

**Coalition of Gurudwaras of California &
Sikh Temple Riverside
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November 7, 2008

Mr. Timothy P. White
Chancellor, University of California Riverside
900 University Avenue
Riverside, CA 92521
RE: Prof. Pashaura Singh's academic scholarship

Dear Chancellor White

This is in reference to our Memorandum and subsequent meeting with you on Sept 26, 2008 in regards to an investigation into the research work of Prof. Pashaura Singh, Head Dr. Jasbir Singh Saini Chair of Sikh and Punjabi Studies. As per our conversation, and your advised, a brief document summarizing the issues is enclosed.

I reiterate the fact that Dr. Singh has published derogatory Sikh literature under the guise of academic research on Guru Granth Sahib (Living Guru for over 26 million Sikhs across the world) – Sikh Scriptures, based on unauthentic manuscripts and wrong methodology. Disagreement of Sikh community with Dr. Singh holding a Sikh chair at UC Riverside is nonpolitical and purely an academic issue. It needs an independent and impartial investigation by senior, non-McLeod group, scholars of Sikh studies well versed in reading and interpreting old manuscripts of Gurumukhi script (Punjabi Language). Sikh community is sincerely relying on your promise and hoping it will heal their pain and suffering as exhibited by the protestors that reverberate through UC Riverside, and personally witnessed by you and expressed to the Sikh delegates during our meeting.

On behalf of the Sikh community I extend heartfelt appreciation, to UC Riverside's administration, for giving us an opportunity to express our concerns. If you have any questions please contact me at your convince.

Thank you for consideration.

Warm regards

Raminderjit Singh Sekhon,
Spokesperson, Coalition of Gurdwaras of California

CC: (1) Governor Arnold Schwarzenegger President of the Board of Regents State Capital Sacramento, CA 95814 (916) 445-2814	(2) Mr. John Garamendi Lt. Governor of California State Capital, Room 1114, Sacramento, CA 95814 (916) 445-8994	(3) Mr. Mark Yudof, President University of California 1111 Franklin St., 12 th Floor, Oakland, CA 94607-5200 (510) 987-9074
(4) Ms. Sherry L. Lansing 2121 Avenue of Stars, Suite 2020, Culver City, CA 90067 (310) 788-0631	(5) Mr. Eddie Island 1133 5 th St., Suite 203, Santa Monica, CA 90403 (310- 395-2954)	

Coalition of Gurudwaras of California & Sikhs for Preservation of Sikhism and Sikh Heritage

**REQUEST FOR INDEPENDENT INVESTIGATION
INTO
RESEARCH OF PROF. PASHAURA SINGH
ON
SRI GURU GRANTH SAHIB**

[Document submitted to Chancellor Timothy White, requesting independent investigation into Prof. Pashaura Singh's fallacious and fraudulent publications pertaining to Sikh Scriptures ratified as scholarly work for his appointment as Head Dr. Jasbir Singh Saini Chair of Sikh and Punjabi Studies, University of California Riverside].

By

Dr. Jasbir Singh Mann,
Raminderjit Singh Sekhon, and
Gurdev Singh Sandhu

On Behalf of Organizations representing Sikh Community:

**Coalition of Gurdwaras of California, and
Sikhs for Preservation of Sikhism and Sikh Heritage**

November 7, 2008

PREFACE

Sikh religious studies in North American universities were initiated three decades ago by Hew McLeod, a Christian missionary turned atheist from New Zealand. Having spent considerable time in India, during his tenure at a Christian Missionary College in Batala, Punjab, he studied Sikh religion with a pretext of self interest. Ensuing years revealed his objectives more clearly - a quest to annihilate Sikhism. In early part of twentieth century, Sikhs had strongly objected to interests of missionaries and their relentless pursuit in converting Sikh masses. Failures of missionaries lead to the inception of a Sikh Studies Institute. It was through this institute McLeod began, presumably a covert plan 'Operation Obliterate Sikhism', to obscure Sikhism with misrepresentations, misinterpretations, conjectures, and self propagated theosophy. He introduced textual analysis of Sikh Scriptures, Guru Granth Sahib, subversively employing inapplicable Judeo-Christian and Eurocentric methodologies and ignoring the academic norms.

