

# **Guru Granth Sahib; as the only Sikh canon**

: Presently Published Sri Dasam Granth and British Connection

## **REJOINDER TO**

### **“Sri Dasam Granth Sahib; the Second Canon of the Sikhs”**

Document jointly prepared by [www.sridasamgranth.com](http://www.sridasamgranth.com) and [www.patshahi10.org](http://www.patshahi10.org)  
(Specific Author Anonymous?)

**Facts/ Evidence of British Connection with Presently Published Sri Dasam Granth  
Myth and Reality of Two 17th century and one 18th century recensions of the Sri  
Dasam Granth”**

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(From [www.GlobalSikhStudies.net](http://www.GlobalSikhStudies.net))

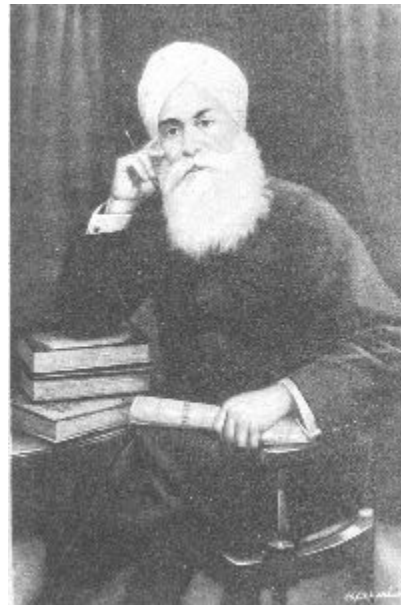
**Abstract;** Scholars have already opined on Two 17th century and one 18th century recessions of the Sri Dasam Granth with internal dating of 1687,1688,1695,1696 and 1698 and Zafarnama(1706AD) having many Historical and Textual problems with the documents. Therefore they are questionable on academic basis and need more investigation about their Authenticity. Guru Gobind Singh Ji was alive during those years but no Evidence supports that he sanctified any such writings/ Granths. Bhai Mani Singh Ji wrote Damdama version of Guru Granth Sahib Ji in 1706 AD which was sanctified in 1708AD as only Guru for the Sikhs onwards. Giani Gian Singh quotes Bani of 10<sup>th</sup> Guru remained on separated sheets but not in any One Granth form. Such Bani was also passed orally from family to family. Which & where is authentic version? This remained always a Panthic issue. The issue was resolved and accepted by Panth through Sikh Rehat Maryada document unanimously and issue closed. Over thirty Europeans wrote accounts on the Sikhs and their scripture in 18<sup>th</sup> century. They mention Guru Granth Sahib as the only Granth revered by the Sikhs in their accounts. No Granth with title of Dasami Patshahi Granth in pattern of contents and arrangement of presently published Dasam Granth in Gurmukhi noted in Sikh, Persian & European Literature sources in 18<sup>th</sup> Century in Punjab. Only Charles Wilkins in 1781 goes to Patna Sahib and visits the Sikh congregation and notes the presence of a Hinduvee/Sanskrit writing at Patna which he was told appeared later after sanctification of Guru Granth sahib ji. Wilkin talks over in regard to translating them in future. Tieffenthaler in 18<sup>th</sup> century testifies that the Sikhs had rejected the eighteen Puranas or book of the Pagans taking as fables whatever is said about Brahma, Vishnu and Mahadeo. George Forester who travelled through Punjab remarks that "A book entitled *Granth*, Which contains the civil and religious institutes of Nanack, is the only typical object which the sicques have admitted into their places of worship. In 1784 Warren Hastings is reported to be discussing Sikhs of the north of India in their meetings in Calcutta. 1796 William Tenet Christian Missionary writes about Missionary Expansion Punjab. 1803 William Franklin Writes a proposal Political expansion into Punjab. In 1803 Raja Bhag Singh of Jind Joins British camp. 1810 John Malcolm introduces Dasmī Padshah Ka Granth in Sikh Literature which he procured from Colebrook in Calcutta. Malcolm admits that he was unable to find any Dasam Granth in Punjab in 1805. As he could get copy of Guru Granth Sahib when he visits Punjab. Britishers give preference to Colebrook Dasam Granth (1783AD) for explanation of the Sketch of Sikhs and neglect Guru Granth sahib which is primary source for any Sikh sketch. Malcolm distorts Sikh Baptism/Khandey Di Pahul and Creation of Khalsa . Britishers gradually start progressing into Punjab by signing treaties with the Sikh states South to River Satluj and start dividing the Sikhs. Britishers won the Anglo Sikh war and sign Bharowal treaty in Dec.16th 1946 .They become virtual dictators in Punjab. Two months after they get control of Lahore Darbar. February 1847 Dev Nagri Dasam Granth appears in Lahore Darbar with note that Guru Gobind Singh was the founder of the Sikh faith and with Ik Onkar changed into OM. This document was supposed to be sent to Paris exhibition in 1855AD as noted in the opening page. But, a note found in the manuscript indicates the date July 1856. Prior to 1849AD Britishers signed many treaties with the Sikhs as a separate nation. But the First census 1855 AD report after Britishers took over Punjab the Sikhs were included among the Hindus. Maharani Jinda gets

incarcerated and the last Sikh prince gets baptized to Christianity in 1853. Evidence shows that when British expanded into Punjab they used Colebrook Dasam Granth and when they became dictators of Punjab in Dec 1846 after two months they produced Dev Nagri Dasam Granth. Is it a coincidence or Plan?. The internal dates in Sri Dasam Granth Published Granth or various manuscripts are not in chronological order indicating that this Granth was put together at different stages of history and a number of persons were involved in the process. 1857 Change in Political Atmosphere with Mutiny of 1857. Special Reservation for Khalsa Sikhs in the Military 1881 Excellent Military Help by Sikhs to the Britishers Started a Proposal by Viceroy Ripen to Give Sikh Institutions into Sikh Hands, but Eggerton, Gov. of Punjab, Opposed This Advice and wrote back “ Think it will be politically dangerous to allow the management of Sikh temples to fall into the hands of a committee, emancipated from government control. And trust, your Excellency will resist passing such orders in the case, as will enable to continue the system, which has worked successfully for more than 30 years.” Bhagat Lakhshman Singh opines that Baba Khem Singh Bedi had close relation with Governor Eggerton and Britishers. Sodhak committee was formed by Gurmat Granth Pracharak Sabha at the request of Khalsa Diwan Amritsar and Amritsar Singh Sabha controlled by Baba Khem Singh Bedi. In 1895-1896 they created a corrected version of Dasam Granth from 32 Manuscripts. Such move was criticized by 118 Singh Sabhas Affiliated with Lahore Singh Sabhas in their News paper. Randhir singh notes in his book( Shabad-Murat) that he saw a Dasam Granth Bir in Calcutta dating to 1783AD matching published Dasam Granth Bir by sodhak committee 1897AD ( Shape wali Birh). The date of compilation sambat 1840( 1783AD) matches with Colebrook Dasam Granth. Contents and arrangement of presently published Dasam Granth which was corrected by Sodhak Committee ( 1895-1896) AD match with Colebrook Dasam Granth(1783AD). 1925 Gurudwara act and Sikh Rehat Maryada (1927-1945) give no importance to this “Dasami Patshahi Sri Guru Granth Sahib Ji” corrected by Sodhak Committee. Bhai Kahan Singh Nabha In “Gurmat Martand” page, 415 writes “ Some Nadan Sikhs (innocent Sikhs) use Guru’s name with Dasam Granth which is against Gurmat”. June 6<sup>th</sup> 2008 Sri Akal takhat sahib again resolved by Gurmata that “Guru Gobind Singh Ji did not recognize it equal to Sri Guru Granth Sahib Ji. Since, Guru Gobind Singh bestowed Guruship only on Sri Guru Granth Sahib, therefore, no other Granth (Scripture) can be displayed/installed next to Sri Guru Granth Sahib”. British interest in the Sri Dasam Granth and their efforts to promote it have not come under the focus of scholars so far. It needs serious investigation which in turn may yield significant data to understand the formation of presently published version of Dasam Granth. Request is made to the anonymous authors of The Second Canon of the Sikhs to present before the Khalsa Panth “A scientific and methodological / evidence based one authentic version of Sri Dasam Granth which then can be accepted by Khalsa Panth through Consensus as they did in case of Sikh Rehat Maryada.” Such evidence must be traced back to the period of Guru Gobind Singh Ji or Bhai Mani Singh Ji. 114 years ago similar question was put to Sodhak committee in 1895 and 1896 AD by Khalsa Akhbar run by Lahore Singh Sabha but no satisfactory response received. Therefore, 1925 Gurudwara act and Sikh Rehat Maryada (1927-1945) gave no importance to Sodhak committee corrected version.

**Guru Gobind Singh Ji Sanctified Guru Nanak's Mission and Passed Succession to Guru Granth Sahib Ji (and closed the Canon) as Only One Guru of the Sikhs from 1708 Onwards.**



**Bhai kahan singh Nabha,s book Gurmat Martand bhag Pehla page 415 reads "Some Nadan Sikhs (Innocent Sikhs) use Guru's name with Dasam Granth which is against Gurmat"**



Sikhism is an integrated religion with a unique unity of Sikh thought developed by ten Sikh Gurus. The venerable Granth for the Sikhs is only the Guru Granth Sahib. Sikh Nation has only One Granth One Panth and One Guru as per Panth Rehat Maryada. I discovered a 18<sup>th</sup> century Dasam Granth manuscript in the British library that matches the contents and arrangements of Banis with the currently prepared Dasam Granth corrected by the Sodhak committee during 1895-1896AD by consulting 32 Dasam Granth Birs. My academic findings has been misquoted and termed as 'misinterpretations' and 'misrepresentation' by some anonymous Authors. The obvious question is, 'Is this similarity between the two Granths a coincidence or a planned fabrication? The author agrees with Giani Gian Singh who wrote in Panth Parkash 1880CE that "The Granth that is now known as that of the 10th Guru. There was no Bir of this Granth during the time of the Guru. Banis remained separated here and there". Rehat Maryada committee selected and confirmed Compositions of 10<sup>th</sup> Guru (1932-1945) once for all. Question is when and who compiled this Granth and put together Compositions of 10<sup>th</sup> Guru together with other writings which always come in Dasam Granth debate being inconsistent with Sikh thought? Evidence by history and Text takes us the date of compilation to late 18<sup>th</sup> century having British Connection. Scholars have to

think about the gravity of this new evidence. Further research on British angle will show significant data to understand the formation of presently published version of Dasam Granth

In my previous papers I have discussed the new historical and textual evidence which shows that the pattern of Banis of Dasam Granth, including all its compositions, contents and arrangement, compiled by Sodhak committee in 1895-1896, infact, matches with a British Library manuscript that appeared first time in 18<sup>th</sup> century with a date 1783AD. I have submitted my evidence to Sri Akal Takhat, Dharm parchar committee,SGPC and Vice chancellor of Punjabi university for their review and needful action. I request all readers, infavour or against, to read my opinion in detail presented in two papers and make their own opinion by clicking on [http://www.globalsikhstudies.net/r\\_link/dasam.htm](http://www.globalsikhstudies.net/r_link/dasam.htm)

1. Textual Analysis, History and Academic Issues of important Dasam Granth Birs Reported in Literature.

Click on

<http://www.globalsikhstudies.net/pdf/Jasbir%20S%20Mann%20Textual%20Analysis%20History%20and%20Academic%20Issues.pdf>

2. Presently Published Dasam Granth and British Connection; Guru Granth Sahib as the only Sikh canon.

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<http://www.globalsikhstudies.net/pdf/JS%20Mann%20British%20Connection%20and%20%20presety%20P%20ublished%20Dasam%20Patshshi%20%20Granth.pdf>

### **Preface**

For Sikhs, Scholars, theologians and Sikh spiritual leadership over the last 200 years origin, authorship and message of Dasam Granth's remains an issue of great debate. Authenticity is the main issue. Text of the Dasam Granth is not fixed. Two viewpoints have been circulating in Panthic and Sikh studies circles about Dasam Granth. One view gives total Acceptance and agrees that Guru Gobind Singh Ji wrote all compositions present in the Published Granth. 2<sup>nd</sup> view point is of total rejection of this Granth. Present author disagrees with both view points. Review of Sikh study literature and various manuscripts over last 300 years reveals new historical and textual evidence that Pattern of Dasam Granth as corrected by Sodhak Committee with all its compositions (contents) in the presently published Dasam Granth appeared first time in late 18<sup>th</sup> century 1783CE. My evidence supports the Panthic view as formulated by the sincere efforts of Singh Sabha and Akali Movement who established one panthic Rehat mayada (1927-1945) which must be protected and promoted. I fully support and believe in the Gurmata passed from Sri Akal Takhat on June 6<sup>th</sup> 2008 which is the Gold standard on this Panthic debate and reads as "The current controversy about the Dasam Granth is totally uncalled for. No one has any right to dispute the specific writings contained in the Dasam Granth that have been recognized and accepted by the Sikh Panth for Sikh Code of Conduct, prescribed recitation in daily prayers and Sikh baptismal. Be it known to the entire Sikh Panth that Sri Dasam Granth is an integral part of Sikh literature and history but, Guru Gobind Singh Ji did not recognize it equal to Sri Guru Granth Sahib Ji. Since, Guru Gobind Singh bestowed Guruship only on Sri Guru Granth Sahib, therefore, no other Granth (Scripture) can be displayed / installed next to Sri Guru Granth Sahib".

After Randhir Singh Published his Shabad Moorat (Dasvay Patshah Da Ithas) in 1965<sup>[1]</sup>. Dr. Balbir Singh M. A. PhD in his article Guru Gobind Singh and his Darbari Kavi published in book "Punjab university Punjabi Sahit Da Ithas"<sup>[2]</sup> volume two published by Punjab University Press 1967, 1986 writes in detail about Darbari Kavis, their writings as well as Textual analysis of Bhai Mani Singh Bir as well as Dasam Granth Di Khas Hajuri tay Daskhati Bir (also known as Ananadpuri Bir) which probably was used as Presidium Bir by Sodhak committee in 1895-1896. He concludes on page 164 "Still Detail Inquiry and research needs to be done on Dasam Granth enlightening all aspects and great

efforts must be made to do so” Therefore present author is requesting for thorough history and Gurmat based independent inquiry in context with new Historical and Textual evidence.

All Dasam Granth Recensions contain the Composition Zafarnama a historical event happened in 1706 which makes it 7 years after creation of Khalsa. But this historical event is missing in Sri Dasam Granth. Why Creation of Khalsa which has guided the Khalsa for the last 300 years is missing? In Sri Dasam Granth Concept of the Creation of Khalsa which totally repudiates Nanakian philosophy (*Gurmat*) which was encapsulated by Guru Gobind Singh in his “Nash Doctrine or Five Freedoms” as a must for the Khalsa is missing. The Khalsa should annihilate (*Nash*) the influence of *Varna Ashrarma Dharama/CasteSystem*. In other words Khalsa should be completely free from influence of *VarnaAshrarma Dharama (dharm nash)*; Hindu rituals/ceremonies/formalities (*karam nash*); superstition (*bharam nash*); family lineage (*kul nash*) and caste-based occupation restrictions (*krit nash*)<sup>[3]</sup>. So why would Guru Gobind Singh write himself or ask anyone else to write or approve of any writing that repudiates *Gurmat* and his Nash doctrine?

The text of Sri Dasam Granth is not fixed still few recensions are shown as 17<sup>th</sup> century or early 18<sup>th</sup> century. Why Sodhak Committee did not select one of the 17<sup>th</sup> century recension and published it? Sodhak Committee fixed the text from 32 recensions but was unable to get any authentic version as the Khalsa Akhbar (Lahore Singh Sabha) was requesting them to find the original or any earliest version. Sodhak Committee was unable to answer this important Question in 1896. But academic evidence reveals final version created by them existed since 1783AD?

For clarification the pertinent evidence is presented again in this document in detail.

#### **TWO BASIC QUESTIONS NEED TO BE ANSWERED FOR AUTHENTICITY OF ANY DOCUMENT.**

- 1) Based on Academic Parameters. **a)** Date of the document (When it was written): **b)** History of the document:  
**c)** Who is the scribe **d)** Internal consistency?  
Which is the closest authentic version of Dasam Granth with title of Granth “ Dasmi Patshahi Ka Granth” with all compositions and their arrangements as noted in the presently published Dasam Granth since 1897 corrected by Sodhak Committee available in 18<sup>th</sup> century?
- 2) Whether any Granth with Title “Dasmi Patshahi Ka Granth” associated with 10<sup>th</sup> Guru as reported by Malcolm in 1810 AD and then corrected & compiled by Sodhak Committee in 1897 as “Dasmi Patshahi Sri Guru Granth Sahib Ji” with all compositions / contents and arrangement was present in any Punjab or Delhi gurudwaras in 18<sup>th</sup> century or not? Based on academic Evidence British participation in preparation and promotion of contents and arrangement of presently published Dasam Granth cannot be ignored and must be taken into account on further research on Dasam Granth authenticity by any committee.

#### **Table of Knowledge**

1. Does any 18th century source state that there was a controversy about Sri Dasam Granth?
2. Academic issues of a. Dasam Granth attributed to Mani Singh b. Patna sahib Bir 1698. c. AnandPuri Bir.
3. Is it true that the Dasam Granth appeared only in 19th century and no copy of Dasam Granth existed in Punjab or Delhi area in 18th century?
4. Is it correct that Presently published Dasam Granth was first introduced in Literature by Malcolm in 1810 AD in his book titled “Sketch of the Sikhs”?

5. Is there any evidence in history that reveals that British intentionally assisted? in creation and promotion of presently published Dasam Granth contents to gain entry into Punjab and expand their Kingdom for Missionary and Political Purpose?
6. Internal evidence of the dates in Dasam Granth
7. Is there any evidence that shows that British introduced Presently Published Dasam Granth contents and arrangements to strip the Sikhs of the spirit of independence as Sikh nation?.
8. Is it true that a Nirmala priest Atma Ram of Calcutta worked with or having any connection with Nirmala Mahants at Patna?.
9. Atma Ram and Tribhangi chhands in Sri Akal Ustat.
10. What is the evidence that Britishers preferred Bachitar Natak over Guru Granth sahib in Late 18<sup>th</sup> century?
11. Who wrote Dev Nagri Dasam Granth in February 1847 at the order of Governor General of India after Sikhs lost Anglo Sikh war and Britishers become Dictator in Punjab In December 1846?
12. What are the ACADEMIC ISSUES of "KHAS PATRAS" in various Dasam Granth Birh,s?
13. 1925 Gurudwara Act, Sikh Rehat Maryada and Dasam Granth
14. Sri Guru Granth Sahib Ji is the sole canon sanctified and ordered by Guru Gobind singh to follow and to accept it for any idea and concept of Sikhism.
15. Who is the Compiler of dasam granth with the fixed contents and arrangement of Presently Published Dasam Granth correctitude by Sodhak committee 1895-1896 and initially Published in 1900AD?
16. Debate on authenticity of Dasam Granth Since 18<sup>th</sup> Century and its Implications.
17. June 6<sup>th</sup> 2008 Sri Akal Takhat Gurmata Reconfirms Panthic Unanimous Stand

## **1. Does any 18th century source state that there was a controversy about Sri *Dasam Granth*?**

**YES; Bhai Kahn Singh Nabha writes** About this controversy regarding dasam granth in 18<sup>th</sup> century as soon as per story the DG produced by Bhai Mani Singh (1726)<sup>[4]</sup> which reads; "Khalsa honored Mehtab Singh and according to his *bachan* (promise) Dasam Granth Bir survived as it was. But this decision was made on personal promise against rules sanctified by 10<sup>th</sup> Guru Ji. It would have been better if this *gurmata* (decision) was taken by consensus opinion of the congregation (diwan). As 4<sup>th</sup> Bir by Bhai Mani singh (where he wrote bani author wise) was rejected. Similarly Dasam Granth Bir prepared by him, various compositions should have been kept separate as suggested in Khalsa Diwan (keep Chritro Pakhyan and 11 Hakyats attached to Zafarnama as separate). **Although, we respect Bhai Mani Singh as Panth Rattan and religious brother but will not hesitate to say that Bhai (Mani Singh) has done such a great mistake which has done great damage and in future there is danger of Substantial Damage.** Questions are always where is this Dasam Granth written by Bhai Mani Singh or any Dasam Granth copied by Baba Dip Singh. By history there is one recension with Mani Singh's name appeared in 1818CE and is presently in New

Delhi. There is another recension reported in history to be compiled by Baba Deep Singh which is not traceable. Kahn Singh Nabha reports in Mahan Kosh that Baba Deep Singh Granth and Mani Singh Granth are same". But this recension presently attributed to Mani Singh has many historical and textual issues. For details see below.

- o In late 1740,s Mata Sundri and Sahib Kaur passed on all Shashtars of Guru Sri Hargobind Ji and other belongings of Guru Gobind Singh Ji in their possession to the Sikhs which are presently Located in Gurudwara Rakab Ganj. Why they did not pass Dasami Patshahi Ka Granth or any Khas Patras or any Photographs which one can find in Anandpuri Bir in their possession if they had any with them?
- o Historical records show, Banda Singh, Nawab Kapur Singh, Jassa Singh Ahluwalia, and Sikh Misals of the 18th century did not revere Dasami Patshahi Ka Granth in Punjab.

## **2. Academic issues of a) Dasam Granth attributed to Mani Singh b) Patna Sahib Bir 1698. c) Anandpuri Bir.**

**a) Dasam Granth attributed to Mani Singh;** How one can disgrace Bhai Mani Singh Ji who wrote Damdami version of AGGS in 1706 then will write Banno Version within 20 years as noted in Dasam Granth Bir having 1st portion of Guru Granth written author wise followed by Dasam Granth compositions in the presently available attributed to him located in Delhi with family of Raja Gulab Singh.

