

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

**By
JASBIR SINGH M.D.
California**

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/content and 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 such Granth with Title Sri Dasam Granth or Dasmi Patshahi Ka Granth(with fixed pattern of Compositions/contents and arrangement) 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 . No

original copy this Bir seen at Patna Sahib. 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 previously. It disappeared for some time but now this Bir is present in Sikh reference Library at Darbar sahib Amritsar.

(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 Patshahi 10 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 (see textual analysis below). What happened to the Bir as mentioned by Giani Gian Singh? Why sodhak committee edited 8 compositions contained in this manuscript in (1895-1896)? Bhai Randhir Singh in his "Shabadmoorat" book page 17 mentions about these edited out compositions and writes "Style of writing and language does not match with Guru gobind Singh's writings and therefore does not feel that it belongs to 10th guru Ji"

(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 Sahitya 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. Also read **reprt of s. Mahan singh** Ms # 269Dr. Balbir Singh Sahitya Kendra, Dehra Dun **“ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਖਾਸ ਹਜ਼ੂਰੀ ਤੇ ਦਸਖਤੀ ਬੀ(ਕੁਝ ਭਾਗ ੧੭੫੨ਬਿ: ਦਾ ਲਿਖਤ)”** also read Read about this Bir By Dr Piara singh Padam in his book "Dasam Granth Darshan"..

(H) History of Manuscript, 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. By History Colebrook never visited Punjab. 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 Feb 1847 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 Granth 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. Please Note Paris Imperial exhibition was held in Paris between 15th May-15th November 1855. No Imperial Exhibition held in Paris in 1856. How it can be sent from Punjab India in July 1856 after the exhibition is over? This manuscript was written and completed in Feb 1847. Note written in July 1856AD says it was for Paris exhibition which already finished in Nov of 1855. But First Imperial exhibition was held in London in 1851. If this manuscript was written for Imperial Exhibition why it was not sent to First LONDON Imperial Exhibition in 1851? After 4 years when it was written? Appears to be an important evidence of British involvement.

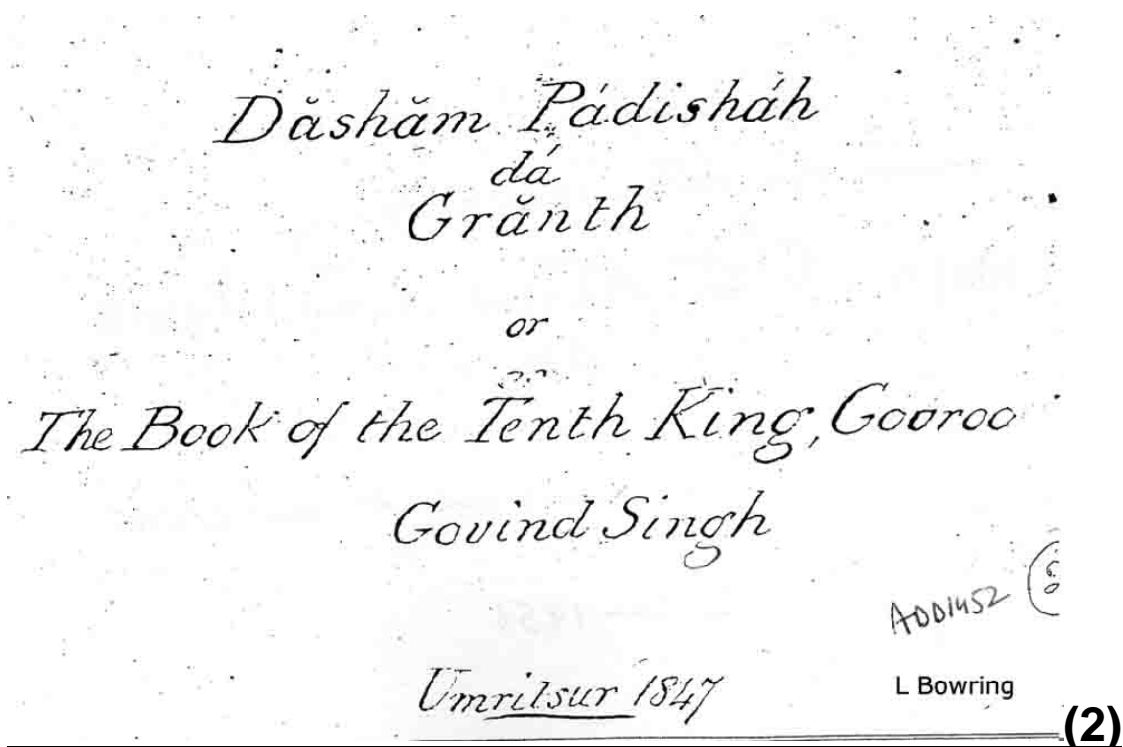
(J) History of Mss Punjabi E1

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.



(L)MS 522 at Punjab Universty Chandigarh:total folios,766. At the end of hakiats note on folio766 reads”samat1846,Miti asar sudi poornama sri akal purakhji sahai,guru chit aveyguru sahai hoey sri waheguru ji”. The source of Acquisition: Gian Singh Librarian,khalsa college Amritsar cost Rs 450,bill date 26/3/1957. No history known before 1957AD? Why khalsa College Amritsar librarian will sell such old Manuscript to panjab university and will not keep it in khalsa college library?

