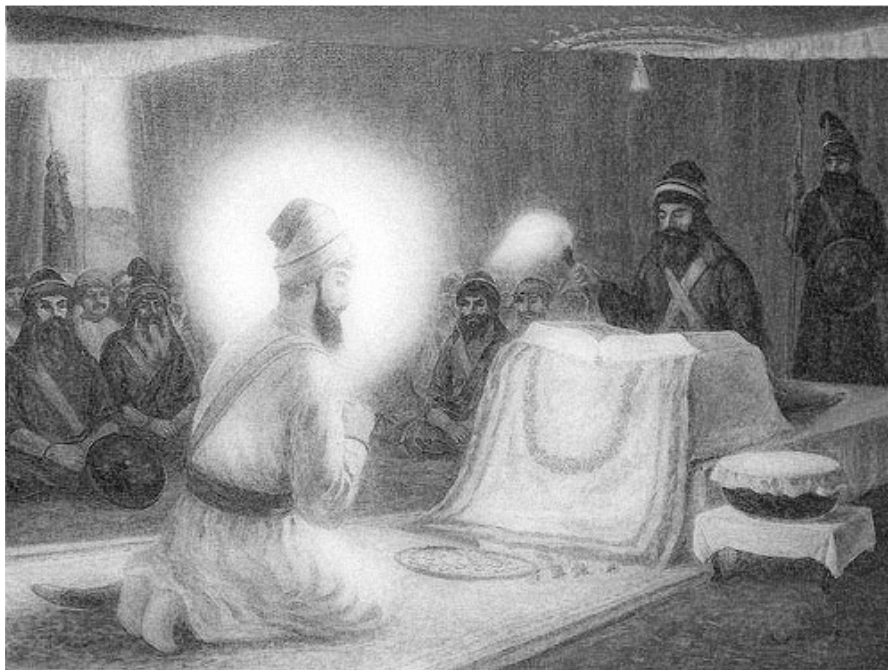


‘Parallel Parkash’

An Analysis of the Evidence Presented in
Sri Guru Granth Sahib and Sikh History

Dr Dapinder Singh U.K



ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ॥

There is One Bani, One Guru, and One Shabad on which to contemplate

Introduction

The Khalsa Panth today stands at a critical juncture, whereby its long established 'Gurmat' based ideologies, principles and traditions are being distorted and challenged, consequently undermining the supremacy of the Sri Guru Granth Sahib. Much of this is occurring from within the Panth as a result of misunderstanding, misinformation and being unfamiliar with the essence of the teachings contained within the Sri Guru Granth Sahib.

Recently, certain individuals and organisations have reignited the debate on Sri Dasam Granth¹, thus going directly against the 'hukamnama' issued by Sri Akaal Takhat Sahib. A worrying trend amongst the more aggressive has been to forcefully '*parkash*' (enthroned and install) the Sri Dasam Granth in *parallel* with the Eternal Shabad Guru of the Sikhs; Sri Guru Granth Sahib.

In this article, it will be shown that there is an irrefutable case to be made that **no other 'granth' can be 'parkash' in parallel with Sri Guru Granth Sahib**, the embodiment of Akaal Purakh. No attempt will be made to cast any criticism regarding the authenticity or otherwise of the Sri Dasam Granth here as per hukamnama from Sri Akaal Takhat Sahib.

All individuals and Panthic Sikh institutions are encouraged to actively oppose the 'parkash' of Sri Dasam Granth in parallel with Sri Guru Granth Sahib on the basis of established Sikh doctrines, Gurmat.

Section 1: The Panth

Guru Nanak Sahib established the Sikh *Panth*, and built this 'True Fortress' on the strongest of foundations. This is clearly revealed in the Sri Guru Granth Sahib as follows:

ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਣੀ ਨੀਵੈ ਦੈ ॥ (੯੬੬-੧੬, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Furthermore, Bhai Gurdaas² confirms this by stating that Guru Nanak Sahib sealed the authority of His doctrines in the world and revealed a religion devoid of any impurity; a '*Nirmal Panth*':

ਮਾਰਿਆ ਸਿਕਾ ਜਗਤ੍ਰਿ ਵਿਚਿ, ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਆ । (ਭਾਈ ਗੁਰਦਾਸ)

In order to protect this '*Panth*' Guru Nanak Sahib, while alive, transformed Himself, leaving His physical form and merged into Bhai Lehna to reveal Himself as Guru Angad Sahib. He positioned the canopy of the Satgur's authority over the head of Bhai Lehna and merged His *Jyot* with that of Guru Angad Sahib. A mystery that left the world in astonishment and bewilderment:

¹ The Sri Dasam Granth is a compilation of a number of texts attributed to Sri Guru Gobind Singh

² A revered Gursikh who compiled the Aad Granth in 1604 under the direct instructions of Sri Guru Arjan Dev

ਬਾਪਿਆ ਲਹਿਣਾ ਜੀਵਦੇ, ਗੁਰਿਆਈ ਸਿਰਿ ਛੁੜ ਫਿਰਾਇਆ ।
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਕੈ, ਸਤਿਗੁਰ ਨਾਨਕ ਰੂਪ ਵਟਾਇਆ ।
ਲਖਿ ਨ ਕੋਈ ਸਕਈ, ਆਚਰਜੇ ਆਚਰਜ ਦਿਖਾਇਆ । (ਭਾਈ ਗੁਰਦਾਸ)

It is this very seat of authority that is being challenged today and the foundations of this '*nirmal panth*' are being shaken by the controversy surrounding the parallel parkash of Sri Dasam Granth

Lets look at the evidence for making our case:

Section 2 The True Guru is appointed and ordained by Akaal Purakh Himself.

It is well-established Gurmat³ doctrine that only at the command of Akaal Purakh⁴ can the Satguru be appointed. There is nothing greater than Akaal Purakh who is True. Only one True Satguru is chosen at any one time by Akaal Purakh and at given instance there can only be one Satguru:-

ਸਚੁ ਸਚਾ ਸਭ ਦੂ ਵਡਾ ਹੈ ਸੋ ਲਏ ਜਿਸੁ ਸਤਿਗੁਰੁ ਟਿਕੇ ॥ (304-3, ਗਉੜੀ, ਮਃ 4)
ਸੋ ਸਤਿਗੁਰੁ ਜਿ ਸਚੁ ਧਿਆਇਦਾ ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਇਕੇ ॥ (304-4, ਗਉੜੀ, ਮਃ 4)

His Bani is One; There is Only One Guru; there is only One Shabad to contemplate:-

ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥ (646-8, ਸੋਰਠਿ, ਮਃ 3)

First, Satguru Guru Nanak Sahib was ordained and appointed by Akaal Purakh Himself. The Shabad within the physical body of Guru Nanak Sahib was the Guru:

ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਪੁਨਿ ਚੇਲਾ ॥ (943-ਰਾਮਕਲੀ, ਮਃ 1)

The Satguru is in fact the embodiment of Akaal Purakh Himself, He is Shabad, and Gurbani is the Revealed Word, uttered by Akaal Purakh Himself:

ਸਤਿਗੁਰੁ ਦੇਉ ਪਰਤਖਿ ਹਰਿ ਮੂਰਤਿ ਜੋ ਅੰਮ੍ਰਿਤੁ ਬਚਨੁ ਸੁਣਾਵੈ ॥ (1264-5, ਮਲਾਰ, ਮਃ 4)

ਗੁਰੁ ਨਾਨਕੁ ਨਾਨਕੁ ਹਰਿ ਸੋਇ ॥੪॥੭॥੯॥ (864-19, ਗੋਂਡ, ਮਃ 5)

ਬਾਣੀ ਗੁਰੁ ਗੁਰੁ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ (982-10, ਨਟ, ਮਃ 4)

ਪੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ (੬੨੮-੨, ਸੋਰਠਿ, ਮਃ ੫)

ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥ (763-6, ਸੂਹੀ, ਮਃ 5)

³ According to the Guru's instructions, teachings, and philosophy.

⁴ God, who is beyond the limits of time and death.

There is NONE other like the Satguru; The Satguru is the Supreme Lord who is Unparalleled:

ਸਤਿਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥ (1271-10, ਮਲਾਰ, ਮਃ 5)

ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸੋਇ ॥ (1271-10, ਮਲਾਰ, ਮਃ 5)

Section 3 Succession of Guru Nanak Sahib's Divine Light - Jyot.

