions of America or Switzerland, were written.

https://en.wikipedia.org/wiki/President_of_the_Swiss_Confederation

Advice from Sant Atar Singh Ji (Mastuana) to Sikh Sangat:

path. The leaders again requested for some political solution. Sant Ji Maharaj responded to their request and replied "You will always be successful in your mission, when you select righteous persons without any bias Panj Pyaras and obey them as your leaders. They should be respected and obeyed till they live and follow the path shown by the Guru."
b) Why is it important to keep a balance of power?

Remember: Power Corrupts, Absolute Power, Corrupts Absolutely.

While in power, it’s extremely difficult to keep oneself humble and in senses. I have seen several very nice and humble gursikhs taking an about turn in their personalities, after becoming a sewadars/Jathedar. I have also seen them bearing the consequences of their corrupt behaviors. A very humble, down to earth Gursikh, who was a member of a five member committee in India, became the jathedar. After becoming a jathedar, he and his wife started troubling sangat members. Finally, because of the sangat’s revolt, he was removed from the seva. After a few years, the same sevadar, cried like a child and asked for forgiveness from each and every person, whom he had troubled during his jathedari. His wife narrated the entire story, what happened with them – in short they had to experience extreme difficulties. But he was lucky, that he was able to realize his mistakes in this life itself. I can tell several such stories. “As you sow, so shall you reap” is a very perfect law. **Foo Foo Karan Waley** - [https://bit.ly/2mtw56y](https://bit.ly/2mtw56y)
The following is an excellent example of a cautionary tale about seva, from the life of Guru Gobind Singh ji:


This sakhi Bhai Kirtia Ji, Kalgidhar Chamatkar part 2, by Bhai Sahib Bhai Vir Singh ji. Must read it. A must for every sewadar.

Last year, during a four days samagam in Canada, I was shocked to see a similar incident happening with a veer. A veer who is an ex-jathedar(very powerful sewadar for several years) from India, was standing in a que to get langar. I was standing behind him. The langar in-charge (serving langar), for
reasons best known to him, was trying to avoid serving langar to this ex-jathedar. The ex-jathedar requested him to serve him langar, as he was in a hurry. The langar in-charge shouted back at the ex-jathedar. “Tu aram nal kharra nahi ho sakda. Tennu hamesha jaldi hondi hae.”- “Can’t you stand calmly? You are always in a hurry”. The above mentioned story during the times of Guru maharaj, flashed in front of my eyes. I was completely taken aback, at his behavior. I have known that ex-jathedar for years and I had never seen any person behaving like that with that ex-jathedar. He was so powerful, that if the mothers wanted to put their child to sleep, they would tell the child, go to sleep or I am going to call veerji (taking the name of this ex-jathedar). Even, the teenagers and adults were scared of him.

**Another such incident at a samagam in India:** I was standing in que at the jora ghar (shoe room), in the early hours, at a main samagam. There was hardly any sangat coming at the joora ghar, at that time (Asa di var kirtan was going on). A newly appointed jathedar of the jora ghar (shoe room), was standing in front of me. A young boy (from a village) about 10 years of age, in his school uniform (a white colored chola) came to the counter. He out of innocence, came in through the way from where sangat goes out. After giving his shoes to the jathedar, he stood on the other side (from where the sangat comes-in). The jathedar pulled him from his chola and dragged him to the other side of the path. I could not tolerate his behavior. I told him that his behavior was wrong. He said “Rule is rule”. I asked him, if instead of this boy, it was his higher-up-jathedar (naming him), would he do the same thing. He said “Rule is rule”. I again asked him, if it was the main jathedar (naming him), then would you do the same thing? Again, he said “Rule is rule”. I asked him, if it was Guru Nanak Dev ji Himself, then? This time, he kept quiet. Then I gave him a hint about the story of Guru Gobind Singh ji and the bear (Bhai Gurdas Ji F/O, Bhai Kirtia Ji). I also told him of a talk of gurmukh piarae, in which he says the rules/strictness should not be stretched to the extreme. **We are supposed to do sewa to humble ourselves but mostly after getting power, the opposite happens.** See even these small powers of a sewadar of a Jora ghar, the sewadar of serving langar or the seva of serving degh(parshad)...these sewa-positions are considered as very small positions. Please do not mistake me – I am not saying that these sewas are small. I am talking about these positions, as compared to bigger sewas positions in the panth.
Role of Panch Parvan Panch Pardhaan, in sikh panth:

Amar Lekh (Part 1) Bhai Vir Singh Ji in Punjabi – Jathebandi:

https://drive.google.com/file/d/11tNJ230auNvwn6nh_1hGu2iPzwiDpW2w/view?usp=sharing
4. तीन आयातों के दिनकर

आयातों की लेखनी के बाद, वे बाहर आए और अगले आयात के साथ लिखने गए। उस बाद उन्हें आयातों के साथ लिखने के लिए दी गई गईकरण दी गई।

(1) प्रित्यां भागभागिनी ने राजा ने जिन्हें उन्होंने अपने लिखनी के लिए दी गई गईकरण। उन्हें लिखने के लिए दी गई गईकरण। वह लिखने के लिए दी गई करते थे। लिखने के लिए दी गई करते थे। उन्हें लिखने के लिए दी गई करते थे। उन्हें लिखने के लिए दी गई करते थे। उन्हें लिखने के लिए दी गई करते थे।
Selection of Jathedar Akal Takhat Sahib and the Role of Sikh Diaspora
– Dr. Tarlochan Singh Nahal

Sri Akal Takhat symbolizes Miri and Piri that refers to the role played by Sikh spirituality and State in Sikhism. In Sikhism religion and politics are intertwined. Piri (Spirituality) imparts moral and religious direction to State while Miri (State or Temporal Authority) helps maintain law and order and ensures justice, safety, equality and welfare of citizens. According to Guru Granth Sahib, a king should have five virtues: truth, contentment, compassion, religious mindedness and patience.

