

# **Guru Granth Sahib as the only Sikh Canon; Fresh Look at the Text and History of Dasam Granth**

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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Kesar Singh Chhibber (1769-1779AD), Mehama Prakash (1776), Munshi Sant Singh ( on account of Bedi family of the Ulna, Unpublished records), Bhatt Valhi's.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 tenants of Nanak as enshrined in Guru Granth Sahib as the only promulgated scripture of the Sikhs.

There was no trace of any Granth with compositions as noted in Sodhak committee version (1897AD) in Punjab or Delhi areas Sikh Institutions during 18<sup>th</sup> century. This

Granth must be seen in light of history. History shows that in late 18<sup>th</sup> century Britishers started enjoying the fast declining power of Mughals at Delhi, but has to face recently rising strong Sikh power In the North. Historically, they knew the real power of Sikhs in Northern region.

There is no evidence to support the assertion floated by Mcleod and Grewal that in 18<sup>th</sup> century, “Adi granth was not given any exclusive preference over the Bani of Guru Gobind Singh.” Malcolm’s self-created story that “At time of Khalsa Initiation, Five Weapons were presented to initiate” This idea was again promoted by Pashaura Singh & Mcleod that the “Organizers of Singh Sabha Movement replaced the tradition of Five Weapons with that of Five religious symbols (known as Five Ks)” But their ideas are not based on any Sikh,persian or Western historical sources of 18<sup>th</sup> century. Over 30 Europeans including 5 French accounts do not write about any Gurmukhi Granth of Dasami Patshahi in 18<sup>th</sup> century. John Malcolm in 1810 AD,1812AD concocted the story to diffuse the most important concept of ‘Five Kakkars’ (Sikh baptism/Amrit ceremony started on Vaisakhi of 1699AD) of Khalsa initiated by Guru Gobind Singh Ji. Malcolm in his book, Sketch of Sikhs (1810-1812AD), based on a sikh author/writer/priest word used by malcolm described that during Sikh baptism , “He ( Punj Piara) is then presented with the five weapons: a sword, a firelock, a bow and arrow and a pike”. On page 186 of the same book he further describes that Guru Gobind Singh created Khalsa on Friday, 8<sup>th</sup> month of B’hadra in samat 1753 (1696 A.D.) The footnote on the same page reads as “Agreeably to this author, Guru Gobind was initiated on Friday the 8<sup>th</sup> month of B’hadra in the samat 1753 (1696 A.D) and on that day his great work, the Dasama Padshah Ka Granth, or book of the tenth king was completed”. This date matches with the date where the Chirित्र Pakhiyan ends the Dasam Granth before the start of Zafarnama.

Malcom reports that he used Dasma Patsh ka Granth which was procured by Colebrook (Now cataloged as MSS D5 Punjabi in British Library, London). He also used translations by Dr. Leyden for his account. Dr. Leyden was the translator of Sikh documents as is noted in the List of Sikh Compositions translated by John Layden and Used by Malcolm (MSS IOR EUR McKenzie Volume 40 British Library). This document shows that Layden translated only Bachitar Natak with its 14 cantos from a Sikh manuscript. This confirms the fact that there was only Bachitar Natak composition related to 10<sup>th</sup> Guru at that time. There was no entity like Bachitar Natak Granth or Dasmi Patshahi Da Granth otherwise Dr Layden would have Translated directly from Such document. Colebrook, an attorney and administrator in Calcutta, probably procured “Dasmi Patshahi Ka Granth” in Gurumukhi now cataloged as **British Library MSS Punjabi D5** prepared by Nirmalas at Patna which was under the control of East India company at that time). The title page of this Granth reads as,” NANAK PANTHI KABHYA” in Devnagri and at the top title given is in Devnagri as “ Gurumuki Granth DasmiDasmi Patshahi .” Therefore the date of completion of this Dasam Granth and creation of Khalsa was taken from the this manuscript by Malcolm. But this manuscript is in Gurumukhi and clearly shows that Zafarnama is written in the same handwriting and same ink suggesting the date of this manuscript to be Post 1706 A.D. There were 32 Dasam Granth circulating in Punjab area by 1895 A.D., including some printed versions. Currently available published Dasam Granth (1900, 1902) was created by the Sodhak Committee composed of British Cronies (Gurmat Granth parcharak Sabha a wing of Amritsar Singh Sabha) in 1895-1896 and they inturn issued a report with corrected hand written version in 1897 with the aim to match it as

