

SRI GURU GRANTH SAHIB JI-THE ONLY SIKH CANON

By; Jasbir Singh Mann M.D. California

**Presenteted To Jathedar Joginder Singh Ji , Jathedar of Sri Akal Takhat,
AMRITSAR**

On MAY 5th 2008 at Corona,california

Date; May 5th 2008

To,

Jathedar, Sri Akal takhat
Amritsar, Punjab

Ref: GURU GRANTH SAHIB - THE ONLY SIKH CANON (The only venerable Granth for the Sikhs is Guru Granth Sahib). Submission of my Academic findings on presently Published Dasam Granth Authenticity. Requesting Sri Akal Takat for a Gurmat-based independent inquiry into the context, New historical and textual evidence to draw a conclusion acceptable to the whole Panth.

Respected Jathedar Sahib Jio,

Fateh Parwan karni Ji,

Summary of my submission

Without joining the lowly debate of pro and anti Dasam Granth protagonists, the author presents credible citations doubting the veracity of the currently prevailing edition of Dasam Granth and concludes that the only venerable Granth for the Sikhs is Guru Granth Sahib. Undisputedly, the "Khalsa Panth" is the only Sikh entity that is collectively authorized to make and accept any change based upon the doctrines enshrined in Guru Granth Sahib acceptable to the Guru Panth as proclaimed by Guru Gobind Singh. 1925 Gurudwara Act and SIKH REHAT MARYADA (1927-1945AD) already has concluded that the only venerable Granth for the Sikhs is Guru Granth Sahib. 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 (1927-1945) again endorses only one Granth "Sri Guru Granth Sahib Ji" for the Sikhs. Sri Akal Takhat and the Singh Sahibans at Darbar Sahib Amritsar have already rejected the Chritropakhyan in their letter #36672 August 3rd 1973 issued by Gurbax Singh secretary Dharam Parchar committee S.G.P.C. with their opinion that "Chritropakhyan is not Dashmesh Bani. The Pakhyans are in fact copies of old Hindu Mythhas Stories"..

The lineage of personal Guruship came to an end on 6 October 1708 A.D. with the tenth Guru -Guru Gobind Singh passing the succession to Guru Granth Sahib as the Guru for all times to come. Sikhism is an integrated religion with unity of thought

between the first and the tenth Guru and all of these teachings are embodied in Guru Granth Sahib. While maintaining the concept of 'Shabad Guru', Guru Gobind Singh made the Panth distinctive by introducing the concept of corporate Guruship. The concept of Guruship continues with the role of Gurus in human form transferred to Guru Panth and Guru Granth. This unique concept makes Sikhism a practical modern religion. Over the last 200 years, for scholars, theologians and the Sikh spiritual leadership the origin, authorship and message of Dasam Granth is a debatable issue. In Sikh circles, two points of view are in circulation. One is of total acceptance and the other of total rejection. Disagreeing with both, the author is requesting Sri Akal Takat for a Gurmat-based independent inquiry into the context, new historical and textual evidence to draw a conclusion acceptable to the whole Panth. The basic question is "Which is the original authentic *Bir* of Dasam Granth compiled and authenticated by the tenth Guru or compiled by Bhai Mani Singh which matches with all contents and arrangement as noted in the *Bir* which is presently in circulation as *Dasam Granth Bir*? Where is this Granth, if it is there?" The same question was raised to members of Sodhak Committee and S. Sardool Singh (Editors of presently Published Dasam Granth) which was published in Khalsa Akhbar in 1895AD but no satisfactory answer was provided.