_Sri Akal Takhat Sahib (Throne of Timeless God) is the supreme Sikh spiritual and temporal authority._ The original structure of Sri Akal Takhat known as Akal Bunga (Abode of the Timeless God) was built by the sixth Guru Hargobind Sahib in 1604 AD. Sri Akal Takhat stands for Miri and Piri that refers to the roles played by Gurdwara and State in Sikhism. Piri (Spirituality) imparts moral and religious direction to State while Miri (State or Temporal Authority) helps maintain law and order and ensures justice, safety, equality and welfare of citizens. The doctrine of Miri-Piri is inherent in the teachings and scripture of Guru Nanak Dev. However, it was Guru Hargobind who applied this doctrine and gave it a practical shape. Since the Jathedar is appointed by the SGPC, with a considerable influence by the Shiromani Akali Dal, the Jathedar operates at the behest of these institutions and individuals. There are roughly 28 million Sikhs in the world. While the decisions taken at Sri Akal Takhat often affect all Sikh in all parts of the world, about 11 million Sikhs (8 million outside Punjab and three million outside India) have no voice in selecting the Jathedar of Sri Akal Takhat. As a result, almost 44% of the Sikh population has been disenfranchised in this process. This has created many problems among the Sikh Diaspora in the last several decades. Since the religious authority of Sri Akal Takhat spans the entire globe, the selection of its Jathedar should also be made by receiving formal input from the Sikh Diaspora. It is not in the best interests of Khalsa Panth to leave the selection and removal process of the Jathedar only in the hands of Shiromani Gurdwara Parbandhak Committee or the head of a political party. Over the last 400 years, Jathedars of Sri Akal Takhat have played a key role in shaping the Sikh history. The demographics have completely changed over the last 85 years. Khalsa Panth must devise a system of representation of global Sikhs in that process. This will not only exchange Panthic ideas and thoughts, but also bring the global Sikh community closer to each other. Only the most qualified, committed, wise,
and fearless Sikh with a global vision should be selected the Jathedar by obtaining formal input the global Sikh community.

(Paper was originally presented at the seminar celebrating Quad-Centennial of Sri Akal Takhat Sahib, held in Fremont, California on October 14-15, 2006. Some population figures have been updated since then.)

Selection process of Panj piarae - A suggestion for the Sikh panth:

I think that the Sikhs have two options in selecting Panj Piarae / or religious leaders:

1. Our Sikh women folk give birth to Gurmukhs / Saints like Bhai Budha Ji, Baba Deep Singh ji, Sant Attar Singh ji to name a few. Then all the Sikhs unite under their leadership and selection of future Panj Piarae is carried out by them - the Gurmukhs - with a bebake buddhi or having Inner Insight. In the past we have had single Gurmukhs - pooran bhram gayanis, as our akal takth jathedars. Just one such Jathedar was enough in those times. **Today, the Sikh panth should be competent enough to take all its decisions through anubhav (mystical experience / knowledge), but unfortunately we do not have enough gursikhs in the sikh panth who could select their Panch Pardhan (Leaders) through their anubhavi gyan. In order to avoid fights in our sikh institutions / Gurdwaras / Jathebandis, I am making the following suggestions:**

2. **Until then** we approach our living Guru - Guru Granth Sahib Ji, with 100% faith. Remember - "**Faith can move mountains**". Remember the love, faith & innocence of Bagat Dhanna ji could gain the darshan of the lord. **Our history is full of such instances. We say that Guru Granth Sahib ji is our living guru.** We the Sikhs, bow to the Guru Granth Sahib Ji, as we would bow in front of the living ten gurus. We cover our guru with beautiful rumallas (clothes), we place our guru beneath a canopy, as the king of kings. We accept the guru’s command (hukamnamma), for the day. **But actually, we don’t believe that our guru can actually guide us in our day to day situations, in our lives. I know people who take their morning hukamnamma from**
**guru granth sahib ji and follow, live and practice that hukanamma all through the day. Similarly we can take advice from our guru for our day to day situations and questions.**

In puratan times, during the rule of the Mughals our purattan Gur-Sikhs used to solve conflicts amongst groups like - Budha Dal and Tarna Dall -( the sikh missals),in a very unique way.

They would take their conflicts to their Guru - Guru Granth Sahib Ji and offer Ardas. They would then take a bowl full of water & place their options in form of written slips on the water. The slip that floated, was their answer to their problem.

Likewise, I have, in my life time, taken all my major or even minor decisions, this way & never had to repent for my decisions. When, I was to see my life partner (my spouse / singhni) for the first time, at Bangla Sahib-Delhi, I had five marriage proposals, I just went to Guru Maharaj, offered my Ardas with all the five names written on five-paper-slips, of the proposed women. The one which came out, was my final choice. We both do not have any regrets of this decision - rather my singhni told me that she felt like, she knew, me for ages. I can give hundreds of examples to support my views.

But, I must admit that the Guru does take the tests of his disciples. I have always requested Guru maharaj, “not to take my tests, as I can never pass your tests”. When we were searching, to buy our house, in a city which was about two hours away from where we lived. We found & selected a house, online. I asked guru maharaj for approval and it was approved. When we went to see the house, our GPS routed us through a long country side, in that city – which was not to our taste. When we finally saw that house, it did not look as attractive, as shown in the online listing. We quickly saw it from inside and came out of it - as not satisfied. For the next one month, we kept coming back, driving two hours - one way. We saw at least 3-4 houses every day, almost 30-40 houses in a month. We could not finalize a house – either the house was above our budget or the house would get sold out, the very next day. Finally, we decided to wait. Once, I was looking at a house in another neighborhood - in a suburb of that city. I called the phone number mentioned on the front sign. It was the number of a builder. The agent told me the price of that house - which was far more than our budget. I informed her of our budget, she said, “We have only one house, in another neighborhood, which is in your Price range. I and my wife went to see that house. To our surprise,
it was the same house, we had seen two months back – the house guru maharaj had approved. We had completely forgotten about it. But this time, our GPS took us from a shorter route, which was just five minutes from the university - my son was to attend and close to most of the highways and shopping centers – that was exactly, what, we were looking for. We met the front door neighbors, they are a south Indian family. We were happy to see an Indian family and finally when we saw the house from inside, the same house appealed to us, this time. The guru took our test, but at the same time, He got us a good deal - the hot market had subsided and the season for the sale of houses had come to an end, as the schools were about to re-reopen – moreover the house was in the market for three months. We did not have to pay any down payments or the seller/buyer agent fees or the closing costs, towards this house. **I have given these examples in order to support my views - with faith, we can get advice from our guru, regarding any of our problems or questions.**