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 BIR	MOTI BAGH BIR	SANGRUR BIR	PATNA 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)	<i>Chhand Without Title</i>	<i>Chhand Without Title</i>
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

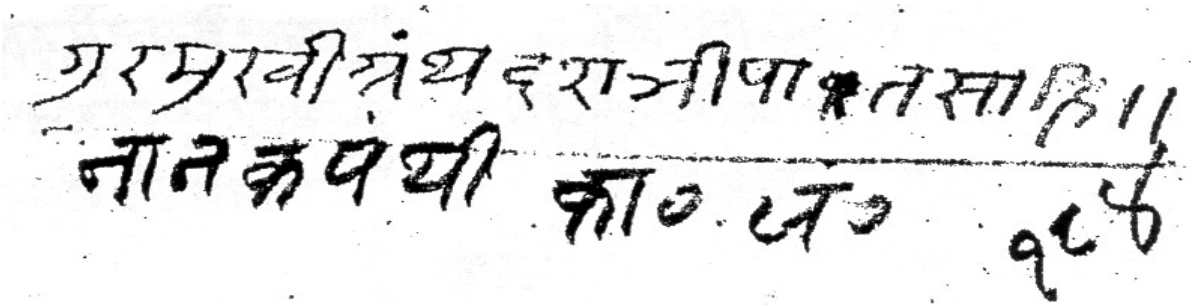
10b	Rudra Avtaar (Parasnath)	358	358	358	--	390
11	Swaeey	33	--	33	33	32
12	Shabad Hazare	10	--	11	10	9+2
13	Khalsa Mehma	4	--	--	--	--
14	Shastar Nam Mala	1318	1318	1318	1318	1318
15	Chiritropakhian	7555	7560	7537	7530	7537
16	Zafarnama	12 Hakiats (No AFZU)	12 Hakiats (No AFZU)	12 Hakiats (No AFZU)	12 Hakiats (No AFZU)	12 Hakiats (No AFZU)
17	Asfotik Kabit	--	--	54	56	54+1
18	Sansahar Sukhmana	--	--	--	43	43
19	Var Bhagoti Ji Ki (2 nd version)	--	--	--	3	3
20	Var Malkauns	--	--	--	11	11
21	Bhagwant Gita	--	--	--	--	1800
22	Chhaka Bhagoti	--	--	--	--	137
23	Sadd	--	In the End	1	--	--

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)



**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)**

ਅਬਿਸਨਾ ਅਵਤਾਰ ਕਥਨੀ ॥ ੧੩ ॥	ਪੰਨੇ ੬੩
ਅਬਿਗਿਆਨ ਪ੍ਰਬੋਧ ਗ੍ਰੰਥ ਵਿਖਾਯੋ ਪਤਸਪੀ ੧੦	ਪੰਨੇ ੬੩
ਦੇਵ ਬਰਣ ਸੁਕਰ ਟਿ ਸਿਯਾ ਮ ਸੁਗਤ ਪੁਛ ਸਮ ੨	ਪੰਨੇ ੬੩
ਅਬਰਾਜਾ ਪ੍ਰੀਛ ਤ ਕੋ ਚ ਕਥਨੀ ॥ ਏਕਾ ਦੇਵ ਸ ਪ੍ਰਛ ਤ ਹਿ	ਪੰਨੇ ੬੩
ਰਾਜਾ ਜਨ ਮੇ ਜਾ ਰਾਜ ਪ ਚ ਤ ਭ ਏ ॥	ਪੰਨੇ ੬੪
ਇਤੀ ਜਨ ਮੇ ਜਾ ਸਮ ਪ ਤ ਭ ਏ ॥	ਪੰਨੇ ੬੪
ਇਤੀ ਅਜੈ ਸਿ ਘ ਕ ਰਾ ਜ ਸ ਪੁ ਰ ਨ ਭ ਏ ॥	ਪੰਨੇ ੬੪
ਜਗ ਰਾਜ ॥ ੬ ॥ ਅਬ ਪੰ ਚ ਸੋ ਰਾ ਜ ਸ ਮ ਪ ਚ	ਪੰਨੇ ੬੪
ਅਬ ਚਿ ਚੀ ਸ ਅ ਉ ਤ ਰ ਕ ਥ ਨੀ ॥	ਪੰਨੇ ੬੩
ਅਬ ਚਿ ਚੀ ਸ ਉ ਚ ਰੋ ਅ ਵ ਤ ਰਾ ॥ ੧	ਪੰਨੇ ੬੪
ਅਬ ਕ ਛ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ॥ ੨	ਪੰਨੇ ੬੪
ਅਬ ਛੀ ਰ ਸ ਮੁੰ ਚ ਮ ਥ ਨ ਚ ਉ ਚ ਹ ਰ ਤ ਨ ਕ	ਪੰਨੇ ੬੪
ਥ ਨੀ ॥ ੩ ॥ ਨਾ ਰ ਏ ਛ	ਪੰਨੇ ੬੪
ਅਬ ਮ ਹ ਮੋ ਹ ਨੀ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ੫	ਪੰਨੇ ੬੪
ਅਬ ਬੈ ਰਾ ਹ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ੬	ਪੰਨੇ ੬੪
ਅਬ ਨ ਰ ਸਿ ਘ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ੭	ਪੰਨੇ ੬੪
ਅਬ ਥ ਵ ਨ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ੮	ਪੰਨੇ ੬੪
ਅਬ ਪ ਰ ਸ ਰ ਸ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ੯	ਪੰਨੇ ੬੪
ਅਬ ਥ ਹ ਮ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ੧੦	ਪੰਨੇ ੬੪
ਅਬ ਰੁ ਚ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ੧੧	ਪੰਨੇ ੬੪
ਅਬ ਜ ਓ ਪ ਰ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ੧੨	ਪੰਨੇ ੬੩
ਸ੍ਰੀ ਭ ਗ ਉ ਤੀ ਜੀ ਸ ਗ ਏ	ਪੰਨੇ ੬੩
ਕਾ ਥ ਪੁ ਰ ਖ ਕੀ ਵੇ ਹ ਮੋ ਕੋ ਟ ਕ ॥ ੧੪ ॥	ਪੰਨੇ ੬੩
ਅਬ ਅ ਹ ਹ ਤ ਦੇ ਵ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ॥ ੧੫ ॥	ਪੰਨੇ ੬੩
ਅਬ ਮ ਨੁ ਰਾ ਜਾ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ॥ ੧੬ ॥	ਪੰਨੇ ੬੪
ਅਬ ਪ ਨ ਤ ਰ ਬੈ ਚ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ॥ ੧੭ ॥	ਪੰਨੇ ੬੪
ਅਬ ਸੁ ਰ ਜਾ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ॥ ੧੮ ॥	ਪੰਨੇ ੬੪
ਅਬ ਚੰ ਚ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ॥ ੧੯ ॥	ਪੰਨੇ ੬੪
ਅਬ ਰਾ ਮ ਅ ਵ ਤ ਰ ਕ ਥ ਨੀ ॥ ੨੦ ॥	ਪੰਨੇ ੬੪
ਅਬ ਸੀ ਰਾ ਸੁ ਅੰ ਥ ਕ ਥ ਨੀ ॥ ੨੧ ॥	ਪੰਨੇ ੬੮
ਅਬ ਅ ਓ ਪ ਪ੍ਰ ਵੇ ਸ ਕ ਥ ਨੀ ॥	ਪੰਨੇ ੭੦
ਅਬ ਥ ਨ ਬਾ ਸ ਕ ਥ ਨੀ ॥	ਪੰਨੇ ੭੩
ਅਬ ਥ ਨ ਮੋ ਪ੍ਰ ਵੇ ਸ ਕ ਥ ਨੀ ॥	ਪੰਨੇ ੭੪
ਅਬ ਖ ਰ ਦੁ ਖ ਨ ਚ ਣੀ ਤ ਜੁ ਪ ਕ ਥ ਨੀ ॥	ਪੰਨੇ ੭੫
ਅਬ ਸੀ ਤਾ ਹ ਰ ਨ ਕ ਥ ਨੀ ॥	ਪੰਨੇ ੭੬
ਅਬ ਸੀ ਤਾ ਪੋ ਜ ਬੋ ਕ ਥ ਨੀ ॥	ਪੰਨੇ ੭੬
ਅਬ ਨ ਨੁ ਮਾ ਨ ਸੋ ਪ ਕੋ ਪ ਠੈ ਬੋ ॥	ਪੰਨੇ ੭੬
ਮ ਓ ਚ ਗੀ ਬਾ ਚ ॥ ਉ ਏ ਛ ਛ ਛੰ ਚ	ਪੰਨੇ ੭੭
ਸੁ ਰ ਬੀ ਰਾ ਸ ਜੋ ਘੋ ਰ ਬਾ ਜੋ ਬ ਜੋ ਭਾ ਜੋ ਯਾ	ਪੰਨੇ ੭੭
ਅਬ ਪ੍ਰ ਗ ਸ ਤ ਜੁ ਪ ਕ ਥ ਨੀ ॥ ਸੰ ਗੀ ਤ ਛ ਪੇ ਛੰ ਚ ॥	ਪੰਨੇ ੭੮
ਪਾ ਗ ਹੁ ਈ ਪ੍ਰ ਗ ਸ ਤ ਪ ਠਿ ਯੋ ਟ ਗ ਹੁ ਈ ਏ ਕੋ ਚ	
ਅਬ ਤਿ ਮੁੰ ਡ ਜੁ ਪ ਕ ਥ ਨੀ ॥	ਪੰਨੇ ੭੯
ਅਬ ਮ ਹੋ ਚ ਰ ਸੰ ਤੀ ਸੁ ਪ ਕ ਥ ਨੀ ॥	ਪੰਨੇ ੭੯