Successful infiltration of McLeod's theory into western academia chiefly occurred due to two major events that changed the course of Sikh history. One was plundering of Sikhs and their 40% land in 1947 during partition of India and Pakistan. Second was the suppression of Sikhs and burning of their historical relics and documents at the time of unrest in Punjab in 1984. Taking the opportunity of the situation, along with corruption of Sikh politics, McLeod inducted pupils, including Prof. Pashaura Singh, from India to proceed with academic subterfuge. His flag bearers are now well established under the guise of western universities in America. They continue his mission of sacrilege of Sikh Scriptures through fabrication, falsification, and concocted theosophies which I am concerned are resulting in considerable unrest in Sikh community. The repercussion, of such academic subversion if allowed to continue, I am afraid will result in catastrophic devastation in Indian subcontinent and the world as well. An independent investigation, by academicians unrelated to McLeod and his clan is immediately necessary for Sikhs and scholars to surmount the disrespect, and challenge to authenticity, of Holy Sikh Scriptures.

Baljeet Singh Sahi

FOREWORD

"We are made wise not by the recollection of our past, but by the responsibility for our future".

George Bernard Shaw

Sikhism after its inception in fifteenth century became the fifth largest religion of the world. Lately in academics, it has gained considerable intrigue. Historical evidence shows that western scholars realize and accept that the basic source of Sikh political and religious strength is their scripture, Sri Guru Granth Sahib. The complexity of Guru Granth Sahib's teachings, as noted by Max Arthur McAuliffe in late 1800s while researching Sikhism, is perplexing for the western interpreters. To date it remains the most comprehensive and authentic scripture composed of hymns written in Persian, mediaeval Prakrit, old Punjabi, Hindi, Marathi, Multani, and several other local dialects of the region. Therefore it is imperative that a scholar, who wants to conduct research in the field of Sikh studies pertaining to Guru Granth Sahib, has to be well versed in related languages of its scribe. Unmistakably Prof. Pashaura Singh obtained his Ph D. through a dissertation on Guru Granth Sahib that was reviewed/evaluated by scholars who were ignorant of the underlying subversion and largely cohered due to their unfamiliarity with the manuscripts and their language. The scholars who approved his thesis and helped him attain professorship, neither saw nor scrutinized the manuscripts (Drafts) that formulated the basis of his Ph D. dissertation and related researches. In fact, excluding one, his Ph D. supervisors had no knowledge about the manuscripts written in Punjabi language (Gurmukhi Script) jeopardizing their ability to inspect and judge the antiquity, and authority of manuscripts that formulated the basis of his entire research and drawn conclusions through such research.

Collier's Encyclopedia clearly defines that "Academic freedom is never unlimited. The general law of society including those concerning - and libel apply also to academic disclosure and publications". In the United States, for example scientific conclusions on questions of racial difference or similarities have met with hostility in some communities. At such times individual citizens, pressure groups, or even community at large may wish to interfere with teaching or research. University protects the right of freedom of speech of its faculty. But when that freedom is unnecessarily exercised against the community it

