

Prof. Darshan Singh's interview with the Toronto Star (thestar.com) - A brief analysis

-: Prof Kashmira Singh USA

Source: https://www.thestar.com/news/insight/2010/04/11/did_guru_gobind_singh_write_the_dasam_granth.html



I read the details of the interview posted on Khalsa News dated August 12, 2016. Prof. Darshan Singh's views about so called Dasam Granth were very clear.

Santbir Pannu from Toronto gave his views about so called Dasam Granth as follow:-

When it comes to scriptures, people get passionate very quickly, said Pannu.

But this controversy has gone on for too long, he thinks. "The Sikhs undertook a thorough in-depth investigation of the Dasam Granth and came to conclusions (in 1897). At that meeting, some compositions were deemed to be spurious. Something similar needs to be undertaken today, under the authority of the head priests," said Pannu.

Mr. Harbans Lal, President Academy of Guru Granth Studies at Arlington, Texas, said he is not "scholarly enough to say if parts of Dasam Granth have not been written by Guru Gobind Singh, but I do believe that it's a part of Sikh literature and we should abstain from using language about it that hurts people."

Mr. Pannu and Mr. Harbans Lal should need to have more research on so called Dasam Granth and gain more knowledge about it and Gurū Granth Sahib before commenting on so called Dasam Granth. Here are some hard facts one must know before speaking about so called Dasam Granth:

1. **One must know that any piece of Gurabaanee** written by the Sikh Gurūs must bear 'Nanak' stamp, as we learn and conclude from the Gurabaanee writings of the six Gurūs which are completely included in Gurū Granth Sahib, and the piece must have been included in Gurū Granth Sahib. All the Guroos were same one Nanak.

2. One should know that headings of Gurūs' writings in Gurū Granth Sahib typically have the word 'mahalaa' in them, not the word 'paatishaahee' i.e. no composition with the word 'paatishaahee' in its heading can be accepted at par with Gurabaanee included in Gurū Granth Sahib.

Note: In order to wrongly pressurize that Bachitar Natak is written by the 10th Guru some body made a hand-written copy of Gurū Granth Sahib in which the person changed all 'mahalaa' words in Gurū Granth Sahib to 'paatishahee'. --**Mahan Kosh**, read under granth sahib.

3. Gurū Gobind Singh himself, while completing the Aadi Granth (Pothee Sahib) compiled by the 5th Gurū in 1604 AD, added the writings of his father according to the classical measure, choosing Jaijawaṅṭī to be written at the end of all classical measures. He left no writing, belonging to any Gurū, including himself, outside the completed 'Pothee' Sahib called Damdamī Beeṛ (withour Ragmaḷa). He bestowed Gurūship on this very Damdamī Beeṛ in 1708 AD and no other Granth got this status at the hands of the 10th Gurū. He fixed Damdami Beeṛ as the all time future Guroo for the Sikh Nation and named it Gurū Granth Sahib i.e. the Sikhs are ordered to pay obeisance only to Gurū Granth Sahib as their true and eternal Guroo after the 10th Master.

Note: Damdami Beeṛ has 5867 verses up to Mundaavanī. ---**Mahan Kosh**, read under granth sahib.

4. One must know that some writings are there outside Gurū Granth Sahib which also are not contrary to its teachings but these writings are just good poems. They can not be termed as Gurabaanee/Gurabāṅṅī. They can not become a part of Sikh Nitnem in any way whatsoever. Such writings include compositions made by Bhai Gurdas and Bhai Nand Lal Singh.

5. One must know that there are many granths (other than Gurū Granth Sahib) generally attached to Sikhism but are based mainly on Brahmanism. Any part of such pseudo granths which may not be contrary to the teachings of Gurū Granth Sahib can also not be accepted as Gurabaanee (as in Gurū Granth Sahib) and can not become a part of Sikh Nitnem and arsaasi in any way whatsoever.

Note: SGPC, while preparing the Sikh Code in 1931-45 AD, picked some inconsistent and conflicting compositions, under the influence of Brahmanism and added in the Guru Granth blessed nitnem of first 13 pages of printed form of Gurū Granth Sahib which resulted in mutual conflicts, use of derogatory and pejorative language and fighting among the Sikh people. The pseudo compositions were also added by the SGPC in 'amrit saṅchaar baṅṅeeaaṅ' and ardaasi. Sikh nitnem, amrit sanchaar and ardaasi can only be based on the compositions from Gurū Granth Sahib because it is authorized as Gurū by the 10th Master, however the compositions of Bhai Gurdas and Bhai Nand Lal Singh can be used in keertan elaborations if needed.

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