

Sri Dasam Granth Sahib

The Second Canon of the Sikhs



A scientific and methodological response to distortions,
exaggerations, fantasies, conspiracy theories and lies on
Sri Dasam Granth

Preface

The sacred *Banee* of Sri Guru Gobind Singh Sahib has guided the Khalsa for the last 300 years and is part and parcel of the Sikh psyche. Sri Dasam Granth of Sri Guru Gobind Singh Sahib is the second most respected scripture of the Sikhs after Sri Guru Granth Sahib Ji. In addition of being the source of the Banees of Sikh Baptism (Amrit Sanchar), Daily Prayer (Nitnem) and Ardas, Sri Dasam Granth Sahib is also the only source from where the terminologies, phrases and concepts of the Khalsa are derived. Some prominent examples are, 'Waheguru Ji Ki Fateh', 'Deg Teg Fateh', 'Bipran Ki Reet', 'Panth', 'Khalsa', 'Khanda', 'Kirpan', 'Sarab-loh', 'Dharam-Yudh' etc.

Recently there have been some theories that are being peddled that the *Banee* of the Tenth Guru is actually the creation of the British. This conspiracy theory was first propagated by one Dr Jasbir Singh Mann, a self acclaimed scholar of Sri Dasam Granth. Concocting this fake theory he claimed that Sri Dasam Granth was made by *Mahants* of Patna, *Nirmalas* and the British. This mixture of fiction and fantasy has been the most absurd theory on Sikh history.

With the aim of laying such absurd theories to rest, this document has been jointly prepared by www.sridasamgranth.com and www.patshahi10.org

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1. Does any 18th century source state that there was a controversy about Sri Dasam Granth, (also known as *Dasam Patshah ka Granth*) or Book of the Tenth King?

There is no such source. There is absolutely no evidence from any source in the 18th century that claims there has been any controversy regarding the second canon of the Sikhs. There are various types of literature in Sikh History from the 18th century and within them are numerous accounts of how Sikhi came to fruition. These include *Sri Gur Sobha Granth*, *Mehma Prakash*, *Gurbilas Patshahi Dasvin*, *Gurbilas Patshah Chevin*, *Bansavlinama*, *Guru Kian Saakhian*. Then there are also the *Rehatnamas* which are related to the sayings of Guru Gobind Singh Ji. There is not one line within these texts that claims that there was any controversy on Sri Dasam Granth, on the contrary the evidence for the creation, compilation, and status of Guru Gobind Singh Ji's *Banee* is very much positive within them.

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

This is a highly surprising question. On the *Visakhi* of 1699 the compositions of the Sri Dasam Granth were recited together with those from Sri Guru Granth Sahib. This automatically places the Granth not only in Punjab but within the clear context of Anandpur Sahib. According to the dates within Sri Dasam Granth the compositions were written at Paonta and Anandpur. So firstly the creation of these compositions was in Punjab. Secondly the *Anandpuri Hazuri Bir* of Guru Gobind Singh Ji and the *Patna Sahib Bir* of 1698 were written in Punjab. So to some extent this question is incorrect as Sri Dasam Granth recensions already existed in the 17th century. The recension referred to as the *Bhai Mani Singh Bir*, was written by Bhai Mani Singh and he was based in Amritsar, in Punjab.



Patna Sahib Bir 1698

Bhai Mani Singh Bir

Anandpuri bir

Two 17th century and one 18th century, recension of the Sri Dasam Granth

3. Is it correct that Dasam Granth was first introduced in literature by Malcolm in 1810 AD in his book titled “Sketch of the Sikhs”?

As per the answer above it is quite clear that nobody apart from Guru Gobind Singh introduced the Granth into Khalsa psyche in the 17th century. *Sri Gur Sobha Granth* written in 1711 by Guru Sahib’s poet Senapati was one of the first books to illuminate the writings in the Sri Dasam Granth. This book is written not only in the style and language of the Sri Dasam Granth but some verses are similar to the verses found in Sri Bachitra Natak, most notably the battles of Guru Gobind Singh Ji. It is clear that the court poets wanted to emulate the writings of Guru Gobind Singh Ji as these were read in the Guru’s Durbars. John Malcolm wrote his book “Sketch of the Sikhs” over 100 years after Kavi Senapati, so he could not have introduced Sri Dasam Granth in literature. However Malcolm, a noted historian and statesman, who not only wrote extensively on the life in India, but also Iran, narrated what he saw in Amritsar, that the Akali Singhs revered two Granths, “Adi Granth” and “Dasven Patshah Ka Granth”. He wrote a detailed description of how Akali Singhs who were in-charge of Akal Takht pass *Gurmatta* in a congregation. There he saw both the Granths being read and revered.