ਮੇਠਣੀਛੰਦਾ। ਫਲਾਯਲਸੁਫਲੀਛੋਲਣੀ।		ੴ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤੇ।	
ਅਬਇੰਦ੍ਰੀਤਜੁਪਕਥਨੀ। ਸਿਗਖੰਡੀਛੰਦ	ਪੰਨੇ ੮੦	ਅਬਕ੍ਰਿਸਨਾ ਅਵਤਾਰਇਕੀ ਸਮੈ ਅਵਤਾਰਕ	ਪੰਨੇ ੮੧
॥ ਜੁਟੇਵੀਰਜੁਠੇ ਪਗਾ ਵਜੀਆ		ਅਬਦੇਵੀਜੁ ਕੀ ਉਸਤਤਿ ਕਥਨੀ॥	ਪੰਨੇ ੮੧
ਅਬਅਤਕਾਇਦੀਤਜੁਪਕਥਨੀ।	ਪੰਨੇ ੮੦	ਹੋਇਕ੍ਰਿਪਾ ਤੁਮਹੀ ਯਮ ਪੈ ਤੁਸਥੈ	ਪੰਨੇ
ਸੰਗੀਤਪਿਸਟਕਾ ਛੰਦਾ। ਕਗੜਦੰਗਕੋਪਕੋ		ਅਬਪ੍ਰਿਥਮੀ ਬ੍ਰਹਮ ਪਹਿ ਪੁਕਾਰਤਭਈ॥	ਪੰਨੇ ੮੧
ਅਬਮਕਰਾਛਜੁਪਕਥਨੀ।	ਪੰਨੇ ੮੧	ਅਬਦੇਵਕੀ ਕੋ ਜਨਮ ਕਥਨੀ॥	ਪੰਨੇ ੮੧
ਅਬਰਾਵਨਜੁਪਕਥਨੀ।	ਪੰਨੇ ੮੧	ਅਬਦੇਵਕੀ ਕੋ ਬਠੂਠ ਬੋ ਕਥਨੀ॥	ਪੰਨੇ ੮੧
ਝਿਣਠਿਣਛੰਦਾ। ਝਿਣਠਿਣਤੀਗੰ।	ਪੰਨੇ ੮੧	ਅਬਦੇਵਕੀ ਬਸਦੇ ਵਕੈ ਵਕੀ ਬੋ।	ਪੰਨੇ ੮੨
ਚਥੋਲਾਛੰਦਾ। ਧਏਮਹਾਬੀਰਸਾਧੇ ਸਿਤੰਤੀ	ਪੰਨੇ ੮੦	ਪ੍ਰਥਮ ਪੁਤ੍ਰਦੇ ਵਕੀ ਕੋ ਜਨਮ ਕਥਨੀ॥	ਪੰਨੇ ੮੨
ਸੀਤਾ ਮਿਲਬੋ ਕਥਨੀ।	ਪੰਨੇ ੮੫	ਅਬਕ੍ਰਿਤਨ ਸੋ ਕੰ ਸਥਾਚਾ। ਸੁੰਯ	ਪੰਨੇ ੮੨
ਮਕਰਾਛੰਦਾ। ਸੀ ਅਲੈ ਸੀਏ ਸਾਏ।	ਪੰਨੇ ੮੫	ਬਤ ਸੁਨੈ ਜਨ ਬਨਾਰਦੇ ਏਤੋ ਕ੍ਰਿਪਕੋ ਮਨ	
ਅਬਮਾਤ ਕੋ ਸਲਿਆ ਮਿਲਣੇ	ਪੰਨੇ ੮੬	ਪ੍ਰਥਮ ਪੁਤ੍ਰ ਬਪਹ	ਪੰਨੇ ੮੨
ਵਲਾਛੰਦਾ। ਸੁਨੇ ਰਮ ਆਏ		ਅਬਬਲਭ ਚ ਜਨਮ ਕਥਨੀ॥	ਪੰਨੇ ੮੩
ਅਬਸੀਤ ਕੋ ਬਨ ਬਾਸਦੀ ਬੋ।	ਪੰਨੇ ੮੭	ਅਬਕ੍ਰਿਸਨ ਜਨਮ ਕਥਨੀ॥	ਪੰਨੇ ੮੩
ਭਗਬਥਾ ਚਲਵਸੋ ਅਕੜਾਛੰਦਾ।	ਪੰਨੇ ੮੮	ਅਬਦੇਵਕੀ ਬਸਦੇ ਵਛੋ ਠੋ ਬੋ।	ਪੰਨੇ ੮੩
ਸੁਨ ਬਾਨ ਛਾਰ ਨਗਰ ਬਾ।		ਪੂਤਨਾ ਬਾ ਚ ਕੋ ਸਪਤਾ।	ਪੰਨੇ ੮੩
ਸੀਤਾ ਦੁਪੁਤ੍ਰ ਨ ਸਪਤ ਪੁਰੀ ਅਵਧ ਪ੍ਰਦੇਸ	ਪੰਨੇ ੮੯	ਅਬਨਾਮ ਕਰਣ ਕਥਨੀ॥	ਪੰਨੇ ੮੩
ਅਬਤੀਨੋ ਭਿਰਤ ਝੀ ਅਨ ਸਾਹਿਤ ਮਰ ਬੋਕ	ਪੰਨੇ ੯੦	ਅਬਸਾਗੀ ਬਿਸੁ ਮੁਖ ਸੋ ਕ੍ਰਿਸਨ ਜੀ ਜਸੋ ਦਾ ਕੋ	ਪੰਨੇ ੯੦
ਚੈ ਪਈ॥ ਰੋ ਰਪ ਬੀ ਸਗਰੇ ਪੁਰ ਸਾਹੀ॥	ਪੰਨੇ	ਅਬਮਾ ਬਨ ਚੋ ਰਖੈ ਬੋ ਕਥਨੀ॥	ਪੰਨੇ ੯੫
ਅਬਸਗਰੀ ਪੁਰੀ ਸਪਤ ਸੁਗਗ ਵਨ ਕ	ਪੰਨੇ ੯੦	ਅਬਤਰਤੋ ਰਜ ਮਲਾਰ ਜਨ ਤਾ ਬੋ।	ਪੰਨੇ ੯੬
ਸੁੰਯਾ॥ ਪਾਇ ਗਯੋ ਜ ਬਤੇ ਤੁ ਮਰੇ ਤ ਬੋ ਤੋ ਕੋ	ਪੰਨੇ ੯੦	ਅਬਬਕੀ ਦੇ ਤ ਕੋ ਬਪ ਕਥਨੀ॥	ਪੰਨੇ ੯੭
ਟੋਹਾ॥ ਸਗਲ ਦੁਆਰੋ ਛੋ ਚ ਕੋ ਗ ਚਿ ਓ ਤੁ		ਅਬਅਪਾ ਸੁਰ ਦੇ ਤ ਆਗ ਮਨ ਕਥਨੀ॥	ਪੰਨੇ ੯੭
ਹਾਰੋ ਦੁਆਰਾ।	ਪੰਨੇ ੯੦	ਅਬਬਛੋ ਰੇ ਗੁ ਵ ਰ ਥੁ ਰ ਸਾ ਚੁ ਰੋ ਬੋ ਕਥਨੀ॥	ਪੰਨੇ ੯੮

