**FORMATION OF SIKH CANNON/GRANTH OF GURU GOBIND SINGH; FROM KARTARPURI TO FINAL DAMDAMI VERSION OF SIKH SCRIPTURE.**

**BY**

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**1. Major Recensions of the Sikh Scripture**

* The Granth compiled by Guru Arjan is now in the custody of Sodhis of Kartarpur, thus it is known as **Kartarpuri Bir.**
* A copy of the Above pothi supposed to be made by Bhai Banno who hailed from a village called Khara Mangat contains spurious writings/faltu Bani therefore known as **Banno Bir or Khari Bir including** many similar variant Granths written between 1642-1705
* The Granth finalized/ standardized /final editing by Guru Gobind Singh in 1706 at Damdama Sahib, Talwandi Sabo came to be known as **Damdami Bir.**
* Some scholars have identified another version named Lahori Bir but it has its roots in the Khari version.
* Presently we are concerned with the definitive features of these three versions of the Sikh Scripture.

**2. Various Scholars work on Final Standardization of Damdami Bir**

* GB singh, Dr,Taran Singh, Principal Sahib Singh, Bhai jodh singh, Dr.Ganda Singh, Prof Teja Singh, Dr.Piar Singh,Piara Singh Padam,Gurdit singh, S,daljit singh, Principal Harbhajan Singh, Charan singh,Giani Harbhajan Singh Ludhiana,SGPC research scholar Randhir singh,Dr. Tarlochan Singh Bedi, Prof.Anup Singh,Jaswinder singh,Giani Garja Singh,Shamsher Singh Ashok,G.B Singh,Bhai Gian Singh Nihang ,Harnam Das,Bhagat Singh, Dhamsan Mahant Sahib Singh,Fauja Singhand Dr.Gurinder Singh Mann. Dr.Pashaura singh, bachitar singh giani, Rajinder singh Bal, Prof Pritam singh,Dr. Mohinder kaur Gill Dr.Balwant Singh Dhillon,Dr.Amar singh,Dr.Jasbir singh Mann and few others
* **But many of the above scholars did not give any details /did not show any Manuscriptual Evidence in support on both sides and used the evidence as it fitted into their conclusions.**
* **List of Suggested Books On debate on the issue on Various Guru Granths/pothi sahib Studies including their history/Ithas**

1.       “SRI GURU GRANTH SAHIB DIAN PRACHIN BIRAN” GB SINGH ( Gurbax Singh). Lahore Modern Publishers 1944.

2.       “GURBANI SAMPADAN NIRNAI” HARBHAJAN SINGH. Satnam parkashan Chandigarh 1981.

3.       “PRACHIN BIRAN BAREY” BHullan Dia Sodhan” JODH SINGH Lahore Book Shop

4.       “SRI GURU GRANTH DA SAHITAK ITHAS” Taran singh .Pub lished by Faquir Singh &Sons Amritsar

5.       “Gatha Sri Aad Granth” Piar Singh GNDU Press 1992

6.       “The Guru Granth Sahib-Canon Meaning and Authority” BY Pashaura Singh,Oxford UNi Press New Delhi-2000

7.       “Making Of Sikh Scripture” By Gurinder Singh Mann,Oxford UNi Press New YORK-2001

8.       “ Puratin Biran Tey Vichar” swami Harnam das Udasi -Part I 1968. Part II 1972, Published by Ramesh Chandar Suri, Ayurvedic Pharmacy Kapoorthala Panjab.

9.       “Param Pavitar Aad Bir Da Sankalan” Giani Mahan Singh, Published b khalsa samachar 1952/

Can be taken from Arcives of khalsa samachar, Bhai Vir Singh Sadn, New Delhi

10.   “Kartarpuri Bir Dey Darshan” Bhai Jodh Singh,PBI Universty.

11.   “ Bani Buera”Charan singh- khalsa Tract Society ASR 5-20 July and 5-20 august Ank

12.   “Aad Bir barey” Bhai/Dr. Sahib Singh

13.   “Authenticity of kartarpuri Bir” Daljit Singh Pbi Uni Press, 1987

14.   “Sri Guru Panth parkash” Piara Singh Padam 1990

15.   “ Ithas Giani Gudit Singh” Giani Gurdit Singh ,Sikh sahit SANSTHHAN Chandigarh/deli march 1990

16.   “ Sada Hathh Likhat Ithas” Shamsher Singh Ashok. SGPC 1968.