serves, the freedom becomes an antisocial act and should not be tolerated. Two recent examples of professors; Mr. Ward Churchill of the State University of Colorado and Dr. Sami-al-Arian of Sate University of South Florida, shed light on the misuse of individual and academic freedom. In the former case the professor compared victims of 9/11 to Nazis and praised the suicide hijackers for their "gallant sacrifices" and the latter supported Palestinian cause against the Jews. In both cases the tenured professors were charged for their antisocial and anti-community activities. **In his Book "SIKHISM" Published By PENGUIN Books 1997 Prof.Hew Mcleod writes on the dedication Page"For Harjot Oberoi, Pashaura Singh, Gurinder Singh Mann, Lou Fenech who keep the Flag Flying" (see ref #5).** What kind of academic message Prof.Mcleod had in his mind when he wrote this dedication page in 1997 AD ? What kind of Flag Prof.Mcleod Group is referring and what is he implying? It seems to imply the flag of 'Operation Obliterate Sikhism' by carrying on academic deception in Sikh studies. Although Prof. Hew McLeod claims in his Autobiography that he became Atheist but on the contrary in the Register of New Zealand Presbyterian Church Ministers he is still listed as current Reverend on their web page. Please click on <http://www.archives.presbyterian.org.nz/Page181.htm>. In English books on Sikh history the concept of a draft regarding the Adi Granth was first brought in Sikh studies by Dr. Mcleod. Pashaura Singh faithfully picked up the idea of first draft floated by his mentor and went on to prove that MS#1245 is an early draft of the Adi Granth on which Guru Arjan Dev worked to produce the final text of the Adi Granth. Then he further added Vanjara and Bahawal Pothis as other working Drafts without finding their origin, scribe, date and place of writing. Fallacious and Fraudulent publications based on unauthentic manuscripts under the guise of academic research on Sri Guru Granth Sahib by Prof.Pashaura Singh and resentment of the Sikh community to his views calls for the University of California riverside to examine the charges. The Regents of University of California should also approve a commission and conduct an independent investigation into the influence of Dr. Hew McLeod and his Flag flyer group, s relationship with the academic review committee and academic personnel process that endorsed Prof. Singh to head Dr. Jasbir Singh Saini Chair of Sikh and Punjabi Studies. Sikh community wants to **Seek, uphold and Pursue the Truth** which is the basic fundamental charter of any Educational Institution as well as the fundamental Sikh teaching as enshrined in Sri Guru Granth Sahib Ji.

Jasbir Singh Mann M.D.

INTRODUCTION

Learned Sikh scholars denounce the application of inapplicable research techniques for studying Guru Granth Sahib - Sikh Scripture. According to them scholars, from Hew McLeod school of thought, employ Judeo-Christian and Eurocentric methodologies of textual analysis for conducting research on Sikh Scriptures. These methodologies to research religion in US were initiated in 1930s for studying Judaism and Christianity. Applicability of such methods is relevant for researching religious texts and manuscripts of religions which have scriptures written, from oral traditions, after the demise of their respective prophets. Sikh Scriptures on the other hand are unique repository of the Gurus divine word (Bani) because they were written during the life time of the Gurus by the Gurus themselves and belong to the written tradition. Scholars from India and US as well have expressed amusement at the methodology, and are surprised at the western universities for tolerating this degree of academic subversion. According to them any legitimate academician who is learned in Sikh history understands the traditions of non-Sikhs and heretics; those who wrote and scribed numerous folios full of apocryphal writings either for monetary gains or under the guidance of Anti-Sikh Guru Camps that existed during the Guru period and survive even today in India.

Analytical textual analysis requires transparency. Unlike Dead Sea Scrolls, consisting of roughly 1,000 documents and texts from the Hebrew Bible recovered from eleven caves near the ruins of the ancient settlement of Khirbet Qumran, the texts Prof. Pashaura Singh is researching were in the hands of anti-Sikh sects. Therefore, examining these texts cannot possibly be accomplished with Judeo-Christian norms. Their history and whereabouts is extremely important because it directly reflects the attitudes of anti-Sikh factions. Prof. Singh must refrain from concealing facts to merely fit things into a scheme. Academic treason for justifying hypothesis is a serious offense. It often leads to fabrication and repeated falsification. There is little doubt that Prof. Singh's research involves textual analysis of manuscripts that belong to numerous sectarian and non-Sikh groups. His analogies are accurate if heretical schisms are considered since they do not have a complete scripture to this date and is perhaps still evolving. Prof. Singh's blatant participation in McLeod's presumable plan of academic deception for successful completion of 'Operation Obliterate Sikhism' needs academic review and impartial/independent investigation.

Raminderjit Singh Sekhon.

