

Textual Analysis, History and Academic Issues of Important Dasam Granth Birs Reported in Literature

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Granth with title as “Sri Dasam Granth” Or “Dasam Patshahi Sri Guru Granth Sahib Ji” has been seen in Circulation in Title prints with fixed compositions arrangement of contents published after correction of 32 Granths as many of them had discrepancies by Sodhak committee since 1897 AD. Review of Literature shows No Granth with Title Sri Dasam Granth or Dasmi Patshahi Ka Granth(with fixed pattern of Compositions) was seen in Punjab or Delhi area sikh institutions in 18th century. Indian Sources,Persian sources & over 30 Euoropian sources are silent about this Granth In 18th Century. IN Literature Title “Dasmi Patshahi Granth” was first time reported by Malcolm Since 1810 AD (early 19th century). Then onwards in early 19th century such granths started appearing in Sikh institutions in Punjab initially in hand written Birs and then in print in 19th century.By 1895AD over 32 versions with variable pattern of compositions in hand written birs including six printed versions were available in Punjab. Sodhak committee prepared final standard version since 1897 AD which has been extensively used in literature in 20th century(1900AD-2000AD). This Granth has remained always controversial among scholars and Sikh community and issues of authenticity of its compositions can be traced during Pre Singh sabhaperiod/Singh sabha period and 1947AD onwards.

The paper will discuss the in detail

1) Based on Academic Parameters. a) Date of Document (When it was Written): b) History of the Document: c) Who is the Scribe d) Internal consistency which is the closest authentic version of Dasam Granth with title of Granth “ Dasmi Patshahi Ka Granth”with compositions and their arrangements as noted in the presently Published Dasam Granth since 1897 corrected by Sodhak Committee.

2)Whether any Granth with Title “ Dasmi Patshahi Ka Granth” Or Bachitar Natak Granth associated with 10th Guru as reported by Malcolm in 1810 AD and then corrected & compiled by Sodhak committee in 1897 as ” Dasmi Patshahi Sri Guru Granth Sahib Ji” was present in Punjab or Delhi area in 18th century or not.

(3) Academic Issues of Various Dasam Granth Birs

(1)History of Important Dasam Granth Birs

(A) History of Mani Singh Bir

According to the history now with family of Raja Gulab Singh Sethi (47 Hanuman Rd, New Delhi), “This bir was found during Multan Victory presently in the Pakistan area in 1818 AD. It was found by a military person. Then this person moved to Hyderabad in South India and he settled after retirement in Nander area of Maharastra. This Bir stayed with his family. Then it went to Jamadandar Para Singh’s Dera from where it was bought by Raja Gulab Singh in 1945 and taken to Lahore. Then after partition of India Raja Gulab Singh family settled in New Delhi.” Actual details prior to procurement by Raja Gulab Singh cannot be confirmed but the storey is as mentioned above.

(B) History of Babadeep Singh Bir

Giani Gian Singh in his book Panth Prakash reports about this Bir to be written/Compiled by Babadeep Singh Shaheed in Sumat 1804 (1763 AD) . The ending position is Asfotik Kabit. Bhai Randhir Singh in his “Shabadmoorat” book page 51 reports “Giani Gian Singh did not see the real manuscript of this bir.” Khan Singh Nabha in 1931 reports that Bhai Mani Singh Bir and Baba Deep Singh Bir are the same. Textual analysis shows that the Sangrur Bir only ends in Asfotik Kabits. Probably therefore Sangrur Bir was Babadeep Singh Bir and the history of such bir goes only up to 1857 AD. There is no known history of this bir and it is not traceable anywhere anymore.

(C) History of Sangrur Bir

This bir is reported to be received by Raja Sarup Singh (1837-1864 AD) in 1857 during the time of Indian mutiny when he went to Delhi to help the British government. He was given this bir by a Pathan Raja Sahib. It has two portions, first is guru Granth Sahib, the second is Dasam Granth. It contained extra compositions like Sansahar Sukhmana, Var Malkauns Ji, and Chaka Bhagota Ji Da *which was deleted by Sodhak Committee in 1897*. Dharampaul Ashta in his book “Poetry of Dasam Granth” thought that this Bir was prepared at Delhi by Bhai Shihan Singh and per his research Bhai Mani Singh Bir and this Bir has same compositions. But Jaggi by detailed textual analysis has proven that there are many different textual variants between the two birs. This Bir is not traceable anymore

(D) History of Patna Ji Misal Bir

No detail History of this Bir Is known but is reported in literature only .Randhir Singh writes on Page 49 of his Book “Shabadmoorat- Dasmi Patshah day Granth Da Ithas”about this Bir. This Bir per Randhir Singh was prepared by Sewadars at Takhat Patna after they found 10th Guru Bani Samat 1821, 21 Maghar Nov 7th Saturday 1764 AD’ (No Actual evidence on Preparation available). Where are the original Documents of 10th Guru Ji? Randhir Singh ji does not mention where original was written . Where is

the original of this Bir now? Copy reportedly done in Jammu Sawan 22 Sudi 9(26 July 1765AD) . Who did copying at jammu?Only copy was seen by Randhir Singh and Padam Ji Akal Takhat Bunga Takhat Toshakhana. No such copy is now traceable at Akal Takhat Bunga Takhat Toshakhana now .

(E) History of Two Patna Birs

It was probably written by Sukha Singh Granthi at Patna. No colophon available. No history of these two birs is available before Sukha Singh. Tatkara shows the written date as 1755 (1698 CE), but Zafarnama written in the end in same hand will put the date to at least after 1706 by academic parameters. These two birs contain extra 8 compositions by Patshahi10 which were deleted by the Sodhak Committee in 1897AD, Sukhmana Sansaharnama, Var Malkauns, Var Bhagoti, Rag Sorth P10, Rag Asa P10, Asfotak Kabits and one Bir contains 18 chapters of Bhagwat Gita Giani Gian Singh reports that Sukha Singh wrote that Dasam Granth Bir at Patna in 1775 AD. But no birs with colophon as written in 1775 AD is available. Only the above Bir shown to be written in Samut 1755 (1698 AD) in Tatkara, is now available. What happened to the Bir as mentioned by Giani Gian Singh?

(F) History of Moti Bag Gurudwara Bir

This Bir is not found anywhere anymore as mentioned by Giani Gian Singh. It was reported to be written by Sukha Singh Granti in 1775AD. Charat Singh, his son, who gave it to Baba Hakam Singh. The history of the Bir goes to the period of (1862-1876AD) Raja Mahindar Singh who put this Bir into Moti Bag Gurdwara and gave money to Baba Hakam Singh who presented this Bir to Maharaja Mahindar Singh,. After the death of Hakam Singh, his family members Baba Ram Singh and Bedi Natha Singh got this financial help. But Nahar Singh on the contrary told Dr.Jaggi that this Bir was received by hakam Singh from Charat Singh of Patna who was the son of Bhai Sukha Singh. Nahar Singh gave this Bir to Maharaja Ranjit Singh who made Nahar Singh custodian of this Bir and put it into Moti Bag Gurdwara in Patiala. After the death of Maharaja Ranjit Singh, as the Britishers became the rulers in Punjab, Nahar Singh took this Bir to his village and after his death, his grand son- in –law, Hakam Singh, gave it to Maharaja Mohinder Singh of Patiala. Jaggi has reviewed this Bir and it has no colophon. Textual analysis of this Bir is as outlined below is done by Jaggi.

(G) History of Ananadpuri(Hazuri) Bir

History of this Bir goes back to Maharaja Ranjit Singh's period (1800-1839 AD). It is reported to be with Granthi of Maharaja Ranjit Singh named Diwan Singh. Then with his son, Jit Singh, who was tutor of Maharaja Dalip Singh and then his son, Satinder Singh owner of Pioneer Anemling works G.T. Road Amritsar. Continuing with other family members went to Bombay and now is probably in Chandigarh area with the family. For detail history and textual analysis read Mahan Singh "Dasam Granth Di Hazuri bir di Report(Kuj bhag 1752 di Likhat" MS 269 Dr. balbir singh Sahiya Kendra, Dehra Dun. and Article by Dr Balbir Singh Brother of Bhai Vir Singh on pages 156-164 in the book " Punjabi University Punjabi Sahit Da Ithas" published by Panjab University, 1967,1986.Edited by Dr. Surinder Singh Kohli.

(H) History of Manuscripts, Mss D5 Punjabi(HT Colebrook)

John Malcom came to Punjab with Lord Lake in 1805. He was accompanied by Raja Bhag Singh of Jind up until Byas River. He could get only copy Guru Granth Sahib from Punjab but in Calcutta he got the copy of Dasmi Patshahi Ka Granth which was procured by HT Colebrook, an administrator and attorney by profession in Calcutta during 1805AD per discussion of Malcolm. Malcolm used this Granth for writing his account of "Sketch of the Sikhs", first published in 1810 AD. HT Colebrook then donated this Bir to British Library in 1812 or 1819 AD. It has no colophon but by Malcolm's account the history can be traced to Colebrook only until when he procured in 1805AD per above argument. There is no clear-cut history of the custodians of this Bir question arises as to from where Colebrook procured this Bir which matches with DG corrected by Sodhak Committee in 1897 AD (See Discussion Below)

(I) History of Mss D6 Devnagri in British Library London

This manuscript has a colophon indicating to be written in feb1847 AD in the end. Note says that it was sent to Paris Art Exhibition in 1856AD but such exhibition was held in

1855AD. And since then it has been in the British Library. There is no clear cut history of the custodians of this Bir but seems to be prepared and in possession of British officials. MSS Punjabi D6 bears a note from the Commissioner, “In conformity to the orders of the Governor General of India this volume named ‘The Grunth Sahib’ published by Gooroo Gobind Singh the founder of the Sikh faith, is hereby presented to the Paris Exhibition Society. It is signed by Pundit Radha Krishin, Ecclesiastical Councillor to His Highness the late Maharajah Runjeet Singh.

(J) History of Mss Punjabi E1

This Bir has no colophon but was probably written in 1859 AD and was given to Queen Victoria in 1859. It is now present in British Library catalogued as MSS Punjabi E1 and was sent by the Guru Sadho Sodhi of Kartarpur. There is no title or heading of Dasam Granth or Dasmi Patshahi Da Granth. It starts as Tatkara Granth Sahib Ka. No colophon and dating and a Note by Dy. Commander Lahore says “copy of original with signature of guru himself & now in possession of his descendent, Guru Sadhu Singh“ But no Evidence.

K) History of Mss ADD 214452

On ADD 21452 title page it is written in bold English letters as “Dasham Padishah Da Granth or The Book of the Tenth King Gooroo Govind Singh, Umtristur 1847, presented to the library on 11th June, 1856 by Attorney Lewin Bowering “Table of contents reads as Tatkara Granth Ji Ka. But Date written in Tatkara is 1898Bk (1841 AD). There is no clear-cut history of the custodians of this Bir donated to British library by L.Bowering an attorney.

*Dāshām Pādisháh
dá
Grānth*

or

*The Book of the Tenth King, Gooroo
Govind Singh*

Umrilsur 1847

ADD1452 (6)

L Bowring

(2)

TEXTUAL ANALYSIS

Dr. Jaggi's Book (Dasam Granth Kartitav-Authenticity, 1966) documents different Birs having many variations in the total number of compositions. Some are missing in comparison with published Birs. Textual analysis also shows CHHAND COUNT VARIATIONS. This clearly shows that this Granth has no established text test but has rather evolutionary text. I am hereby producing charts from Jaggi (1966) in English.

A) Composition Arrangement From Jaggi's (Dasam Granth Authenticity, 1966)

MANI SINGH	MOTI	SANGRUR	PATNA BIR
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	BIR	BAGH BIR	BIR	
1	Japu	Japu	Japu	Japu
2	Bachittar Natak	Bachittar Natak	Sastar Naam Maala	Akaal Ustit
3	Chandi Charitar	Chandi Charitar	Akaal Ustit	Swayae 32
4	Chandi Charitar	Chandi Charitar	Bachittar Natak	Bachittar Natak
5	Chaubees Avtaar	Chaubees Avtaar	Chandi Charitar	Chaubees Avtaar
6	Brahmavtaar	Brahmavtaar	Chaubees Avtaar	Chandi Charitar
7	Rudravtaar	Rudravtaar	Brahmavtaar	Brahmavtaar
8	Paarasnaath	Paarasnaath	Rudravtaar	Gian Prabodh
9	Sastar Naam Maala	Sast Naam Maala	Gian Prabodh	Chandi Charitar
10	Gian Prabodh	Akaal Ustit	Charitropakhia	Rudravtaar
11	Akaal Ustit	Gian Prabodh	Sansahar Sukhmana	Bisanpadhe
12	Vaar Durga Ki	Vaar Durga Ki	Vaar Malkauns	Chakka Bhagoti Ji
13	Charitropakhian	Charitropakhian	Chakka Bhagoti Ji	Sastar Naam Maala
14	Zafarnaama (Persian)	Asfotak Kabit	Bisanpadhe	Vaar Durga Ki
15	Sadd	Swayae 33	Zafarnaama (Gurmukhi)	Charitropakhia
16	--	Bisanpadhe	Zafarnaama (Persian)	Asfotak Kabit
17	--	Sadd	Swayae 33	Bhagvat Gita
18	--	Zafarnaama (Gurmukhi)	Asfotak Kabit	Sansahar Sukhmana
19	--	Zafarnaama (Persian)	Chhand Without Title	Chhand Without Title

20	--	--	--	Vaar Malkauns
21	--	--	--	Vaar Bhagoti
22	--	--	--	Zafarnaama

A) CHHAND COUNT of Text in various DASAM GRANTH BIRS in comparison with published Text since 1897 (From Jaggi DG Kartitav 1966)

#	Baani	Published Bir	Mani Singh Bir	Moti Bagh Bir	Sangrur Bir	Patna Bir
1	Japu	198	198	198	198	199
2	Akaal Ustat	271 1/2	271 1/2	271 1/2	270 1/2	272
3	Bachittar Natak	471	471	471	471	471
4	Chandi Charitar 1	233	233	233	233	233
5	Chandi Charitar 2	262	262	262	--	262
6	Var Durga Ki	55	55	55	--	55
7	Gian Prabodh	336	335 1/2	336	336	336
8a	Chaubis Avtaar	No AFZU	1382 AFZU	1383 AFZU	No AFZU	Variable AFZU
8b	Ram Avtaar	864	860	865	863	Variable AFZU
8c	Krishan Avtaar	2492	2447	2451	2559	Variable AFZU
8d	22 nd & 23 rd Avtaar	10	10	10	10	Variable AFZU
8e	Kal Ki	588	588	588	588	Variable AFZU

8f	Mir Mehdi	11	11	11	11	Variable AFZU
9	Brahma Avtaar	323	343	343	343	Variable AFZU
10a	Rudra Avtaar (Dat)	498	494	494	368	495
10b	Rudra Avtaar (Parasnath)	358	358	358	--	390
11	Swaeey	33	--	33	33	32
12	Shabad Hazare	10	--	11	10	9+2
13	Khalsa Mehma	4	--	--	--	--
14	Shastar Nam Mala	1318	1318	1318	1318	1318
15	Chiritropakhian	7555	7560	7537	7530	7537
16	Zafarnama	12 Hakiats (No AFZU)				
17	Asfotik Kabit	--	--	54	56	54+1
18	Sansahar Sukhmana	--	--	--	43	43
19	Var Bhagoti Ji Ki (2nd version)	--	--	--	3	3
20	Var Malkauns	--	--	--	11	11
21	Bhagwant Gita	--	--	--	--	1800
22	Chhaka Bhagoti	--	--	--	--	137

23	Sadd	--	In the End	1	--	--
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B) Chhand count of Text in published Bir of Dasam Granth and British Library MSS D5 Punjabi (Colebrook HT)

#	Baani	Published Bir	BL MSS D5 Colebrook
1	Japu	198	198
2	Akaal Ustat	271 ½	271 1/2
3	Bachittar Natak	471	471
4	Chandi Charitar 1	233	233
5	Chandi Charitar 2	262	262
6	Var Bhagoti Ji	55	55
7	Gian Prabodh	336	336
8a	Chaubis Avtaar	No AFZU	No AFZU
8b	Ram Avtaar	864	864
8c	Krishan Avtaar	2492	2490
8d	22nd & 23rd Avtaar	10	10
8e	Kal Ki	588	588
8f	Mir Mehdi	11	11

9	Brahma Avtaar	323	323
10 a	Rudra Avtaar (Dat)	498	498
10 b	Rudra Avtaar (Parasnath)	358	358
11	Swaeey	33	32
12	Shabad Hazare	10	7
13	Khalsa Mehma	4	4
14	Shastar Nam Mala	1318	1318
15	Chiritropakhian	7555	7556
16	Zafarnama & Hakiats	Zafarnama & 12 Hakiats in Gurmukhi (No AFZU) Manual count 858	Zafarnama & 12 Hakiats in Gurmukhi (858 AFZU)

1. Title page BL MSS D5(Colebrook Dasam Granth)

ਗੁਰਮੁਖੀ ਗ੍ਰੰਥ ਦਸਮ ਗ੍ਰੰਥੀ ਪਾਤਸਾਹਿ ॥
ਜਾਨਕ ਪੰਥੀ ਕਾਮ ਪੰਥ ੧੯੪੬

2. TATKARA of BL MSS D5
Punjabi(Colebrook Dasam

Granth)matching to have all compositions as noted in Published Dasam Granth as corrected and compiled by Sodhak Committee in 1897 AD.(See following 18 Pages for Details)

<p>ॐ सतिगुरुपूसादि उत्तरासुचीपतिपैषीका॥ जपु॥ श्रीमुखवाकपुत्रसगी १०॥ ॐ सतिगुरुपूसादि उत्तरासुचीपतिपैषीका॥ जपु॥ अकारमुगधकीरुहाउमनै॥ ॐ सतिगुरुपूसादि अथर्षिदनाटकागिखलिखजते॥ पात्रसगी॥ नमसकारुश्रीखरुगकैके उमगीमतिमाअपराअपारा॥ रुहाबैरुघादीघपतेअपरा॥ नितैबेदपठिजेसुबेदीकराये॥ बपुगधिखायथापिजे॥ अथमैअपनीकषाबखाने॥ अथकधिनमकधनी॥ राजसाजयमपरजधआजे॥ बपुत्रकालिहडंतिबिडजे॥ बपुत्रबगधिएडंतिबिडजे॥ गजेखानजादापितपासंभजे॥ जुपडजेहिएडंतिअपरा॥ हिएधिपसेबपडजेजुवा॥ सगबकालसडसापडिघरे॥</p>	<p>अथर्षीचरिउकडिबिलासा॥ आदिअपराअलिखअनंतअकाखुअ १ बपुगिडिहिएमभासुगडिनतैकिअ २ एपचिडकापुहिएगहीसुगपतिबैरेरुज ३ सेसुगुनिधिनबदेतनकैडबचंडुपु ४ याहिएलपुसउकैटजाहिएपुकरेसुडपे ५ उडबदेडनकैरुतिआगकैसुड ६ जधनिमुडरुनमारिधरेदीहिए ७ राजिगाहिएमपवाजिनकैरुड ८ ॐ सतिगुरुपूसादि अथर्षीचरिउकडिबिलासा॥ मडिबरेडिउसुगजे॥ १ देवेसउखानजे २ हिएधिपदेउसेपाउकडपदल ३ सुनीकुपहिएमगाबचंडुपुकराणी ४ सुडनिमुडसुडेनकैरुडबिडजे ५ लपुडुतनुहिएजेसुडिजेसुडराजी ६ जैसकदेदेपुकरगी॥ ७ उडेजेगहीपडरुडुसडरुग॥ ८ ॐ सतिगुरुपूसादि वडुडिगाहिएडिनीकीपत्रसगी१० पूषाउगडिडीमिअकैगुरुनकलडी</p>	<p>१ १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २० २१ २२ २३ २४ २५ २६ २७ २८ २९ ३० ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४० ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५० ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६० ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७० ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८० ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९० ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००</p>
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ਮੇਠਣੀਛੰਦਾ। ਫਲਾਯਲਸੁਫਲੀਛੋਲਣੀ।		੧੩ਵਾਂਗੁਰੁਜੀਕੀਛੋਲਣੀ।	
ਅਬਇੰਦ੍ਰੀਤਜੁਪਕਥਨੀ। ਸਿਗਖੰਡੀਛੰਦ	ਪੰਨੇ ੮੦	ਅਬਕ੍ਰਿਸਨਾ ਅਵਤਾਰਇਕੀਸਮੈ ਅਵਤਾਰਕ	ਪੰਨੇ ੮੧
॥ ਜੁਦੇਵੀਰਜੁਠੇਪਗਾਵਜੀਆ		ਅਬਦੇਵੀਜੁਕੀਉਸਤਤਿਕਥਨੀ॥	ਪੰਨੇ ੮੧
ਅਬਅਤਕਾਇਦੀਤਜੁਪਕਥਨੀ।	ਪੰਨੇ ੮੦	ਹੋਇਕ੍ਰਿਪਾਤੁਮਗੀਮਪੈਤੁਸਥੈ	ਪੰਨੇ
ਸੰਗੀਤਪਿਪਿਸਟਕਾਛੰਦਾ। ਕਗਾਛੰਦਗੋਪਕੈ		ਅਬਪ੍ਰਿਥਮੀਬ੍ਰਹਮਾਪਹਿਪੁਕਾਰਤਭਈ॥	ਪੰਨੇ ੮੧
ਅਬਮਕਰਾਛੰਦਜੁਪਕਥਨੀ॥	ਪੰਨੇ ੮੧	ਅਬਦੇਵਕੀਕੋਜਨਮਕਥਨੀ॥	ਪੰਨੇ ੮੧
ਅਬਰਾਵਨਜੁਪਕਥਨੀ॥	ਪੰਨੇ ੮੧	ਅਬਦੇਵਕੀਕੋਬਠੁਠਬੋਕਥਨੀ॥	ਪੰਨੇ ੮੧
ਝਿਣਠਿਣਛੰਦਾ। ਝਿਣਠਿਣਤੀਗੰਗ।	ਪੰਨੇ ੮੧	ਅਬਦੇਵਕੀਬਸਦੇਵਕੈਦਕੀਬੋ।	ਪੰਨੇ ੮੨
ਚਠੋਲਾਛੰਦਾ। ਧਠੇਮਤਾਬੀਰਸਾਧੇਸਿਤੰਤੀ	ਪੰਨੇ ੮੦	ਪ੍ਰਥਮਪੁਤ੍ਰਦੇਵਕੀਕੋਜਨਮਕਥਨੀ॥	ਪੰਨੇ ੮੨
ਸੀਤਾਮਿਲਬੋਕਥਨੀ॥	ਪੰਨੇ ੮੫	ਅਬਕ੍ਰਿਤਨਸੋਕੰਸਬਾਦਾ॥ ਸੁਯ	ਪੰਨੇ ੮੨
ਮਕਰਾਛੰਦਾ। ਸੀਅਲੈਸੀਏਸਾਏ।	ਪੰਨੇ ੮੫	ਬਤਸੁਨੈਜਬਨਾਰਦੈਪਤੋਕ੍ਰਿਪਕੋਮਨ	
ਅਬਮਾਤਕੋਸਲਿਆਮਿਲਣੇ	ਪੰਨੇ ੮੬	ਪ੍ਰਥਮਪੁਤ੍ਰਬਪਹ	ਪੰਨੇ ੮੨
ਵਲਾਛੰਦਾ। ਸੁਨੇਰਮਆਏ		ਅਬਬਲਭਯਜਨਮਕਥਨੀ॥	ਪੰਨੇ ੮੩
ਅਬਸੀਤਕੋਬਨਬਾਸਦੀਬੋ॥	ਪੰਨੇ ੮੭	ਅਬਕ੍ਰਿਸਨਜਨਮਕਥਨੀ॥	ਪੰਨੇ ੮੩
ਭਰਬਥਾਚਲਵਸੋ ਅਕੜਾਛੰਦਾ॥	ਪੰਨੇ ੮੮	ਅਬਦੇਵਕੀਬਸਦੇਵਛੋਰਬੋ॥	ਪੰਨੇ ੮੩
ਸੁਨਬਾਨਛਾਰਨਗਰਬਾ॥		ਪੂਤਨਾਬਾਰਕੋਸਪਤਾ॥	ਪੰਨੇ ੮੩
ਸੀਤਾਦੁਪੁਪੁਤਨਸਪਤਪੁਗੀਅਵਧਪ੍ਰਦੇਸ	ਪੰਨੇ ੮੯	ਅਬਨਾਮਕਰਣਕਥਨੀ॥	ਪੰਨੇ ੮੩
ਅਬਤੀਨੋਭਿਰਾਤੜੀਅਨਸਾਹਿਤਮਰਬੋਕ	ਪੰਨੇ ੯੦	ਅਬਸਾਗੀਓਸੁਮੁਖਮੋਕ੍ਰਿਸਨਜੀਜਸੋਦਕੋ	ਪੰਨੇ ੯੦
ਚੈਪਈ॥ ਰੋਗਪਬੀਸਗਰੇਪੁਰਮਾਹੀ॥	ਪੰਨੇ	ਅਬਮਾਥਨਚੋਰਬੋਕਥਨੀ॥	ਪੰਨੇ ੯੫
ਅਬਸਗਰੀਪੁਗੀਸਪਤਸੁਰਗਗਵਨਕ	ਪੰਨੇ ੯੦	ਅਬਤਰਤੋਰਜਮਲਾਰਜਨਤਾਰਬੋ॥	ਪੰਨੇ ੯੬
ਸੁਯਾ॥ ਪਾਇਗਯੋਜਬਤੇਤੁਮਰੇਤਬੋਰੋ	ਪੰਨੇ ੯੦	ਅਬਬਕੀਦੈਤਕੋਬਪਕਥਨੀ॥	ਪੰਨੇ ੯੭
ਟੋਰਾ॥ ਸਗਲਦੁਆਰੋਛੰਦਾਛੋਗਾਹਿਓਤੁ		ਅਬਅਘਾਸੁਰਦੈਤਆਗਮਨਕਥਨੀ॥	ਪੰਨੇ ੯੭
ਗਰੋਦੁਆਰਾ॥	ਪੰਨੇ ੯੦	ਅਬਬਛੋਰੇਗੁਵਾਰਥੁਰਮਾਚੁਰੋਬੋਕਥਨੀ॥	ਪੰਨੇ ੯੮