17.   “Early Sikh Manuscripts –Myth and reality” Dr Balwant Singh Published by Singh Brothers 1990.

18.   “Guru Granth Sahib Di Sampadan kala” Mohinder kaur Gill ravi parkashan Delhi 1974

19.   “Planned attack on sri guru Granth Sahib” Edited By Advocate bachhitar Singh Giani.

20.   “BHAI BANNO DARPAN ATE KHARE VALI BIR” Rajindar Singh Bal, Jalandhar; 82/3D Central town, 1989

21. Ayahiapur wali pothi/Goindwal Pothis –two volumes published by GNDU Amritsar-2012

22. 2013 may California educational conferences at Santa Clara universty, UC Riverside and Sikh center Santa Ana.a Presentations By Dr.Balwant singh Dhillon,DrAmar singh and Jasbir singh Mann “**Kartarpuri to final Damdami Version of Sikh scripture”**

**3. Chief Features of the Kartarpuri Version**

* Compiled and canonized by Guru Arjan in 1604, Bhai Gurdas worked as amanuensis.
* It comprised the hymns of first five Sikh Gurus, Bhagats, Sufis, and God oriented persons associated with the Guru’s court.
* Besides the liturgical and epilogue sections the whole text arranged into thirty ragas.
* In the liturgical section besides the *Japu* it had only ten hymns i.e. *Sodaru*-5 and *Sohila+ Arati*-5.
* Except *So Purakh-*4 hymnscoupled with the hymns of Ninth Master its text conforms to the presently published version of the Sikh Scripture.
* But some of its later copies carry *So Purakh* hymns also.

**4. Chief Features of the Banno/ Khari Versions**

* As described earlier a copy of the Adi Granth done by Bhai Banno carried spurious writings thus it was known as Khari Bir. These are as under:
* *Dhar amber vich belri*…Gauri mode *Saloka* attributed to Kabir.
* *Aaudhu so jogi guru mera*…Sorthi mode *pada* attributed to Kabir.
* *Ranjhunjhara gao sakhi*…Ramkali *chhant* full version attributed to Guru Arjan.
* *Manu hamaro badhio mai kawal nain…*Mira Bai *pada* in raga Maru.
* *Chhadi man hari bimukhan ko*…instead of one line Surdas’full *pada* in Sarang.
* *Jet dar lakh Muhammda*…3 *salokas* attributed to Guru Nanak.
* *Bai atish aab khak*…15 *salokas* attributed to Guru Nanak.
* *Haqiqat rah mukami raje Shivnbh ki…*.
* *Siahi ki bidhi…*.
* *Ratanmala,*‘*asan sadh Niralam…*’ 25 stanzas attributed to Guru Nanak.
* However it has developed into other sub-versions, a fact not much known.

**5.2015 FINAL STANDARDIZATION OF GURU GRANTH SAHIB (DAMDAMI BIR) AT DAMDAMA SAHIB/SABO TALWANDI 1706**

**A.)Following Items in section 5B are IMPORTAT FEATURES distinguishing Damdami Bir written edited and standardized at DAMDAMA SAHIB/SABO TALWANDI 1706 from the birs/manuscripts written during1674-1705 with Bani of 9th Guru contained in them especially after 1675. Many of earlier Birs/manuscripts (1674-1705) were thought to be supposedly written at Damdama sahib/Anandpur sahib. Such manuscripts/Birs has been highlighted by Gurinder Singh Mann in his book ‘Making of Sikh scripture’**. Thisis an old Sikh study issue debate. Various scholars of Sikh studies has given their opinion on the issue which include GB singh, Dr,Taran Singh, Principal Sahib Singh, Bhai jodh singh, Dr.Ganda Singh, Prof Teja Singh, Dr.Piar Singh,Piara Singh Padam,Gurdit singh, S,Daljit singh, Principal Harbhajan Singh, Charan singh,Giani Harbhajan Singh Ludhiana,SGPC research scholar Randhir singh,Dr. Tarlochan Singh Bedi, Prof.Anup Singh,Jaswinder singh,Giani Garja Singh,Shamsher Singh Ashok,G.B Singh,Bhai Gian Singh Nihang ,Harnam Das,Bhagat Singh, Dhamsan Mahant Sahib Singh,Fauja Singhand Dr.Gurinder Singh Mann. Dr.Pashaura singh, Bachitar Singh Giani, Rajinder singh Bal, Prof Pritam Singh, Dr. Mohinder Kaur Gill and many more. **But almost all of the above scholars did not give any details/did not show any Manuscriptural Evidence in their support in detail and shared the evidence as it fitted in their conclusions.**

