

## **Presently Published Dasam Granth and British Connection; Guru Granth Sahib as the only sikh canon**

(From [www.GlobalSikhStudies.net](http://www.GlobalSikhStudies.net))  
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The lineage of Personal Guruship was terminated ( Canon Closed) on October, 6<sup>th</sup> Wednesday 1708 A.D. by the 10<sup>th</sup> Guru, Guru Gobind Singh Ji, after finalizing the sanctification of Guru Nanak's Mission and passing the succession to Guru Granth Sahib as future Guru of the Sikhs. This was the final culmination of the Sikh concept of Guruship, capable of resisting the temptation of continuation of the lineage of human Gurus. The Tenth Guru while maintaining the concept of 'Shabad Guru' also made the Panth distinctive by introducing corporate Guruship. The concept of Guruship continued and the role of human gurus was transferred to the Guru Panth and that of the revealed word to Guru Granth Sahib making Sikhism a unique modern religion. This historical fact is well documented in Indian, Persian and Western Sikh sources of 18<sup>th</sup> century.

### **Indian sources:**

Sainapat (1711), Bhai Nand Lal, Bhai Prahlad, and Chaupa Singh, Koer Singh (1751), Kesar Singh Chhibber (1769-1779Ad), Mehama Prakash (1776), Munshi Sant Singh ( on account of Bedi family of the Ulna, Unpublished records), Bhatt Vahi's.

### **Persian sources:**

Mirza Muhammad (1705-1719 AD), Sayad Muhammad Qasim (1722 AD), Hussain Lahauri(1731), Royal Court News of Mughals, Akhbarat-i-Darbar-i-Mualla (1708).

### **Western sources:**

Father Wendel, Charles Wilkins, Crauford, James Browne, George Forester, and John Griffith. These sources clearly emphasize the tenets of Nanak as enshrined in Guru Granth Sahib as the only promulgated scripture of the Sikhs.

### **Background:**

There was no trace of any Granth with compositions as noted in Sodhak committee version (1897AD) in Punjab or Delhi area Sikh Institutions during 18<sup>th</sup> century. This Granth must be seen in light of History and Gurmat per last Matta passed by Sri Akal Takhat on November 27<sup>th</sup>, 2006. History shows that in late 18<sup>th</sup> century Britishers started enjoying the fast declining power of Mughals at Delhi, but had to face recently rising strong Sikh power In the North. Historically, they knew the real power of Sikhs in Northern region. There has always been controversy about Sri *Dasam Granth*, (also known as *Dasam Patshah ka Granth* or Book of the Tenth King) when it was introduced in literature by Malcolm in 1810AD in his book titled "Sketch of Sikhs". For 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.

After Randhir Singh Published his Shabad Moorat (Dasvay Patshah Da Ithas) in 1965. DR. Balbir Singh M. A. PhD in his article Guru Gobind Singh and his Darbari Kavi published in book "Punjab university Panjabi Sahit Da Ithas" volume two published by Punjab University Press 1967, 1986 writes in detail about Darbari Kavisi, 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"

**Recently two view points are 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. In context of new historical and Textual evidence the present author argues that that presently Published Dasam Granth appeared in late 18<sup>th</sup> century. It Contains 10<sup>th</sup> Guru Ji,s Bani which got accepted/sanctified by Guru Panth (1927-1945) Jaap Sahib, 10 Swayyas (Swarg Sudu Waley 21-30 Akal Ustit), Benti Chaupai up to Dushat dokh tay, 1<sup>st</sup> pauri of Ardas, Dohra and Swayyas in REHRAS (as sanctioned in Rehat Maryada). Presently Published Dasam Granth cannot be treated at par with Sri Guru Granth Sahib Ji, as 10<sup>th</sup> Guru Ji Sanctified ( gave Gur Gadhi) only to Guru Granth sahib Ji . Therefore, Dasam Granth Parkash Cannot be done parallel to SGGS Ji. 1925 Gurudwara act recommends Sikh institutions to follow Guru Granth Sahib Ji only. Sikh Gurdwara Act in 1925 AD 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. Therefore present author is requesting Sri Akal Takhat for thorough history and Gurmat based independent inquiry in context with new Historical and Textual evidence. Evidence shows that name of this Granth has evolved with time and 8 composition attributed to 10<sup>th</sup> Guru ji present in some Dasam Granth Birs were edited out by Sodhak Committee in 1896AD . Evidence and History reveals that Britishers intentionally assisted in creation and promotion of "Dasmi Patshahi Ka Granth" to gain entry into Punjab and expand their Kingdom for Missionary and Political Purpose.**