ਅਬਧੇਨਕਦੈਤਬਪਕਥਨੇ।	ਪੰਨੇ ੯੮	ਅਬਬਿਖਭਾਸੁਰਦੈਤਬਾਕਥਨੇ	ਪੰਨੇ ੧੨੭
ਅਬਕਾਲੀਨਾਥਨਾਥਕਥਨੇ।	ਪੰਨੇ ੯੯	ਅਬਕੇਸੀਦੈਤਬਪਕਥਨੇ	ਪੰਨੇ ੧੨੭
ਅਬਦਵਾਨਲਕਥਨੇ।	ਪੰਨੇ ੧੦੦	ਅਬਨਰਦਜੁਕਿਸਨਪਹਿਆਏ	ਪੰਨੇ ੧੨੮
ਅਬਗੋਪਨਸੋਹੋਲੀਖੇਲਾਥਕਥਨੇ। ਸ੍ਰੈਯਾ।	ਪੰਨੇ ੧੦੦	ਅਬਬਿਸੁਸੁਰਦੈਤਜੁਪਕਥਨੇ	ਪੰਨੇ ੧੨੮
ਮਾਪਾਬਿਤੀਤਭਵੇਗੁਤਿਫਾਮੁਨਾਓਇਹਈਸ		ਅਬਮਥੁਰਮੈਹਰਿਕੋਆਗਮਨੇ	ਪੰਨੇ ੧੨੮
ਅਬਲੁਕਮੀਦਨਖੇਲਕਥਨੇ।	ਪੰਨੇ ੧੦੦	ਅਬਬਗਵਾਨਕੋਉਪਾਰਕਥਨੇ	ਪੰਨੇ ੧੩੦
ਅਬਦੀਰਾਹਨਕਥਨੇ।	ਪੰਨੇ ੧੦੧	ਅਬਕੁਬਜਾਕੋਉਪਾਰਕਥਨੇ	ਪੰਨੇ ੧੩੦
ਅਬਾਬਿਪਨਾਕਿਯੋਪਠੈਥੋ।	ਪੰਨੇ ੧੦੧	ਅਬਚੰਦੁਗੁਮੁਸਟਜੁਪਕਥਨੇ	ਪੰਨੇ ੧੩੧
ਅਬਗੋਵਿਧਪਨਾਬਿਹਰਭਪਰਯਥੋ।	ਪੰਨੇ ੧੦੩	ਅਬਕੰਸਬਪਕਥਨੇ	ਪੰਨੇ ੧੩੧
ਇਤਾਇਦੁਆਵਿਦਰਸਕੀਅ	ਪੰਨੇ ੧੦੬	ਅਬਕਾਨਜੁਬਾਚਨਦਸੋ	ਪੰਨੇ ੧੩੧
ਅਬਨਦਕੋਬਗਾਬਾਥਕਥਿਥੋਥੇ	ਪੰਨੇ ੧੦੬	ਬਾਹਰਸਾਹਾ। ਸ੍ਰੈਯਾ। ਫਾਗਨਮੈਸਖੀ	
ਅਬਦੇਵੀਜੁਕੋਉਸਤਤੋਕਥਨੇ	ਪੰਨੇ ੧੧੦	ਭਰਗੁਲਾਲਸੁਭੋਹਰਿਸਿਉ	ਪੰਨੇ ੧੩੨
ਤੁਹੀਅਸਦਈਸਜਦਈ। ਪੁਪੁਯਾ।	ਪੰਨੇ	ਅਬਕਾਨਜੁਮੰਤਗਾਇਤੀਸੀਖਨੇ	ਪੰਨੇ ੧੩੨
ਅਬਰਾਸਮੰਤੁਲਾ। ਸ੍ਰੈਯਾ।	ਪੰਨੇ ੧੧੧	ਅਬਯਨਖਾਬਿਦਿਆਸੀਖਨੇ	ਪੰਨੇ ੧੩੩
ਅਬਅਦੀਪੋਕਤਕਕੁਤਕੋਤਰ		ਅਬਉਧੋਭਿਜਭੇਜਾ	ਪੰਨੇ ੧੩੩
ਅਬਚਤੁਰਭਭੇਦਯਥਾ। ਸ੍ਰੈਯਾ।	ਪੰਨੇ ੧੧੯	ਰਾਧੇਬਾਚਉਪਦਸੋ। ਸ੍ਰੈਯਾ।	ਪੰਨੇ ੧੩੪
ਨਕੇਕਾਕੀਨਗੋਪੀਤਕੋਕਥਿਥੋ		ਪ੍ਰੇਮਛਕੀਆਪਨੇਮੁਖਤੇਇਹਭੰਤਕਾਰਿਓ	
ਅਬਕਸਿਪਕਥੇਕਥੇਕਥਨੇ।	ਪੰਨੇ ੧੧੫	ਉਪਦਸੈਚੇਸਬਾਚਾ। ਸ੍ਰੈਯਾ	ਪੰਨੇ ੧੩੬
ਅਬਜਖਫਗੋਪਾਕੋਭਭੇਕੋਭੇ	ਪੰਨੇ ੧੨੧	ਗੁਮਨਿਮੈਸੰਗਾਐਸੈਕਠਿਯੋਹਮ	
ਅਬਕੁੰਜਾਦੀਨਕੋਖੇਕਥੋ।	ਪੰਨੇ ੧੨੧	ਉਪਦਚੰਦੁਗਾਕੋਸੰਦੇਸਬਾਚ	ਪੰਨੇ ੧੩੭
ਅਬਰਾਧਕਕੋਕਥਕਥਨੇ।	ਪੰਨੇ ੧੨੨	ਅਬਕੁਬਜਾਗਿਹਗਵਨਕਥਨੇ	ਪੰਨੇ ੧੩੮
ਅਬਮੈਨਪੁਤਾਕੋਕਥਕਥਨੇ।	ਪੰਨੇ ੧੨੫	ਅਬਅਕੂਰਕੋਛੁਛੀਪਸਭੇਜਨ	ਪੰਨੇ ੧੩੯
ਕੁਦਰਸਨਨਾਥਕਥਕਥਨੇ।	ਪੰਨੇ ੧੨੬	ਅਕੂਰਬਾਚਪਿਤਰਾਸਰਸੋ	ਪੰਨੇ ੧੩੯