Principal Harbhajan Singh refers to two manuscripts in Sikh reference library which were lost in 1984 AD operation Blue Star. These two manuscripts dated 1682 AD and 1691 AD respectively in which he indicates that Raga Jaijawanti was properly recorded as the number 31 traga and there was no extra material in these manuscripts. He provides no details of the manuscripts but confirms that in both of them folio mentioning ‘Jyoti jot Samavney ka Chalitar” was there. Please note in most of these manuscripts scribed prior to 1706 AD, death date of Baba Gurdita is given after the 5thGuru,s death date. Similarly principal harbhajan singh also confirms that in Pindi Lala (Gujrat) Wali Bir,Samat 1732 (1675 A.D.)Folio mentioning ‘Jyoti jot Samavney ka Chalitar”is also there. Similarly Harbhajan Singh also confirms that Pakhar Mal Dhillon bir in Samat 1745 (1668 A.D.)Bir Ninth guru salok on page 664 written with different hand and some other compositions 665-669 are not seen in Index. Damdami Birs Confirm **Death dates of Guru Sahibans Folio/** ‘Jyoti jot Samavney ka Chalitar” was deleted/edited out in all Damdami Birs after 1706 AD. **History, dating ,authorship and review of complete manuscript contents is very essential for any textual Study.** Similarly Harnam Das Udasi also talks about 1691 AD Manuscript as Damdami in few lines but no details are given.

Gurinder Singh Mann and Dr.Pashaura Singh do not confirm what was history of MS# 1192 Punjab university and MS #1245 GNDU respectively before both these manuscripts were bought from Messer’s Harbhajan Singh Chawla and Harcharan Singh Chawla and implanted in Punjab university Chandigarh (# 1192 bought at price of Rs 350) and GNDU ASR (# 1245 bought at price of Rs 7500) respectively IN 1966 AND 1987 RESPECTIVELY.

.Some scholars talk about 1675 AD manuscript at Dacca as noted by GB Singh. But GB Singh own textual analysis in his book pages 215-23 confirms that it has all fetures of Banno version with faltu compositions and Raga Jaijawanti after Jaitsri Raag #11. So purkh Jutt reported is missing In Liturgical Text in Rehras Bani.This Manuscript appears to be written in Patna rather at Anandpur as on page 233 last slok #57 of 9 th guru is recorded as ‘ …………. Kahu Nanak Yeh bipat mein ek oot Raghunath”. Labeling this salok as #57 is hall mark of manuscripts written at Patna Sahib.See discussin on next page.