Granth with title as "Sri Dasam Granth" Or "Dasam Patshahi Sri Guru Granth Sahib Ji" have been seen in Circulation in Title prints with fixed compositions arrangement of contents published after correction of 32 Granths by Sodhak committee since 1897 AD as many of them had discrepancies. Review of Literature shows No Granth with Title Sri Dasam Granth or Dasmi Patshahi Ka Granth (with fixed pattern of Compositions) was seen in Punjab or Delhi area Sikh institutions in 18<sup>th</sup> century. Indian Sources, Persian sources & over 30 European sources are silent about this Granth In 18<sup>th</sup> Century. In Literature Title "Dasmi Patshahi Granth" was first time reported by Malcolm Since 1810 AD (early 19<sup>th</sup> century). Then onwards in early 19<sup>th</sup> century such granths started appearing in Sikh institutions in Punjab initially in hand written Birs and then in print in 19<sup>th</sup> century. By 1895AD over 32 versions with variable pattern of compositions in hand written birs including six printed versions were available in Punjab. Sodhak committee prepared final standard version since 1897 AD which has been extensively used in literature in 20<sup>th</sup> century (1900AD-2000AD). This Granth has remained always

controversial among scholars and Sikh community and issues of authenticity of its compositions can be traced during pre Singh Sabha period, Singh Sabha period and 1947AD onwards.

### **Two basic questions need to be answered.**

1) Based on Academic Parameters. a) Date of 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 compositions and their arrangements as noted in the presently Published Dasam Granth since 1897 corrected by Sodhak Committee.

2) Whether any Granth with Title “ Dasmi Patshahi Ka Granth” Or Bachittar Natak 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” was present in any Punjab or Delhi gurudwaras in 18<sup>th</sup> century or not.

**Textual Analysis, History of Important Dasam Granth Birs as Reported in Literature suggests new evidence of British involvement with this Granth. For details please Read my 65 pages Article. [Click on http://www.globalsikhstudies.net/r link/dasam.htm](http://www.globalsikhstudies.net/r link/dasam.htm)**

## **Evidence of British Connection with history and Text of Dasami Patshahi Da Granth**

No Granth similar to the pattern of DG is mentioned by Chibar in his classical book BansaliNama (1769-1779 AD) He mentions names such as, Smudsagar, Avtarlila, Bachittar Natak, Chota janmyo Granth. Sarup Das Bhalla in Mehma Parkash (1776 AD) only mentions Vidya Sagar Granth.

- From above evidence one can conclude that, ‘No Granth entitled as Dasam Granth or Dasmi Patshahi Granth or simply Granth, comparable to the presently Published Dasam Granth with all compositions, was in circulation in any language (Gurmukhi, Persian & European Literature) in the 18th Century in Punjab or Delhi area.
- (1781 AD): Charles Wilkin (found another Granth at Patna which according to him “appeared later” and in his account he writes “to translate this Granth in Hindoove & Sanskrit at some future period.”
- (1784 AD) 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”, published by Niva Mukherjee AMC, Calcutta,1936,1946,1960,1973 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. 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.

- ( 1796 ) William Tenet, a Christian Missionary, writes about Missionary Expansion in Punjab He writes, “They( Sikhs) may be regarded as the reformed in India, and though the rules of their founder Nanuch (Nanak) have considerable hold over them, they would not perhaps prove as inaccessible to the arguments of missionaries as the followers of Brahma. The extensive country of Punjab is wholly in their possession, and forms a wide and untried field, which in some future period may signalize the labors of European missionaries”

- (1803 ): William Franklin for political purposes proposed that, “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...”

- (1803): Lord Lake writes friendly letters to Sikh Chiefs. BhagSingh Jois Britishers and gives large assistance to Lord Lake In 1805AD when he comes to Punjab following Holker.( Mahan Kosh).malcol comes with Holker.

- Official orders on collection of information passed by East India Co. June 5<sup>th</sup>, 1805.

- (1804-1809) Malcolm comes to Punjab in 1805 with Lord Lake expedition as they follow Holker. Malcolm goes only up to Beas River accompanied by Raja Bhag singh of Jind. It appears that Raja Bhag Singh who was with Him as quoted By Malcolm gave him a copy of Guru Granth Sahib; as there was no DG In Punjab at that time. Otherwise Bhag Singh would have given him that also. Evidence shows Raja Bhag Singh had close relations with Britishers in 1804AD as another Estate was conferred to him in that year. In 1806AD he was further awarded with an annual Grant of 11,000 Pounds. By 1809 Britishers bring land between Sutluj & Jamuna by giving Protection to Cis -Satluj States, Proclamation signed on may 3<sup>rd</sup>1809. Dasam Granth came along with them and evidence shows DG was found more prevalent in Malwa-Pepsu Gurudwaras as compared to other parts of Punjab( Rattan Singh Jaggi). Dasam Granth was removed from most of Gurudwaras after 1925 after Formation of SGPC as 1925 Gurudwara Act and SRM gave recognition only to Guru Granth Sahib.