**History;** No history before 1818. No one knows where this bir was between 1713 and 1818? Although Internal evidence dating is 1713, but Professor Jaggi who has evaluated this Bir has clearly documented "this date has been written by a different author and the ink is different" indicating that this date has been inserted later on. Second author Dr Balbir Singh<sup>[5]</sup> who also evaluated this Bir writes the same that this date is written by some other writer. Mani Singh letter dated 22nd Vasakh. (No year) Ashta says probable year 1716 because of Banda was alive<sup>[6]</sup>. **Therefore internal evidence 1713CE (samat 1770) becomes questionable making the letter and this Bir questionable?**

### **Textual analysis**

- 1) The first portion of the Granth, which is Aad Granth / Guru Granth Sahib which is bounded together in this Bir. The academic analysis shows that the contents are of the Banno version of Guru Granth Sahib and not the Damdami version. Compositions consistent with Banno version including apocryphal Shabads of Guru Nanak (Jit Dar Lakh Mohamada, Bhai Atash Aab.), Mira Bai shabad, full Surdas Shabad Ratan Mala, Hakikat Rah Mukam Rajey Shiv Nath Ki and Ink recipe (all classical academic features of Banno Version) present in this Manuscript.
- 2) There is no evidence of following compositions attributed to 10th Guru Ji in this manuscript in Dasam Granth portion (as noted in presently published Bir since 1902 (compiled by Sodhak Committee in 1895 to 1896).

**a) 33 saweey b) Shabad hazarey c) Khalsa Mehma d) Zafarnama in Farsi only (who wrote Punjabi version?).**

The textual analysis of this Bir attributed to Bhai Mani Singh clearly shows that the Chhand count of this Bir is different from the presently published Dasam Granth. For example Ram Avtar in this Bir has 860 Saloks, but in the presently published Dasam Granth there are 864. Krishan Avtar Saloks are 2447 in this Granth while in the present granth there are 2492 in number. Charitro Pakhyan has 7560 saloks in this Bir while presently published granth has 7555 salokas<sup>[5,7,8]</sup>.

For history and textual analysis of this Birh By Dr.Rattan singh Jaggi. Click on

<http://www.globalsikhstudies.net/pdf/Delhi%20Birh%20History%20and%20Textual%20analysis%20Aad%20%20Dasm%20Grath%20Birh%20attributed%20to%20Bhai%20mani.pdf>



For history and textual analysis of this Birh By Dr.Balbir Singh Click on

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**b) Patna Sahib Bir1698.History;** No details of history known. It was probably written by Sukha Singh Granthi at Patna. No colophon available. No history of this Bir is available before Sukha Singh. If this Bir was in Patna in late 18<sup>th</sup> century and Patna was part of West Bengal under British. Then why Colebrook could not get copy of this Bir? As it has extra added compositions than Colebrook procured Bir indicates it was written much later than 1783CE. Tatcara shows the written date as 1755 (1698 CE), but Zafarnama written in the end in same hand will put the date to at least after 1706 by academic parameters. This Bir contains many extra compositions by Patshahi10 which were rejected by the Sodhak Committee in 1896CE?. For details read Dr Balwant Singh Dhillon, Professor at Dept of Guru Nanak Studies, GNDU Amritsar who has reviewed this manuscript and wrote a paper "A Search into the History of the Text of Dasam Granth Some Excluded Writings" click on

<http://www.globalsikhstudies.net/pdf/Balwant%20Singh%20Search%20into%20the%20History%20of%20the%20Text%20of%20Dasam%20Granth.pdf>

Giani Gian Singh reports that Sukha Singh wrote that Dasam Granth Bir at Patna in 1775CE. But no birs with colophon as written in 1775CE is available. Only the above Bir shown to be written in Sambatt1755 (1698CE) in Tatcara, is now available. What happened to the Bir as mentioned by Giani Gian Singh? Internal Manuscriptual Evidence as shown in Tatcatara and Patars / folios shows that zafarnama written in same ink and hand writing confirms this manuscript was written after 1706.(see Folio / patars below).

For some of the text of compositions excluded by Sodhak Committee are in this Manuscript. For reading those exclusions please click on

<http://www.globalsikhstudies.net/pdf/Text%20of%20Some%20compositions%20Excluded%20by%20Sodhak%20committee%20in%201895-1896%20from%2032%20Granth%20Jasbir%20Singh%20Mann.pdf>

First index page shows this Bir was written in samat 1755 (1698). But if you read the contents of index. **The last entry reads Patar 697 hakaits 12.** Therefore indicating **Zafarnama in dastan in 1<sup>st</sup> hakait** (kamaley karamat kayam karim) is part of this manuscript putting the date automatically after 1706 by history.

੧੬ ਸ੍ਰੀ ਦਰਗੁਰੂ ਜੀ ਕੀ ਚਿਤਰ	੧੦	੧	੧
ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਨੂੰ ਸਹਾਇ	੧੦	੨	
ਤਤਕਰਾ ਸੁਰੇ ਪੱਤਰ ਸ੍ਰੀ ਗ੍ਰਿਥ ਨੂ ਕਾ	੧੦	੧	
ਬਾਣੀ ਪਾਤਿਸਾਹਿਤ ਸਦੇ ਨੂੰ ਕੇ ਗ੍ਰਿਥ ਕਾ	੧੦	੧	
ਸਬਤ ੧੭੫੫ ਖਿਤੀ ਅਸਾ ਕੂ ਬਰੀ ੧	੧੦	੧	
ਕੋ ਗ੍ਰਿਥ ਲਿਖਿਆ: ਤਦ ਪੁਸਤਕ	੧੦	੧	
ਸ੍ਰੀ ਮੁਖ ਦਕ ਪਾਤਿਸਾਹੀ ੧੦			
ਪੰ ੨੧ ਨਾਪੁਰੋ ਸਾਣ: ਛੰਦ ੨੨			
ਪੰ ੨੪ ਉਸਤਤ ਸਕਾਲ ਨੁ ਕੀ ਛੰਦ ੧੮			
ਪੰ ੩੭ ਸਦੇ ਜੇ ਸ੍ਰੀ ਮੁਖ ਦਕ ੩੨			
ਪੰ ੩੯ ਅਥ ਬਾਨਿ ਤਨ ਕ ਗ੍ਰਿਥ ਪਿ ੧੪			
ਪੰ ੪੩ ਅਦਤਾਰ ਸ੍ਰੀ ਬਿਸਨ ਨੂ ਕੇ ੨੪			
ਪੰ ੨੪੪ ਅਦਤਾਰ ਸ੍ਰੀ ਬ੍ਰਹਮ ਨੂ ਕੇ ੭			
ਪੰ ੨੬੪ ਗ੍ਰਿਥ ਸ੍ਰੀ ਗਿਆਨ ਪ੍ਰਬੋਧ ਪਿ ੫			
ਪੰ ੨੭੬ ਅਥ ਰੰਗੀ ਰਾਗਿ ਰੰਗੀ ਮਹਾ ਮੂ			
ਪੰ ੨੮੪ ਅਥਾ ਈ ਕੁ ਕ ਦਰ ੧			
ਪੰ ੨੮੫ ਅਥ ਰੁਦ ਅਦਤਾਰ ੨			
ਪੰ ੨੯੮ ਸਬਤ ੫੦੦ ੧੦ ੯			
ਪੰ ੩੨੦ ਛੰਦ ਛਕ ਫਤ ਸ੍ਰੀ ਨਾਮ ਅਲਾ ੫			
ਪੰ ੩੬੪ ਦਰ ਤਰ ਗਾ ਕੀ ੧			
ਪੰ ੩੭੦ ੩੧੦੦ ੯੬			
ਪੰ ੩੭੧ ਕਥਾ ਰਾਗਿ ਤ ਪ ਖਿ ਗ ੪੦੪ ੯੩			
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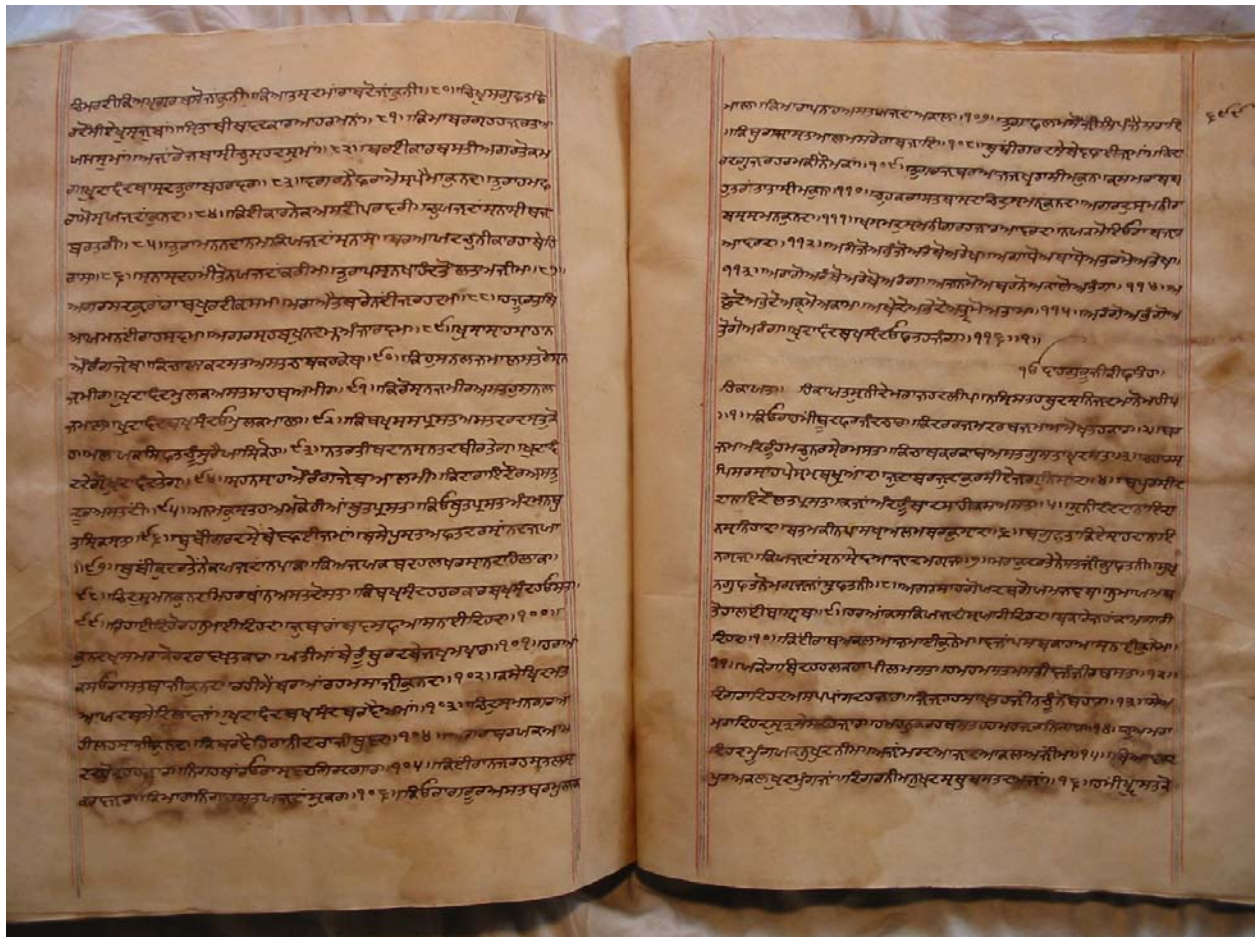
Patar 697 showing zafarnama Dastan in same handwriting and ink confirming that this manuscript was written after 1706CE. Therefore negates the date 1698CE (samat 1755 wr1tten on patar 1 as shown by www. Patshahi10.org

ੴ ਸਤਿਗੁਰੂ ਨਾਮੁ ਕਰਤਾ ॥

੬੯੭

ਜਦੋਂ ਨਾਮ ਅਹਤਸ ਨੀ ਫਜ਼ਾਨ ਮੁਬਾਰਕ ਪਾਤਿਸਾਹੀ ਦਰਮ ੧੦ ॥ ਕਮਾਲੇ ਕਰਮ ਤ  
ਕਾਇਮ ਕਰੀਮਾ ਅਜਾ ਸਮੁਗਾਨ ਕਰਗ ਕੋਰੀਮਾ ॥ ੧ ॥ ਅਮਾਂ ਬਖਸ਼ ਬਖਸ਼ ਸਿਰਫ਼ ਸਤ  
ਗੀ ਗਾਗਾ ਸਮੁਗੇ ਜੀ ਵਿਹੋ ਦਿਲ ਪਜੀਗ ॥ ੨ ॥ ਸੁਹਾਨ ਸੁਖੁ ਥੀ ਵਿਹੋ ਗਹਿ ਨੁੰ ਨਾ  
ਬੇਗੁਨ ਬੇਨੁ ਨੁੰ ਬੇਨੁ ਮੁੰ ॥ ੩ ॥ ਨਸਾ ਜੋ ਨ ਬਾ ਜੋ ਨੋ ਫੋ ਜੋ ਨ ਫਹ ਸੁ ॥ ਖੁਦਾ ਦਿ ਬਖਸ਼ ਸਿ  
ਦੇ ਮੇ ਸੁ ਅਹ ਸੁ ॥ ੪ ॥ ਨਹਾਂ ਪਾਕ ਨ ਬਹ ਸਤ ਨ ਹਰ ਨੁ ਗ ॥ ਅਤਾ ਮੇ ਵਿਹ ਰਹ ਮਹੁ ਗ ਨੁ  
ਗੁਰ ॥ ੫ ॥ ਅਤਾ ਬਖਸ਼ ਦੇ ਪਾਕ ਪਰ ਵਰਗਾ ਗਾਗੀ ਮੰ ਸੁ ਭੇ ਜੀ ਵਿਹੋ ਹਰ ਪਾਕ ॥ ੬ ॥  
ਕਿਸਾਹਿ ਬਾਇ ਆਰ ਸੁ ਤਾ ਨ ਮਾ ਅਰੀ ਮਾ ਅਹਿ ਹੁ ਸੁ ਕ ਨ ਮਾਲ ਸੁ ਤਾ ਕ ਕਰੀ ਮ ॥ ੭ ॥  
ਕਿਸਾਹਿ ਬਖਸ਼ਿ ਹੋ ਸੁ ਤਾ ਨ ਨ ਨਿ ਦ ਨ ॥ ਗੀ ਬੁਲ ਪੁ ਸੁ ਤੇ ਗ ਨੀ ਮੁ ਲ ਗੁ ਦ ਨ ॥ ੮ ॥ ਸ  
ਤੀ ਅਤ ਪੁ ਸੁ ਤੇ ਫਜ਼ੀ ਲ ਤ ਮ ਆ ਬ ॥ ਹੀ ਵ ਤ ਸ ਨ ਸੇ ਨ ਥੀ ਓ ਲਾ ਕਿ ਤਾ ਬ ॥ ੯ ॥ ਗਿ ਦ ਨ ਸੁ  
ਪ ਜੋ ਹ ਅ ਸੁ ਤਾ ਹਿ ਬਖਸ਼ਿ ਹ ॥ ਹੀ ਕ ਤ ਸ ਨ ਸ ਮ ਅ ਸੁ ਤਾ ਹ ਰ ਨੁ ਗ ॥ ੧੦ ॥ ਸੁ ਨ ਸਿ  
ਦੇ ਏ ਲ ਮ ਆ ਲ ਮ ਖੁ ਦਾ ਇ ॥ ਕੁ ਸਾ ਏ ਦੇ ਕ ਰ ਆ ਲ ਮ ਕੁ ਸਾ ਇ ॥ ੧੧ ॥ ਗੁ ਨ ਹਿ ਦ  
ਕ ਰ ਆ ਲ ਮ ਕ ਥੀ ਗਾ ਸੁ ਨ ਸਿ ਦੇ ਏ ਏ ਲ ਮ ਆ ਲ ਮ ਅ ਮੀ ਗ ॥ ੧੨ ॥ **ਰਾ ਸ ਤ ਨ**  
ਮ ਗ ਐ ਤ ਬਾ ਹੇ ਥੀ ਕ ਸ ਮ ਨੇ ਸ ਤਾ ॥ ਕਿ ਪ ਨ ਦ ਗੁ ਹ ਅ ਸ ਤੁ ਦੇ ਨ ਦ ਪ ਕੇ ਸ ਤਾ ॥ ੧੩ ॥ ਕ  
ਤ ਹ ਲ ਗ ਐ ਤ ਬਾ ਹੇ ਬ ਰ ਓ ਸ ਤਾ ॥ ਕਿ ਬ ਖੁ ਸੀ ਦ ਟੀ ਦੇ ਹ ਮ ਹਿ ਕਿ ਨ ਬ ਹੋ ਸ ਤਾ ॥ ੧੪ ॥ ਕ  
ਸੇ ਕੋ ਲੁ ਕ ਸ ਮੇ ਕੁ ਨ ਦ ਆ ਪਿ ਤਿ ਪਾ ਗ ॥ ਹ ਮ ਐ ਨ ਆ ਪੁ ਰ ਸੁ ਰ ਮ ਰ ਖੁ ਅ ਗ ॥ ੧੫ ॥ ਕ  
ਕ ਸੇ ਸ ਐ ਆ ਪ ਦ ਬ ਨੇ ਗ ॥ ਨ ਬ ਆ ਰ ਬ ਹੇ ਸ ਤ ਨ ਗੇ ਰ ਲੇ ਗ ॥ ੧੬ ॥ ਕ ਸੇ ਪੁ ਸ ਤ ਆ  
ਦ ਪ ਸੇ ਸੇ ਹ ਨ ਗ ॥ ਨ ਨੀ ਹ ਰ ਬ ਹੇ ਸੁ ਆ ਹੁ ਗੁ ਨ ਗ ॥ ੧੭ ॥ ਕ ਸ ਮ ਚੁ ਸ ਹ ਫੇ ਖੁ ਨੀ ਐ  
ਖੁ ਗ ਮਾ ਬ ਫੇ ਜੇ ਅ ਜੀ ਜੇ ਗ ਸੁ ਮ ਅ ਫੁ ਤ ਮ ॥ ੧੮ ॥ ਗੁ ਰਿ ਸ ਨੇ ਠਿ ਕ ਰੇ ਕੁ ਨ ਦ ਰਿ  
ਕਿ ਰ ਹੀ ਲ ਖ ਬ ਗ ਪ ਦ ਬ ਹੇ ਬੇ ਖੁ ਬ ਗ ॥ ੧੯ ॥ ਕਿ ਪੇ ਮਾਂ ਸਿ ਕ ਨ ਬੇ ਰ ਗ ਆ ਮ ਦ ਟ  
ਤੇ ਗੁ ਤੀ ਰੇ ਤੁ ਫ ਗ ਆ ਮ ਦ ਟ ॥ ੨੦ ॥ ਬ ਲ ਆ ਰ ਗੀ ਦ ਰ ਮਿ ਆ ਮ ਦੇ ਮ ਆ ਬ  
ਗੁ ਤੀ ਰੇ ਸਿ ਨ ਆ ਮ ਦੇ ਮ ॥ ੨੧ ॥ ਕੁ ਕ ਰ ਅ ਨ ਹ ਮ ਹੀ ਲ ਤੇ ਰ ਗੁ ਜ ਸ ਤ ॥ ੨੨ ॥  
ਸੁ ਰ ਦ ਨ ਬ ਸੁ ਮ ਸੇ ਹ ਰ ਸ ਤ ॥ ੨੩ ॥ ਬ ਕ ਸ ਮੇ ਕੁ ਗਾਂ ਸਾਂ ਖ ਤ ਮ ਐ ਤ ਬ ॥ ੨੪ ॥  
ਕੀ ਗ ਹਿ ਤੁ ਗੇ ਟੀ ਠਿ ਕ ਗ ॥ ੨੫ ॥ ਕ ਦ ਨ ਮ ਕਿ ਟੀ ਮੁ ਰੇ ਬਾ ਹ ਪੇ ਨ ॥ ਅ ਕ ਹ ਰ ਗ  
ਗ ਹਿ ਨਿ ਮ ਰ ਰ ਬ ਮੇ ਨ ॥ ੨੬ ॥ ਹ ਗ ਕ ਸ ਕਿ ਕੋ ਲੇ ਕੁ ਗ ਆ ਪ ਦ ਬ ਆ ਬ ਹੇ ਬ ਸ ਤ ਨੇ ਸੁ ਸ ਤੇ ਬ

Folio 698 and 699 dastan Zafarnama continues up to chant 116. Then starts Hakiat Shunidem Raja dalip starts on patar 699



Patar 19 reads Patri of Guru Gobind Singh date changed to Samat 1723 from 1726. For details click on paper by Pal Singh Purewal "Investigation Into 'Janam Patri' Of Guru Gobind Singh Sahib in Patna Dasam Granth Bir by Pal Singh Purewal – Author Jantri 500 Years, and Hijri Calendars.

<http://www.globalsikhstudies.net/pdf/Pal%20singh%20Purewal%20janam%20patri.pdf>

**c) Anand Puri Bir;**

**History of Ananadpuri (Hazuri) Bir;**History of this Bir goes back to Maharaja Ranjit Singh's period (1800-1839CE). It is reported to be with Granthi of Mahraja Ranjit Singh named Diwan Singh. Then with his son, Jit Singh, who was tutor of Maharaja Dalip Singh and then his son, Satinder Singh owner of Pioneer Anemling works G.T. Road Amritsar. Continuing with other family members went to Bombay and now is probably in Chandigarh area with the family. For detail history and textual analysis read Mahan Singh "Dasam Granth Di Hazuri Bir di Report (Kuj bhag 1752 di Likhat" MS 269 Dr. Balbir Singh Sahitya Kendra, Dehra Dun and Article by Dr Balbir Singh Brother of Bhai Vir Singh on pages 156-164 in the book "Punjabi University Punjabi Sahit Da Ithas" published by Punjab University, 1967,1986 edited by Dr. Surinder Singh Kohli Click on

<http://www.globalsikhstudies.net/pdf/BALBIR%20SINGH%20MA%20Phd%20%20Textual%20Analysis%20of%20Ana dpuri%20Birh.pdf>

## Textual analysis of Anandpuri Bir

**(1) Anandpuri Bir: This Bir has been also evaluated by Dr.Balbir Singh, Brother of Bhai Bir Singh, S.Mahan Singh and Dr.Piara Singh Padam. Their academic opinion is available.**

Contains two paintings of 10th guru in possession of Mata sundri pasted on page 1 and 14. Padam Ji gave no history of these Photographs although he made these photograph the basis for his 1990 edition as is mentioned on page10 of Dasam Granth Darpan. But no history of such photographs tracing them to Guru period is given, he only traces back to the period of History Granth and only goes unto Maharaja Ranjit Singh (1801-1839). Four different kinds of pages, no folio numbers on Khas Patras

- o Five different scribes, Darbari Singh, Darbari Singh Chhota, Nihala, Bala and Haridas and Mangal. First 63 pages are new and different from main manuscript reported by padam.
- o History of this Bir only goes up to Maharaja Ranjit Singh Period times as taken from a Granthi Diwan Singh employed by him.
- o At two places dates of 1752 BK (1695CE) come in wrong chronological order (Chandi Ukat Bilas on page 125 written in Fagun 1752 but Jodh Parband written on page 154 on Chet 1752). On folio 109, 116 dates - 1745BK and then 1744BK also wrong chronology.
- o Probably this Bir is the same as the presidium Bir used by Sodhak Committee in 1897 with two pictures, scribe, described as Darbari Singh Wadha, and Darbari Singh Chhota. Ankpali rewritten at some pages, some of the pages new. Total pages 403.
- o Contains two paintings of 10th Guru in possession of Mata Sundri pasted on page 1 and 14 (Padam Ji gave no history of these Photographs although made these photograph Basis for his 1990 Edition ( read page10 dasam Granth Darshan).
- o Four different kinds of pages, no folio numbers on Khas Patras.
- o There is no colophon in this Bir.
- o Sources on above history and Textual analysis are Dr.P.S. Padam<sup>[9]</sup> & Dr Balbir Singh.

