

APPENDIX B

NO PARMANIC CONCEPT IN SGGS JI?? – A BIG LIE ...

SUPPORTING INFORMATION:

WHAT IS THE MEANING OF CANON

Explain the word “canon” – a collection or authoritative list of books accepted as holy scripture. (Merriam-Webster Unabridged Dictionary). This word is used to refer to our parmanic scriptures in the Encyclopaedia of Sikhism Ed Harbans Singh Punjabi University, Patiala 1992.

EVIDENCE OF AUTHENTICATION

Encyclopaedia of Sikhism Ed Harbans Singh Punjabi University, Patiala 1992:

A most significant undertaking of Guru Arjan 's career which was brought to completion towards the close of his short life was the compilation of the **Adi (Primal) Granth**. By accumulating the **canon**, Guru Arjan wished to affix the seal on the sacred word and preserve it for posterity. It was also to be the perennial fountain of inspiration and the means of self-perpetuation for the community. (Page 190 Vol 1)

Contents of the Guru Granth Sahib, the Holy Book of the Sikhs, can alone be sung in Sikh kirtan, more accurately sabda-kirtan. The other approved **canon** for this purpose is the compositions of Guru Gobind Singh which do not form part of the Guri Granth Sahib but are anthologized in a separate book, **the Dasam Granth**. (Page 517 Vol 2)

His poetry, now available in two volumes in Punjabi Varan **Bhai Gurdas** and in Braj Kabitt Savaiyye, forms part of accepted Sikh **canon** and is sung along with Gurbani, the Gurus' word, at holy congregations. Guru Arjan put his seal of approval on it by designating it as the “key” to the Holy Scripture. (Page 139 Vol 2)

Bhai Nand Lal famous in the Sikh tradition and favourite disciple of Guru Gobind Singh. His poetry, all in Persian except for Joti Bigiis, which is in Punjabi, forms, part of the approved Sikh **canon** and can be recited along with scriptural verse at Sikh religious divans. (Page 195 Vol 3)

Professor Anurag Singh (Journal Keepers Diary (<https://profanuraagsingh.wordpress.com/>))

Comments extracted from the diary

The Dasam Granth has been shown to be the compositions of Guru Gobind Singh and this has been evidenced by many experts with credible knowledge and existence of codices of Dasam Granth dated 1698 CE (REF File: “170114 DG 1698 CE Anurag FB A4”), 1696CE and 1684CE besides others (see REF: page 16, 42 of 183 File: Anurag Singh A Journal Keepers Diary 170114A) and other historical documents which established the compilation

of Dasam Granth (see REF: page 151/152 of 183 File: Anurag Singh A Journal Keepers Diary 170114A.

In the same Guru Ram Das commanded, "Bani Guru, Guru hai bani, vich bani amrit sare." Why with this Dohra of Giani Gian Singh we are interested to minus Guru Gobind Singh from the lineage of our Gurus? Do not think yourself more wise than associates of Guru Gobind Singh Ji—

Bhai Haridas, who compiled Dasam Granth in 1695AD;

Baba Binod Singh, who compiled Dasam Granth sometime in 1718-19AD;

Bhai Mani Singh Ji, who compiled Dasam Granth sometime in 1732-33,

Baba Dip Singh Ji, who also compiled Dasam Granth sometime in 1740-41,

and many more Sikh scribes who prepared decorated codices of Dasam Granth.

Note: This is clear evidence that the DG was the composition of Guru Gobind Singh.

Further Guru Arjan Dev Ji blessed the writings of Bhai Gurdas as Key to Adi Granth and Guru Gobind Singh blessed the writings of Bhai Nand Lal as Parmanic Bani.

In all our Gurdwaras hymns from Guru Granth Sahib, Dasam Granth and works of Bhai Gurdas and Bhai Nand Lal are recited.

Further comments from the diary

Practically all the claims that Dasam Granth was not a composition of Guru Gobind Singh are pinned on the Thesis of Dr Rattan Singh Jaggi (1962). REF: page 166/167 of 183 File: Anurag Singh A Journal Keepers Diary 170114A pens that Dr Rattan Singh Jaggi subsequently demolished his thesis through his own articles in 1966, 1994 and 1999 thus falsifying the information in his thesis. Further false claim by Dr Rattan Singh Jaggi of having seen are penned on REF : page 133 of 183 File: Anurag Singh A Journal Keepers Diary 170114A. Additionally these **claims are based on SUBJECTIVE STATEMENTS OF PERSONAL INTERPRETATION as against credible historical evidence** REF: page 129 of 183 File: Anurag Singh A Journal Keepers Diary 170114A.