**I would like to share another interesting story:**

Once, when I was in the transport business, I was giving a ride to a black lady, to the airport. When, she sat down in my car, with a smile, I looked back, through my rear view mirror and asked her “how are you”? She snubbed me saying – “don’t talk to me”!! I had with great difficulty tried to first smile at her and then ask her “how she was doing”- as she looked like a ghost – not just, because she as a black, but the way she was expressing herself. Anyways, after sometime, I starting saying to myself, “all is well, all is well, all is well”. I noticed, in my rearview mirror, that she was looking at me very curiously. I asked her, let me know your problems, maybe, I could be of some help to you. She then opened up. She told me that she was very upset. Her fiancé lived in LA and he wants her to move to LA, if she wants to get married to him. She then opened up. She told me that she was very upset. Her fiancé lived in LA and he wants her to move to LA, if she wants to get married to her. She said, that I have a very lucrative job in this city and now I am forced to choose between my job and my fiancé. I am now going to LA to talk to him about it, as I am not willing to leave my job and my city. After she had finished, I asked her, “Do you believe in God”? She said yes, I am a catholic. I said, then the solution is very easy. I narrated my story, how I had selected my life partner – as mentioned earlier – through written slips, in front of my guru. She said laughingly, “does that happen”? I said yes, my marriage is a proof. I am married successfully, for the past 25 years.
I said to her, just try it out today, for yourself. Close your eyes for two minutes and feel that “God is closer than my breath, and nearer to me than my hands and feet and then say to God, “Speak my father, your child hearth” - try to listen to the small voice within yourself. Even if you do not listen to anything, after two minutes, just write down all your options on pieces of paper and keep it in front of you. Pick one of the slips, with 100% faith – consider it, as the answer to your problem, from God. Just obey it with 100% faith”.

After about 25 minutes, we reached the airport. She thanked me several times, before leaving my vehicle. She felt so light, happy and confident, as if she had already found, an answer to her problem.

On the other hand, I see our young, Sikh men and women, in their late 20’s, in late 30’s - so confused about their life partners. They move on, without coming to any decisions, about their married life, even though they call themselves – Sikhs - they have a living guru. Mostly I have seen, they feel much unsecured thinking that their, marriage might not be a success.

So let the Sadh-Sangat propose their future Panj Piarae to Guru Granth Sahib, in form of names written on slips. Then after sangat program & Ardass let a small child pick up five slips one-by-one. After picking up each slip, let’s take hukamnama from Guru Granth Sahib Ji. Once a slip is placed in Box B. Hukamnama should be taken without opening the slip.

To make it simple - If, the hukamnaama is a tarnna wala hukamnaama, then the picked parchi-name is not approved and is placed, in box C, as not-approved. If the hukamnama is any other hukamnaama, other than tarnna. It should be treated as approved. Open the slip and announce the name in sangat and the officiating selection - panj, should register the name in a book & place the slip in box D (Selected with Guru’s-Stamp). This way, choose all the five - Panj Piarae & other sewadars.

The Panj selection committee can do a pre-screening of the proposed sewadars – like removing repeated / duplicate proposals, cross-checking the eligibility requirements before taking the matter for final approval from Guru Maharaj – through slips and hukamnama. The sadhsangat should propose gursikhs according to their merits - the best of best amritdhari gursikhs, available for this sewa. But if for any reasons the sangat is not able to come to a conclusion or if there is disturbance in the sangat regarding any issue. The final decision, should be left to guru maharaj.
Once a veer from India, sent me the following video: https://drive.google.com/file/d/1Mlwuxy7JGbghJLhm7rR7QoGXFP4B5wS7/view?usp=drivesdk
He asked me: Is vich aap ji ney ki dekhya?
I replied: The baby bear keeps trying to climb back, in spite of the failings and the mother bear overseas all this efforts of her baby bear.
He again asked: veer ji: Kuch hor?
I replied: Mother Bear is teaching the technique to her baby bear, how to climb and is letting the baby bear try again and again.
He again asked: veer ji: Kuch hor?
I replied: The mother bear is climbing with a special technique.
He again asked: veer ji: Kuch hor?
I replied: And is guiding her baby bear how to climb and what path to take.
He again asked: Slightly more.
It was Friday, he again said: Till Monday kuch hor?
But, I kept trying with my answers: When the mother tries her syanap of holding the baby bear, she by mistake sends snow towards the baby bear and that snow throws back the baby bear. But when the Bear lets the baby bear to climb on its own, the baby bear is able to climb.
- The mother bear that has more weight has a better grip to the base of the snow.
- The lighter baby bear is light in weight and does not have a better grip to the ground.
- According to our intelligence, we both are able to see and comprehend concepts of the same thing-differently.
- Different concepts of the same thing.

That weekend we attended a three days samagam.
During an intense/strong kirtan, when I was absorbed in the shabad, the question of the veer came in my mind. I just let that question stay there, in my mind. An answer automatically came forward.
On Sunday morning I replied: “Preet dori / preet khich from Mother bear to baby bear.”
I further said “So to sum up, the mother bear is giving training to her child, but at the same time, she has a constant prem-khich towards her child.
Same way our spiritual mother does with us. She trains her children (spiritual aspirants), with a constant prem-khich towards us.”

I asked: Is this the correct answer or something else??
The veer replied: “All answers right”.
I asked: But out of all these, what was in your mind??