<http://www.globalsikhstudies.net/pdf/BALBIR%20SINGH%20MA%20Phd%20%20Textual%20Analysis%20of%20Anandpuri%20Bir.pdf>.

## Sodhak Committee's opinion (1895-1896CE) on Anandpuri Birh on Text and History of Anandpuri Bir

- a. Jaap Ji Sahib and Akal Ustit is different.
- b. Chandi di Var is new.
- c. In krishan avtar many chaupees are missing.
- d. In Charitars and Hakiats the Tukas and Baints are less.
- e. Two photo in this Bir.
- f. Many new patars(pages) in this Bir.
- g. Writer Darbari Singh Wada and Chhota.
- h. 403 folios.
- i. History Goes to Maharaj Ranjit Singh Kingdom Period (1801-1839).

Read following sodhak committee opinion in Gurumukhi from their report.

### ੩੨ ਗ੍ਰੰਥ ਸਾਹਿਬਾਂ ਦਾ ਬਰਨਨ ਜਿਨ੍ਹਾਂ ਉੱਤੇ ਸੋਧਾਈ ਕੀਤੀ

੧) ਪਹਿਲੇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਲਿਖਤ ਪ੍ਰਾਚੀਨ ਜਿਸਦੇ ਆਦਿ ਮੈਂ ਦੇ ਮੂਰਤੀਆਂ ਹਨ ੧ ਛੇਵੇਂ ਪਾਤਸ਼ਾਹ ਦੀ ਦੂਜੀ ਦਸਮ ਪਾਤਸ਼ਾਹ ਜੀ ਦੀ ਅਰ ੧ ਹੁਕਮਨਾਮਾ ਅਰ ਕਈ ਪੜ੍ਹੇ ਅੰਕਪਲੀ ਦੇ ਅਰ ਵਿਚ ਕਿਸੇ ਕਿਸੇ ਪੜ੍ਹੇ ਉੱਤੇ ਅੰਕਪਲੀ ਦੇ ਅਖਰਾਂ ਨਾਲ ਸੋਧ ਕੀਤੀ ਹੋਈ ਅਨੁਮਾਨ ਹੈ ਕਿ ਏਹ ਦਸਮ ਪਾਤਸ਼ਾਹ ਜੀ ਦੇ ਹਸਤ ਕਮਲ ਤੇ ਹੈ, ਬਾਣੀ ਦਾ ਕ੍ਰਮ ਸਭਤੇ ਵਖਰਾ ਅਰ ਵਿਚ ਦਸ ਪੜ੍ਹੇ ਪ੍ਰਾਚੀਨ ਤਾਂ ਬੀਸ ਨਵੀਨ ਫੇਰ ੪ ਪ੍ਰਾਚੀਨ ੧੦ ਨਵੀਨ ਅਰ ਕਿਸੇ ਬਾਣੀ ਦੇ ਪੜ੍ਹੇ ਪਰ ਲੇਖਕ ਦਰਬਾਰੀ ਸਿੰਘ ਵਡਾ) (ਲੇਖਕ ਦਰਬਾਰੀ ਸਿੰਘ ਛੋਟਾ ਐਸਾ ਲਿਖਿਆ ਹੈ। ਕਦਾਚਿਤ ਏਹ ਨਿਸਚੈ ਹੋ ਜਾਂਦਾ ਕਿ ਏਹ ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਜੀ ਦਾ ਸੁੱਧ ਕੀਤਾ ਹੋਯਾ ਹੈ ਤਾਂ ਸੋਧਾਈ ਦਾ ਕੁਛ ਯਤਨ ਨਾ ਕਰਨਾ

(੧੨)

ਪੈਦਾ, ਇਸੇ ਨਾਲ ਸੁੱਧ ਕਰਲੈਦੇ ਪਰ ਨਵੀਨ ਪੜ੍ਹੇ ਬੀ ਬਹੁਤ ਅਰ ਪ੍ਰਾਚੀਨ ਵਿਖੇ ਬੀ ਅਗ੍ਰੋਕਤ ਭੇਦ ਦੇਖਕੇ ਬੁੱਧੀ ਹੈਰਾਨ ਹੁੰਦੀ ਹੈ ਕਿ ਜੇ ਇਸ ਨੂੰ ਸੁੱਧ ਮੰਨੀਏ ਤਾਂ ਹੋਰ ਸਾਰੇ ਅਸੁੱਧ ਹੁੰਦੇ ਹਨ ਅਰ ਜੇ ਹੋਰ ਸਭਨਾਂ ਨੂੰ ਸੁੱਧ ਮੰਨੀਏ ਅਰ ਕਸਰਤਰਾਇ ਮੰਨੀਏ ਤਾਂ ਇਸ ਦੀ ਬਾਣੀ ਅਲੌਕਕ ਠਹਿਰਦੀ ਹੈ ਜਿਹਾਕਿ ਅਰੰਭ ਮੈਂ ॥

੧ੳ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ ਜਾਪੁ ਪਾਤਸ਼ਾਹੀ ੧੦ ਕੇਵਲ ਇਕ

ਇਸ ਮੈਂ ਹੀ ਹੈ ਅਰ ੧ੳ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ਜਾਪ ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੧੦ ਛਪੈ ਛੰਦ ਤ੍ਰ ਪ੍ਰਸਾਦਿ। ਸਭਨਾਂ ਮੈਂ ਅਰ ਇਹੋ ਸਭ ਦੇ ਕੰਠ ਹੈ ॥

ਜਾਪਜੀ ਅਕਾਲ ਉਸਤਤ ਆਦਿਕ ਬਾਣੀਆਂ ਜੋ ਹਜ਼ਾਰਾਂ ਸਿੰਘਾਂ ਦੇ ਕੰਠ ਅਰ ਹਜ਼ਾਰਾਂ ਹੀ ਪੁਸਤਕਾਂ ਪਰ ਲਿਖੀਆਂ ਅਰ ਛਾਪਾ ਹੋ ਚੁਕੀਆਂ ਹਨ ਇਸ ਵਿਚ ਸਭ ਬੋ ਵਿਲੱਖਨ ਹਨ, ਚੰਡੀ ਦੀ ਵਾਰ ਸਾਰੀ ਹੀ ਨਵੀਨ ਹੈ ਪਹਿਲੀ ਪੌੜੀ ਜੋ ਸਭ ਦੇ ਕੰਠ ਅਰ ਹਰੇਕ ਸਿੱਖ ਅਰਦਾਸ ਵੇਲੇ ਪੜ੍ਹਦਾ ਹੈ ਇਸਦੀ ਬੀ ਹਰੇਕ ਤੁਕ ਨਵੀਨ ਹੈ। ਕ੍ਰਿਸਨਾਵਤਾਰ ਦੇ ਆਦਿ ਕਈ ਚੌਪਈਆਂ ਹੀ ਨਹੀਂ ਹਨ। ਕਈਆਂ ਤੁਕਾਂ ਵਿਚ ਅਖਰ ਦੇ ਵਧੀਕ ਹਨ, ਕਿੰਨਾਂ ਵਿਚ ਘਟ ਬੀ ਹਨ ਚਰਿਤਰਾਂ ਅਰ ਹਿਕਾਇਤਾਂ ਵਿਚ ਤੁਕਾਂ ਅਰ ਬੈਤਾਂ ਬੀ ਘਟ ਹਨ, ਇਹ ਸਭ ਵੇਰਵਾ ਪਾਠਾਂ ਦੀ ਫੈਰਿਸਤ ਵਿਚੋਂ ਅਗੇ ਦੇਖੇ ਇਸਦੇ ਪੜ੍ਹੇ ੪੦੩ ਹਨ ਤਾਂ ਬੀ ਇਸਨੂੰ ਸਭਨਾਂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚੋਂ ਪ੍ਰਾਚੀਨ ਅਰ ਪ੍ਰੈਜ਼ੀਡੈਂਟ ਮੰਨਕੇ ਇਸਦੀਆਂ ਦੋ ਰਾਵਾਂ ਗਿਣੀਆਂ। ਇਸਦੀ ਟਹਿਲ ਵਿਚ ਸਰਦਾਰ ਸੇਵਾ ਸਿੰਘ ਜੀ ਦੀ ਡਿਪਟੀ ਮਹਿਕਮੇ ਨਹਿਰ ਸਰਦਾਰ ਆਤਮਾ ਸਿੰਘ ਤਹਸੀ ਸੀਲ ਦਾਰ ਅਰ ਭੋਲਾ ਸਿੰਘ ਜੀ ਗ੍ਰੰਥੀ ਸਮਾਧ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਜੀਦੇ ਹਨ ॥

A. For complete report of Sodhak committee Click on

<http://www.globalsikhstudies.net/articles/Report%20of%20Sodhak%20Committee%201897%20%28Punjabi%29.pdf>

B. For academic Assessment on Report of Sodhak committee by S.Gurtej Singh click on

<http://www.globalsikhstudies.net/articles/Assessment%20of%20Report%20of%20Sodhak%20Committee%20-%20Gurtej%20Singh.pdf>

- Recently 2008 Gurinder Singh Mann from university of California, Santa Barbra has evaluated all the three above noted earlier recensions of dasam Granth. In 2008 he published his paper “sources for the study of Guru Gobind Singh of 82 pages<sup>[10]</sup>. He deals with issue of who were the writers in his opinion on page 255. Very Good study about material sources: sites, Material; Material sources: Artifacts with Appendix: Guru Gobind Singh Life and early sources. He has published 14 folios from Anadpuri Bir. He also Quotes Dohra addressed to Mata Jito by poet Mangal which reads “She herself is announced as Jagat mata who grants

wishes of all who come to her. Having said that, Mangal then requests financial support that will enable him to go to his native village, Pasrur, to perform the wedding of his daughter, and return to Anandpur to take up a role in her service free of anxiety". Gurinder Singh also mentions of Patna Bir (1698) Delhi Bir (1713) in his paper. But About Dasam Granth contents he is of the opinion that with Sikh movement poets moved from Mathura to Paunta and compiled their poetry under Krishan Avtar. Some of them followed Guru Gobind Singh to Anandpur and continued to compose songs about the Hindu Deities which were added to the previous corpus and compiled in form of Bachitar Natak Granth. Other poets who joined the court compiled the text of Chritro Pakhyan. Then he writes about debate on Chritropakhyan and adds "The debate has completely missed the Importance of text as a representative of the literature created to entertain ordinary people in their free time". In his view usage of title "Sri Mukhvak patshahi 10" in Anadpuri Bir and Patna Bir as discussed above does not correspond with printed edition of Dasam Granth. He also bring another issue in debate about "Sri Mukhvak patshahi 10". He submits that title "Sri Mukhvak Patshahi 10" is part of language at the Sikh court and it may have developed as the Punjabi counterpart of Farsi court term "mukhatib" meaning "addressed to". He believes that Sikhs have forgotten the original meaning of Mukhvalk, and this has proved extremely problematic for their understanding of the period of literature of the period of Guru Gobind Singh. Therefore he is implying that composition with such titles in Dasam Granth are creation and compilation of court Poets.

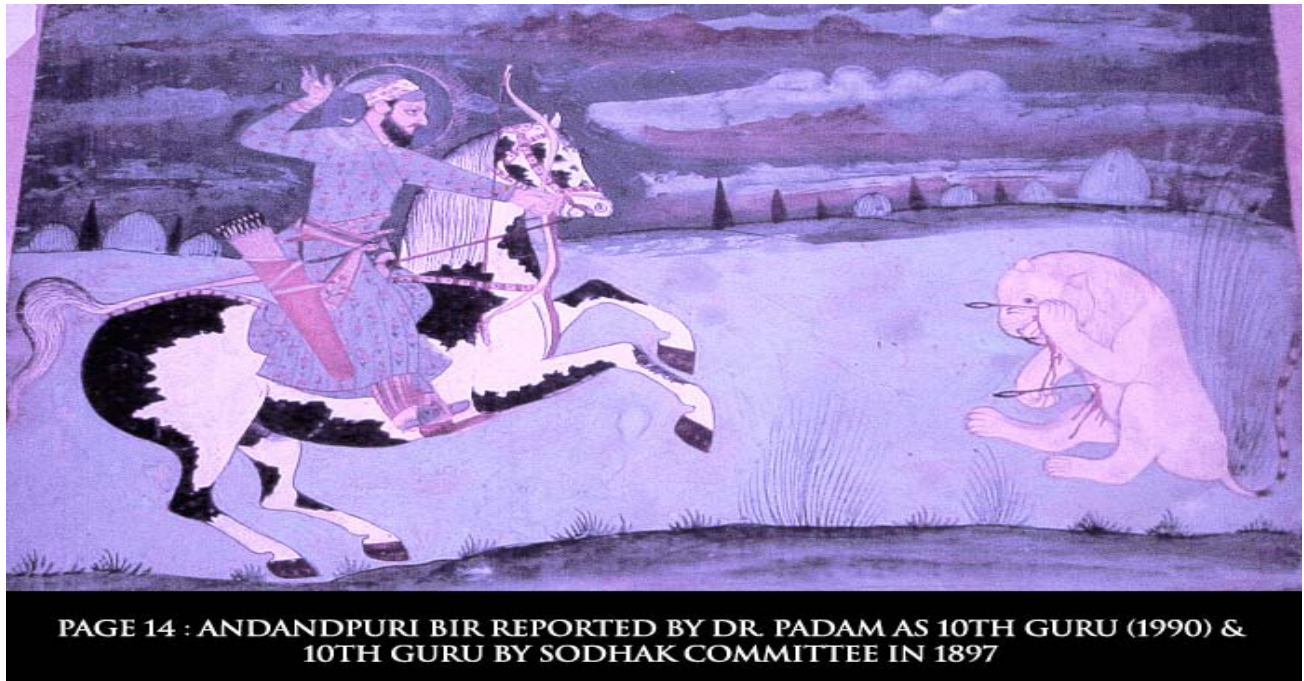
- o See below Tatkara of Anadpuri Bir and Photos from this Bir. We are thankful to Dr. Joginder Singh Ahluwalia, California for providing these documents for this paper.



**PAGE 1 : ANANDPURI BIR, REPORTED AS 10TH GURU BY PADAM (1990) & 6TH GURU BY SODHAK COMMITTEE (1897)**







### 3. Is it true that the Dasam Granth appeared only in 19th century and no copy of Dasam Granth existed in Punjab or Delhi area in 18th century?

Prof. Sukhdial Singh from Punjabi university Patiala does not find any such Granth in 18<sup>th</sup> century sources in his paper: Authenticity of Dasam Granth based on 18th century Historical Sources (Gurmukhi). Click on

<http://www.globalsikhstudies.net/pdf/Sukhdial%20Singh%20Dasam%20Granth%20Authenticity%20Based%20on%20Historical%20Sources.pdf>

Sikh misals historical records does not show any association with Dasmi Patshahi ka Granth. Sikh misals attacked New Delhi fourteen times (1766-1788) 1778 & 1784 specially raised structures related to Gurus associations. Dal Khalsa led by J.S. Ahluwalia occupied Red Fort.1784. Baghel Singh stayed in Delhi for one year and built eight historical Gurudwaras related to Sikh Gurus in New Delhi, including one in memory of Mata Sundri and Sahib Kaur but no historical evidence of any installation of Dasami Patshahi Ka Granth in such Gurudwaras in late 18th century (1784CE)<sup>[11][12]</sup>

Sarbloh Granth Published by Buddha Dal in two volumes Edited and supervised by Jathedar Dyal Singh published by Budha dal Printing Press 2000CE in the introduction page KHAKHA writes **Sarbloh Granth and similarly it applies to Dasam Granth came to Punjab Des In Samat 1860/1803CE**<sup>[13]</sup>

No Granth similar to the pattern of presently published Dasam Granth which was found in 1783 by Colebrook is mentioned in *Sri Gur Sobha Granth*, *Mehma Prakash*, *Gurbilas Patshahi Dasvin*, *Gurbilas Patshah Chevin*, *Guru Kian Saakhian* or *Rehatnamas* written in 18<sup>th</sup> century.

Similarly, no Granth similar to the pattern with contents and arrangement of presently published Dasam Granth which was found in 1783 by Colebrook is mentioned by Chhbar in his classical book *Bansali Nama* (1769CE). He mentions only *Bachitar Natak* and *Chhands* of composition now known as *Khalsa Mehma*. He also mentions some other

Granth prepared by Darbari Kavis as with names such as, Smudsagar, Avtarlila, Bachittar Natak, Chhota Janmyo Granth and Gutkas.

Saroop Bhalla 1776CE (Mehma Parkash) writes 10<sup>th</sup> Guru Ji wrote Vidya Dhar Granth. In Bhaka Rachi Basal verses 1-5, and Nanua Bairagi Dohra 6-10 reports that Guru Gobind Singh invited many pundits who brought with them different purans and Hindu Granths. He associated Gurmukhi writers with the pundits which included Nanua Baragi, Shyam Kabhi, Brahm Pat, Nischal Fakir they wrote Chaubis Avtar and 404 Chiritirs. (Guru Ji heard these compositions and felt happy and prepared one granth which was named "Vidya Sagar Granth". The pundits were provided with money and clothes and beds and were sent home. There is no mention of any Dasmi Patshahi Ka Granth / Dasam Granth with title of Granth and pattern of its composition / contents and arrangement as noted in the presently published Dasam Granths since 1897 or 1783 Colebrook manuscript.

**Persian sources of 18<sup>th</sup> Century** are silent on any Granth which is associated separately with any Granth associated with 10<sup>th</sup> Guru. Always refer to SGGS as Guru of Sikhs after demise of 10<sup>th</sup> Guru Ji

**European Sources of 18<sup>th</sup> century:** Over 30 European including French accounts are silent on any other Granth associated with 10<sup>th</sup> Guru Ji. They always referred to SGGS as Guru of Sikhs after demise of 10<sup>th</sup> Guru Ji in their Accounts. Only one account of March 1781, Charles Wilkins visited Patna Sahib, he noticed that Sikh worship and prayer centered on Guru Granth Sahib. He also came to know from a priest that some years after the Guruship had been conferred upon Guru Granth Sahib another book appeared later the title of which and the name of its author was not known to him. He testifies that it was in Hindoovee and Sanskrit, got a copy of its extract and thought of translating it at sometime in future. Does not mention of any Dasmi Patshahi Ka Granth.

Read Prof Balwant singh dhillon's paper on '18th Century Western Perspective Of the Sikhs and Their Scripture' [click on](#)

<http://www.globalsikhstudies.net/pdf/18TH%20CENTURY%20WESTERN%20PERSPECTIVE%20OF%20SIKHS%20and%20their%20Scripture%20Dr%20Balwant%20Singh%20Dhillon%20Guru%20Nanak%20Dev%20Universty.pdf>

Read Prof Balkar singh,s Paper: "Place of Dasam Granth In Sikh Literature" Click on

<http://www.globalsikhstudies.net/pdf/Balkar%20Singh%20%20Dasam%20Granth%20in%20Sikh%20Literature.pdf>

### **19<sup>th</sup> Century Sources**

**Gurmukhi sources in 1843, Santokh Singh writer of "Gurpratap Suraj"**

ਬਾਵਨ ਕਵੀ ਹਜ਼ੂਰ ਗੁਰ ਰਹਿਤ ਸਦਾ ਹੀ ਪਾਸਿ॥ ਆਵੈ ਜਾਹਿ ਅਨੇਕ ਹੀ, ਕਹਿ ਜਸ, ਲੇ ਧਨ ਰਾਸ ॥

52 poets lived with the Guru permanently. Others came, sang the praises of the Guru, received money and then left.

ਤਿਨ ਕਵਿਅਨਿ ਬਾਨੀ ਰਚੀ ਲਿਖਿ ਕਾਗਦ ਤੁਲਵਾਇ॥ ਨੌ ਮਣ ਹੋਏ ਤੋਲ ਮਹਿ ਸੁਖਮ ਲਿਖਤ ਲਿਖਾਇ॥ 2 ॥

Those poets composed the bani with a predetermined weight of the Granth. After having been written in small fonts, it still weighed nine mounds.

‘ਵਿੱਦਿਯਾਧਰ’ ਤਿਸ ਗ੍ਰੰਥ ਕੇ ਨਾਮ ਧਰਜੇ ਕਰਿ ਪ੍ਰੀਤ॥ ਨਾਨਾ ਬਿਧਿ ਕਵਿਤਾ ਰਚੀ ਰਖਿ ਰਖਿ ਨੌ ਰਸਿ ਰੀਤਿ॥

With great admiration, this granth was named *Vidhya Dhar Granth*. A great variety of poetry was composed with a lot of love.

ਮਚੜੇ ਜੰਗ ਗੁਰ ਸੰਗ ਬਡ ਰਹੜੇ ਗ੍ਰੰਥ ਸੇ ਬੀਚ॥ ਨਿਕਸੇ ਆਨੰਦ ਪੁਰਿ ਤਜੜੇ ਲੂਟੜੇ ਪੁਨ ਮਿਲਿ ਨੀਚ॥ 4 ॥

A fierce battle ensued with the Guru left the Granth unfinished. The poets left Anandpur allowing the unsavoury to loot the city.