ਅਬਉਗੈਨਕੋਰਾਜਟੀਬੋਕਬਨੀ॥	ਪੰਨੇ ੧੪੦	ਕਾਨਜੁਕੋਦਿਲੀਮਹਿਆਵਨਕਬਨੀ॥	ਪੰਨੇ ੧੮੬
ਅਬਜੁਪਪ੍ਰਬੰਧਜਗਸਿਪਜੁਪਕਬਨੀ	ਪੰਨੇ ੧੪੧	ਉਜੈਨਗਜਾਕੀਵਹਿਤਾਕੋਬਿਜਾਹਕਬਨੀ	ਪੰਨੇ ੧੮੭
ਨਿਪਜਗਸਿਪਬਾਚਸੈਨਪ੍ਰਤ	ਪੰਨੇ ੧੪੨	ਅਬਇੰਦ੍ਰੁਮਾਸੁਰਕੇਦੁਖਤੇਆਵਤਭੁਏ	ਪੰਨੇ ੧੮੮
ਕ੍ਰਿਸ਼ਨਬਾਚਮੁਸਲੀਜੈ॥	ਪੰਨੇ ੧੪੩	ਅਬਜੁਮੁਕੁਮਾਸੁਰਕਬਨੀ	ਪੰਨੇ ੧੮੯
ਅਸਿਟਸਿਪਬਾਚ	ਪੰਨੇ ੧੪੪	ਅਬਉਸਕੇਪੁਝਕੋਰਾਜਦੇਤਭੇਸੈਭਮਤਸੁਰਾਜ	
ਅਬਪੰਚਭੁਪਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੧੪੫	ਸੁਤਾਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੯੦
ਅਬਦਸਭੁਪਜੁਪਕਬਨੀ	ਪੰਨੇ ੧੪੬	ਰੁਕਮਨਸਾਥਕਾਨਚੀਘਸੀਕਰਨਕਬਨੀ॥	ਪੰਨੇ ੧੯੧
ਅਬਖਰੁਗਸਿਪਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੧੪੭	ਅਨਰੁਪਜੀਕੋਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੯੨
ਗਾਜਾਜੁਪਿਸਟਰਬਾ	ਪੰਨੇ ੧੪੮	ਅਬਉਖਾਕੋਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੯੩
ਖਰੁਗੋਸਬਾਚਪਾਗਬਜੈ	ਪੰਨੇ ੧੪੯	ਅਬਡਗਰਾਜਕੋਉਥਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੯੪
ਕਾਨਜੁਬਾਚਖਰੁਗੋਸਸੈ	ਪੰਨੇ ੧੫੦	ਅਬਗੋਕਲਾਬਿਖੇਬਲਭੰਦੁਜੁਆਏ॥	ਪੰਨੇ ੧੯੫
ਜਗਸਿਪਨਿਪਸੋਮਤੀਬਾਚ	ਪੰਨੇ ੧੫੧	ਅਬਸਿੰਘਾਕੋਦੁਤਤੇਜੋਜੁਠੀਕ੍ਰਿਸ਼ਪੋਕਬਨੀ॥	ਪੰਨੇ ੧੯੬
ਮੁਸਲੀਬਾਚਕਾਨਸੈ	ਪੰਨੇ ੧੫੨	ਅਬਸੁਦਛਨਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੧੯੭
ਫੁਲਨਾਛੰਦ ਲੀਯੋਪਾਨਸੰਭਾਰ	ਪੰਨੇ ੧੫੩	ਅਬਕਪਥਪਕਬਨੀ	ਪੰਨੇ ੧੯੮
ਨਿਪਜਗਸਿਪਬਾਚਕਾਨਸੈ	ਪੰਨੇ ੧੫੪	ਅਬਜਗਸਿਪਬਪਕਬਨੀ	ਪੰਨੇ ੧੯੯
ਜਗਸਿਪਨਿਪਬਾਚਹਲੀਸੈ	ਪੰਨੇ ੧੫੫	ਦਿਲੀਕੋਆਵਨਗਜਸੁਇਜਗਕਰਨਕਬਨੀ	ਪੰਨੇ ੨੦੦
ਅਬਕਾਲਜਮਨਕੋਲੇਜਗਸਿਪਫਿਰਿਆ	ਪੰਨੇ ੧੫੬	ਜੁਪਿਸਟਰਬਾਚਸਭਾਪ੍ਰਤ	ਪੰਨੇ ੨੦੧
ਅਬਰੁਕਮਨੁਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੫੭	ਸਿਸਪਠਬਾਚਕਾਨਸੈ	ਪੰਨੇ ੨੦੨
ਦੇਬੀਜੁਬਾਚੁ ਸ੍ਰੇਯਾ ਦੇਖਦਸਾਤਿਹਰੀਜਗਮਤ	ਪੰਨੇ ੧੫੮	ਅਬਗਾਜਾਜੁਪਿਸਟਰਗਾਜਸੁਅਜਗ	ਪੰਨੇ ੨੦੩
ਪ੍ਰਦਮਨਕਾਜਨਮਕਬਨੀ	ਪੰਨੇ ੧੫੯	ਅਬਦੈਤਬਕੜਜੁਪਕਬਨੀ	ਪੰਨੇ ੨੦੪
ਅਬਪਰਦਮਨਸੇਬਕੋਬਪਰੁਕਮਨਕੋਮਿਲੇ	ਪੰਨੇ ੧੬੦	ਅਬਬੈਦੁਰੁਬਦੈਤਬਪਕਬਨੀ॥	ਪੰਨੇ ੨੦੫
ਅਬਸਤਾਜਿਤਸੁਰਜਤੇਮਨਾਯਿਯੇਜਾਮਦੈ	ਪੰਨੇ ੧੬੧	ਅਬਬਲਭੰਦੁਜੁਤੀਰਬਗਵਨਕਬਨੀ॥	ਪੰਨੇ ੨੦੬
ਸਤਾਜਿਤਕੀਵਹਤਾਕੋਬਿਯਾਹਕਬਨੀ	ਪੰਨੇ ੧੬੨	ਸੁਦਾਮਾਬਾਰਤਕਬਨੀ॥	ਪੰਨੇ ੨੦੭

ਬਿਸਨਪਦਾ।	ਪੰਨੇ ੨੦੨	ਹਰਿਬੋਲਮਨਾਛੰਦ ਬੁਟਗਾਜਹਗੇ	ਪੰਨੇ ੨੧੪
ਜਿਹਮਿਗਰਖੇਨੈਕਛੰਦੀ।	ਪੰਨੇ ੨੦੩	ਸੰਗੀਤਭੁਜੰਗਪੀਆਤਛੰਦਾ।	ਪੰਨੇ ੨੧੫
ਮਨਾਸਰੀ ਨੁਨਪਦੀਛੰਦਾ।	ਪੰਨੇ ੨੦੩	ਬਾਗਛੰਦੀਗਵੀਰੰਜਗਛੰਦੀਗਜੁ।	ਪੰਨੇ ੨੧੫
ਅਬਸੁਤਦੁਛੰਦੀ।	ਪੰਨੇ ੨੦੩	ਪੰਕਜਬਾਦੀਕਾਛੰਦਾ।	ਪੰਨੇ ੨੧੫
ਅਬਨੰਕਥਪੁਰਛੰਦੀ।	ਪੰਨੇ ੨੦੩	ਬਿਸੇਖਛੰਦਾ।	ਪੰਨੇ ੨੧੬
ਅਬਦੁਕਾਤਛੰਦੀ।	ਪੰਨੇ ੨੦੪	ਭਾਜਬਿਨਾਭਟਲਾ	ਪੰਨੇ ੨੧੬
ਅਬਕੁਰੁਛੰਦੀ।	ਪੰਨੇ ੨੦੪	ਜਿਕਛੰਦਾ।	ਪੰਨੇ ੨੧੭
ਅਬਪੇਕਛੰਦੀ।	ਪੰਨੇ ੨੦੪	ਅਬਦੇਸੀਤਗੁਪਕਥਨੀ।	ਪੰਨੇ ੨੧੮
	ਪੰਨੇ ੨੦੪	ਅਸਤਾਛੰਦਾ।	ਪੰਨੇ ੨੧੮
		ਅਸਲੋਕਲਕੀ	ਪੰਨੇ ੨੧੮
		ਬਿਪੁਪਨਾਜਛੰਦਾ।	ਪੰਨੇ ੨੧੮
		ਜਬੇਜੰਗਜੰਗੀਕਰਿ	ਪੰਨੇ ੨੧੮
		ਪਾਧਗੀਛੰਦ ਪਛਮਹਿਜੀਤ	ਪੰਨੇ ੨੧੯
		ਉਤਭੁਜਛੰਦਾ।	ਪੰਨੇ ੨੨੦
		ਤਾਸੰਕਪਾਲੀ	ਪੰਨੇ ੨੨੦
		ਮਾਧੋਛੰਦਾ।	ਪੰਨੇ ੨੨੦
		ਜਬਕੋਪਾਕਲਕੀਅਵਤਾ	ਪੰਨੇ ੨੨੦
		ਅਨਹਛੰਦ ਸਤਜੁਗੁਆਯੋ	ਪੰਨੇ ੨੨੦
		ਤਿਲੋਕੀਛੰਦਾ।	ਪੰਨੇ ੨੨੧
		ਮੋਹਨਛੰਦਾ।	ਪੰਨੇ ੨੨੧
		ਅਠਿਮਾਗਕੋਗਿਪ	ਪੰਨੇ ੨੨੧
		ਮਥਾਨਛੰਦਾ।	ਪੰਨੇ ੨੨੧
		ਛਾਜੇਮਹਾਂਜੋਤ	ਪੰਨੇ ੨੨੧
		ਥਾਨਤੁੰਗਮਛੰਦਾ।	ਪੰਨੇ ੨੨੧
		ਤੰਮਗਛੰਦਾ।	ਪੰਨੇ ੨੨੧
		ਇਹਭਾਂਤਕੋਤਿਹ	ਪੰਨੇ ੨੨੧
		ਇਤਮਹਿਦੀਮੀਰਬਧਾ।	ਪੰਨੇ ੨੨੧
		ਬਿਸਤਿਗੁਰਪੁਸਾਦਿ	
		ਅਬਥੁਮਾਅਵਤਾਗਕਥਨੀ।	੧ ਪੰਨੇ ੨੨੨
		ਦੁਤੀਯਾਅਵਤਾਗਥੁਮਾਕਸਪਕਥਨੀ।	੨ ਪੰਨੇ ੨੨੩
		ਅੰਤਿਤੀਯਾਅਵਤਾਗਸੁਕਥਨੀ।	੩ ਪੰਨੇ ੨੨੩

ਅਬਚਤਰਬਥੁਹਮਾਬਚੇਸਾਵਤਾਰਕਥਨੀ॥	੧੩	ਪੰਨੇ ੨੨੩	ਅਥਕ੍ਰਿਤੜੈਦਸਮੋਗੁਰੁਕਥਨੀ॥	੧੩	ਪੰਨੇ ੨੩੯
ਅਬਪੰਚਮੋਅਵਤਾਰਥੁਹਮਾਬਿਸਮਨੁਰਾ			ਅਬਚੜਦਸਮੋਗੁਰਨਾਮ	੧੪	ਪੰਨੇ ੨੩੯
ਜਕੋਰਾਜਕਥਨੀ॥੫		ਪੰਨੇ ੨੨੩	ਅਬਬਾਨਗਰਪੰਧਰਵੋਗੁਰੁਕਥਨੀ॥	੧੫	ਪੰਨੇ ੨੪੦
ਅਬਪ੍ਰਿਥਾ ਰਾਜਾਕੋਰਾਜਕਥਨੀ॥		ਪੰਨੇ ੨੨੪	ਅਬਚਾਂਵਡਸੋਰਵੋਗੁਰੁਕਥਨੀ॥ ੧੬॥		ਪੰਨੇ ੨੪੧
ਅਬਥੇਨੁਰਾਜਾਕੋਰਾਜਕਥਨੀ॥		ਪੰਨੇ ੨੨੫	ਅਬਦੁਪੀਸਾਤਾਰਵੋਗੁਰੁਕਥਨੀ॥	੧੭	ਪੰਨੇ ੨੪੧
ਅਬਮਾਨਧਾਤਕੋਰਾਜਕਥਨੀ॥		ਪੰਨੇ ੨੨੬	ਅਬਮਿਗਯਅਠਾਰਵੋਗੁਰੁਕਥਨੀ॥	੧੮	ਪੰਨੇ ੨੪੧
ਅਬਰਘੁਰਾਜਾਕੋਰਾਜਕਥਨੀ॥		ਪੰਨੇ ੨੨੬	ਅਬਲਾਨੀਸੁਕਉਨੀਸਵੋਗੁਰੁਕਥਨੀ॥	੧੯	ਪੰਨੇ ੨੪੧
ਅਬਅਜਰਾਜਾਕੋਰਾਜਕਥਨੀ॥		ਪੰਨੇ ੨੨੬	ਅਬਸਾਹਬੀਸਵੋਗੁਰੁਕਥਨੀ॥	੨੦	ਪੰਨੇ ੨੪੨
ਅਬਖਸੂਮਾਵਤਾਰਥੁਹਮਾਖਸੂਰਿਖਕਥਨੀ॥		ਪੰਨੇ ੨੩੧	ਅਬਸੁਕਪੜਾਵਤਨਗਇਕੀਸਵੋਗੁਰੁਕਥਨੀ॥	੨੧	ਪੰਨੇ ੨੪੩
ਅਬਸਪਤਮਾਵਤਾਰਥੁਹਮਾਕਲਦਸਕਥਨੀ॥		ਪੰਨੇ ੨੩੧	ਅਬਤਰਿਥਾਹਤਬਈਸਵੋਗੁਰੁਕਥਨੀ॥	੨੨	ਪੰਨੇ ੨੪੩
			ਅਬਤਿਯਜਛਣੀਤੇਈਸਮੋਗੁਰੁਕਥਨੀ॥	੨੩	ਪੰਨੇ ੨੪੩
ॐ ਸਤਿਗੁਰੁਪ੍ਰਸਾਦਿ			ॐ ਸਤਿਗੁਰੁਪ੍ਰਸਾਦਿ		
ਅਬਰੁਦ੍ਰਾਵਤਾਰਕਥਨੀ॥		ਪੰਨੇ ੨੩੧	ਅਬਪਾਸਨਾਬਰੁਦ੍ਰਾਵਤਾਰਕਥਨੀ॥		ਪੰਨੇ ੨੪੪
ਅਬਤਿਤੀਯਗੁਰੁਮਕਰਕਾਕਥਨੀ॥	੩	ਪੰਨੇ ੨੩੬	ਮੋਹਣੀਛੰਦਾ ਜੈਜੈਦੇਵੀਭਾਵਣੀ		ਪੰਨੇ ੨੪੬
ਅਬਥਕਚਤੁਰਬਗੁਰੁਕਥਨੀ॥	੪	ਪੰਨੇ ੨੩੭	ਅਚਕ੍ਰਾਛੰਦਾ ਅੰਬਕਤੋਤਲਾਸੀ		ਪੰਨੇ ੨੪੬
ਅਬਥਿਲਾਲਪੰਚਮਗੁਰੁਨਾਮ॥	੫	ਪੰਨੇ ੨੩੭	ਬਿਸਨਪਦਾ ਵ੍ਰੁਪ੍ਰਸਾਦਿਕਥਨੀ॥ ਪਯਾ॥		ਪੰਨੇ ੨੪੭
ਅਬਪੁਨੀਆਖਸਟਮੋਗੁਰੁਕਥਨੀ॥	੬	ਪੰਨੇ ੨੩੭	ਕੈਸੇਕੈਪਾਇਨਪ੍ਰਭਾਉਰਯੋ॥ ੧		ਪੰਨੇ
ਅਬਮਾਛੀਸਪਤਮੋਗੁਰੁਕਥਨੀ॥	੭॥	ਪੰਨੇ ੨੩੭	ਬਿਸਨਪਦਾਟੀ ਤਾਦਿਲੇਹਸਫਲਕਥਨੀ॥		ਪੰਨੇ ੨੪੭
ਅਬਚੇਗੀਅਸਟਮੋਗੁਰੁਕਥਨੀ॥	੮	ਪੰਨੇ ੨੩੭	ਸੋਰਠਾ ਅੰਤਰਾਮੀਅਭਯਭਵਾਨੀ		
ਅਬਬਨਜਾਰਾਨਵਮੋਗੁਰੁਕਥਨੀ॥	੯	ਪੰਨੇ ੨੩੭	ਸੁਹੀ॥ ਸੋਭਤਪਾਨਕ੍ਰਿਪਾਨਉਜਾਗੀ॥ ੧		
ਅਬਕਾਛਨਦਸਮੋਗੁਰੁਕਥਨੀ॥	੧੦	ਪੰਨੇ ੨੩੭	ਅਨਭਵਗੁਪਸਰੁਪਅਗੰਜਨਾ॥ ੨		
ਅਬਸੁਰਬਯਾਰਮੋਗੁਰੁਕਥਨੀ॥	੧੧	ਪੰਨੇ ੨੩੭	ਸੋਰਠਾ ਜੈਜੈਗੁਪਾਰੇਖਅਪਯਾ॥ ੧		ਪੰਨੇ ੨੪੭
ਅਬਬਾਲੀਦੁਆਰਸਮੋਗੁਰੁਕਥਨੀ॥	੧੨	ਪੰਨੇ ੨੩੮			