The veer replied: “Mother aap ik uchi jagah paunch key kharhi ho gayee ta key bacha vi uthey paunchan di koshish karey Maa ney chal key dikhaya Ivey uper charhna hai. Bacha jad gir key fir oper nu charhan di koshish kiti Ta jitho maa uper gayee si una steps tey chal key uper paunch gaya. Maa nu eh gal pasand nahi ayee usney bachey nu fir thaley sut ditta. Shayad usney socheya bachey dey pehr tey usdi pakarh kivey strong hoyegi Jad bacha aapni eftal uper paunch gaya ta maa khush ho gayee. Bachey nu vi chao charhaya. Parmarthi jad shikhar tey paunchan wala hunda hai maa usnu maya vich sut dendi hai par aap utto nigah rakhdhi hai ta key asi strong ho jayeeh tey jad parmarthi uper paunchda hai ta maa atey Bachey dona nu chao charhda hai.

I replied: Thanks, but without that love pull, of the mother, the baby could not have achieved anything.
Similarly we (the spiritual aspirants) too can't achieve anything without the Prem khich (Love pull) of our heavenly mother.

I further said: "With whatever I have learnt from the sadhsangat, from Gurmukh payarae and Gurbani. I have found that we can find solutions to our problems, our questions, our conflicts by placing ourselves in the sehaj-guffa (sadhsangat) with the vibrations of intense LOVE and then placing our film (questions, conflicts or problems) in the projector (of Intense Naam-Simran). Then do our prayers for help from our beloved Guru. By this method, either that problem will be solved or we will get a solution. Please guide me if I have gone wrong.”
The veer replied: All - right, but beware of maya and mind.

I replied: Gurmukh piarae - Professor Puran Singh ji Ney likhya hai – “har shankey da uttar (answer) is ik akhar (Waheguru) nal labho, bhav simran kardeya antarmukhi ho jaogey tae atmik mandal vich koyee shanka nahi
rehna, jivey chanan hon nal hanera nahi rehnada. Jey koyee shanka hai matlab - parkash nahi, hanera hai."

There are two type of people in the Sikh sangat. One are those, who like to use their akkal (the mind power) and the other are those, who like to use their heart & soul (love and faith – in other words - surrender, trust, and joy). I am going to offer a solution / a method to select Panj piaerae, by which both type of people will get satisfaction. But, it’s not something new - this method has been adopted by the sikhs in the past (purattan times).

We are all trying to find solutions, related to the Sikh panth, through our mind. But real solutions are going to come - spiritually. Through – Gurprasaad - Realized by the grace of the true Guru. I accept the grace of the true Guru. The true Guru guides me and lightens me. The guru is within my heart.

A gurmukh payarae has rightly said: "Spirituality is the science of the heart and the soul.”

The differences between intuition and reflection:
Rational thinking is called reflection because it is, in fact, a reflection of the energy of the Heart.

The mind knows through a process of acquiring information. The Heart knows through surrender, trust, and joy.
The knowledge of the mind is sequential; the knowledge of the Heart is instantaneous and undivided. It is revelation. It is holistic.

Firm belief or staunch faith is a great power in itself and when it is nourished, it becomes a strong force.

Panj Piaarae Selection, through combination of meritocratic & parchi system followed by hukamnama from our Guru, as a seal:

Puratan sikh leadership used to be based on a meritocratic decision (as opposed to the modern democratic approach) chosen by a consensus, where the panj piaarae would be selected. But in purattan days, the sikhs were marjeevras (they had generally, died of their egos and had no desire for power) Moreover there were several gurmukhs involved in the selection process. Today, it’s very hard to find such sikhs or gurmukhs. So, I would suggest that we adopt a
combination of meritocratic (selection based on merit of a person) & parchi system with final approval from our Guru, through hukamnama.

Infect, if you read / hear, the history of the selection of Nawab Kapoor Singh ji, you will see, this process in practice. This system will satisfy people, who believe in using their minds, those who believe in using their spiritual-heart (love & faith) and those who believe in taking hukamnamas only: https://www.youtube.com/watch?v=6ZOvClNAI6w&feature=youtu.be
Important: Must listen from 35-56 minutes - History of Sarbatt khalsa - selection of Nawab Kapoor Singhji.

The whole idea is to project and prefer those who are service-minded and not power-hungry.

Place four boxes in front of Guru Granth Sahib Ji on a higher platform, so that those boxes can be seen by entire sadhsangat (transparency). Place each paper-slip (in plastic cover- so that they don’t get struck/entangled with each other) with the details of the proposed (by sadhsangat)-Panj Piaras, in Box A.
Let a small child in the sangat, take out a slip from box A & without opening the slip, place it in box B.

Once a slip is placed in Box B. **Hukamnamma should be taken without opening the slip.** To make it simple - If, the hukamnaama is a tarnna wala hukamnaama, then the picked parchi-name is not approved and is placed, in box C, as rejected. If the hukamnama is any other hukamnaama, other than tarnna. It should be treated as approved. **Open the slip and announce the**
name in sangat and the officiating selection - panj, should register the name in a book & place the slip in box D (Selected with Gurus stamp).

Selected with Gurus Mohar (Stamp):

From various angles, the Selection System has been seen as better serving than the Election System for the Sikh community. It is purely religious,
because Sewa is awarded, on a platter, by Guru Granth Sahib / the Sangat. Conflicts, divisions, humiliation, and violence are avoided. Due decorum of the Guru’s sanctity is maintained. Sincere Sewadars are encouraged to come forward, and all such aspirants shall strive to elevate their character, in order to be selected by Guru Granth Sahib / the Sangat. As a result thereof amity, goodwill, harmony, and peace shall prevail, and the Guru’s blessings shall be available, in abundance.

The Parchi system for Committee selection: A number of Gurdwaras use the traditional Sikh method of selecting a management committee called the ‘Parchi system’. The ‘Parchī system’ requires the names of Sikh Sangat members or the names of nominated candidates to be written down on a ‘parci’ (slip) and put in a box which is placed in front of Sri Guru Granth Sahib; then either an elderly person, respected member of the community, a person perceived to be neutral, but more often a child, is invited to draw slips corresponding to the number of candidates eligible for the management committee.