Guru Nanak Sahib was the embodiment of the Divine Light, 'Jyot', 'Shabad' and Akaal Purakh Himself was called Guru Nanak. The Divine Light within Guru Nanak Sahib was merged into Bhai Lehna, who then became Guru Angad Sahib. And so, it continued and the 'Jyot', was passed onto the nine True Successors of the Immortal Seat of the Satguru:

ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ ॥

ਤਾ ਤੇ ਅੰਗਦੁ ਭਯਉ ਤਤੁ ਸਿਉ ਤਤੁ ਮਿਲਾਯਉ ॥ (1408-10, ਸਵਈਏ ਮਹਲੇ ਪੰਜਵੇਂ ਕੇ, ਮਥੁਰਾ)

The physical body of the Guru changed, but they enshrined the same Divine Light and Stratagem of the Guru:

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥ (966-18, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

It is a fundamental belief contained within the sacred writings of the Sri Guru Granth Sahib that all the ten Sikh Gurus were in essence One, in the form of 'Shabad'. Guru Nanak Sahib Himself commenced the formality of succession by anointing Bhai Lehna with a ceremonial mark on his forehead (Tilak), followed by circumambulation and bowing down to his True successor, who became Guru Angad Sahib. From that point onwards, all the Sikhs recognised Guru Angad Sahib as the Satguru who then sat on the Divine Throne (*Takhat*) under the Canopy (*Chandoah*) over whom the Whisk (*Chaur*) was waved.

ਲਹਣੇ ਧਰਿਓਨੁ ਫਤੁ ਸਿਰਿ ਕਰਿ ਸਿਫਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵਦੈ ॥ (966-16, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ ॥ (966-17, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

ਝੁਲੈ ਸੁ ਫਤੁ ਨਿਰੰਜਨੀ ਮਲਿ ਤਖਤੁ ਬੈਠਾ ਗੁਰ ਹਟੀਐ ॥ (966-19, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Those who chose not to accept the Guru's decision of succession and refused to bow down to Guru Angad Sahib were considered evil hearted and ostracised from the Sikh faith.

ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨੁ ਮੁਰਟੀਐ ॥ (967-4, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨਿ ਬੰਨਿ ਭਾਰੁ ਉਚਾਇਨਿ ਫਟੀਐ ॥ (967-4, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

No one dared to challenge the rightful successor to the Satguru. History bears witness to the fact that Guru Hargobind Sahib merged His Divine Light onto His grandson, (Baba Gurditta's son) Sri Har Rai by-passing his own son Sri Tegh Bahadur. Guru Har Rai Sahib then appointed his son Sri Har Krishan as His successor and only after a period of 20 years after the passing of Guru Hargobind Sahib was Guru Tegh Bahadur Sahib appointed as the ninth Guru of the Sikhs! Such was the command of Akaal Purakh!

The tenth Guru, Guru Gobind Singh finally merged the Shabad 'Jyot' Eternal Light,

into the Aad Bir and installed Sri Guru Granth Sahib as the ever-lasting Shabad Guru of the Sikhs, while He was alive.

We have shown in Section 2, Satguru was always the 'Shabad' in the form of the Divine Bani, which was revealed to the physical Guru. Gurbani was written by Guru Nanak Sahib Himself and passed onto His successors. The 'Govindval Pothis' containing the Gurbani of the first four Gurus were kept with the utmost respect by Baba Mohan, the son of Guru Amardas Sahib. When in 1604 Guru Arjan Dev compiled the *Aad Granth*⁵, also known as 'Pothis Sahib' and installed it in the Sri Harmander Sahib Amritsar, it was regarded as the Abode of Akaal Purakh:

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ (1226-3, ਸਾਰੰਗ, ਮਃ 5)

As such, the *Aad Granth* was given a higher reverence than the physical body of the Guru. After the installation of the Aad Granth at Sri Harmander Sahib in 1604, none of the successive Gurus ever sat on the Takhat in parallel to it in recognition of its Eternal status as Shabad Guru.

Section 4 Only the Satguru is appointed to sit on the Eternal Throne, Takhat.

ਪੂਰਾ ਸਤਿਗੁਰ ਜਾਣੀਐ ਪੂਰੇ ਪੂਰਾ ਬਾਟ ਬਣਾਇਆ..

ਪੂਰੇ ਪੂਰਾ ਬੈਹਣਾ ਪੂਰੇ ਪੂਰਾ ਤਖਤੁ ਰਚਾਇਆ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

Guru Angad Sahib was appointed as the successor Guru on 14th July 1539 and Guru Nanak Sahib left for His Heavenly Abode on 22nd September 1539.⁶ During this time, Guru Nanak Sahib stayed at Kartarpur Sahib while Guru Angad Sahib stayed at Khadoor Sahib. On meeting Guru Angad Sahib, Guru Nanak Sahib would ceremoniously encircle and bow down to Him. Only Guru Angad Sahib sat on the Takhat and had the *Chaur* waved over His head as the ceremonial marks of the Satguru during this time. Guru Angad Sahib appointed as his successor Guru Amardas Sahib, and He too retained the same ceremonial marks of the Satguru; the Takhat, *Chaur* and the Canopy.

ਸੋ ਟਿਕਾ ਸੋ ਬੈਹਣਾ ਸੋਈ ਦੀਬਾਣੁ ॥ (968-1, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The same mark on the forehead, the same throne, and the same Royal Court.

While alive, the next Guru successor was appointed so that no one could challenge the decision of the Satguru.

ਸਤਿਗੁਰੁ ਪਰਤਖਿ ਹੋਏ ਬਹਿ ਰਾਜੁ ਆਪਿ ਟਿਕਾਇਆ ॥ (923-14, ਰਾਮਕਲੀ, ਬਾਬਾ ਸੁੰਦਰ)

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਜਿ ਬੋਲਿਆ ਗੁਰਸਿਖਾ ਮੰਨਿ ਲਈ ਰਜਾਇ ਜੀਉ ॥ (924-1, ਰਾਮਕਲੀ, ਬਾਬਾ ਸੁੰਦਰ)

All true disciples of the Guru accepted this decision. Those that did not were permanently excommunicated from the Sikh Panth. There were those that challenged

⁵ Literally meaning the 'First *Granth*' popularly known as '*Kartarpuri Bir*'

⁶ Dr SS Kapoor The Sikh religion and the Sikh people

the Satguru and emulated and imitated the Guru's grandeur by sitting on the Takhat with *Chaur*. The likes of Meharban⁷, Harji and the devilish Dhir Mal⁸ proclaimed themselves as Gurus and sat on the Takhat. They occupied Sri Harmander Sahib Amritsar and compiled their own '*granth*'. In response to this outrage, Guru Hargobind Sahib left Sri Amritsar Sahib and settled in Kiratpur Sahib in 1635 and none of the Gurus were ever to return to Sri Amritsar Sahib again. Guru Sahib categorically forbids any imitation of the Satguru and those who do this are cursed: -

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ ॥ (304-16, ਗਉੜੀ, ਮਃ 4)

The Word of the True Guru's Bani is the embodiment of Truth; through Gurbani, one becomes perfect.

ਸਤਿਗੁਰ ਕੀ ਰੀਸੈ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜੇ ਝੜਿ ਪੜੀਐ ॥

Imitating the True Guru through jealousy, some others may speak deceitfully, but the false are destroyed by their falsehood.

ਓਨ੍ਹਾ ਅੰਦਰਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੈ ਬਿਖੁ ਮਾਇਆ ਨੋ ਝਖਿ ਮਰਦੇ ਕੜੀਐ ॥੯॥

Deep within them is one thing, yet in their mouths' is another; they suck in the poison of *Maya*, (illusion) and then they painfully waste away. ||9||

The true devotees of the Satguru abide by His every command (*Hukam*). We shall later explore what the *Hukam* of Sri Guru Gobind Singh was with respect to His appointment for successor, when the command was issued and what that implies for the present discussion. For now, let's look further at Sri Guru Granth Sahib's edict to those who refuse to accept the Guru's *Hukam*: -

ਪੂਰੇ ਗੁਰ ਕਾ ਹੁਕਮੁ ਨ ਮੰਨੈ ਓਹੁ ਮਨਮੁਖੁ ਅਗਿਆਨੁ ਮੁਠਾ ਬਿਖੁ ਮਾਇਆ ॥ (303-16, ਗਉੜੀ, ਮਃ 4)

One who does not obey the *Hukam* of the Perfect Guru - that self-willed '*manmukh*' is plundered by his ignorance and poisoned by *Maya*.

ਓਸੁ ਅੰਦਰਿ ਕੂੜੁ ਕੂੜੇ ਕਰਿ ਬੁਝੈ ਅਣਹੋਦੇ ਝਗੜੇ ਦਯਿ ਓਸ ਦੈ ਗਲਿ ਪਾਇਆ ॥

Within him is falsehood, and he sees everyone else as false; the Lord has tied these useless conflicts around his neck.

ਓਹੁ ਗਲ ਫਰੋਸੀ ਕਰੇ ਬਹੁਤੇਰੀ ਓਸ ਦਾ ਬੋਲਿਆ ਕਿਸੈ ਨ ਭਾਇਆ ॥

He babbles on and on, but the words he speaks please no one.