ਭਿਖੈਯੋ॥ ਪਾਤਸਾਹੀ ੧੦॥ ਜੋਕਿਛੁਲੇਖੁ		ਬਿਖੈਯੋ॥ ਗੀਬਿਖੈਚਿਤ੍ਰਸਿੰਘਨਿਪ ੨	ਪੰਨੇ ੨੬੨
ਭਿਖੈਯੋਭਿਪਨਸੋਈਪਾਯਤੁਮਿਸ੍ਰੁਜੁਸੋਕ	ਪੰਨੇ ੨੬੩	ਬੰਦਸਾਲਕੋਭੂਪਤਬਨਿਜੁਸੁਤਦਿਯੋ ੩	ਪੰਨੇ ੨੬੬
		ਬੰਦਸਾਲਨਿਪਪੁਤਪਠਾਯੋ॥ ੪	ਪੰਨੇ ੩੦੦
੧ਭਸਤਿਗੁਰਪ੍ਰਸਾਦਿ		ਬੰਦਸਾਲਕੋਭੂਪਤਬਨਿਜੁਸੁਤਦਿਯੋ ੫	ਪੰਨੇ ੩੦੦
ਰਾਮਕਲੀਪਾਤਸਾਹੀ ੧੦॥	ਪੰਨੇ ੨੬੬	ਬੰਦਸਾਲਕੋਭੂਪਤਬਨਿਜੁਸੁਤਦਿਯੋ ੬	ਪੰਨੇ ੩੦੦
ਰੇਮਨਾਐਸੋਕਗਿਸੀਨਿਯਸਾ॥	੭	ਸਾਹਜਾਂਨਾਂਬਾਰਮੇਏਕਤੁਗਕਕੀਨਾਗਿ ੭	ਪੰਨੇ ੩੦੧
ਰਾਮਕਲੀਪਾਤਸਾਹੀ ੧੦		ਸਹਅਕਬਰਾਬਾਰਮੇਤ੍ਰਿਯਾਕ੍ਰਿਯਾਕੀ ੮	ਪੰਨੇ ੩੦੧
ਰੇਮਨਾਇਠਬਿਪਿਜੋਗਕਮਾਠੀ॥	੨	ਸਹਲਤੋਗਬਿਖੈਪੁਤੀਏਕਬਹੁਗਿਯਾ ੯	ਪੰਨੇ ੩੦੧
ਰਾਮਕਲੀਪਾਤਸਾਹੀ ੧੦		ਤਦਨਲੋਕਿਯਾਹਿਸਾਹੁਤ੍ਰਿਯਮਹੀਜੋਗਿ ੧੦	ਪੰਨੇ ੩੦੨
ਪ੍ਰਾਨੀਪਗਮਖੁਰਖਪਗਲਾਗੋ॥	੩	ਬਹੁਗਿਮੰਤਬਰਾਇਸੋਭੇਕਕਪਿ ੧੧	ਪੰਨੇ ੩੦੨
ਸੋਠਪਾਤਸਾਹੀ ੧੦		ਬਿਛੁਬਨਬਿਖਭਾਨਕੀਸੁਤਗਾਧਿਕਾ ੧੨	ਪੰਨੇ ੩੦੨
ਖੁਭਜੁਤੋਕਠਾਜਯਮਾਰੀ॥	੪	ਬਹੁਗਿਸੁਮੰਤੀਗਾਇਸੋਕਥਾਉਚਾਰੀ ੧੩	ਪੰਨੇ ੩੦੪
ਰਾਗੁਕਲਿਆਣਪਾਤਸਾਹੀ ੧੦		ਬਹੁਗਿਸੁਮੰਤੀਗਾਵਸੋਕਥਾਉਚਾਰੀ ੧੪	ਪੰਨੇ ੩੦੪
ਬਿਨਕਰਤਾਰਨਕਿਰਤਮਮੰਨੋ॥	੫	ਕਥਾਰਤੁਰਸਮੰਤਬਗਹਿਪਸੀ ੧੫	ਪੰਨੇ ੩੦੪
ਖਿਆਲਪਾਤਸਾਹੀ ੧੦		ਤੀਰਸਤਦ੍ਰਵਕੇਪੁਤੋਗਤਗਾਇ ੧੬	ਪੰਨੇ ੩੦੪
ਮਿਤ੍ਰਪਿਆਰੇਨੂਹਾਲੁਸੁਰੀਦਾਰਾਕਠਣਾ ੬	ਪੰਨੇ ੨੬੭	ਬੰਦਸਾਲਨਿਪਸੁਤਕੋਦਿਯੋਪਠਾਇ ੧੭	ਪੰਨੇ ੩੦੬
ਤਿਲੀਗਕਠੀਪਾਤਸਾਹੀ ੧੦		ਕਥਾਸਤਵੀਰਾਮਕਾਬਉਚਾਰੀ ੧੮	ਪੰਨੇ ੩੦੬
ਕੇਵਲਕਾਲਈਕਰਤਾਗ॥	੭	ਬੰਦਸਾਲਨਿਪਸੁਤਪਠਾਯੋ॥ ੧੯	ਪੰਨੇ ੩੦੭
		ਬਹੁਗਿਬੰਦਗਿਹਮਾਂਵਨਿਪਪੁਤ ੨੦	ਪੰਨੇ ੩੦੭
੧ਭਵਾਹਗੁਰੁਜੀਕੀਠਤੇਪੈ		ਕੁਪਬੰਦਗਿਹਨਿਜੁਸੁਤਹਿਗਾਹਿ ੨੧	ਪੰਨੇ ੩੦੭
ਤਤਕਰਾਚਰਿਤ੍ਰਪਖਿਜਾਨਕਾਲਿਖਿਯਤੇ॥		ਸੁਨਤਚੋਗਕੋਬਚਨਸ੍ਰਵਨਉਠਿਯੋ ੨੨	ਪੰਨੇ ੩੦੮
ਪਾਤਸਾਹੀ ੧੦ ਭੁਜੰਗਛੰਦ॥ ਝੁਪ੍ਰਸਾਦਿ॥		ਭਯੋਪਾਤਸਭਹੀਜਨਜਾਗੋ ੨੩	ਪੰਨੇ ੩੧੦
ਤੁਹੀਖੜਗਧਾਗਾਤੁਹੀਬਾਛਦਗੀ॥	੧	ਦੀਨੋਬਹੁਗਿਪਠਾਇਬੰਦਸਾਲਪਿਤ ੨੪	ਪੰਨੇ ੩੧੦

ਗੰਗਾਮੁਖੀਤਰਕਸੈਲਾਖਰਕਿਰੁ ੨੫	ਪੰਨੇ ੩੧੧	ਜਗੰਗੀਪਤਿਸਾਪਕੇਬੇਗਮਨੁਗਜਗ ੪੮	ਪੰਨੇ ੩੧੯
ਕਵਸੁਖਾਉਤਨਿਕਕੀਸੁਨਿਪਿਥਰਤੁਰਿ ੨੬	ਪੰਨੇ ੩੧੧	ਅਨੰਦਪੁਰਨਾਇਨਇਕਰਹਈ ੪੯	ਪੰਨੇ ੩੨੦
ਕੰਕਸਮਦਿਨਬਰਇਕਸੁਨਾਮ ੨੭	ਪੰਨੇ ੩੧੨	ਗਨੀਏਕਭਿਭੁਛੇਰੇ ੫੦	ਪੰਨੇ ੩੨੦
ਅਨਤਕਯਮੰਤ੍ਰੀਇਕਭਈ ੨੮	ਪੰਨੇ ੩੧੨	ਮਾਭਵਾਗਇਕਸਾਹੁਕਰਾਵੈ ੫੧	ਪੰਨੇ ੩੨੧
ਬੰਦਸਾਦਕੇਮਾਪ੍ਰਤਿਪਥਰੁਗਦਿਆਉ ੨੯	ਪੰਨੇ ੩੧੨	ਉਤਰਦੇਸਾਨਿਪਤਿਇਕਭਾਰੈ ੫੨	ਪੰਨੇ ੩੨੧
ਚਿਤ੍ਰਸਿਘਮੰਤ੍ਰੀਜੈਕਰੀ ੩੦	ਪੰਨੇ ੩੧੩	ਗਨੀਏਕਠਵਗਇਕਰਹੈ ੫੩	ਪੰਨੇ ੩੨੪
ਬਹੁਰਿਠਾਵੇਸੇਕਰਾਥਿਗਸੇਸੁਮੰਤ੍ਰੀ ੩੧	ਪੰਨੇ ੩੧੩	ਮੰਤ੍ਰੀਕਥਾਸਤਾਇਸੀਚੁਤਿਯਕਰੀ ੫੪	ਪੰਨੇ ੩੨੪
ਸੁਨਪ੍ਰਤਿਪਤਿਇਕਕਥਾਸੁਨਾਉ ੩੨	ਪੰਨੇ ੩੧੪	ਉਤਰਦੇਸਾਵਇਕਭਾਰੈ ੫੫	ਪੰਨੇ ੩੨੫
ਉਤਰਦੇਸਾਵਇਕਕਰੀਯੈ ੩੩	ਪੰਨੇ ੩੧੪	ਚੰਦ੍ਰਦੇਵਕੇਬੀਸਮੇਚੰਦ੍ਰਸੈਨਇਕਰੂਪ ੫੬	ਪੰਨੇ ੩੨੫
ਸੁਨਪ੍ਰਤਿਪਤਿਇਕਕਥਾਉਚਰਿਯੈ ੩੪	ਪੰਨੇ ੩੧੫	ਬੰਗਦੇਸਬੰਗੋਸੂਰਗਾਜਾ ੫੭	ਪੰਨੇ ੩੨੬
ਨਰਚਰਿਤ੍ਰਨਿਪਨਿਕਟਿਉਚਰੈ ੩੫	ਪੰਨੇ ੩੧੫	ਕਾਸਮੀਰਕੇਸ਼ੋਭਮੇਬੀਰਜਸੈਨਨਰੇ ੫੮	ਪੰਨੇ ੩੨੬
ਸੁਨੋਗਾਇਇਕਕਥਾਪ੍ਰਕਾਸੈ ੩੬	ਪੰਨੇ ੩੧੬	ਸਤਗਨਿਕੋਟਰਬਨਿਯੈਰਹੈ ੫੯	ਪੰਨੇ ੩੨੬
ਨਰਚਰਿਤ੍ਰਨਿਪਕੇਨਿਕਟਿਮੰਤ੍ਰੀਕਰਾ ੩੭	ਪੰਨੇ ੩੧੬	ਗਜਾਗਨਬੰਗੋਕੋਜਾਕੋਪ੍ਰਥਲਪ੍ਰਤਾਪ ੬੦	ਪੰਨੇ ੩੨੬
ਬਹੁਰਿਸੁਮੰਤ੍ਰੀਕਥਾਉਚਰੀ ੩੮	ਪੰਨੇ ੩੧੬	ਬਨਿਯੈਗ੍ਰਾਹਿਏਗਕੇਮਾਤੀ ੬੧	ਪੰਨੇ ੩੨੭
ਗੰਨਿਭਈਤਸਕਰਉਠਿਯਯੈ ੩੯	ਪੰਨੇ ੩੧੭	ਮਹਾਂਸਿਘਕੇਪਗਥਿਖੇਤਸਕਰਹੈ ੬੨	ਪੰਨੇ ੩੨੭
ਏਕਜਾਦੀਗਲਬਸੈਪਾਮਕਲਹਨੀਨਾ ੪੦	ਪੰਨੇ ੩੧੭	ਪ੍ਰਥਲਸਿਘਦਾਫਿਨਕੋਨਿਪਥਰ ੬੩	ਪੰਨੇ ੩੨੭
ਸਾਕਲਗੰਪੁਰਸੈਰੁਤੀਇਕਪਦੁਆਕੀ ੪੧	ਪੰਨੇ ੩੧੮	ਮੇਗਲਸਿਘਰਾਵਇਕਰਹਈ ੬੪	ਪੰਨੇ ੩੨੮
ਏਕਪੀਰਮੁਲਤਾਨਬਸਤਸੁਤਬਿਨੁਤਾ ੪੨	ਪੰਨੇ ੩੧੮	ਗਾਇਕਠਮਧੋਬੇਰਹੈ ੬੫	ਪੰਨੇ ੩੨੮
ਕਾਕਜਕਛੁਕਰੀਕੇਪੁਰਬਗਯੋਪਠਾ ੪੩	ਪੰਨੇ ੩੧੮	ਦੁਪਿਤਏਕਵਜੀਗਕੀਰੂਪਸਹਰਕੇ ੬੬	ਪੰਨੇ ੩੨੮
ਬਨਿਯਏਕਭੈਭੁਛੇਰਈ ੪੪	ਪੰਨੇ ੩੧੮	ਦਫਿਨਦੇਸਾਬਿਚਛਨਨਾਗੀ ੬੭	ਪੰਨੇ ੩੨੯
ਏਕਜਾਦਦਿਲੀਮਾਰਿਹੈ ੪੫	ਪੰਨੇ ੩੧੯	ਸਾਹੁਏਕਗੁਜਰਾਤਕੋਤਾਕੇਗਿਹਇ ੬੮	ਪੰਨੇ ੩੨੯
ਕਾਕੀਏਕਕਨਮੀਰਮੇਤਾਕੀਇਸਰੀ ੪੬	ਪੰਨੇ ੩੧੯	ਚਪਲਸਿਘਰਾਜਬਠੋਰਾਜਕਲਾ ੬੯	ਪੰਨੇ ੩੩੦
ਕਾਕੀਏਕਕਨਵਨਰਮਸੁਨੀ ੪੭	ਪੰਨੇ ੩੧੯	ਏਕਲੌਰੈਗਸੁਨਾਰਹੈ ੭੦	ਪੰਨੇ ੩੩੦

ਨਗਰਪਾਵਟਾਬੁਧਸੈਸਾਗੈਰਕੇਦੇਸ	੭੧	ਪੰਨੇ ੩੩੧	ਚਾਂਦਨਪੁਕੇਦੇਸਮੈਪ੍ਰਗਟਚਾਂਦਪੁਗਾਉ	੯੪	ਪੰਨੇ ੩੪੨
ਰਾਜਾਏਕਪਹਾਰਕੋਚਿਤਨਾਬਤਿਹੰਨਮ	੭੨	ਪੰਨੇ ੩੩੧	ਦੁਪਿਤਾਏਕਜਾਟਉਪਜਾਈ	੯੫	ਪੰਨੇ ੩੪੨
ਬਜਵਾਰੇਬਨਿਯਾਗਪੈਕੇਵਲਤਕੋਨਮ	੭੩	ਪੰਨੇ ੩੩੨	ਮਗਜੋਹੰਡੇਕੋਬਿਖੇਏਕਪਠਨੀਨਾਹਿ	੯੬	ਪੰਨੇ ੩੪੨
ਚੇਹਏਕਚਤੁਰੇਹੋਬੈਮਤਾਕੋਨਾਵ	੭੪	ਪੰਨੇ ੩੩੩	ਸਿਯਾਲਕੋਟਕੇਦੇਸਮੈਸਾਲਬਾਹਨਾਹਵ	੯੭	ਪੰਨੇ ੩੪੩
ਮੁਗਲਏਕਗਜਨੀਗਹੋਬਖਤਯਾਹ	੭੫	ਪੰਨੇ ੩੩੨	ਚੰਦ੍ਰਗਾਜਗਿਤਾਨਿਕਟਗਣਨਨਾਮਾਜਾ	੯੮	ਪੰਨੇ ੩੪੫
ਪੁਨਿਮੰਡੀਐਸੇਕਪਿਯੋਸੁਨਯੈਕਥਾਨਿ	੭੬	ਪੰਨੇ ੩੩੨	ਪੋਠੋਵਾਰਿਨਾਭਿਇਕਹੈ	੯੯	ਪੰਨੇ ੩੪੬
ਚੰਦ੍ਰਪੁਰੀਭੀਤਗੁਤੋਚੰਦ੍ਰਸੈਨਾਇਕਹਵ	੭੭	ਪੰਨੇ ੩੩੨	ਗੋਪਰਾਵਹੁਪੇਸ੍ਰਭਾਗੈ	੧੦੦	ਪੰਨੇ ੩੪੬
ਏਕਭਖਾਨਊਜੈਨੇਮੈਬਿਬਿਚਾਰਿਨਿਤਿ	੭੮	ਪੰਨੇ ੩੩੨	ਗਵੀਤੀਰਜਾਟਇਕਹੈ	੧੦੧	ਪੰਨੇ ੩੪੭
ਬਨਿਕਏਕਬਾਨਾਗਸੀਬਿਸਨਦੋਤਤਿਹ	੭੯	ਪੰਨੇ ੩੩੩	ਅਵਧਪੁਰੀਭੀਤਗਬਸੈਅਜਿਸੁਤਦਸਭ	੧੦੨	ਪੰਨੇ ੩੪੭
ਬਿੰਦ੍ਰਬਨਗਿਪਨੈਦਕੋਕਾਨਲਯੋਅਵਤਰ	੮੦	ਪੰਨੇ ੩੩੩	ਅਸਟਨਦੀਜਿਹੰਠਾਂਮਿਲਿਗਈ	੧੦੩	ਪੰਨੇ ੩੪੮
ਨਗਰਸਿਰੋਮਨਿਕੋਪੁਤੋਸਿਘਸਿਰੋਮਨਿ	੮੧	ਪੰਨੇ ੩੩੩	ਇਕਅਥਲਾਹੀਜਾਟਕੀਤਸਕਰਸੋਤਿਹੰਠੇ	੧੦੪	ਪੰਨੇ ੩੪੯
ਜਹਾਂਗੀਰਆਦਿਲਾਮਗਿਗਯੋ	੮੨	ਪੰਨੇ ੩੩੬	ਅਲੀਮਹਦਾਂਕੋਸੁਤਇਕਹੈ	੧੦੫	ਪੰਨੇ ੩੪੯
ਗਜੈਗੀਕੇਦੇਸਮੈਰਾਜਪੁਰੋਇਕਗਾਉ	੮੩	ਪੰਨੇ ੩੩੭	ਚਾਰਿਯਾਗਮਿਲਿਮਤਾਪਕਯੋ	੧੦੬	ਪੰਨੇ ੩੫੦
ਮਹਾਂਰਾਟਕੇਦੇਸਮੈਮਹਾਂਰਾਟਪਤਿਰਾਵ	੮੪	ਪੰਨੇ ੩੩੭	ਜੋਧਨਦੇਵਜਾਟਇਕਹੈ	੧੦੭	ਪੰਨੇ ੩੫੦
ਉਰੀਚੰਗਾਉਚਿਸ੍ਰਵਾਜਾ	੮੫	ਪੰਨੇ ੩੩੮	ਏਕਾਦਿਵਸਸ੍ਰੀਕਪਲਮੁਨਿੰਏਕਠਾਂਕਿਯੋ	੧੦੮	ਪੰਨੇ ੩੫੦
ਚਮਗਕੇਦੇਸਮੈਏਦ੍ਰਿਸਿਘਕੋਨਬ	੮੬	ਪੰਨੇ ੩੩੮	ਯਤਚਲਿਖਬਰਿਜਾਤਭੀਤਹਾਂ	੧੦੯	ਪੰਨੇ ੩੫੨
ਰਾਜਾਏਕਭੁਟੰਤਕੋਚੰਦ੍ਰਸਿਘਤਿਹਨਮ	੮੭	ਪੰਨੇ ੩੩੮	ਪੁਰਬਦੇਸਕੋਏਸਹੁਪੇਸ੍ਰਭਾਜਤਹੈਅ	੧੧੦	ਪੰਨੇ ੩੫੨
ਏਦ੍ਰਤਗਾਜਾਪੁਤੋਗੋਖਾਨਗਮਣਭ	੮੮	ਪੰਨੇ ੩੩੮	ਦੁਰਜਨਸਿਘਰਾਵਾਇਕਭਾਗੀ	੧੧੧	ਪੰਨੇ ੩੫੫
ਮਾਂਝਾਦੇਸਜਾਟਇਕਹੈ	੮੯	ਪੰਨੇ ੩੩੯	ਸੂਰਸੈਨਾਜਾਪੁਤੋਸਮਰਕੰਦਕੋਮਾਹਿ	੧੧੨	ਪੰਨੇ ੩੫੬
ਸਹਗਇਦਾਵਾਮੈਪੁਤੋਨਾਨਾਮਸੁਨਾ	੯੦	ਪੰਨੇ ੩੩੯	ਬਿਸਨਸਿਘਰਾਜਾਬਡੋਬੰਗਸਮੈਬਡਭਾ	੧੧੩	ਪੰਨੇ ੩੫੭
ਗੋਬਿੰਦਚੰਦਨਗੇਸਕੋਮਾਧਵਲਾਨਿਜੁ	੯੧	ਪੰਨੇ ੩੩੯	ਏਕਮਹਾਂਬਨਬੀਚਬਸੈਮੁਨਿਸਿੰਗਘਰੇ	੧੧੪	ਪੰਨੇ ੩੫੭
ਦਫਿਨਦੇਸਬਿਚਛਨਾਗੀ	੯੨	ਪੰਨੇ ੩੪੧	ਰਿਖਿਗੋਤਮਬਨਮੈਬਸੈਤਾਰਿਅਹਿਲਿਯ	੧੧੫	ਪੰਨੇ ੩੫੯
ਚਲਿਯੋਜੁਲਾਹੋਸਾਪੁਰੋਉਤਿਜਾਕਪਤਾ	੯੩	ਪੰਨੇ ੩੪੧	ਬਦੇਸੁਦਾਅਪਸੁਦਵੈਦੈਤਭਾਗੀ	੧੧੬	ਪੰਨੇ ੩੫੯