* 1691 AD manuscript of Guru Granth at Patna sahib as noted in Teja Singh,Dr Ganda Singh and principle harbhajan Singh debate ( GB Singh page 321 of his book writes about this Manuscript based on Giani sahib Singh, Mahant of DAMTAN wh0 writes that 1691 AD manuscript/Bir got written at Anandpur By ‘ dasmesh pita Ji” by copying from Banno version and then adding 9th guru bani at appropriate places and put his Nissan). Please note DHAMTAN, a large village in Jind district of Haryana now. It is sacred to Guru Tegh Bahadur who visited it first in 1665AD in the course of his travels through Malva and Bangar territories. According to some chroniclers, Guru Tegh Bahadur was first arrested near Dhamtan in 1665 and taken to Delhi where, however, he was released at the intervention of Kanvar Ram Singh, son of Mirza RajaJai Singh, of Amber (Jaipur), and allowed to continue his journey towards the east. Dhamtan became the most important Centre of Sikh faith after 1800,s. Later, when this area became part of Patiala state, a large endowment was made for the shrine commemorating the visits of Guru Tegh Bahadur. The present complex was constructed by Maharaja Karam Singh of Patiala (1798-1845). Giani/Mahant Sahib Singh was one of Important Mahant in Dhamtan in late 1800,s to early 1900,s. It will be of great interest for research scholars that 39 old manuscripts exist at this place still. Anyhow Textual analysis of this 1691 manuscript as reported by Giani/Mahant sahib Singh still at Patna shows So Purkh Jutt composition first written then effaced/hartaled. In rag Tatkara rag Jaijawanti is first entered after raag gauri. Then it is effaced/hartalled and written after Raag Jaitsari. Similarly in shabad tatkara it is effaced/hartaled after writing after Gauri and then entered after Jaitsri raag. In patth also first written after gauri .then effaced/hartaled and written after Jaitsri. In retrospect one can think that the scribe was not sure about the exact place of Raag Jaijavanti as 31st st raag as found in Damdami version. This manuscript also contains other extra compositions/Faltu bani of Khari/banno version and death date folio.
* Panjab Universty Manuscript # 1192 as used by Gurinder Singh Mann (UC Santa Barbra) was acquired from Harbhajan Singh Chawla and Harcharan Singh Chawla firm, Amritsar in 1966. No h/o of this manuscript prior to that. It nowhere says that this manuscript is from damdama @Anandpur.Examination of this manuscript Confirms to be Banno version,. Dr Piar Singh comments on its dating as “---- In conclusion it was plan to do fraud with simple minded believers” for details see Dr Piar Singh,s Book “Gatha Sri Aad Granth” pages 305and 306. Dating of this manuscript to 1674 AD before death of Guru Teg Bahadur is not correct because even historical evidence By Kavi Kankan confirms Bhai Jaita was entrusted by the Ninth Guru to carry his hymns to his son Gobind at Anandpur from his incarceration in Delhi. Kavi Kankan writes ‘Bani likh pothi kari bheji Jaite paas. Tin deenee Gobind Rai aise kar ardaas.196.’ See *Sanchhep Das Gur Katha krit Kavi Kankan*. If guru Teg bahadur writes his saloks in Delhi Jail before his death. How then it got entered into manuscripts before his death? This line of thinking requires further investigations. What is the history of movement of this manuscript between 1674AD – 1960 AD?
* As we find now, review and analysis of “ Takhat Patna sahib manuscripts’ in detail which are Approx. 50 in number is very essential for this Sikh study debate.. All of ‘Takhat Patna sahib manuscripts’ has been digitalized now and has been reviewed. Of interest 47 0ut of 50 belong to Banno/Khari Version or its variants includes differenr position of Raag Jajavanti and 9th guru saloks,Use of Patshai instead of Mahala, seprate Gurubani and bhagat bani,Difference arrangements of ragas in text index, Word; Mohalla Daswam at start Salok 54 “ Bal hua Banda Chhuta ----), 9th guru salok after Mudavani, Difference in numbers of salokas of ninth Guru Ji. Most Important last sloka of 9th Guru ji in many recorded as “**Kahu Nanak Yeh Bipat mein ek oot Raghunath**”. Fact is as all we all know**“sang sakhaa sabh taj ga-ay ko-oo na nib-hi-o saath.kaho naanak ih bipat mai tayk ayk raghunaath”** is slok #55 in all Damdami version. Salok #57 as noted in damdami versions **“raam naam ur mai gahi-o jaa kai sam nahee ko-ay.jih simrat sankat mitai daras tuhaaro ho-ay.”**is missing in many Patna manuscripts. It appears Probably effort to give 9th guru salokas a SANATANI Tilt.

NOW with new Manuscrptual evidence from Birs/ manuscripts of both types written before 1706AD and after that. In Pre 1706AD AD one finds 9th Guru, s Bani included in them not proper position along with faltu composition contained in all of them. On the contrary Birs/Manuscripts written after 1706AD we can confirm that final dictation and Editing was done by 10th Mohala with help of scribe Bhai Mani singh as noted below and which is well recognized in Sikh tradition and is well supported by Evidence that Items In Damdami Birs prepared at DamdamaSahib/Sabo Talwandi in 1706 AD were finally fixed in 1706 By Guru Gobind singh Ji during his stay at sabo Talwandi.. Therefore, there is no need for modification by the community on the issue as reported by Dr. Gurinder Singh Mann and Quoted by Dr. JS Grewal in “Recent Debates in Sikh studies” Published by Manohar 2011 page 246.