ਓਹੁ ਘਰਿ ਘਰਿ ਹੰਢੈ ਜਿਉ ਰੰਨ ਦੋਹਾਗਣਿ ਓਸੁ ਨਾਲਿ ਮੁਹੁ ਜੋੜੇ ਓਸੁ ਭੀ ਲਛਣੁ ਲਾਇਆ ॥

He wanders from house to house like an abandoned woman; whoever associates with him is stained by the mark of evil as well.

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਲਿਪਤੋ ਵਰਤੈ ਓਸ ਦਾ ਪਾਸੁ ਛਡਿ ਗੁਰ ਪਾਸਿ ਬਹਿ ਜਾਇਆ ॥

Those who become *Gurmukh* avoid him; they forsake his company and sit near the Guru.

⁷ Son of Prithi Chand, nephew of Guru Arjan Dev. Harji was the son of Meharban.

⁸ Son of Baba Gurdita and Grandson of Guru Hargobind Sahib

Thus, only the appointed Satguru is to be worshiped as the True Guru, and only He is approved to sit on the *Takhat* with the regalia of *Chaur* and Canopy. Not accepting the *Hukam* of the Guru is tantamount to committing sacrilege.

Section 5 The Eternal Satguru is Sri Guru Granth Sahib and no other.

Sri Guru Gobind Singh was the embodiment and image of Akaal Purakh, the tenth successor of Guru Nanak Sahib's *Jyot*, whose glories are un-paralleled in the world. It is well documented that Guru Gobind Singh had always intended to give the Guru succession to the *Aad Granth* and no other. In the works of Bhai Nand Lal, a contemporary Gursikh of Guru Gobind Singh, there is irrefutable evidence of this. In 1695, Bhai Nand Lal wrote his *Rehat-Nama* under the instructions of Guru Gobind Singh. This was 4 years prior to initiating the Khalsa order in 1699 and 13 years before Guru Sahib left His physical body:

**ਤੀਨ ਰੂਪ ਹੈ ਮੋਹਿ ਕੇ, ਸੁਣਹੁ ਨੰਦ ਚਿੱਤ ਲਾਇ ⁹
ਨਿਰਗੁਣ, ਸਰਗੁਣ, ਗੁਰਸ਼ਬਦ, ਕਹੈ ਤੋਹਿ ਸਮਝਾਇ**

Listen O' Nand, there are three forms of mine,
The Formless, Attributive and the Guru's Shabad

ਏਕ ਰੂਪ ਤਿਹ ਗੁਣ ਤੇ ਪਰੈ, ਨੇਤ ਨੇਤ ਜੇਹ ਨਿਗਮ ਉਚਰੇ...

There is one form, which is beyond all the three attributes. Which has been expounded many times in the Vedas as the Almighty, which resides in every heart

ਦੂਸਰ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਨ, ਉਨ ਕੇ ਅੰਗ ਮੇਰੇ ਕਰ ਮਾਨ...

My second form is (Guru) Granth,
recognise it as inseparable from my physical form.

ਜੋ ਸਿਖ ਗੁਰ ਦਰਸਨ ਕੀ ਚਾਹਿ, ਦਰਸਨ ਕਰੈ ਗ੍ਰੰਥ ਜੀ ਆਹਿ

The Sikh that is desirous of the Guru's holy presence
should go and have the glimpse of (Guru) Granth.

ਸ਼ਬਦ ਸੁਣੈ ਗੁਰ ਹਿਤ ਚਿਤ ਲਾਇ, ਗਿਆਨ ਸ਼ਬਦ ਗੁਰ ਸੁਣੈ ਸੁਣਾਇ...

By hearing the Shabad with full concentration, (the Sikh should)
listen and preach the wisdom of the Shabad therein.

ਜੋ ਮੁਮ ਬਚਨ ਸੁਣਨ ਕੀ ਚਾਇ, ਗ੍ਰੰਥ ਜੀ ਪੜੇ, ਸੁਣੇ ਚਿਤ ਲਾਇ

One, who aspires to listen to my sermons, diligently,
should read and recite the (Guru) Granth.

ਮੇਰਾ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਨ, ਇਸ ਮੈ ਭੇਧ ਨ ਰੰਚਕ ਮਾਨ

Recognize the Granth Jee as my embodiment,
and concede to no other perception

⁹ Bhai Nand Lal, Rehatnama 1695

ਤੀਸਰ ਰੂਪ ਸਿਖ ਹੈ ਮੋਰ, ਗਰਬਾਣੀ ਰਤਿ ਜਿਹ ਨਿਸ ਭੋਰ...

My Sikh is my third embodiment, ('Khalsa mera roop hai Khaas')
who remains imbued in the essence of Gurbani day and night.

Guru Gobind Singh added the Bani of His father, Guru Tegh Bahadur Sahib to the *Aad Granth* in 1706 and fully sealed and completed this at Damdama Sahib. There is no evidence to suggest that Guru Gobind Singh ever had any intentions to add His own Bani/compositions to the *Aad Granth*, despite the fact that He had written extensively and that His ' *Sri Mukh Vak*' Bani like *Jaap Sahib* was routinely read by His Sikhs in daily recitation of *Nit-Nem*¹⁰.

Guru Sahib fully rejected the suggestion by the Sikhs that His own *Bani* be joined with (Guru) Granth Sahib. This is very clearly documented in Kesar Singh Chibber's *Bansavlinama* (1779) where he states: -

*"Guru Sahib had written a 'smaller granth' 'ਛੋਟਾ ਗ੍ਰੰਥ' with His own hands which He was very fond of. Sikhs respectfully requested Guru Sahib to combine the two Granths (Aad Granth Sahib and the smaller Granth). Guru Sahib declared, "That is **The Granth**, This is my play/creation (ਖੇਡ- refering to Bachitar Natak Granth) the two cannot be combined in one; who knows this distinction?"*

Giani Gian Singh writer of '*Tawrikh Guru Khalsa and Panth Parkash*' (1874) redrafted the works of Maha-Kavi Santokh Singh, '*Gur Partap Suraj Granth*'(1843). He narrates a conversation between Guru Gobind Singh and his Sikhs:

“ ਹੇ ਸਤਿਗੁਰੂ ਤੁਮਰੀ ਜੋ ਬਾਨੀ । ਚਹੀਏ ਇਕਠਾ ਬੀੜ ਬਨਾਨੀ ।

(Sikhs asked Dasmesh Guru) O Satguru, that which is your Bani, why not gather it in one *bir* (*granth*)?

ਆਦਿ ਗ੍ਰੰਥ ਸਾਹਿਬ ਸਮਰਥ । ਇਹ ਭੀ ਬਨ ਹੈ ਮਾਨੈ ਪੰਥ ।

The Aad Granth (Guru Granth Sahib) is powerful. The Panth will also accept your (*granth*).

ਇਹ ਸੁਨ ਦਸਮੇਂ ਗੁਰੂ ਉਚਾਰੀ । ਗੁਰੂ ਅਰਜਨ ਬਡ ਭਏ ਉਪਕਾਰੀ ।

Listening to this *Dasmesh* Guru Proclamied ! , "Guru Arjan showed great benevolence.

ਉਨ ਕੀ ਨਹਿ ਬਰਾਬਰੀ ਚਾਹੀਏ । ਨਾ ਹਮ ਕਰੈਂ ਨਾ ਤੁਮ ਫਿਰ ਕਹੀਏ ।

One must not rival or imitate Him. Nor will I, nor should you ever suggest this again.

ਪੂਜਨ ਜੋਗ ਗ੍ਰੰਥ ਗੁਰੂ ਰੂਪ । ਰਹੇ ਸੋਊ ਸਦਾ ਅਨੂਪ ।

(Aad Granth) is to be worshiped as the Guru. It shall remain incomparable."

¹⁰ The traditional daily prayers read by Sikhs

Guru Gobind Singh's ultimate instructions to the Khalsa Panth at the time when He left His physical body in 1708 at Nanded was recorded by one of His trusted poet popularly known as Sainapat. Sainapat was initiated into the Khalsa fold by Guru Gobind Singh and his written work '*Sri Gur Sobha*' was completed in 1711. It is our earliest contemporary record whose contents are not disputed by any historian:

Sainapat writes, 'The Sikhs questioned Sri Guru Gobind Singh': -

ਕਵਲ ਰੂਪ ਆਪਨ ਪ੍ਰਭ ਕੀਨੋ? ਤਿਨ ਕੇ ਜੁਆਬ ਭਾਤਿ ਇਹ ਦੀਨੋ।

What is the identity of your Lotus Form?; The Guru answered thus:

ਤਾਹ ਸਮੇ ਗੁਰ ਬੈਨ ਸੁਨਾਯੋ। ਖ਼ਾਲਸ ਆਪਨੋ ਰੂਪ ਬਤਾਯੋ।

At that instant the Guru spoke and stated; Khalsa is my very own Form.