close as possible with the Granth floated earlier by them in the late 18<sup>th</sup> century with the help of Nirmalas priest in Calcutta and Patna. The manuscript of this earlier Granth was planted in the East India Library by Colebrook & Charles Wilkins which was later used by John Malcolm in 1810, as a reference in his book “Sketch of the Sikhs”. Another Devnagri Dasam Granth (Presently in British Library, London) was written in February 1847 after the Sikhs lost the first Anglo-Sikh War (Second treaty with Lahore December 16, 1846 at Bhairawal when Britishers became virtual masters of Punjab). Treacherous Sardar Tej Singh was the chief of the regency council when this Devnagri Dasam Granth was created. In recognition of his services, the title of Raja was conferred on him on August 7, 1847. In 1848 – 1849 Lord Dalhousie Open Proposal At The Elimination of Sikh Nation. In 1855 Census Sikhs are clubbed with Hindus and No Separate Sikh Category although they signed treaties with Maharajah of Sikh Nation. Situation changed after 1857 as Sikhs helped British in controlling Indian Mutiny.

Story of Bhai Mani Singh compiling a Dasam Granth at the request of Mata Sundri during his stay at Amritsar between 1724 to 1736, is difficult to prove as the Dasam Granth reported to be compiled by him with separate Bani of all gurus and Bhagats was found only in 1818 by history. The gurus Bani part of this manuscript is a Bano Version of Guru Granth Sahib. Therefore this granth cannot be the composition of Mani Singh who compiled the Damdami version of Adi Guru Granth Sahib earlier in 1706AD. The story of Mehtab Singh and Sukha Singh slaying Massa Ranghar and reward of successful mission keeping the various parts of Dasam Granth as a single volume cannot be supported by any historical evidence. No such Dasam Granth has been seen anywhere. Baba Deep Singh Ji has been documented in history that in 1726AD compiled 4 copies of Damdami version of Sri Guru Granth Sahib Ji. Giani Gian Singh reports that he also compiled a manuscript of Dasam Granth in 1747 A.D. which ends at Asfotak Kabit. Only Sangrur Bir, as studied by Padam and Jaggi, is reported to end with the title of Asfotak Kabit. No original manuscript of this Baba Deep Singh Bir is seen anywhere.. Therefore, it is probably

Sangrur Bir is same as Baba Deep Singh Bir as reported by Giani Gian Singh. Bhai Randhir Singh clearly points out in his book, SHABMOORAT-Dasmi Patshahi dey Granth Da Ithas 1966 that “Giani Gian Singh never saw this Baba Deep Singh Bir reported by Him “. The first portion of Sangrur Bir was composed of ‘Guru Granth Sahib’ and the second of Dasam Granth. This manuscript contained additional compositions like Sansahar Sukhmana, Vaar Malkauns and Chakka Bhagoti which were edited out by Sodhak Committee in 1897. Therefore, this manuscript cannot be considered authentic. Also by history, Baba Deep Singh bir/Sangrur bir appeared in 1857. This bir is no more available or traceable. Bhai Kahn Singh Nabha 1931 In Mahan kosha writes that Baba deep Singh Bir and Bhai Mani Singh Bir is same. **Then, Which is the original and Authentic Bir written by 10th Guru Ji Or compiled by Bhai Mani Singh Ji ?** All of following Dasam Granth Birs mentioned in literature does not meet authenticity criteria by academic parameters. Mani Singh Bir, Ananadpuri (Hazuri) Two DG birs now present in Patna Sahib. For details of history, textual analysis and academic issues read my article “ Textual Analysis, History and Academic Issues of Important Dasam Granth Birs Reported in Literature” by clicking at [http://www.globalsikhstudies.net/r\\_link/dasam.htm](http://www.globalsikhstudies.net/r_link/dasam.htm) . Sangrur Bir, Patna Ji Di Misal ,Moti Bag Gurudwara Bir Not traceable anywhere now)

The author of this article has reviewed the history and texts of all important Dasam Granths reported in literature from 18<sup>th</sup> to 20<sup>th</sup> century and the summary of my findings is given below.

Historical analysis shows that 10th master may have made many Granths as noted in the 18<sup>th</sup> century Gumukhi literature namely Smudsagar / Avtarlila / Vidyasagar Granth/Vidyadar Granth / Bachitar Natak /Satsai Granth (Chhibar—1769-1779AD and Mehma Parkash –1776AD). Chhibar & Sarup das Bhalla does not mention about the contents or any arrangement of these Granths. No Such original manuscripts of these Granth are available as they were reported to be lost either in rivers and/or warfare. Recognized academic parameters to prove authenticity of any Granth must be as follows;

- (a) Date of document (when it was written),
- (b) History of the document,

(c) Who is the scribe, and,

(d) Internal inconsistency,

By using above criteria then which is closest version of Dasam Granth with the title of '*Granth*' as "Dasmi Patshahi Ka Granth."?. The evidence proves that the compositions and their arrangements, as noted in the current published Dasam Granth ( Since corrected in 1897 and published in 1900,1902AD) can be easily traced to Colebrook's Gurumukhi Granth ( BL MSS Punjabi 5D ) based on Text and History. It bears no name of any Scribe but on blank Folio Blank folio with no # between folio 158&159 date of 1840 Miti Pooshvidi 15 mangalvar (Tuesday, Dec 23<sup>rd</sup> 1783 out of 532 Folios were written).