4. Is there any evidence in history that reveals that British intentionally assisted in creation and promotion of “Dasmi Patshahi Ka Granth” or Dasam Granth to gain entry into Punjab and expand their Kingdom for Missionary and Political Purpose?

This is another false presumption propagated by Jasbir Singh Mann, a self-promoted expert on Sri Dasam Granth. As stated above the Granth was created by Guru Gobind Singh Ji for the Khalsa, this was the same Granth which gave the Khalsa a sense of *Raj-niti*. This was the same Granth which Maharaja Ranjit Singh, who created the first Sikh empire, read and whose armies carried with them together with the Sri Guru Granth Sahib. At the same time the Akalis, whose leader was Akali Phula Singh, were in-charge of the Akal Takht where both Granths were present. So the idea that the British would use the same Granth (that gave the Khalsa a sense of statehood) as a political tool makes no sense. If anything it was the British, under Dr Trump’s translations, that started creating confusion among the Sikhs by showing that the Sikh Granths were inferior to the Christian Bible. He also started labeling both Granths as something which contained Hindu idioms.

5. Is there any internal evidence showing the date when Dasam Granth was written?

This question is never asked about the creation of the Sri Guru Granth Sahib, and as Sri Dasam Granth is the work of Guru Gobind Singh Ji this is also insulting. However there are no internal dates within Sri Guru Granth Sahib but there are some dates of creation of different compositions/works within Sri Dasam Granth. As Sri Dasam Granth is mainly placing Sikhism in a historical context these dates are important. Some of these dates are as follows:

ਸੱਤਰੁ ਸੈ ਪੈਤਾਲ ਮਿਹ ਸਾਵਨ ਸੁਦਿ ਥਿਤਿ ਦੀਪ ॥ ਨਗਰ ਪਾਂਵਟਾ ਸੁਭ ਕਰਨ ਜਮਨਾ ਬਹੈ ਸਮੀਪ ॥2490॥
(This work has been completed) in the year 1745 of the Vikrami era in the Sudi aspect of the moon in the month of Sawan, (July 1688 A.D.) in the town of Paonta at the auspicious hour, on banks of the flowing Yamuna.

(Sri Guru Gobind Singh Sahib in 'Krishnavtar')

ਸੰਬਤ ਸਤਰੁ ਸਹਸ ਭਿਣਜੈ ॥ ਅਰਧ ਸਹਸ ਫੁਨਿ ਤੀਨਿ ਕਿਹਜੈ ॥ ਭਾਦਰੁ ਸੁਦੀ ਅਸਟਮੀ ਰਿਵ ਵਾਰਾ ॥
ਤੀਰ

ਸਤੁਦਰੁ ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥405॥

This (work) was completed on Sunday, the 18th day of month of Bhadon, in 1753 Bikrami Sammat (September 14, 1696 A.D.) on the banks of river Satluj.

(Sri Guru Gobind Singh Sahib in 'Charitropakhyan')

ਸੰਮਤ ਸੱਤਰੁ ਸਹਸ ਪਚਾਵਨ ॥ ਹਾੜ ਵਦੀ ਪ੍ਰਿਥਮੈ ਸੁਖ ਦਾਵਨ ॥ ਤ ਪ੍ਰਸਾਦਿ ਕਰਿ ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥ ਭੂਲ ਪਰੀ
ਲਹੁ ਲੇਹੁ ਸੁਧਾਰਾ ॥860॥

This Granth has been completed (and improved) in Vadi first in the month of Haar in the year 1755 Bikrami (July 1698); if there has remained any error in it, then kindly correct it.

(Sri Guru Gobind Singh Sahib in 'Ramavtaar')

6. Is there any evidence that shows that British introduced Dasam Granth to strip the Sikhs of the spirit of independence and warfare?

This is another baseless claim that Jasbir Singh Mann started some years ago, without any hard historical evidence. If the British aimed at stripping the Sikhs of their military might they would have rather wanted the Sikhs not to read and revere Sri Dasam Granth which clearly contains the *Bir Ras* banee. Sri Dasam Granth also has details of the wars which Guru Gobind Singh Sahib fought, and elevated the weapons to the same level as the embodiment of Akal Purakh. Hence by giving a detailed description of weapons and their usage and warning the Khalsa of the moral challenges it might face, Sri Dasam Granth prepares the Khalsa for warfare, both physically and mentally.

7. Is it true that a Nirmala priest Atma Ram of Calcutta worked with Mahants at Patna to create, compile and promote this Gurmukhi Granth titled "Dasmi Patshahi Ka Granth" in Devnagri?