Similar thoughts:  [http://www.5p5p.org/brining-back-panj-pyare/](http://www.5p5p.org/brining-back-panj-pyare/)

The un-Sikh manner, by which elections are contested, has brought bad name to the Sikhs and the institution of Gurdwara. In Sikh history, there are no examples of elections, up until the Gurdwara Reform Movement, which idealistically sought to regain control of Gurdwaras in hands of Sikhs. **Selective systems have been the representative mode of Sikh governance, with its primary identification being the unanimous decision making by the Sangat. One example of this is the title of Nawab that was bequeathed to Sardar Kapur Singh by the Sangat.**

[https://www.youtube.com/watch?v=6ZOvCINAi6w&feature=youtu.be](https://www.youtube.com/watch?v=6ZOvCINAi6w&feature=youtu.be)

(Listen from 35-56 minutes: History of Sarbatt khalsa - selection of Nawab Kapoor Singhji).

**Panj Piarae – Introspection:** Introspection is crucial for all of us - for all on the path of spirituality, but it’s imperative for the sewadars taking on the sewa of Panj Piarae.

**Question to introspect - for sewadars taking on the duty of panj pyare:**

“Do we have the qualities of a Sanmukh Sikh?”
When Guru Gobind Singhji finally selected the Panj Piaras he said to the sangat:

"They are Manmukhs, willful people who prefer to follow their own illumined will (those who ran away, thinking the Guru had become crazy). My Sikhs who did not desert me, but they had not courage to respond to my call, are Sanmukhs, and are dear ones. They have not turned their backs on the Guru. These five, who have resigned themselves to the Guru’s will, are Gurmukhs."

Guru Nanak dev ji explains the four salient characteristics / qualities, of a Sanmukh Sikh to Bhai Kalu Khatri ji. The four salient characteristics of a Sanmukh are Maitree, Karuna, Muddta and Upekhya. Below are links (text & audio) to the brief description of these four Saakhs or qualities of a Sanmukh Sikh. There are few more qualities which are a must to retain the Naam-Amrit, within us. These are verag (non-attachment), Nishkam karm (Unmotivated action-this is the action of the free soul that has attained synchronicity with truth, the Waheguru, so that it spontaneously does only what is best to do in a given situation.) (SGGS ji - Ang558, SGGS-Santheya-7 (Bhai Vir Singh ji) - Ang-3452. Only if a person has these qualities, he should consider himself to be one of the Panj Piaras, infect Panj Piaras should be gurmukhs and possess the qualities of a Gurmukh:

http://www.discoversikhism.com/sikhism/sanmukh.html

Qualities Of A Sanmukh Sikh - audio:

https://drive.google.com/file/d/1-MoX08nqLapsCq18S-Y_fZ12LMXKSK_/view?usp=drivesdk

Another introspection question for sewadars taking on the duty of panj pyare:

Do I have an urge, deep within me, to become a Panj Piara / Leader / Panch Pardhan?:

Sant Attar Singh Ji sent Principal Teja Singh to Europe and America to spread the Divine message of Guru Nanak for sowing the seed of spiritual brotherhood. On the eve of departure of Principal Teja Singh to abroad, Sant Attar Singh Ji showered the following holy words upon him:

“One, who develops desire and craving under the influence of ego for delivering spiritual discourses and lectures, should desist from doing so and the other, who is free from these cravings, may do so.”
Similarly anyone who has an urge in him to become a Panj Piara or take up any leadership position, should desist from taking on that sewa, because it will be of no help to a person who is on the spiritual path. It will only increase one’s EGO. Remember: “Homae navae naal virodh hae...dohe na vasse ek thae”

Another introspection question for sewadars taking on the duty of panj piare:

Do I do, at least 6-7 hours of Naam simran each day, apart from my nitnem of banis? : 2 Ghantey Simran - https://bit.ly/2mtyPkv

A gurmukh piaree in one of his talk says, if we do not do a minimum of 2-2.5 hours of Naam-Simran each day, “agar assi din wich ghat to ghat 2-2.5 ghantae simran nahi karday, asi rab naal makhol kar rahe hae” we are doing mockery(makhol) with our Lord/God/Waheguru-that requirement is for anyone on the spiritual path. You can imagine, how much more Naam-simran should be required from a person who is doing the sewa of giving Naam to the amrit-abhilekhi - should be actually doing savas-savas-simran.

Glimpse of puratan Sarbat khalsa: https://youtu.be/6ZOvCINAI6w


Sikh Rehat Maryada: https://www.damdamitaksal.com/code-of-conduct

Minimum qualifications for a Sikh leader:

Only a sikh as defined by SGPC-Amritsar & leads personal life of a sikh, as defined by SGPC (sikh rehat) & a *“keshdhari sikh” (kesh-hair is Gurus mohar/stamp - should not cut, trim, pull, shave, thread or color their hair, does not wear a cap, if a male, he should wear a turban), does not drink alcohol or consume drugs. This should be a minimum qualification for the position of any sikh leadership:

Definition of Sikh, as defined in Sikh Rehat Maryada(SGPC-Amritsar):

Any human being who faithfully believes in:

i) One Immortal Being

ii) Ten Gurus, from Guru Nanak Dev Ji to Guru Gobind Singh ji

iii) The Guru Granth Sahib Ji.
iv) The utterances and teachings of the ten Gurus and
v) The baptism bequeathed by the tenth Guru, and
who does not owe allegiance to any other religion,
is a Sikh.

A Sikhs personal life should comprehend:
i) Meditation on Naam(Divine substance) and the scripture,
should wake up early in the morning and do Naam simran (repeat name "Waheguru")
should do five bani path in the morning, rehras sahib, in the evening and Sohila sahib before going to sleep at night.
ii) Leading life according to the gurus teachings and
iii) Altruistic voluntary service.

The sikh panth needs to re-think of renaming our leadership positions.
We need to replace words like “Jathedar”, “sevadar”, “Singh Sahib”. I personally feel, we need to have humbleness in the essence of our leadership positions. We should not attach the word “Sahib” with the name of a jathedar / sewadar. This unnecessarily helps to boost the ego of a jathedar / sewadar.