**Manuscripts of Heretics and Anti-Sikh Schisms:
Manuscript 1245, Vanjara and Bahawal Pothis**

In the subject of sciences the originality of research is determined by the peers and experts in their respective fields. While in the field of arts and particularly theology, original research would employ a new interpretation of the philosophy of the scripture, its impact on its followers, and the nature of enrichment of mankind through its teachings. In recent years concrete confirmation of applicability of Judeo-Christian and Euro-centric methodologies on Sikh Scripture has been established by studying the research of schismatic manuscripts by Prof. Pashaura Singh, Head Dr. Jasbir Singh Saini Chair of Sikh and Punjabi Studies, UC Riverside California. His research on MS#1245, Vanjara, and Bahawal Pothis are a testament to usage of inappropriate academic norms applied to research Sikh Scripture. Academic evaluation of his work reveals unscholarly conduct.

Since the submission of his Ph. D. thesis, "*The Text and Meaning of the Adi Granth*" to the University of Toronto (Canada) in 1991, Prof. Singh has been in the thick of controversy especially his use of debatable sources namely MS#1245 which is presented as the early draft of the Sikh Scripture prepared and used by the 5th Guru, Arjan Dev, for compiling the "Adi Granth (AG)". The wrong conclusions that he had drawn at that time were:

MS#1245 is an early draft of the Adi Granth on which Guru Arjan seems to have worked to finally produce the text of the Adi Granth (p.24)¹.

Bhai Gurdas was its scribe and it has been in the custody of the descendents of Baba Budha (pp.26-28)¹.

Bhai Gurdas had improved his handwriting by the time he wrote the final draft (p.28)¹ and the last entry on folio 1255 in the colophon relating to the demise of Guru Arjan i.e. Jeth Sudi 4, 1633 BK (1606 CE) has been inserted later on (p.28)¹.

The Mūl Mantra has been revised at different stages of history, and Guru Arjan has revised the Bani of Guru Nanak from poetic and linguistic point of view.

All these statements, misinterpretations, were made with a purpose to prove the earlier origin of MS#1245 and to place it in the pre-Adi Granth period i.e. before 1604 AD.

Ever since Hew McLeod floated a "Draft Theory" of Adi Granth, scholars have relentlessly continued his quest in western universities. Recently Prof. Singh, gave another dimension to the

universities. Recently Prof. Singh, gave another dimension to the "Draft Theory", through inferences on Vanjara and Bahawal Pothis, and suggested a new turn to theory of "Early Draft" and "Working Drafts" of Adi Granth. The application of draft theory on Guru Granth Sahib is a culmination of research that is being done or can be done on scriptures of those religions where there are many available drafts. There is however, no room for applying "Draft theory" on Sikh scriptures because they bear the signatures of the Gurus affirming its preparation under the direct supervision of the 5th Guru - Guru Arjan Dev.

Following the acceptance of his guilt in totality in 1994, he has published two books: *The Guru Granth Sahib Canon, Meaning and Authority*, OUP, New Delhi, 2000, and *Life and Work of Guru Arjan*, OUP, 2006 and an article 'Vanjara Pothi: A New Source in the Formation of the Sikh Canon' *Textures of the Sikh Past*, (ed.) Tony Ballantyne, OUP, 2007. An examination of these works reveals that Pashaura Singh is again on his old game of miss-statements and misrepresentations of facts. It is a classic case of old habits die hard. He is not only playing fraud but also playing with the religious sentiments of the Sikh community because the Sikh Scripture is at the centre of their faith and any unjustifiable and unverifiable remarks about its integrity would not be tolerated.

On behalf of the Sikhs of North America, we fervently appeal to you to institute an independent inquiry on the following findings of Pashaura Singh so that issue may be settled once for all.

1. Baba Budha's Association with MS #1245:

Pashaura Singh states "It is quite possible that the manuscript was placed in the custody of Bhai Budha, and his descendants may have preserved it as a scriptural relic" (2000, p.43)².