ਤਿਜਲੀਬੰਦਗਕੋਰੋਬਾਨੀਗਾਇਨੇ	੧੧੦	ਪੰਨੇ ੩੬੦	੧੬੦	ਪੰਨੇ ੩੭੪
ਭਸਮਾਂਗਦਰਨੈਬਤੋਭੀਮਪੁਰੀਕੇਮ	੧੧੮	ਪੰਨੇ ੩੬੦	੧੬੧	ਪੰਨੇ ੩੭੪
ਸਹਬੇਸਹਕੋਬਿਖੈਬਾਣਾਸੁਰਨ	੧੧੯	ਪੰਨੇ ੩੬੧	੧੬੨	ਪੰਨੇ ੩੭੫
ਗਜਮਤੀਗਾਨੀਗੋਊਤਰਦੇਸਅਪ	੧੨੦	ਪੰਨੇ ੩੬੧	੧੬੩	ਪੰਨੇ ੩੭੭
ਬੀਕਾਨੇਗਾਵਾਇਕਭਾਰੋ	੧੨੧	ਪੰਨੇ ੩੬੨	੧੬੪	ਪੰਨੇ ੩੭੮
ਸਹਗਸਿਪਾਂਕੋਬਿਖੈਭਾਗਦਤੀ	੧੨੨	ਪੰਨੇ ੩੬੨	੧੬੫	ਪੰਨੇ ੩੭੮
ਪ੍ਰਮੁਦਕੁਆਰੀਗਾਨੀਗੋਰੋਪੁਪਾ	੧੨੩	ਪੰਨੇ ੩੬੩	੧੬੬	ਪੰਨੇ ੩੭੯
ਖੇਰੀਨਾਮਬਲੋਚਨਿਗੋ	੧੨੪	ਪੰਨੇ ੩੬੩	੧੬੭	ਪੰਨੇ ੩੭੯
ਸਹਗਕੋਨੋਜਕੰਚਨੀਗੋ	੧੨੫	ਪੰਨੇ ੩੬੪	੧੬੮	ਪੰਨੇ ੩੭੯
ਪਹਬਤਸਿਘਪੋਸਤੀਗੋ	੧੨੬	ਪੰਨੇ ੩੬੫	੧੬੯	ਪੰਨੇ ੩੮੦
ਗਨੀਇਕਨਾਗੋਗੋਰੋ	੧੨੭	ਪੰਨੇ ੩੬੬	੧੭੦	ਪੰਨੇ ੩੮੧
ਛਪਿਤਾਸਿਘਗਾਜਾਗੋਗੋਰੋਕੇਮ	੧੨੮	ਪੰਨੇ ੩੬੬	੧੭੧	ਪੰਨੇ ੩੮੦
ਜੈਸੋਤ੍ਰਿਯਾਇਨਗਨਕਿਯੋਤੋਸੋਕੋਨ	੧੨੯	ਪੰਨੇ ੩੬੭	੧੭੨	ਪੰਨੇ ੩੮੧
ਨਾਜਮਤੀਅਬਲਾਜਗਕੋ	੧੩੦	ਪੰਨੇ ੩੬੮	੧੭੩	ਪੰਨੇ ੩੮੧
ਸਿਯਾਲਕੋਟਕੋਦੇਸਮੇਦਗਪਕਲਾਇ	੧੩੧	ਪੰਨੇ ੩੬੯	੧੭੪	ਪੰਨੇ ੩੮੩
ਸਾਹਜਗਾਂਕੀਇਕਬਰਨਾਗੀ	੧੩੨	ਪੰਨੇ ੩੬੯	੧੭੫	ਪੰਨੇ ੩੮੩
ਮਦ੍ਰੇਸਚੋਪਗੀਭਣਿਜੈ	੧੩੩	ਪੰਨੇ ੩੭੦	੧੭੬	ਪੰਨੇ ੩੮੩
ਬਿਦ੍ਰਭਦੇਸਤੀਤਰਗੋਭੀਮਸੈਨ	੧੩੪	ਪੰਨੇ ੩੭੧	੧੭੭	ਪੰਨੇ ੩੮੪
ਚੌਫ਼ਭਗਬਸਿਨਿਆਸੀਗੋ	੧੩੫	ਪੰਨੇ ੩੭੧	੧੭੮	ਪੰਨੇ ੩੮੫
ਗਾਜਸਿਘਗਾਜਾਇਕਰਹਈ	੧੩੬	ਪੰਨੇ ੩੭੨	੧੭੯	ਪੰਨੇ ੩੮੫
ਬਲਵੰਗੁਸਿਘਤਿਗੁਤਿਕੋਨਿਪਬ	੧੩੭	ਪੰਨੇ ੩੭੨	੧੮੦	ਪੰਨੇ ੩੮੫
ਨਗਦਰਕੋਰਾਜਾਬਤੋਬੀਗਸੈਨਤਿਤ	੧੩੮	ਪੰਨੇ ੩੭੩	੧੮੧	ਪੰਨੇ ੩੮੬
ਦੇਸਤਪੀਸਾਕੋਰੋਆਠਚੋਰੀਨਾ	੧੩੯	ਪੰਨੇ ੩੭੪	੧੮੨	ਪੰਨੇ ੩੮੭

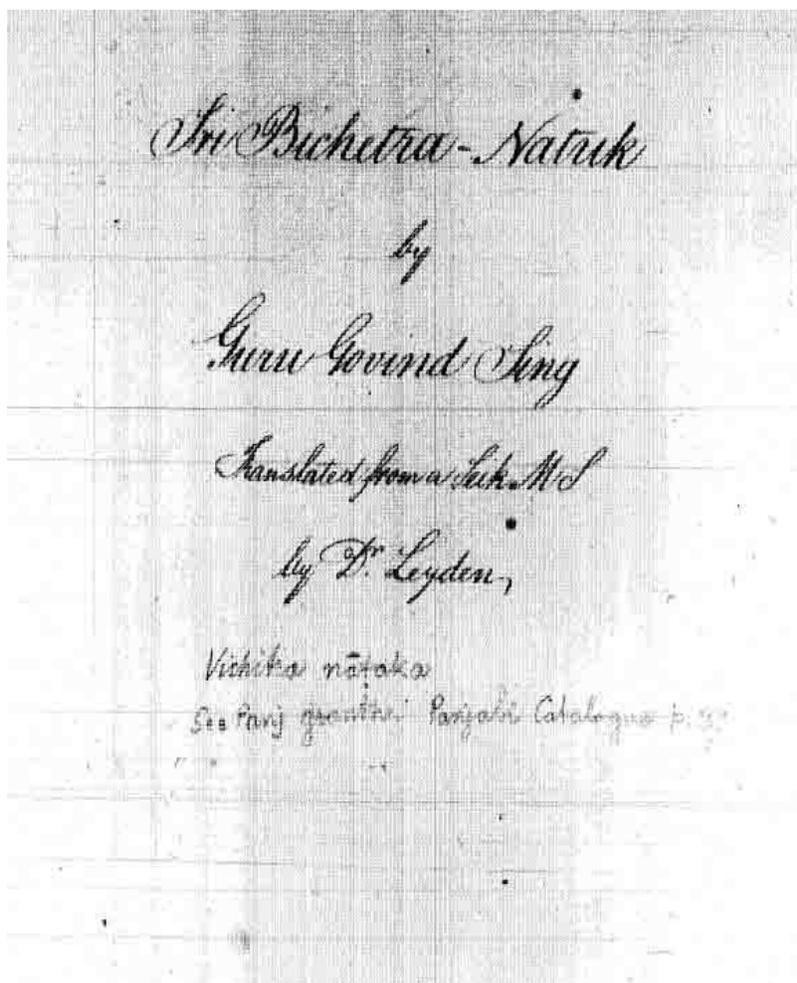
ਗੁਰਿਏਗਗਗਮੋਗੈਭਵਸੈਨਨਿਪਨਾ	੧੬੩	ਪੰਨੇ ੩੮੭	ਮਦ੍ਰਦੇਸਇਕਛੋੜਜਾਅਚਲਕਠਾਤਿਹੋ	੧੬੬	ਪੰਨੇ ੩੯੭
ਉਦੈਪੁਗੀਖੁਗਮਕੀਨਾਸੀ	੧੬੪	ਪੰਨੇ ੩੮੮	ਕਾਮਕਲਾਕਾਮਿਨਿਏਕਸੁਨੀ	੧੬੭	ਪੰਨੇ ੩੯੮
ਹਿਗੁਲਾਜਜਗਮਾਤਕੋਰੋਏਯੋਏ	੧੬੫	ਪੰਨੇ ੩੮੯	ਕੰਚਨਪ੍ਰਭਾਜਾਟਜਾਏ	੧੬੮	ਪੰਨੇ ੩੯੯
ਸੁਕ੍ਰਿਤਸਿੰਘਸੁਰੋਬਡੋਸੁਗਤਿਕੋਨਰ	੧੬੬	ਪੰਨੇ ੩੯੦	ਭੂਪਕਲਾਨਾਮਹੈਸੁਤਾਸਾਬਕੀਏਕ	੧੬੯	ਪੰਨੇ ੪੦੦
ਬਾਂਸਬਰੋਲੀਕੇਬਿਖੇਬੀਰਬਡੋਧਨ	੧੬੭	ਪੰਨੇ ੩੯੧	ਇਕਟਿਨਬਾਗਚੰਦਲਾਗਈ	੧੭੦	ਪੰਨੇ ੪੦੧
ਪਛਿਮਕੋਰਾਜਾਹੈਰਨਮੰਡਨਸਿੰਘ	੧੬੮	ਪੰਨੇ ੩੯੨	ਏਕਲਚੋਰਿਛੋੜਜਾਏ	੧੭੧	ਪੰਨੇ ੪੦੨
ਬਿਜਮਾਹਿਏਕਾਪੀਰਨਿਰਹੈ	੧੬੯	ਪੰਨੇ ੩੯੩	ਤੇਜਸਿੰਘਜਾਬਡੋਮਪ੍ਰਮਾਨਜਿਛੁਰੂ	੧੭੨	ਪੰਨੇ ੪੦੩
ਪਲਵਲਕੋਰਾਜਾਹੈਸਾਬਸਿੰਘ	੧੭੦	ਪੰਨੇ ੩੯੪	ਤ੍ਰਿਦਸਿਛਲਾਏਕਬਰਨਾਗੀ	੧੭੩	ਪੰਨੇ ੪੦੪
ਗੁਪਾਗੀਹਿਪਰੋਬਸੈਕੰਚਨਸਿੰਘ	੧੭੧	ਪੰਨੇ ੩੯੫	ਦੇਵਨਰਾਨਹਦੂਰਕੋਰਾਜਾਏਕਠੈ	੧੭੪	ਪੰਨੇ ੪੦੫
ਐਡੋਗਾਇਕਭਾਟਭਇਜੈ	੧੭੨	ਪੰਨੇ ੩੯੬	ਨੈਕੋਟੀਮਕੋਵਕੋਜਸਵੰਗਸਿੰਘਾਹੈ	੧੭੫	ਪੰਨੇ ੪੦੬
ਗਏਨਿਰੰਜਨਚੋਪਰੋਜਾਕੀਡਿਯਾਅ	੧੭੩	ਪੰਨੇ ੩੯੭	ਚੰਦ੍ਰਪੁੰਗੀਨਗੀਇਕਸੁਨੀ	੧੭੬	ਪੰਨੇ ੪੦੭
ਮੋਲਕਗਗਮੋਕਲਾਨਿਪਭਾਡੋ	੧੭੪	ਪੰਨੇ ੩੯੮	ਤ੍ਰਿਯਗਨਰੋਗਮਤੀਇਕਕਠਿਯੈ	੧੭੭	ਪੰਨੇ ੪੦੮
ਗਜਦੇਵਰਾਜਾਬਡੋਗਜਨੀਕੋਨਗਪਾਲ	੧੭੫	ਪੰਨੇ ੩੯੯	ਸਿਖਕੁਆਰਿਛੁਦਰਿਕਠਨਿਜੈ	੧੭੮	ਪੰਨੇ ੪੦੯
ਜਗਬਿਦਨਇਕਸਾਹੁਬਡੋਸੁਬਖਾ	੧੭੬	ਪੰਨੇ ੪੦੦	ਰਤਨਸੈਨਾਜਾਹੈਗਹਾਚਿਤੋਰਕੇਮ	੧੭੯	ਪੰਨੇ ੪੧੦
ਮੈਲਾਤਾਅਬਲਾਇਕਸੁਨੀ	੧੭੭	ਪੰਨੇ ੪੦੧	ਤ੍ਰਿਗਤਿਦੇਸਏਸੂਰਬਡੋਦੁਗਤਿਸਿੰਘ	੨੦੦	ਪੰਨੇ ੪੧੧
ਏਕਸੁਮੇਹਦੇਵਿਬਰਨਾਗੀ	੧੭੮	ਪੰਨੇ ੪੦੨	ਗੁਮਸਹਰਕੇਸਾਹੁਕੀਸੁਤਾਜਲੀਖਾਨ	੨੦੧	ਪੰਨੇ ੪੧੨
ਸਾਹਬਯੁਪਛਿਮਾਇਕਹੈ	੧੭੯	ਪੰਨੇ ੪੦੩	ਉਗ੍ਰਸਿੰਘਜਾਬਡੋਕਾਸਿਕਾਰੰਕੋਨਬ	੨੦੨	ਪੰਨੇ ੪੧੩
ਨੈਤਮਾਨਾਗਿਏਕਸੁਨੀ	੧੮੦	ਪੰਨੇ ੪੦੪	ਨਰਕਾਸੁਰਗਾਜਾਬਡੋਗੁਆਹਿਟੀਕੋਗ	੨੦੩	ਪੰਨੇ ੪੧੪
ਨਿਮਿਸਿਪ੍ਰਭਾਗੀਹੈਤਾਕੋਗੁਪੁਅ	੧੮੧	ਪੰਨੇ ੪੦੫	ਇਕਕੈਲਾਸਮਤੀਹੈਰਾਨੀਗੁਪਾਅਪਰ	੨੦੪	ਪੰਨੇ ੪੧੫
ਵਹੈਸਵਤਿਤਾਰੀਤੁਤੀਜਾਕੋਗੁਪੁਅ	੧੮੨	ਪੰਨੇ ੪੦੬	ਭੂਪਬਰੀਗੁਜਗਾਤਿਬਖਨਿਯਤ	੨੦੫	ਪੰਨੇ ੪੧੬
ਸਾਹਬਟਾਲਾਮੈਬਸੈਮੈਗਲਖਾਨਪ	੧੮੩	ਪੰਨੇ ੪੦੭	ਸੁਪਰਾਵਰੀਨਗਮਾਇਕਸੁਨਾ	੨੦੬	ਪੰਨੇ ੪੧੭
ਪਾਂਡਵਕੇਪਾਂਚੈਸੁਤਸੁਰੇ	੧੮੪	ਪੰਨੇ ੪੦੮	ਗਜਾਕੋਚਾਬਿਹਾਰਕੋਬੀਰਦੰਤਤਿਹੰਨ	੨੦੭	ਪੰਨੇ ੪੧੮
ਏਕਬਨਕੀਭਰਜਾਅਕਬਰਬਰ	੧੮੫	ਪੰਨੇ ੪੦੯	ਏਕਰਵਕੀਪੁਏਕਾਅਪਚਲਦੇਵੀ	੨੦੮	ਪੰਨੇ ੪੧੯

ਪ੍ਰਸਾਦਕਮਾਠੁਕੇਬਿਖੇਬਾਜਬਾਟਾ	੨੩੦	ਪੰਨੇ ੨੨੪
ਦਿਕਰਜਾਮੁਲਤਾਨਕੋਸਿਰਪਛਰ	੨੩੨	ਪੰਨੇ ੨੨੧
ਸਰਗਬਿਚਛਪੁਗਬਿਖੇਸਿੰਘਬਿ	੨੩੩	ਪੰਨੇ ੨੨੨
ਸਰਗਬਿਕਟੋਤਾਬਿਖੇਨਿਪਤਿ	੨੩੪	ਪੰਨੇ ੨੨੩
ਕੰਮਾਸਿੰਘਗਾਜਾਤੋਕਸੇਦਵਾਰ	੨੩੫	ਪੰਨੇ ੨੨੩
ਤਿਬਤਕੋਇਕਗਾਇਸੁਲਛਨ	੨੩੬	ਪੰਨੇ ੨੨੪
ਬੀਕੇਤੋਗਾਜਾਇਕਨਗਰ	੨੩੭	ਪੰਨੇ ੨੨੫
ਸਰਗਸਿੰਘਜੀਬਿਖੇਤੋਗਾਜਾਸੁ	੨੩੮	ਪੰਨੇ ੨੨੫
ਦੇਸਕਠਿਜਰਕੋਨਕਟਸੈਨਬਿ	੨੩੯	ਪੰਨੇ ੨੨੬
ਕਿਲਾਮਖਨਇਕਦੇਸਨਿਪਤਿਬਰ	੨੪੦	ਪੰਨੇ ੨੨੬
ਸੁਭਟਾਛਤੀਨਗਇਦਛਿਨਾ	੨੪੨	ਪੰਨੇ ੨੨੭
ਸੁਘਠਛਤੀਨਗਇਕਸੋਧੈ	੨੪੩	ਪੰਨੇ ੨੨੭
ਪਦੁਮਸਿੰਘਠਾਜਾਇਕਸੁਭਮਾਠਿ	੨੪੪	ਪੰਨੇ ੨੨੮
ਘੁਈਛਿਸਾਪ੍ਰਗਟਇਕਨਗਰੀ	੨੪੫	ਪੰਨੇ ੨੨੯
ਪੁਰਬਾਛਿਸਿਇਕਤਿਲਕਿਕਨਿਪਬਰ	੨੪੬	ਪੰਨੇ ੨੩੦
ਬੀਗਤਿਲਕਇਕਨਿਪਤਿਬਿਛਛ	੨੪੭	ਪੰਨੇ ੨੩੧
ਨਵੀਨਲਬਟਾਕੋਰਪੈਨਿਪਤਿਚਿੜ	੨੪੮	ਪੰਨੇ ੨੩੨
ਬਤਿਸਲਛਨਨਗਇਕਸੋਧੈ	੨੪੯	ਪੰਨੇ ੨੩੨
ਅਜਿਤਾਵਤੀਨਗਇਕਸੋਧੈ	੨੫੦	ਪੰਨੇ ੨੩੩
ਬਿਕਟਕਰਨਇਕਹੁਤੋਨਿਪਤਿਬ	੨੫੧	ਪੰਨੇ ੨੩੩
ਤੰਸਪੁਜਾਗਾਜਾਇਕਮਾਤਿਬਲ	੨੫੨	ਪੰਨੇ ੨੩੪
ਛਤਾਨੀਇਸਤੀਇਕਰਪੈ	੨੫੩	ਪੰਨੇ ੨੩੫
ਬੇਸੁਏਕਠੋਗਇਕਸੁਨੀ	੨੫੪	ਪੰਨੇ ੨੩੫
ਦੋਲਾਕੀਗੁਜਗਾਤਿਮੇਬਸਤਸੁਠੋ	੨੫੫	ਪੰਨੇ ੨੩੬

ਭਨਿਯਤਏਕਨ੍ਰਿਪਾਤਿਕੀਦਾਰ	੨੫੬	ਪੰਨੇ ੩੬	ਪ੍ਰੇਮਾਵਤੀਨਗਰਇਕਰਾਜਤ	੨੦੯	ਪੰਨੇ ੫੩
ਨੀਲਕੇਤਰਾਜਾਇਕਕਰੋ	੨੫੭	ਪੰਨੇ ੩੭	ਬਿਸੁਨਚੰਦਇਕਨ੍ਰਿਪਾਤਿਕੀਦਾਰ	੨੧੦	ਪੰਨੇ ੫੪
ਹੰਸਪੁਜਰਾਜਾਇਕਸੁਨਿਯਤ	੨੫੮	ਪੰਨੇ ੩੮	ਬਿਜੈਨਗਰਇਕਰਾਇਕਬਨਿਯਤ	੨੧੧	ਪੰਨੇ ੫੫
ਰੁਦ੍ਰਕੇਤਰਾਜਾਤੁਤੋਰਾਸਟਏਸਕੋ	੨੫੯	ਪੰਨੇ ੩੯	ਸਹਰਪਲਾਏਕਨ੍ਰਿਪਾਤ	੨੧੨	ਪੰਨੇ ੫੬
ਮਸਤਕਰਨ੍ਰਿਪਾਤਿਜਾਗੀਸ੍ਰੀ	੨੬੦	ਪੰਨੇ ੪੦	ਦਫਿਨਸੈਨਦਫੇਨੀਰਾਜ	੨੧੩	ਪੰਨੇ ੫੭
ਅਹਿਪੁਜਏਕਰੋਰਾਜਾਬਰ	੨੬੧	ਪੰਨੇ ੪੦	ਤੁਤੋਏਕਰਾਜਪੁਜਸੈਨਰਾਜ	੨੧੪	ਪੰਨੇ ੫੮
ਕਿਲਮਾਕੰਨਕੇਦੇਸਾਇਦੁਪੁਜਨ੍ਰਿ	੨੬੨	ਪੰਨੇ ੪੦	ਦਿਸਾਬਾਰੂਣੀਮੈਰੀਏਕਰਾਜ	੨੧੫	ਪੰਨੇ ੫੯
ਅਜੈਏਪੁਰਬਕੀਦਿਸਿਨ੍ਰਿਪ	੨੬੩	ਪੰਨੇ ੪੧	ਘਰਮਪੁਰਕੁਰੋਰੋਏਕਰਾਜ	੨੧੬	ਪੰਨੇ ੬੦
ਨ੍ਰਿਪਾਤਿਬਿਚਫਨਸੈਨਕੇਮਤੀ	੨੬੪	ਪੰਨੇ ੪੧	ਯੂਨਾਸਹਰਕੁਪਮਹਿਜਰਾ	੨੧੭	ਪੰਨੇ ੬੧
ਪੁਰਬਾਦਿਸਿਰਬਚਿਤਨਗਾਧਿਪ	੨੬੫	ਪੰਨੇ ੪੨	ਸੁਨਾਸਹਰਬਗਦਦਕੇਦਾਫਿਨਸੈ	੨੧੮	ਪੰਨੇ ੬੨
ਸੁਮਤਿਸੈਨਇਕਨ੍ਰਿਪਾਤਿਸੁਨਾ	੨੬੬	ਪੰਨੇ ੪੨	ਪੁਰਬਦੇਸਇਕਨ੍ਰਿਪਾਤ	੨੧੯	ਪੰਨੇ ੬੩
ਰੁਪਸੈਨਾਇਕਨ੍ਰਿਪਾਤਿਸੁਲਫਨ	੨੬੭	ਪੰਨੇ ੪੨	ਖਾਫਿਮਾਵਤੀਨਗਰਇਕਸੋਰੋ	੨੨੦	ਪੰਨੇ ੬੪
ਚੰਪਾਵਤੀਨਗਰਾਦਿਸਿਦਫਿਨ	੨੬੮	ਪੰਨੇ ੪੨	ਉਤਰਸਿਘਨ੍ਰਿਪਾਤਿਇਕਕਰੋ	੨੨੧	ਪੰਨੇ ੬੫
ਗੁਆਬੰਦੁਇਕਰਹਤਨ੍ਰਿਪਾਲਾ	੨੬੯	ਪੰਨੇ ੪੨	ਰਾਜਪੁਰੀਨਗਰੀਏਜਰਾ	੨੨੨	ਪੰਨੇ ੬੬
ਮੋਰੰਗਾਦਿਸਿਇਕਰਹਤਨ੍ਰਿਪਾਲਾ	੨੭੦	ਪੰਨੇ ੪੩	ਅਨਦਾਵਤੀਨਗਰਇਕਸੁਨਾ	੨੨੩	ਪੰਨੇ ੬੭
ਤੈਲੰਗਾਜਹੰਦੇਸਅਪਾਰਾ	੨੭੧	ਪੰਨੇ ੪੩	ਚੰਚਲਸੈਨਨ੍ਰਿਪਾਤਿਇਕਰਵਰ	੨੨੪	ਪੰਨੇ ੬੮
ਏਕਸੁਗੰਧਸੈਨਨ੍ਰਿਪਨਾਮਾ	੨੭੨	ਪੰਨੇ ੪੩	ਬੰਗਸਸੈਨਬੰਗਸੀਰਾਜਾ	੨੨੫	ਪੰਨੇ ੬੯
ਸੁਕ੍ਰਿਤਸੈਨਇਕਸੁਨਾਨਰੇਸਾ	੨੭੩	ਪੰਨੇ ੪੪	ਬਿਜਸੁਰਖੇਰੀਇਕਰੋ	੨੨੬	ਪੰਨੇ ੭੦
ਇਕਅੰਬਸਟਕੇਦੇਸਨ੍ਰਿਪਾਲਾ	੨੭੪	ਪੰਨੇ ੪੪	ਸੁਨਿਯਤਏਕਸਾਹਕੀਦਾਰ	੨੨੭	ਪੰਨੇ ੭੧
ਬੰਦਰਬਸਤਹਬਸੀਜਰਾ	੨੭੫	ਪੰਨੇ ੪੪	ਚੰਦ੍ਰਕੁਇਕਰਹਤਕੁਮਾਲਾ	੨੨੮	ਪੰਨੇ ੭੨
ਸੰਕ੍ਰਵਤੀਨਗਰਾਇਕਰਾਜਤ	੨੭੬	ਪੰਨੇ ੪੫	ਸ੍ਰੀਸੀਸਾਹਕੇਤਾਇਕਰਾਜਾ	੨੨੯	ਪੰਨੇ ੭੩
ਸਹਰਮੁਰਾਰਾਬਾਦਮੁਗਲਕੀਚ	੨੭੭	ਪੰਨੇ ੪੫	ਇਛਾਵਤੀਨਗਰਇਕਸੁਨਾ	੨੩੦	ਪੰਨੇ ੭੪
ਸਹਰਜਹੰਨਾਬਾਦਬਸਤਜਹੰ	੨੭੮	ਪੰਨੇ ੪੫	ਜੋਰਕਸੈਨਏਕਕੁਮਾਲਾ	੨੩੧	ਪੰਨੇ ੭੫