ਖ਼ਾਲਸ ਹੀ ਸੋ ਹੈ ਮਮ ਕਾਮਾ। ਬਖਸ਼ ਕੀਉ ਖ਼ਾਲਸ ਕੋ ਜਾਮਾ।

Khalsa is my creation. I have granted my Form to the Khalsa

ਖ਼ਾਲਸ ਮੇਰੇ ਰੂਪ ਹੈ ਹੋ ਖ਼ਾਲਸ ਕੇ ਪਾਸਿ। ਆਦਿ ਅੰਤਿ ਹੀ ਹੋਤ ਹੈ ਖ਼ਾਲਸ ਮੈ ਪ੍ਰਗਾਸਿ।

Khalsa is my form, I reside within the Khalsa. From beginning to the end, I am illuminated within the Khalsa.

ਖ਼ਾਲਸ ਖਾਸ ਕਹਾਵੈ ਸੋਈ ਜਾ ਕੈ ਹਿਰਦੈ ਭਰਮ ਨ ਹੋਈ।

Khalsa is specifically that person within who's 'heart' there is no doubt or duality.

ਭਰਮ ਭੇਖ ਤੇ ਰਹੈ ਨਿਆਰਾ ਸੋ ਖ਼ਾਲਸ ਸਤਿਗੁਰੁ ਹਮਾਰਾ।

He who lives without doubt and disguise, is my Pure True Guru (Khalsa)

ਸਤਿਗੁਰੁ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਦਿ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ।

My Satguru is beyond any limits of measure, and through the contemplation of the Shabad, the unbearable (bliss of Satguru) is obtained.

ਹਿਰਦੈ ਧਰਿ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ, ਪਦ ਨਿਰਬਾਨੀ, ਅਪਰ ਪਰੰ। (ਧਿਆਉ ਅਠਾਰਵਾਂ, ੪੩।੮੦੮।)

By concentrating (on Naam) in 'hirda' and reciting Gurbani, the indescribable state of salvation is attained.

The above clearly leaves no room for any doubt that when Guru Gobind Singh left His physical body, He passed on the Guru *Jyot* to Sri Guru Granth Sahib. Here we also learn of the perception of ***Guru Granth-Guru Panth***, where his Khalsa would be his physical form. This also forms the basis of our Panthic Ardaas "***Sab Sikhian Ko Hukam Hai Guru Maneo Granth***".

Further proof that Guru Gobind Singh unequivocally accepted Sri Guru Granth Sahib as the Eternal Shabad Guru of the Khalsa Panth is found in all the historical texts including the following: - Koer Singh's *Gurbilaas Patshahi* 10 1751, Kesar Singh Chibber's *Bansavlinama* 1779, Saroop Das Bhalla's *Mehma Parkash* 1776, Swaroop Singh Kaushish's *Guru Kian Saakhian* 1790. ***There is categorically no mention of any other 'granth' that was given any authority either equal to or superior to Sri Guru Granth Sahib by Guru Gobind Singh in any historical literature.***

We also have in our possession a handwritten *Gutka*¹¹ dated 1827 that narrates the story of the ‘Creation of the Khalsa’ which concludes with the following;

‘ਤਾਂ ਫੇਰਿ ਗੁਰੂ ਜੀ ਲਗੇ ਅੰਮ੍ਰਿਤ ਤਈਯਾਰ ਕਰਨ। ਜਾਂ ਪਾਹਲ ਤਿਆਰ ਹੋਈ ਤਾ ਫੇਰਿ ਗੁਰੂ ਪੂਰੇ ਕਾ ਬਚਨੁ ਹੋਇਆ। ਜਹਾਂ ਗ੍ਰੰਥ ਜੀ ਹੋਵੈ। ਔਰ ਪੰਜ ਸਿਖ ਬੈਠੇ ਹੋਵਨ ਤਹਾਂ ਅੰਮ੍ਰਿਤ ਛਕਾਇ ਦੇਣਾ। ਗੁਰੂ ਸਭਨੀ ਥਾਈ ਪੂਰਨ ਹੈ।’

‘Then Guru Ji began preparing the *Amrit*. When the *Phaul (Amrit)* was ready, the Complete (Perfect) Guru gave a sermon; Where there is the ‘*Granth Ji*’ (Sri Guru Granth Sahib) and the five Sikhs (*Panj Piyare*) there the *Amrit* can be given. The Guru is present everywhere.’

We can see that it was common knowledge that no other *Granth* aside from Sri Guru Granth Sahib was the canon of the Sikhs worthy of the authority to allow initiation of someone into the Khalsa fold.

All historians acknowledge that Bhai Mani Singh, subsequent to *Jyoti-Jyot* of Sri Guru Gobind Singh, probably compiled the granth now known as ‘Sri Dasam Granth’ in its present form. It would be therefore entirely logical to assume that during Guru Sahib’s life, and the subsequent period before the compilation of Sri Dasam Granth, only the parkash of Sri Guru Granth Sahib was done. Clearly, the notion of parallel parkash of Sri Dasam Granth is an innovation made by certain Sikhs many decades after 1708.

Section 6 Sri Guru Granth Sahib during 18th-19th Century

If one was to look through the historical evidence present within the texts of the early 18th and 19th century, it becomes evident that, the supreme authority of Sri Guru Granth Sahib as the Eternal Guru of the Sikhs had become established and unchallenged by any other *granth* during this period.

Bhai Chaupa Singh’s¹² extensive *Rehatnama* (1765) unmistakably refers to the manner in which Sri Guru Granth Sahib must be treated with utmost reverence as the ‘Satguru’ with silk robes (*rumalay*), *Chaur* and Takhat (*manji*). He states the Sri Guru Granth Sahib must never be separated from these royal symbols and its presence in Sikh ceremonies is essential. Again no mention is made by Bhai Chaupa Singh of any other *granth* that must be revered in a similar manner despite quoting many times from some of the compositions of the present version of Sri Dasam Granth.

Swaroop Singh Kaushish’s *Guru Kian Saakhian* (1790) (a descendant of Bhiku Bhat who was present during Guru Amardas Sahib’s time) has made extensive references to the recitation of *Sehaj Path* (non-continuous recitation) and *Akhand Path* (continuous recitation) of the ‘Guru’ Granth Sahib even during the time of the Gurus.

¹¹ A small manuscript/book containing the sacred Bani

¹² A prominent Sikh in the services of Guru Har Rai-Guru Gobind Singh.

Saakhi #72 relates to Guru Gobind Singh ordering a *Sehaj Path* to be performed in 1702 and in *Saakhi* #103 asked his Sikhs to perform an *Akhand Path* in 1706.

“ਸਤਿਗੁਰਾਂ ਦਰਖੰਨ ਦਿਸ਼ਾ ਜਾਨੇ ਸੇ ਤੀਨ ਦਿਵਸ ਪਹਿਲੇ ਭਾਈ ਮਨੀ ਸਿੰਘ ਸੇ ਬਚਨ ਹੋਆ, ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੀ ਲੈ ਆਈਐ ਅਸਾਂ ਅਖੰਡ ਪਾਠ ਕਰਾਨਾ ਹੈ ”

This clearly implies that during that time Sikhs were very familiar with performing the *Akhand Path* and *Sehaj Path* from ‘Guru’ Granth Sahib. This is despite the fact that a ‘ਛੋਟਾ’ smaller Granth of Guru Gobind Singh’s compositions existed at the time. According to Dr Trilochan Singh in ‘*The History and Compilation of Dasam Granth 1955*’ *Krishna Avtar* was written in 1688, *Rama Avtar* in 1698 and the whole *Bachitar Natak Granth* in 1701.

No mention is made of another ‘*granth*’ being enthroned for any ceremony or for doing an *Akhand Path* or *Sehaj Path*.

In the final *Saakhi* #112, Kaushish states that after the *jyoti-jyot* of Guru Gobind Singh, Mata Sunder Kaur arrived and was consoled by Bhai Daya Singh. Ten days later, the *bhog* of the *Sehaj Path* from Sri Guru Granth Sahib was completed in honour of Sri Guru Gobind Singh.

Again, no mention of any other ‘*granth*’ is made that was present from which any recitation was made at this important moment in history.

Summary & Conclusions

Searching through the evidence contained within the undisputed Shabad-Guru, Bani-Guru, Satguru, Sri Guru Granth Sahib, it has been established that the Satguru is ordained and appointed by Akaal Purakh Himself. Akaal Purakh Himself took the form of Shabad Guru and passed His Eternal *Jyot* through the ten Gurus. Eventually, the Shabad *Jyot* was infused into the Eternal Satguru, Sri Guru Granth Sahib by Guru Gobind Singh himself. **Sri Guru Granth Sahib is the form of Nirankar Himself and nothing (and no other granth) is akin to it:**

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥ (515-17, ਗੁਜਰੀ ਕੀ ਵਾਰ, ਮਃ 3)

Further, we have established that only the Satguru occupied the Takhat, and had the *Chaur* and Canopy, the symbols of Royalty and Authority conferred. The only exception to this being *Aad Granth Sahib*, which was respected as the Abode of Akaal Purakh. (In reality, the real form of the Satguru, Bani and Shabad Guru, which was ultimately given the *Gurgadi*)

We have seen that those that imitated the Satguru, in whatever shape or form, were cursed by the Satguru and excommunicated from the Sikh Sangat.