Words Like:

Saevak (Saevak Ko Saevaa Ban Aaee) for sewadars at Gurudwara or local sangat(jatha) level. The local gurudwara or local sangat level sewadars can be called as Saevaks, if even one of the five saevaks is a non-amritdhari sikh.
But every Saevak must be a kesadhari Sikh.

Dasray: City level sewadar.
Preference should be given to amritdhari Gursikhs, but if local sikh sangat wants to propose a non-amritdhari sikh. They should be allowed, provided they are not from the banned sects, by SGPC.

Dhadi (Dhadi Dar Prabh Mangna) for regional leadership level & upwards. The word – Dhadi, used in gurbani : Hau Dhadi Dar Gun Gavda / Simar Mureeda Dhadiya.
A single member of panj piarae can be called as Dhadi. Every Dhadi must be an amritdhari Gursikh.

The selection process can be started at Gurudwara level by making a temporary Panj (selection committee) to overlook the selection process. Same way for other city level and regional levels.

Some suggestions to members of Panch Pardhan(Panj Piare) - Leaders:

1. Where ever possible, the Panch Pardhan(Panj Piare) should have their meetings in the hajoori(presance) of Guru Granth Sahib ji with guru jis bhav (nirmal bheh / Pure God-fear).
2. PanchPardhan (Panj Piare) da man-chitt Guru ji dey parbhav(influence) nal badha(bound) rehna chida hai, as if they are taking part in amrit sanchar.
3. To get Guru’s GRACE (bakhshish) the Panch Pardhan should try to remain iksur (internally in-tuned with each other) through intense Love-filled Naam Simran(meditation). Because - Jithey besura pan hai uthey guru di bakhshish nahi hundi. “Ja ka dil sabat nahi ta ko kaha khudaye”. “Poora satgur kiya karey ja sikha meh chook”. Jina vich tatt gyan nahi oh apas vich aatmik level tey ik sur (internally in-tuned) nahi hongey. Jithey antar atmey mail nahi gurbani usnu mileya nahi samjhdi.
4. Keep “checks and balance” on each other. Make sure no one person gains complete power. Must keep seva above all personal obligations. If for any reasons you can’t satisfy these requirements. Give way to someone else. Generally a person who is a strong personality amongst the five, becomes the leader amongst the Panj Piare. This must never happen.
5. Don’t ever try to snatch the freedom of others.
6. Try your best to avoid Nindya-chuglee (Blasphemous / to slander / speak or hear evil of (one absent).
7. Remember there is someone above you – your Waheguru, Guru & Gurmukh.

“When life is broken down into thoughts, concepts, ideas, and beliefs, we cannot directly experience the Oneness of everything. Instead, we perceive life through a broken lens. Until we can take off those cracked glasses, we will continue to see ourselves as isolated and separate little entities who see the world in black and white. The problem is that most of us have forgotten that we are wearing those cracked glasses”.

**Tenure of Panch Parvan Panch Pardhaan at various levels:**

**Gurudwara level “sevak” tenure: 1 year.** Max of ten tenures of one year, each. They can remain in office for max of 10 years. Sahajdhari sikhs can propose a *“keshdhari sikh” to their guru at gurudwara level & local jatha level. Every department must have Panj Piare/Panch Pardhan as care takers.

**City level “Dasray” tenure: 1 year.** Max of ten tenures of one year, each. They can remain in office for max of 10 years. Sahajdhari sikhs can propose a *“keshdhari sikh” to Guru Granth Sahib, at city level.
The reason, I am suggesting one year tenure for the local gurudwara or local sangat level sevaks or a City level Dasray, is that they are closely associated with the well-being & day-to-day working of the local sangat. If someone in the sangat is not very happy with a member of the sevaks, they don’t have to wait for a long time before he or she is changed. In America the house representatives (ministers) are elected only for a period of only two years, since they are directly connected in the welfare of the people in their districts. Whereas the members of the senate (upper house) are elected for a period of six years. Since they are looking after the policy making.
Regional (Misl) level “Panj Piarae” (dhadi) tenure: 5 years. Max of three tenures of 5 years, each. They can remain in office for max of 15 years.

Since the Regional (Misl) level dhadi & the Akal takth dhadi’s are going to be involved in the policy making for the panth. I am suggesting a five year tenure.

Continental level “Panj Piarae” (dhadi) tenure: 3 years. Max of five tenures of 3 years, each. They can remain in office for max of 15 years.

Akal takth dhadi: 5 years. Max of two tenures of 5 years, each. They can remain in office for max of 10 years.

At least one person from outside India should be appointed as an Akal takth Panj piarae.
Removal process of Panj payarae member or members at Akal takth:
If sangat wants to remove anyone or all of the Panj payarae at Akal takth they can do that through sarbat khalsa. The continental dhadi, can initiate the process of removal of a panj piara or all the piaras at the Akal takth, through 2/3rd majority vote, of the Sikh sangat.

Since the final approval of a sevak or a Dhadi has to come from our Guru, sangat can re-propose the names of the officiating - sevak or Dhadi, to their guru, for the maximum number of tenures, mentioned above.

The following tenures are for various sikh Jathebandis / sadhsangat / Sikh organizations:

Local: Sangat / jatha level, sevak tenure: 1 year. No limit on number of tenures, as long as they are selected by guru maharaj.

Must be a Kesa Dhari (must not cut/trim/shave/color their hair). Must not wear a cap (topi). Must wear a turban/dastar at all times.

Must have done regular sadhsangat for at least seven years – local, regional and at least 2-3 times at the jathebandi’s headquarters. So that he/she gets
to enjoy the bliss and fragrance of the sadhsangat & also gets in-tuned to the rules and regulations of the sadhsangat / jathebandi before taking the responsibilities of a Sevak.

**Sangat / Jathebandi regional dhadi tenure: 3 years.** Max of five tenures of 3 years, each. They can remain in office for max of 15 years.

Must be an Amrit Dhari Gursikh.

Must have done regular sadhsangat for at least ten years – local, regional and at least 6-7 times at the jathebandi’s headquarters. So that he/she gets to enjoy the bliss and fragrance of the sadhsangat & also gets in-tuned to the rules and regulations of the sadhsangat / jathebandi before taking the responsibilities of a Dhadi / Panj Piare.