INVALIDITY;

Fact remains that no historical source, old or new, validates these assertions except the note inserted on the manuscript by the dealer which Pashaura Singh took on its face value without checking its authenticity and historical sources.

2. Guru Arjan's Association with MS#1245:

Pashaura Singh asserts, "When the emperor[Akbar] met Guru [Arjan] towards the end of 1598, he had seen some collection of Sikh writings....Perhaps it was the GNDU manuscript [1245] which was

under preparation at that time" (p.45-46)².

Misrepresentation;

It is a farfetched conjecture. There is no internal and external evidence that Guru Arjan has prepared MS#1245.

3. Scribe of the MS#1245

Earlier in his thesis he has concluded that Bhai Gurdas was the scribe of this manuscript. Now he shuns reiterating it but claims, "Finally, a careful examination of the manuscript [1245] reveals that the entire writing work has been by one hand only" (p.43)².

Misrepresentation;

It is a gross misrepresentation of facts as one can see that there are different hand-writings indicating involvements of different scribes in the scribing of this manuscript.

4. Guru Arjan and Bhagat-Bani

On the basis of manuscript 1245, Prof. Singh concludes that "Presumably he [Guru Arjan] was collecting the hymns of the Bhagats separately in another volume to include them later in the final recension." (p.50)².

NOTE:

Where is this volume? He has no answer for scholars, and the temporal Sikh court to produce this document. He has, however, refused to comply. If such a document exists then he is admittedly withholding evidence for academic review and evaluation for its authenticity. Perhaps he will present it sometimes later on.

5. The issue of Extra-Canonical Hymns/Apocryphal Hymns Kachi-Bani In MS 1245:

The apocryphal writings in MS 1245 attributed to Guru Arjan have not found any place in the Adi Granth. It proves that Guru Arjan has nothing to do with manuscript 1245 and it has originated after 1604 and belongs to a different/sectarian tradition.

Factual inference;

It is a fact that the fictitious rival Gurus of Mina sect was circulating their own writings in the name of Sikh Gurus. In MS#

1245 there are more than 48 apocryphal writings of which 20 are entered in the name of Guru Arjan. Pashaura Singh hides this fact in his thesis presented to University of Toronto (p.9.f.n.32)¹. In his book he skips the issue and says "The issue of extra-canonical hymns requires detailed analysis in itself and will be discussed in a separate study" (p.46)² and therefore knowingly skipped it. The presence of apocryphal writings in a manuscript is a key issue which can not be ignored to decide about its antecedents.

6. Involvement of Maharaja Ranjit Singh:

Pashaura Singh says "It is quite possible that Maharaja Ranjit Singh appointed a council of prominent Sikh scholars to prepare an authorized version of the Adi Granth" (p.227)².

FALSE STATEMENT:

It is only a figment of imagination and a false statement.

Historical corroboration: Official chronicle of Maharaja Ranjit Singh or documentations during his regime to substantiate Prof. Singh's academic conjecture do not exist.

7. Theory of 'Working Drafts':

For textual studies on any scripture one requires the sources that have their origin in the pre-canonical stage. Their antiquity, authority and authenticity have to be established on the basis of academic norms. Besides one is required to identify the tradition from which these sources have descended. Every manuscript has a purpose therefore; a scholar has to find out the purpose and prospect of these manuscripts. In his thesis Pashaura Singh has projected MS#1245 as an early draft of the Adi Granth. Now in order to prove his pre-conceived formulations he flaunts the theory of 'Working Drafts' and asserts, "In addition to MS#1245 and the Bahoval Pothi, the Vanjara Pothi must be regarded as one of the 'Working Drafts' prepared by different scribes under the direct supervision of Guru Arjan" (2006, p.142; 2007, pp.29,55,58)³. He places them in pre Adi Granth period i.e. before 1604 and claims, "All these Pothis were kept in the Guru's archives at Amritsar" (2006, p.161; 2007, p. 55)⁴. But he produces no evidence of presence of these manuscripts in Guru's archives in any historical context, what so ever. The "working draft hypothesis" requires:

The availability of manuscripts whose authenticity has been proven without doubt on the basis of their origin, scribe,

date and place of writing. But the fact remains that the drafts mentioned by Prof. Singh (MS#1245, Vanjara and Bahawal Pothis) have no such information.