**10th Mohala not only fixed the 9th Guru,s Bani in ragas and Salok,s at appropriate place, ‘fixed So purkh Jutt’ which was not in Kartarpuri Bir but also Rejected Faltu Bani/ extracanonical compositins which were noted in Pre 1706 Manuscripts as noted in derail below in item 5C**. On February 5th 2013 clarification by Jathedar Nandagarh from Sabo Ki Talwandi was also given on this issue.

**B.)** **Faltu Compositions/Banis in Various Earlier Manuscripts Edited/Rejected /Standardisation of Text in Damami Bir 1706 By Guru Gobind Singh at Sri Damdama Sahib, Talwandi Sabo, Dist. Bathinda**.

Guru Gobind Singh stayed here **Sri Damdama Sahib, Talwandi Sabo, and Dist. Bathinda** in 1706 AD after his last battle at Muktsar. It was here that Guru Gobind Singh with the help of his scribe Bhai Mani Singh prepared/standardized the final and current version/Damdami of Sri Guru Granth Sahib Supported which is well supported by Evidence from Damdami Sarup Manuscripts written after 1706AD as noted below in 5C .

Additionally evidence shows 48 persons listened the entire religious discourse and gained mastery over the contents and meaning of Guru Granth Sahib in 1706 AD at place now called “Gurudwar Likhansar” at sabo ki talwandi . As quoted BY Dr Bajwa in his paper 2013 at riverside university based on " Daura pothi" as follows:

(1) Bhai Mani Singh; (2) Baba Deep Singh; (3) Baba Ram Koer (Gurbakhash Singh) (4) Baba Kahan Singh; (5) Baba Binod Singh; (6) Baba Gurbakhash Singh Shahid; (6) Bhai Dan Singh; (8) Bhai Param Singh; (9) Bhai Dharam Singh;

(10) Bhai Shamir Singh (Dina); (11) Bhai Nand Lal; (12) Bhai Dhana Singh Kaviraj; (13) Bhai Daya Singh (Jind); (14) Bhai Bhiva Singh (Bathinda); (15) Bhai Piara Singh (Amritsar); (16) Bhai Bir Singh; (17) Bhai Dhir Singh; (18) Bhai

Sunder Singh (Dharam Kot); (19) Bhai Amar Singh (Miran Kot); (20) Bhai Tara Singh (Delhi); (21) Bhai Jagjivan Singh (Ambala); (22) Bhai Gopal Singh (Mani Majra); (23) Bhai Dhiyan Singh (Majra); (24) Bhai Bishamber Singh

(Ujjain); (25) Bhai Hargopal Singh (Ujjain); (26) Bhai Man Singh (Chaurbardar); (27) Bhai Rai Singh (Rampur); (28) Bhai Makhan Singh (Nabha); (29) Bhai Madan Singh (Aetiana); (30) Bhai Dharam Singh (Bhinder Kalan); (31) Bhai

Sujan Singh (Ropar); (32) Bhai Jiwan Singh (Boparai); (33) Bhai Akal Singh (Akhara); (34) Bhai Pirtpal Singh (Rawalpindi); (35) Bhai Dayal Singh (Goindwal); (36) Bhai Bhakhtavar Singh Sodhi (Anandpur); (37) Bhai Deva Singh (Tarn

Taran); (38) Bhai Meva Singh (Khadur Sahib); (39) Bhai Dhiyan Singh (Nankana Sahib); (40) Bhai Achal Singh (Talwanid Sabo); (41) Bhai Jai Singh (Raja Jaipur); (42) Bhai Bishan Singh (Raja Jodhpur); (43) Bhai Bhag Singh

(Anandpur); (44) Bhai Vasava Singh (Chola Sahib); (45) Bhai Khaniya Singh (Takhtupura); (46) Bhai Ram Singh (Phulke); (47) Bhai Tirlok Singh (Phulke); (48) Bhai Maliaghar Singh (Nirmala).