In the numerous texts of the 19th century there is no mention of any Atma Ram working with any *Mahant* at Patna. One important 19th century text is *Sri Gur Panth Prakash*, the main Sikh text of this period, which was written by Rattan Singh Bhangu a descendent of Bhai Mehtab Singh Bhangu (who beheaded Massa Ranghar). There is no mention of any Atma Ram in this

important source of Sikh history. The Granthi of Patna Sahib, Baba Sumer Singh makes no mention of any *Nirmala* priest in his book.

After Sri Dasam Granth was written it was then also transcribed in different languages including Persian, Urdu and Devnagri. There is one copy of Sri Dasam Granth kept in the British Library that was written in Devnagri in the 19th century, over 100 years after the creation of Sri Dasam Granth by Guru Gobind Singh Ji. There is however a mention of an Atma Ram in Malcolm's 'Sketch of the Sikhs', who helped in deciphering the meaning of Sri Guru Granth Sahib and other works for Malcolm (see p.9). And it appears that the same person helped Malcolm understand the Indian judicial system (see p.128). There is no mention of any Granth created by Atma Ram in this book and there is no mention of any Atma Ram working with *Mahants* from Patna

8. Is it true that Chhand 201 in Akal Ustat which reads as *Atma Uchrio* & four Chhands 126-130 in Gian Prabodh were in fact written by Atma Ram?

It's another classical example of a conspiracy theory hatched by Jasbir Singh Mann. As Bhai Kahn Singh Nabha explains in Mahan Kosh, the ten *Dohras* (201 to 210) in *Akal Ustat* are written in the form of questions which the *Man* (*Atma/soul*) poses to the *Mati* (intellect). The first two *Dohras* are:

ਤ੍ਰਪ੍ਰਸਾਦਿ ॥ ਦੇਹਰਾ ॥
 ਏਕ ਸਮੇ ਸ੍ਰੀ ਆਤਮਾ ਉਚਰਿਓ ਮਤਿ ਸਿਉ ਬੈਨ
 ਸਭ ਪ੍ਰਤਾਪ ਜਗਦੀਸ ਕੇ ਕਹਹੁ ਸਕਲ ਬਿਧਿ ਤੈਨ ॥ 201 ॥
 ਕੇ ਆਤਮਾ ਸਰੂਪ ਹੈ ਕਹਾ ਸ੍ਰਿਸਟਿ ਕੇ ਬਿਚਾਰ।
 ਕਉਨ ਧਰਮ ਕੇ ਕਰਮ ਹੈ ਕਹਹੁ ਸਕਲ ਬਿਸਥਾਰ ॥ 202 ॥

By Thy Grace. (Dohra)
 Once *Atma* (soul) posed this question to the *Mati* (intellect)
 "Please describe to me the complete glory of the Lord of the World, 1. 201
 What is the nature of the soul? What is the concept of the World?
 What is the object of Dharma? Tell me all in detail". 2. 202.

Similarly cantos 126 to 130 in Gian Prabodh are written in the form of a conversation between *Atma* (soul) and *Parmatma* (Almighty) where soul is enquiring about its entity to which *Parmatma* replies (ਪਰਾਤਮਾ ਬਾਚ ॥)

ਤ੍ਰ ਪ੍ਰਸਾਦਿ ॥
 ਦਿਨ ਅਜਬ ਏਕ ਆਤਮਾ ਰਾਮ ॥ ਅਨਭਉ ਸਰੂਪ ਅਨਹਦ ਅਕਾਮ ॥
 ਅਨਛਿੱਜ ਤੇਜ ਆਜਾਨ ਬਾਹੁ ॥ ਰਾਜਾਨ ਰਾਜੁ ਸਾਹਾਨ ਸਾਹੁ ॥੧॥੧੨੬॥

ਉਚਰਿਓ ਆਤਮਾ ਪਰਾਤਮਾ ਸੰਗ ॥ ਉਤਭੁਜ ਸਰੂਪ ਅਬਿਗਤ ਅਭੰਗ ॥
ਇਹ ਕਉਨ ਆਹਿ ਆਤਮਾ ਸਰੂਪ ॥ ਜਿਹ ਅਮਿਤ ਤੇਜ ਅਤਿਭੂਤਿ ਬਿਭੂਤਿ ॥੨॥੧੨੭॥

BY Thy Grace

On a day the curious soul (asked): The infinite and Desire less Lord, the Intuitive Entity. Of everlasting Glory and long-armed; the King of kings and Emperor of emperors. 1.126.

The soul said to the Higher Soul,"The Germinating Entity, Unmanifested and Invincible. What is this Soul Entity? Which hath indelible glory and which is of queer substance?" 2.127.