		ਸੁਕ੍ਰਿਤ ਵਤੀ ਨਗਰ ਇਕਸੁਨਾਂ	੩੦੧	ਪੰਨੇ ੪੮੧	
ਅਠਲ ਵਤੀ ਨਗਰ ਇਕਸੁਨਾਂ	੩੦੨	ਪੰਨੇ ੪੮੨	ਅਠਲ ਵਤੀ ਨਗਰ ਇਕਸੁਨਾਂ	੩੨੬	ਪੰਨੇ ੪੭੬
ਬਿਪਿਸੈ ਨਾ ਵੈ ਕਸੁਨਾਂ	੩੦੩	ਪੰਨੇ ੪੮੩	ਬੰਬਕਰਨ ਇਕਬੀਕੁ ਦੇ ਸਨਿਮ	੩੨੮	ਪੰਨੇ ੪੭੬
ਵਿਪੁਰਾਨ ਪਰਕਸਤ ਕੋਰ	੩੦੪	ਪੰਨੇ ੪੮੪	ਬਿਜਿਆ ਵਤੀ ਨਗਰ ਇਕਸੁਨਾਂ	੩੨੯	ਪੰਨੇ ੪੭੬
ਬਰਾ ਵੈ ਚੌਕੋ ਦੇ ਸਕਲ ਨਗ	੩੦੫	ਪੰਨੇ ੪੮੫	ਬਿਰਾ ਵਤੀ ਨਗਰ ਇਕਦਫਿਨ	੩੩੦	ਪੰਨੇ ੪੭੬
ਭੁੰਦੋ ਪਾਠ ਸੁਨਾ ਇਕਰਾਜ	੩੦੬	ਪੰਨੇ ੪੮੬	ਲਵੇ ਦੇ ਜਕੋ ਏ ਕਨਿਮਾਗ	੩੩੧	ਪੰਨੇ ੪੭੭
ਕੋਚ ਬਿਰਾ ਸਪਾਨ ਪੋਠੀ	੩੦੭	ਪੰਨੇ ੪੮੭	ਸਪਰਭੇ ਹੋ ਏ ਕਨਿਪਤਿਬਰ	੩੩੨	ਪੰਨੇ ੪੭੭
ਕਰਮ ਵਕੋ ਦੇ ਨਗਰ ਨਗਰ	੩੦੮	ਪੰਨੇ ੪੮੮	ਸੁਨੁ ਹੋ ਗਾ ਕੁ ਅਗ ਇਕ ਬਾਤ	੩੩੩	ਪੰਨੇ ੪੭੮
ਪੁਰਿ ਮੰਤੀ ਏ ਗ ਤਿ ਏ ਗ	੩੦੯	ਪੰਨੇ ੪੮੯	ਗਜ ਸੈਨ ਇਕ ਕਾ ਜਾ ਦਾ ਫਿਨ	੩੩੪	ਪੰਨੇ ੪੭੮
ਬਿਰਾ ਸੈਨ ਇਕ ਕਨਿ ਤਿ ਸੁ ਨਾ	੩੧੦	ਪੰਨੇ ੪੯੦	ਸਪਰ ਸਹੀ ਕੋ ਬਿਖੋ ਬਿਕੁਤ	੩੩੫	ਪੰਨੇ ੪੭੮
ਜੋ ਸੈਨ ਨਾ ਵੈ ਕਾ ਤਿ ਕਾ	੩੧੧	ਪੰਨੇ ੪੯੧	ਗਜ ਸੈਨ ਇਕ ਸੁਨਾ ਨਿਪਤਿਬਰ	੩੩੬	ਪੰਨੇ ੪੮੦
ਸੁਨੁ ਸੈਨ ਏ ਕਸੁਨਾ ਨਿਪਾ	੩੧੨	ਪੰਨੇ ੪੯੨	ਜਮਲਾ ਸੈਨ ਗਾ ਜਾ ਲਾ ਵਾਨਾ	੩੩੭	ਪੰਨੇ ੪੮੦
ਸੋ ਗਰ ਇਕ ਵ ਕੋ ਗ ਤੀ ਗ ਰੋ	੩੧੩	ਪੰਨੇ ੪੯੩	ਨਗਰ ਬਿਭਾ ਸਾ ਵਤੀ ਮੇ ਕਰਨ	੩੩੮	ਪੰਨੇ ੪੮੦
ਸਪਰ ਸੁਨਾ ਏ ਵ ਸੁ ਨਿ ਕਤ ਨਗ	੩੧੪	ਪੰਨੇ ੪੯੪	ਸੁਨਿਯਤ ਇਕ ਨਗੀ ਉ ਜਿਆ	੩੩੯	ਪੰਨੇ ੪੮੧
ਮੰਦੀ ਕਾ ਉ ਗ ਜੀ ਗੋ	੩੧੫	ਪੰਨੇ ੪੯੫	ਮਥਾ ਗਾ ਮਹ ਮਾ ਹੋ ਗੋ	੩੪੦	ਪੰਨੇ ੪੮੧
ਮਰ ਸਾ ਜੈ ਨ ਤੁ ਤੋ ਏ ਕੋ ਮ ਬਰ	੩੧੬	ਪੰਨੇ ੪੯੬	ਉਤ ਗ ਦਿ ਸਾ ਪ੍ਰ ਗ ਟ ਇ ਕਿ ਨ ਗ	੩੪੨	ਪੰਨੇ ੪੮੨
ਸੁਨੁ ਹੁ ਨਿ ਪ ਤਿ ਮੇ ਭ ਮ ਤ ਕ ਥ	੩੧੭	ਪੰਨੇ ੪੯੭	ਸੋ ਗ ਰ ਦੇ ਸ ਬ ਸ ਤ ਹੋ ਜ ਗ	੩੪੩	ਪੰਨੇ ੪੮੨
ਭੂ ਮਿ ਭਾ ਤੇ ਅ ਤਿ ਫੁ ਖ ਪ ਚੋ	੩੧੮	ਪੰਨੇ ੪੯੮	ਹ ਗ ਫੁ ਗ ਇ ਕ ਸੁ ਨਾ ਨਿ ਪ ਆ	੩੪੪	ਪੰਨੇ ੪੮੨
ਸੁਕ੍ਰ ਚ ਗ ਸ ਦਾ ਵ ਕੋ ਗੁ ਰੁ	੩੧੯	ਪੰਨੇ ੪੯੯	ਟੋ ਆ ਕੀ ਗੁ ਜ ਗ ਤ ਬ ਸ ਤ ਜ ਰੋ	੩੪੫	ਪੰਨੇ ੪੮੩
ਸੁਸੁ ਪੁ ਭੁ ਐ ਬ ਖ ਨੋ ਕ ਥ	੩੨੦	ਪੰਨੇ ੫੦੦	ਸੁਨੁ ਗ ਜਾ ਇ ਕ ਕੋ ਕੋ ਬਿ ਤ	੩੪੬	ਪੰਨੇ ੪੮੩
ਤ ਦੁ ਸੈ ਨ ਨਾ ਵੈ ਕਾ ਤਿ ਕਾ	੩੨੧	ਪੰਨੇ ੫੦੧	ਜ ਗ ਤ ਮ ਦਿ ਸਾ ਉ ਤ ਗ ਸੁ ਨੀ	੩੪੭	ਪੰਨੇ ੪੮੪
ਮੰਦੀ ਕਾ ਉ ਗ ਜੀ ਗ	੩੨੨	ਪੰਨੇ ੫੦੨	ਗੋ ਗਿ ਪ ਆ ਇ ਕ ਸੁ ਨਾ ਨੇ ਸਾ	੩੪੮	ਪੰਨੇ ੪੮੪
ਸੁ ਸੁ ਲ ਤ ਨ ਸੈ ਨ ਇ ਕ ਰ ਜ	੩੨੩	ਪੰਨੇ ੫੦੩	ਸੁਨੁ ਗ ਜਾ ਇ ਕ ਬ ਆ ਪ ਕਾ ਸੋ	੩੪੯	ਪੰਨੇ ੪੮੪
ਗ ਤ ਰ ਵ ਠ ਗ ਜਾ ਵੈ ਕਾ ਤਿ ਕ	੩੨੪	ਪੰਨੇ ੫੦੪	ਸੁ ਜਾ ਨਾ ਵ ਤੀ ਨ ਗ ਰ ਇ ਕ ਪੁ ਗ ਬ	੩੫੦	ਪੰਨੇ ੪੮੫

ਸੁਨੇਕੁਪਇਕਕੌਕਤੀ	੩੫੧	ਪੰਨੇ ੪੮੫	ਬੀਜਾਪੁਰਜਹੋਸਹਰਤੁਣਿਜੈ	੩੭੪	ਪੰਨੇ ੪੯੪
ਇਸਕੁਤੋਬੋਲਸਹਰਜਹੋਜੈ	੩੫੨	ਪੰਨੇ ੪੮੫	ਇਸਕੁਤੋਬੋਲਸਹਰੁਏਜਹੋ	੩੭੫	ਪੰਨੇ ੪੯੫
ਸੁਨਹੁਰਾਜਾਇਕਕਥਾਉਚਰੈ	੩੫੩	ਪੰਨੇ ੪੮੬	ਸੁਨੁਰਾਜਾਇਕਕਥਾਕਤੀ	੩੭੬	ਪੰਨੇ ੪੯੫
ਸੁਨਹੁਰੁਪਇਕਕਥਾਨਵੀਨੀ	੩੫੪	ਪੰਨੇ ੪੮੬	ਨਵਤਨਸੁਨਹੁਰਾਧਿਪਕਥਾ	੩੭੭	ਪੰਨੇ ੪੯੫
ਸੁਨਰਾਜਾਇਕਕਥਾਪੁਰੁਬ	੩੫੫	ਪੰਨੇ ੪੮੬	ਰੂਪਤਿਹਾਟਕਸੈਣਤੁਣਿਜੈ	੩੭੮	ਪੰਨੇ ੪੯੬
ਸੁਨਨਿਪਕਥਾਬਖਾਨੋਐਰੈ	੩੫੬	ਪੰਨੇ ੪੮੭	ਸੁਨੁਰਾਜਾਇਕਕਥਾਪੁਸੀਗ	੩੭੯	ਪੰਨੇ ੪੯੬
ਸੁਨੁਰਾਜਾਇਕਕਥਾਪੁਸੀਗ	੩੫੭	ਪੰਨੇ ੪੮੭	ਏਕਚਰਿਤਸੈਨਰਾਜਾਬਰ	੩੮੦	ਪੰਨੇ ੪੯੬
ਸੁਨੁਰੁਪਤਿਇਕਕਥਾਨਵੀਨੀ	੩੫੮	ਪੰਨੇ ੪੮੮	ਸੁਨਚੁਰਾਦਇਕਕਥਾਸੁਦਨਧਰਿ	੩੮੧	ਪੰਨੇ ੪੯੭
ਸੁਨੁਰਾਜਾਇਕਕਥਾਵਚਰਿਤ	੩੫੯	ਪੰਨੇ ੪੮੯	ਬਿਸੁਨਪੁਜਾਇਕਰੂਪਸੁਲਾਫੁਰ	੩੮੨	ਪੰਨੇ ੪੯੭
ਸੁਨੁਰਾਜਾਇਕਕਥਾਪੁਸੀਗ	੩੬੦	ਪੰਨੇ ੪੮੮	ਸੁਨਹੁਰੁਚਰਿਤੁਇਕਕਥਾਨਗੇਸਾ	੩੮੩	ਪੰਨੇ ੪੯੭
ਸੁਨੁਰਾਜਾਇਕਕਥਾਪੁਰਾਤਨ	੩੬੧	ਪੰਨੇ ੪੮੮	ਸਦਾਸਿੰਘਾਇਕਰੂਪਮਹਾਂਮਨਿ	੩੮੪	ਪੰਨੇ ੪੯੭
ਸੁਨੁਰੁਪਤਿਇਕਕਥਾਬਚਿਤ	੩੬੨	ਪੰਨੇ ੪੮੯	ਚਿਤਕੋਤਰਾਜਾਇਕਪੁਰੁਬ	੩੮੫	ਪੰਨੇ ੪੯੮
ਸੁਨੁਰਾਜਾਇਕਕਥਾਨਵੀਨ	੩੬੩	ਪੰਨੇ ੪੮੯	ਬੀਰਕੋਰੁਇਕਰੂਪਭਨਿਜੈ	੩੮੬	ਪੰਨੇ ੪੯੮
ਗਣਪਤਿਸਿੰਘਏਕਰਾਜਾਬਰ	੩੬੪	ਪੰਨੇ ੪੮੯	ਮਾਰਵਾਰਇਕਰੂਪਭਨਿਜੈ	੩੮੭	ਪੰਨੇ ੪੯੯
ਨਿਪਬਗਸਿੰਘਏਕਰਾਜਾਨਾ	੩੬੫	ਪੰਨੇ ੪੯੦	ਸਿੰਘਨਰਿੰਦੁਰੁਪਇਕਨਿਪਬਰ	੩੮੮	ਪੰਨੇ ੪੯੯
ਸੁਨੁਰਾਜਾਇਕਕਥਾਪੁਸੀਗ	੩੬੬	ਪੰਨੇ ੪੯੦	ਰੂਪਸੁਬਾਹੁਸੈਨਇਕਸੁਨਾ	੩੮੯	ਪੰਨੇ ੪੯੯
ਐਧਾਵਤੀਨਗਗਇਕਸੋਰੈ	੩੬੭	ਪੰਨੇ ੪੯੧	ਬਾਹੁਲੀਕਸੁਨਿਯਤਰਾਜਾਜਹੋ	੩੯੦	ਪੰਨੇ ੫੦੦
ਗੜਕੋਨੋਜਕੋਜਹਾਂਕਪਿਜੈ	੩੬੮	ਪੰਨੇ ੪੯੧	ਬਰਬਗੀਕੋਰੋਸਬਸਤਜਹੋ	੩੯੧	ਪੰਨੇ ੫੦੦
ਸੁਨੁਰਾਜਾਇਕਕਥਾਕਹਾਨੀ	੩੬੯	ਪੰਨੇ ੪੯੨	ਰੂਪਸੁਧਮਸੈਨਇਕਸੁਨਿਯਤ	੩੯੨	ਪੰਨੇ ੫੦੦
ਬਿਯਾਘਕੇਤਸੁਨਿਯਤਇਕਰਾਜਾ	੩੭੦	ਪੰਨੇ ੪੯੨	ਅਛਲਾਪੁਰਇਕਰੂਪਭਨਿਜੈ	੩੯੩	ਪੰਨੇ ੫੦੧
ਅਛਲਾਸੈਣਇਕਰੂਪਭਨਿਜੈ	੩੭੧	ਪੰਨੇ ੪੯੩	ਦੇਵਛੰਡਾਇਕਰੂਪਬਖਨਿਯਤ	੩੯੪	ਪੰਨੇ ੫੦੧
ਸੁਨੁਰਾਜਾਇਕਕਥਾਪੁਸੀਗ	੩੭੨	ਪੰਨੇ ੪੯੩	ਸਰਬਸਿੰਘਰਾਜਾਇਕਸੋਰੈ	੩੯੫	ਪੰਨੇ ੫੦੨
ਸਹਰਦੋਲਤਾਬਾਰਬਸਤਜਹੋ	੩੭੩	ਪੰਨੇ ੪੯੩	ਪ੍ਰਿਥੀਸਿੰਘਾਇਕਰੂਪਬਖਨਿਯਤ	੩੯੬	ਪੰਨੇ ੫੦੨



Above from List of Sikh Compositions Translated by John Layden and Used by Malcolm :MSS IOR EUR McKenzie Volume 40 British Library, London.

Other List of Sikh Compositions Translated by John Layden and Used by Malcolm (MSS IOR EUR McKenzie Volume 40 British Library)

- Translation of Sri Bachittar Natak by Guru Gobind Singh from a Sikh manuscript. It is a translation of 14 cantos. (there is no mention of any Dasam Granth). Pages 125-182, first 3 folios blank
- The chapter of Guru Gobind Singh from Dogger dialect of Punjabi starts with Avatars and ends with story of Guru Gobind Singh fight with Hill Rajas and Khans and in the end fleeing to Chamkor at midnight covering his face from shame. Page 189-202
- Composition titled as Ram Kali 10th Patshai having 11 Pauris only (1-7,15,17,19,20) which in later gurmukhi literature have been seen as Var 41 of Bhai Gurdas (also called Second Bhai Gurdas) with 28 pauris. Missing 16th Pauri describing demolishing temples, mosques & tombs by 10th guru

(anti hindu & antimuslim Missing in this translation but has been cited by malcom) Page 189 – 202

- **Bhagat Ratanavali from Punjabi account of pious personages starting with stories of Dru, Naradmuni, Prahlada, Rajajanak, Raja Harichandra, Krishna, Dropti, Pandavs, Jaidev, Namdev, Trilochan, Dhana Jat, Kuber, Indra, Robber Valmiki, Gobind Raj, and ending in Krishna. It seems to be translation of Bhai Gurdas Var #10 Page 208 – 220**
- **Gian Ratanavali from Sikh dialect of Punjabi which is translation of 1st var of Bhai Gurdas with 49 pauris. (Pages 220 – 241)**
- **Many sources in the translation Distort Sikh History when you read the details. I will write the detail of these accounts in future because the subject is very important.**

4) Comments on the arrangement of compositions and Chaand count in BL MSS D5 Punjabi / Colebrook DG in comparison with published Dasam Granth

a.) The arrangement of composition in MSS D5 Punjabi/Colebrook DG manuscript shows minor variation of arrangement as compared with the published Dasam Granth Bir with respect to Placement of Shastar Nam Mala before Swaeey and Shabad Hazare. In Published DG Bir Shastar Nam Mala composition is after Swaeays and Shabad Hazare (1) Japu (2) Akaal Ustat (3) Bachittar Natak (4) Chandi Charitar 1 (5) Chandi Charitar 2 (6) Var Bhagoti Ji (7) Gian Prabodh (8) Chaubis Avtaar (9) Brahma Avtaar 10 Rudra Avtaar [Dat] (11) Shastar Nam Mala (12) 32 Swaeey (13) Khalsa Mehma Swaeey (14) Shabad Hazare (15) Chiritropakhian (16) Zafarnama (17) Hakiats.

b.) The Chaand count in this manuscript has very minor variations as follows:

- 1.) The published Bir has 2492 Chhands in Krishan Avtar .The Total Chaand count of Krishan Avtar is 2490 in Colebrook manuscript.
 - Chaand number # 2490 as noted in published Bir in the end of Krishan Avtaar is absent in this manuscript. Page570 published DG “ Satra Sau

Pantal „mah sawan sudhi thiti Dee” This chaand describes the date of the Krishan Avtaar completion in Samat 1745 (1688 AD).

- Chaand Number 1509 and 1510 of published Bir are clubbed into Chaand #1509 in Kharag Singh Jodh Parbandh in this manuscript and part of the verse “jab kar beech sakat ko lo, tab aie nirpat kay samuih bhayo” is missing.

