

Dasam Granth :An Opinion

By Judge Mewa Singh

Rss chief gave the press statement at Amritsar in 2003 that Sikhs are part of Hindus meaning thereby that Sikh religion is not a separate religion. He besides other reasons of no substance, put forth the reason in support of his false assertion, as under, which is relevant to the discussion on the subject under consideration in this zone--

The recitation of Gurbani from the holy Dasam Granth at Patna Sahib and Hazoor Sahib, two of the Takhats of Sikhs every day has proved beyond doubt that Sikhs are part of Hindus

I had given the response to his statement on all of his allegations. The response to the above assertion of his was as under, being relevant to the discussion above mentioned--

There is no logic at all in the assertion that the recitation of Gurbani, every day, from the Dassam Granth at Patna Sahib and Hazoor Sahib, two of the Takhats of the Sikhs, has proved beyond doubt that Sikhs are part of Hindus. It is a ridiculous assumption as from the very beginning Sikhs have not accepted all the compositions of the Dasam Granth to be of Guru Gobind Singh. It contains some compositions of legends of Hinduism and translations of Markande Puran, which are in total contradiction to Sikh thought and the divine hymns of Guru Gobind Singh himself.

These compositions are of some Hindu poets, which were interpolated by Brahamnical cult in Dasam Granth to create confusion. Guru Gobind Singh had admittedly not compiled Dasam Granth.

It was brought forth after over Two decades of the heavenly abode of Guru Gobind Singh in 1708 Ad. It is not known with certainty that from whose custody these compositions were obtained. Sikhs were in armed conflict with Moguls at that period and there was thus enough time for such interpolations by the adversaries of Sikhism. Chandi Charitar and Chandi Diwar are the translations of Chapters 81-94 of Markande Puran written in Sanskrit by a Hindu Rishi Markande in praise of Goddess Durga. This falsifies the attribution of such compositions to Guru Gobind Singh. Some other compositions are in total contradiction to ideology of Sikhism and of Guru Gobind Singh.

For such interpolations there could be the brahmanical brain behind it as Guru Gobind Singh had warned the Sikhs to always keep their separate identity and not to follow the brahmanical rites and rituals. These Sanskrit legends were mostly known to the Brahmin cult. Sikhism had hurt the self-proclaimed supremacy of this class the most and brought to an end the exploitation of the poor innocent masses by this Hindu priestly class in the name of religion.

Guru Gobind Singh ordained the Sikhs to accept Guru Granth Sahib as the perpetual eternal Guru of Sikhs, which contains the revealed word of God. It

completely rejects the Gods and Goddess of Hinduism and their reincarnations and the worship of Idols. Guru Granth Sahib preaches the Name of God (one and only one, formless, unborn and self illuminated) to be imbued in ones mind. If any composition violates these fundamentals of Sikhism and praises any Hindu God, Goddess or their incarnation it can never be of any Sikh Guru or even of any true follower of Sikhism. Guru Granth Sahib is such a true guide that it is not at all difficult to come to the true conclusion in this respect. The compositions relating to the praise of Goddess Durga, Ram Chandra or Sri Krishna or any other Hindu God can never be attributed to Guru Gobind Singh.

American scholar Geoffrey Parinder who authored the book `World Religions' could find no difficulty to conclude at page 259-"The Dasam Granth is an eighteenth century collection of miscellaneous works attributed to Guru Gobind Singh. The attribution appears to be accurate in the case of few compositions, but the bulk of the collection, consisting of Hindu legends and tales of the wiles of women can not possibly have been his work."

Several other scholars of Sikh religion have also come to the same conclusion. Guru Gobind Singh in his divine hymns totally rejected all Hindu Gods, scriptures, rites and rituals and the Hindu Caste System. Instead Guru Gobind Singh created a separate Sikh identity to complete the formation of Sikh nation. The Sikh nation was made so independent and powerful that it established a sovereign Sikh empire through out north India.

It is a self-deception to take advantage of the dishonest interpolation of the Hindu legends in the Dasam Granth. The real compositions of the great Guru rather prove to the otherwise without any shadow of doubt that Sikh religion is an independent separate religion with its distinct identity, religious practices and unique doctrines and ideology. In fact it is the great Guru's prescribed identity and the code of conduct that always stood as a rock to fail the futile exercises by some Hindu fundamentalists to falsely misrepresent Sikhs to be part of Hindus time and again."

Guru Gobind Singh was very out spoken to totally reject the Hindu Gods and Goddesses. In his Divine compositions he proclaimed--God has no incarnation. Ye say that God is unconcieved and unborn. How could he be from the womb of Kausalya,(Ram Chandra)

If he whom we call Krishna were God, why was he subject to death? Why was God whom ye describe as holy and without enmity have driven Arjan's chariot.

Worship as God Him whose secrets none hath known or shall

know.Thirty three Sawayas--X111

andSome worship Brahma as God,others point to Shiva as God.Some say that

Vishnu is the Lord of the world and that by worshipping him all sins are erased.

Think on this a thousand times fool. At the last hour

all thy Gods will forsake thee. Meditate on Him in thy heart, who was and ever shall

be.Thity three Sawayas--XV1

By no stretch of imagination Guru Gobind Singh can be connected to the compositions relating to the Hindu legends and their translations from purans and Shastras of Hinduism containing the praises of Hindu gods and Goddesses as contained in the so called Dasam Granth, which are in total contradiction to the dictums of Sikh religion and neither to the stories as to the wails of women, some of which are obviously obscene.

Misconception and confusion in some Sikhs in this regard needs to be removed with politeness and persuasion by those who have the correct understanding and not by abusive temper, making it clear to them that the hand behind such confusions is of those who propagate that Sikh religion is part of Hinduism and Sikhs are a sect of Hindus and who support it from the recitations of the compositions of this Granth in Sikh Takhats.

Such persons who are opponents of this Dasam Granth should themselves be clear that the Divine compositions which are included in Sikh Nit nem and for the preparation of Amrit-Khande de pahul as contained in Sikh Rehat maryada to be of Guru Gobind Singh are of his. In fact the procedure prescribed by him for Amrit is the same which is now followed. It was not any secret thing and was known to thousands of Sikhs who were present there. Several persons who took the Amrit from Guru Gobind Singh or under his guidance were the leaders in Sikh struggle and they themselves imparted the Amrit to thousands of Sikhs and such a process

continued up till now. No one could dare to change it. It is no where even alleged that when, who and why the original prescribed procedure was changed.

Some contradictory writings are cited in this regard, which itself shows that those writers were not sure of it. There were also the conspiracies and motivations to create confusions by the anti Sikh elements who could never reconcile to the order of Khalsa, Sikh initiation and separate Sikh identity, which are still in existence up till now. The writers who were and are under confusion in this regard were not aware to the Sikh historical perspectives. The Bani of Guru Gobind Singh, of course the real one, is Gurbani, as it was composed by him when he was the tenth Sikh Guru, though not included in Guru Granth Sahib. It is for the Sikhs to take the decision that the compositions which are not his, should not be attributed to him, the better the earlier as already much delayed.