It indicates that one third was written by above date .Use of word Pooshbadi indicate scribe is from outside Punjab from Hindi belt area . Therefore probably this manuscript was written between 1781 and 1805 A.D., because Charles Wilkin in 1781 A.D. writes in his account that he saw at Patna another Granth written in Hindoove and Sanskrit only. Then Colebrook procures this Dasmi Patshahi Ka Granth title written in Devnagri but contents of Granth in Gurmukhi. Neither Colebrook Nor Malcolm writes anywhere from where they procured this Granth. Malcolm writes about his contacts with Nirmala priest in his account. Charles Wilkin writes in his account to translate at some future period the Granth he saw in Hindoove with many Sanskrit words in 1781AD. Therefore it Proves British source of this Granth is from Nirmalas in Calcutta & Patna only as Malcolm & Colebrook do not write about any history or source of this Granth

- There was no Granth with the title “Dasmi Patshahi Ka Granth” associated with Guru Gobind Singh in Punjab or Delhi areas in 18<sup>th</sup> century as reported by Malcolm. Budha dal organization, 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 in Samat 1860(1803AD)”
- . Photographs published by Padam in his 3<sup>rd</sup> edition of “Dasam Granth Darpan 1990” from Anad puri Bir has no authenticity Padam Ji reports those photographs to be in possession of Mata Sundri Ji .But by history gives no evidence to trace these pictures to 18<sup>th</sup> and 19<sup>th</sup> century belonging to 10<sup>th</sup> guru Ji
- By the end of the 19th century (1895), 32 Birs of Dasam Granth, including 6 printed versions, were available in Punjab

1) Published by Diwan Boota Singh. Aftab Punjab Press, Kept at Gurdwara Darshni Deori, Guru Ka Bazar. (Pages 1214).

2) Published by Syalkoat Printing press. Used at Mahant Gurdit Dera.

3) Published by Jind Press. Prepared under the direction of Maharaja of Jind from 11 Dasam Granths. (Pages 2098)

4) Published by Amrit Sir Printing Press by Pandit Bhagwan Singh. (Pages 1478.)

5) Typed volume by Sardar Sundar Singh Sahib. (Pages 1412)

6) Published by Bhai Hari Singh Printing Press.

Above six version were in circulation in Punjab at the that time which were used by Sodhak Committee to compile & correct the final version of **Dasam Patshahi GURU Granth Sahib**

**Jl.**

There are many unanswered questions relating to the compilation/collection of present heterogeneous Dasam Granth prepared under the direction of Sodhak committee.

A) Why the committee did not accept any one original version?

B) The compositions shown underneath were deleted by the Sodhak committee which were originally present in many hand written and published manuscripts of 32 Dasam Granth.

Question arises as to why the Sodhak Committee deleted the following compositions, and who authorized the committee members to do so.

1. Sansahar Sukhmana – 43 stanzas Few praising Hindu Deities and betraying Sukhmani by 5th Guru,
2. Vaar Malkauns – 11 Pauris, Nanak Jo Prabh Bhawangey, Harji Harmandar Awangey
3. Vaar Bhagouti Ji Ki – Different from Vaar Durga Ki – Bhagat Bhagouti Tis Ki, Jo Jan Dhir Dhre
- 4- Sri Bhagwant Gita Bhakha sri Govind singh Kirt
- 5- Raag Asa & Raag Sorith Patshai Das
- 6- Asfotak Kabits (Published by Randir Singh in Dasam Granth at Punjabi University), Sadd- three verses recited in lakhi Jungle
- 7- Majh Patshahi 10,
- 8- Chhaka Bhagauti Ji Ka.

C) Sodhak committee was formed by Gurmat Granth Pracharak Sabha at the request of Khalsa Diwan Amritsar controlled by Baba Khem Singh Bedi. Dr. Ganda Singh edited "Bhagat Lakshman Singh Autobiography" published by Roxy Press Ludhiana, 1965 AD. This source reveals opinion of Bhagat Lakshman Singh that Baba Khem Singh Bedi has of close relation with Governor Egerton and Britishers. It appears from the description that by such connection Khem Singh Bedi 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 barrelled 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 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.