History bears witness to the fact that Guru Gobind Singh never intended for His Bani to be included within Sri Guru Granth Sahib. Akaal Purakh Himself ordained this. Sri Guru Gobind Singh specifically chose to keep His Bani separate in another ‘ਛੋਟਾ ਗ੍ਰੰਥ’. There is no evidence whatsoever that this was ever treated in the same manner as Sri Guru Granth Sahib (*Aad Granth*) during His lifetime nor did He ever advise his Sikhs

to treat it as such. Only the Aad Granth (Sri Guru Granth Sahib) was to be worshiped as the Satguru.

The popularity of Sri Dasam Granth began in the late 18th century; decades after Guru Gobind Singh left His physical body In 1708. Bhai Mani Singh '*Shaheed*' compiled what is now known as 'Sri Dasam Granth' sometime around 1734. Prior to that, Guru Sahib's compositions were in separate smaller '*granth*s' e.g. *Bachitar Natak Granth*, *Gyan Prabodh Granth* and *Shastar Naam Mala Puran*. During the lifetime of Guru Sahib, there was no *granth* called 'Sri Dasam Granth'. This name was propagated in the late 18th century, originally being referred to as 'Dasam Padishah Ka Granth'. In various original handwritten 'Dasam Granth's', it was called by various names such as:

- 1 'Bachitar Natak Granth' (Bhai Mani Singh's bir)
- 2 'soochi pothi ka tatkra, Sri Bachitar Natak Granth Ji ka, Sri Mukh Vak Patshahi 10' (Misl Patne ki nakal)
- 3 'tatkra likhya Granth Ji Ka Patshahi 10'

Piara Singh Padam in his book '*Dasam Granth Darshan*'(1968) concludes that the name 'Dasam Granth' was an 'invention of the early 20th century'.

Mischievous individuals have changed this more recently to 'Sri Dasam Guru Granth Sahib'!

The change in the name of the 'Sri Dasam Granth' to 'Sri Dasam Guru Granth Sahib' appears to have been done intentionally to confuse the Sikh masses and to establish it in direct equivalence to Satguru Sri Guru Granth Sahib i.e. there are two Sri Guru Granth Sahib's, one Aad Sri Guru Granth Sahib and the other Dasam Sri Guru Granth Sahib ! To confer such a title to the Sri Dasam Granth is contrary to the tenets of the Sikhs.

The honoured Sikh scholar and historian Bhai Kahan Singh 'Nabha'(1861-1938) states:

‘ਕਈ ਨਾਦਾਨ ਸਿਖ ਦਸਮ ਗ੍ਰੰਥ ਨਾਲ ਭੀ ‘ਗੁਰੂ’ ਸ਼ਬਦ ਦਾ ਪ੍ਰਯੋਗ ਕਰਦੇ ਹਨ ਜੋ ਗੁਰਮਤ ਵਿਰੁਧ ਹੈ’

“Some foolish and ignorant Sikhs attach the word ‘Guru’ to the Dasam Granth, which is against the Guru’s philosophy and teachings”

Considering the overwhelming evidence given above, there is no denying that it is fundamentally wrong and against Gurmat principles to do '*parkash*' of the Sri Dasam Granth in parallel with the Eternal Satguru, Sri Guru Granth Sahib.

All Sikhs worldwide and all Khalsa organisations are encouraged to stop the promotion of such erroneous activities and to stand firm in their conviction to not allow the denigration and disrespect of Sri Guru Granth Sahib to take place.

Dr Dapinder Singh U.K.
18th February 2017

Appendix:

The following Q&A should be read in conjunction with the evidence presented in the article above for an in depth understanding.

Arguments put forward by those that advocate ‘parallel parkash’:

1 ‘The Sri Dasam Granth contains the *Bani* of Guru Gobind Singh. It should be given the utmost respect’.

It is agreed that the *Bani* of all the Sikh Gurus should be treated with the greatest of respect. However, the Satguru’s ceremonial attributes of being enthroned on a Takhat with *Chaur* and Canopy can only be offered to Sri Guru Granth Sahib as instructed by Sri Guru Gobind Singh Himself.

Gurbani contained within smaller *pothis*, *gutke* and *senchis* are never afforded the same status as the Satguru. They are kept with respect wrapped in special cloth at a higher place away from other texts. If they are of a large size, they are placed on an appropriate platform made for the purpose, like a ‘*manji sahib*’ so that the contents can be read with reverence.

2 ‘The parkash of Sri Dasam Granth is only done in the presence of Sri Guru Granth Sahib, like at the Nihang Dera’s, just as a Prince cannot hold court without the King’.

To take the comparison of a King and a Prince is inappropriate. Sri Guru Granth Sahib is neither just a ‘King’ and nor is Sri Dasam Granth a ‘Prince’. Even if we take this analogy, it is not uncommon for the Prince to hold the Durbar (Court) in the absence of the King. This was common practice in the Moghul Durbar when the King was often away in distant lands. It is also noteworthy that even the Mughal Emperor, Akbar, was not allowed the Takhat, *Chaur* or Canopy in the presence of Guru Arjan Sahib. There is no reason why Sri Dasam Granth cannot be read *without* the presence of Sri Guru Granth Sahib.

Sri Guru Granth Sahib is the embodiment of Akaal Purakh and was bestowed the *Gurgadi* by Guru Gobind Singh himself. There is no historical or theological precedent set that allows any other *granth*, *pothi* or individual to be enthroned equal to it.

In Gurmat, there is no provision for any special relationship between different Guru’s *Bani*. The *Bani* of all the Guru’s and the Bhagats and other authors contained in the Sri Guru Granth Sahib are treated equally.

- 3 **‘There is no special provision for using the *Chaur*. The *Chaur* is even used at the Takhats over the sacred ‘*shasters*’, (weapons) of the Guru’s that are kept there. The ‘*shasters*’ are even kept at a higher level than the Sri Guru Granth Sahib’.**

The *Chaur* is sometimes confused with a flywhisk. In Mughal India it was an item of Regalia in the Emperors Court. Historically, only the Satguru had the honour of having the *Chaur* waved over Him. It was a symbol of His authority as the Satguru.

Doing *Chaur* over the ‘*shasters*’ of the Guru’s is not *Gurmat*. Placing them at a higher level is not symbolic of anything spiritual but purely out of love and respect. Sikhs of the past merely did that to show their reverence to these special *shasters*. When they are shown to the public, they are not taken around and shown with *Chaur* waved over them! There are other relics belonging to the Gurus, including *Chola* Sahib, *Kanga*, *Kachera*, *Mala*, and Sandals. A *Chaur* is not waved over these sacred relics!

Sri Guru Granth Sahib is above and higher than anything in the material world. Nothing should be placed near it in a manner that would inadvertently show disrespect to it. Nothing is to be respected more and above the Shabad Guru.

Doing *Chaur* over the Sri Dasam Granth is a show of inappropriate respect, especially so in the presence of Satguru Sri Guru Granth Sahib.

- 4 **‘Because the Sri Dasam Granth enshrines *Gurbani*, it cannot be put on the floor or a small *Rehal*. It needs to be put on a ‘*manji*’ just as a Prince does not sit on the floor but on a comparable throne in the presence of the King’.**

Sri Dasam Granth contains *Gurbani*. This is not in dispute. No one is advocating that it should be placed on the floor or be disrespected in a similar manner. It is of comparable size to the Sri Guru Granth Sahib. As such, the only way to read from it would be on a ‘*manji*’ made for it. Placed respectfully like this, it will be possible to read from it without showing any disrespect.

The issue is that we should NOT do parkash parallel to Sri Guru Granth Sahib. It is clear that only Satguru Sri Guru Granth Sahib is Supreme and no other granth or individual can be enthroned in parallel to it.

- 5 **‘The first 4 Gurus wrote *Gurbani* and these were compiled in the Govindwal *Pothi*’s. Even Guru Arjan Sahib went barefoot to collect them showing utmost respect to the *Pothi* containing *Gurbani*. Sri Dasam Granth should be given the same respect because it contains Guru Gobind Singh’s *Gurbani*’.**

All *pothis*, books, *gutke* and *senchis* containing the sacred *Gurbani* of our Guru’s must be offered utmost respect. That is why all of these are covered with special cloth and

placed in a respectful manner. Govindwal *Pothi's* were very special and passed on from one Guru to another at the time of being given the *Gurgadi*. The *Pothi's* became the symbol of the authority of the Guru. Despite the fact they carried such an important place in Sikhi, they were never placed on a Takhat, with *Chaur* or Canopy, and certainly not in the presence of the living Satguru.