2.) There are only 7 chhands Ram Kali 10 compositions (Shabad Hazare) in this manuscript while in published Bir their number is 10. Last three Chhands as noted in published Bir are extra.

3.) There are 32 Swaeeyas in this manuscript while published Dasam Granth has 33. Only the first Swaeeya (Jagat Jot Japey) is not present in this manuscript.

4.) The total count of Chiritropakhian Chaands is 7556 AFZU. But if one examines the published Dasam Granth Bir, such AFZU is 7555. There is a mistake in actual counting in the published Dasam Granth because Chirtir 403 ends in AFZU 7151. The 404 Chritirs has 405 Chaands. Therefore, in actual counting 7151 plus 405 should make it equal to 7556, therefore, manuscript totaling of 7556 is correct.

5) Manuscript bears no name of any Scribe but on blank Folio Blank folio with no # between folio 158&159 date of 1840 Miti Pooshbadi 15 Mangalvar (Tuesday, Dec 23rd 1783 is seen) This manuscript has total 532 Folios. It indicates that one third was written by above date .Use of word Pooshbadi indicates scribe is from outside Punjab from Hindi belt area . Probably this manuscript was written & completed between 1781 and 1805 A.D as no other internal evidence of dating seen.

6)The Zafarnama and Hakiats have an AFZU of 858 in the end of Hakiats in the manuscript. But the published Dasam Granth has no Afzu in the end . Jeevan Singh and Chatar Singh Published DG in Samat 2055/1998AD has total number of 858 Chaands in this section per manual total (Afzu) count. In the published work there are 6 eztra chhands in Hakiats #12. in the end

7)) Malcolm in “Sketch of the Sikhs” clearly accepts that he was told about Sikh history by Nirmala Atma Ram who has written Chhand 201 in Akal ustat which reads as “one time Sri Atma Uchrio(speaking)” & Four chhands 126-130 in Gian Prabodh. See the text of Pulished Dasam Granth 1st volume page 137 below.

Nirmala Atma Ram hired by Britishers @calcutta wrote Chhand 201 of Akal Ustit (See Page 30 of Dasam Granth):

ਮਹਾ ਸੁਰ ਪਾਇਓ ਨਹਿ ਪਾਰ ॥੨੦॥੨੦੦॥ ॥ ਤੂਪ੍ਰਸਾਦਿ ॥ ਦੋਹਰਾ ॥ ਏਕ
 ਸਮੈ ਸ੍ਰੀ ਆਤਮਾ ਉਚਰਿਓ ਮਤ ਸਿਉ ਬੈਨ ॥ ਸਭ ਪ੍ਰਤਾਪ ਜਗਦੀਸ ਕੋ
 ਕਹੋ ਸਕਲ ਬਿਧ ਤੈਨ ॥ ੧ ॥ ੨੦੧ ॥ ਦੋਹਰਾ ॥ ਕੋ ਆਤਮਾ ਸਰੂਪ ਹੈ
 ਕਹਾ ਸ੍ਰਿਸਟ ਕੋ ਬਿਚਾਰ ॥ ਕਉਨ ਧਰਮ ਕੋ ਕਰਮ ਹੈ ਕਹੋ ਸਕਲ ਬਿਸਥਾਰ
 ॥ ੨ ॥ ੨੦੨ ॥ ਦੋਹਰਾ ॥ ਕਹਾ ਜੀਤਬ ਕਹ ਮਰਨਹੈ ਕਵਨ ਸਰਗ ਕਹ

Nirmala Atma Ram hired by Britishers @calcutta wrote Four Chhands 126-130 in Gian Prabodh

੧੨੪ ॥ ਬਰਸਤੁਆ ਬਰਾਨ ॥ ਪਲਸਤੁਆ ਫਲਾਨ ॥ ਨਰਸਤੁਆ
 ਨਰੇਸੰ ॥ ਦਲਸਤੁਆ ਦਲੇਸੰ ॥ ੧੭ ॥ ੧੨੫ ॥ ਪਾਧੜੀ ਛੰਦ ॥
 ਤੂਪ੍ਰਸਾਦਿ ॥ ਦਿਨ ਅਜਬ ਏਕ ਆਤਮਾ ਰਾਮ ॥ ਅਨਭਉ ਸਰੂਪ ਅਨਹਦ
 ਅਕਾਮ ॥ ਅਨਛਿਜ ਤੇਜ ਆਜਾਨ ਬਾਹੁ ॥ ਰਾਜਾਨ ਰਾਜੁ ਸਾਹਾਨ ਸਾਹੁ
 ॥੧॥੧੨੬॥ ਉਚਰਿਓ ਆਤਮਾ ਪਰ ਆਤਮਾ ਸੰਗ ॥ ਉਤਭੁਜ ਸਰੂਪ
 ਅਬਿਗਤ ਅਭੰਗ ॥ ਇਹ ਕਉਨ ਆਹਿ ਆਤਮਾ ਸਰੂਪ ॥ ਜਿਹ ਅਮਿਤ ਤੇਜਿ
 ਅਤਿਭੂਤਿ ਬਿਭੂਤਿ ॥ ੨ ॥ ੧੨੭ ॥ ਪਰਾਤਮਾਬਾਚ ॥ ਯਹਿ ਬ੍ਰਹਮ
 ਆਹਿ ਆਤਮਾ ਰਾਮ ॥ ਜਿਹ ਅਮਿਤ ਤੇਜਿ ਅਬਿਗਤ ਅਕਾਮ ॥ ਜਿਹ
 ਭੇਦ ਭਰਮ ਨਹੀ ਕਰਮ ਕਾਲ ॥ ਜਿਹ ਸਤ੍ਰ ਮਿਤ੍ਰ ਸਰਬਾ ਦਿਆਲ ॥੩॥
 ੧੨੮॥ ਡੋਬਿਯੋ ਨ ਡੁਬੈ ਸੋਖਿਯੋ ਨ ਜਾਇ ॥ ਕੋਟਿਯੋ ਨ ਕਟੈ ਨ ਬਾਰਿਯੋ

8) As noted above the compositions and their arrangements as noted in the current Dasam Granth (corrected by sodhak committee in 1897) clearly match with this Granth. There is no history of this Granth. **“Catalogue of the Punjabi and Sindhi Manuscripts in the India Office Library”**, written by Shackle in August 1976, on page 9, in the opening statement, Shackle has put a “?” after 18th century as noted in the introduction of

the manuscript which starts as “MSS Panj. D 5. 541 ff; size 35 x 33 cm; 23 lines on a page; Gurmukhi; 18th century? [H T Colebrook]”. In my opinion it was probably written between 1781 AD and 1805 A.D by internal evidence less than one third by Dec 23rd,1783. By history Charles Wilkin in 1781 A.D. locates another Granth in Patina in Hindoove and Sanskrit and quotes he will get it translated in future. Then Colebrook procures this Dasmi Patshahi Ka Granth titled in Devnagri but Granth Contents in Gurmukhit which is used by Malcolm In his Book”Sketch of Sikhs”.

(3) Academic Issues of Various Dasam Granth

Birs

(A) Bhai Mani Singh Bir

. No history before 1818. No one knows where this Bir was between 1713AD and 1818AD? Although internal evidence dating is shows 1713AD, but Jaggi has clearly documented in his introduction (page 13) to Punjabi Dasam Granth that “this date has been written by a different author and the ink is different” indicating that this date has been inserted later on.

- Mani Singh letter dated 22nd Vasakh. (No year) Ashta says probable year 1716 because of Banda was alive as some source quote he survived and was not martyred in 1716AD.
- Bani of Gurus author wise. No use of word Mahala but use of word Patshahi for all Gurus. No Title noted .But it indicates that Tatkara Granth Ji Da.

ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਤਰਕਰੀ ਗਿਰੰਥ ਜੀ ਦਾ ॥ ਪੰਨਾ

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ	੧	੧੨
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ	੩	੧੨੨
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ	੪	੨੧੪
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ	੫	੩੧੮
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ	੬	੪੩੦
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ	੧੦	

ਬਾਣੀ ਭਗਤਾਂ ਕੀ ॥
 ਹਕੀਕਤ ਕਾਹਿ ਮੁਕਾਮ ਰਾਜੇ ਸਿਉ ਠਾਠ ਕੀ, ਰਾਜਮਾਲਾ ॥

Tatkara Mani Singh Wali Bir, N. Delhi

- Banis as found in Guru Granth Sahib are divided author wise. The academic analysis shows that this is the Banno version of authentic Guru Granth Sahib and not the Damdami version. Banis of Gurus consistent with Banno version including apocryphical Shabads of Guru Nanak (Jit Dar Lakh Mohamada, Bhai Atash Aab.), two Mira Bai shabad, Ratan Mala, hakikat Raja shivnav ki and Ink recipe Therefore, it is a Banno version and cannot be associated with Mani Singh,s name who compiled and wrote Damadami Bir in 1706AD. Why would a person write the Banno version after 20years? Therefore, based on academic analysis, this Bir cannot be related to Bhai Mani Singh. Rather it will be disgraceful to label that this Bir’ first part was written by Bhai Mani Singh in 1713 AD as noted in end. This Bir has no colophon).
- One of Alam Kavi’s Dohra attributed to 10th Guru.
- This Bir ends at Hikiats as mentioned by Giani Gian Singh. Zafarnama is written in Persian only. Then who wrote it in Punjabi in different Granth?
- The textual analysis of the Bhai Mani Singh Bir clearly shows that the Chhand count of this Bir is different from the presently published Dasam Granth. For example Ram Avtar in this Bir has 860 Chhands, but in the presently published

Dasam Granth such count is 864. Krishan Avtar Saloks are 2447 in this Granth while in the published Granth are 2492 in number. Charitro Pakhyan has 7560 Saloks in this Bir while presently published Granth has 7555 Saloks. There is no Swayeeay 33, Shabad Hazarey, and Khalsa Mehma in this Bir which are seen in published Bir.

Textual Analysis of Bhai Mani Singh Bir as reported by Dr. Jaggi in “Dasam Granth Authenticity” and “Bhai Mani Singh Jeevani and Rachna” (Published by Punjabi University, 1983 pages 40 and 41) is given below.

Authorship	Subject	Pages
Guru Nanak	Tatkara	1A-5A
	Samat Joti Joth Samana	5B
	Bani	6B-118A
Guru Amar Das	Tatkara	118B-122A
	Bani	122B-209A
Guru Ram Das	Tatkara	209B-214A
	Bani	214B-303A
Guru Arjan Dev	Tatkara	303B-318A
	Bani	318B-528A
Guru Teg Bahadur	Tatkara	529B-530A
	Bani	530B-536A
Dasam Bani	Tatkara	537B-539A
	Japu	539B-541B

Bachittar Natak		542A-552B
Chandi Chiritar 1		553A-562A
Chandi Chiritar 2		562B-569A
Chaubis Avtar		569A-741B
Brahma Avtar		741B-757B
Rudra Avtar		757B-785B
Shashtar Nam Mala		786B-821A
Gian Prabodh		821B-829A
Akal Ustat		830B-838A
Var Durga Ki		838B-842A
Tatkara		842B-846A
Chiritropakhiyan		846B-1029A
Bhagat Kabir	Bani	1029B-1058A
Bhagat Nam Dev	Bani	1058B-1065A
Bhagat Ravi Das	Bani	1065B-1069B
Bhagat Ram Anand	Bani	1069B
Bhagat Jai Dev	Bani	1070A
Bhagat Tarlochan	Bani	1070B-1071A
Bhagat Dhana	Bani	1071A-1071B
Bhagat Sain, Pipa, Bhikan and Sadna	Bani	
Parm Anand, Sur Das, Mira	Bani	1072A-1073A
Bhagat Bainsi	Bani	1073B-1074A

Shiekh Farid	Bani	1074B-1077B
Rai Balwand Di Var	Bani	1078A-1078B
Sadd and Sweeyay	Bani	1079A-1088B
Hakikat Ra Mukam Rajey	Path	1088B
Shiv Nabh Ki		
Rag Mala	Path	1089A
Siahi Ki Vidhi	Path	1089A
Zafarnama (Persian)	Path	1090B-1095B

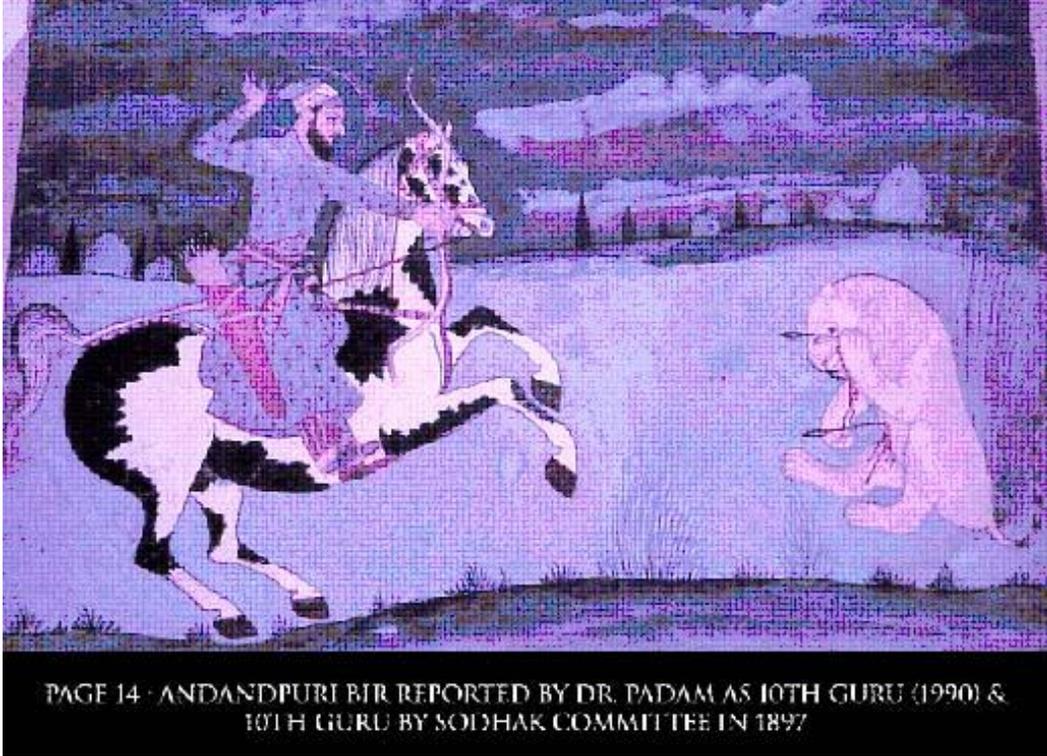
(B) Patna Bir Academic Issues

No colophon written. By oral history it is supposed to be written by Granthi Sukha Singh who died in 1861 AD. Even if he died at the age of 100 years and started writing at birth, this bir still cannot go beyond 1761 AD. Then who wrote Samat 1755 (1698 AD) in Tatkara because Tatkara shows the date written as 1775 (1698 CE) but Zafarnama written in the end in the same handwriting and the same ink puts the date to at least 1706 academically. This Bir contains 8 compositions by 10th guru ji which were deleted by the Sodhak Committee, Sukhmana Sansaharnama, Var Malkauns, Var Bhagoti, Rag Sorth by P10, Rag Asal P10, Asfotak Kabits and one bir contains 18 chapters of Bhagwant Gita (1800 chhands). See tatkara below.

- Five different scribes, Darbari Singh, Darbari Singh Chhota, Nihala, Bala and Haridas. First 63 pages are new. and different from main manuscript
- History of this Bir only goes up to Maharaja Ranjit Singh Period times as taken from a Granthi Diwan Singh employed by him.
- At two places dates of 1752 BK (1695 CE) come in wrong chronological order (Chandi Ukat Bilas on page 125 written in Fagun 1752 but Jodh Parband written on page 154 on Chet 1752). On folio 109, 116 dates - 1745BK and then 1744BK also wrong chronology
- Probably this Bir is the same as the presidium Bir used by Sodhak Committee in 1897 with two pictures, scribe, described as Darbari Singh Wadha, and Darbari Singh Chhota. Ankpali rewritten at some pages, some of the pages new. Total pages 403.
- There is no colophon in this Bir.
- See tatkara of Anadpuri Bir and Photos from this Bir



PAGE 1 : ANANDPURI BIR REPORTED AS 10TH GURU BY PADAM (1990) & 6TH GURU BY SODHAK COMMITTEE (1897)



(D) Devnagri Dasam Granth

Devnagri Dasam Granth prepared by Britishers in 1847 after Sikhs lost Anglo Sikh war in 1846 AD and British became virtually masters of Panjab. MSS Punjabi D6 bears a note from the Commissioner, “In conformity to the orders of the Governor General of India this volume named ‘The Grunth Sahib’ published by Gooroo Gobind Singh the founder of the Sikh faith, is hereby presented to the Paris Exhibition Society by Pundit Radha Kishan, Ecclesiastical Councillor to His Highness the late Maharajah Runjeet Singh”. This manuscript is in Devnagri and starts with Om. The table of contents starts with Om Sat Sri Suchi Panjabi Granth Sahib Ka Sri Mukhbaq Patshahi 10.

By history Radha Krishin was Sanskrit Scholar and teacher of Raja Hira Singh and thereafter of Duleep Singh. His father Pandit Madhusodhan was head priest of court & chief of Charities Dept.in1808AD till annexation. His Grand father was Pandit Brij lal who also held a post of court Pandit under Ranjit Singh. Why he signed that Guroo Gobind Singh was founder of Sikh Faith ?. Why IK ONKAR was changed into OM.

In conformity to the orders of the Governor General of India
 this Volume named "The Granth Sahib" published by
 Gurus Gobind Singh the founder of the Sikh faith, is hereby
 presented to the Paris Exhibition Society, by

Punjit Basha Kishor
 ਪੰਜਿਤ ਬਾਸ਼ਾ ਕੀਸ਼ਰ

Ecclesiastical Councillor to His
 Highness the late Maharaja
 Ranjeet Singh.

* A work of the same name is published by Gurus Nanack, it
 may not therefore be taken to be the same, for it is essential



BL MSS Panjabi D6 (3)

(E) Daswen Padshah ka Granth that was presented to Queen Victoria in 1859 and placed in Oriental Library.

This manuscript is presently preserved in British Library, catalogued as MSS Panj. E 1. 19th century (copy 1859). Along with this Granth, the second copy was of Aad Granth which is catalogued as MSS Panj. E 2 was also given to Queen Victoria in 1859.

There is no colophon. Note on folio 4a mentions a stool and cushions covered with brocade also presented by Sadhu Singh for use with the Granth. This Granth is cataloged in British Library as “MSS Punjabi E1” sent by the Guru Sadho Sodhi of Kartarpur. No heading of Dasam Granth or Dasvein Patshah. Starts Tatkara as Granth Sahib Ka. Note by Dy. Commander Lahore “copy of original with signature of guru himself & now in possession of his descendent ,Guru Sadho Singh”

This is an atypical Comment” As we all know Sodhi Sadhu Singh,s family had only Original Kartarpuri bir Compiled by Guru Arjan and no original Dasam Granth. Why such a wrong note about the history of this Dasam Granth was added?.

(F) Misal Patna Bir academic Issues

Randhir Singh writes on Page49 of his Book. This Bir prepared by Sewadars at Takhat Patna after they found 10th Guru Bani. Where are the original Documents? Copy reported to be in Akal Takhat Bunga Takhat Toshakhana. No such copy is seen there now. Then where is it now?. Dates on the Bir are an issue. Randhir Singh writes “Page 5(in Dabbi) date of start of writing Samat 1821, 21st Maghar (Nov 7th sat, 1764 AD) Date of Completion on end page 616(in Dabbi) Samat 1822, ASU 22(27 Sept 1765).But the date of Copying given in Jammu in Tatkara is Sawan 22 Sudi 9(26 July 1765AD”.

If Bir was not completed in Patna till 27th Sept then how it can be copied in Jammu on 26 July 1765AD Two months in advance of its completion? (See Below)

If this Bir was copied in Jammu then in Punjab in 1765AD then why Chhibar who wrote his Bansalinama in (1769-1769) in Jammu is silent about this very important manuscript? Mehma Parkash which was written at Goindwal by Sarup Das Bhalla , then in Punjab 1776 AD is also silent about this Important Dasam Granth Bir. Why? It is not available anywhere now? Why such an important Bir disappeared. Moreover, why no body knows the history of original or copy of this Bir.