ਅਬਉਕਸੈਨਕੋਰਾਜਟੀਬੋਕਬਨੀ॥	ਪੰਨੇ ੧੨੦	ਕਾਨਜੁਕੋਦਿਲੀਮਹਿਆਵਨਕਬਨੀ॥	ਪੰਨੇ ੧੨੬
ਅਬਜੁਪਪ੍ਰਬੰਧਜਗਸਿਪਜੁਪਕਬਨੀ	ਪੰਨੇ ੧੨੧	ਉਜੈਨਗਜਾਕੀਵਹਿਤਾਕੋਬਿਜਾਹਕਬਨੀ	ਪੰਨੇ ੧੨੭
ਨਿਪਜਗਸਿਪਬਾਚਸੈਨਪ੍ਰਤ	ਪੰਨੇ ੧੨੨	ਅਬਇੰਦ੍ਰੁਮਾਸੁਰਕੇਦੁਖਤੇਆਵਤਭੁਏ	ਪੰਨੇ ੧੨੮
ਕ੍ਰਿਸ਼ਨਬਾਚਮੁਸਲੀਜੈ॥	ਪੰਨੇ ੧੨੩	ਅਬਜੁਮੁਕੁਮਾਸੁਰਕਬਨੀ	ਪੰਨੇ ੧੨੯
ਅਸਿਟਸਿਪਬਾਚ	ਪੰਨੇ ੧੨੪	ਅਬਉਸਕੇਪੁਝਕੋਰਾਜਦੇਤਭੇਸੈਲਮਤਸੁਰਾਜ	
ਅਬਪੰਚਭੁਪਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੧੨੫	ਸੁਤਾਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੩੦
ਅਬਦਸਭੁਪਜੁਪਕਬਨੀ	ਪੰਨੇ ੧੨੬	ਰੁਕਮਨਸਾਥਕਾਨਜੀਯਾਸੀਕਰਨਕਬਨੀ॥	ਪੰਨੇ ੧੩੧
ਅਬਖੜਗਸਿਪਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੧੨੭	ਅਨਰੁਪਜੀਕੋਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੩੨
ਗਾਜਾਜੁਪਿਸਟਰਬਾ	ਪੰਨੇ ੧੨੮	ਅਬਉਖਾਕੋਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੩੩
ਖੜਗੋਸਬਾਚਪਾਠਬਜੈ	ਪੰਨੇ ੧੨੯	ਅਬਡਗਰਾਜਕੋਉਥਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੩੪
ਕਾਨਜੁਬਾਚਖੜਗੋਸਸੈ	ਪੰਨੇ ੧੩੦	ਅਬਗੋਕਲਾਬਿਖੇਬਲਭੰਦੁਜੁਆਏ॥	ਪੰਨੇ ੧੩੫
ਜਗਸਿਪਨਿਪਸੋਮਤੀਬਾਚ	ਪੰਨੇ ੧੩੧	ਅਬਸਿੰਘਾਕੋਦੁਤਤੇਜੋਜੁਠੀਕ੍ਰਿਸਪਕਬਨੀ॥	ਪੰਨੇ ੧੩੬
ਮੁਸਲੀਬਾਚਕਾਨਸੈ	ਪੰਨੇ ੧੩੨	ਅਬਸੁਦਛਨਜੁਪਕਬਨੀ॥	ਪੰਨੇ ੧੩੭
ਫੁਲਨਾਛੰਦ ਲੀਯੋਪਾਨਸੰਭਾਰ	ਪੰਨੇ ੧੩੩	ਅਬਕਪਥਪਕਬਨੀ	ਪੰਨੇ ੧੩੮
ਨਿਪਜਗਸਿਪਬਾਚਕਾਨਸੈ	ਪੰਨੇ ੧੩੪	ਅਬਜਗਸਿਪਬਪਕਬਨੀ	ਪੰਨੇ ੧੩੯
ਜਗਸਿਪਨਿਪਬਾਚਹਲੀਸੈ	ਪੰਨੇ ੧੩੫	ਦਿਲੀਕੋਆਵਨਗਜਸੁਇਜਗਕਰਨਕਬਨੀ	ਪੰਨੇ ੧੪੦
ਅਬਕਾਲਜਮਨਕੋਲੇਜਗਸਿਪਫਿਰਿਆ	ਪੰਨੇ ੧੩੬	ਜੁਪਿਸਟਰਬਾਚਸਭਾਪ੍ਰਤ	ਪੰਨੇ ੧੪੧
ਅਬਰੁਕਮਨਬਿਯਾਹਕਬਨੀ॥	ਪੰਨੇ ੧੩੭	ਸਿਸਪਠਬਾਚਕਾਨਸੈ	ਪੰਨੇ ੧੪੨
ਦੇਬੀਜੁਬਾਚੁ ਸ੍ਰੇਯਾ ਦੇਖਦਸਾਤਿਹਰੀਜਗਮਤ	ਪੰਨੇ ੧੩੮	ਅਬਗਾਜਾਜੁਪਿਸਟਰਗਜਸੁਅਜਗ	ਪੰਨੇ ੧੪੩
ਪ੍ਰਦਮਨਕਾਜਨਮਕਬਨੀ	ਪੰਨੇ ੧੩੯	ਅਬਦੈਤਬਕੜਜੁਪਕਬਨੀ	ਪੰਨੇ ੨੦੦
ਅਬਪਰਦਮਨਸੇਬਕੋਬਪਰੁਕਮਨਕੋਮਿਲੇ	ਪੰਨੇ ੧੪੦	ਅਬਬੈਦੁਰਬਦੈਤਬਪਕਬਨੀ॥	ਪੰਨੇ ੨੦੦
ਅਬਸਤਾਜਿਤਸੁਰਜਤੇਮਨਾਇਜਏਜਾਮਦੈ	ਪੰਨੇ ੧੪੧	ਅਬਬਲਭੰਦੁਜੁਤੀਰਬਗਵਨਕਬਨੀ॥	ਪੰਨੇ ੨੦੧
ਸਤਾਜਿਤਕੀਵਹਤਾਕੋਬਿਯਾਹਕਬਨੀ	ਪੰਨੇ ੧੪੨	ਸੁਦਾਮਾਬਾਰਤਕਬਨੀ॥	ਪੰਨੇ ੨੦੨