In modern times, Sri Guru Granth Sahib *senchis* in two or four volumes are available. They are all kept wrapped separately and treated with full respect. Despite containing the full Gurbani of Sri Guru Granth Sahib the *senchis* are not placed on the Takhat with *Chaur* or Canopy. That is because they are separate and not compiled in their entirety as Sri Guru Granth Sahib.

Also, there are larger size Sukhmani Sahib *pothis* as well as '*panj granthi*' and '*das granthi*' *pothis*. They are not placed on Takhats with *Chaur* and Canopy. They are not treated 'as if' they were Sri Guru Granth Sahib.

6 'Guru Arjan Sahib compiled the Aad Granth and referred to it as 'Pothi Sahib'. Even when Guru Arjan Sahib was Satguru, the Pothi Sahib was treated with utmost respect by being placed on the Takhat with Chaur and Canopy. Even though the Pothi Sahib was not given Gurgadi, the next 5 Gurus placed it on the Takhat and did Chaur over it. In the same way, why can't Sri Dasam Granth be treated with full respect even though it is not the Satguru'?

When in 1604 Guru Arjan Dev compiled the *Aad Granth*, also known as '*Pothi Sahib*' and installed it in the Sri Harmander Sahib Amritsar, it was regarded as the Abode of Akaal Purakh: -

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ (1226-3, ਸਾਰੰਗ, ਮਃ 5)

As such, the *Aad Granth* was given a higher reverence than the physical body of the Guru. After the installation of the *Aad Granth*, none of the successive Gurus ever sat on the Takhat in parallel to it in recognition of its Eternal status as Shabad Guru and it being the embodiment and Abode of Akaal Purakh. Once the *Gurgadi* was given to Sri Guru Granth Sahib, Guru Gobind Singh never sat at the same level in its presence. So therefore, no other *granth* should be placed in parallel to it so that it can be respected in the same way as the living Gurus showed us.

7 'Can the parkash of Sri Dasam Granth be done separate to Sri Guru Granth Sahib' ?

Due to the size of the Sri Dasam Granth, it must be placed on a '*manji*' sahib to allow one to read from it. There is no reason why it cannot be placed in this manner separate to Sri Guru Granth Sahib. However, it cannot be offered the same platform, with the ceremonial regalia of *Chaur* and Canopy that is reserved for the Satguru Sri Guru Granth Sahib alone and certainly not in its presence.

8 'Takhat Sri Patna Sahib and Hazoor Sahib have parallel parkash of Sri Dasam Granth with Sri Guru Granth Sahib for centuries. So that proves it's okay to do it'.

From the mid 1700's until the early part of the 20th century, most of the Sikh institutions, Takhats, Gurdwara's, Dera's and Bungai were occupied by Sikh sympathisers but not necessarily Sikhs or Khalsas. Many of them were occupied by Mahants; like Narain Daas of Sri Nankana Sahib. Many Hindu, Brahmin practices became the norm and slowly the Khalsa doctrines began to be eroded away. Preaching from Hindu texts was common and texts like *Suraj Parkash (1843)* propagated many false stories of our Guru's and it was commonplace to find Hindu deities even within the precincts of Sri Harmander Sahib Amritsar around the 1920's. It would be entirely wrong to suggest that just because these idolatory practices were done 100 years ago at Sri Durbar Sahib, then it proves it is okay to reinstae these in the present time.

Just because Takhat Sri Patna Sahib and Hazoor Sahib allow the practice of parallel parkash does not mean it is acceptable on Gurmat grounds. At these very Takhat's many other Non-Sikh practices take place including ritual slaughter of animals in the name of Akaal Purakh and defiling the sacred weapons of Guru Gobind Singh with their blood. Aarti is performed using lamps contrary to Guru Nanak's teachings.

It is important to follow the Word of the Satguru and not be misled by perceived actions.

ਗੁਰਿ ਕਰਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥ (੯੩੩-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Do those deeds, which the Guru has ordained.

ਗੁਰ ਕੀ ਕਰਣੀ ਕਾਹੇ ਧਾਵਹੁ ॥ (੯੩੩-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Why are you chasing after the Guru's actions?

Interestingly, an account of significant historical importance by a European orientalist of the 18th century, Charles Wilkins, fails to mention any evidence of a separate Sri Dasam Granth installed in parallel to Sri Guru Granth Sahib at Takhat Sri Patna Sahib in 1781. He states:

'The congregation arranged themselves upon the carpet, on each side of the hall, so as to leave a space before the altar from end to end. The great book, was brought, with some little ceremony from the altar, and placed at the opposite extremity of the hall. An old man, with a revered silver beard, kneeled down before the desk with his face towards the altar; and on one side of him sat a man with a small drum, and two or three with cymbals. The book was now opened and the old man began to chant to the tune of the drum and cymbals; ..

The Hymn being concluded, which consisted of about twenty verses, the whole congregation got up, and presented their faces with joined hands towards the altar, in the attitude of prayer. A young man now stood forth; and, with a loud voice and distinct accent, solemnly pronounced a long prayer... This prayer was followed by a short blessing from the old man, and an invitation to the assembly to partake of a friendly feast. The book was then closed and restored to its place at the altar... That this book, of which that standing near the altar, and several others in the hall, were copies, teaches that there is but one God, omnipotent and omnipresent; filling all space, and pervading all matter; and that he is to be worshipped and invoked...

The following worth seeing historical relics/articles are preserved at Takhat Patna Saheb.

1. "Sri Guru Granth Saheb" called Bare Saheb containing signature of Sri Guru Gobind Singhji Maharaj.
2. "Chhabi Saheb" oil painted very big picture of Sri Guru Gobind Singhji Maharaj of his young age.
3. "Panghura Saheb" a small cradle with four stands covered with gold plates on which Sri Guru Gobind Singhji Maharaj used to sit or sleep, when he was a boy.
4. A small "Saif" (Sword) of Sri Guru Gobind Singhji Maharaj.
5. Four iron "Arrows" of Sri Guru Gobind Singhji Maharaj...'

Charles Wilkins's personal account of his visit to Takhat Sri Patna Sahib in 1781 clearly reveals the presence of parkash of Sri Guru Granth Sahib WITHOUT the presence of any other granth or Sri Dasam Granth. Evidently, the parkash of Sri Dasam Granth or any other '*granth*' in parallel to Sri Guru Granth Sahib was not always done at these Takhat Sahibs.

9 'The Sri Dasam Granth is always placed on the left side of Sri Guru Granth Sahib out of respect. Just like an uncle, 'chacha' sits on the left side of the elder brother'.

This is just pure baseless imagination, which is in no way a serious plausible reason to do parallel parkash.

There is no such relationship between Sri Guru Granth Sahib and Sri Dasam Granth. There is no historical evidence to suggest that Guru Sahib's relatives, be they brothers or uncles or anyone else, had ever sat parallel to the Satguru. Prithi Chand was the rebel elder brother of Guru Arjan Sahib. He plotted against Guru Sahib and placed his son on a false Takhat in direct challenge to Guru Arjan Sahib. The Guru excommunicated him and his ancestry. Guru Gobind Singh's uncle, 'Mama' Kirpal Chand was an exemplary Gursikh. He never sat in parallel to Guru Sahib. Bhai Gurdaas was the uncle of Guru Arjan Sahib. Despite being also the writer of the *Aad Granth* Sahib and having his own extensive Gurmat writings, he never sat in parallel with Guru Arjan Sahib.

Whether anyone sits on the left or right side is immaterial and anyone making an issue of this is showing desperation in trying to justify such a baseless assertion.

Satguru Sri Guru Granth Sahib is the embodiment of Akaal Purakh, the Sacred Word and the Eternal Guru appointed by Akaal Purakh Himself, who has no equal. All Gurbani is sacred but none in any other form aside from that compiled by Guru Gobind Singh as Sri Guru Granth Sahib at Damdama Sahib has the right to occupy the Takhat, *Chaur* and Canopy, the regalia associated with this authority.

- 10 ‘Sri Guru Granth Sahib represents the saintly spirit (*naam-rass*) and the Sri Dasam Granth expresses the warrior spirit (*bir-raas*). Without having parallel *parkash* the complete spirit of the Guru is not obtained. That is why a *Hukam-nama* is taken from both the *Granth*s. Just as the elder brother speaks first and then the younger, in the same way Sri Guru Granth Sahib gives the *Hukamnama* first and then Sri Dasam Granth’.

Sri Guru Granth Sahib is the embodiment of Akaal Purakh and as such is Complete and Perfect in every way. Guru Gobind Singh himself appointed the *Gurgadi* only to Sri Guru Granth Sahib, recognising it as the Complete form of Himself as *Shabad Jyot*. Lets examine what Guru Sahib tells us about Sri Guru Granth Sahib:

ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਗੁਰੁ ਜਲ ਮਿਲਿ ਕਮਲੁ ਵਿਗਸੈ ਜੀਉ ॥੩॥ (94, ਮਾਝ, ਮਃ 4)

The Guru, the Perfect True Guru, is my Mother and Father. Uniting with the Guru (Water) my heart (Lotus) blossoms forth. ||3||

ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥੪॥੪੫॥੧੧੪॥ (188-19, ਗਉੜੀ, ਮਃ 5)

Says Nanak, my True Guru is Perfect. ||4||45||114||

ਪੂਰਾ ਗੁਰੁ ਅਖੁਓ ਜਾ ਕਾ ਮੰਤ੍ਰੁ ॥ (287-7, ਗਉੜੀ ਸੁਖਮਨੀ, ਮਃ 5)

The Guru is Perfect; His Teachings are everlasting.