ਪ੍ਰਥਕ ਪ੍ਰਥਕ ਪੱਤ੍ਰੇ ਹੁਤੇ ਲੂਟੜੇ ਸੁ ਗ੍ਰੰਥ ਬਖੇਰ॥ ਇਕ ਥਲ ਰਹੜੇ ਨ, ਇਮ ਗਯੇ ਜਿਸ ਤੇ ਮਿਲਿਝੇ ਨ ਫੇਰ॥

Sheets were scattered and the Granth was lost. Once lost, the Granth was never recovered.

ਬਾਹਠ ਪੱਤਰੇ ਕਹੂੰ ਤੇ ਰਹੇ ਆਨੰਦਪੁਰ ਮਾਂਹਿ॥ ਤਿਨ ਤੇ ਲਿਖੇ ਕਬਿੱਤ ਇਹੁ ਗੁਰ ਜਸ ਬਰਨੜੇ ਜਾਂਹਿ॥ <sup>[14a]</sup>

62 sheets remained in Anandpur from somewhere. On the basis of those 62 sheets, I have composed kabits in the praise of the Guru.

Kavi Santokh Singh's account of the Guru period does not help us to trace the history of the Granth in question. It is important to note that the poet uses the word *Bani*, a term reserved for the sacred words of the Sikhs, for the compositions of the poets. It is also notable that the poet refers to the loss of Vidhya Dhar Granth in the battle and since then, the safe preservation of its sixty-two sheets at Anandpur. The poet claims that he has composed his kabit in praise of the Guru on the basis of those sheets preserved at Anandpur. However, Kavi Santokh Singh does not mention from where and from whom he got these sixty-two pages after one hundred and forty two years of the disappearance of Vidhya Dhar Granth. The poet could have easily reproduced those valuable sixty-two pages as an appendix to his voluminous work. The poet perhaps tried to authenticate his account of the Guru period by making a sketchy reference to the loose sheets of the literature written and lost during the Guru's period. In RIT 5-19, RIT 3-51, RIT 3-51, writes Sahib Singh was a quote poet in Darbar of tenth Guru and Guru used to listen to his sakhians. Guru Ji will write bani for the panth and will read himself and will speak it to others. Tenth Guru had 52 quote poets who will write their versions and will submit it to Guru Ji. They prepared one granth who was titled as "Vidya Sagar Granth". This Granth weighed nine man (maunds), lost in warfare. Only 62 pages found later but fails to tell how who has in their possession such pages after 135 years? Does not include those 62 pages in the appendix of his Gurpartap Suraj Granth. There is no mention of any Dasmi Patshahi Ka Granth?<sup>[14b]</sup>. Does not mention about anything about Colebrook copy of Dasmi Patshahi Ka Granth as mentioned by Malcolm in 1810CE & 1812CE even after over 30 year of Malcolm publication?.

**Rattan Singh Bhangu of the 1841CE who wrote extensive and authentic Sikh historical records does not refer to any Dasami Patshahi Granth written by Guru Gobind Singh Ji or compiled by Bhai Mani Singh.**

J.D. Cunningham, 1849, discusses the authenticity of Daswen Padshah Ka Granth: "Five chapters are portions and commencement of the sixth are attributed to 10th Guru and by far large portions composed by four scribes in the service of the Guru. The names of Sham and Ram occur as two of the writers, but in truth, little is known of the authorship of the portions in question." Mentions 1705-1706, 10th guru composed Vichitar Natak to rouse the energies and sustain the hopes of the faithful. Cunningham also refers: "Malcolm may be referred for translations of portions of Bachitar Natak bearing on the period, but Malcolm's own general narrative is obviously contradictory and inaccurate."<sup>[15]</sup>

Read Dr. Kulwinder Singh Bajwa Paper on '19th Century Western Perspective Of the Sikhs and Their Scripture' **click on**

<http://www.globalsikhstudies.net/pdf/19TH%20CENTURY%20WESTERN%20PERSPECTIVE%20OF%20SIKHS%20and%20their%20Scripture%20Dr%20Kulwinder%20Singh%20Baiwa.pdf>

Gian Singh Giani, (Panth Parkash 1880) gives credence to 4 Birs. But his personal opinion on the issues is "The Granth that is now known as that of the 10th Guru. This Granth is regarded as the best in the Panth. There was no Bir of this Granth during the time of the Guru. Banis remained separated here and there". He also adds "Another Granthi named Sukha Singh compiled a Bir on his own at Patna. Charat Singh is his son. His handwriting matches with Guru. Having announced the signature of the Guru, he received money four times the usual or as much as he wanted". His last opinion is further confirmed by the evidence that serial numbers of chhands in Khas Patras Of Mani Sigh Bir, Moti bagh Bir and Anadpuri Bir Confirms all came from one source as discussed in detail below. By Gian Singh Giani (1880, Panth Parkash)

**The Granth that is now known as that of the 10th Guru. This Granth is regarded as the best in the Panth. There was no bir of this Granth during the time of the Guru. Banis remained separated here and there.**

ਜੋ ਅਬ ਗ੍ਰੰਥ ਦਸਮ ਗੁਰੂ ਕੇਰਾ ॥ ਕਹਿਲਾਵਤ ਮਧ ਪੰਥ ਅਛੇਰਾ ॥

Granth that now is known as that of the tenth Guru. (This Granth) is regarded as the best in the Panth.

ਗੁਰੂ ਕੇ ਸਮੇ ਬੀੜ ਨਹੀ ਤਾਂਕੀ ॥ ਭਈ ਬਾਣੀਆਂ ਰਹੀ ਇਕਾਂਕੀ ॥

There was no bir of this Granth during the time of the Guru. Banis remained separated here and there.

ਅਨਕੈ ਠੌਰ ਪੋਥੀਆਂ ਮਾਹਿ ॥ ਬਾਣੀ ਰਹੀ ਦਸਮ ਗੁਰੂ ਮਾਹਿ ॥

(Banis) remained in pothis at various places. The Bani of the tenth Guru was preserved in this manner.

### ਦਸਮ ਗਰੰਥ ਦੀਆਂ ਬੀੜਾਂ ਦੇ ਭੇਦ

ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ ਜੀ ਨੇ ਦਸਮ ਗਰੰਥ ਦੀਆਂ ਬੀੜਾਂ ਦੇ ਭੇਦ ਬਾਰੇ ਇਉਂ  
ਲਿਖਿਆ ਹੈ—

ਇਕ ਦਿਨ ਆਗਿਆ ਪੰਥ ਕੀ, ਮਨੀ ਸਿੰਘ ਜੀ ਪਾਇ ।

ਬਾਣੀ ਦਸਮੇ ਗੁਰੂ ਕੀ, ਸੰਗ੍ਰਹਿ ਕਰ ਧਾਰ ਭਾਇ । ੨੦ ।

ਏਕ ਜਿਲਦ ਮੇਂ ਦੀਨੀ ਕਰਹੈ । ਤਿਸਕਾ ਭੋਗ ਹਕਾਯਤ ਪਰ ਹੈ ।

ਦੂਸਰ ਬੀੜ ਦਸਦਮੇ ਭਈ, ਦੀਘ ਸਿੰਘ ਸ਼ਹੀਦ ਰਚਈ ।

ਸੰਮਤ ਅਠਾਰਾਂ ਸੈ ਚਾਰ । ਮਧ ਕਰਯੋ ਉਨ ਯਹ ਉਪਕਾਰ ।

ਭੋਗ ਸਫੋਟਕ ਕਬਿੱਤਨ ਪਰ ਹੈ । ਯਹੈ ਪਛਾਨ ਸਯਾਨੇ ਰਰ ਹੈ ।

ਸੁਖਾ ਸਿੰਘ ਗਰੰਥੀ ਔਰ, ਰਚੀ ਬੀੜ ਪਟਨੇ ਮੇਂ ਫੌਰ ।

ਅਠਾਰਾਂ ਸੈ ਬੱਤੀ ਮਾਹੇ, ਰਖਿਓ ਸੁਖਮਨਾ ਛਕੇ ਵਾ ਹੈਂ ।

ਅੰਕਪਲੀ ਲੋ ਅਨਿਕੁ ਪੁਸ਼ਗ। ਰਾਖੇ ਓਨ ਆਪਨੇ ਢੰਗ ।

ਭੋਗ ਛੱਕਯੋ ਪਰ ਪਾਯੋ ਤਾਹਿ । ਤੀਨ ਬੀੜ ਹੋਈ ਬਿਧਿ ਯਾਹ ।

ਪੁਨਾਂ ਚੜ੍ਹੜ ਸਿੰਘ ਤਾਂਕੇ ਪੂਤ, ਅੱਖਰ ਦਸਮ ਗੁਰੂ ਸਮ ਸੂਤ ।

ਕਰ ਕੈ ਪਾਂਚ ਪੱਤਰੇ ਔਰ, ਗੁਰ ਤਰਫੋਂ ਲਿਖਿ ਪਾਏ ਗੌਰ ।

ਔਰ ਗਰੰਥ ਇਕ ਵੈਸਾ ਕੀਓ, ਸੋ ਬਾਵੇ ਹਾਕਮ ਸਿੰਘ ਲੀਓ ।

ਸੋ ਗੁਰਦੁਆਰੇ ਮੋਤੀ ਬਾਗ, ਹੈ ਅਬ ਹਮਨੇ ਪਿਖਯੋ ਬਿਲਾਗ । ੨੧ ।

(ਪੰਥ ਪ੍ਰਕਾਸ਼, ੩੬ਵਾਂ ਨਿਵਾਸ, ਪੰਨਾ ੨੮੭)

## ਅਸਲੀ ਦਸਮ ਗ੍ਰੰਥ

ਸਹੀ ਸ਼ਬਦਾਂ ਵਿਚ ਦਸਮੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਦਮਦਮੇ ਸਾਹਿਬ ਵਿਚ ਠਹਿਰਨ ਦੇ ਸਮੇਂ ਉਹਨਾਂ ਦੇ ਆਦੇਸ਼ ਅਨੁਸਾਰ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੀ ਬਾਣੀ ਅੰਕਿਤ ਕੀਤੀ ਜਾਣ ਵਾਲੀ ਬੀੜ, ਜਿਸ ਨੂੰ ਉਹਨਾਂ ਨੇ ਜੋਤੀ-ਜੋਤਿ ਸਮਾਉਣ ਤੋਂ ਤਿੰਨ ਦਿਨ ਪਹਿਲਾਂ (ਸੰਨ ੧੭੦੮ ਵਿਚ) ਗੁਰਗੱਦੀ ਸੌਂਪੀ, ਦਸਮ ਗ੍ਰੰਥ ਆਖੀ ਜਾ ਸਕਦੀ ਹੈ :

ਅਸਲ ਦਸਮ ਗੁਰ ਵਾਲਾ ਗ੍ਰੰਥ । ਰਹਿਤ ਬਿਧ ਦਲ ਮੈ ਮੱਧ ਪੰਥ ।

ਘਲੂਘਾਰਾ ਜਬ ਵੱਡ ਭਯੋ । ਗ੍ਰੰਥ ਦੁਰਾਨੀ ਸੋ ਲੀਉ ।

ਅੱਥ ਸੋ ਕਾਬਲ ਮੱਧ ਜਾਨੋ । ਬੜੀ ਧਰਮਸ਼ਾਲਾ ਮੈ ਮਾਨੋ ।

[ਗਿ: ਗਿਆਨ ਸਿੰਘ, ਪੰਥ ਪ੍ਰਕਾਸ਼, ਨਿਵਾਸ ੩੬, ਅੰਕ ੧੮]

#### 4. Is it correct that Presently published Dasam Granth was first introduced in literature by Malcolm in 1810 CE in his book titled "Sketch of the Sikhs"?

YES; Page 2 of Book Sketch of Sikhs By Malcolm reads. He collected material for Sikhs in 1805 when he went to Punjab with Lord lake. He himself could get only copy of SGGS only with difficulty at night with reluctance by a Sikh Chief (John Malcolm was accompanied by Raja Bhag Singh of Jind). However indefatigable Research of Mr. Colebrook procured not only Aad Granth, but also Dasma Padshah Ka Granth. Historical and Textual evidence shows that Pattern of Dasam Granth as corrected by Sodhak Committee with all its compositions and contents and arrangement finalized in 1895-1896 in the presently published Dasam Granth appeared first time in late 18<sup>th</sup> century 1783CE manuscript which was procured by Colebrook and introduced in literature by Malcolm in 1810 presently located in British Library.

Malcolm, no doubt in 1810 writes that at Akal Takhat passed *Gurmattas* in presence of Two Granths. But evidence shows that over 30 Europeans wrote about Sikhs in 18<sup>th</sup> century prior to Malcolm who wrote in their accounts that only Guru Granth is revered by Sikhs. Why Dasam Granth is absent in their accounts of the 18<sup>th</sup> Century?

Page 186 Malcolm book describes that Guru Gobind Singh created Khalsa on Friday, 8<sup>th</sup> month of B'hadra in samat 1753 (1696CE). Please read the footnote on page 186 which reads as "Agreeably to this author (Probably Atma Ram as he was being consulted by Malcolm), Guru Gobind was imitated on Friday the 8<sup>th</sup> month of B'hadra in the samat 1753 (1696CE) and on that day his great work, the Dasma Padshah Ka Granth, or book of the tenth king was completed". This date matches with the date where the Chiritro Pakhiyan ends the Dasam Granth before the start of Zafarnama. As Leyden translates only of Bachitar Natak. Therefore the date of completion of this Dasam Granth was taken from the Colebrook manuscript. But this manuscript clearly shows that Zafarnama is written in the same handwriting and the same ink which will take the date of this manuscript to automatically after 1706CE. Secondly, Ram Avtar completion date is already written in the end of such composition, 1698 in first portion of the Granth. How a scribe who first writes and finishes the 1698 Ram Avtar then finishes the Granth in 1696? It proves somebody compiled this Granth as dates are not serial wise. Therefore evidence clearly shows that Malcolm wanted to create a

New British Military history by introducing this newly compiled Granth for the Sikhs. Read Prof Balwant Singh Dhillon's paper on '18th Century Western Perspective Of the Sikhs and Their Scripture' in Item #3 above notes no European Account writes about Dasami Patshahi Da Granth before Malcolm.

## **5. Is there any evidence in history that reveals that British intentionally assisted in creation and promotion of presently published Dasam Granth contents gain entry into Punjab and expand their Kingdom for Missionary and Political Purpose?**

### **A. ACHIEVEMENTS OF 18<sup>TH</sup> CENTURY SIKHISM WITHOUT DASAM GRANTH;**

It was a glorious period with achievement of identity, political reorganization, and sovereignty. System included Misaldari, Dal-khalsa, and Rakhi. All done with concept of Guru Panth with Gurmata passed by all Sikh sardars at Sri Akal Takhat with spirit of equality and vital principle of Khalsa Panth created by 10<sup>th</sup> Guru with his final declaration, Guru Granth Sahib as the only spiritual guru and consensual decisions by the Khalsa as the physical Guru.

One can summarize Sikh political and Territorial Strength in Late 18<sup>th</sup> century Per Dr.Hari Ram Gupta Volume IV "History Of Sikhs"<sup>[16]</sup> as follows;

- 1) Control of territory between Indus River and Ganges River.
- 2) No foreign invasion after 1767.
- 3) The Rohillas leader Najib-Ud- Daulah admits his defeat in his letter to Queen-Mother Shah Alam II, "Sikhs have prevailed everywhere". His son, Zubita Khan gets baptized ,1777 (Dharam Singh). "Ek Guru Ka Do Chela, Adha Sikh, Adha Rohilla".
- 4) Jat Raja of Bhartpur gets military assistance from Sikh misals.
- 5) Sikhs raid Delhi 13 times between 1766 and 1788. In 1783 Jassa S. Ahluwalia seated and crowned in Red Fort. Bagel Singh controls Delhi for one year and builds eight historical gurudwaras and takes Rakhi.
- 6) Successes against Nawad of Oudh.
- 7) Maratha led fights against Cis-Satluj states with failure.
- 8) 1791 – Captured Lt. Col. Robert Stuart from Anupshahar cantonment at Bank of Ganges and released after 10 months with ransom of Rs. 60,000.
- 9) Dominated Hill Rajas at base of Himalayas from Jhelum to Ganges.
- 10) Multan conquered in 1772.
- 11) Shah Jaman of Kabul last time came to Lahore in 1798. Sent presents to Sikhs at Amritsar but Sikhs did not allow him to go to Delhi and he returned empty handed.
- 12) Community problems were discussed in presence of The AAD GRANTH in general assembly called Sarbat Khalsa at Amritsar before AKAL TAKHAT on the occasions of Baisakhi, Dasahra and Diwali. (No mention of Any Dasam Granth).

**Sikhs have great territorial successes but failed to watch the Gurudwaras management which was under control of Udasis and Nirmalas who gave vedantic interpretation to Sri Guru Granth Sahib. Evidence shows Sikhs were very powerful politically in late 18<sup>th</sup> Century. Click On Article "The Maratha-Sikh Treaty of 1785"- by Dr.Ganda Singh**

<http://www.globalsikhstudies.net/pdf/The%20Maratha-Sikh%20Treaty%20of%201785%20By%20Dr.Ganda%20Singh.pdf>

## **B) BRITISH MISSIONARY EXPANSION EVIDENCE**

William Tennant, 1796 (Ch. Missionary and his Majesty's Chaplin):

"They may be regarded as the reformed in India, and though the rules of their founder Nanuch have considerable hold over them, they would not perhaps prove as inaccessible to the arguments of missionaries as the followers of Brahma. The extensive county of Punjab is holy in their possession, and forms a wide and untried field, which in some future period may signalize the labors of European missionaries"

Wilkins's work on the Sikhs, being one of the earliest accounts that dealt with issues other than military and political, was a long-standing primary source for future writers. He presents an unprejudiced view of the Sikhs and their practices, so much so that even amongst later missionary activity in India, his influence quite drastically informed views on Christian missionary policy on the Sikhs. In an 1814 article titled "Important Documents Relating to the Seeks in India," Wilkins's account was quoted along with extracts from the Edinburgh Review of *Sketch of the Sikhs* by Lt. Col. Malcolm. The introduction reads: "To those who wish to propagate Christianity throughout the world, it must be gratifying to hear of any facts or circumstances favorable to that object." Then follow extensive extracts with article concluding: "It has not been our object to give a particular history of this sect, which has become a nation in India; but to mention such facts as affords ground to hope that the efforts to introduce Christianity among the natives in that part of the world will not go in vain."<sup>[17]</sup>

It continues further, "The successes of Nanac shows that the habits and prejudices of the Hindoos are not so immutably fixed as many in Great Britain have imagined. The pacific character of Nanac, and the approach of his doctrines to those of Christianity, are circumstances remarkable and important; and we need more information on the subject, than we now possess, to account for them without the aid of inspiration. As the dispersion of Jews facilitated the spread of gospel among Gentiles in various parts of the world, so the existence of Seeks may yet facilitate the spread of gospel in India. It is devoutly to be desired, that nothing may be done on the part of Christians to introduce their religion among the nations of India, which shall tend to impress a belief that Christianity is less tolerant, mild and pacific, or in any respect less worthy of reception than the religion of Nanac. Besides, the account we have of the principle doctrines of the Seeks, should excite our gratitude to the common Father of our race, that he has, in one way or another, diffused some correct ideas of himself, more extensively, than has been generally known or supposed by Christians"<sup>[17]</sup>

## **C) BRITISH POLITICAL EXPANSION INTO NORTH EVIDENCE**

British records of 1784 indicate the Relation of Sikh Confederate Feudalism and British imperialism & prediction and fear of Warren Hasting Gov. General of India (extract from secret consultation ,24<sup>th</sup> nov,1786.& Forrest, selections, Vol. III,1123-Gov. General's Minute,4<sup>th</sup> Dec.1984).For details Read N. K. Sinha in "Rise of the Sikh Power" which describes in detail in Chapter VII. British records give the estimate of the Trans-Sutlej and the Cis-Sutlej Sikhs: "The Sikhs in Lahore and Multan form altogether a very respectable power.... They are prevented by necessity of watching the motives of each other from attempting to extend their conquests.... The Sikh Chiefs immediately to the northward of Delhi are totally unconnected with these and are in fact nothing more than a number of petty plunderers". In his Minute, dated the 4<sup>th</sup> December, 1784, Warren Hastings recorded his opinion on the rising Sikh Power. He regarded the Sikh power extending from the most western branch of Attock to the walls of Delhi, as a new object worth serious contemplation. The Sikhs, so eminently suited to the military profession, could not become very powerful because of their spirit of independence and frequent internal warfare but they were prompt to rally together at the call of common danger. Warren Hastings visualized a change in their polity, the rise of an individual of rare capacity and enterprise



who would succeed in enveloping everything within his own supremacy. He feared that a new dominion would then ascend from the ashes of the Mughal Empire and naturally wanted to prevent such a calamity to British Imperialism by reasonable means of opposition, not to permit the people to grow into maturity without interruption.<sup>[18]</sup>

IT APPEARS FROM ABOVE THAT Britishers knew very well that Sikhs always had internal warfare but has spirit of independence and promptly rally together at the call of common danger around their common binding force & firm belief in Guru Granth Sahib which is HALLMARK of Sikhism till today and will remain in future.

George Thomas in 1800 entered the Punjab with 5,000 troops and 60 pieces of artillery, but was unsuccessful in planting the British flag on the bank of Sutlej.(Dr. Ganda Singh)

William Franklin, 1803 writes "The nation, so obscure as hardly to be mentioned, even as a tribe, at the beginning of the present century, have within these last thirty years raised themselves in such reputation, as not only to attract the notice, but excite the alarm of the neighbors on both sides of their government. They possess the whole of Punjab and it is very probable will one day or the other, have an eye to a participation of the Viziers provinces; I propose, therefore to obtain every possible information of their tribe, manners, customs, and spirit of the government, should we be able to penetrate into the Punjab..."<sup>[19]</sup>

As early as 1803 Sikh Chief Bhag Singh of Jind Joins the British. Bhag Singh provides all assistance to Lord Lake and Malcolm when they come to Punjab to follow Holker<sup>[20]</sup>. AS Britishers they advanced into Punjab after 1800, they flourished this granth through Nirmalas and Shahid Taksal centers because they were in control of the religious teachings of the Sikhs in gurudwaras. As South side of Satluj Sikh states took early protection from Britishers 1806-1809, more Dasam Granths were found In PEPSU districts of Punjab. But, Britishers were unable to plant Dasam Granth in Harmandar, Darbar Sahib.