- 1810: John Malcolm in his account introduces Dasmi Patshahi Ka Granth procured by “Colebrook with indefatigable Research” in1805. This Dasmi Patshahi Granth on title page

reads as NANAK PANTHI KABHYA and at the top of the same in Devnagri as “Gurmukhi Dasmi Patshahi Granth”. This is the first time that the name, Dasam Granth, appeared in history with some association to the sacred name of 10<sup>th</sup> Guru Ji. The compositions and their arrangements as noted in the current Dasam Granth (corrected by Sodhak committee in 1897) clearly match with this Granth. Manuscript bears no name of any Scribe but small loose piece folio of the size approximate 3 inches into two inches with no # between folio 158&159 date of 1840 Miti Pooshbadi 15 Mangalvar (Tuesday, Dec 23<sup>rd</sup> 1783 is seen) on one side. The other side of this loose piece is Blank. Use of word Pooshbadi indicates scribe is from outside Punjab from Hindi belt area. There is no other internal evidence of dating or name of author and place where it was written is noted. Charles Wilkin in 1781 A.D. indicates another Granth in Patna in Hindoove and Sanskrit and wishes to get it translated in future. There is no evidence that this translation was done. Then Colebrook procures this Dasmi Patshahi Ka Granth titled in Devnagri but Granth Contents in Gurmukhi which is used by Malcolm In his Book “Sketch of Sikhs” Calcutta gurudwara was probably affiliated with Takhat Patna being the property at Calcutta under Takhat Patna Name. Therefore It appears that Nirmla priest Atma Ram @ Calcutta who helped Malcolm to write “sketch of Sikhs” worked with Mahants at Patna ( Patna City in late 1800,s was part of State of Bengal and property on Harrison Road in Calcutta was registered under Takhat Patna and where possibly Atma ram Lived and worked) to create, compile and promote this Gurmukhi Granth titled “ Dasmi patshi Ka Granth” from collection named Nanak Panthi Kabya in Hindoove and Sanskrit, which was reported By charles Wilkins in his account.. Probably then this “Dasami Patshahi Ka Granth” procured by Henry Colebrooke & planted into India office Library as well at Harmander Sahib at Patna. Malcol account clearly accepts services of Nirmla Atma Ram @ Calcuta who helped him to understand Sikh History. It appears Chhand 201-230 in Akal ustat which reads as Atma Uchrio( speaking) in Chhand 201 followed by tribhangi Chands are not consistant with rest of the theme of AKAL Ustit may be introduced by Atma Ram.. All above creates the doubt that it is possible that Atma ram played some role in production of this document. We find that Atma Ram misguided Malcolm on the mode of Sikh Baptism/khade the Pahul with 5 weapons rather than 5 kakkars. He also misguides Malcolm that “Guru Govind was initated 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” which was actually the date of completion of chritropakhyan. If the account of Malcom is true then it is highly probable that Atma Ram who assisted Malcolm can add tribhangi chhand in praise of Chandi/Devi in Akal ustat ?. Same comment on Atma Ram can be true of his name reference and word UCHRIO in Gian Parbodh chhands 126-130 which appears to be questions from God, Bhagwat Gita style which are then followed by Rajsua and Asmed jag(ਰਾਜਸੂਅ ਅਤੇ ਆਸਮੇਦ ਜਗ ) by Yudhister and pandavs. Then Gajmej(ਗਜਮੇਜ) by Raja Prishat and his son Raja janmeja explains AhiMed Jag (ਅਹਿ ਮੇਦ ਜਗ). Is this knowledge is the knowledge of the concept of one God in Sikhism?. Kahn singh Nabha writes Chhand 211-230 Dhirag tribhangi Chands are not part of Akal ustat. He gave the evidence by quoting an entry kapardan(ਕਪਰਦਿਨ)(20) 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 Page 186 Malcolm in his book “Sketch of the Sikhs” describes that Guru Gobind Singh created Khalsa on Friday, 8<sup>th</sup> month of Bhadra in Samat 1753 [1696 A.D.] Please read the footnote on page 186 which reads as “Agreeably to this author, Guru Govind was initiated on Friday the 8<sup>th</sup> month of Bhadra in the Samat 1753 (1696 A.D) 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 Chritropakhyan ends in the presently published Dasam Granth.