- Kahan Singh Nabha in Mahan Kosh (1931) does not mention 1897 Sodhak committee report or Dasam Granth published in 1900 & 1902 AD. He talks only about two Birs one by Mani Singh and another by Sukha Singh, and requests more thorough work on this issue.
- SGPC authorized SRM gives no importance to Dasam Granth Published by Sodhak Committee
- Dharam Pal Ashta (1959) based his thesis on Sodhak committee report of 1897 without confirming the authenticity of Dasam Granth Manuscripts used in his study.
- Historical analysis shows that no Bir of Dasam Granth was seen in Punjab or New Delhi area in 18th century, only Charles Wilkins in 1781 saw a second Granth (written in Hindoove & Sanskrit) in Patna which he reported appeared later. In his account he has clearly mentioned that Guru Granth Sahib was the only sanctified and promulgated Granth of Sikhs.
- Historical records show that Banda Singh Bahadar, Nawab Kapur Singh, Jassa Singh Ahluwalia, and Sardars of Sikh Misals of the 18th century do not revere Dasam Granth. Baghel Singh built eight historical Gurudwaras in New Delhi in 1784: No evidence of installation of any Dasam Granth anywhere in 1784AD at newly built Delhi Gurudwaras
- Textual analyses of all known Birs of Dasam Granth show arrangement variations of titles in Tatcara, and in the internal textual contents. History of presently available important Dasam Granth Birs with compositions as noted in corrected Granth by Sodhak Committee(1897AD) does not go beyond before 1818 AD.

- Khaas Patra available has many academic issues. Kesar Singh Chibbar 1769AD (61 years later) mentions “seven loose sheets came into the possession of Sikhs in Lahore” Santokh Singh in 1843 (135 years later), talks about seeing” 62 patras”None of the above authors put the pages in Appendix. Who collected these patras, from where, and who were the custodians? No historical evidence of such collection .I have seen Khas Patras of Bhai Mani Singh Bir and AnandPuri Bir. I have not seen Moti Bagh Gurdwara Bir as it is not available now.( quoting Jaggi,work 1966 who has seen them).This hand writing is called Shikasta Gurmukhi (Khas lipi) of these Khas patras is same. This type of handwriting is seen in 8 other sikh manuscripts including Hukamnamas. This type of writing was prevalent at that time in MANDI SAKET and adjacent Sahara Riesman. (see Jaggi 1966 Dasam Granth Partita 1966 Pages 113 -139) Jaggi has proven by comparing the hand writing that this Khas Patra writing belongs to Charat Singh granthi (who was son of Bhai Sukha Singh who became a powerful Mahant in 1832 as he was promoted from a Granthi Post) at Patna. Giani Gian Singh ( 1880 AD Panth Parkash ) is of the same opinion “There is another Granthi named Sukha Singh who compiled a bir on his own at Patna. Charat Singh is his son. His handwriting perfectly matches with the Gurus. Having announced the signature of the Guru, he received money four times the usual or as much as he wanted”. Khas Patras Chhand Serial Numbers

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

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

-Anandpuri Bir 8 khas patras (7178-7332)

Khas Patras and internal text does not match in many khas Patras. Transcription pages of many Khas Patras bears Nissans as ascribed to Guru Ji.

Now matching the serial Numbers of Khas patras in the all three dasam Granth proves the fact that there is only one source of these khas Patras who made Money which was Charat Singh as reported by giani Gian Singh.

- Letter of Mani Singh is shown to be spurious please refer to jaggi, s “ Dasam Granth Kartitav, 1966” for details
  - The letter has a date of 22nd Vaisakh, but no year. Ashta calculates year 1716 as Baba Banda Bahadur alive because in certain sikh sources it has written that Banda did not achieve martyrdom but survived. Therefore his name in the letter that there is rumour that he ran away in letter indicate year of 1716AD. But internal evidence of dating 1713 in the Manuscript in one atypical verse in different ink and hand is unreliable.
  - Method of writing words was not at all vogue in the time of Bhai Mani Singh
  - The use of bindi, matras, and shape of letter are modern
  - Use of metallic nib, not available in those times
  - Mention of 303 charitars in letter while in actual Birs their number is 404 by internal evidence
- Historical inconsistencies in Bachitar Natak.
  - Bachittar Natak does not mention martyrdom of fifth guru & Adi granth installation 1604.
  - Four lines between the name of fifth guru and ninth guru. Praise of Guru Teg Bahadur martyrdom in Brahmanical way.
  - Absence of Pir Budhu Shah role in Battle of Bhangani.
  - Talks about Bedis and Sodhis but does not mention second guru who was Trehan and third guru who was Bhalla.
  - Places Mohammed appearance in history after Ramanand (wrong chronology)

-In Canto 7, writes that Guru Gobind Singh went from Patna to madura Des, area between Beas & Jehlum (Bakala?) where he was brought up.