A draft is prepared to initiate something all together anew.

But Bani of Gurus already existed, all it needed to be compiled. Therefore, this theory in relation to Guru Granth is irrelevant and ridiculous.

The mere thought of a draft of revealed Bani is incongruous, contradictory and self defeating in the case of Sikh Scripture.

Draft theory presupposes to make changes in text and improve contents. But immortal word of God as revealed to Gurus cannot be modified, a fact well established by the Sikh Gurus.

The draft theory can be applied only to history grounded religions i.e. whose scriptures were written after the demise of their respective Prophets, but not in the case of Sikh scripture, Guru Granth, which was compiled by the living Gurus. Even in the case of Bible, where numerous manuscripts are available, Pope Benedict XVI "dwelt upon the fundamental criteria of biblical exegesis, upon the dangers of a secularized and positivistic approach to the sacred Scripture, and upon the need for a closer relationship between exegesis and theology", affirming that the doctrine of biblical inerrancy cannot be challenged.

8. Other Misrepresentations & Misinterpretations of Facts:

In Vanjara Pothi there is an apocryphal composition Sahansar Nama attributed to Mahalla 6. Scholars know well that Guru Hargobind, the sixth Guru, has not authored any composition. It was Prithi Chand, the Mina guru who wrote Kachi-bani in the name of Nanak which is recorded in the Mina works under the authorship of Mahalla 1/6. Pashaura Singh knowingly attributes it to Guru Hargobind and misleads the scholars, "Interestingly the last composition was added later on with a different pen" (p.53)⁴. However a close look at the manuscript folios 814-820 reveals that the composition in question is in the hand of primary scribe written with the same pen and is in the same shade of ink. The 'Working Draft' hypothesis of Pashaura Singh in compiling the Adi Granth finds no validity in the entire Sikh history. No internal and external evidence support that these manuscripts have been prepared under the direct supervision of Guru Arjan. The Bahoval Pothi and Vanjara Pothi carry no colophon mentioning about the scribe, date and place of their scribing. Therefore, Pashaura Singh's claim that they have been prepared under the

direct supervision of Guru Arjan is highly illogical and untenable.

Similarly, MS#1245 which he calls an 'early draft of the Adi Granth' and places it in 1599 A.D., carries a colophon on folio 1255 in which death date of Guru Arjan i.e. Jeth Sudi 4, 1663 BK. (1606 AD) has been recorded. However, Pashaura Singh in order to prove the earlier origin of the manuscript states that, "This was perhaps inserted later in the blank folios" (p. 51)³.

Vanjara Pothi:

Vanjara Pothi is a text which, according to Prof. Singh, does not have a colophon. In his essay on Vanjara Pothi he concludes that it has been prepared under the direct supervision of Guru Arjan and had been in his archives in Amritsar (p.55)⁴. But, how and when it moved out of the archives is unknown. Stories pertaining to religious marvels in past centuries in India can be found in abundance. Largely these stories were mythological and narrated by non-Sikh traditions and factions. Prof. Singh's quest to investigate apocryphal manuscripts criss-crosses fictional narrations and physical evidence of texts of dissentients similar to the patterns used by unconventional non-Sikh heretics. Leaders of such sects, Hariji and Meharban, indulged in producing numerous texts which are available even today. Prof. Singh's resurrection of such texts bears stark resemblance to unrelenting pursuit of Hariji and Meharban to mingle mythology with Sikh Guru's word. He is very convincing in creating a fictional scene, like fables, where Guru Arjan at Ramsar in the central place of Amritsar directly supervised scribes to work independently and produce their version of the Sikh Scripture (p.58)⁴. Prof. Singh affirms that before the canonization of Sikh Scripture the Vars contained only stanzas (Pauris) to which Salokas were affixed later-on. But, Salokas along with their authorship in the Vars of the Vanjara Pothi (folios 109-398) are clear and definitive. Comparison of this text to Sikh scripture is inaccurate because contrary to his remarks that even the authorship was inserted in the Kartarpur Bir in between the lines later on with a fine pen could not be established. The Pothi contains an apocryphal composition, Sahansar Nama Dakhni Mahalla 6. Pothis containing such type of writings belong to the sect of Prithi Chand and his descendants. The Pothi contains Sahansar Nama, which according to Prof. Singh was added later, with a different pen (53)⁴. He has over looked a major detail that it is in the hand of primary scribe and bears the same shade of ink (folios 814-820).