- 1810: John Malcolm (Greatest & Powerful military & political Britisher in India at that time) writes in summary of his Book Sketch of Sikhs “Nirmala and Shahid, who read the sacred writings, may hereafter introduce some changes”

- Feb,1847: Devnagri Dasam Granth written under British order after the December 1846 Second Treaty at Bairowal after Sikhs lost in Anglo Sikh War, when Britishers virtually became Masters of Punjab. The title page of this granth reads “In conformity to the orders of the Governor General of India this volume named ‘The Granth Sahib’ published by Goro Gobind Singh the founder of the Sikh faith, is hereby presented to the Paris Exhibition Society by Pundit Radha Krisen, Ecclesiastical Councilor to His Highness the late Maharajah Runlet Singh. “EK Onkar in Gurumukhi is changed to OM in Devnagri in this manuscript. The 6<sup>th</sup> Shabad Hazaray to Khyal Patshahi 10.” Mitar Piaray Noo hal Murida da Kehna” and Khalsa “Mehma composition gets deleted”. Additionally “Chhaka Bhagauti Ji ka with 137 Chhands” is added in this official ordered Dasam Granth manuscript. Pundit Radha Krisen donated this Granth to British library per Cataloge of Brish library .According to history, Radha Krishan was Sanskrit Scholar and teacher of Raja Hira Singh and later on for Raja Duleep Singh in Sikh Raj. His father Pandit MADHUSUDHAN was head priest of court & chief of Charities dept. from 1808AD till annexation. His Grand father was Pandit Brij Lal who held a post of court pundit under Ranjit Singh .Such intelligent person with background from father as court pundit should know the difference between SGGS and Dasam Granth he citified, why? He wrote Guru Gobind Singh as founder of Sikh Faith, why? What was the reason to get this DG written in Devnagri in Punjab in Feb1847 after Sikhs lost first Anglo Sikh War? Very Important evidence of British involvement. 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? 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 1949 Evidence shows that British recognized the Sikh Nation as a separate nation with unique Sikh identity repeatedly in their official references and treaties in1809, 1846, 1847. Lord Dalhousie, Governor General of India, in 1848 and 1949 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.”

- 1855: Census Sikhs are clubbed with Hindus (No Separate Sikh Category) why?
- 1857: There is change in Political Atmosphere with Indian Mutiny of 1857(as Britishers used Sikhs help to control this mutiny). Special Reservation for Khalsa Sikhs in the Military and neutral religion policy on paper only was made. But letter of Punjab Governor Eggerton in 181A.D. as mentioned below exposes real British plan to control Sikhs through their institutions by controlling all Pujaris at Darbar Sahib and Akal Takhat.
- 1859AD: A note by Dy. Commander, Lahore, about Dasam Granth sent to Queen reads as “copy of original with signature of guru himself & now in possession of his descendent, Guru Sadho Singh”. This is an atypical comment as we all know Sodhi Sadhu Singh’s family had only Original Kartarpuri Bir Compiled by Guru Arjan and no original Dasam Granth. Why such a wrong note about the history of this Dasam Patshahi Granth was added by British Officials?
- 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. He writes “I 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.” (MS. ADD 43592, British Library).
- 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. It is interesting to note that they used 32 birs with probably Presidium Bir known as Dasam Granth Di Khas Hajuri tay Daskhati Bir (also known as Ananadpuri Bir) with khas patras and two photographs in 1895-1896. But on contrary approved final version in end approximately matching Colebrook Version. Textual evidence shows that 8 compositions supposed to be attributed to Guru Gobind Singh ji were deleted. Sodhak committee mentions only Sahansar nama and Var Malkauns. Piara Singh Padam mentions deletion of 3 such compositions in published Birs. 3 articles published in Khalsa Akhbar Lahore against this committee on October 4<sup>th</sup>, 25<sup>th</sup> & November 1<sup>st</sup> 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 but no such effort was made by Sodhak committee. Why not? Dr.Ganda Singh edited “Bhagat Lakshman Singh Autobiography” published by Roxy Press Ludhiana, 1965AD. This source reveals opinion of Bhagat Lakhshman Singh that Baba Khem Singh Bedi has close relation with Governor Eggerton and Britishers. It appears from the description that by such connection Khem Singh Bedi (head of Amritsar Singh Sabha) became Prince from a saint as quoted by Bhagat Lakshman Singh. The Government of India bestowed on him a khill'at or robe of honour of the value of 1,000 rupees and a double barreled rifle. His Jagirs were enhanced from time to time and, towards the end of his life, his possessions in land in Montgomery district alone amounted to 28,272 acres. He was appointed a magistrate in 1877 and an honorary munsif in 1878. He was made Companion of the Indian Empire (C.I.E.) in 1879, was nominated to the Viceroy's Legislative Council in 1893, and when the Indian council Act was extended to the Punjab in 1897, he was among the first non-official members nominated to the Punjab legislature. He was knighted in 1898 (K.C.I.E). After this report of Sodhak committee published by Sardool Singh of Gurmat Granth Pracharak Sabha in 1897AD, the Sabha fell into oblivion as Khalsa Tract Society and Chief Khalsa Diwan expanded the scope of their published work. Lahore Singh Sabha and other Sikh organizations did not approve it as evidence in three letters published in