The above plan can be easily understood and deduced from the summary of Malcolm's account given in his book (1810, 1812CE) Page 195 and 196. "The tribes of Acalis (immortals) who have now assumed a dictatorial sway in all the religious ceremonies at Amritsar, and **Nirmala and Shahid, who read the sacred writings, may hereafter introduce some changes in those usages which the Sikhs revere:** but it is probable that the spirit of equality, which has been hitherto considered as the vital principal of the Khalsa or commonwealth, and which makes all Sikhs so reluctant to own either a temporal or spiritual leader will tend greatly to preserve their institutions from invasion; and it is stated in a tradition which is universally believed by the Sikhs, and has, indeed been inserted in their sacred writings, that Guru Gobind Singh when he was asked by his followers, who surrounded his death bed, to whom he would leave the authority? **Replied, I have delivered over the Khalsa (commonwealth) to God, who never dies. I have been your guide; and will still preserve you; read the Granth and attend to its tenets; and whoever remains true to the state him will I aid.**"The above summary of Malcolm gives clear message that Guru Granth Sahib Ji is the only Sikh canon but "**Nirmala and Shahid, who read the sacred writings, may hereafter introduce some changes in those usages which the Sikhs revere**". It appears that "Shahid" reference of Malcolm is Shahid Taxsals who revere Dasam Granth as equal to Guru Granth Sahib Ji.

Why Malcolm Wrote in 1810CE that, "Nirmala and Shahid, who read the sacred writings, **may hereafter introduce some changes**"? It appears from above evidence that Britishers assisted in creating, compiling and then, popularizing "Dasmi Patshah Ka Granth" through Nirmala, Shahid Taxals and Acalis (Immortals) which was transliterated from a document called "NANAK PANTHI KABHYA" probably with the help of Atma Ram at Calcutta and other Nirmala Mahants of Patna. Patna City at that time was part of state of West Bengal and Gurudwara in Calcutta at Harrison road was the property of Takhat Patna probably Atma ram was Nirmala granthi there who helped Malcolm to write his academically unreliable Sketch of Sikhs. Based on above evidence it appears doctrinal

departure from Guru Granth Sahib Ji was initiated by Malcolm who started split in Sikh Panth onwards. I will request the Sikh scholarship to analyze the summary paragraph of Malcolm Account themselves.

## 6. Internal evidence of the Dates in Dasam Granth

### A. DATES IN PUBLISHED DASAM GRANTH AND PAGES THEY APPEAR

Based on Academic Parameters. Date in a document is one issue but History of the Document, Who is the Scribe, Internal consistency and which is the closest authentic version of Dasam granth with title of Granth "Dasmi Patshahi Ka Granth" with all compositions and their arrangements as noted in the presently Published Dasam Granth since 1897 can be traced back to 18<sup>th</sup> Century. Only Colebrook dasam granth can be traced back to 1783AD on academic grounds. Two 17th century and one 18th century, Recension of the Sri Dasam Granth as described above has many Textual and History of the documents are questionable on academic basis.

### A. Dates in Published Dasam Granth and pages they appear

**Ram Avtar, 1)**. (page254 DG)samat 1755, Haar vadi Pritham Sukh dawan (Tuesday, 14 June, 1698 CE)

**Krishan Avtar, 2)** (page354DG) chhand 755 Samat 1745( 1688CE)

3) -(page386DG chhand 983)Samat 1744 mah Sawan sudi Budhvar(1687

Please see below in section B.

**4) (Page570dg chhand 2490 ) samat 1745, mah sawan sudhi thiti DeeP**(Sawan Sudi 7, 1745 Bikrami / Tuesday, 24 July 1688 CE )

**Charitar Pakhyan, 5)**Page (1388DG) Samat 1753 (satra sahas Bhanijay Arad sahas fun teen Kahajay) Bhadrav Sudi Ashtami Ravi wara. Please check (Day Sunday [Rajasthan] is wrong. Should be Tuesday [in Punjab at Satluj]). According to the Bikrami Calendar which begins on Chet Sudi 1, which was prevalent in Punjab, it was Tuesday on Bhadon Sudi 8, 1753 Bikrami, August 25, 1696 CE. For detailed discussion of this date, please Introduction to English Translation By Pal Singh Purewal "Guru Kian Sakhian by Pritpal Singh Bindra "original work by Bhai Saroop Singh Kaushish, edited (Punjabi) by Prof. Piara Singh Padam.

Above evidence of dating shows dates as ;, Page254 1698CE. Page 354 1688CE. Page386, 1687CE. Page 570, 1688Ce. Page1388, 1696CE

### B) Dates in Anandpuri Bir, (So Called Hazuri Bir of dasam Granth)

Folio 116/2 end of Birah Natak) "samat 1744 Sawan, Sudi budhvar"(Sudi date is incomplete, numeric portion is missing; it was Wednesday on Sawan sudi 5, August 3, 1687 CE, and on Sawan Sudi 12, August 10, 1687 CE. It has to be one of these two dates)

.Chandi charitar Ukat Vilas 119-154 written by writer Hardas on page 119. date is in End) "Samat 1752 Miti Fagan 28"Monday, 24 February, 1696 CE

.(Jodh Parband Poora Hoyia/ Lykhya Hardas/ "Samat 1752 Miti Chet 22"Chet dates are always a problem. Mostly historians have treated Chet as the 12th month of the solar Bikrami Calendar, while occasionally it has been treated as the first month. Even Dr. Ganda Singh in most cases has treated it as the 12th month, but in one instance he has definitely treated it as the first month. If we consider Chet as the 12th month of 1752 Bikrami then the converted date would be Thursday, 19 March, 1696 CE; but, if we treat it as the first month of the year, then the converted date is Wednesday, 20 March, 1695 CE.)

### C) Dates in 1698AD( Sambat 1755) Patna Sri Dasam Granth Birh

Folio 92b( 1698AD), folio 158b(1688AD), folio 174(1688AD), 182b( 1687AD)Folio 193(1695AD), Folio 632 (1696AD)

Some dates written in Anandpurbir and 1698 AD Patna Bir are missing in Published dasam Granth? The person who compiled the Dasam Patshah ka Granth must have edited it out Why?

If one single person writes a granth then dates in the granth must go serial wise in increasing order per common academic sense. But as outlined above in presently Published dasam granth by sodhak committee 1895-1896AD and Cole brook Manuscript 1783 and other Granths the dates are not in serial order indicating that this granth was compiled by some author. The date written or copied may be the exact date when they were written or somebody copied those dates. Who was that Author for this Compilation and the original writing from where he may have copied? Guru Gobind Singh Ji was alive during those years but no Evidence supports that he sanctified any such writings/ Granths why?.

## **7. Is there any evidence that shows that British introduced Dasam Granth to Strip the Sikhs of the spirit of independence as Sikh nation?.**

Achievements of the Britishers by introducing and promoting Dasam Granth through Nirmalas and shahids in Punjab Early 19th Century by Vedantization of Sikhism.

- Able to create an ideological rift between the Sikhs
- Decreased the influence of Guru Granth Sahib
- Fall of Maharaja Ranjit Singh kingdom. (Political Territorial gain and finishing the barrier between rest of India and central Asia)
- Punjab became a new field for Christian missionaries and total of 44 new missions came in Punjab after the fall of Sikh kingdom. Only Lothian Mission was opened in 1834CE.
- Christian's missions total 44, American Presbyterian–16, Church of England–7, American United Presbyterian–11, Church of Scotland–3, New Zealand Presbyterian–2, Methodist Church Southern Asia–6
- Dalip Singh, Last Sikh King, baptized to Christianity in 1853CE.& Raja Harman Singh s/o Randhir Singh of Kapurthala in late eighteen sixties.
- In First census 1855CE report after Britishers took over Punjab Sikhs were included among Hindus which confirms the plan to finish the spirit of independence as Sikh nation. Although they signed many Anglo-Sikh treaties with Sikhs as a separate independent Nation from 1803CE onwards <sup>[21]</sup>

**Read Lord Dalhousie, Governor General of India Statements of Sikh Nation in 1848 and 1849<sup>[22]</sup>**

British recognised the Sikh Nation repeatedly in their official references and treaties. Lord Dalhousie, Governor General of India, in 1848 in a highly inflammatory speech had remarked :

“Unwarned, by precedent, uninfluenced by example, the Sikh Nation has called for war, and on my word, Sirs, they shall have it with a vengeance.”

“There never will be peace in Punjab so long as its people are allowed to retain the means and opportunity of making War. There never can be now any guarantee for the tranquillity of India until we shall have effected the entire subjection of the Sikh people and destroyed its power as an independent nation.”

## **8. Is it true that a Nirmala priest Atma Ram of Calcutta worked with or having any connection with Nirmala Mahants at Patna?.**

**Nirmala priest Atma Ram of Calcutta** who assisted Malcolm for his account is well documented by Dr. Darshan Singh Punjabi University in his book page #15 “Western Perspective of Sikhism by Dr. Darshan Singh, Punjabi University”. Himadri Bannerji is very right when he writes In his Introduction to the Book “The khalsa and the Punjab” 2002 by TULIKA Press about these English Accounts were written with eye to analyze strengths and weaknesses of contemporary Sikh state to help the East India Company prepare for a possible political involvement in the regions. He quotes work of Dr.Fauja Singh 1978, Khurana and Grewal 1992 on this Issue.

**Question is why Atma Ram gave the distorted story of Sikh history about**

**(a) Sikh Baptism( khandey Di Pahul)**

**(b) Date of Creation of Khalsa)**

For Book Sketch of Sikhs by Malcolm click on bottom entry [http://www.globalsikhstudies.net/r\\_link/dasam.htm](http://www.globalsikhstudies.net/r_link/dasam.htm)

One has to explain the statements of John Malcolm as recorded (Sketch of Sikhs 1810 based on Malcolm’s Dasam Granth) Creating a new distorted history of Sikhs as Britishers advanced into Punjab.

See page181- 182 Malcolm writes about the mode of Sikh baptism “the mode in which Guru Gobind Singh first initiated his converts is described by a Sikh writer, and I believe it is nearly same as that convert is told to that he must allow his hair to grow. He must cloth from head to foot in blue clothes. He is then presented with the five weapons: a sword, a firelock, a bow and arrow and a pike”.

He at the bottom of page further writes explanation of \* “The goddess of Courage, Bhavani Durga, represented in Dasma Padshah Ka Granth, or book of kings of Guru Govind, as soul of arms ,or tutelary goddess of war, and is thus addressed;” thou art the “edge of the sword, thou art the arrow, the sword, “the knife, and the dagger”

Page 186 Malcolm book describes that Guru Gobind Singh created Khalsa on Friday, 8<sup>th</sup> month of B'hadra in samat 1753 (1696CE). Please read the footnote on page 186 which reads as “Agreeably to this author (Probably Atma ram as Malcolm was consulting him), Guru Govind was initiated on Friday the 8<sup>th</sup> month of B'hadra in the samat 1753 (1696CE) and on that day his great work, the Dasma Padshah Ka Granth, or book of the tenth king was completed”.

Malcolm on (Page 190 of his Book-Sketch of Sikhs) quotes Bhai Gurdas Bhalla as one of writers who writes about “Guru Gobind Singh Ji as 19<sup>th</sup> avtar... he established Khalsa” Everybody knows bhai Gurdas Bhalla died during period of 6<sup>th</sup> Guru, then how he can write about 10<sup>th</sup> Guru's Life. It shows that historical analysis by Malcolm appears to be motivated and incorrect? Who told Malcolm about Bhai Gurdas Bhalla. It can be only Atma Ram who Else?. Read Dr.Baldev singh,s paper: Who is author of Dasam Granth. Click on

<http://www.globalsikhstudies.net/pdf/Baldev%20Singh%20WHO%20IS%20Author%20OF%20DASAM%20GRANTH.pdf>

For details read Dr.Ved Parkash Book “Sikhs in Bihar”<sup>[23]</sup>. Patna was a commercial city and part of State of west Bengal in late 18<sup>th</sup> century. Atma Ram probably worked at Gurudwara as Granthi/priest at the Property address 172, Harrison Road, Calcutta which was property of Patna Harmandar Sahib per Takhat Patna Records (Page 123). Therefore it shows the connection between Takhat Patna and Calcutta Gurudwara. This was oldest Gurudwara in Calcutta and was known as Gurudwara Chhota, Sangat Toola Bhati. After Partition of India the name of Road has changed to M.K Gandhi road. Mahant and Granthis names could be traced only from 1797CE. First name is Nawal Singh, then Dayal singh and then Sukha Singh in order. Giani Gian Singh quotes that Sukha Singh wrote one Bir in Samat 1775. Sukha Singh's son Charat Singh is well recorded in literature for selling Patras for financial Gain.

**Dasam Granth in a Gurdwara Chota Sangat-Tula Patti (also known as Muni Lal Sikh Sangat) dating to 1783CE matching published Dasam Granth Bir by Sodhak Committee 1897CE**

As reported by Randhir Singh who refers to an 18th century DG in a Gurdwara at Kolkata. In Shabad Moorat (Page 52), Randhir Singh causally mentions about such a Bir in 2 lines but no details are given. The note reads that this Bir written matches with published Dasam Granth Birs. Location Gurudwara, Chota Sangat-Tula Patti (also known as Muni Lal Sikh Sangat) date Samat 1840 (1783CE). His note further reads that this Bir does not match with any 4 Birs as reported by Giani Gain Singh Ji. This was also not copy of any two old Birs which Randhir Sigh felt to be more authentic (Mani Singh Bir & Patna Ji Di Misal Birh). The Note of Randhir Singh is very important as he adds that this Bir matches with published Dasam Granth Birs. The date of compilation Samat 1840 (1783CE) matches with Colebrook Dasam Granth which has also dating of Samat1840 (1783CE). This is the oldest Gurdwara in Calcutta. This always remained under control of Nirmalas from Patna Sahib and recently after court case it has come under the management of Gurudwara Bara Sikh Sangat run by Local Sikh sangat (related to Guru nanak visit there) on the same road few blocks away. Author was unable to find such Bir when he visited there in 2008.

Also read paper by Prof. Gurumel Singh; How presently published Dasam Granth came into existence. click on <http://www.globalsikhstudies.net/pdf/Request%20to%20Jathedar%20Sri%20Akal%20takhat%20for%20gurmat%20based.pdf>

## 9 Atma Ram and Tribhangi chhands in Sri Akal Ustat

All the authors who have written on the issue of Dasam Granth's authenticity has by consensus agreed that Akal Ustat is the composition of Guru Gobind Singh because it conveys the message that Waheguru/God is the Perfect,

Omnipotent, Omniscient Lord who treats everybody alike. He is All Pervading. He is the Creator, The Preserver and the Destroyer. But many authors disagree and have given the opinion that Chhands 201-230 are out of context and are not in line with the main theme of Akal Ustat. While chhands 201-210 are questions without answers and chhands 211-230 are clearly in praise of Chandi/devi and thus promotes worship of goddess.

Read Prof. Gurnam Kaur's two Papers.1. **The Doctrinal inconsistencies in DasamGranth: In relation to Avtarhood(Part I). Click on**

[http://www.globalsikhstudies.net/pdf/Gunam kaur Part I The Doctrinal inconsistencies in Dasam Granth.pdf](http://www.globalsikhstudies.net/pdf/Gunam%20kaur%20Part%20I%20The%20Doctrinal%20inconsistencies%20in%20Dasam%20Granth.pdf)

2. **The Doctrinal inconsistencies in DasamGranth :In relation to Devi Pooja, Shaster as Pir, Anti-long hair intoxicants and Woman (Part II):**

click on <http://www.globalsikhstudies.net/pdf/Gurnam%20Kaur%20Part%20II%20-The%20Doctrinal%20inconsistencies%20in%20Dasam%20Granth.pdf>

3. **Read also Dr.Kulwinder singh Bajwa from Punjabi university paper on authorship of Krishan avtar. Click on <http://www.globalsikhstudies.net/pdf/Kulwinder%20Singh%20Bajwa%20One%20thought.pdf>**

Randhir Singh Published his Shabad Moorat (Dasvay Patshah Da Ithas) Page 27 gives the idea that Atma Ram in chhand 201 of Akal Ustat could be a person. ਓਕ ਸਮੇ ਸ੍ਰੀ ਆਤਮਾ ਉਚਰਿਓ ਮਤਿ ਸਿਓ ਬੈਨ Randhir Singh translates it Sri Atma Ram uchrio in chhand 201 as " Guru Sahib dey apney sudh man (ਸੁਧਮਨ), Ja Shardalu Sikh ( ਸ਼ਰਦਾਲੂ ਸਿਖ ਨੇ ਸਵਾਲ ਉਠਾਇਆ) Ney Eh Swal Uthya....". (ਉਚਰਿਯੋ) means words coming from a mouth. Then he answers the question of 201 chhand in Chhand 231. Randhir Singh also reads that chhands of Akal Ustat,11-200 and chhand 201 onwards and Initial 10 chaupes were not written in one time but in different years. Who wrote it?. Read Kahan Singh Nabha below. As discussed above in "Sketch of the Sikhs" by Malcolm, Atma Ram is responsible for distorting the Sikh concept / Mode of Baptism, Khandey the pahul and the creation of Khalsa. It is quite possible that such a Nirmala who helped Malcolm could cause distortion in doctrinal frame work of Akal Ustat as well. Word SRI in Hindi or Punjabi may refer to a Person or Mister. Atma can be a name of a person or can be used for soul. Word uchrio alludes to a person who is very much alive and is speaking (words coming from a mouth). As the questions rose in 201-210 has no answers then 211-230 reads praise of Devi / Chandi. Bhai Kahn Singh Nabha on this issue says that chhands 201-210 are questions therefore answers must be searched out. Obviously, Chhand 211-230 Dhirag tribhangi Chands are not part of Akal ustat. He gave the evidence by quoting an entry kapardan (ਕਪਰਦਿਨ)<sup>[24]</sup> that Pundit Ram Krishan authored "Bhagwati Padye Push Panjal" which is very old, contains 30 tribhangi chhands and their independent translation is found in twenty tribhangi chhands of Akal Ustat. He writes the end line of Chaand 211 in Gurmukhi and then quotes the Dev Nagri version of the original chaands refer to Kapardan entry in Mahan Kosh<sup>[21]</sup>.

Read the English Translation of end lines of each Chhand (210-230) praising Chandi/DeviBy Piara singh Sandhu<sup>[25]</sup>

Hail to you, O annihilator of Mahikhasura (resembling a buffalo) demon, O Displayer of knot of glamorous hair on your head and O Canopy (aegis) of the world. 1||211

Greeting to the Murderer of Mahikhasur (a demon resembling a buffalo), the Displayer of knot of glamorous hair on the head and the primeval force. 2||212

Hail, O hail! The Chopper of Mahikhasur, the Displayer of glamorous hair knot on your head and the Victor over demons. 3||213

Hail, hail O Trampler of demon Mahikhasur, who pervades the earth, sky and underworld, above and below. 4||214

Hail to you, O Trampler of Mahikha demon, destroyer of sins and architect of righteousness. 5||215

Hail to you, O slayer of Mahikhasur throughout the earth, sky, infernal regions and waters. 6||216

Hail to you, O slayer of Mahikhasur, you uproot illusion and are an emblem of religion. 7||217

Hail to you (O Chandi) you are the trampler of Mahikhasur, Primeval virgin and master of profound habits. 8||218

Greetings to you! O Inhabitant of sundry environments, air, infernal regions, sky and fire inclusive. 9||219

Hail! O wielder of weapons, primeval, countless, extremely profound and dauntless. 10||220

Hail! O, Hewer of demon named Rakat Bij, cleaver of demon Sumbh and ripper of demon Nisumbh. 11||221

Hail! O the crusher of Mahikhasur, the pristine, originless, immeasurable and towering goddess. (12) (222)

Hail! O slayer of demon Mahikhasur, cleaver of demon Chanda and the Primal Bestower of Knowledge to the ignorant. 13||223

Hail! O Trampler of buffalo-faced demon Mahikha; and O Proficient in an illimitable progress since the origin of the world and the beginning of ages. 14||224

Hail! O the slayer of demon Mahikhasur, destroyer of the world and creator of the Universe. 15||225

Hail! O Trampler of the demon Mahikhasur and the master of the most profound temperament since the beginning of the Universe and time. 16||226

Greetings to you, O slayer of Mahikhasur demon, circumambulator of holymen, and killer of the depraved. 17||227

Hail and long live, O murderer of Mahikha demon and proprietress of similar doctrine since the beginning of the Universe and prior to the ages. 18||228

Hail and long live; O, (Durga) crusher of demon Mahikhasur (buffalo-faced), destroyer of Dhumar Lochan demon and primal legend! 19||229

Hail and long live O, annihilator of Mahikhasura (buffalo-faced) demon! The Primordial and Countless (goddess); your story is endless. 20||230

All these Chhands eulogize Devi Bhagauti. After above review readers can decide themselves how these Chhands are out of line and are against the concept of one God in rest of the composition of Akal Ustat. We find that Atma Ram misguided Malcolm on the mode of Sikh Baptism / khandey the Pahul with 5 weapons rather than 5 kakkars. He also misguides Malcolm that "Guru Govind was initiated on Friday the 8<sup>th</sup> month of B'hadra in the samat 1753 (1696CE) and on that day his great work, the Dasma Padshah Ka Granth, or book of the tenth king was completed" which was actually the date of completion of chritropakhyan. If the account of Malcolm is true then it is highly probable that Atma Ram who assisted Malcolm can add tribhangi chhand in praise of Chandi/Devi (source confirmed by Kahn Singh Nabha) in Akal ustat? Same can be said on Atma Ram reference in Gian Parbodh chhands 126-130 using the word UCHRIO (ਉਚਰਿਯੋ) which appears to be questions from God, Bhagwat Gita style. These chhands are then followed by Rajsua and Asmed jag (ਰਾਜਸੂਆ ਅਤੇ ਆਸਮੇਦ ਜਗ) by Yudhister and pandavs. Then Gajmej (ਗਜਮੇਜ) by Raja Prishat and his son Raja janmeja explains AhiMed Jag (ਅਹਿਮੇਦ ਜਗ). Is this Gian (knowledge) the knowledge of the concept of one God in Sikhism?.