੯
੫੩੪

੧ ਓ ਸ੍ਰੀ ਭਗਵਤੀ ਜੀ ਸਤ ॥
ਸੰਮਤ ਅਠਾਰਾਂ ਸੈ ਇਕੀ ਮੰਘੁ
ਦਿਨੇ ਛਿਅ ॥੧੮੨੧॥ ਆਇ
ਤਵਾਰ ॥ ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੀ ਲਿਖਨੇ
ਲਗੇ ॥ ਪਟਣੇ ਜੀ ਦੀ ਮਿਸਲ ॥
ਪਾਤਿਸ਼ਾਹੀ ॥੧੦ ਸ੍ਰੀ ਮੁਖ ਵਾਕ॥

ਅਤੇ ਅੰਤਲੇ ਪੱਤੇ ੬੧੬ ਪੁਰ, ਡੱਬੀ ਵਿੱਚ ਹੀ, ਸਮਾਪਤੀ ਦਾ
ਬਿੱਤਿ ਸੰਮਤ ਇਸ ਤਰਾ ਦਿੱਤਾ ਹੈ :-

616
੫੩੪

੧ ਓ ਸ੍ਰੀ ਭਗਵਤੀ ਪ੍ਰਸਾਦਿ ॥
ਸੰਮਤ ਅਠਾਰਾਂ ਸੈ ਬਾਈ ਅਸੂ ਦਿ
-ਨੇ ਪੰਦ੍ਰਾਂ ॥ ੧੮੨੨ ॥ ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੀ
ਸੰਪੂਰਨ ਲਿਖ ਪਹੁਤੇ ॥ ਸੋਧ ਪੜ੍ਹਿਨਾ ਬਹੁ-
ਤਿਆਂ ਉਪਰੋਂ ਲਿਖਿਆ; ਛੋਟੀ ਨਾਲਿ ॥

ਇਸ ਸੰਦਰ ਬੀੜ ਵਿੱਚ ਬਾਣੀ ਦਾ ਤਤਕਰਾ ਐਉਂ ਲਿਖਿਆ ਹੈ :-

ੴ ਸ੍ਰੀ ਭਗਵਤੀ ਜੀ ਸਹਾਇ ॥
ਸੂਰੀ ਪੋਥੀ ਕਾ ਤਤਕਰਾ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥ ਜੀ ਕਾ
ਸੀ ਮੁਖਵਾਕ ਪਾਤਿਸ਼ਾਹੀ ॥ ੧੦ ॥ ਲਿਖਯਤੇ ॥
ਸੰਮਤ ਅਠਾਰਾਂ ਸੈ ਬਾਈ ਸਾਵਣ ਮਾਸ ਅਧ ॥
੧੮੨੨ ॥ ਸਾਵਣ ਦਿਨੇ ॥ ੧੫ ॥ ਸੁਦੀ ੯ ॥
ਜੰਮੂ ਵਿਚਿ ਲਿਖਿਆ ਉਤਾਰਾ ਗ੍ਰੰਥ ਜੀ ਕਾ ਕੀਤਾ
ਭੁਲ ਚੁਕ ਬਖਸਣੀ ॥

(F) PRE 1700 Sri Dasam Granth Bir at Hazur Sahib

Recently G.S.Mann from liecester England has mentioned that there was pre-1700 Dasam Granth Bir at Hazur Sahib. Question arises as to why the management at Hazur Sahib produced a new Bir ? why did they not publish PRE 1700 Sri Dasam Granth Bir alone .The Sodhak Committee set up by Takhat Sachkhand Sri Hazur Sahib prepared and published another standard ceremonial edition in 2002. It has 1428 pages and is beautifully printed. It is a non Pad-Chhed (no separation of words) version and was based on a 444 NS or 1913 CE Munshi Gulab Singh & Son's edition(previous edition was printed in 1900AD based on the Sodhak Committee Report by the same press) and 80 other available Puratan Saroops. Nihangs do Prakash of another 1428 p. Pad-Chhed Dasam Granth.

(G) Randhir Singh also refers to a 18th century DG in a Gurdwara at Kolkata. In Shabad Moorat (Page 52), Randhir Singh causally mention about such a Bir in 2 lines but no details at calcuta Gurudwara , Chota Sangat-Tula Patti date Samat 1840(1783AD). His note adds further that this Bir does not matches with any 4Birs as reported by Gianni Gain Singh Ji. This was also not copy of any above two old Birs which Randhir Sigh felt to be more authentic(Mani Singh Bir& Pâtna Ji Di Misal). Now this Bir is nowhere available. No details can be commented.

H)KHAS PATRAS ACADEMIC ISSUES

Khaas Patra available in some birs has many academic issues. Kesar Singh Chibbar 1769AD (61 years later) mentions “seven loose sheets came into the possession of Sikhs in Lahore” Santokh Singh in 1843 (135 years later), talks about seeing” 62 patras”None of the above authors put the pages in Appendix. Who collected these patras, from where, and who were the custodians? No historical evidence of such collection.I have seen Khas Patras of Bhai Mani Singh Bir and AnandPuri Bir. I have not seen Moti Bagh Gurdwara Bir as it is not available now.(quoting Jaggi,work 1966 who has seen them).This hand writing is called Shikasta Gurmukhi (Khas lipi) of these Khas patras is same. This type of handwriting is seen in 8 other Sikh manuscripts including Hukamnamas. This type of writing was prevalent at that time in MANDI SAKET and adjacent Sahara Riesman. (see Jaggi 1966 Dasam Granth Partita 1966 Pages 113 -139) Jaggi has proven by comparing the hand writing that this Khas Patra writing belongs to Charat Singh granthi (who was son of Bhai Sukha Singh who became a powerful Mahant in 1832 as he was promoted from a Granthi Post) at Patna. Giani Gian Singh (1880 AD Panth parkash) is of the same opinion “There is another Granthi named Sukha Singh who compiled a bir on his own at Patna. Charat Singh is his son. His handwriting perfectly matches with the Gurus. Having announced the signature of the Guru, he received money four times the usual or as much as he wanted”. Khas Patras Chhand Serial Numbers

-Mani Singh Bir 8 khas patras (2229-2258,5346-5774)

-Moti Bagh Bir 7Khas patras (7011-7117, 7333-7444)

-Anandpuri Bir 8 khas patras (7178-7332)

Khas Patras and internal text does not match in many khas Patras. Transcription pages of many Khas Patras bears Nissans as ascribed to Guru Ji.

Now matching the serial Numbers of Khas patras in the all three dasam Granth proves the fact that there is only one source of these khas Patras who made Money which was Charat Singh as reported by Giani Gian Singh.

- In his book Shabad Moorat on page 14&15 “Randhir Singh claims first version of DG with Ram Avtar was finished in 1698 AD until the end of this coposition ‘while internal evidence shows KA finishing 1688,1687,1688 &chritropakhyan in 1696AD”. Randhir singh also claims on basis of khas Patra on page 14 “that by 1698, uptill end of ram Avtar only 2255 verse of DG were finalized But published DG shows total count of verses over 3000 Chhands until end of ram Avtar Composition. Beginning of the Krishan Avtar in Khas Patra does not match with the published DG start of KA with different serial # of verse2254- 2258(changed to 1-4 of chhand KA page 254 pub. DG) and change in content in 2258 /4 th Chand in published DG as “1192 chhands” while in Khas Patra 2258 chhand it reads “1186 chhands”.(No #1186 dasam Da Mil Laina//3448// afzu. See below beginig of KA In DG page 254.

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

ਅਬ ਕ੍ਰਿਸਨਾ ਅਵਤਾਰ ਇੱਕੀਸਮੇ ਅਵਤਾਰ ਕਥਨੰ ॥ ਚੌਪਈ ॥ ਅਬ
 ਬਰਣੋ ਕਿਸਨਾ ਅਵਤਾਰੂ ॥ ਜੈਸ ਭਾਂਤ ਬਪੁ ਧਰਜੋ ਮੁਰਾਰੂ ॥ ਪਰਮ ਪਾਖ
 ਤੇ ਭੂਮ ਡਰਾਨੀ ॥ ਡਗਮਗਾਤ ਬਿਧ ਤੀਰ ਸਿਧਾਨੀ ॥ ੧ ॥ ਚੌਪਈ ॥
 ਬ੍ਰਹਮਾ ਗਯੋ ਛੀਰ ਨਿਧ ਜਹਾਂ ॥ ਕਾਲ ਪੁਰਖ ਇਸਥਿਤ ਬੇ ਤਹਾਂ ॥ ਕਹਾ
 ਬਿਸਨ ਕਹ ਨਿਕਟ ਬੁਲਾਈ ॥ ਕਿਸਨ ਅਵਤਾਰ ਧਰੋ ਤੁਮ ਜਾਈ ॥ ੨ ॥
 ਦੋਹਰਾ ॥ ਕਾਲਪੁਰਖ ਕੇ ਬਚਨ ਤੇ ਸੰਤਨ ਹੇਤ ਸਹਾਇ ॥ ਮਥਰਾ ਮੰਡਲ
 ਕੇ ਬਿਖੈ ਜਨਮੁ ਧਰਜੋ ਹਰਿ ਰਾਇ ॥ ੩ ॥ ਚੌਪਈ ॥ ਜੇਜੇ ਕਿਸਨ ਚਰਿਤ
 ਦਿਖਾਏ ॥ ਦਸਮ ਬੀਚ ਸਭ ਭਾਖ ਸੁਨਾਏ ॥ ਗਯਾਰਾ ਸਹਸ ਬਾਨਵੇ ਛੰਦਾ
 ਕਰੇ ਦਸਮ ਪੁਰ ਬੈਠ ਅਨੰਦਾ ॥ ੪ ॥

- Khas Patra 615 from mani Singh Bir as quoted By randhir Singh on Page 14 of his Book

ਸ੍ਰੀ ਦਸਮੇਸ਼ ਜੀ ਦਾ ਖਾਸ ਦਸਤਖਤੀ ਪੰਨਾ

(੬੨੫/੨ ਪਤਿ) -੧-੧-੧-੧- -੧-੧-੧-੧-
 ਸ੍ਰੀਅਮ ਤੇਗ ਅਮ ਅਮ ਤੇਗ ਅਮ ਅਮ ਤੇਗ ਅਮ ਅਮ ਤੇਗ ਅਮ ਅਮ ਤੇਗ ਅਮ ਤੇਗ
 ਗਾ ਅਬ ਬਰਣੇ ਕ੍ਰਿਸਨਾ ਅਵਤਾਰੁ ਜੈਸ ਭਾਂਤ ਬਪ ਧਰਿਯੋ ਮੁਰਾਰੁ ਪਰਮ ਪਾਪ ਤੇ ਭੁਮ ਡਰਾਨੀ ਡਰਮ
 ਗਾਤ ਬਿਧ ਤੀਰ ਸਿਧਾਨੀ ॥੨੨੫੫॥ ਚਾ ਬੁਹਮਾ ਗਾਯੋ ਛੀਰਨਿਧ ਜਹਾ ਕਾਲਪੁਰਖ ਇਸਥਿਤ ਬੇ ਤਹਾ ॥ ਕਹੋ
 ਬਿਸਨ ਕਹ ਨਿਕਟ ਬੁਲਾਈ ॥ ਕ੍ਰਿਸਨਵਤਾਰ ਧਰੋ ਤੁਮ ਜਾਈ ॥੨੨੫੬॥ ਦੁਹਾ ਕਾਲਪੁਰਖ ਕੇ ਬਚਨ ਤੇ ਸੰਤਨ ਹੇਤ
 ਸਹਾਈ ॥ ਮਥੁਰਾ ਮੰਡਲ ਕੇ ਬਿਖੈ ਜਨਮ ਧਰੋ ਹਰਰਾਇ ॥੨੨੫੭॥ ਚਾ ਜੇ ਕ੍ਰਿਸਨ ਚਰਿਤੁ ਦਿਖਾਏ ॥
 ਦਸਮ ਬੀਚ ਸਭ ਭਾਖਿ ਸੁਨਾਏ ॥ ਗਿਆਰਾ ਸਹਸ ਛਿਆਸੀ ਛੰਦਾ ॥ ਕਹੋ ਦਸਮ ਪੁਰ ਬੈਠ ਅਨੰਦਾ ॥੨੨੫੮॥
 ੧੧੮੬) ਦਸਮ ਕਾ ਮਿਲਾ ਲੈਣਾ ॥ ੩੪੪੪) ਅਫਸੂ
 ਅਰੁ ਪੁਨ ਕਹਾ ਰਾਸ ਮੰਡਲਾ ॥ ਜਿਹ ਬਿਧ ਹਰ ਗੋਪਿਨ ਤਨ ਖਿਲਾ ॥ ਤੀਨ ਸਪਤ ਅਰੁ ਚਾਲਿਸ ਕਹੇ ॥ ਜੇ ਸਭ ਰਾਸ ਮੰਡਲ
 ਮਹਿ ਅਹੇ ॥੩੪੪੫॥ ੩੪੦) ਰਾਸ ਮੰਡਲ ਕਾ ॥ ੩੭੮੫) ਅਫਸੂ ॥ ਬਹੁਰ ਗੋਪਿਨਾ ਬਿਰਹ ਉਚਾਰਾ ॥ ਜਿਹ ਬਿਧ
 ਬਿਰਹ ਕਰਿਯੋ ਬਿਸ ਨਾਰਾ ॥ ਏਕ ਸਹਸ ਚਉਤੀਸ ਛੰਦਾਏ ॥ ਸੋ ਅਫਸੂ ਕੇ ਬੀਚ ਗਨਾਏ ॥ ੩੭੮੬) ॥੧੩੪ ਗੋਪੀ ਬਿਹ
 ੧੩੪) ਗਪਗਬਿਗ ॥ ੩੯੨੧) ਉਨਤਾਲੀ ਸੋ ਟਿਕੀਸ ਬਖਾਨੇ ॥ ਸੋ ਅਫਸੂ ਕੇ ਮਹਿ ਪੁਮਾਨੇ ॥ ਬਹੁਰ ਸੋ ਜੁਧ-
 ਪੁਬੰਧ ਬਖਾਨਾ ॥ ਜਿਹ ਬਿਧ ਹਰ ਦਾਰੁਣ ਰਣ ਠਾਨਾ ॥੩੯੨੨) ॥ ਚਾ ਆਨ ਸਹਸ ਪਚਹਤਰ ਪੁਖਾਨੇ ॥
 ਕਹਾ ਛੰਦ ਪੁਬੰਧ ਮਿਆਨੇ ॥ ਜੋ ਸਬ ਕਹੇ ਮਨੋਹਰ ਛੰਦਾ ॥ ਦੁਤੀਅ ਛੰਦ ਕੋ ਪਰਾ ਨ ਬੰਦਾ ॥ ੩੯੨੩) ਭੁਲ ਪਰੀ
 ਲਖੀਅਹੁ ਜਹੋ ਛਾਈ !! ਤਹ ਤਹ ਲੀਜਹ ਅਛਰ ਬਨਾਈ ॥ ਹਉ ਕਬਿ ਨਹਿ ਕਬਿਨ ਕੋ ਦਾਸੂ ॥ ਸੇਵਕ ਜਾਨ
 ਕਰੇ ਨੁਪਹਾਸੂ !! ੩੯੨੪) ॥ ਅਠਤਾਲੀ ਸੋ ਕਹਾ ਬਨਾਈ ॥ ਦੋਹਾ ਛੰਦ ਚਉਪਈ ਆਈ ॥ ਸਵਾ ਲਛ ਛੰਦਾਗੇ ਹੋਈ ॥
 ਜਾ ਮਹਿ ਏਕ ਘਾਟ ਨਹੀ ਕੋਈ ॥ ੩੯੨੫) ॥ ੨੨੭ ਦੇਬਪਾਨ ॥ ੮੭੫ ਜੁਧ ਪੁਬੰਧ ॥੧੧੮੬) ॥ ਦਸਮ ॥੩੪੦॥ ਰਾਸਮੰਡਲ ਕਾ
 ॥੧੩੪॥ ਗੋਪਬਿਗ ॥੨੦੩੮॥ ਅਬ ਕਾ ॥ ੪੮੦੦) ਅਫਸੂ ਕਾ ਅਫਸੂ ॥ ੧੧੧੧) ਸਮਾਲਾ ਵਾ ਵਾਰਾ ॥ ਚਰਿਤੁ ॥ ਤਿਹੁ ਪੋਥੀਆ ਬਿਨਾ ॥
 ॥ ਚਾ ਅਬ ਬਾਈਸਵੇ ਗਨ ਅਵਤਾਰਾ ॥ ਜੈਸ ਰੂਪ ਕਹ ਧਰੋ ਮੁਰਾਰਾ ॥ ਨਰ ਅਵਤਾਰ ਭਯੋ ਅਰਜੁਨਾ ॥ ਜਿਹ ਜੀ
 ਤੇ ਜਗ ਕੇ ਭਟ ਗਨਾ ॥ ੪੮੦੧) ॥ ਚਾ ਪ੍ਰਥਮੇ ਨਿਵਾਤਕਵਰ ਸਭ ਮਾਰੇ ॥ ਇੰਦੁ ਤਾਤ ਕੇ ਸਤੁ ਨਿਵਾਰੇ ॥ ਬਹੁਰ ਜੁ-
 ਧ ਰੁਦੁ ਤਨ ਕੀਆ ॥ ਰੀਬੋ ਭੂਤਗਾਟ ਬਰ ਦੀਆ ॥ ੪੮੦੨) ॥ ਬਹੁਰ ਦੁਜੋਧਨ ਕਹ ਮੁਕਤਾਯੋ ॥ ਗੰਧਬਰਾਜ ਬਿਮੁਖ
 (ਨੋਟ :- ਗੁਰੂ ਜੀ ਦੇ ਕਰ ਕਮਲਾਂ ਦੀ ਲਿਖਤ ਦੇ ਦਰਬਨ ਜਾਹਮਣੇ ਸਫੇ ਪੁਰ ਕਰੋ !)

Additionaly Randhir Singh on page 15 talks about more one and a Quarter lakh chhands already prepared serialwise but not entered Yet. See Chhand (3924) in khas Patra. Then randhir Singh himself writes that actual Total count of chhands in various Birs are 17,353. Why this discrepancy?

It appears that Bhai Randhir Singh Ji is trying to justify the the date of 1698 AD as written by Kesar Singh Chhibar for “ Chhota Janamyo Granth” but internal evidence given by him does not support it when Khas Patra is Compared with published DG.

I) LETTER of Bhai Mani Singh Academic issues

- The letter has a date of 22nd Vaisakh, but no year. Ashta calculates year 1716 as Baba Banda Bahadur alive and name in the letter, but internal evidence of dating 1713 in one atypical verse in different ink and hand.
- Method of writing words was not at all vogue in the time of Bhai Mani Singh
- The use of bindi, matras, and shape of letter are modern
- Use of metallic nib, not available in those times
- Mention of 303 charitars in letter while in actual Birs their number is 404 by internal evidence
- For details read Jaggi,s Book On The issue

Evidence of British Connection with history and Text of Dasami Patshahi Da Granth

- No Granth similar to the pattern of DG is mentioned by Chibar in his classical book BansaliNama (1769-1779 AD) He mentions names such as, Smudsagar, Avtarlila, Bachitar Natak, Chota janmyo Granth. Sarup Das Bhalla in Mehma Parkash (1776 AD) only mentined Vidya Sagar Granth.
- From above evidence one can conclude that, 'No Granth entitled as Dasam Granth or Dasmi Patshahi Granth or simply Granth, comparable to the presently Published Dasam Granth, was in circulation in any language (Gurmukhi, Persian & European Literature) in the 18th Century in Punjab or Delhi area.
- (1781 AD): Charles Wilkin (found another Granth at Patna which according to him "appeared later" and in his account he writes " to translate this Granth In Hindoove & Sanskrit at some future period."
- (1784 AD)British records of 1784 indicates the Relation of Sikh Confederate Feudalism and british imperialism & prediction and fear of Warren Hasting Gov.General of India(extract from secret consultation ,24th nov,1786.&Forrest ,selections,Vol III,1123-Gov.general,s Minute,4th dec.1984).For details Read N. K. Sinha in "Rise of the Sikh Power", published by Niva Mukherjee AMC, Calcutta,1936,1946,1960,1973 which describes in detail in Chapter VII. British records gives the estimate of the Trans-Sutlej and the Cis-Sutlej Sikhs: "The Sikhs in Lahore and Multan form altogether a very respectable power.... They are prevented

by necessity of watching the motives of each other from attempting to extend their conquests.... The Sikh Chiefs immediately to the northward of Delhi are totally unconnected with these and are in fact nothing more than a number of petty plunderers". In his Minute, dated the 4th December, 1784, Warren Hastings recorded his opinion on the rising Sikh Power. He regarded the Sikh power extending from the most western branch of Attock to the walls of Delhi, as a new object worth serious contemplation. The Sikhs, so eminently suited to the military profession, could not become very powerful because of their spirit of independence and frequent internal warfare but they were prompt to rally together at the call of common danger. Warren Hastings visualized a change in their polity, the rise of an individual of rare capacity and enterprise who would succeed in enveloping everything within his own supremacy. He feared that a new dominion would then ascend from the ashes of the Mughal Empire and naturally wanted to prevent such a calamity to British Imperialism by seasonable means of opposition. No to permit the people to grow into maturity without interruption." IT APPEARS FROM ABOVE THAT Britishers knew very well that Sikhs always had internal warfare but has spirit of independence and promptly rally together at the call of common danger around their common binding force & firm belief in Guru Granth Sahib which is HALLMARK of Sikhism till today and will remain in future.

- (1796) William Tenet (a Christian Missionary writes about Missionary Expansion in Punjab He writes, "They(Sikhs) may be regarded as the reformed in India, and though the rules of their founder Nanuch(Nanak) have considerable hold over them, they would not perhaps prove as inaccessible to the arguments of missionaries as the followers of Brahma. The extensive county of Punjab is holy in their possession, and forms a wide and untried field, which in some future period may signalize the labors of European missionaries"

- (1803): William Franklin for political purposes proposed that, "The nation, so obscure as hardly to be mentioned, even as a tribe, at the beginning of the present century, have within these last thirty years raised themselves in such reputation, as not only to attract the notice, but excite the alarm of the neighbors on both sides of their government.

They possess the whole of Punjab and it is very probable will one day or the other, have an eye to a participation of the Viziers provinces; I propose, therefore to obtain every possible information of their tribe, manners, customs, and spirit of the government, should we be able to penetrate into the Punjab..."