ਬਿਸਨਪਦਾ।	ਪੰਨੇ ੨੦੨	ਤਰਿਬੋਲਮਨਾਛੰਦ ਸੁਟਗਾਜਹਗੇ	ਪੰਨੇ ੨੧੪
ਜਿਹਮਿਗਰਖੋਨੈਕਛੰਦ।	ਪੰਨੇ ੨੦੩	ਸੰਗੀਤਭੁਜੰਗਪੀਆਤਛੰਦਾ।	ਪੰਨੇ ੨੧੫
ਮਨਾਸਰੀ ਸੁਨਮਈਛੰਦਕਾਮੋਪਨਾ	ਪੰਨੇ ੨੦੩	ਬਾਗਛੰਦਗਵੀਰੰਜਗਛੰਦਗਜੁ	ਪੰਨੇ ੨੧੫
ਅਬਸੁਤਦੁਕੋਛੰਦਕਾਮੋ	ਪੰਨੇ ੨੦੩	ਪੰਕਜਬਾਦਿਕਾਛੰਦਾ।	ਪੰਨੇ ੨੧੫
ਅਬਨੰਬਥਪੁਰਛੰਦੇਅਬੁਛੰਦੇਅਪੁਸਿਛੰਦ	ਪੰਨੇ ੨੦੩	ਬਿਸੇਖਛੰਦਾ। ਭਾਜਬਿਨਾਭਟਲਾ	ਪੰਨੇ ੨੧੬
ਅਬਦੁਕਾਤਕੋਛੰਦਕਾਮੋ	ਪੰਨੇ ੨੦੪	ਜਿਲਕਛੰਦਾ।	ਪੰਨੇ ੨੧੭
ਅਬਕਰੁਕਛੰਦੇਅਬੀਕਛੰਦੇਅਬਕਛੰਦੇ	ਪੰਨੇ ੨੦੪	ਅਬਦੇਸੀਤਗੁਪਕਥਨੀ।	ਪੰਨੇ ੨੧੮
ਅਬਪੋਕਛੰਦਕਾਮੋ	ਪੰਨੇ ੨੦੪	ਅਸਤਾਛੰਦਾ। ਅਸਲੋਕਲਕੀ	ਪੰਨੇ ੨੧੮
ਬਿਸਤੰਗੁਛੰਦਕਾਮੋ	ਪੰਨੇ ੨੦੫	ਬਿਪੁਪਨਾਜਛੰਦਾ। ਜਬੈਜੰਗਜੰਗੀਕਠਿ	ਪੰਨੇ ੨੧੮
ਅਬਯਾਅਦਤਕਛੰਦਕਾਮੋ	ਪੰਨੇ ੨੦੫	ਪਾਧਗੀਛੰਦ ਪਛਮਹਿਜੀਤ	ਪੰਨੇ ੨੧੯
ਅਬਥਦੁਕਾਅਦਤਕਛੰਦੇਅਬੈਕਛੰਦਕਾਮੋ	ਪੰਨੇ ੨੦੫	ਉਤਭੁਜਛੰਦਾ। ਤਤਾਸੰਕਪਾਲੀ	ਪੰਨੇ ੨੨੦
ਅਬਜਿਕਛੰਦੇਅਬੀਕਛੰਦੇਅਬਕਛੰਦੇ	ਪੰਨੇ ੨੦੬	ਜਾਧੋਛੰਦਾ। ਜਬਕੋਪਾਕਲਕੀਅਦਤਾ	ਪੰਨੇ ੨੨੦
ਕੀਤਕਛੰਦੇ	ਪੰਨੇ ੨੦੬	ਅਨਹਛੰਦ ਸਤਜੁਗੁਆਯੋ	ਪੰਨੇ ੨੨੦
ਕਾਠਛੰਦੁਕਾ ਕ੍ਰਿਤੰਗਛੰਦੇ	ਪੰਨੇ ੨੦੮	ਤਿਲੋਕੀਛੰਦਾ।	ਪੰਨੇ ੨੨੧
ਪਦਮਛੰਦੇ	ਪੰਨੇ ੨੦੮	ਮੋਹਨਛੰਦਾ। ਅਠਿਮਾਗਕੋਗਿਪ	ਪੰਨੇ ੨੨੧
ਕਿਲਕਛੰਦਾ। ਅਬਕਛੰਦੇ	ਪੰਨੇ ੨੦੯	ਮਥਾਨਛੰਦਾ। ਛਾਜੈਮਹਾਂਜੋਤ	ਪੰਨੇ ੨੨੧
ਮਧਿਕਛੰਦਾ। ਅਠਿਮਿ	ਪੰਨੇ ੨੦੯	ਥਾਨਤੁੰਗਮਛੰਦਾ।	ਪੰਨੇ ੨੨੧
ਨ੍ਰਿਯਛੰਦਾ। ਅਬਕਛੰਦੇਅਬਕਛੰਦੇ	ਪੰਨੇ ੨੧੦	ਤੋਮਛੰਦਾ। ਇਹਭਾਂਤਕੋਤਿਹ	ਪੰਨੇ ੨੨੧
ਸਿਧਕਛੰਦੇ। ਅਬਕਛੰਦੇਅਬਕਛੰਦੇ	ਪੰਨੇ ੨੧੧	ਇਤਮਹਿਦੀਮੀਰਥਪਗ।	ਪੰਨੇ ੨੨੧