A major inconsistency exists in the Pothi as Prof. Singh points out that the number 6 is written over the number 1,

therefore it was consciously done to attribute this composition to Guru Hargobind (p.53)⁴. These discrepancies and the fact that 6th Guru, Guru Hargobind, did not compose any hymns in Guru Granth Sahib suggest it belongs to anti-Sikh sects and dissentients. The heretical Guru, Prithi Chand, under the penmanship of Mahalla 6 authored compositions found in the literature of non-Sikh sects (Simarjit Singh; Demeaning the Sikh Tradition, Singh Brothers, Amritsar, 2006, p.126). Additionally many of the composition of Pran Sangli had their origin in the sectarian camp (Simarjit Singh, p.147). Guru Arjan neither commissioned a scribe to record non-Sikh hymns nor supervised any drafts. Authoritative association of this Pothi with non-Sikh sect refutes the claim of Prof. Singh that Guru Arjan revised the hymns of Guru Nanak (2007 pp.31, 35, and 48)⁴.

BAHOWAL POTH:

Prof. Singh ingeniously claims that Bahoval Pothi is one of the "working drafts" of Guru Arjan Dev produced in the pre Adi Granth period i.e. before 1604 AD. His examination however that the folio does not have a colophon authenticates that it is of uncertain origin and belongs to a different tradition. Bahoval Pothi comprises the ragas and their varieties and writings which are quite different than the Sikh Scripture, Adi Granth.

Prof. Singh is a researcher of manuscripts of Sikh-like heretical societies. A schismatic group lead by Prithi Chand's son Meharban existed during Guru Arjan's time and was thought to be extinct. Prof. Singh's revival of the heretical leader's folios commendably asserts that Sikh Scripture, Guru Granth Sahib, is original and intact. Bahoval Pothi, according to Prof. Singh, had been in the archives of Guru Arjan in Amritsar. It surfaced in Bedi family but how and when it disappeared from Guru Arjan's archives is not clear. It's presence in the Bedi family is evidently indicative that it was, text of heresy (Udasi), unimportant for the Sikhs to maintain it in an archive.

A close look at the contents of the apocryphal Pothi reveals that the form of invocation i.e. *Ik Onkar Satiguru Parsadi* and *Guru Sat* in its brief has been employed in whole manuscript before ragas. In Guru Granth Sahib one finds that twenty six ragas start with full version of Mūl Mantar. Therefore the Pothi has identical version used by non-Sikh sectarian elements within the Panth. Half of its hymns are without any reference to Ghar; some of its Ragas viz. Sri Raga Dakhni, Rag Gauri Poorbi Dakhni Mahalla 5 Sukhmani, Asa Mahalla 4 Maneela Chhant, Hidol (solitary), Bilaval-Gond (composite), which suggest that it belongs to an unorthodox and non-Sikh musical tradition. Furthermore, presence of Mira Bai's (ardent mythical worshiper of

Hindu God) Pada under Rag Maru folio no. 566 (Man Hamara bandyo kanwal nain Apney) in the Pothi indicates that it belongs to the texts of heterodoxy.