khalsa Akhbar in October and November 1895AD requesting Sodhak Committee to first find out which is authentic version. Kahan Singh Nabha in his Mahan Kosh does not mention anything about the report of Sodhak committee on Dasam Granth done on behalf of “Khalsa Diwan Amritsar” in his Mahan Kosh.

- Malcolm’s reporting that he could find only Guru Granth Sahib Copy with difficulty when he visited Punjab with Lord Lake in early 18<sup>th</sup> century is well supported by the evidence in Sri Sarbloh Granth Ji, Published by Singh Sahib Baba Santa Singh Ji at Budha dal Printing Press Lower Mal Patiala, Editor and Writer Jathedar Dyal Singh Year 2000 writes in Introduction page Khakha of volume one that “ Sarbloh Granth and Dasam Granth came to Punjab after Samat 1860(1803AD)”
- It appears from the evidence that British Intention was to create Distorted View Of Sikhism By changing :
  - 1) Date & concept of creation of khalsa and Five Kakars
  - 2) Diminish the Sikh Belief in SGGS by educating the Sikhs through Nirmalas & Shahids by making Sikhs to believe in this new Granth which will do Vedantisation of Sikh community which will help Britishers to succeed in their Political and Missionary Agenda as they move into Punjab. For Details Read.” Sketch of Sikhs” published by Malcolm who laid the foundation of British Historiography in India 1810, 1812. All Successive British Historiographers followed him without any personal verification.

See page 182 Malcolm book, where he describes that during Sikh baptism, “He (Sikh during initiation Ceremony) is then presented with the five weapons: a sword, a firelock, a bow and arrow and a pike”.

Page 186 Malcolm’s book describes that Guru Gobind Singh created Khalsa on Friday, 8<sup>th</sup> month of Bhadra in Samat 1753 [1696 A.D.] Please read the footnote on page 186 which reads as “Agreeably to this author, Guru Govind was initiated on Friday the 8<sup>th</sup> month of Bhadra in the Samat 1753 (1696 A.D) 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 Chritropakhyan ends the Dasam Granth before the start of Zafarnamah. As Layden translation was only of Bachittar Natak. Therefore the date of completion of this Dasam Granth was taken from the Colebrook manuscript. But this manuscript clearly shows that Zafarnamah is written in the same handwriting and the same ink which will take the date of this manuscript to automatically after 1706 A.D. 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? Above evidence clearly shows that Malcolm wanted to create a new history of date & nature of kakkars of Creation of Khalsa by compiling and creating a new “Dasmi Patshah Ka Granth” (Vedantic Granth) for the Sikhs.

- The above plan can be easily understood and deduced from the summary of Malcolm’s account given in his book (1810, 1812AD).

“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 Grant'h and attend to its tenets; and whoever remains true to the state him will I aid."**

Why Malcolm Wrote in 1810 A.D. that, "Nirmala and Shahid, who read the sacred writings, may hereafter introduce some changes"? Because, as per British policy, From above evidence it appears they assisted in creating, compiling and then, popularizing "Dasmi Patshah Ka Granth" which was transliterated from a document called "NANAK PANTHI KABHYA" with the help of Atma Ram at Calcutta and other Nirmala Mahants of Patna.

### **Dasam Granth and SRM Committee**

- A) There is no evidence that presently published Dasam Granth was used by SRM committee when they composed Sikh REHAT Maryada and 1925 Sikh Gurudwara Act which clearly accepts and Recommends only SGGGS as the only Granth of the Sikhs.

The following evidence is clear that Guru Panth (1927-1936) never used the Published Dasam Granth as source of 10th guru's Bani while creating Panthic Reht Maryada Document as Dasam granth published since 1900 was available to them. (This printed version is reported to be compiled at Sri Akal Takhat sahib and edited by Sodhak committee in 1895-1897 based on various 32 Dasam granths available at that time)?