ਕੁਛੁਛੰਦਾ। ਕੋਛੰਦੇ	ਪੰਨੇ ੨੧੨	ਬਿਸਤਿਗੁਛੰਦਕਾਮੋ	
ਕ੍ਰਿਪਾਕਛੰਦੇ। ਕਰੰਤੰਗਛੰਦੇ	ਪੰਨੇ ੨੧੨	ਅਬਥੁਮਾਅਦਤਾਗਕਥਨੀ।	੧ ਪੰਨੇ ੨੨੨
ਭਗਉਤੀਛੰਦੇ ਕਿਰੁਦੇਤਕੀ	ਪੰਨੇ ੨੧੩	ਦੁਤੀਯਾਅਦਤਾਗਥੁਮਾਕਸਪਕਥਨੀ।	੨ ਪੰਨੇ ੨੨੩
ਤਗਛੰਦੇ। ਕਰੰਤੰਗਛੰਦੇ	ਪੰਨੇ ੨੧੪	ਅੰਦ੍ਰਿਤੀਯਾਅਦਤਾਗਸੁਕਥਨੀ।	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	ਅਬਦੁਪੀਸਾਸਤਾਰਵੋਗੁਰੁਕਥਨੀ॥	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
			ਅਬਤਿਯਾਜਛਣੀਤੇਈਸਮੋਗੁਰੁਕਥਨੀ॥	੨੩	ਪੰਨੇ ੨੪੩
ॐ ਸਤਿਗੁਰੁਪ੍ਰਸਾਦਿ			ॐ ਸਤਿਗੁਰੁਪ੍ਰਸਾਦਿ		
ਅਬਰੁਦ੍ਰਾਵਤਾਰਕਥਨੀ॥		ਪੰਨੇ ੨੩੧	ਅਬਪਾਸਨਾਬਰੁਦ੍ਰਾਵਤਾਰਕਥਨੀ॥		ਪੰਨੇ ੨੪੪
ਅਬਤਿਤੀਯਗੁਰੁਮਕਰਕਾਕਥਨੀ॥	੩	ਪੰਨੇ ੨੩੬	ਮੇਹਣੀਛੰਦਾ ਜੈਜੈਦੇਵੀਭਾਵਣੀ		ਪੰਨੇ ੨੪੬
ਅਬਥਕਚਤੁਰਬਗੁਰੁਕਥਨੀ॥	੪	ਪੰਨੇ ੨੩੭	ਅਚਕੜਛੰਦਾ ਅੰਬਕਤੋਤਲਾਸੀ		ਪੰਨੇ ੨੪੬
ਅਬਥਿਲਾਲਪੰਚਮਗੁਰੁਨਾਮ॥	੫	ਪੰਨੇ ੨੩੭	ਬਿਸਨਪਦਾ ਵ੍ਰੁਪ੍ਰਸਾਦਿਕਥਨੀ॥ ਪਯਾ॥		ਪੰਨੇ ੨੪੭
ਅਬਪੁਨੀਆਖਸਟਮੋਗੁਰੁਕਥਨੀ॥	੬	ਪੰਨੇ ੨੩੭	ਕੈਸੇਕੈਪਾਇਨਪੁਤਾਉਚੈ॥੧		ਪੰਨੇ
ਅਬਮਾਛੀਸਪਤਮੋਗੁਰੁਕਥਨੀ॥	੭॥	ਪੰਨੇ ੨੩੭	ਬਿਸਨਪਦਾਟੀ ਤਾਦਿਲੇਹਸਫਲਕਰਜਨੀ॥		ਪੰਨੇ ੨੪੭
ਅਬਚੇਗੀਅਸਟਮੋਗੁਰੁਕਥਨੀ॥	੮	ਪੰਨੇ ੨੩੭	ਸੈਰਠਾ ਅੰਤਜਾਮੀਅਭਯਭਵਨੀ		
ਅਬਬਨਜਾਰਾਨਵਮੋਗੁਰੁਕਥਨੀ॥	੯	ਪੰਨੇ ੨੩੭	ਸੁਹੀ॥ ਸੋਭਤਪਾਨਕ੍ਰਿਪਾਨਉਚੈਗੀ॥ ੧		
ਅਬਕਾਛਨਦਸਮੋਗੁਰੁਕਥਨੀ॥	੧੦	ਪੰਨੇ ੨੩੭	ਅਨਭਵਗੁਪਸਰੁਪਅਗੰਜਨਾ॥ ੨		
ਅਬਸੁਰਬਯਾਰਮੋਗੁਰੁਕਥਨੀ॥	੧੧	ਪੰਨੇ ੨੩੭	ਸੈਰਠਾ ਜੈਜੈਗੁਪਾਰੇਖਅਪਯਾ॥੧		ਪੰਨੇ ੨੪੭
ਅਬਬਾਲੀਦੁਆਰਸਮੋਗੁਰੁਕਥਨੀ॥	੧੨	ਪੰਨੇ ੨੩੮			