Conclusion:

Textual studies of any Scripture require sources that have their origin in the pre-canonical stage. Their antiquity, authority and authenticity have to be established on the basis of academic norms. Besides one is required to identify the tradition from which these sources have descended. Every manuscript has a purpose therefore a scholar has to find out the purpose and use made of these manuscripts. Manuscripts which do not conform to the standard text of the Adi Granth should not be presumed to be "working drafts" of Sikh Scriptures. Guru Arjan's revision of hymns and editing is a pointless argument considering the internal and external inconsistency of folios being researched by Prof. Singh. His relentless pursuit for making his case legitimate brings to the forefront the wavered attitudes of the various non-Sikh sectarian groups who would have succeeded in adulterating the Adi Granth had it not been compiled by Guru Arjan in 1604 AD. The dissenting groups, during seventeenth century, within the Sikh community were plenty and by means of their own theosophies refused to yield to the Guru's word. They were perturbed at the inclusion of hymns of some non-Sikh saints into the Adi Granth by Guru Arjan. Instead of accepting the Sikh Scriptures they recklessly constructed their own folios of Bhagats. Prof. Singh's research constructively deciphers the works of unorthodoxy and enlightens the academia of uniqueness of unedited hymns of Sikh Scripture preserved over centuries. Dr Pashaura Singh employed the works whose origin, usage and purpose has not been decided on the basis of academic norms. Therefore his sacrilege of Sikh Scripture Sri Guru Granth Sahib Ji needs careful examination and thoughtful investigation by team of independent scholars outside the realm of Hew McLeod.

References:

1. PhD. thesis, "***The Text and Meaning of the Adi Granth***" to the University of Toronto (Canada) in 1991.
2. ***The Guru Granth Sahib Canon, Meaning and Authority***, Oxford University Press, New Delhi, 2000.
3. ***Life and Work of Guru Arjan***, Oxford University Press, New Delhi, 2006.

4. **Essay 'Vanjara Pothi: A New Source in the Formation of the Sikh Canon' Textures of the Sikh Past**, (ed.) Tony Ballantyne, Oxford university Press, New Delhi, 2007.

Attachment Notes:

- (1) **Selected Folios of manuscript 1245 (GNDU Amritsar)**: which Prof. Pashaura Singh calls an 'Early draft of the Adi Granth' and places it in 1599 AD (p.30)². On the contrary the manuscript carries a colophon on folio no. 1255 indicating death date of Guru Arjan i.e. Jeth Sudi 4, 1663 BK. (1606 AD). Also see evidence of more than 48 Apocryphal Hymns and different scribes in the Manuscript at Guru Nanak Dev University (GNDU), Amritsar, India. Statement of dealer who sold this Manuscript to GNDU that "he bought this from Scrap dealer in 1980 who was going on cycle in 1979-1980AD" from The Book by Dr B.S. Dhillon "Early Sikh Scriptural Tradition".
- (2) **Folios of Vanjara Pothi at "Javadi Taksal", Ludhiana, India.** Prof. Pashaura Singh knowingly attributes one of its compositions it to Guru Hargobind and misleads the scholars, "Interestingly the last composition was added later on with a different pen" (p.53)⁴. However a close look at the manuscript reveals that on folio no. 814 of the manuscript it is in the hands of primary scribe written with the same pen and is in the same shade of ink.
- (3) **FOLIOS of Bahawal Pothi at "Bhai Bir Singh Sadan", New Delhi, India** ; showing Majh ki var Mohalla 1, folio no. 857 and 858 with pauris and salok Mahallas - indicating complete reference to authorship as in standard version compiled by Guru Arjan Dev, folio no. 424 with a different title of Raga (Rag Asa Mahalla 4 maneela chhant). Folio no. 258 with different title of Sukhmani i.s. Raga Gauri Poorbi Mahalla 5 Sukhmani.
- (4) **English Translation of CONFSSIONAL STATEMENT: OF PROF. PASHAURA SINGH** in Punjabi, in Prof. Singh's own handwriting at Sri Akal Takht Amritsar on June 25, 1994.
- (5) Cover and dedication Page of Book "SIKHISM" By Hew McLeod Published by PENGUIN Books, 1997.

For other details and printing the attachments from Internet Please click on **Bullets 26b and 26c**

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