-Does not mention the creation of Khalsa, the most important historical event by Guru Gobind Singh and fails to mention Amrit ceremony.

-Fails to mention Battle of Chamkaur

-Talks about Waheguru, Akal Purkh but no mention of Adi Granth from 1604 revered by the Sikh Gurus

- There are various scribes of Dasam Granth, therefore, it is difficult to discuss the orthography due to lack of many original manuscripts.
- Ideological inconsistencies and variations
- Heterogeneous Granth of different collections compiled by Sukha Singh and promoted by the Britishers.
- Dating inconsistencies and wrong chronology. Eight compositions present in many Birs were deleted in the 1897 version of published Dasam Granth text.
- Bachitar Natak, a manipulative collection with no mention of martyrdom of 5th Guru, reverence of Adi Granth compiled in 1604—the spiritual guru to the Sikhs since then. No mention of creation of Khalsa and Amrit ceremony.
- (1804-1809) Malcolm comes to Punjab in 1805 with Lord lake expedition as they follow Holker. Malcolm goes only upto 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 copy Of Guru Granth Sahib. AS there was No DG In Punjab at that time otherwise Bhag Singh would have given him also. Evidence shows Raja Bhag Singh has close relation 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 annually 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 common in Malwa (Pepsu) Gurudwaras as compared to other parts of Punjab. 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

- Malcom's sketch of the Sikhs created a distorted Sikhism (change of 5 Kakars to 5 weapons, wrong date of creation of Khalsa and Amrit Chhak by Gurugobind Singh Ji by matching it with the date where the Chritro Pakhiyan ends in Dasam Granth as written in Colebrooke's Granth written between 1781-1805 AD) to diminish the spirit of the Sikhs and their government as proposed by William Franklin in 1803 in his account.

## **A) Achievements of 18th Century Sikhism Without Dasam Granth**

- Control of territory between Indus and Ganges
- No foreign invasion after 1767
- The Rohillas leader Najib-Ud- Daulah admits his defeat in his letter to Queen-Mother Shah Alam II, "Sikhs have prevailed everywhere". His son, Zubita Khan gets baptized, 1777 (Dharam Singh). "Ek Guru Ka Do Chela, Adha Sikh, Adha Rohilla".
- Jat Raja of Bhartpur gets military assistance from Sikh misals
- Sikhs raid Delhi 13 times between 1766 and 1788. In 1783 Jassa S. Ahluwalia seated and crowned in Red Fort. Bagel Singh controls Delhi for one year and builds eight historical gurudwaras and takes Rakhi
- Successes against Nawad of Oudh
- Maratha led fights against Cis-Satluj states with failure and final treaty with Sikhs, 1785
- 1791 – Captured Lt. Col. Robert Stuart from Anupshahar cantonment at Bank of Ganges and released after 10 months with ransom of Rs. 60,000

- Dominated Hill Rajas at base of Himalayas from Jhelum to Ganges
- Multan conquered in 1772
- Shah Jaman of Kabul last time came to Lahore in 1798. Sent presents to Sikhs at Amritsar but Sikhs did not allow him to go to Delhi and he returned empty handed.

**Sikhs in 18<sup>th</sup> century have great territorial successes but failed to watch the Gurudwaras where religious teaching was done by Udasis, Nirmalas & Shahids taksals who gave vedantic interpretation to Sri Guru Granth Sahib through newly created “Dasami Patshahi Ka Granth” popularized including help of its creation by Malcolm.**

**B) Britishers and Sikhs In late 18<sup>th</sup> century with Prediction Of Warren Hasting and planning to interrupt the maturity & political consolidation of Sikhs in North.**

(1784 AD) British records of 1784 indicates 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 gives 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 seasonable means of opposition. No 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.

### **C) British Missionary Expansion Evidence**

Britishers have missionary interest in the creation and promotion of Dasam Granth as proven by following account of Tennant:

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

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

### **D) British POLITICAL Expansion into North Evidence**

George Thomas in 1800 entered the Punjab with 5,000 troops and 60 pieces of artillery, but was unsuccessful in planting the British flag on the bank of Sutlej.(Dr. Ganda Singh)William Franklin, 1803 writes:

"The nation, so obscure as hardly to be mentioned, even as a tribe, at the beginning of the present century, have within these last thirty years raised themselves in such reputation, as not only to attract the notice, but excite the alarm of the neighbors on both sides of their government.