- 1) Sikh Rehat Maryada sanctified by Guru Panth recommends reading of "Benti chaupai only up to end of hymn' Dust dokh tay loh Bachai" (401)." Why they left 402, 403, Aril, 404 and 405 hymns as present in Published Dasam Granth & various hand written manuscripts?
- 2) Why they recommended only 10 Swayyas (swarg Sudu Waley 21-30 from Akal Ustit only and not its total composition of Akal Ustit)?
- 3) Why there is no mention of Dasam Granth in the Sikh rehat maryada (by Guru Panth in 1927-1936)?

- 4) Why they used only 1st paragraph of Var Bhagauti ji, In Ardas section why not whole Var Bhagauti Ji?
- 5) 1925 Gurudwara act only recommends Sikh institutions to follow only Guru Granth Sahib Ji. Sikh Gurdwara Act in 1925 AD 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)
- 6) SRM has no Mention of Dasam Granth anywhere?

### **B) Additional Historical Facts**

- a) The Gurmat Granth Pracharak Sabha ( please note this Sabha was Part of Amritsar Singh Sabha Controlled by Baba Khem Singh Bedi) 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 Patshahi Guru Granth Sahib finally compiled by Sodhak committee.
- c) 3 articles published in Khalsa Akhbar Lahore against this committee on October 4<sup>th</sup>, 25<sup>th</sup> & November 1<sup>st</sup> 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.
- d) Above version of Dasam Granth was published first time in 1900 and then 1902 has no significance among the Sikhs as mentioned by Akali Ran Singh in his book (1905) about Dasam Granth.
- e) 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 work on this issue. Sikh scholars since then have reviewed these two mentioned Birs and have found many authenticity Problems.

From above evidence it is very clear that Guru Panth in (1927-1935) did not use this Document of presently Published Dasam Granth while making their final decision on SRM. This was the gigantic task before Sikh Leadership in early 1920,s A.D. There were many Rehat maryadas at that time. They decided whatever they found best based on oral evidence practiced by family to family and whatever written sources available to them at that time and settled the issue once for all. This all confirmed Sikh concept of Guru Panth and GURU Granth.

It is just for further information that in 1920,s there were many different Rehats in different Sikh institutions and Gurdwaras were controlled by Mahants, Nirmalas and Udisis. It was only in 1920,s that dedicated Sikhs who knew what real Sikhism was envisioned by Guru Nanak got together and made Gurdwara Sudhar Committee and later on SGPC and got all Gurdwaras under control and selected SRM committee for guidance. These pioneers wanted to create one Sikh Rehat Maryada for all mainstream Sikhs. Therefore initially a Rehat Maryada committee was declared by the SGPC on March 14, 1927 which included all the important Sikhs, Members of all important Sikh institutions, including Jathedar of Patna Sahib and Bhai Hazura Singh from Takht Hazur Sahib. This committee also included Babu Teja Singh Ji, of Panch-Khand of Bhasaur (who wanted bhagat Bani to be removed from GGS) as well as Giani Sundar Singh from Damdami Taksal, District Ferozepur (Who believed In Dasam Granth in Totality). Both these committee members have extreme views and it is noted that no progress was achieved by the

committee until 1931. Both of them were not part of committee any more as Teja Singh was removed in August 1928 and Sundar Singh's name is not seen in Rehat committee lists after that. Ultimately, the first draft of the Sikh Rehat Maryada was created and discussed initially in SPGC General Meeting on October 29, 1932 but there were few differences and it was postponed ultimately and was approved by the SGPC, and their resolution number 14, October 12, 1936. Second time again the Advisory Committee again considered the draft in its meeting on Jan 7, 1945 and made recommendations for certain additions to it and deletions from it and finally by resolution number 97, SPGC approved the final version on February 3, 1945 (For details please read SGPC publications: "50 years SGPC Ithas and The Sikh Rehat Maryada Introductory Notes in SRM

All Indian, Persian, and European contemporary are silent on Dasam Granth Bir which matches with all contents and arrangement as noted in Presently Published Bir in Punjab in 18<sup>th</sup> century. The basic Question is "Which and where is the original Authentic Bir of Dasam Granth compiled and authenticated by 10<sup>th</sup> Guru Ji or compiled by Bhai Mani Singh which matches with all contents and arrangement as noted in Presently Published DG Bir. Review of History and various texts supports the fact that the presently published Dasam Granth with all its contents and arrangements was nowhere seen in Punjab or Delhi area in 18<sup>th</sup> century. In academics one has to prove the authenticity of Text based on Academic Parameters (a) Date of Document (When it was written): b) History of the Document: c) Who is the Scribe d) Internal Inconsistency?