ਗੁਰੁ ਕੀ ਮਹਿਮਾ ਕਿਆ ਕਹਾ ਗੁਰੁ ਬਿਬੇਕੁ ਸਤੁ ਸਰੁ ॥ (397-1, ਆਸਾ, ਮਃ 5)

How can I chant the Glorious Praises of the Guru? The Guru is the ocean of Truth and clear understanding.

ਓਹੁ ਆਇ ਜੁਗਾਦੀ ਜੁਗਹੁ ਜੁਗੁ ਪੂਰਾ ਪਰਮੇਸਰੁ ॥੩॥ (397-2, ਆਸਾ, ਮਃ 5)

He is the Perfect Transcendent Lord, from the very beginning, and throughout the ages. ||3||

It is clear from the above that our Satguru is Perfect and Complete in each and every way and it does not require the assistance of any other *granth* to assert its greatness. It is quite foolish to suggest that Sri Guru Granth Sahib does not embody *bir-rass*. It was Guru Arjan Sahib who taught the Sikhs to first accept death and become fearless.

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣੁ ਕੀ ਛਡਿ ਆਸੁ ॥

ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥੧॥ (1102-11, ਮਾਰੂ, ਮਃ 5)

It was Guru Nanak Sahib who also stated:

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣੁ ਕਾ ਚਾਉ ॥ (੧੪੧੨-੨, ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮਃ ੧)

If you desire to play this game of love with me,

ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

Then step onto My Path with your head in hand.

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥

When you place your feet on this Path,

ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥

Give me your head, and do not pay any attention to public opinion. ||20||

Let us not forget that it was Guru Arjan Sahib who gave the supreme sacrifice of his life for the sake of righteousness and it was Guru Hargobind Sahib who adorned the swords of 'Miri & Piri' and successfully won four battles. Ever since then, Sikhs were ever ready for laying down their lives for the sake of Dharma. *Naam-rass* and *bir-rass* are equally enshrined in Sri Guru Granth Sahib and to suggest otherwise is completely misleading and untrue.

Many of the compositions within Sri Dasam Granth inspire Bir-rass but to suggest that without Sri Dasam Granth the Sikhs would not have the warrior spirit is incorrect.

In reflecting on the above discussion, there should not be an iota of a doubt that Sri Guru Granth Sahib is the Complete and Perfect Satguru in every way. As such, suggesting that a *Hukam-nama* from another granth (Sri Dasam Granth) must also be taken is a direct challenge to its supreme authority.

Sri Guru Granth Sahib is Supreme and Complete. An order, edict, *Hukam-nama* can only be from the highest authority. No other *granth* has this authority.

Indeed, there is not a shred of evidence in any reputable historical manuscript that suggests that a *Hukam-nama* from any of the compositions, *granth*s, of Guru Gobind Singh was ever taken in the presence of (Guru) Granth Sahib. On the contrary, Bhai Chaupa Singh's *Rehatnama* (1765) only refers to Sri Guru Granth Sahib as the canon of the Khalsa Panth from which a *Hukam-nama* can be taken.

It would appear the introduction of parallel *parkash* and taking a *hukam-nama* from Sri Dasam Granth is a relatively recent innovation. Guru Gobind Singh certainly never advocated it. Over enthusiastic and zealous Sikhs have been misguided in their approach in showing their affection towards Sri Dasam Granth. As confirmed by the Sri Akaal Takhat, Sri Dasam Granth is an integral part of the Khalsa Panth, but it does not have the same position of authority as the Eternal, Complete and Perfect Shabad Guru, Satguru Sri Guru Granth Sahib.

In essence, Sri Dasam Granth should not be installed in par with Sri Guru Granth Sahib nor given the regalia of *Chaur*, Takhat and Canopy that are reserved only for Satguru Sri Guru Granth Sahib.

- 11 The historic painting by August Schoefft *'Maharaja Ranjit Singh listening to the Granth being recited near the Golden Temple'*, c. 1855 (Princess Bamba Collection, Sikh gallery, Lahore Fort.) clearly shows Sri Dasam Granth in parallel parkash to Sri Guru Granth Sahib. This proves that there is nothing wrong with doing parallel parkash as it was done historically.



It is said “A picture is worth a thousand words” and indeed in order to substantiate the claims made in the statement above one must look very discerningly at the details portrayed in the painting in question.

In a nutshell, it epitomises the extent of the demise of the Sikh faith during the rule of (Maharaja) Ranjit Singh (1780-1839). Historians of all backgrounds have written much about Ranjit Singh. It is acknowledged that he was one of the most powerful and charismatic figures in Indian history. He was an exceptional warrior as well as a patron of the arts. He managed to unite the various Sikh fractions and established a secular rule in the Punjab where people of all faiths were able to live in relative peace. Despite the obvious personal attributes of a great ruler, he did have some unfortunate shortcomings. Notwithstanding expected bias in some of these accounts, it would be reasonable to state that he did not practice the ideals of his Sikh faith in a manner befitting a Sikh leader. In order to understand what led to the degradation and adulteration of the Sikh faith by the time Ranjit Singh took office and thereafter one must look at the preceding decades. Only then can we draw the appropriate conclusions of what is shown in the above painting. What follows is an brief outline of the events that shaped the Sikh history of the period:

Soon after 1708, Bhai Mani Singh ‘Shaheed’ had consolidated the Sikh community and reinforced the concepts of Guru Granth – Guru Panth. He established Sri Amritsar Sahib as the politico-religious headquarters of the Sikhs and helped consolidate the ideology and recognition of Sri Guru Granth Sahib as the Shabad Guru of the Sikhs. However, after his martyrdom in 1735, the Sikhs struggled to find an effective lasting leadership. In 1733, Nawab Kapur Singh successfully organised the Sikhs into the Buddha Dal consisting of veterans over 40 years of age who were engaged in the management of the Sikh shrines and preaching. The Taruna Dal, made up of men under 40 years were more active in the defence of the community.

However, in 1738 the Afgan, Nadir Shah invaded the Punjab and ravaged the Mughals and decimated the land. The Khalsa armies looted his booty, which brought about the wrath of Zakria Khan who then relentlessly pursued the genocide of the Sikhs. This holocaust was perpetuated as much by the Hindus as the Mughals. Sikh heads were hunted in the thousands by the likes of Karma, Ram Randhawa, Sahib Rai Sandhu, Dharma Das Topi all Hindus and of course Massa Rangar a Muslim.

In 1745 the Sikhs passed the first ever *Gurmata* at Sri Amritsar Sahib to organise themselves for guerrilla warfare against the Mughals into 25 regiments. In 1746 the Sikhs were massacred in there thousands in the '*chhota ghalughara*'. In 1748, the second *Gurmata* was passed to form the Dal Khalsa by organising the Sikhs into 12 confederacies (*misls*) under the overall leadership of Jassa Singh Ahluwalia, which effectively constituted the *Sarbat Khalsa*.

Over the next 20 years Sikhs suffered untold atrocities at the hands of Mir Mannu and Abdali. Abdali invaded Punjab multiple times and pulled down the Sri Harmander Sahib on three occasions, 1757, 1761, and 1762. He defiled the sacred *sarovar* with cow carcasses and in 1762 massacred 30,000 Sikhs in a single day in what is remembered as the '*wada ghallughara*'.

Over the next two decades the Sikh *misls* failed to form a cohesive 'government' or corporate leadership and the ideology of the *Gurmata* and *Sarbat Khalsa* was effectively abandoned. For a few years, the Sikhs managed to retain sovereignty in the confines of the Punjab, but continued to squabble with one another. The Afgan, Shah Zaman, took advantage of this and invaded Punjab in an attempt to capture Lahore. However, the now battle hardened Sikh *misls* were able to defeat him in 1796 during which over 15,000 brave Sikhs died in battle. Ranjit Singh's troops of the Sukarchakia *misl* were instrumental in Shah Zaman's ultimate defeat in 1798 and thus his reputation increased amongst the ordinary Punjabi peasantry as well as the *misls*. Ranjit Singh finally captured Lahore in 1799, which signalled the end of the Sikh *misl* era and the beginning of the Sikh monarchy.