The framing of the Rehat Maryada in (1927-1945 AD) was a monumental task. There were many Rehat maryadas prevailing at that time. The best of the practical life of Sikhs over generations, oral history and whatever written sources available till the time were taken into consideration. All sources confirmed the Sikh concept of Guru Panth and Guru Granth. The *Bani* of Guru Granth Sahib was the sole canon to accept or reject any idea, concept or suggestion. The *Banis* of the tenth Guru that have been accepted in the Sikh Rehat Maryada which were accepted and sanctified by Guru Panth (1927-1945) are final and unquestionable: Jaap Sahib, 10 Swayyas (Swarg Sudu Waley 21-30 Akal Ustat), Benti Chaupai up to Dushat dokh tay, 1st Pauri of Ardas, Dohra and Swayyas in Rehras (as sanctioned in Rehat Maryada). Additionally other compositions including Akal Ustat (except Chhand 201-230), Khalsa Mehma, 33 Swayyas, Shabad Hazarey and Zafarnamah can be accepted as *Banis* and writings of the tenth Guru as their interpretation matches with the ideology, content and message of Guru Granth Sahib. Undisputedly, the "Khalsa Panth" is the only Sikh entity that is collectively authorized to make and accept any change based upon the doctrines enshrined in Guru Granth Sahib acceptable to the Guru Panth as proclaimed by Guru Gobind Singh.

The author agrees with Giani Gian Singh who wrote in Panth Parkash in 1880 that "The Granth that is 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". In 1931, Bhai Kahn Singh Nabha wrote in Mahan Kosh that an "ignorant and manmauji" has written many *Birs* of Dasam Granth. He lamented that no Guru's *Premi* has so far tried to carry out any corrective remedy". Dr. Balbir Singh in 1966 also concluded that that detailed inquiry and research needs to be done into all aspects of Dasam Granth and stressed the need for systematic effort in this direction.

The author agrees with the statement issued by the Jathedar of Akal Takht Sahib on 31 January 2008 that the “Dasam Granth is an important historical literary Granth of the Sikh Panth but it cannot be treated at par with Guru Granth Sahib as Guru Gobind Singh bestowed Gur-Gaddi only to Guru Granth Sahib. Therefore, the Parkash of Dasam Granth cannot be done parallel to Guru Granth Sahib.”

I am here by submitting my academic findings based on review of published Literature on the issue in past in my attached papers which should be presented to any committee if any time constituted by Sri Akal Takhat or SGPC to make a decision in regard to authenticity of Presently Published Dasam Granth. This material was also submitted to Dr. Kharak Singh Mann when he was member of Dharam Parchar Committee in past but, so far no special committee has been constituted by SGPC or Sri Akal Takhat for the needful. For opinions on Dasam granth by S. Daljit Singh, S. Jagjit Singh who have been honored by SGPC for their academic contribution to Sikh studies in Past and others please also click on our web www.globalsikhstudies.net for more information on Dasam Granth authenticity.

Sincerely yours



Jasbir Singh Mann M.D., California

Attachments;

- 1) Article; Presently Published Dasam Granth and British Connection
- 2) Article: Guru Granth Sahib - The only sikh canon, published in World Sikh News On April 16th 2008.
- 3) Textual Analysis, History and Academic Issues of Important Dasam Granth Birs as Reported in Literature.
- 4) Bhai Kahn Singh Nabha, mahan Kosh Page 616 “No Guru’s *Premi* has so far tried to carry out any corrective remedy On Dasam Granth”.
- 5) Dr. Balbir Singh, s conclusion “ for detailed inquiry and research needs to be done into all aspects of Dasam Granth”. Article also includes textual analysis of Mani Singh Bir and Ananadpuri Bir.
- 6) Letters to Sodhak committee enquiring to find out authentic version of Dasam Granth which were published in 1895 AD in Khalsa Akhbar
- 7) Report of Mahan Singh on Anandpuri Bir

CC; Waryam Singh-Secretary Dharam Parchar Committee, SGPC. AMRITSAR

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DELIVERED TO WARYAM SINGH BY HAND THRU DR BALWANT
SINGH DHILLON Prof. DEPT. GURUNANAK STUDIE. G.N.O.U. AMRITSAR
ON June 10TH 2008