They possess the whole of Punjab and it is very probable will one day or the other, have an eye to a participation of the Viziers provinces; I propose, therefore to obtain every possible information of their tribe, manners, customs, and spirit of the government, should we be able to penetrate into the Punjab..."

-1803 Lord lake writes friendly letters to sikh Chiefs, Official orders on the above proposal passed by East India Co. June 25th 1805.

### **E) Achievements of the Britishers by Introducing and Promoting Dasam Granth through Nirmalas/shahids in Punjab Early 19th Century by Vedantization of Sikhism**

- Able to create an ideological rift between the Sikhs( nanakpanthis and khalsa Sikhs,Jats and Non Jats)
- Decreased the influence of Guru Granth Sahib

- Fall of Maharaja Ranjit Singh kingdom. (Political Territorial gain and finishing the barrier between rest of India and central Asia)
- Punjab became a new field for Christian missionaries and total of 44 new missions came in Punjab after the fall of Sikh kingdom. Only Lothian Mission was opened in 1834.
- Christian's missions total 44, American Presbyterian – 16, Church of England – 7, American United Presbyterian – 11, Church of Scotland – 3, New Zealand Presbyterian – 2, Methodist Church of Southern Asia – 6
- **Lord Dalhousie, Governor General of India Statements of Sikh Nation in 1848 and 1949**

British recognized the Sikh Nation as a separate nation with unique Sikh identity repeatedly in their official references and treaties in 1809, 1846, 1847. But 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."
- Dalip Singh, Last Sikh King, baptized to Christianity in 1853 & Raja Harman Singh s/o Randhir Singh of Kapurthala in late eighteen sixties

**F) Financial Gain by Mahant Nawal Singh, Dayal Singh and Sukha Singh Granthi (who later became Mahant at Takhat), at Patna Sahib through Atma Ram at Calcutta.**

- Malcolm account clearly accepts services of Nirmala Atma Ram @ Calcuta who helped him to understand sikh History. Chhand 201 in Akal Ustit & Four Chhands 126-130



in Gian prabodh written by Atma Ram indicates his involvement in creation of Dasmi Patshahi Granth.

- Compilers of Brahminical ideology converting & promoting Dasmi patshi Ka Granth in Gurmukhi from collection named Nanak Panthi Kabya in Hindoove as reported By Charles Wilkins in 1781(Colebrook D.G.given to E.I. Library in 1812 ) received following financial gains.
- Annual pension in rupees from 1814 onwards
- Annual mofussion opium 20 seers from bureau of revenue service from 1814 “registrar of pensions available from Patna treasury”.
- No grounds on which this pension in Rupees and opium was paid indicated in the records.
- Takhat Patna was under East India company in end 18th century initially by order of collection by Shah Alam. In 1810 Board of Revenue, in 1865 under civil district judge.
- For details please refer to Book by Dr. Ved Prakash “Sikhs in Bihar”

## G) British continued interest in control of Sikh Religious Places even 30 years after Annexation

- After 1857AD Indan Mutiny there was Change in Political Atmosphere as Britishers used help of Sikhs to control this mutiny . Special Reservation for Khalsa Sikhs in the Military and neutral religion policy was there on on paper only. Eggerton letter exposes real British plan to control Sikhs through their institutions( controlling all Pujaris at darbar sahib and Akal takhat).

In 1881 because of continued Excellent Military Help by Sikhs to the Britishers. There was a Proposal by Viceroy Ripen to Give Sikh Institutions into Sikh Hands, but Mr. Eggerton, Gov. of Punjab, Opposed This Advice. ““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).Khem singh bedi who set up the Sodhak Committee through gurmat Parcharak sabha has good connection with Gov. of Punjab R.E. Eggerton as documented by bhagat Lakhshman Singh.Brishers bestowed on him a khill'at or robe of honour of the value of 1,000 rupees and a double barrelled 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, Companion of the Indian Empire (C.I.E.) in 1879, was nominated to the Viceroy's Legislative Council in 1893, he was among the first non-official members nominated to the Punjab legislature in 1897AD. He was knighted in 1898 (K.C.I.E)