Now it is a height of absurdity that pseudo scholars have even distorted this philosophy and concocted a conspiracy theory by claiming that word *Atma* (soul) in these lines refers to a person named *Atma Ram*. Would they also dare to distort the meaning of the following *Banee* by Sri Guru Nanak Dev Ji?:

ਗੁਰਮੁਖਿ ਮਨ ਸਮਝਾਈਐ ਆਤਮ ਰਾਮ ਬੀਚਾਰਿ (ਸ੍ਰੀ ਮ: 1)

9. Is it true that Dasam Granth was not used by SRM committee when they composed Sikh Rehat Maryada?

The Sikh Rehat Maryada committee looked at various sources when compiling the SRM. The document that was created sets out conditions for anyone who claims to be a Sikh. And one such condition is that he should faithfully believe in:

iv. The utterances and teachings of the **ten Gurus**
(SRM, Section 1, Article I)

So this means that belief in Sri Guru Granth Sahib and the Sri Dasam Granth is mandatory for every Sikh.

With regards to the recitation of *Kirtan*, SRM gives the following instructions:

In the congregation, *Kirtan* only of Gurbani (Guru Granth's or Guru Gobind Singh's hymns) and, for its elaboration, of the compositions of Bhai Gurdas and Bhai Nand Lal, may be performed.
(SRM, CHAPTER V, Article VI)

Also Sri Guru Granth Sahib, Sri Dasam Granth, Bhai Gurdas' *Vars* and *Kabitts* and compositions of Bhai Nand Lal are sanctioned to be recited in all Gurudwaras.

Additionally, the *Nitnem* of the Sikhs comes from Sri Guru Granth Sahib and various compositions of Sri Dasam Granth including *Akal Ustat*, *Krishnavtar*, *Ramavtar*, and *Charitropakhyan* etc. The first *pauree* of *Ardas* is from "*Chandi Di Vaar*" in Sri Dasam

Granth. While preparing *Khande De Pahul (Amrit)*, *Banees* from both the Sikh scriptures, Sri Guru Granth Sahib and Sri Dasam Granth are recited. Hence it is fallacy to state that “*Dasam Granth was not used by SRM committee when they composed Sikh Rehat Maryada*”.

10. 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 and various other hand written manuscripts?

SRM sanctioned the reading of the last *Charitra* known as *Benti Chaupai* from *Charitropakhyan* composition of Sri Dasam Granth. Whilst some verses were omitted this was not only confined to Sri Dasam Granth. In the SRM, the recitation of only partial verses of *Anand Sahib* is also prescribed.

While undertaking the intermittent reading of the whole Guru Granth Sahib, the sacred pudding (*Karhah Prashad*) for offering should be brought and after reciting the **Anand Sahib (six stanzas)** and offering *Ardas*, *Hukam* should be taken.

While beginning the unbroken reading, the sacred pudding should first be laid. Thereafter, after **reciting the Anand Sahib (six stanzas)**, offering the *Ardas* and taking the *Hukam*, the reading should be commenced. (SRM, CHAPTER VII Article x)

The SRM was intended as a minimum requirement for reciting *Banees* from the Sikh scriptures, hence various *Samprayadas* continued with the full recital of the *Chaupai Sahib*. It should also be noted that the SRM affects only Gurudwaras; the maryada of the Takhts is quite separate.

11. Is it correct that banee of Sri Guru Granth Sahib is the sole canon to accept any idea and concept of the Sikhs?

If this was the case then the *Khanda De Pahul* ceremony and the recital of Nitnem *Banees* would take place with only two *Banees* (*Japji Sahib* and *Anand Sahib*). This would also mean that there would be no *Ardas* (as the opening sections are from *Chandi Di Var*). Hence Sri Dasam Granth plays an important part in the three important aspects of a Sikh religion, namely *Amrit*, *Ardas* and *Nitnem*.

Hence Sri Dasam Granth is an important Sikh canon second only to Sri Guru Granth Sahib.

Interestingly this idea of a mutilating and destroying the Sikh scriptures was advocated by Teja Singh Bhasaur in the early 1920's. He was excommunicated from the Sikh fold for not understanding the role that both Sri Guru Granth Sahib and the Sri Dasam Granth played in the Sikh psyche. Similarly the Akal Takht has ruled against those who have failed to grasp the idea of Miri-Piri and Sant-Sipahi including modern day atheists and communists in the garb of Sikhi. Most recently even an ex-Jathedar of the Akal Takht was found to be ignorant of the basic concepts of the Khalsa panth.



Kalmaan (Pens) - Belonging to Guru Gobind Singh Ji at Paonta Sahib