During the *misl* period, the Sikhs underwent multiple attempts of ethnic cleansing and extermination at the hands of the Afgan invaders, Mughal Emperors and their Hindu sympathisers. Much of the Sikhs' efforts were exhausted in preventing total annihilation of their people. The sacred shrines and Dharamsalas were abandoned for the safety of the hills and jungles. The Brahmins took advantage of this period and with the aid of the *Udasis* and *Nirmalas*, took charge of the Sikh institutions including the sacred Sri Harmander Sahib.

The *Udasis* became the custodians of the Sikh Gurdwaras and were guilty of introducing Brahmin rituals and Vedic ideology into the Sikh psyche. Over the course of time it became difficult to distinguish the Gurdwaras from the Hindu temples. The *Nirmalas* on the other hand became the 'preachers' but their Sikh teachings were heavily influenced by Hindu/Vedantic philosophy. They held strong *Sanatan* view of Sikhism and refused to adopt the *Khande Ki Pahul*.

During their custodianship of Sikh institutions, many Brahmin historians emerged, in the guise of Sikhs, which would go on to be responsible for the deliberate distortion of Sikh history. Amongst the first was a Koer Singh (alias Bishan Chand, a Vaishnavite Hindu) who unashamedly admitted that he was a Sikh only by name. In his '*Gurbilas Patshahi 10*' (1751) he propagated the myth that Guru Gobind Singh worshiped the goddess Durga (Kali) and it was through her that the Khalsa was created. Kesar Singh Chibber, a Brahmin, followed suit and he too elaborated the same myth further in his '*Bansavali Nama*' (1769). Needless to say, the majority of the writings of the time were inundated with myths, Vedic ideology and distorted facts concerning the Sikh Gurus. All in all, this in effect brainwashed the Sikh masses with a distorted view of Sikh ideology and history thereby consolidating the Brahmin hold on the severely weakened Sikh masses.

Ranjit Singh's coronation by Baba Sahib Singh Bedi in 1801 was a deliberate and cunning move. The Bedis and Sodhis were the decedents of the Gurus and Ranjit Singh was their Patron. He conferred upon them various privileges and gave them titles and lands. Baba Sahib Singh Bedi being the direct descendent of Guru Nanak Sahib anointed Ranjit Singh with a *tilak* thus giving the impression as if the Guru Himself ordained it!

Ranjit Singh immediately quietened and subdued the other *misls* until they were completely eliminated. He filled his administration with upper caste Hindu Brahmins and Dogras. The highest positions were given to Dogra Rajputs, Dhian Singh, Gulab Singh and Suchet Singh. The '*Akalis*' were warned to keep out of his way and not to interfere with his rule and administration. They were given land as bribes and sufficient funds to keep them happy.

In 1825 Ranjit Singh dismantled the traditional management of Sri Harmander Sahib and other shrines and appointed managers from his central government. This in effect was a tactical move, which allowed him to control the Sikh shrines and thus the Sikhs too. Contrary to popular belief, Ranjit Singh was by no stretch of the imagination a devout Sikh. He defied all Sikh tenets that were held sacred and allowed the desecration of Sikh faith at the expense of pleasing his Brahmin and Dogra allies in order to consolidate his Raj. His dealings with the British left much to be desired and he severely underestimated their intentions. He was quick to please and impress them. In 1838, Lord Auckland and his sister Emily Eden were invited to visit the Sri Harmander Sahib as his guests of honour. He warned the *Akalis* and *Nihangs* to behave otherwise, '*he would cut open their stomachs*' states Emily Eden in '*Up the Country 1866*'. When Auckland visited the next day, the *Akalis* objected Auckland entering the Sri Harmander Sahib with his shoes on. Eventually, he was allowed in by covering his shoes with a pair of dark stockings instead of removing them. His love for '*farangi*' liquor is well documented and his multiple affairs with Hindu and Muslim women, like Moran, was never denied. The immoralities committed in his palaces were legendary and contemporary historians bear witness to these debaucheries.

Some would like to argue that Ranjit Singh's love for his Sikh faith could be seen by his generous gift of gold plating the Sri Harmander Sahib. But they forget that he gave even more to the Hindu Brahmins by gifting six quintals (600kg) of gold to plate the Vishwanath temple in Benares and similarly for the interior of the Jawala Mukhi temple in Kangra.

By the time of his death, the precincts of Sri Harmander Sahib Amritsar were littered with Hindu idols. Brahmanism had gripped and shattered the very foundations of the Sikh faith. Those of Guru lineage assumed superior status; the Udasis and Nirmalas controlled the Sikh psyche and the notion of Khalsa Panth was no more to be seen.

At his death in 1839, four Hindu wives and seven slave girls were committed to sati, a practice that was rigorously prohibited by the Sikh Gurus. Such was the end of Ranjit Singh's reign, eventually culminating in the annexation of the Punjab by the British on 29th march 1849.

The evidence above was sourced from the following; Sangat Singh, '*The Sikhs in History*' (2005), Dr S.S. Kapoor, '*The Sikh religion & The Sikh People*' (1992), Madanjit Kaur, '*The Golden Temple Past & Present*' (1983), Major H.M.L. Lawrence '*Adventures of an Officer in the services of Runjeet Singh*' (1840).

Having reviewed the Sikh history during the 18th Century let us now examine the painting in question that depicts Ranjit Singh sitting in all his grandeur as the Maharaja of Punjab in front of two '*granth*s' with his entourage. Note is to be made of the date of the painting 1855. Ranjit Singh died in 1839, and it is assumed that the painting was completed by the artist years after its sketch.

1 There is no denying there are two '*granth*s' present side by side and it wouldn't be unreasonable to assume they are the Sri Guru Granth Sahib and the 'Dasam Patisha Ka Granth', Sri Dasam Granth. There is no Canopy over the two '*granth*s' and a *Chaur* is waved over both of them individually. The Sri Dasam Granth appears to be significantly lighter in volume compared to the Sri Guru Granth Sahib. Both are placed at the same height. Oddly, both the '*granth*s' are being read at the same time.

2 Musicians are seen in the background and one wonders what they may be singing as they do not appear to be Sikhs.

3 Ranjit Singh is seated on a large 'throne' cushion at a greater height than the two '*granth*s'. A *Chaur* is waved over his head and a Canopy is held over him. He is adorned with a *kalghi*.

In the entire lifetime of the Sikh Gurus and shortly after there is not a single episode of anyone ever sitting in the presence of the *Aad Granth* or Sri Guru Granth Sahib in the manner depicted in this painting. If this scene were to be reconstructed in the present time there would be a unanimous outcry by the Sikhs at the disrespect shown by Ranjit Singh. To sit in the presence of Satguru Sri Guru Granth Sahib on a cushion with a Canopy and *Chaur* waved above him was an act of sacrilege. He is shown not as a Sikh disciple listening reverently to the scriptures being read, but as a self-conceited King of Kings, 'Maharaja', with little, if any, respect to the '*Sache Patshaha*', the True King, Sri Guru Granth Sahib.

Examining the '*granth*s' in greater detail reveals some interesting anomalies. Firstly, why were they not covered with a Canopy as was the rule and accepted tradition and why would they both be read at the same time? What was Ranjit Singh listening to? Secondly, why would musicians be playing and singing nearby while the scriptures were being read? The Sri Dasam Granth is shown to be of a significant smaller size to the Sri Guru Granth Sahib. In the present time, the two '*granth*s' are almost identical in volume. What was in fact the content of the smaller '*granth*' depicted in the painting?

If we are to accept the notion that the 'two *granth*s are shown side by side in this historic painting therefore it 'proves' parallel parkash was an accepted tradition' then one must also accept all the other transgressions featured in the painting as acceptable. Clearly that is not the case. In the presence of Sri Guru Granth Sahib; it is not acceptable to sit on a raised platform; it is not acceptable for any individual to have a *Chaur* or Canopy over them; it is not acceptable to have singing or music being played while the scriptures are being read; and similarly, it is not acceptable to have parallel parkash of the two *granth*s let alone being read at the same time.

The painting in fact shows how Ranjit Singh had very little respect for the uniqueness and superiority of the Sikh faith and its centuries old traditions and his transgressions are clearly illustrated here. The parkash of the Sri Dasam Granth with the Sri Guru Granth Sahib was also another contravention of the sacred traditions set by the Gurus and taught by Bhai Mani Singh 'Shaheed'. During Bhai Mani Singh's life the two '*granth*s' were never placed together in 'parallel parkash.' In the painting, what we see is the culmination of decades of decay of Sikh values in a society that was now riddled with Brahmin ideology.

By 1840, Sikhism was in a terrible state of decay with a lost identity. It wasn't until 1872 that a revival movement gathered pace amongst the Sikh masses to indoctrinate the principles of the Sikh religion as preached by the Sikh Gurus among the Sikhs. This revivalist crusade was the '*Singh Sabha*' movement, whose ideals were to restore the Sikh faith to its previous original purity and magnificence. Thankfully, there is now a greater understanding of Sikh teachings amongst the faithful and it is hoped that the overzealous amongst us will not fall prey to misinterpretations and presumptions that have often led to erroneous statements being made.