Based on academic parameters guidelines, history Sikh British relations, history and texts of various Dasam Granths available between 18<sup>th</sup>-20<sup>th</sup> centuries It becomes very clear that the earliest authentic version with the title of Granth as “ Dasmi Patshahi Ka Granth” written in Devnagri and actual Granth written in Gurumukhi is (BL MSS Punjabi 5D) donated to British Library by Colebrook. The compositions and their arrangements as noted in the current Dasam Granth ( corrected by sodhak committee in 1897) clearly match with this Granth. This manuscript lacks a scribe but on blank Folio between 158 & 159 indicates less than one third was written by Dec.1783.There is no history of this Granth. **“Catalogue of the Punjabi and Sindhi Manuscripts in the India Office Library”**, written by Shackle in August 1976, on page 9, in the opening statement, Shackle has put a “?” after 18<sup>th</sup> century as noted in the introduction of the manuscript

which starts as “MSS Panj. D 5. 541 ff; size 35 x 33 cm; 23 lines on a page; Gurmukhi; 18<sup>th</sup> century? [H T Colebrook]”. In my opinion it was probably written and completed between 1781 AD and 1805 A.D., because Charles Wilkin in 1781 A.D. locates another Granth in Patina in Hindoove and Sanskrit. Then Colebrook procures this Dasmi Patshahi Ka Granth titled in Devnagri but Granth Contents in Gurmukhit which is used by Malcolm In his Book”Sketch of Sikhs”.

- I agree with Gian Singh Giani (1880, Panth Parkash) that “There was no Bir of this Granth during the time of the 10th Guru Ji. Banis remained separated here and there”. They were interpolated into heterogeneous Granth compiled in late 18<sup>th</sup> Century. In early 1900s Panthic Sikhs knew which were real compositions of 10<sup>th</sup> Guru, and re-identified those again and made them part of SRM. Therefore, compositions of the 10<sup>th</sup> master as accepted in SRM are final and cannot and should not be challenged.
- Tenth guru only gave sanctification to A.G.G.S. alone in 1708, and not to any other Granth.
- Bani of A.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, Banis of 10th Guru that are accepted in Sikh Rahat Maryada got sanctified by Guru Panth (1927-1936) are final and unquestionable. Jaap Sahib, 10 Swaeyas (swarg Sudu Waley 21-30 Akal Ustit), Chaupai, 1<sup>st</sup> pauri of Ardas, Dohra and Sweeya in Rehras (as sanctioned in RehatMaryada). Additionally Others compositions including Akal Ustit (except Chhand 201-230), Khalsa Mehma, 33 Swaeyas, Shabad Hazarey and Zafarnama 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 A.G.G.S. acceptable to the Guru Panth as finalized by the 10th Guru before his demise on October, 1708 A.D.**

Based on the review of history and Text of the current Granth, it clearly shows that it was used by the Britishers to divide the Sikhs for gaining political power to expand into North, as well as for Missionary Expansion in Punjab in early 1800A.D. Dasam Granth since 1947 has become a handy tool for the Brahmanical ideology to use it for division among the Sikhs and diffuse the unique Sikh ideology enshrined in Sri Guru Granth Sahib.

Therefore, presently Dasam Granth can be categorised as an important piece of Sikh literature like many other books in Sikh history which does contain Nit Nem & amrit Sanchar compositions of Sikhs as sanctioned in Sikh Rahat Mardaya. Tenth guru gave no sanctification to any Granth other than the S.G.G.S. Presently published Dasam Granth available since 1897 is a heterogeneous Granth compiled in late 18th century with assistance of Nirmala priest Atma Ram in Calcutta & Mahant Nawal & Dayal Singh (Mahants in Patna in late 18<sup>th</sup> & early 19<sup>th</sup> Century per records) and Sukha Singh Granthi who later on became Mahant 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 interpolated Bani and some writings of Patshahi 10 and other similar Saloks popular in SGGS (Gutkas or oral remembrance of Sikh families) into this heterogeneous Granth in order to gain credibility of this Granth. This Granth was promoted by Malcolm initially in “Sketch of the Sikhs” and was brought to Punjab Gurdwaras by Nirmalas and Shahid Taksals in early 19th Century.

- **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 believing in this new Granth which will do vedantisation of Sikh community for better political Control 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 book describes that Guru Gobind Singh created Khalsa on Friday, 8<sup>th</sup> month of B’hadra in samat 1753 [1696 A.D.] Please read the footnote on page 186 which reads as “Agreeably to this author, Guru Govind was imitated 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”. This date matches with the date where the ChiritroPakhiyan ends the Dasam Granth before the start of zafarnama. As Layden translation was only of Bachitar Natak. Therefore the date of completion of this Dasam Granth was taken from the Colebrook manuscript. But this manuscript clearly shows that zafarnama is written in the same handwriting and the same ink which will take the date of this manuscript to automatically after 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 point clearly shows that Malcolm wanted to create a new history of date & nature of kakkars of Creation of Khasa and Creating a new Vedantic Granth for the Sikhs

- This fact 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, they created and popularized Dasmi Patshi Ka Granth which was transliterated from a document called "NANAK PANTHI KABHYA" with the help of Nirmalaa of Patna.**