## **10. What is the evidence that Britishers/Malcolm account preferred Bachitar Natak over Guru Granth Sahib in Late 18<sup>th</sup> century?**

Malcolm confesses in his Sketch that he obtained only copy of Guru Granth Sahib Ji from Punjab, Evidence from British library reveals they J.Leyden has with him GGS Manuscript MSS Panj.D2 written in 18<sup>th</sup> century. Why Malcolm and Dr.Leydon gave preference for translation of Bachiter Natak over Guru Granth Sahib Ji (which they confirm to have in their possession at the time) in order to write the Sketch of the Sikhs. Over 30 Europeans knew that that Sikh revere Guru Granth Sahib Ji only and wrote about it in their 18<sup>th</sup> century accounts prior to Malcolm? Is it Coincidence or a plan?

**Following Evidence shows Britishers showed more interest in Translating Bachitar Natak than Guru Granth Sahib as they started showing their interest of advancing Into Punjab from 1803 onwards as Raja Bhag Singh of Jind Joined them In 1803.<sup>[20]</sup>**

- Translation of Sri Bachittar Natak by Guru Gobind Singh from a Sikh manuscript (no mention of any Dasam Granth). Page 125-182, first 3 folios blank

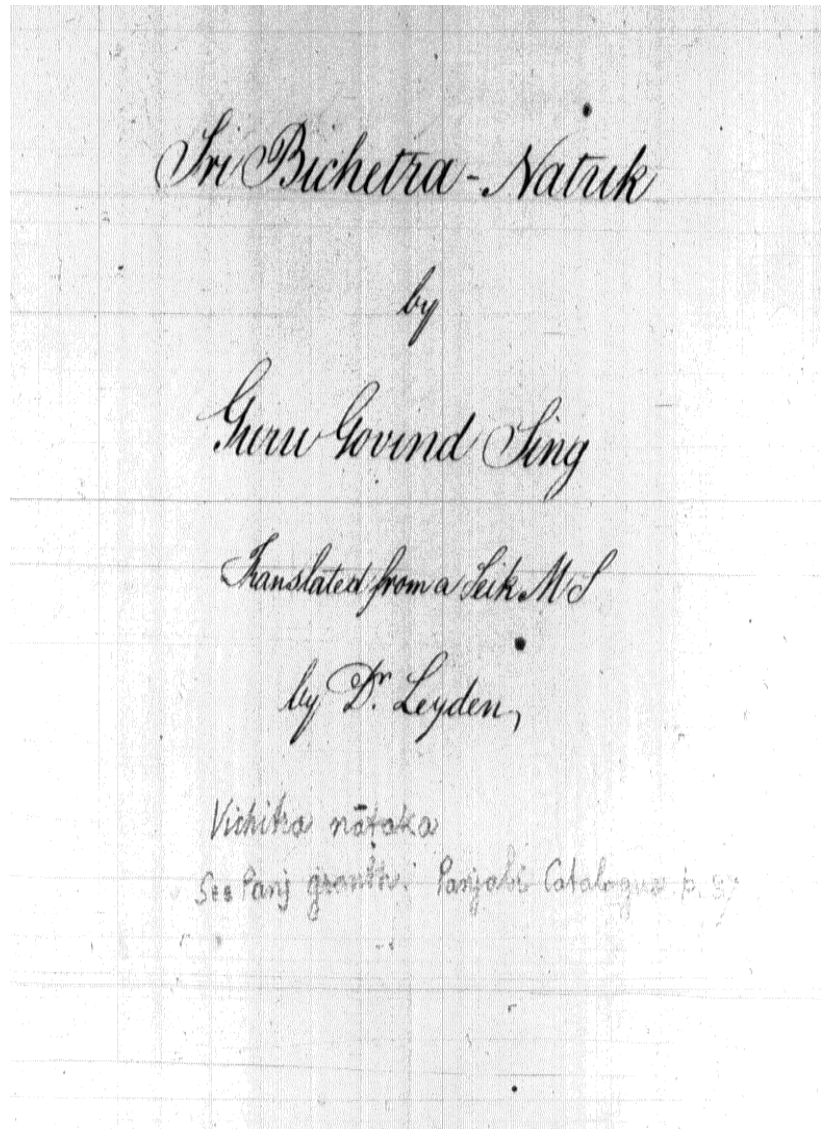
- Kurka on Guru Gobind Singh composed by Nand from punjabi dialect. Mentions first four Gurus, then Fifth Guru Arjan formed regulations of the sect (no mention of Aad Granth, Sixth Guru invoked three great devis (Brama, Vishnu and Shiva). Seventh Guru was like Krishna. After 8<sup>th</sup> Guru sect was divided into Ram Guru and Dhirmal. 9<sup>th</sup> Guru was like Bodh Avtar. Then came Mighty Guru grasper of seymiter. Pages from 185 -188

- The chapter of Guru Gobind Singh from Dogger dialect of Punjabi starts with Avtars and ends with story of Guru Gobind Singh fight with Hill Rajas and Khans and in the end fleeing to Chamkor at midnight covering his face from shame. Page 189-202

- Ram Kali 10th Patshai having 11 Pauris only (1-7,15,17,19,20) which have been later on converted into Var 41 of Bhai Gurdas with 28 Pauris. Missing 16th Pauri descibing demolishing, temples, mosques & tombs by 10th guru (anti hindu & antimuslim Missing as cited by Malcolm. Everybody knows that during Guru Period there was animosity with Ruler Kings as they were oppressors. But there is no record in history of Sikhs having animosity with General Muslim Population (Page 189 – 202 of Laden translation manuscript used by Malcolm)

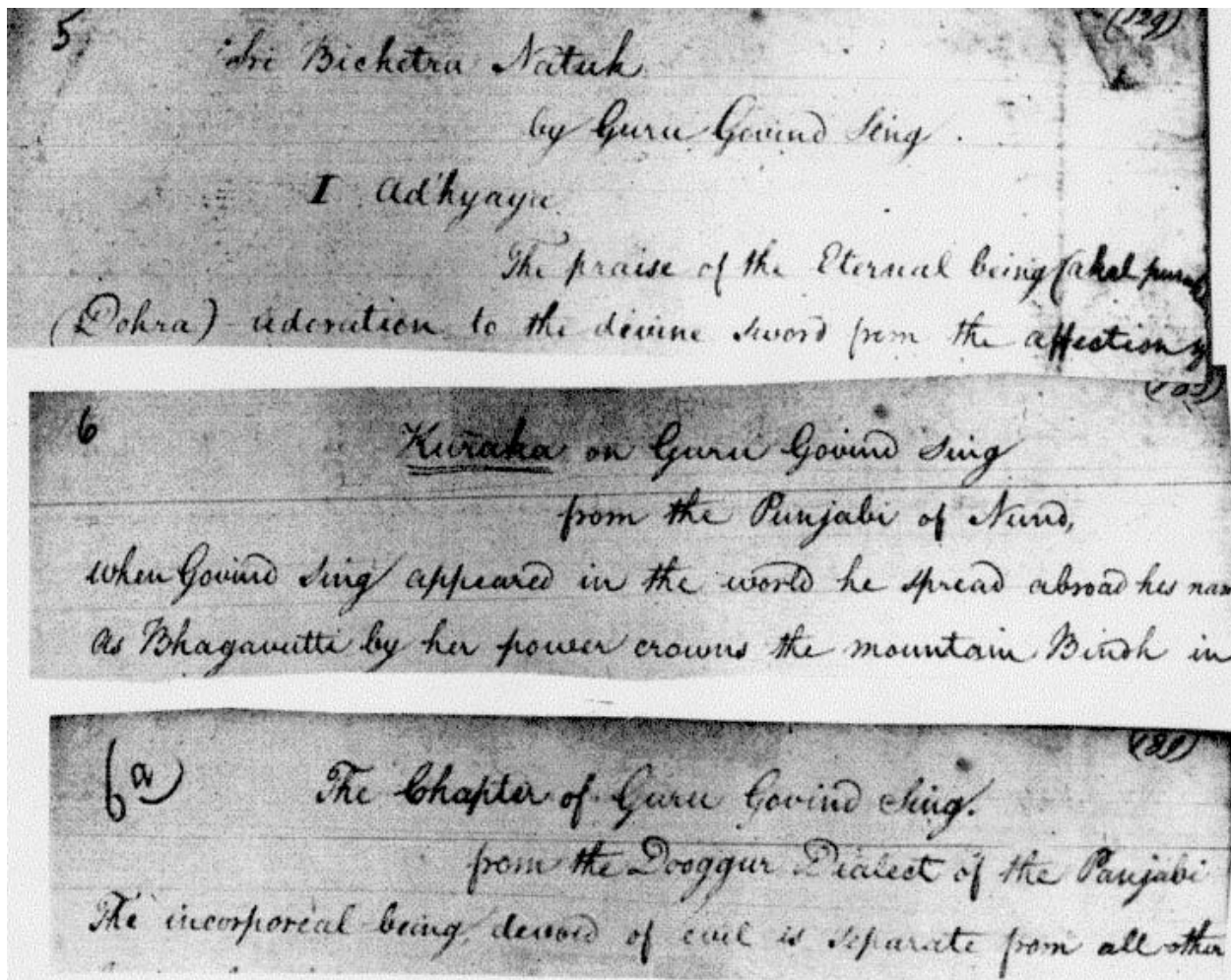
- Bhagat Ratanavali from Punjabi account of pious personages starting with stories of Dru, Naradmuni, Prahlada, Rajajanak, Raja Harichandra, Krishna, Dropti, Pandavs, Jaidev, Namdev, Trilochan, Dhana Jat, Kuber, Indra, Robber Valmiki, Gobind Raj, ending in Krishna. Page 208 – 220

- Gian Ratanavali from Sikh dialect of Punjabi translating 1<sup>st</sup> var of Bhai Gurdas with 49 pauris. Pages 220 - 241



**List of Sikh Compositions Translated by John Leyden and Used by Malcolm (MSS IOR EUR McKenzie Volume 40 British Library)**





#### Summary Of Malcolm Account

- He admits that he was unable to get Dasima Padsha ka Granth from Punjab (He was Assisted By Raja Bhag singh in Punjab) but he got this from an attorney and Administrator in Calcutta Dasmi Patshahi Granth in Gurumukhi now located in British Library cataloged as MSS Punjabi 5D the title page reads NANAK PANTHI KABHYA with at the top marked in Devnagri Dasmi Patshahi Ka Granth. Please note in late 18<sup>th</sup> century Patna city was part of State of West Bengal.
- Malcolm's account is inaccurate as he describes, "Guru Gobind Singh himself was initiated by five disciples on Friday 8<sup>th</sup> Bhadon BK 1753 (1696CE)" Wrong date for creation of khalsa.
- Malcolm indicates date of completion of Dasima Padsha Ka Granth on Friday 8<sup>th</sup> Bhadon BK 1753 (1696CE) although the internal evidence indicates Ram Avtar finished in BK 1755 (1698CE) and Zafarnama included in this volume will take the date of the document to BK 1763 (1706CE).
- Malcolm creates new evidence for Amrit ceremony with no historical authenticity, indicating use of five weapons, "a sword, a firelock, a bow and arrow, and a pike" instead of Five kakkars.
- Malcolm accounts creates Sectarian divisions by dividing Sikhs into Khalsa Sikhs and Nanak Sutras, divisions among Sikh Misal Sardars by creating a wedge between them and Ranjit Singh.

- Dr.Surinder Singh Kohli<sup>[26]</sup> does not consider Malcolm account reliable read page 80-81foot Note by John Malcolm “The violent contests of the Sikhs are mentioned by most of their writers; and, though they disagree in their accounts, they all represent Tej Bahadur, as falling the innocent sacrifice of Muhammadan despotism and intolerance; which from the evidence of all respectable contemporary Muhammadan authors, would appear not to be the fact. Tej Bahadur, agreeable to them, provoked his execution by a series of crimes, having joined with a Moslem Fakir, of the name of Hafiz-ud-Din, collecting a number of armed mendicants and having committed with that body the most violent depredations on the peaceable inhabitants of the Punjab. The author of Seir Mutakherin says he was in consequence of these excesses, put to death at Gwalior, and his body cut into four quarters, one of which was hung up at the gate of the fortress”.

**Cunningham is completely accurate in giving his views regarding the “Sketch of the Sikhs” as an inaccurate historical account on Sikhs written by Malcolm as mentioned above. Britishers invited EARNEST TRUMP in 1870CE for Guru Granth Sahib why not early?**

## **11. Who wrote Dev Nagri Dasam Granth in February 1847 at the order of Governor General of India after Sikhs lost Anglo Sikh war and Britishers become Dictator in Punjab In December 1846?**

This manuscript was donated to British library By Pandit Radha Krishana per catalogue of Punjabi and Sindhi manuscripts in the India Office Library; compiled by C.Shackle, London 1977. The note in the manuscript by commissioner and superintendent says it was sent to Paris exhibition Society by Pundit Radha Krishana in July 1856CE.

Please Note Paris Imperial exhibition was held in Paris between 15<sup>th</sup> may-15<sup>th</sup> November 1855. No Imperil Exhibition held in Paris in 1856. How it can be sent from Punjab India in July 1856 after the exhibition is over?

1. For 1855 Paris exhibition details click on

<http://www.google.com/search?q=Imperil+exhibition+paris+1855&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a>

2. Dates of Significant Imperial exhibitions held between 1851-1893 are as follows; London 1851CE, Paris 1855CE, London 1862CE, Paris 1867CE, Vienna 1873CE. For details click on.

[http://recollections.nma.gov.au/ejournal\\_library/attachments/volume\\_3\\_number\\_1/table\\_1\\_significant\\_exhibitions/files/26489/Colonial%20exhibitions\\_Table%201.pdf](http://recollections.nma.gov.au/ejournal_library/attachments/volume_3_number_1/table_1_significant_exhibitions/files/26489/Colonial%20exhibitions_Table%201.pdf)

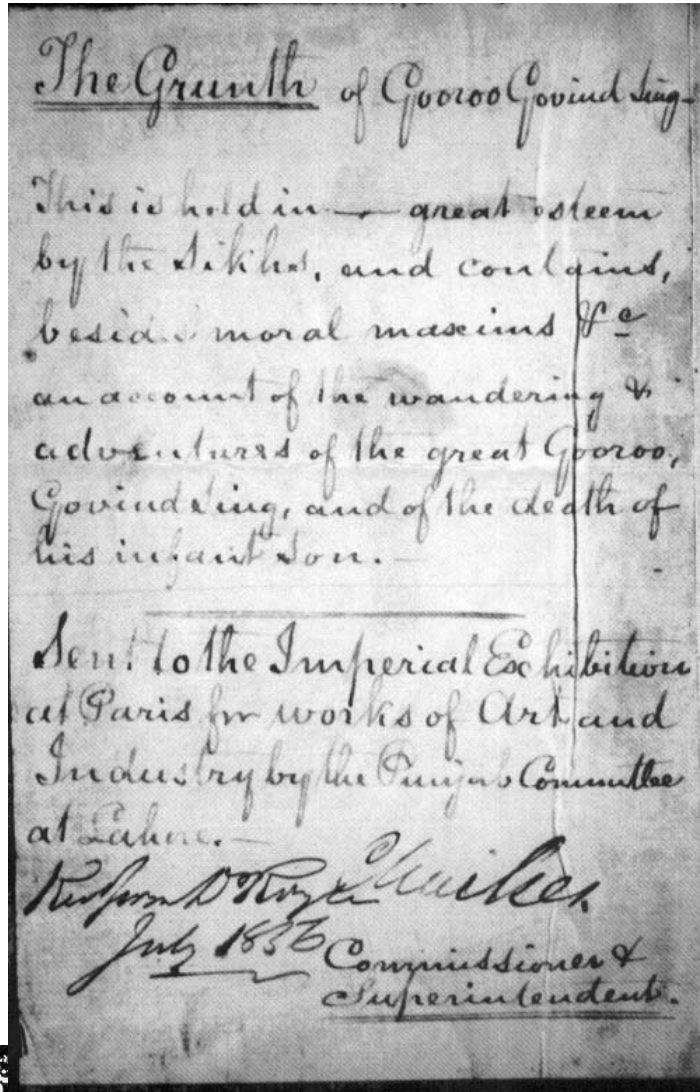
This manuscript was written and completed in Feb 1847. Note written in July 1856CE says it was for Paris exhibition which already finished in Nov of 1855. But First Imperial exhibition was held in London in 1851. If this manuscript was written for Imperial Exhibition why it was not sent to LONDON Imperial Exhibition in 1851? After 4 years when it was written?

MSS Punjabi D6(date written) February 1847CE. bears a note from the Commissioner, “In conformity to the orders of the Governor General of India this volume named ‘The Granth Sahib’ published by Gooro Gobind Singh the founder of the Sikh faith, is hereby presented to the Paris Exhibition Society by Pundit Radha Kristin, Ecclesiastical Councilor to His Highness the late Maharajah Runlet Singh) Gurumukhi EK Onkar is changed to OM in Devnagri in this manuscript. Read the Note from Manuscript below. Why Governor General of India will give such order in Feb 1847 approving Gooro Gobind Singh the founder of the Sikh faith?

Rada Krishin, Sanskrit Scholar was a teacher of Raja Hira Singh then Duleep Singh, his father was Pandit MADHUSUDHAN head priest of court of Maharaja Ranjit Singh & chief of Charities department (1808CE till annexation). His Grandfather was Pandit Brij Lal also held a post of court pandit under Ranjit Singh<sup>[27]</sup>. Such intelligent person with background from father and Grand father as court pandit should know the Difference SGGS and Dasam Granth. He cited the manuscript. WHY he certified Guru Gobind Singh as Founder of Sikh Faith? This DG was written in Devnagri In Punjab in Feb 1847 after Sikhs lost in Anglo Sikh war in 1846 and in December 1846 Bharowal treaty was written when Punjab totally came under control of Britishers. British resident at Lahore became an Absolute and sole dictator in Punjab and Maharani Jind Kaur was Incarcerated. Read three letters of Maharani Jind Kaur to British resident Mr. Lawrence published by Ganda Singh<sup>[28]</sup>

Click on

<http://www.globalsikhstudies.net/pdf/Three%20letters%20of%20Rani%20Jindan.pdf>



In conformity to the orders of the Governor General of India  
 this volume named "The Granth Sahib" published by  
 Gurus Gobind Singh the founder of the Sikh faith, is hereby  
 presented to the Paris Exhibition Society, by

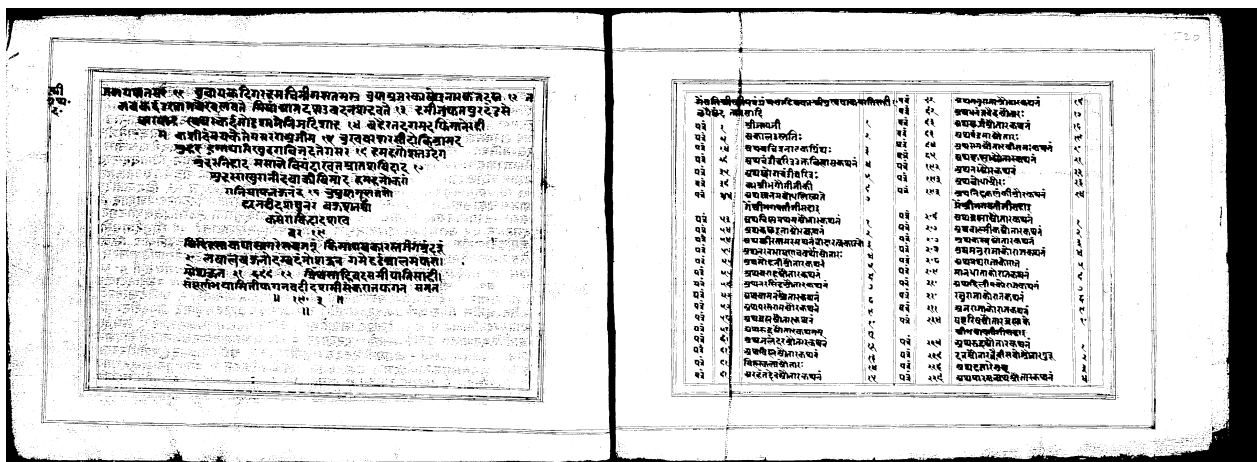
Pundit Bada Kishan  
 पंडितराधाकृष्ण

Ecclesiastical Councillor to His  
 Highness the late Mubia Rajah  
 Runjeet Singh.

\* A work of the same name is published by Gouros Trauuck, it  
 may not therefore be taken to be the same, for it is essentially

After Sikhs lost in Anglo-Sikh war Bharowal treaty was signed on Dec,14th 1846. Punjab Virtually came under British Rule through Regency council headed by Treacherous Sardar Tej Singh who was elevated to Raja Tej Singh in 7th,Aug.1847CE. For details of Bhairawal treaty [29] when Britishers became absolute masters/dictator of Punjab click on opinion of Bakhshish Singh Nijjar

<http://www.globalsikhstudies.net/pdf/Dec%2016th%201846%20Bhairawal%20Treaty.pdf>



In First census 1855CE report after Britishers took over Punjab Sikhs were included among Hindus<sup>[30]</sup> Why?. It confirms their plan to finish the spirit of independence of Sikhs as a nation. Although they signed many Anglo-Sikh treaties with Sikhs as a separate independent Nation from 1803CE onwards. This evidence confirms again that the Britishers who gave more importance to Dasam Granth than Guru Granth Sahib Ji as soon as they became dictator of Punjab In December 1846.