All new cities / mini or main Samagams added to sadhsangat programs must be controlled and run by the regional dhadi(Panj Piare) with the help of the local sangat.

At all the mini or main samagams the regional dhadis(Panj Piare) must collectively look after the Kirtan vari sewa / stage sewa.
**Sangat / Jathebandi continental dhadi tenure: 2 years.** Max of nine tenures of 2 years, each. They can remain in office for max of 18 years.

Must be an Amrit Dhari Gursikh.

Must have done regular sadhsangat for at least ten years – local, regional and at least 6-7 times at the jathebandi’s headquarters. So that he/she gets to enjoy the bliss and fragrance of the sadhsangat & also gets in-tuned to the
rules and regulations of the sadhsangat / jathebandi before taking the responsibilities of a Dhadi / Panj Piare.

**Sangat / Jathebandi headquarters Dhadi tenure: 3 years. Max of two tenures of 3 years, each.** They can remain in office for max of 6 years. One of the Panj Piare in the headquarters should be from sangat outside India.

I have mentioned the selection criteria & the tenures after getting approval of guru maharaj.

Headquarters Dhadi must be an **Amrit Dhari Gursikh**.

Must have done regular sadhsangat for at least **twenty years** – local, regional and at least **15 times at the jathebandi’s headquarters**. So that he/she gets to enjoy the bliss and fragrance of the sadhsangat & also gets in-tuned to the rules and regulations of the sadhsangat / jathebandi before taking the responsibilities of a Dhadi / Panj Piare.
Graphical structure of selection process.

**Local sadhsangat / jathebandi to jathebandi headquarter:**

- SadhSangat Proposes (as written slips) to Guru Maharaj to select: Saevaks / Dasray / Dhadi / Panj Piare
- Guru Maharaj Selects (First Parchi selection then Hukamnamma as the final Seal (Selection)
- **Local Sadhsangat (City level): Panj Piare / 5 - “Saevaks” (All keshdhari)**
- City level – Panj Piare / 5- “Dasray” (All keshdhari)
- Regional – Panj Piare
- Continental – Panj Piare
- **HQ: Headquarters – Panj Piare.**

**Panch Tenure (Jathebandi):**
1. City level: One year.
2. Regional level (Misi): 3 Years
3. Continental level: 2 years
4. Jathebandi headquarters: 3 years.

Sahajdhari sikhs can propose a “keshdhari sikh” to Guru Granth Sahib, at city & regional level.

HQ: Headquarters – Panj Piare.

- **Minimum qualifications for a Sikh leader (Sikh rehat):**
  1. A sikh as defined by SGPC
  2. Leads personal life of a sikh, as defined by SGPC.
  3. Keshdhari sikh (should not wear a cap, all males must wear a turban)
  4. Does not drink alcohol or consume drugs.

**Graphical structure of selection process:**

**Local Gurudwara to Akal Takth Sahib:**

- SadhSangat Proposes (as written slips) to Guru Maharaj to select: Saevaks / Dasray / Dhadi / Panj Piare
- Guru Maharaj Selects (First Parchi selection then Hukamnamma as the final Seal (Selection)
- **Local Gurudwara Sahib: Panj Piare / 5 - “Saevaks” (All Kesadhari)**
- City level – Panj Piare / 5- “Dasray” (All Kesadhari)
- Regional – Panj Piare
- Continental – Panj Piare
- Akal Takth

- **Panth leaders - Tenure:**
  2. City level: One year.
  3. Regional level (Misi): 5 Years
  4. Continental level: 3 years
  5. Akal Takth Panj Piare: 5 years.

Akal Takth Sahib: At least one member from outside of India and 4 members from India.

- **Minimum qualifications for a Sikh leader (Sikh rehat):**
  1. A sikh as defined by SGPC
  2. Leads personal life of a sikh, as defined by SGPC.
  3. Keshdhari sikh (should not wear a cap, all males must wear a turban)
  4. Does not drink alcohol or consume drugs.
Non-kesadhari sikhs can propose sevaks to Guru maharaj at local gurdwara level / Local jatha or Sangat level only. Non-kesadhari sikhs cannot get involved in the selection process at Historical Gurdwara sahibs.

**Akal Takth selections: Graphical structure of leadership pattern:**

![Graphical structure of leadership pattern](https://example.com/graph.png)

Some facts from Free Akal Takht website:

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**Panj Piare**

The status of Guru that Guru Gobind Singh Sahib |. The Tenth Master, blessed to the sangat is consecrated in the Panj Piare. The Panj are the physical manifestation (Sangat Suraj) of the Guru and embody the socio-political-judicial authority of Guru Nanak Sahib. The authority of five Sikhs was a well established principle long before 1699. Bhai Gurdas, living during the time of the 4th to 6th Masters, writes,

> दो निंद्य दुनिया लगभग रही भगवान
> एक निंद्य दुनिया लगभग रही भगवान

One is a Sikh, two Sikhs are the true Sangat and in five resides the Master of the World. 
Bhai Gurdas, V15-P19

and again,

> ये द्वारा दे अन्तिम अंतिम अंतिम अंतिम अंतिम
> अन्तिम अंतिम अंतिम अंतिम अंतिम अंतिम

Where five sit, the Divine is there; this mystery of the indescribable Divine cannot be comprehended. But only those five reject hypocrisy and merge their minds into the Shabad. Then is the Sangat considered the collective Guru.
Bhai Gurdas, V29-P6

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*FreeAkalTakht - DRAFT Framework*
Five Sikhs also played important roles in Sikh history, with Guru Arjan Sahib choosing five Sikhs to accompany him to Lahore when he gave himself up for arrest and Shahid. Guru Hargobind Sahib choosing five generals for the first Sikh army and Guru Tegh Bahadur Sahib traveling with five Sikhs on his way to Delhi to give himself up for imprisonment and execution. In fact, according to Sikh oral tradition, each of the Guru Sahibs had their own Panj Piare composed of their closest and most well respected Sikhs.