**It is well known to students of Political Science and history that "It has been always a notorious tactics of political power to deny a distinct unity to populations it seeks to govern, to treat them as Contingent and Indeterminate" History and other evidence as outlined above shows that in 1800 Britishers started enjoying the fast declining fortunes of Mughals at Delhi but has to face recently rising strong Sikh Power In North. They knew real power and history of Sikhs in North. They intentionally created and promoted so called "Dasmi Patshahi Ka Granth" to gain entry in Punjab and expand their Kingdom for Missionary and Political Purpose.**

## **Conclusion**

Based on the historical, textual and academic analysis of various available DasamGranth Birs or manuscripts, it has become obvious that there was no Bir/Granth/manuscript of Dasmi patshahi Da Granth or Bachitar Natak Granth present anywhere prior to the 18<sup>th</sup> century in Punjab which can be traced back to or associated with Baba Dip Singh Ji, Bhai Mani Singh Ji ,or 10<sup>th</sup> Guru Ji.Evidence also shows Individual Granths like Chritro Pajhyan, Chaubis Avtar , and composition like Bachitar Natak (with14 Cantos ) alone were available.But who compiled them together by Interpolating Bani and some other writings of Patshahi 10 and other similar Chhands which were popular from SGGS ( oral

remembrance of Sikh families) into this heterogeneous Dasami Patshahi Da Granth with no sanctification by 10<sup>th</sup> Guru Ji. Any Granth must be evaluated in reference to History.

Historical sources also attest to the following evidence. 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 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 . Colebrook, an attorney and Administrator in Calcutta Procures Dasmi Patshahi Granth in Gurumukhi BL MSS Punjabi 5D whose title page reads as NANAK PANTHI KABHYA while at the top marked in Devnagri, Dasmi Patshahi Ka Granth. According to history Colebrook never came to Punjab to look for this Granth. Patna was important city of Bengal State under British influence at that Time. Therefore, it becomes clear that Colebrook researched/ found/concocted the evidence of this Granth and named it as Dasmi Patsha Ka Granth procured from Nirmalas at Patna where Charles Wilkin went earlier. Colebrook 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 has to face recently rising strong Sikh Power In North. They knew real power and history of Sikhs in North. They intentionally created and promoted so called “Dasmi Patshahi Ka Granth” to gain entry in Punjab and expand their Kingdom for Missionary and Political Purpose. Malcolm used this Granth to be transplanted it in Punjab Gurudwaras through Nirmalas & Shahids during the period of Sikh Raj to create confusion/ division among Sikhs. On the basis of the recognized academic parameters for establishing the Authenticity’ of old manuscripts, one finds that the current Dasam Granth, infact, is a copy of the Colebrook Bir( MSS D5 Punjabi) . The current Dasam Granth corrected and later on by published by Sodhak Committee in 1897 and the Colebrook DG Bir (MSS D5 Punjabi) is identical in contents with minor variations which are not of any statistical value. There is no evidence available any where 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 is a piece of Sikh literature like many other books in Sikh history which does contain Nit Nem & Amrit sanchar compositions of Sikhs as sanctioned In Sikh Rahat Mardaya. Bani of A.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, Banis of 10th Guru that are accepted in Sikh Rahat Maryada got sanctified by Guru Panth (1936 & 1945) are final and unquestionable. Jaap Sahib, 10 Swaeyas (swarg Sudu Waley 21-30 Akal Ustit), Chaupai, 1<sup>st</sup> pauri of Ardas, Dohra and Sweeya in Rehras (as sanctioned in RehatMaryada). Additionally Others compositions including Akal Ustit (except Chhand 201-230),Khalsa Mehma, 33 Swaeyas, Shabad Hazarey and Zafarnama 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 A.G.G.S. acceptable to the Guru Panth as finalized by the 10th Guru before his demise on October, 1708 A.D.**

Tenth guru gave no sanctification to any Granth other than the S.G.G.S. Presently published Dasam Granth available since 1897 is a heterogeneous Granth compiled in late 18th century with assistance of Nirmala Mahants Nawal & Dayal Singh and Sukha Singh Granthi at Patna with quardination of Nirmala Atma Ram at Calcutta 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 Interpolated Bani and some writings of Patshahi 10 and other similar Saloks popular in SGGS ( 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 “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”. The authenticity of the presently published Dasam Granth as corrected & compiled by Sodhak Committee in 1897 needs a thorough 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 Chritiropakhyan 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 Pakhyanns are infact copies of old Hindu Mythhas Stories”. They must take a fresh look at other spurious Banis purposely lumped together and attributed to Guru Gobind Singh Ji.**