* **Without understanding the features of Kartarpuri, Khari/banno and Damdami versions one cannot decide about the merit of a Manuscript. Most of the MSS written between 1675-1706 belong to Khari/Banno text family.**
* It is not unknown that some scholars produce controversies and hide behind the walls of academics after floating unauthenticated documents to match their goals in order to put bread and butter on their table and support their families. They do not care even if it is at the cost of disturbing and dividing the tradition. OPEN challenge is now before all textual Sikh scholars to present any Manuscript PRE 1706 AD available  which can match finally  what we find  NOW IN standardized  Damdami Birs between 1706-1800 AD.

**C.)EXTRA CANONICAL COMPOSITIONS/ FALTU BANIS OF INTEREST IN some OLD MANUSCRIPTS finally standardized/edited/fixed in Damdami Bir In 1706AD is as follows.**

**1.      Composition “Salok Jit Dar Mohmada#3 saloks attributed to Guru Nanak”. - deleted**

**2.      Composition Ghost Malar Naal** *“Bai atish aab khak*…**”total #16 stanzas attributed to Guru Nanak). – deleted Written by Probably by Hindali.s. Muslim message promotes yoga, written In torki**

**3.     Composition “ Ratan Mala composition starting with** *,*‘*Asan sadh Niralam…*’ total **#25 stanzas- deleted Promotes Hath Yoga,part of Pran sangli, written BY Udasi,s**

**4.      SO PURKH four saloks JUTT in Liturgical Text in Rehras Bani Fixed in Damdami Bir.**

**5.      Mira Bhai pada In Maru rag.** *Manu hamaro badhio mai kawal nain…* deleted **– deleted Krishna Bhagti**

**6.    In rag Sarag Surdas only one tuk** *Chhadi man hari bimukhan ko*…instead of one or two *padas. For Sinners doors of Liberation Closed (against Sikh Philosphy0*

**Standardized (some manuscripts had one or two complete saloks some two)**

**7.      Extra Salok Of Tarlochan in Gujri Mode (Naunidhi parser)- deleted Krishna Bhagti**

**8.      Guru Arjan Ram kali-Hymn-“ Ran Jhunjhanana Gao sakhi hari….” settled 2 lines only( some** *manuscrpts* full version by 5th Guru noted**)**

**9.      Extra salok Of Namdev In Dhanasari Mode (Sat Samund jaka) deleted as found in some Birs. Krishna Bhagti**

**10.  Kabir Single Couplet** *Dhar amber vich belri*…Gauri mode *pada* **at Beginning of Var satt In Gauri) Promotes Hath Yoga and** *Aaudhu so jogi guru mera*…Sorthi mode *pada* attributed to Kabir was  **deleted as found in some Birs. Jogi as guru and tantric Language.**

**11.  Mohalla Daswam Salok 54 “ Bal hua Banda Chhuta ----)’ as deputed to mahla 10 in some Birs standradised as part of salok of 9th mahla. Most of patna dasam Granths has this salok written under Mohalla Daswan.**

**12.**Srandardized Ending pattern of compositions after RAGAS as Noted in Kartapuri Bir as follows.**-**Saloks sahaskriti,Gatha,Funhey,chasuble By mahala5,**-**salok bhagat Kabir and Farid**-** Swaeeys Mukhwvalk by Mahala 5 followed by Swaeeys 1-5**-**salok varan te Vadhik Mahala 1st,3rd,4th,5th and Ninth**-**Mudhavaniand salok tera Kita jato nahi and raag mala.

**13. Basant Var 3 saloks by Mohalla 5 (GGS page 1193) settled in proper place as written under Mohalla 1 in end in some Manuscripts. Standardized Ending compositions after 31 Ragas with**

**14.  9th Guru Jaijavanti saloks settled under Rag 31st. They Were found to be mixed with and written Under Raag Jaitsri or separate rag # 12 or 13 after Jaitsri raag/ before and after sometimes with Raag Gauri.**

**15.  Settled Dhuni,s at start of VARS Missing In some Manuscripts**

**16. Composition “Hakikat Rah Mukami Raje Shiv Nabh Ki”- deleted**

**17. Composition “Siahi Ki Bidi “two versions small and large as found in many Birs - deleted**

**18.  Composition “ Raag Mala “ settled in end of standardized Damdami Bir as it was noted in kartarpuri Bir. Many Manuscripts are seen ending in Mudavani only.**