- (1803): Lord lake (writes a friendly letters to Sikh Chiefs. Official orders on collection of information passed by East India Co. June 5th, 1805.
- (1804-1809) Malcolm comes to Punjab in 1805 with Lord lake expedition as they follow Holker. Malcolm goes only upto Beas River accompanied by Raja Bhag Singh of Jind. It appears that Raja Bhag Singh who was with Him as quoted By Malcolm gave him copy Of Guru Granth Sahib. AS there was No DG In Punjab at that time otherwise Bhag Singh would have given him also. Evidence shows Raja Bhag Singh has close relation with Britishers in 1804AD as another Estate was conferred to him in that year. In 1806AD he was further awarded with an annual Grant of 11,000 Pounds annually By 1809 Britishers bring land between Sutluj & Jamuna by giving Protection to Cis -Satluj States, Proclamation signed on may 3rd 1809 .Dasam Granth came along with them and evidence shows DG was found more common in Malwa(Pepsu) Gurudwaras as compared to other parts of Punjab. Dasam Granth was removed from most of Gurudwaras after 1925 after Formation of SGPC as 1925 Gurudwara Act and SRM gave recognition only to Guru Granth Sahib.
- 1810 : John Malcolm in his account introduces Dasmi Patshahi Ka Granth procured by “Colebrook with indefatigable Research” in 1805. This Dasmi Patshahi Granth on title page reads as NANAK PANTHI KABHYA and at the top of the same in Devnagri as “Gurmukhi Dasmi Patshahi Granth”. By This is the first time that the name , Dasam Granth, appeared in history with some association to the sacred name of 10th Guru ji. The compositions and their arrangements as noted in the current Dasam Granth (corrected by sodhak committee in 1897) clearly match with this Granth. Manuscript bears no name of any Scribe but on blank Folio with no # between folio 158&159 date of 1840 Miti Pooshvidi 15 mangalvar (Tuesday, Dec 23rd 1783 is seen) This manuscript has total 532 Folios. It indicates that one third was written by above date .Use of word Pooshbadi indicate scribe is from outside Punjab from Hindi belt area . Probably this manuscript was compiled between 1781 and 1805 A.D (DEC 1783A.D) as no other internal evidence of dating seen.. Charles Wilkin in 1781 A.D. indicates another Granth in Patna in Hindoove and Sanskrit and wishes to get it translated in future. There is no evidence that this translation was done. Then Colebrook procures this Dasmi Patshahi Ka Granth titled in Devnagri but Granth Contents in Gurmukhi which is used by Malcolm In his Book”Sketch of Sikhs”. It appears that Nirmla priest Atma Ram @ Calcuta who helped Malcolm to write “sketch of Sikhs” worked with

Mahants at Patna(patna City in late 1800,s was part of State of Bengal) to creat, compile and promote this Gurmukhi Granth titled “ Dasmi patshi Ka Granth” in Devnagri but Granth in Gurmukhi from collection named Nanak Panthi Kabya in Hindoove and Sanskrit. Which was reported By charles Wilkins in his account. Probably then this” Dasami Patshi Ka Granth” procured by Henery Colebrooke & planted into india office Library as well at Harminder Sahib at Patna. Malcolm account clearly accepts services of Nirmala Atma Ram @ Calcuta who helped him to understand Sikh History. Chhand 201 in Akal ustat which reads as Atma Uchrio(speaking) & Four Chhands 126-130 in Gian prabodh written by Atma Ram indicates his involvement in creation of Dasmi patshahi Granth. Page 186 Malcolm in his book “Sketch of the Sikhs book describes that Guru Gobind Singh created Khalsa on Friday, 8th month of B’hadra in samat 1753 [1696 A.D.] Please read the footnote on page 186 which reads as “Agreeably to this author, Guru Govind was initated on Friday the 8th month of B’hadra in the samat 1753 (1696 A.D) and on that day his great work, the Dasama Padshah Ka Granth, or book of the tenth king was completed”. This date matches with the date where the ChiritroPakhiyan ends in the presently published Dasam Granth .

- 1810: John Malcolm (Greatest & Powerfull military & political britisher in India at that time) writes in summary of his Book Sketch of Sikhs **“Nirmala and Shahid, who read the sacred writings, may hereafter introduce some changes”**
- 1847: Devnagri Dasam Granth (written under British Supervision after the December 1846 Second Treaty at Bairowal after Sikhs lost in Anglo Sikh War, when Britishers virtually became Masters of Punjab). The title page of this granth reads “In conformity to the orders of the Governor General of India this volume named ‘The Granth Sahib’ published by Gooro Gobind Singh the founder of the Sikh faith, is hereby presented to the Paris Exhibition Society by Pundit Radha Krisen, Ecclesiastical Councilor to His Highness the late Maharajah Runlet Singh. “ EK Onkar in Gurumukhi is changed to OM in Devnagri in this manuscript. The 6th Shabd hazaray to Khyal Patshahi10.” Mitar Piaray Noo hal Murida da Kehna” and Khalsa “Mehma composition gets deleted”. Additionall “Chhaka Bhagauti Ji ka with 137 Chhands” is added in this official ordered Dasam Granth manuscript.

- According to history, Radha Krishin was Sanskrit Scholar and teacher of Raja Hira Singh and later on for Raja Duleep Singh in Sikh Raj. His father Pandit MADHUSUDHAN was head priest of court & chief of Charities dept. from 1808AD till annexation. His Grand father was Pandit Brij lal who held a post of court pundit under Ranjit Singh .Such intelligent person with background from father as court pundit should know the difference between SGGS and Dasam Granth he citified, why? He wrote Guru Gobind Singh as founder of Sikh Faith, why? What was the reason to get this DG written in Devnagri In Punjab in Feb1847 after Sikhs lost first Anglo Sikh War?
- **Lord Dalhousie, Governor General of India Statements of Sikh Nation in 1848 and 1949**

Evidence shows that British recognized the Sikh Nation as a separate nation with unique Sikh identity repeatedly in their official references and treaties in1809,1846,1847. Lord Dalhousie, Governor General of India, in 1848 and 1949 made highly contradictory speeches and remarked:

- “Unwarned, by precedent, uninfluenced by example, the Sikh Nation has called for war, and on my word, Sirs, they shall have it with a vengeance.”
- “There never will be peace in Punjab so long as its people are allowed to retain the means and opportunity of making War. There never can be now any guarantee for the tranquility of India until we shall have effected the entire subjection of the Sikh people and destroyed its power as an independent nation.”
- 1855: Census Sikhs are clubbed with Hindus (No Separate Sikh Category) why?
- 1857: There is change in Political Atmosphere With Indian Mutiny of 1857(as Britishers used Sikhs help to control this mutiny). Special Reservation for Khalsa Sikhs in the Military and neutral religion policy on paper only was made. But letter of Punjab Governer Eggerton in 181A.D. as mentioned below exposes real British plan to control Sikhs through their institutions by controlling all Pujaris at Darbar Sahib and Akal takhat.
- 1859AD: A note by Dy. Commander, Lahore, about Dasam Granth sent to Queen reads as “copy of original with signature of guru himself &now in possession of his descendent ,Guru Sadho Singh”T his is an atypical comment as we all know

Sodhi Sadhu Singh,s family had only Original Kartarpuri bir Compiled by Guru Arjan and no original Dasam Granth. Why such a wrong note about the history of this Dasam Patshahi Granth was added by British Officials?

- 1881 Excellent Military Help by Sikhs to the Britishers Started a Proposal by Viceroy Ripen to Give Sikh Institutions into Sikh Hands, but Eggerton, Gov. of Punjab, Opposed This Advice. He writes““I think it will be politically dangerous to allow the management of Sikh temples to fall into the hands of a committee, emancipated from government control. and trust, your Excellency will resist passing such orders in the case, as will enable to continue the system, which has worked successfully for more than 30 years.” (MS. ADD 43592, British Library).
- Sodhak committee was formed by Gurmat Granth Pracharak Sabha at the request of Khalsa Diwan Amritsar Amritsar Singh Sabha) controlled by Baba Khem Singh Bedi. Dr.Ganda Singh edited “Bhagat Lakshman Singh Aoutbiograpy” published by Roxy Press Ludhiana,1965AD. This source reveals opinion of Bhagat Lakshman Singh that Baba khem Singh bedi has close relation with Goveror Eggerton and Britishers. It appears from the description that by such connection Khem Singh Bedi became Prince from a saint as quoted by Bhagat Lakshman Singh. The Government of India bestowed on him a khill'at or robe of honour of the value of 1,000 rupees and a double barrellled rifle. His Jagirs were enhanced from time to time and, towards the end of his life, his possessions in land in Montgomery district alone amounted to 28,272 acres. He was appointed a magistrate in 1877 and an honorary munsif in 1878. He was made Companion of the Indian Empire (C.I.E.) in 1879, was nominated to the Viceroy's Legislative Council in 1893, and when the Indian council Act was extended to the Punjab in 1897, he was among the first non-official members nominated to the Punjab legislature. He was knighted in 1898 (K.C.I.E). After this report of Sodhak committee published by Sardool Singh of Gurmat Granth Pracharak sabha in 1897AD, the Sabha fell into oblivion as Khalsa Tract Society and Chief Khalsa Diwan expanded the scope of their published work. Lahore Singh Sabha and other Sikh organizations did not approve it as evidence in three letters published in khalsa Akhbar in October and November 1895AD requesting Sodhak Committee to first find out which is authentic version.

Kahan Singh Nabha in his Mahan Kosh, does not mention anything about the report of Sodhak committee on Dasam Granth in his Mahan Kosh

- Malcolm, reporting that he could find only Guru Granth Sahib Copy with difficulty when he visited Punjab with Lord Lake in early 18th century is well supported by the evidence in 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 after Samat 1860(1803AD)”
- **It appears from the evidence that British Intention was to create Distorted View Of Sikhism By changing**
 - 1) **Date & concept of creation of khalsa and Five Kakars**
 - 2) **Diminish the Sikh Belief in SGGS by educating the Sikhs through Nirmalas & Shahids by making Sikhs to believe in this new Granth which will do Vedantisation of Sikh community which will help Britishers to succeed in their Political and Missionary Agenda as they move into Punjab. For Details Read .”Sketch of Sikhs” published by Malcolm who laid the foundation of British Historiography in India 1810, 1812. All Successive British Historiographers followed him without any personal verification.**

See page 182 Malcolm book, where he describes that during Sikh baptism, “He(Sikh during initiation Ceremony) is then presented with the five weapons: a sword, a firelock, a bow and arrow and a pike”.

Page 186 Malcolm book describes that Guru Gobind Singh created Khalsa on Friday, 8th month of B’hadra in samat 1753 [1696 A.D.] Please read the footnote on page 186 which reads as “Agreeably to this author, Guru Govind was imitated on Friday the 8th month of B’hadra in the samat 1753 (1696 A.D) and on that day his great work, the Dasama Padshah Ka Granth, or book of the tenth king was completed”. This date matches with the date where the ChiritroPakhiyan ends the Dasam Granth before the start of zafarnama. As Layden translation was only of Bachitar Natak. Therefore the date of completion of this Dasam Granth was taken from the Colebrook manuscript. But this manuscript clearly shows that zafarnama is written in the same handwriting and the same ink which will take the date of this manuscript to automatically after 1706 A.D. Secondly, Ram Avtar completion date is already written in the end of such composition, 1698 in first portion of the Granth. How a scribe who first writes and finishes the 1698 Ram Avtar then finishes the Granth in 1696? Above evidence clearly shows that Malcolm wanted to create a new history of date & nature of kakkars of Creation of Khalsa by compiling and crating a new “ Dasmi Patshi Ka Granth”(Vedantic Granth) for the Sikhs

- **The above plan can be easily understood and deduced from the summary of Malcolm's account given in his book (1810,1812AD).**

“The tribes of Acalis (immortals) who have now assumed a dictatorial sway in all the religious ceremonies at Amritsar, and **Nirmala and Shahid, who read the sacred writings, may hereafter introduce some changes** in those usages which the Sikhs revere: but it is probable that **the spirit of equality, which has been hitherto considered as the vital principal of the Khalsa or commonwealth, and which makes all Sikhs so reluctant to own either a temporal or spiritual leader will tend greatly to preserve their institutions from invasion**; and it is stated in a tradition which is universally believed by the Sikhs, and has, indeed been inserted in their sacred writings, that **Guru Gobind Singh when he was asked by his followers, who surrounded his death bed, to whom he would leave the authority?** Replied, I have delivered over the Khalsa (commonwealth) to God, who never dies. I have been your guide; and will still preserve you; **read the Grant'h and attend to its tenets; and whoever remains true to the state him will I aid.**”

Why Malcolm Wrote in 1810 A.D. that, “Nirmala and Shahid, who read the sacred writings, may hereafter introduce some changes”? Because, as per British Policy,Probably they assisted in creating, compiling and then, popularizing “Dasmi Patshi Ka Granth” which was transliterated from a document called “NANAK PANTHI KABHYA” with the help of Atma Ram at Calcutta and other Nirmala Mahants of Patna.

Dasam Granth and SRM Committee

- A) There is NO Evidence that Presently Published Dasam Granth was used by SRM committee when they composed Sikh REHAT Maryada and 1925 Sikh Gurudwara Act which clearly accepts and Recommends only SGGS as the only Granth of the Sikhs.**

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 Document as Dasam granth published since 1900 was available to them.(this printed version is reported to be compiled at Sri Akal takhat sahib

and edited by Sodhak committee in 1895-1897 based on various 32 dasam granths available at that time)?

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 402,403,404 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) Why they used only 1st paragraph of Var Bhagauti Ji, In Ardas section why not whole Var Bhagauti Ji?

5) 1925 Gurudwara Act only recommends Sikh institutions to follow only Guru Granth Sahib Ji. Sikh Gurudwara Act in 1925 AD reinforces it again in Section 2 Definitions & Section 134.G (dealing with powers of committee to dismiss office-holders. Ministers & office holders must perform duties per teaching of SGGS)

6) SRM has no mention of Dasam Granth anywhere?

B) Additional Historical Facts

a) The Gurmat Granth Pracharak Sabha (please note this Sabha was part of Amritsar Singh Sabha controlled by Baba Khem Singh Bedi) and its members which formed Sodhak Committee who compiled this so-called Dasam Granth fell into oblivion after submitting their report. Evidence shows Sikhs did not accept this document.

b) Lahore Singh Sabha with 118 associations DID NOT recognize this newly Dasam Pathshahi Guru Granth Sahib finally compiled by Sodhak Committee.

c) 3 articles published in Khalsa Akhbar Lahore against this committee on October 4th, 25th & November 1st 1895. Summary of these articles indicates that Lahore Singh Sabha was requesting Giani Sardool Singh Secretary of Sodhak Committee to find out and authenticate which is original Dasam Granth out of various Dasam Granths they used for correction. (see our web page on these articles in detail).

d) Above version of Dasam Granth was published first time in 1902 has no significance among the Sikhs as mentioned by Akali Ran Singh in his book (1905) about Dasam Granth.

e) Kahan Singh Nabha in 1930 in Mahan Kosh does not mention 1897 Sodhak Committee report or Dasam Granth published in 1902 based on this report. He talks about only two birds of Mani Singh & Sukha Singh Bir & requests more thorough work on this issue. Sikh

scholars since then has reviewed these two birs mentioned has found many authenticity Problems.

From above evidence it is very clear that Guru Panth in (1927-1936) did not use this Document of presently Published Dasam Granth while making their final decision on SRM. This was the Gigantic task before Sikh Leadership in early 1920,s A.D. There were many Rehat maryadas at that time. They decided whatever they found best based on oral evidence practiced by family to family and whatever written sources available to them at that time and settled the issue once for all. This all confirmed Sikh concept of Guru Panth and GURU Granth.

It is just for further information for that in 1920,s there were many different Rehats in different Sikh institutions and Gurdwaras were controlled by Mahants, Nirmalas and Udasis. It was only in 1920,s 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 and selected SRM committee for guidance. These pioneers 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(who wanted bhagat Bani to be removed from GGS) as well as Giani Sundar Singh from Damdami Taksal, District Ferozpur(Who believed In Dasam Granth In Totality). 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, 1932but 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

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All Indian, Persian, and European contemporary are silent on Dasam Granth bir which matches with all contents and arrangement as noted in Presently Published Bir in Punjab in 18th century. The basic Question is “Which and where is the original Authentic Bir of Dasam Granth compiled and authenticated by 10th Guru Ji or compiled by Bhai Mani Singh which matches with all contents and arrangement as noted in Presently Published DG Bir. Review of History and various texts supports the fact that the presently published dasam granth with all its contents and arrangements was no where seen in

Punjab or Delhi area in 18th century.

In academics one has to prove the authenticity of Text based on Academic Parameters (a) Date of Document (When it was written): b) History of the Document: c) Who is the Scribe d) Internal Inconsistency?

Conclusion

Based on the historical, textual and academic analysis of various available Dasam Granth Bir or manuscripts, it has become obvious that there was no Bir/Granth/manuscript of Dasmi patshahi Da Granth or Bachitar Natak Granth present any where prior to the 18th century in Punjab which can be traced back to or associated with Bhai Mani Singh Ji, Baba Dip Singh Ji or 10th Guru Ji. Evidence also shows Individual Granths like Chritro Pakhyan, Chaubis Avtar, and composition like Bachitar Natak (with 14 Cantos) alone were available. But who compiled them together by inserting Bani and some other writings of Patshahi 10 and other similar Chhands which were popular in Sikh usage (Gutkas or oral remembrance of Sikh families) into this heterogeneous Dasami Patshahi Da Granth with no sanctification by 10th Guru Ji. Every written literature must be evaluated in reference to History. Historical sources attest to the evidence that Charles Wilkin in 1781 writes in his account to translate at some future period the Granth “which appeared later” he saw in Hindoove with many Sanskrit words in 1781 AD at Patna. It was only in 1805 AD that this Bir now categorized as MSS D5 Punjabi/Colebrook HT in British library, appeared on the scene. Malcolm in his account reports that he could get only a copy of Sri Guru Granth Sahib Ji from Punjab with difficulty and he used Dasmi Patshahi Ka Granth procured by Colebrook with indefatigable Research. **Henry** Colebrooke, an attorney and Administrator in Calcutta Procures Dasmi Patshahi Granth in Gurumukhi BL MSS Punjabi 5D whose title page reads as NANAK PANTHI KABHYA in Devnagri with notation at the top in Devnagri “Dasmi Patshahi Ka Granth”. According to history Henry Colebrooke never came to Punjab to look for this Granth. Patna was important city of Bengal State under British influence at that Time. Therefore, it appears that Colebrooke assisted in creating/ compiling/researching this Granth and titling it as “Dasmi Patsha Ka Granth” the procuring it from Nirmalas Atma Ram at Calcutta and Mahants of Patna where Charles Wilkin went earlier in 1781 A.D.. Colebrook then

deposited the Granth in British Library Where Charles Wilkin was a librarian. The earliest evidence of the presence of this Bir is available in Malcolm's book, "Sketch of the Sikhs." History indicates that in early 1800s Britishers started enjoying the fast declining fortunes of Mughals at Delhi but has to face recently rising strong Sikh Power In North. They knew real power and history of Sikhs in North lies in gathering around with Strong Belief in Shri Guru Granth Sahib Ji. They intentionally assisted in creating/compiling and promoted "Dasmi Patshahi Ka Granth" to gain entry in Punjab and expand their Kingdom for Missionary and Political Purpose. Malcolm assisted this Granth to be transplanted it in Punjab Gurudwaras through Nirmalas & Shahids during the period of Sikh Raj to create confusion/ division among Sikhs. On the basis of the recognized academic parameters for establishing the Authenticity' of old manuscripts, one finds that the current Dasam Granth, infact, is a copy of the Colebrooke Bir(MSS D5 Punjabi) . The Current Dasam Granth corrected and later on by published by Sodhak Committee in 1897 and the Colebrook DG Bir (MSS D5 Punjabi) is identical in contents with minor variations as outlined above which are not of any statistical value. There is no evidence available any where that Guru Gobind Singh Ji wrote, authenticated or sanctified any Dasami Patshahi Da Granth with his Dastay Mubarak as was done by him in case of Damdami Version of Sri Guru Granth sahib Ji in 1706 & 1708 and by Guru Arjan Dev Ji in the case of Aad Granth in 1604 AD—the revered book of Sikhs. There is also no evidence to associate presently Published Dasam Granth to be compiled by Bhai Mani Singh or Baba Deep Singh. 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 Maryada. This was the Gigantic task before Sikh Leadership in 1920s A.D. There were many Rehat maryadas at that time.They decided whatever they found best based on oral evidence practiced by family to family and whatever written sources available to them at that time and settled the issue once for all . They confirmed Sikh concept of Guru Panth and GURU Granth. Bani of S.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 has been accepted in Sikh Rahat Maryada which got accepted/sanctified by Guru Panth (1927-1936) are final and unquestionable. Jaap Sahib, 10 Swaeyas (swarg Sudu Waley 21-30 Akal Ustit), Chaupai, 1st pauri of Ardas,

Dohra and Sweyas 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 S.G.G.S. acceptable to the Guru Panth as finalized by the 10th Guru before his demise on October, 1708 A.D.**

Guru Gobind Singh Ji ordered the Sikhs to accept Guru Granth Sahib as only living Guru after his demise in 1708 AD well documented in all Indian, Persian, and European contemporary and near contemporary sources. **Sikh Nation has only One Granth (Sri Guru Granth sahib Ji),One Panth and One Guru Panth approved Rehat Maryada.**Tenth guru gave no sanctification to any Granth other than the S.G.G.S. Above evidence shows that Presently published Dasam Granth (1900A.D.) which is available since 1897 is a heterogeneous Granth which based on above evidence appers to be created/compiled in late 18th century with quardination of Nirmala Atma Ram at Calcutta and further promoted by Mahant Nawal & Dayal Singh and Sukha Singh Granthi at Patna by transliterating a Hindoove language manuscript “Nanak Panthi Kabya” to Gurmukhi Granth, “Dasmi Patshahi Ka Granth” presently located in BL London Cataloged as MSS D5 Punjabi. They inserted into it “The Nitnem Banis” “1st paragraph of Ardas” and “some other writings of Patshahi 10 and other similar Saloks” which were popular in sikh usage (Gutkas or oral remembrance of Sikh families) into this heterogeneous Granth in order to gain credibility of this Granth.

Sikhism is an integrated religion with unity of Sikh thought between the first and tenth Guru.Tenth Guru sanctified only one Granth which is SGGS in 1708 AD well documented in all Indian, Persian, and European contemporary and near contemporary sources.

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 (1936-1945) again endorses only one Granth “ Sri Guru Granth Sahib Ji” for the Sikhs.

The author agrees 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. Banis remained separated here and there”. Bhai Kahn Singh Nabha 1931AD writes “ignorant and Manmauji has written many Birs of Dasam Granth who have made them meaningless. He lamented that no Guru’s Premi tried to do any corrective remedy so far”. The authenticity of the presently published Dasam Granth as corrected & compiled by Sodhak Committee in 1897 needs a thorough Gurmat based independent inquiry in light of above historical and Textual evidence. A committee formed of Panthic scholars of all shades constituted under the guidance of SGPC and Sri Akal takhat to act as soon as possible. **Sri Akal Tact and the Singh Sahibans at Darbar Sahib Amritsar have already rejected the Chritiopakhyan 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 Pakhyanns are infact copies of old Hindu Mythhas Stories”. They must take a fresh look at other spurious Banis purposely lumped together and attributed to Guru Gobind Singh Ji.**