### **Conclusion**

Based on the historical, textual and academic analysis of various available Dasam Granth Birs or manuscripts, it has become obvious that there was no Bir/Granth/manuscript of Dasmi Patshahi Da Granth or Bachittar Natak Granth with matching contents of presently published Dasam Granth as corrected (1895-1896) and published (1900AD) by Sodhak committee. Was present anywhere prior to the 18<sup>th</sup> century in Punjab which can be traced back to or associated with Bhai Mani Singh Ji, Baba Dip Singh Ji or 10<sup>th</sup> Guru Ji. Evidence also shows individual Granths like Chritro Pakhyan, Chaubis Avtar, and compositions like Bachittar Natak (with 14 Cantos) alone were available. But who compiled them together by inserting Bani and some other writings of Patshahi 10 and other similar Chhands which were popular in Sikh usage (Gutkas or oral remembrance of Sikh families) into this heterogeneous Dasami Patshahi Da Granth with no sanctification by 10<sup>th</sup> Guru Ji? Every written literature must be evaluated in reference to History. Historical sources attest to the evidence that Charles Wilkin in 1781 writes in his account to translate at some future period the Granth "which appeared later" he saw in Hindoove with many Sanskrit words in 1781 AD at Patna. It was only in 1805 AD that this Bir completed in 1783AD now categorized as MSS D5 Punjabi/Colebrook HT in British library, appeared on the scene. Malcolm in his account reports that he could get only a copy of Sri Guru Granth Sahib Ji from Punjab with difficulty and he used Dasmi Patshahi Ka Granth procured by Colebrook with indefatigable Research. Henry Colebrooke, an attorney and Administrator in Calcutta Procures Dasmi Patshahi Granth in Gurumukhi BL MSS Punjabi 5D whose title page reads as NANAK PANTHI KABHYA in Devnagri with notation at the top in Devnagri "Dasmi Patshahi Ka Granth". According to history Henry Colebrooke never came to Punjab to look for this Granth. Patna was important city of Bengal State under British influence at that Time. Therefore, it appears that Colebrooke assisted in creating/ compiling/researching this Granth and titling it as

“Dasmi Patshah Ka Granth” procuring it from Nirmalas, Atma Ram at Calcutta and Mahants of Patna where Charles Wilkin went earlier in 1781A.D. Colebrooke then deposited the Granth in British Library Where Charles Wilkin was a librarian. The earliest evidence of the presence of this Bir is available in Malcolm’s book, “Sketch of the Sikhs.” History indicates that in early 1800, s Britishers started enjoying the fast declining fortunes of Mughals at Delhi but had to face recently rising strong Sikh Power in North. They knew real power and history of Sikhs in North lies in gathering around with strong belief in Shri Guru Granth Sahib Ji. It appears Britishers intentionally assisted in creating/compiling and promoted this “Dasmi Patshahi Ka Granth” to gain entry in Punjab and expand their Kingdom for Missionary and Political Purpose. Probably Malcolm assisted this Granth to be transplanted in Punjab Gurudwaras through Nirmalas & Shahids during the period of Sikh Raj to create confusion/ division among Sikhs. Malcolm was unable to find any Dasam Granthin Punjab in 1805AD. Then we see in history Dasam Granth more prevalent in malwa Gurudwarsa as Rulers of this area the signed Treaty with British in 1809. On the basis of the recognized academic parameters for establishing the authenticity of old manuscripts, one finds that the current Dasam Granth, in fact, is a copy of the Colebrooke Bir (MSS D5 Punjabi). The Current Dasam Granth corrected and later on published by Sodhak Committee in 1897 and the Colebrook DG Bir (MSS D5 Punjabi) is identical in contents with minor variations as outlined above which are not of any statistical value. There is no evidence available anywhere that Guru Gobind Singh Ji wrote, authenticated or sanctified any Dasami Patshahi Da Granth with his Dastay Mubarak as was done by him in case of Damdami Version of Sri Guru Granth sahib Ji in 1706 & 1708 and by Guru Arjan Dev Ji in the case of Aad Granth in 1604 AD—the revered book of Sikhs. There is also no evidence to associate presently Published Dasam Granth to be compiled by Bhai Mani Singh or Baba Deep Singh. Presently published and available Dasam Granth as corrected by Sodhak committee is a piece of Sikh literature like many other books in Sikh history which does contain Nit Nem compositions of Sikhs as sanctioned In Sikh Rahat Maryada. This was the Gigantic task before Sikh Leadership in 1920, s A.D. There were many Rehat maryadas at that time. They decided whatever they found best based on oral evidence practiced by family to family and whatever written sources available to them at that time and settled the issue once for all. They 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. Based upon above doctrine and last Matta of Sri Akal Takhat (November 27<sup>th</sup>, 2006) highlighting that opinion must be based in light of Gurmat and historical context. Banis of 10th Guru that have been accepted in Sikh Rahat Maryada which got accepted/sanctified by Guru Panth (1927-1945) are final and unquestionable; Jaap Sahib, 10 Swayyas (Swarg Sudu Waley 21-30 Akal Ustit), Benti Chaupai up to Dushat dokh tay, 1<sup>st</sup> pauri of Ardas, Dohra and Swayyas in REHRAS (as sanctioned in Rehat Maryada). Additionally Others compositions including Akal Ustit (except Chhand 201-230), Khalsa Mehma, 33 Swayyas, Shabad Hazarey and Zafarnamah are Banis / writings of 10th Guru as their interpretation matches with idea, content and Message of SGGS. “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.