**19. Death dates of Guru Sahibans Folio- deleted**

**20.  Sakhi Mohala 5(Five do and do not for Sikhs) as noted in Bahowal Pothi and some others manuscripts- deleted**

**21.  In Some Gutka/Manuscripts. Nasiatnama,Hajir nama and 35 Akhri( See GB Singh book ‘“SRI GURU GRANTH SAHIB DIAN PRACHIN BIRAN” GB SINGH” page 397-403. - deleted**

**D.)The above facts are supported by evidence with following Historically documented manuscripts of Dated Damdami Version of Sikh Scripture before 1801AD when Maharaja Ranjit Singh period when he became Sikh King or before 1864 AD When st version of printed Guru Granth Sahib ji appeared in panjab and/or 1878AD Pre Singh Sabah Period respectively .**

1. Copy 1707AD Damdami Version Bir, at Takhat Nanded Sahib, Mahanraster. This manuscript is of great significance because it has been written immediately after the final canonization (in 1706) and since then is preserved in the archives of Takht Hazur Sahib, Nanded.

2. 1726AD Damdami Version, known as Sunehri Bir at Tosha Khana at Darabar sahib Amritsar supposed to be written By Jathedar Baba Deep Singh( First Jathedar of Takhat sabo Ki talwandi).

3.1762 AD Damdami Version written By 2nd Jathedar of sabo Ki Talwandi. He remained in this position from 1757 AD to 1762 AD till his martyrdom in 1762 AD in Wada Sikh Ghalughara. .This Bir now located at “Gurudwara Shahid Sudha Singh KUTHALA” supposed to be written By Jathedar Baba Sudha Singh.

4. 1770-1771 AD Pujurian Bir at village Teonia Bir in the vicinity of Damdama Sahib, Talwandi Sabo which with transcribed by Bhai Jeet Singh related to family of Sardar Ran Singh SHAHID MISSAL, 5th Jathedar Takhat at Sabo Talwandi,Bathinda.. Here it is worth noting that the 3rd and 4th Jathedar of Damdama Sahib,Sabo Ki Talwandi were Karam Singh and Natha Singh respectively. Both of them served for short terms as both got married and therefore moved to Sehjadpur and Loh Simli respectively. It was the tradition at Takht Damdama Sahib, Sabo Ki Talwandi that Jathedar/Mahant could not marry

5. 1771 Damdami Version, Location Panjab Language Department Patiala.

6.1773 AD (Bikrami 1830) Damdami Version , Location Takhat Nander Sahib which was sent from Sri akal takhat sahib with stamp of Akal Takhat 1860 Samat on this manuscript

7. 1797AD ( sambat 1854 Poh Vadi 10) Damdami Version, Location Sahit Academy, Ludhiana donated by Gurmukh Singh Bedi.

8.1808 AD Damdami Version, Location Panjabi Universty Patiala

9.1830AD AD Damdami Version, Also called ZAKHMI BIR, Bullet went thru this BIR during 1984 AD Blue star operation attack on Darbar sahib. Now located at Sikh reference Library Amritsar

10. 1859AD Damdami Version, Location British Library London Sent By Sodhi Sadhu Singh from Kartarpur(Jalandhar)to British Queen. Presently located at British Library London.

11...1862 AD Damdami Version, Location Dera baba Puran das Village Lehary, Talwandi Sabo. Bathinda.

12. 1864AD MS # 2846 GNDU, Printed versions of Damdami Bir Start published by Lala harsukh rai “Kohinoor Printing Press” Lahore.

**13.1868AD Printed version of Damdami Bir Start published by Lala harsukh rai “Matbai aftab Press” Lahore 1574 pages with 64 pages of Index(British Library London IOL .,Panj.H #26,#)  
  
14-1885AD Damdami Bir Printed “Yantralya Press” Lahore 1st edition 1775 pages with 47 index pages. (British Library London IOL.,Panj.H #25)  
15-1892AD Damdami Bir printed version “Yantrayala Press” Lahore 2nd st edition (British Library London IOL.,Panj.H #12)**

16. 1913-1918 AD MS # 2889 GNDU library printed versions of Damdami Bir as corrected by Charan Singh Shaheed by comparison of Kartarpuri Bir and Damdami Bir at sabo Ki talwandi written by Baba Deep Singh. Published by “Rai Sahib Munshi Gulab Singh and Sons” Later on by Shudh Gurbani Trust Sri Amritsar.

