

# **Dasam Granth: Evidence, Resolution and Prosecution**

**By  
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**Respected Mewa Singh & Darbara Singh Gill Ji**

**I have read the opinion of both of you on Dasam Granth Resolution and Prosecution.**

**In my opinion both the parties are taking extreme positions as it happened in early 1920s. before Panthic Sikh Rehat Maryada was evolved. It is just for information for forum members that in early 1900 there were many different Rehats in different Sikh institutions and Gurdwaras were controlled by Mahants, Nirmalas and Udasis. It was only in 1920 that dedicated Sikhs who knew what real Sikhism was envisioned by Guru Nanak got together and made Gurdwara Sudhar Committee and later on SGPC and got all Gurdwaras under control. These pioneers then wanted to create one Sikh Rehat Maryada for all mainstream Sikhs. Therefore initially a Rehat Maryada committee was declared by the SGPC on March 14, 1927 which included all the important Sikhs, Members of all important Sikh institutions, including Jathedar of Patna Sahib and Bhai Hazura Singh from Takht Hazur Sahib. This committee also included Babu Teja Singh Ji, of Panch-Khand of Bhasaur as well as Giani Sundar Singh from Damdami Taksal, District Ferozpur. Both these committee members have extreme views and it is noted that no progress was achieved by the committee until 1931. It is on record that then ultimately on March 1, 1932 the SGPC general house meeting recommended the removal of Giani Sundar Singh Ji Bhindra as well as Babu Teja Singh Di Bhasaur from this Sikh Rehat Maryada Committee. Then ultimately, the first draft of the Sikh Rehat Maryada was created and discussed initially in SPGC General Meeting on October 29, 1933 but there were few differences and it was postponed ultimately and was approved by the SGPC, and their resolution number 14, October 12, 1936. Second time again the Advisory Committee again considered the draft in its meeting on Jan 7, 1945 and made recommendations for certain additions to it and deletions from it and finally by resolution number 97, SPGC approved the final version on February 3, 1945 (For details please read SGPC publications: “50 years SGPC Ithas and The Sikh Rehat Maryada Introductory Notes in SRM).**

**It appears from the above that mainstream Sikhs never accepted any extreme positions in the Sikh Rehat Maryada. Now again in the early part of 21<sup>st</sup> century, we are in the same position. Main stream Sikhs again will not tolerate any extreme position now.**

**Both the parties have not published their position on the authenticity of Dasam Granth in details anywhere. It appears IHRO position is to accept Dasam Granth in total as corrected by Sodhak Committee in 1897 AD as a complete bani of tenth guru. The other group, before going into any details, appears to be rejecting the Dasam Granth in total based upon the compositions of Chiritropakhian.**

**It would be better before creating confusion both these parties must give their academic position on the authenticity of Dasam Granth by Scholars supporting their position. Because, the mainstream Sikhs completely understand Gurmat and the propaganda created by both the parties. It appears that this issue raised at this time, to be more related to Punjab elections.**

**In my opinion Sikh Panth will never accepted any extreme position in early 1900s and neither it will accept at this time. In my opinion Sardar Mewa Singh Ji has given the right Sikh perspective on this issue of dasam Granth Dispute resolution and prosecution. For details please click on**

**[http://www.globalsikhstudies.net/r\\_link/dasam.htm](http://www.globalsikhstudies.net/r_link/dasam.htm)**

**<http://www.globalsikhstudies.net/pdf/Mewa%20Singh%20DASAM%20GRANTH%20%20Dispute%20Resolution%20and%20Prosecution.pdf>**

**I will also agree with Judge Mewa Singh that “Supporters of the dasam granth allege that it was so done by Bhai Mani Singh after about two decades of the heavenly abode of tenth Guru, but some scholars falsify this version. Admittedly Guru Gobind Singh had not done it. Even if for the sake of argument, it is admitted that Bhai Mani Singh did it, then the question arises that, What right Bhai Mani Singh had to do so. Any Sikh, whatever esteem and respect, he may command in Sikhs, can have no right to act as Guru or Sikh panth. Such a panthic decision can not be taken by him as only panth has the right to take such panthic decisions, which has not so far been taken by Sikh panth on this issue”**

**I will also agree with Judge Mewa Singh that it is a panthic matter and must be decided by the panth and courts may not bring any solution. Judge Mewa Singh says “The person prosecuted has got the legal remedy to prosecute the prosecutor and claim damages, if the prosecution is held to be malicious and without reasonable cause. So let the persons who want to try this venture, have the taste of the court procedure and its results themselves ,which may prove to be neither in their interest and nor in Sikh interests”**

**Presently published and available Dasam Granth is a piece of Sikh literature like many other books in Sikh history which does contain Nit Nem compositions of Sikhs as sanctioned In Sikh Rahat 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 Rehat 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.