The transformation of a Sikh to a Kshatra through the taking of Amrit (Khande ki Pohu); is profound. Beyond a new initiation ceremony are deep mystical, social, and cultural ideas with Guru Gobind Singh Sahib instilling each aspect of the Sancher with profound and mystical meaning. Just as Guru Hargobind Sahib’s act of building Akal Takht Sahib was the physical manifestation of Guru Nanak Sahib’s Tattke, so too is the creation of the Khalsa an echo of Guru Nanak Sahib’s own experience with the Divine. This experience, in the waters of the Vain Nadi at Sultanpur Lodhi, has been explained in Bhai Nand Lal’s Guranjana, with Bhai Sahib revealing that Guru Nanak Sahib received Amrit, a doctor and the authority of Guruji Yar Akaal Purkh Sahib. While the actual episode is an incomprehensible supernatural mystical encounter, Bhai Nand Lal is helping us understand Guru Nanak Sahib’s unique position and the authority with which Guru Sahib operates. Guru Nanak Sahib’s transformation of Bhai Lehna into Guru Angad Sahib is thus a re-creation of his own mystical experience with Vahiguru, and it is this experience which is then passed on to the Sikhs as a whole by Guru Gobind Singh Sahib. Guru Granth Sahib; description of Guru Angad Sahib’s Gurpaddi ceremony demonstrates the similarity between that event and Vaishakhi 1699.

Nanak established his domains:
He built the fortress of truth on the strongest foundations.
Singing Divine Praises, Bhai Lehna drunk Amrit
And Guru Nanak placed the royal canopy over him.
Guru Nanak Sahib transformed Bhai Lehna
With the all-powerful Sword of Divine Knowledge.
Guru Nanak Sahib recognized and bowed before his own disciple, Bhai Lehna.
Bhai Surat & Bhai Albert, 500 Am 566

So, the Panj Piare as holders of the office of Guruship is an integral Sikh concept that traces back to Guru Nanak Sahib himself. After Vaishakhi 1699 this concept took on the status of a more formal institution with Guru Gobind Singh Sahib purposefully submitting to the will of the Khalsa three times before he left this earth in 1708. These teaching opportunities were created by the Tenth Father so that there would be no doubt that the authority of the Guru resided not just in Guru Granth Sahib ji but in the Khalsa Panth as represented by the Panj Piare.

One reason the Panj were created was to serve as a check against the rule of an individual. In fact, according to historical sources, Guru Gobind Singh Sahib’s last teaching to the Panth was that after he left his body the Panth should never put leadership in the hands of a single individual but always look to the Panj and the Sangat as Guru. When Guru Gobind Singh Sahib sent Baba Banda Singh ‘Bahadur’ to Punjab it was not as a king or ruler of the Khalsa but as the general of the Sikh army. Guru Sahib appointed Panj Piare to accompany Baba Banda Singh, because it was with the Five that the authority of the Guru rested.
How are the Pope and Dalai Lama selected?
The reason I am mentioning the following is because, when a pope or Dalai Lama visits US or any other country they get a red carpet welcome by the head of the state. But today, when our Akal takth jathedar visits these countries, even the sikhs do not welcome them.
See: Opposition to Sikh sahib in US-this is a sad state of our Akal takht - today:  https://youtu.be/JHjU1ep9JjU

Finding the Dalai Lama: https://www.theguardian.com/world/2008/aug/27/tibet.china1

Dalai Lama: a spiritual leader who is found, not chosen:
There, the High Lamas meditated beside the lake and experienced visions and dreams that guided their search. If the Dalai Lama had been cremated, the direction the smoke blew was also noted with great interest. Typically, it takes two to three years to find the reincarnated Dalai Lama, although with the latest, the 14th, it took four.

When the High Lamas believed they had found the reincarnated Dalai Lama, they conducted a simple test. Several articles, only some of which were owned by the previous Dalai Lama, are placed in front of the child. If he chooses the correct items, this is read as a sign, along with the previous signs and some set of secret signs, that he is the tulku.

Next, three of the former Dalai Lama’s servants who knew him well are asked to confirm the child’s identity; other officials are also required to sign off on it, too. If more than one boy is identified in this manner and a clear choice cannot be made, the names are placed in a vase, and the name drawn out is that of the person that will become the next Dalai Lama.

Upon formal confirmation, the Dalai Lama is traditionally taken with his family to the Drepung Monastery in Lhasa to begin his studies.

If should be noted that the procedures for finding and identifying the Dalai Lama can be changed if approximately two-thirds of the Tibetan people decide they need change.
https://www.sikhphilosophy.net/threads/the-edict-by-beloved-fives-the-panj-piaras-implications.47468/

http://www.sikhinstitute.org/akaltakh06.html

http://www.sikhinstitute.org/jan_2009/5-birka.htm

http://www.sikhri.org/how_sikhs_can_free_akal_takht


Opposition to Singh sahib in US-this is a sad state of our Akal takht - today: https://youtu.be/JHjU1ep9JjU

Bertrand Russell about Sikhism:  
(Winner of 1950 Nobel Prize in Literature)

He said "If some lucky men survive the onslaught of the third world war of atomic and hydrogen bombs, the SIKH religion will be the ONLY means of guiding them.

Russell was asked that he was talking about the third world war, but isn't this religion capable of guiding mankind before the third world war? In reply, Russell said, "Yes, it has this capability, but the Sikhs have not brought out in the broad daylight, the splendid doctrines of this religion which has come into existence for the benefit of the entire mankind. This is their greatest sin and the Sikhs cannot be freed of it.

"What Bertrand was most impressed with was that Sikhism does not have a doctrine of evangelism that it does not go out to try to subvert and convert. In some ways he thought that Sikhs should go out and propagate their great faith."

Today, the world is on the brink of world war III and we Sikhs, are busy fighting with each other. Let’s wake up before it’s too late and save ourselves and this wonderful world.

Warm regards

Charn dhoor

Disclaimer: All external links are given, just to elaborate my view points. I don’t have any association with these websites.