## **12. What are the ACADEMIC ISSUES of “KHAS PATRAS IN various DG Birh,s”?**

Khaas Patras present in some birs has many academic issues. Kesar Singh Chibbar 1769AD (61 years later) mentions “seven loose sheets came into the possession of Sikhs in Lahore” Santokh Singh in 1843 (135 years later), talks about seeing” 62 patras”None of the above authors put the pages in Appendix. Who collected these patras, from where, and who were the custodians? No historical evidence of such collection. Giani Gian Singh ( 1880 AD Panth parkash ) who wrote “There is another Granthi named Sukha Singh who compiled a bir on his own at Patna. Charat Singh is his son. His handwriting perfectly matches with the Gurus. Having announced the signature of the Guru, he received money four times the usual or as much as he wanted”. Khas Patras Chhand Serial Numbers

-Mani Singh Bir 8 khas patras (2229-2258,5346-5774)

-Moti Bagh Bir 7Khas patras (7011-7117, 7333-7444)

-Anandpuri Bir 8 khas patras (7178-7332)

Further research confirms that all these Khas Patras came from One source which further augments Giani Gian Singh opinion. Patna sahib Dated Bir Of 1698Ad( 1755 Sambat).If one looks at Tatcara/index and the folios in details one finds that there is ascending #,s of chands from 1- 1568 for following compositions, Jaap sahib(1-199), Akal Ustat( 200-471), 32 swayees(472-503) Bachitar NataK( 504-974 ) then Vishnu 24 avtars , Gian parbodh, Chandi Chritar Tambi Mahatam,Bram avtars and Rudra Avtar from Chhand Count from(975-1568 On wards). Chandi Chritar Ukat Bilas has separate chhand #,s (1-233). All these #,s are same as Khas patras in above 3 Birh,s. Is it coincidence? Will need opinion of anonymous authors of The Second Canon of the Sikhs to present before the Khalsa Panth “A scientific and methodological / evidence based response on this issue of Khas Patras after looking at above evidence”?.

## **13. 1925 Gurudwara Act, Sikh Rehat Maryada and Dasam Granth**

Nobody should Challenge "Amrit Sanchar / Creation of Khalsa/ Five Kakkars / Khande the Pahul or Sikh Baptism as some people call it "There is historical proof in all Sikh, Persian & European / English sources about this event and Sikh symbols which actually happened in 1699CE. McLeod Group tried to create some confusion about this but did not respond to the when evidence of above event presented to them. They suppressed 18th century sources. In 1925 Sikh Rehat maryada committee was created for unifom Maryada for the Sikh panth all over. The only question before the Sikh Panth in 1920CE was "what are the Banis recited during Amrit sanchar? "because review of literature produced before 1900CE showed lot of variations on this issue and there were many maryadas followed by different groups. Therefore this was the gigantic task before Sikh leadership in early 1900 to settle this Panthic issue. They then only followed what 10th Guru gave the final message which is accepted by scholars & Sikh Panth that "Guru Granth is the spiritual Guru onwards from Oct 1708CE & Five Khalsa (Concept of Panj Pardhangi) as physical Guru. If there is any issue for the Panth, then it can be decided by consensus of Khalsa Panth based on bani / Shabad in Guru Granth Sahib. Bani of SGGGS is the sole Guru for Sikhs and a sole canon to accept any idea, concept, suggestion, and any writing." GURU PANTH based upon above concept accepted writings of 10th Guru in Sikh Rahat Maryada which were sanctified by Guru Panth (1927-1945). Therefore such compositions as accepted by the

Panth are final and unquestionable and cannot be challenged by anybody. Japu Sahib, 10 swaeyas (swarg Sudu Waley 21-30 akal ustit) and Kabio Benti Chaupai up to end of hymn "Dust dokh tay loh Bachai" as writings of 10th Guru (as sanctioned Rehat Maryada). Oral history is also very important. I agree with Giani Gian Singh that there were some compositions of 10th master which remained separated. Nobody was sure hundred percent because of lack of confirmation in written literature and 10<sup>th</sup> Guru Ji did not sanctify any of them when he was alive. Therefore, this was the gigantic task before Sikh Leadership in early 1900CE. Panthic Sikhs knew which are real compositions of 10<sup>th</sup> Guru, they re-identified those again and made them part of SRM. **They decided whatever they found best as transmitted orally from family to family over 200 years which was based on oral evidence and/or whatever written sources available to them at that time.** Dasam Granth was available to them as it was published since 1900 as reported to be compiled at Sri Akal takhat Sahib and edited by Sodhak Committee in 1895-1896 based on versions of 32 Dasam Granths available at that time. SRM does not mention of this Dasam Granth corrected by Sodhak committee at all why?<sup>[31]</sup>

Dr Kashmir Singh has reviewed the legal literature on DG when 1925 Gurudwara act was approved. He writes "Enactment of Sikh Gurdwaras Act is a landmark development in the Sikh history of twentieth century. It was enacted about two decades after the publication of Dasam Granth by the Sodhak Committee. Debates of Punjab Legislative Council and subsequent interpretation of the Act by the higher judiciary involve discussions and references to various Sikh principles, institutions and the like. To find out any express or implied reference to Dasam Granth, all these records are examined. But no mention of or reference to DG is found in the discussions of the provincial legislature during the period of two months, May 7 to July 7, 1925, when the Bill was before the Punjab Legislative Council. The Sikh Gurdwaras Act 1925 was enacted a little more than two decades after the publication of Dasam Granth by Bhai Jawahar Singh of Bazar Mai Sewan, Amritsar. It did not refer to Dasam Granth at all while Sri Guru Granth Sahib is mentioned six times in it. Though Sikh history from the times of Gurus was discussed in detail while debating the Sikh Gurdwaras Bill in Punjab Legislative Council, but the Dasam Granth did not receive the attention even once of a any legislator. Similarly, the courts have detailed discussion about conferring Guruship on GGS by the Tenth Guru and also about its importance as heart and spirit of Sikhism but mention of Dasam Granth is nowhere available in courts proceedings just like legislative proceedings. **Other Gurdwara Acts** Just like the (Punjab) Sikh Gurdwaras Act, 1925, Delhi Sikh Gurdwaras Act 1971 and Nanded Sikh Gurdwaras Act 1973 also essentially require belief, inter alia, in Sri Guru Granth Sahib by everyone to be called a Sikh; but the reference to Dasam Granth is again missing in these enactments as well.

To read Dr. Kashmir Singh paper "Sri Guru Granth Sahib and Dasam Granth in legal literature" click on <http://www.globalsikhstudies.net/pdf/Kashmir%20Singh%20SRI%20GURU%20GRANTH%20SAHIB%20AND%20DASAM%20Granth%20IN%20Legal%20Literature.pdf>

Additionally;

- a. The Gurmat Granth Pracharak Sabha and its members which formed Sodhak Committee who compiled this so called Dasam granth fell into oblivion after submitting their report. Evidence shows Sikhs did not accept this document.
- b. Lahore Singh Sabha With 118 associations DID NOT Recognize this newly Dasam Pathshai Guru Granth Sahib finally compiled by Sodhak Committee. 3 articles published in their news paper Khalsa Akhbar Lahore against this committee on October 4th, 25<sup>th</sup> & November 1st 1895. They questioned the committee on authenticity issues. Click on <http://www.globalsikhstudies.net/pdf/Jasbir%20S%20Mann%201895%20letters%20published%20in%20Khalsa%20Akhbar.pdf>

- c. C Kahan Singh Nabha in 1930 in Mahan Kosh does not mention 1897 Sodhak Committee report or Dasam Granth published in 1902 based on this report. He talks about only two birs of Mani Singh & Sukha Singh Bir & requests more thorough Gurmat based work on this issue.
- d. From above evidence it is very clear that Guru Panth in (1927-1936) did not use the Document of Sri Dasam Granth corrected by Sodhak Committee while making their final decision.
- e. 1925 Gurudwara act recommends Sikh institutions to follow Guru Granth Sahib Ji only. Sikh Gurdwara Act in 1925CE reinforces it again in Section 2 Definitions & Section 134.G dealing with powers of committee to dismiss office- holders: "Ministers & office holders must perform duties per teaching of SGGS". Panthic Sikh Rehat Maryada has no Mention of Dasam Granth anywhere. There is no provision of a system of excommunication in the Rehat Maryada or in 1925 Gurudwara Act. There is proper procedure described for any complaint. First local sangat can raise any Gurmat issue and has the right to listen to the accuser and take some action. Only appeals on the local decisions can be forwarded. Read SRM section XXV and XXVI). Click [www.Sgpc.net](http://www.Sgpc.net) [31]

### **13. Sri Guru Granth Sahib Ji is the sole canon sanctified and ordered by Guru Gobind Singh to follow and to accept it for any idea and concept of in Sikhism.**

Guru Gobind Singh Ji ordered the Sikhs to accept Guru Granth Sahib as only living Guru after his demise in 1708CE. This confirmed Sikh concept of Guru Panth and GURU Granth. Bani of SGGS is the sole Guru for Sikhs and a sole canon to accept any idea, concept, suggestion, and any writing. This is well documented in all Indian, Persian, and European contemporary and near contemporary sources. Sikh Nation has only one Granth Sri Guru Granth Sahib Ji), One Panth and One Guru Panth approved Rehat Maryada (1927-1945). Khalsa Panth is the only Sikh entity that is collectively authorized to make / accept any changes based upon the doctrines enshrined in SGGS acceptable to the Guru Panth as finalized by the 10th Guru before his demise on October 1708CE. Sarbat khalsa from all over the world can be held now and any changes can be done by consensus only with Guidance from Guru Granth Sahib Ji. Sikhism is an integrated religion with unity of Sikh thought between the first and tenth Guru. Only venerable Granth for the Sikhs is Guru Granth Sahib. Sikh Nation has only One Granth (Guru Granth Sahib), One Panth and One Guru Panth approved Rehat Maryada.

### **14. Sri Guru Granth Sahib Ji is the sole canon sanctified and ordered by Guru Gobind Singh to follow and to accept it for any idea and concept of in Sikhism.**

Guru Gobind Singh Ji ordered the Sikhs to accept Guru Granth Sahib as only living Guru after his demise in 1708 AD. This confirmed Sikh concept of Guru Panth and GURU Granth. Bani of S.G.G.S. is the sole Guru for Sikhs and a sole canon to accept any idea, concept, suggestion, and any writing. This is well documented in all Indian, Persian, and European contemporary and near contemporary sources. Sikh Nation has only One Granth Sri Guru Granth sahib Ji),One Panth and One Guru Panth approved Rehat Maryada( 1927-1945).Khalsa Panth is the only Sikh entity that is collectively authorized to make / accept any changes based upon the doctrines enshrined in S.G.G.S. acceptable to the Guru Panth as finalized by the 10th Guru before his demise on October, 1708 A.D. Sarbat khalsa from all over the world can be held now and any changes can be done by consensus only with Guidance from Shri Guru Granth Sahib Ji. Sikhism is an integrated religion with unity of Sikh thought between the first and tenth Guru. Only venerable Granth for the Sikhs is Guru Granth Sahib. Sikh Nation has only One Granth (Sri Guru Granth sahib Ji),One Panth and One Guru Panth approved Rehat Maryada.

## **15. Who is the Compiler of dasam granth with the fixed contents and arrangement (By History and textual Analysis) as are now noted in Presently Published Dasam Granth correctitude by Sodhak committee 1895-1896 and initially Published in 1900AD?**

The evidence shows that there have been many versions of Dasam Granth Manuscripts which appeared over last two hundred years. The work of Dr. Ratan Singh Jaggi and Bhai Randhir Singh has shown that there has been many variations in the Chaand count, author names of kavis like Ram and Sham interchanging in various manuscripts. The contents and the arrangement show many variations. It was only the Sodhak Committee in 1895-1896 who collected 32 different Dasam Granths and finalized a correction version which was published in 1900 AD. As outlined above Sodhak committee rejected Anandpuri bir (sodhak committee description match this birh). Delhi Bir contains Banno version therefore cannot be associated with Bhai Mani Singh who authored Damdami version in 1706AD. Patna Bir Sambat 1755(1698AD) cannot be accepted academically as it contains the composition Zafarnama written with same ink and same hand writing. Sodhak committee worked more on correction than on the Authenticity issues. Recently Dr. Gurinder Singh Mann from UC California Santa Barbara has seen all of the above mentioned early manuscripts, but has opined that only few of the composition can be accepted as to be the writings of Guru Gobind Singh Ji. Many of the compositions belong to the court poets/darbari kavis. All Dasam granth Recensions contain the Composition Zafarnama a historical event happened in 1706 which makes it 7 years after creation of khalsa. But this historical event is missing in Sri dasam granth. Why Creation of Khalsa which has guided the Khalsa for the last 300 years is missing? Dr. Balwant Singh Dhillon from Guru Nanak Dev University has written a paper on exclusion of many so called compositions of Guru Gobind Singh Ji by the Sodhak Committee based on textual analysis of Patna Bir Sambat 1755(1698AD). Dr. Balkar Singh former head Dept. Guru Granth sahib Panjabi Universty was member of the committee who corrected the proofs when Shabdarth Dasam Granth was published by Punjabi university. This was edited by Randhir Singh but Charitropakhyan and 11 hakiats were not published, why not?. Dr Balkar Singh has discussed in detail the **Place of Dasam Granth in Sikh literature**. Dr Gurnam kaur former head Dept. Guru Granth Sahib Panjabi Universty has given her opinion on the Doctrinal inconsistencies in Dasam Granth : In relation to Avtarhood, Devi Pooja, Shastar as Pir, Anti-long hair, intoxicants and bias against Woman. Dr. Sukhdial Singh Professor at History Department Pbi. University Patiala has written about the Absence of Dasam Granth in 18<sup>th</sup> century Gurumukhi/Sikh sources. Dr Kulwindar Singh Bajwa doubts the authorship of Krishan Avtar composition in his paper. In various manuscripts the chhands count of Krishan avtar varies from 2447 to over 2559. Hard to access which version is authentic. Kesar Singh Chiber quotes 1400 Hundred Baints/chhands of Zafarnama by guru gobind singh Ji In his account. Only 111 are found in presently Published dasam granth. Where is rest of the composition baints?. In 3 different Dasam Granth Bir,s source of Khas Patra,s appears to be only one 1698AD(Sambat 1755) Patna birh? There has been a debate in the community about the authorship of the compositions in Dasam Granth. This was the big task for the Sikh pioneers in 1920, which got control of historical gurdwaras from mahants. Dasam Granths were removed from many Gurudwarsa in Punjab especially In PEPSU districts where they were more prevalent. Sikh Pioneers in 1920,s settled the issue of the compositions of Guru Gobind Singh which must be followed by the Sikhs for daily prayers and for Sikh Baptism/khandey di pahul and published it in Sikh Rehat Maryada document (1927-1945). They gave no importance to Dasam Granth corrected by Sodhak committee in 1895-1896. No mention or reference to DG is found in the discussions of the provincial legislature during the period of two months, May 7 to July 7, 1925 when this act was approved. Dr. Balbir Singh in 1968 who has seen many old manuscripts of Dasam Granth including Anandpuri Birh and Delhi Birh recommended further academic research is needed on all aspects on the Dasam Granth issue. I have just tried one aspect of this research. Contents and



arrangement of the Dasam Granth which were corrected by the Sodhak Committee can be traced back to a manuscript presently located in British Library which was probably written in 1783 AD. Its contents and arrangement matches almost with the Sodhak Committee corrected version. John Malcolm was the first to introduce this manuscript of Dasam Granth in Sikh Literature. It was procured by a British attorney and administrator, Mr. Colebrook in Calcutta and by used by Malcolm for his book Sketch of The Sikhs. The other Britishers who assisted Malcolm were Dr. John Laden who provided him the translations of Bachitar Natak and other Sikh documents as noted above. Charles Wilkins was a librarian in Calcutta who previously visited Takhat Patna Sahib in 1781 AD. Atma Ram was Nirmala Granthi/priest and in Calcutta probably resided at the property of Takhat Harmandar Sahib in Calcutta at Harrison Road as noted by Dr. Ved Prakash. From 1797 AD one can trace the name of the mahants and granthis of Takhat Patna Sahib starting with Nawal Singh followed by Dyal Singh and Sukha Singh. The later was initially a Granthi and then became the Mahant. Then his son Charat Singh came in. Sukha Singh and Charat Singh are well known in Sikh Historical records having connection with Dasam Granth issues. Based upon the internal dating evidence, the heterogeneous nature of compositions in it confirms along with so many variations in contents and textuality that this granth was not written by one person at a time but has been compiled. My research work has shown that the compilation of this Colebrook Granth with fixed compositions/contents and arrangements first appeared in 1783 AD.

Evidence shows British participation in preparation and promotion of Contents and arrangement of presently published Dasam Granth By Malcolm with Colebrook Dasami Pathshahi Da Granth when they started advancing to Punjab. Governor General ordering for Dasam Granth in Devnagri in Lahore Darbar In February 1847 after they became Dictator in Punjab after Dec 16<sup>th</sup> 1846AD cannot be ignored and must be taken into account on further research on Dasam Granth authenticity by any committee.

- **Over 30 Europeans before Malcolm write accounts on Sikhs and write clearly that Sikh nation revere Guru Granth sahib only. Malcolm confesses in his sketch that he obtained Only copy of Guru Granth sahib ji from Punjab, Evidence from British library reveals that Dr. John Leyden has with him GGS Manuscript MSS Panj.D2 written in 18<sup>th</sup> century. Then, why Britishers showed more interest in Translating Bachitar Natak than Guru Granth sahib as They started showing their interest of advancing Into Punjab from 1801 onwards? Other sources used by Malcolm for his Sketch also appear not to be Reliable there need re-evaluation by Sikh scholars?.**
- **Is Malcolm sketch a true Sikh Sketch? Why Atma Ram misguided Malcolm on the mode of Sikh Baptism/khande the Pahul with 5 weapons rather than 5 kakkars and misguides Malcolm that “Guru Govind was initiated on Friday the 8<sup>th</sup> month of B’hadra in the samat 1753 (1696 A.D) and on that day his great work, the Dasama Padshah Ka Granth, or book of the tenth king was completed” Why Malcolm on Page 190 quotes Bhai Gurdas bhalla as one of writers who writes about “GURU Gobind Singh Ji as 19<sup>th</sup> avtar... he established Khalsa” Everybody knows bhai Gurdas Bhalla died during period of 6<sup>th</sup> Guru, then how he can write about 10<sup>th</sup> guru,s Life?.**
- **If the Internal evidence of dating shows dates as;Page254 1698CE.Page 354 1688CE. Page386,1687CE. Page 570,1688Ce.Page1388, 1696CE Published dasam granth by sodhak committee 1895-1896AD and Internal evidence of dating Colebrook Manuscript 1783 the dates are not in serial order, then can a granth be written by one author or compiled by some author?. If one single person writes a granth then dates in the granth must go serial wise per common sense in increasing order. Is there any other Colebrook type Dasami patshahi Granth noted by any other source in 18<sup>th</sup> century prior to 1783AD?.**

- Sikhs lost in Anglo Sikh war in 1846 and in December 1846 Bharowal treaty was written when Punjab totally came under control of Britishers and they became Dictators. February, 1847 written manuscript was donated to British library By Pandit Radha Krishan whose father Pandit MADHUSUDHAN head priest of court & His Grandfather was Pandit Brij Lal also court Pandit certifies “The Granth Sahib’ published by Gooro Gobind Singh the founder of the Sikh faith” and note in the manuscript by commissioner and superintendent reads it was sent to Paris exhibition Society by Pundit Radha kishan July 1856 AD. Paris Imperial exhibition was held in Paris between 15<sup>th</sup> May-15<sup>th</sup> November 1855. No Imperial Exhibition held in Paris in 1856. How it can be sent from Punjab India in July 1856 after the exhibition is over? Significant Imperial Exhibitions held between 1851-1893 are as follows; London 1851AD, Paris 1855AD, London 1862AD, Paris 1867, Vienna 1873AD. This manuscript was Written and completed in Feb 1847. Note written in July 1856AD says it was for Paris exhibition which already finished in Nov of 1855. But First Imperial exhibition was held in London in 1851. If this manuscript was written for Imperial Exhibition why it was not sent to LONDON Imperial Exhibition in 1851? after 4 years when it was written?.
- Lord Dalhousie, Governor General of India Statements of Sikh Nation in 1848 and 1849 Evidence shows that British recognized the Sikh Nation as a separate nation with unique Sikh identity repeatedly in their official references and treaties in 1809, 1846, 1847. Lord Dalhousie, Governor General of India, in 1848 and 1849 made highly contradictory speeches and remarked: “Unwarned, by precedent, uninfluenced by example, the Sikh Nation has called for war, and on my word, Sirs, they shall have it with a vengeance.” “There never will be peace in Punjab so long as its people are allowed to retain the means and opportunity of making War. There never can be now any guarantee for the tranquility of India until we shall have effected the entire subjection of the Sikh people and destroyed its power as an independent nation.” Does this statement indicates Britishers wanted to destroyed Sikhs as an independent nation?
- Prior to 1849AD Britishers signed many treaties with Sikhs as a separate nation. But in First census 1855 AD report after Britishers took over Punjab Sikhs were included among Hindus why?
- Sodhak Committee’s Rejects the presidium Birh (features match with Anandpuri Birh) so called 1700 century recension out of 32 dasam Granth Birhs they collected. But their final corrected version matches Colebrook 1783AD British Library manuscript with all contents and arrangement matching with Presently Published Dasam Granth since 1900 which was prepared after corrections done by Sodhak committee in 1895-1896 AD from 32 Dasam Granths. Can it be a pure coincidence or part of any plan?
- Dilip Singh, Last Sikh King, baptized to Christianity in 1853 & Raja Harnam Singh s/o randhir Singh of Kapurthala in late eighteen sixties?.
- GGS get translated by Britishers in 1870,s By Trump. Why they gave preference to Colebrook Dasam Granth In 1783AD and Devnagri Dasam Granth In Feb. 1847?

**British interest in the Dasam Granth and their efforts to promote it have not come under the focus of scholars so far. It needs serious investigation which in turn may yield significant data to understand the formation of presently published version of Dasam Granth.**

The Question of procuring authentic version if any is the main issue which was raised to Sodhak Committee 114 Years ago In khalsa akhbar but Sodhak committee had no answer. Until Committee of Scholars at Panthic level or university Level find any new evidence/authentic version in form of a single

Manuscript relating to 10<sup>th</sup> Guru Ji or Bhai Mani Singh Ji the following statement of Giani Gian Singh should be considered seriously. Who argued that Asali Dasam Granth/Dasmi Patshahii Granth is infact is Damdami Version Of Guru Granth sahib/Dasmi Patshah Da Granth where he added Bani of Guru Tegbahadur in 1705( 3years before his last Breath/Joti Jot samabna in 1708).Such original Bir is said to be lost in 2<sup>nd</sup> Sikh GhaluGhara 1761( Sambat 1818). Kahan Singh Nabha went to Afganistan/Kabul city with Government deputation after 150 Years, but was unable to Trace it there.( ReadMartand Bhag I page 414). If issue is raised again then "Khalsa Panth" is the only Sikh entity that is collectively authorized to make / accept any changes based upon the doctrines enshrined in S.G.G.S. acceptable to the Guru Panth as finalized by the 10th Guru before his demise on October, 1708 A.D.