Guru Gobind Singh Ji ordered the Sikhs to accept Guru Granth Sahib as only living Guru after his demise in 1708 AD 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. Tenth guru gave no sanctification to any Granth other than the S.G.G.S. Above evidence shows that Presently published Dasam Granth (1900A.D.) which is available since 1897 is a heterogeneous Granth which based on above evidence appears to be created/compiled in late 18th century with guidance of Nirmala Atma Ram at Calcutta and further promoted by Mahant Nawal & Dayal Singh and Sukha Singh Granthi at Patna by transliterating a Hindoove language manuscript “Nanak Panthi Kabya” to Gurmukhi Granth, “Dasmi Patshahi Ka Granth” presently located in BL London Cataloged as MSS D5 Punjabi. They inserted into it “The Nitnem Banis” “1<sup>st</sup> paragraph of Ardas” and “some other writings of Patshahi 10 and other similar Saloks” which were popular in Sikh usage (Gutkas or oral remembrance of Sikh families) into this heterogeneous Granth in order to gain credibility of this Granth.

Sikhism is an integrated religion with unity of Sikh thought between the first and tenth Guru. Tenth Guru sanctified only one Granth which is SGGS in 1708 AD well documented in all Indian, Persian, and European contemporary and near contemporary sources. Sikh Gurdwara Act in 1925 AD reinforces it again in Section 2 dealing with Definitions & Section 134g dealing with powers of committee to dismiss office- holders. Ministers & office holders must perform duties per teaching of SGGS. SGPC approved SRM (1936-1945) again endorses only one Granth “Sri Guru Granth Sahib Ji” for the Sikhs.

The author agrees with Giani Gian Singh who wrote in Panth Parkash 1880AD 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”. Bhai Kahn Singh Nabha 1931AD writes in Mahan Kosh that “ignorant and manmauji has written many Birs of Dasam Granth who have made them meaningless. He lamented that no Guru’s Premi tried to do any corrective remedy so far”. Dr. Balbir Singh M.A. ,Ph.D.1967 again concludes “ Still Detail Inquiry and research needs to be done on Dasam Granth enlightening all aspects and great efforts must be made to do so” as outlined above. Authenticity of the presently published Dasam Granth as corrected & compiled by Sodhak Committee in 1897 needs a thorough history and Gurmat based independent inquiry in light of above historical and Textual evidence. A committee formed of Panthic scholars of all shades constituted under the guidance of SGPC and Sri Akal Takhat to act as soon as possible. Sri Akal Tact and the Singh Sahibans at Darbar Sahib Amritsar have already rejected the Chritropakhyan in their letter #36672 August 3<sup>rd</sup> 1973 issued by Gurbax Singh secretary Dharam Parchar committee S.G.P.C. with their opinion that “Chritropakhyan is not Dashmesh Bani. The Pakhyans are in fact copies of old Hindu Mythas Stories”. They must take a fresh look at other spurious Banis purposely lumped together and attributed to Guru Gobind Singh Ji.

The author is in complete agreement with Gurmata #1 passed from Sri Akal Takhat on June 6<sup>th</sup> 2008 “Tercentenary (300<sup>th</sup> Gurta Gaddi Diwas) of Sri Guru Granth Sahib’s coronation is a golden opportunity for the entire Sikh Panth, to submit in faith to the ideal of oneness of **“Guru’s Granth-Guru Panth.”** In obedience of Guru Gobind Singh Ji’s last command **“Accept Granth As Guru. This is my order for the Panth.”** The Sikh Panth has always stood by it and has been consistently blessed with guidance by living Light, eternal Guru for the solution of every national crisis. **The current controversy about the Dasam Granth is totally uncalled for. No one has any right to create controversy about the specific writings contained in Dasam Granth that have been recognized and accepted by the Sikh Panth for Sikh Code of**

**Conduct, prescribed recitation in daily prayer and Sikh baptismal( Khandey De Pahul). 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, he bestowed Guruship only on Sri Guru Granth Sahib, therefore, no other Granth can be installed along with Sri Guru Granth Sahib”.**

**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.**

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