Evidence is very important in any legal matter. IHRO must prove their evidence that this 1428 presently published Dasam Granth was written and sanctified by Guru Gobind Singh Ji. They will also have to prove that it was present in Sikh institutions in Punjab in 18<sup>th</sup> century. Budha dal organization which is one organization in IHRO Prosecution team herself admits that Dasam Granth came to Punjab in 1803AD. (SEE 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)" DS Gill has also to give evidence of his contention "After Dasam Granth, they would take up the issue of Bhagat's Bani."

The second party cannot simply demolish Total dasam Granth based upon Chiritropakhian. Guru Granth and Guru Panth is a well known Sikh Doctrine which has been practiced by the Sikhs since October of 1708 after the demise of Tenth Guru. The Sikh Panth per Sikh Rehat Maryada accepted tenth guru compositions as Jaap Sahib, Swarag, Sudh Swayas (11-21 from Akal Ustat), Benti Chaupai, Dura and Swaeya in Rehras. This was a decision based upon the Guru Granth and Guru Panth. Any sikh who does not follow this doctrine has no place in Sikhism and will be rejected by the Panth. The second party has to produce the evidence that how they can demolish this doctrine of Guru Granth and Guru Panth practiced by Sikhs since 1708

**Dasam Granth as corrected by Sodhak Committee in 1897 has no place in Sikh Rehat Maryada and 1925 Sikh Gurudwara Act. SRM clearly accepts and Recommends only SGGS as the only Granth & Guru for the Sikhs**

Compositions of 10th guru as accepted by the Panth (per SRM) are final and unquestionable and can not be challenged by anybody.. This was the Gigantic task before Sikh Leadership in early 1920,s A.D. Dasam Granth has many interpolated writings of Patshahi 10 and other similar saloks like GGS which were inserted in it to gain credibility of this Granth. Sikh leadership in early 1920,s knew which is real for Nitnem & Amrit sanchar so they sanctified it and included in SRM. Probably they agreed 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. Bani remained separated here and there.”**

**They decided whatever they found best based on oral evidence and whatever written sources available to them at that time and settled the issue once for all.**

The following evidence is clear that Guru Panth (1927-1936) never used the Published Dasam Granth as source of 10th Guru Bani while creating Panthic Reht Maryada as this Document of Dasam granth published since 1900 & 1902 was available to them.

1) Sikh Rehat Maryada sanctified by Guru Panth recommends reading of "Benti chaupai only upto end of hymn' Dust dokh tay loh Bachai" (401). Why they left 402,403, Aril, 404 and 405 hymns as present in Published dasam Granth & various hand written manuscripts?

2) Why they recommended only 10 swaeyas (swarg Sudu Waley 21-30 from akal ustit only and not its total composition of Akal Ustit)?

3) Why there is no mention of Dasam Granth in the sikh rehat maryada (by Guru Panth in 1927-1936)?

4) 1925 Gurudwara act only recommends sikh institutions to follow only Guru Granth Sahib Ji and any minister disobeying it can be removed by section 134(g)

**If there is issue of other compositions of tenth guru in the Dasam Granth then in my opinion it can be only resolved by the Panth and not the courts.**

**The dispute to other compositions, that are in contradiction to the Divine teaching of Sikh religion must be resolved by Panth. But in my opinion Courts will not help. But, only gurus instructions as enshrined in GGS can help. In 1708AD before his death 10th guru sanctified Bani in Sri G.G.S. as spiritual guru and guru panth represented by five khalsas as a physical guru. He also declared that Bani of Guru Granth Sahib is sole Guru for the Sikhs and a sole cannon to accept any idea, concept, suggestion and any writing. Third guru was very clear from the beginning about such issues. Therefore recommended “Aao Sikh Satgur Kay Piaryo, Gavoh, Sachi Bani” in Anand Sahib. Final seal of AGGS Mundavani M5 discusses use of Sach, Santokh, and Vichar on issues. In Sikhism, victory always belongs to Waheguru. Let all of us follow Gurus Instructions as outlined above, work together and create one consensual panthic opinion on this issue which will save the Sikh Community from Panthic Divisions.**

**I will request Scholars from both parties should put up their well argued written positions based on evidence in detail before the Panth. Sikh panth has not taken any decision in this regard and this issue is being postponed since long. Time has come that the Dasam Granth Dispute needs to be resolved in accordance with the Sikh concept of Guru Granth-Guru panth, to be acceptable to all. I will request that Jathedar Sri Akal Takhat to constitute a committee of Panthic scholars of all**

**shades under the guidance of SGPC and Sri Akal takhat to act as soon as possible on this important issue which is producing so many Panthic divisions.**

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**California**