## ਅਸਲੀ ਦਸਮ ਗ੍ਰੰਥ

ਸਹੀ ਸ਼ਬਦਾਂ ਵਿਚ ਦਸਮੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਦਮਦਮੇ ਸਾਹਿਬ ਵਿਚ ਠਹਿਰਨ ਦੇ ਸਮੇਂ ਉਹਨਾਂ ਦੇ ਆਦੇਸ਼ ਅਨੁਸਾਰ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚ ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਜੀ ਦੀ ਬਾਣੀ ਅੰਕਿਤ ਕੀਤੀ ਜਾਣ ਵਾਲੀ ਬੀੜ, ਜਿਸ ਨੂੰ ਉਹਨਾਂ ਨੇ ਜੋਤੀ-ਜੋਤਿ ਸਮਾਉਣ ਤੋਂ ਤਿੰਨ ਦਿਨ ਪਹਿਲਾਂ (ਸੰਨ ੧੭੦੮ ਵਿਚ) ਗੁਰਗੱਦੀ ਸੌਂਪੀ, ਦਸਮ ਗ੍ਰੰਥ ਆਖੀ ਜਾ ਸਕਦੀ ਹੈ :

ਅਸਲ ਦਸਮ ਗੁਰ ਵਾਲਾ ਗ੍ਰੰਥ । ਰਹਿਤ ਬਿਧ ਦਲ ਮੈ ਮੱਧ ਪੰਥ ।

ਘਲੁਘਾਰਾ ਜਬ ਵੱਡ ਭਯੋ । ਗ੍ਰੰਥ ਦੁਰਾਨੀ ਸੋ ਲੀਉ ।

ਅੱਥ ਸੋ ਕਾਬਲ ਮੱਧ ਜਾਨੋ । ਬੜੀ ਧਰਮਸ਼ਾਲਾ ਮੈ ਮਾਨੋ ।

[ਗਿ: ਗਿਆਨ ਸਿੰਘ, ਪੰਥ ਪ੍ਰਕਾਸ਼, ਨਿਵਾਸ ੩੬, ਅੰਕ ੧੮]

**16. Debate on authenticity of Dasam Granth started Since 18<sup>th</sup> century as soon it appeared and will go on until Sikh Panth understands its implications.**

**Bhai Kahn Singh Nabha reads on page in Gurmat Martand 559-560 “Although ,we respect Bhai Mani Singh as Panth Rattan and Religious Brother but will not hesitate to say that Bhai(Mani Singh) has done such a great mistake which has done great damage and in future there is danger of Substantial Damage”.**

**Other English and Indian source of 20<sup>th</sup> Century including Cunningham, Wilson, Trump, McAuliffe, Narang, Mohan Singh, Banerjee also wrote about this granth in 19<sup>th</sup> century but nobody accepted complete Dasam Granth to be authenticated version by tenth guru ji. 1902 Bhai Bishan Singh from Sangroor, 1918 Ran Singh, 1949 Giani Lal Singh, 1954 Master Naranjan Singh, 1935 Bhai Sher Singh, 1937 Dr. Jaswant Singh from Lucknow, 1942 Shamsheer Singh, Harnam Singh Balab, 1955 Dr. Tarlochan Singh, 1955 Dr. Randhir Singh, 1959 Sardar Kapoor Singh, 1959 Dr. Harbhajan Singh, 1959 Rampal Ashta, 1961 Dr. Kumari Parsini Sehgal, 1963 Dr. Mahip Singh, 1950**

Dr. Mohan Singh Deewana, Dr. Malik Singh Agra University, Dr. Lal Manohar Updadi Binaris Hindu Uni, Dr. Ohm Pardwaj Kur Kashtar Uni, Dharampal Mani Bhagalpur Uni, Dr. Kamla Koshal Agra Uni, Dr. Sashila Devi Punjab University, Dr. Shameer Singh Guru Nanak University, Dr. Mohanjit Singh Usmania Univerisity, CH Lohelin ,Dr. Bhushan Sachdev Punjab University, and Dr. Nirmal Gupta Punjab University. Lal singh 1967, Bhag singh, Principal Harbhajan singh 1996,Amarjit singh khosa2003 , piara singh sandhu 2004, Charanjit singh Bal 2006, Jasbinder singh 2006,pirtpal singh Bindra 2004, Gurinder singh Mann( Santa Barbara) 2008. Dr Harbhajan singh 2009,Daljit Singh 2009 and many more. In 1985-1988 at Universty level Panjabi university Patiala published 3 volumes of Shabdarth dasam granth edited by Bhai Randhir Singh but excluded Chritropakhyan and Hakaits although he believed that all compositions of dasam granth is authentic Bani of guru gobind singh Ji.The above authors have done and written on Dasam Granth but only few of them have discussed the authenticity issues in detail. For authenticity issues of Sri Dasam Granth the work of Dr. Jaggi, Dr. Padam, Dr. Ashta, Bhai Randir Singh is remarkable. For details list of all literature on Dasam Granth read my paper “Sources of Literature on Dasam Granth”. click on <http://www.globalsikhstudies.net/pdf/Sources%20of%20%20literature%20on%20Dasam%20Granth%20-Jasbir%20Singh%20Mann%20April%201st%202008.pdf>

Any author who understands the academic debate on dasam Granth understands clearly that subject is difficult as authenticity is the main issue. Which Dasam Granth to be made a base in order to have any useful discussion? The Text of Sri Dasam Granth is not fixed and panth must fix this issue first. Sodhak committee by The Gurmat Granth Pracharak Sabha was Part of Amritsar Singh sabha with three singh sabhas with them only. They fixed the text from 32 recensions but were unable to get any authentic version as requested by Lahore Singh Sabha with 118 associations. Therefore Lahore singh sabha did not recognize this newly Dasam Pathshai Guru Granth Sahib finally compiled by sodhak committee. Evidence also show 1925 Act and SGPC did not use it for SRM.Read 3 articles published in their news paper Khalsa Akhbar against this committee on October4th,25th&november1st 1895. Summary of these article Indicates that Lahore singh sabha was requesting Giani sardool Singh Secretary of Sodhak Committee to find out and authenticate which is original Dasam Granth out of various dasam Granths they used for correction. <http://www.globalsikhstudies.net/pdf/Jasbir%20S%20Mann%201895%20letters%20published%20in%20Khalsa%20Akhbar.pdf>

After 114 years we are in the same academic debate. **Question remains the same where and which is the authentic version.** There are many manuscripts of Dasam Granth available as outlined above but all of them are debatable on basis of History and /or textual issues as it is difficult academically to associate them with Guru Gobind Singh Ji or Bhai Mani Singh Ji. Therefore there is need of serious and honest effort of research on this issue. I will agree with Prof Gurinder Singh Mann of Santa Barbra California that “These texts need to be further examined and the information in them correlated with findings about the Sikh material heritage that have become available in past decades. These data need to be collected, sifted, assessed and used towards the creation of authoritative narratives of Sikh history, which will draw their vital sap from indigenous sources, so to speak. And not from easily accessible but inaccurate renderings of these events that were produced in later times!”[32]

I feel that Sikh Panth is going through critical time. Therefore, present author is requesting higher Sikh central authorities/Universities in Punjab must address the issue thorough history and Gurmat based independent inquiry in context with this new Historical and Textual evidence. This issue must be addressed ASAP otherwise It will create social and religious divisions among the ranks of Sikhs. If this trend is not prevented/stopped the Sikhs in India and globally will get divided. It is well Known, Britishers

ruled colonies always by Divide and Rule. Malcolm by promoting Colebrook's Dasmi patshahi Granth which he could not procure from Punjab In 1805AD ruptured the Sikh community ideologically. Sikh scholars need to evaluate this perspective and promote the gurmat envisioned by Guru nanak in order to bring the Entire Panth at one Ideological Platform. It is my hope that serious panthic effort will help Sikhs to enlighten the richness of their heritage, for outsiders it will provide a better understanding and will attempt to bridge all gaps.

As a believer Sikh we should understand that Gurus has given us the instructions in reference to acceptance of any Concept, idea or thought in Sikhism by guidance from SGGS. In 1708: 10th guru sanctified bani in Sri G.G.S. as spiritual guru and guru panth represented by five khalsas as a physical guru( Guru Granth & Guru Panth). **Bani of Guru Granth Sahib is sole Guru.** Final seal of AGGS **Mundavani M5** discusses use of **Sach, Santokh, and Vichar** on issues. Third guru was very clear from the beginning about such issues to be surfacing in panth. Therefore recommended **“Aao Sikh Satgur Kay Piaryo, Gavoh, Sachi Bani.** I believe that all Sikh conflicts including academic issues of Sri Dasam Granth should be solved amicably as is inherent in the following Shabad.

“ਬਸੰਤੁ ਮਹਲਾ ੫ ਘਰੁ ੨ ਹਿੰਡੋਲ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਹੁ ਲਿਵ ਲਾਇ ॥ ਹਰਿ ਨਾਮੈ ਕੇ ਹੋਵਹੁ ਜੋੜੀ ਗੁਰਮੁਖਿ ਬੈਸਹੁ ਸਫਾ ਵਿਛਾਇ ॥੧॥ ਇਨ੍ਹੁ ਬਿਧਿ ਪਾਸਾ ਢਾਲਹੁ ਬੀਰ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਦਿਨੁ ਰਾਤੀ ਅੰਤ ਕਾਲਿ ਨਹ ਲਾਗੈ ਪੀਰ ॥੧॥ ਰਹਾਉ ॥ ਕਰਮ ਧਰਮ ਤੁਮ੍ਹਰ ਚਉਪੜਿ ਸਾਜਹੁ ਸਤੁ ਕਰਹੁ ਤੁਮ੍ਹਰ ਸਾਰੀ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੇਹੁ ਜੀਤਹੁ ਐਸੀ ਖੇਲ ਹਰਿ ਪਿਆਰੀ ॥੨॥ ਉਠਿ ਇਸਨਾਨੁ ਕਰਹੁ ਪਰਭਾਤੇ ਸੇਏ ਹਰਿ ਆਰਾਧੇ ॥ ਬਿਖੜੇ ਦਾਉ ਲੰਘਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਸੁਖ ਸਰਜ ਸੇਤੀ ਘਰਿ ਜਾਤੇ ॥੩॥ ਹਰਿ ਆਪੇ ਖੇਲੈ ਆਪੇ ਦੇਖੈ ਹਰਿ ਆਪੇ ਰਚਨੁ ਰਚਾਇਆ ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜੇ ਨਹੁ ਖੇਲੈ ਸੇ ਜਿਣਿ ਬਾਜੀ ਘਰਿ ਆਇਆ ॥੪॥੧॥੧੯॥ {ਪੰਨਾ 1185}”

BASANT, FIFTH MEHL, SECOND HOUSE, HINDOL:

ONE UNIVERSAL CREATOR GOD. By THE GRACE OF THE TRUE GURU:

Come and join together, O my Siblings of Destiny; dispel your sense of duality and let yourselves be lovingly absorbed in the Lord. Let yourselves be joined to the Name of the Lord; become Gurmukh, spread out your mat, and sit down. (1) In this way, throw the dice, O brothers. As Gurmukh, chant the Naam, the Name of the Lord, day and night. At the very last moment, you shall not have to suffer in pain. (1) Pause II Let righteous actions be your game board, and let the truth be your dice. Conquer sexual desire, anger, greed and worldly attachment; only such a game as this is dear to the Lord. (2) Rise in the early hours of the morning, and take your cleansing bath. Before you go to bed at night, remember to worship the Lord. My True Guru will assist you, even on your most difficult moves; you shall reach your true home in celestial peace and poise. II 3 II The Lord Himself plays, and He Himself watches; the Lord Himself created the creation. O servant Nanak, that person who plays this game as Gurmukh, wins the game of life, and returns to his true home.(4)(1)(19)1185.

## **17. June 6<sup>th</sup> 2008 Sri Akal Takhat Gurmata Reconfirms Panthic Unanimous Stand;**

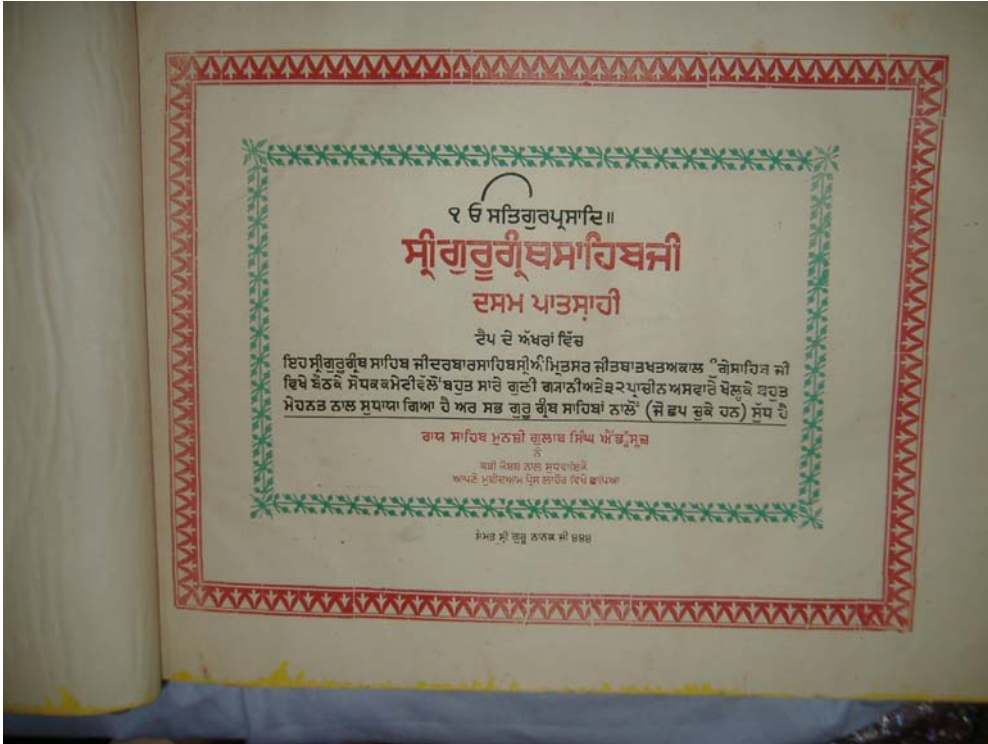
When Sikhs got control of Sikh Gurudwaras in 1920. There were many different Rehats in different Sikh institutions and Gurdwaras which were controlled by Mahants, Nirmalas and Udasis. Dedicated Sikhs

knew what real Sikhism was envisioned by Guru Nanak got together and settled One Panthic Sikh Rehat Maryada once for all. It must be protected and promoted. Sikh Nation has one Panth, one Granth and one Rehat Maryada.

Sri Dasam Granth debate is always held at two Levels. 1. Academic level. 2. Panthic Level. As far as academics is concerned as outlined above under section #15 this debate is not new and started on academic level by Cunningham since 1849 as he writes **“Five chapters are portions and commencement of the sixth are attributed to 10th guru and by far large portions composed by four scribes in the service of the Guru. The names of Sham and Ram occur as two of the writers, but in truth, little is known of the authorship of the portions in question.”** **“Malcolm may be referred for translations of portions of Bachitar Natak bearing on the period, but Malcolm’s own general narrative is obviously contradictory and inaccurate.”** **This Debate is still continuing onwards till present times and will go on. See section # 15 above. British angle needs serious investigation which in turn may yield significant data to understand the formation of presently published version of Dasam Granth.**

At panthic level the debate started regarding dasam granth in 18<sup>th</sup> century as soon as per story the DG produced by Bhai Mani Singh (1726). Bhai Kahn Singh Nabha in his Martand writes “Khalsa Honored Mehtab Singh and according to his Bachan (promise) Dasam Granth Bir survived as it was. But this decision was made on personal Promise against Rule sanctified by 10<sup>th</sup> Guru Ji. It would had been better if this gurmata Decision was taken by Consensus opinion of the congregation (Diwan). As 4<sup>th</sup> Bir by Bhai Mani Singh (where he wrote Bani Author wise) was rejected. Similarly dasam granth Bir Prepared by him, various compositions should have been kept separate as suggested in Khalsa Diwan (keep Chritro Pakhyon and 11 Hakyats attached to Zafarnama as separate. **“ Although ,we respect Bhai Mani Singh as Panth Rattan and Religious Brother but will not hesitate to say that Bhai (Mani Singh) has done such a great mistake which has done great damage and in future there is danger of Substantial Damage”.**

- Sodhak committee supported by Amritsar Singh Sabha ( has 3 sabhas with them) in 1895-1896 AD from 32 circulating dasam granth at that time prepared one corrected version of “Dasami Patshahi Sri Guru Granth Sahib Ji” which later on came in Print form. But Khalsa Akhbar run By Lahore Singh sabha ( over 100 sabhas attached to it) criticized it in their paper in letters to Editor section and asked sodhak committee to find the authentic version. Kahan Singh Nabha does not discuss sodhak committee’s corrected “Dasami Patshahi Sri Guru Granth Sahib Ji” in his writings.
- The Sikh Gurdwaras Act 1925 was enacted a little more than two decades after the publication of “Dasami Patshahi Sri Guru Granth Sahib Ji”. It did not refer to Dasam Granth at all while Sri Guru Granth Sahib is mentioned six times in it. Though Sikh history from the times of Gurus was discussed in detail while debating the Sikh Gurdwaras Bill in Punjab Legislative Council, but the Dasam Granth did not receive the attention even once of any legislator. See below **DASAM GRANTH PRINTED BY BHAI SAHIB SMUNSHI GULAB SINGH and sons NANAKSHAHI Samat Nanakshahi year 444 (1913AD) in Sikh Reference Library, Amritsar Punjab.**



- Sikh Rehat Maryada (1927-1945) is silent on “Dasami Patshahi Sri Guru Granth Sahib Ji” even after 30-40 years of its publication by Sodhak committee. Dasam Granth removed From PEPSU Districts where they were more Prevalent after SRM was adopted.
- In **1973**, Singh Sahiban Darbar Sahib and Jathedar Sri Akal Takhat Sahib has already given their opinion by Letter from SGPC# 36672 3/ 4-8-73 which reads “Chritropakhyan composition which is included in Dasam Granth is not Dasmesh Bani. It is a copy of old Hindu mythological stories”.  
Click on <http://www.globalsikhstudies.net/pdf/1973%20SGPC%20Letter.pdf>
- **Sri Akal Takhat has already resolved the issue at Panthic Level by passing "June 6th 2008 Gurmata"**. It needs to be enforced by Sri Akal Takhat  
**For Gurumukhi version click on [http://sgpc.net/akaltakhat\\_hukum/hukumnamas.asp](http://sgpc.net/akaltakhat_hukum/hukumnamas.asp) [33]**  
Read English Translation By Prof Emeritus Dr.Darshan Singh Punjab Universty, Chandigarh as below.

Sri Akal Takat Sahib, Sri Amritsar, Punjab, India

No: A:3/08/3143

June 06, 2008

Resolved and adopted in a meeting of the five high priests at Sri Akal Takhat Sahib today (June 06, 2008)  
Jeth 23, Sammat 540, Nanakshahi

Resolution in the name of the Guru - Gurmata # 1

“Tercentenary (300<sup>th</sup> Gurta Gaddi Diwas) of Sri Guru Granth Sahib’s canonization is a golden opportunity for the entire Sikh Panth – people – to demonstrate their dedication to the ideal of oneness of **“Guru’s Scripture-Guru’s Nation (people).”** In obedience of Guru Gobind Singh Ji’s last command **“Recognize**

***the Granth (Scripture) as your Guru; this is my will and command to all Sikhs,***” the Sikh Panth has always steadfastly accepted Guru Granth Sahib as their Divine Enlightenment – the True Guru. The eternal Guru Granth Sahib has also bestowed guidance on the Sikh Panth during every national crisis. The current controversy about the Dasam Granth is totally uncalled for. No one has any right to dispute the specific writings contained in the Dasam Granth that have been recognized and accepted by the Sikh Panth for Sikh Code of Conduct, prescribed recitation in daily prayers and Sikh baptismal. Be it known to the entire Sikh Panth that Sri Dasam Granth is an integral part of Sikh literature and history but, Guru Gobind Singh Ji did not recognize it equal to Sri Guru Granth Sahib Ji. Since, Guru Gobind Singh bestowed Guruship only on Sri Guru Granth Sahib; therefore, no other Granth (Scripture) can be displayed/installed next to Sri Guru Granth Sahib”.

Signed; Joginder Singh, Jathedar

I have submitted my evidence to Sri Akal Takhat, Dharm Parchar Committee SGPC and Vice Chancellor Punjabi University for needful. I live in USA where I meet with people having over 100 denominations of Christianity but everybody is living peacefully with other religions. The street on which I live has over 30 families having different religions and different Beliefs. We have no issue. As a part of Sikh community personally speaking I have no issue with anybody who reveres Dasam Granth or Sarabloh Granth or even someone who is Atheist. I have great respect for everybody because everyone is entitled to their beliefs and no person has the right to judge any other person's spirituality as it is personal issue. We may differ with opinions on academic issues but I respect every body's opinion. Therefore will request all concerned to send their evidence based opinion to Dharm Parchar Committee or Sri Akal Takhat Sahib so it can be reviewed if at any time in future by a committee to be instituted by the Sikh Authorities at Amritsar or at any university Level. Avtar Singh Makkar President on Feb 14<sup>th</sup> made a statement which was reported in Ajit Newspaper on Feb 15<sup>th</sup> 2010 that SGPC will constitute High level committee to settle Dasam Granth Debate. Authenticity of the presently published Dasam Granth as corrected & compiled by Sodhak Committee in and report issued in 1897AD needs a thorough history and Gurmat based independent inquiry in light of above historical and Textual evidence. **British interest in the Dasam Granth and their efforts to promote it have not come under the focus of scholars so far. It needs serious investigation which in turn may yield significant data to understand the formation of presently published version of Dasam Granth.** Until such time Sikh Panth must follow Gurmata passed June 6<sup>th</sup> 2008 Sri Akal Takhat Gurmata#1 on the issue and humble request is made to Sikh authorities and the Panth for its enforcement.

Jasbir Singh Mann M.D., California.

For all debates on Sikh studies click on [www.globalsikhstudies.net](http://www.globalsikhstudies.net)

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**PS: This Document will be updated with more Evidence as we go along.**