It is noted that these claimants are also casting aspersions and doubts on Nitnem Banis, Bhatt Bani, Bhagat Bani, Ardas and compositions by Bhai Gurdas. REF: page 130 of 183 File: Anurag Singh A Journal Keepers Diary 170114A

Another approach by these claimants denounce all mythological references in DG but fail to point out that there are more Puranic references in SGGS Ji than DG. (Note: this point has been addressed in the article)

General Information

Guru Gobind Singh COMPOSED Dasam Granth SO IT IS PARMANIC

Historical Evidence on relationship of SGGS Ji and DG

a) Guru Gobind Singh reproduced and got written the “lost writings”, there being no re-writing. He however added compositions from Guru Teg Bahadur and his composition, a verse in the Dohra, in the name of Ninth Nanak.

As to the Guruship of Sri Guru Granth Sahib Ji, Kavi Santokh Singh in Gur Partap Suraj Granth Rut 5 Chapter 15, Verse 4 states what Guru Gobind said.

ਦਸ ਅਵਤਾਰ ਗੁਰ ਏਕ ਸਮ, ਜਯੋ ਜਾਨੈ ਜੇ ਮੇਰ।

ਇਕ ਦਸਮੇ ਗੁਰ ਗ੍ਰੰਥ ਜੀ, ਬਾਣੀ ਸਤਿਗੁਰ ਹੋਰਿ ॥੪॥

Whoever holds, belief in the ten Gurus as one in spirit, is, my true disciple.

Behold ye the Guru Granth as the eleventh Guru, Its Bani, too as the holy Preceptor.

Sri Guru Granth Sahib Ji is the embodiment of our Gurus and is our living Guru today. We do not believe that any Sikh denies this. But this statement is not mutually exclusive of any other Granth.

Therefore we have four canonised parmanic scriptures or Granths. Our Gurus canonised SGGS Ji, Dasam Granth, Vaaran Bhai Gurdas and compositions of Bhai Nand Lal as parmanic compositions.

b) According to Kesar Singh Chibber, Guru Gobind Singh Sahib had himself defined and explained the relationship between Sri Guru Granth Sahib and Sri Dasam Granth. And this Guru-vaak should be our guiding force.

ਛੋਟਾ ਗ੍ਰੰਥ ਜੀ ਜਨਮੇ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਕੇ ਧਾਮ।

....ਬਚਨ ਕੀਤਾ “ਗ੍ਰੰਥ ਸਾਹਿਬ ਹੈ ਉਹ, ਏਹ ਅਸਾਡੀ ਖੇਡ ਹੈ” ।

....ਸੇ ਦੇਨੇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਭਾਈ ਗੁਰ ਕਿਰ ਜਾਨੇ।

ਵਡਾ ਹੈ ਟਿਕਾ ਗੁਰੂ ਗੁਟਕੇ ਪੇਥੀਆਂ ਪੁਤ੍ਰ ਪੋਤ੍ਰੇ ਕਰਿ ਪਛਾਨੇ।

b) Historical evidence of the relationship is listed by Kesar Singh in Bansavalinama written in 1769. (source: <http://sarbattkhalsa.weebly.com/can-parkash-of-sri-guru-granth-sahib-ji-and-sri-dasam-guru-granth-shaib-ji-be-done-together.html>)

Some related verses are presented. In Bansavalinama Kesar Singh writes on page 244

ਸੁਣੇ ਭਾਈ ਸਿਖੇ । ਐਸਾ ਸੰਤ ਬਾਬਾ ਨਾਨਕ ਸਚੁ ਜਾਨੇ । ਦਸੇ ਮਹਲ ਇਕ ਬਾਬਾ ਨਾਨਕ ਜੀ ਪਛਾਨੇ ।

Listen Sikh Brothers! Recognize Baba Nanak as a true Saint, this is truth. In the ten forms [10 Guru's], recognize Baba Nanak in all of them.

ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਗੱਦੀ ਗੁਰਿਆਈ ਦੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਦੇ ਹੈ ਗਿਆ । from stanza 264

The tenth King has given the Guruship to the Granth Sahib.

ਸੰਮਤੁ ਸੋਲ੍ਹਾ ਸੈ ਅਠਵੰਜਾ ਸੇ ਗਏ । ਤਬ ਆਦਿ ਗ੍ਰੰਥ ਜਿ ਜਨਮੁ ਲਏ ।

In 1658 Bikrami the Adi Granth took birth [was created].

ਗੁਰੂ ਅਰਜਨ ਜੀ ਕੇ ਧਾਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜਨਮੁ ਹੈ ਧਾਰਾ । from stanza 266

In the house of Guru Arjan Dev Ji the Granth Sahib took its birth.

ਛੋਟਾ ਗ੍ਰੰਥ ਜੀ, ਜਨਮੇ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਕੇ ਧਾਮ ।

The smaller [brother] Granth, took birth in the Tenth King's house.

ਸੰਮਤੁ ਸਤਾਰਾਂ ਸੈ ਪਚਵੰਜਾ, ਬਹੁਤ ਖਿਡਾਵੇ-ਲਿਖਾਰੇ ਨਾਮ । from stanza 267

In 1755 Bikrami [it was born], [Guru Ji wrote it] under many names.

ਸੋ, ਦੇਨੇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਭਾਈ ਗੁਰ ਕਰ ਜਾਨੇ ।

So, recognize both Granth Sahib's as Guru and brothers.

ਵਡਾ ਹੈ ਟਿਕਾ ਗੁਰੂ, ਗੁਟਕੇ-ਪੋਥੀਆਂ ਪੁਤ੍ਰ ਪੇਤ੍ਰੇ ਕਰਿ ਪਛਾਨੇ । from stanza 268

The larger [Adi Granth] received the Tika [Guruship], the smaller gutka-pothian recognize them as sons and grandson.

On page 161 Kesar Singh explains another incident where a Sikh requested to Guru Gobind Singh to put Adi and Dasam Granth together.

ਸੰਮਤੁ ਸਤਾਰਾਂ ਸੈ ਪਚਵੰਜੇ, ਸਿਖਾਂ ਬਿਨਤੀ ਸਾਹਿਬ ਅਗੇ ਸੀ ਕੀਤੀ ।

In 1755 Bikrami, Sikhs had done a plea in front of Sahib [Guru Gobind Singh].

“ਗਰੀਬ ਨਿਵਾਜ ! ਜੇ ਬਚਨ ਹੋਵੇ ਤਾਂ ਦੇਹਾਂ ਗ੍ਰੰਥਾਂ ਦੀ ਜਿਲਦ ਇਕ ਚਹੀਐ ਕਰਿ ਲੀਤੀ ।”

“Oh protector of the poor!, If you make the commandment, we shall put both Granths in one cover [one Granth].”

ਸਾਹਿਬ ਬਚਨ ਕੀਤਾ: “ਆਦਿ ਗੁਰੂ ਹੈ ਗ੍ਰੰਥ । ਇਹ ਅਸਾਡੀ ਹੈ ਖੇਡ, ਜੁਦਾ ਰਹੇ ਮਨ ਮੰਥ ।”

Sahib [Guru Gobind Singh] said, “Adi Granth is Guru, this [Dasam Granth] is my play, they should remain separate, but recognize them as the same light”

Guru Gobind Singh has clearly stipulated the relationship between the Sri Guru Granth Sahib Ji and the Dasam Granth. Guru Gobind Singh said that we should take the SGGS Ji and the Dasam Granth as “two brothers ਦੇਨੇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਭਾਈ” and the “older being the Guru ਵਡਾ ਹੈ ਟਿਕਾ ਗੁਰੂ” (older here means the SGGS Ji).

This, without doubt, is the basis for the stipulation in the Sikh Rehat Maryada that Dasam Granth is not installed in a like or equal or matching manner as the SGGS Ji.

Therein lies the Miri-Piri or the Soldier-Saint concept in Sikhi. We would say that the attack on the Dasam Granth is an attack on the concept of Miri-Piri started by Guru Hargobind.