17. After 1925 passage of Gurudwara Act SGPC then started printing Damdami Versions onwards starting also with four volumes of “Shabdarth Sri Guru Granth sahib 1936-1941”.Same as 1913-1918 AD corrected by Charan Singh Shaheed as printed by “Shudh Gurbani Trust Sri Amritsar” as noted above

18.1952 Onwards SGPC (Asr) started its own press in 1949 and produced its one volume edition first volume in 1952.

BEFORE 1970 ALL SGGS PRINTS WERE WRITTEN IN CONTINOUS WORDS

19. 1970 onwards SGPC started producing all editions in separated words (Pad shed)

20. UNTILL 2007 SGPC (Asr), DGPC (New Delhi) and other private publishers were printing SGGS but since 2008 private publishers cannot publish SGGS in Punjab per Punjab Government notification. (The Pb Legislature has passed the Jagat Jot Sri Guru Granth Sahib Satkar Act 2008 authorizing only SGPC to publish, print, and distribute Birs. For violation 2 yrs. imprisonment and Rs. 50,000 fine. But it is applicable only in Punjab).

**21**) With large data collected with digitalized technology now is preserved at Panjabi University Patiala and GNDU Amritsar. We can say that no manuscript written before 1706 conforming strictly to the text of *Damdami* version, has been noticed so far. Correct knowledge about Kartatarpuri, Banno and Damdami version now can be verified by scholars from these manuscripts.18th century Damdami Sabo Talwandi manuscripts as outlined above and their association with 1st, 2nd and 5th Jathedar/Mahant at Sabo Ki Talwandi confirm that writing place of Damdami version of Guru Granth ji was Damdama Sabo Ki Talwandi only and not the Anandpur Damdama as noted by few scholars. Many scholars have not seen above Damdami Manuscripts in detail as noted above but based their opinion on the basis of GB Singh’s Book “Prachin Biaran Barey.” GB Singh misdirected the debate based on Giani/Mahant Sahib Singh from DAMTAN as noted above. Sad part of GB Singh research is that he went all over India and saw approx. 175 manuscripts, but did not describe “Patna Takhat Patna sahib manuscript’s in detail which are Approx. 50 in number as we find now. All of them has been digitalized and reviewed. 47 0ut of 50 belong to Banno version with many other variations as noted above in item # 5A in discussion. Review of Patna Takhat sahib manuscripts confirm why Damdama version was suppressed? Readers must know that GB Singh was baptized first time at Patna sahib By Mahant Sumer Singh and then two times from Takhat Hazur Sahib. Fourth time never felt to be baptized again. As most scholars followed GB Singh story and thereby all of them came to wrong conclusions. Similarly, Guru Gobind Singh had never been to Anandpur Sahib after 1706. He stayed for about nine months at Damdama Sahib, Talwandi Sabo and from there he had departed for the Deccan. Moreover Guru Gobind Singh’s literary activities at Talwandi Sabo are well recorded in the Sikh sources. The spot where the final canonization/ standardization took place is commemorated in the form of a Sikh shrine known as **Gurudwara Likhansar**. The Tenth Master had blessed that in future this place (Damdama Sahib Talwandi Sabo) will emerge as a great seat of Sikh learning and that is why this place was declared as 5th Takhat for the Sikhs. Based on textual analysis of large number of manuscripts, there is no doubt that Damdama Sahib Talwandi Sahib is the exact place where the finalization of Sri Guru Granth Sahib took place at the hands of Guru Gobind Singh. Interestingly it was the *Damdami* version of Sikh Scripture upon which Guru Gobind Singh bestowed Guruship before his demise in Oct. 1708 at Nanded, Maharashtra.

Sikhism is “One Granth( Damdama sabo Ki Talwandi version standardized by Guru Gobind singh Ji 1706AD) One Panth and One Sikh Rehat Maryada standardized by SGPC and approved by Sri akal Takhat”

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PS: All above Manusriptural/ textual work confirmed and data prepared with combined efforts of Me, Dr. Amar Singh, Dr.Balwant Singh Dhillon at GNDU Amritsar and Jathedar Joginder Singh Vedanti. This work previously presented at May 2013 Sikh educational conferences held in California ( Santa Clara university , Santa Ana Sikh center and UC Riverside)