ਸੋਰਠਾ	ਤਮਕੀਉਨਪਠਾਨਕੀ	੨	ਪੰਨੇ ੨੪੭	ਮਾਗੂ।	ਸੁਰਪੁਰਨਾਰਿਬਧਾਈ	੨	
ਮਮਕੀ।	ਇਹਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭	ਕਾਫੀ।	ਚਹੁਦਿਸਮਹੁਸਬਦ	੧	ਪੰਨੇ ੨੪੯
ਮਮਕੀ।	ਫਮਕਤਮਜਰਠਦ	੨		ਸੋਰਠਾ।	ਬਾਨਲਥੇਯੇਅਮਤਿ	੧	ਪੰਨੇ ੨੪੯
ਮਮਕੀ।	ਕਠੁਬਮਮਕੁਪੁਤਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭	ਦੇਵਗੰਧਾਈ।	ਦੁਹਦਿਸਪਰੇਥੀਠ	੧	ਪੰਨੇ ੨੪੯
ਮਮਕੀ।	ਜਕਥੀਥੀਥੀਥੀਥੀ	੨		ਮਮਕੀ।	ਇਹਥਿਥਿਥਿਥੁਤੁ	੧	ਪੰਨੇ ੨੪੯
ਮਮਕੀ।	ਪਮਕਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭	ਆਡਾਨਾ।	ਦੁਪਰੇਚਾਗਚਿਕ	੧	ਪੰਨੇ ੨੪੯
ਮਮਕੀ।	ਥੁਪਤਪਮਕਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭	ਸੋਰਠਾ।	ਕਠੁਥੀਥੁਪਮਾਥੀ	੧	ਪੰਨੇ ੨੪੯
ਮਮਕੀ।	ਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭	ਕਾਫੀ।	ਪਮਸਨਾਥਥੀਠ	੧	ਪੰਨੇ ੨੪੯
ਕਾਫੀ।	ਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭	ਸੁਧੀ।	ਪਮਸਨਾਥਥੀਠ	੧	ਪੰਨੇ ੨੪੦
ਕਾਫੀ।	ਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੨		ਸੋਰਠਾ।	ਜੇਤਕਜੀਅਤਬਚੇ	੧	ਪੰਨੇ ੨੪੦
ਧਨਾਸਠੀ।	ਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭	ਬਸੰਤ।	ਇਹਥਿਥਿਥਿਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੦
ਮਮਕੀ।	ਜੇਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭	ਪਰਜਾ।	ਦਸਮੈਥਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੦
ਸੋਰਠਾ।	ਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ	ਮਾਠਿਥੀਥੀਥੀਥੀਥੀਥੀ	ਸੁਯਾ।		
ਸੋਰਠਾ।	ਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੨		ਕਾਠਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	ਜੀਤਸੁਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੧
ਮਮਕੀ।	ਸੁਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭	ਅਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	ਕਥੀਥੀਥੀਥੀਥੀਥੀ		ਪੰਨੇ ੨੪੫
ਤਿਥੀਥੀ।	ਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭	ਇਤਥੀਥੀਥੀਥੀਥੀਥੀ	ਥੀਥੀਥੀਥੀਥੀਥੀਥੀ		ਪੰਨੇ ੨੪੬
ਕਿਥੀਥੀ।	ਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭				
ਦੇਵਗੰਧਾਈ।	ਮਹੁਸਬਦਸੁਥੀ	੧	ਪੰਨੇ ੨੪੭				
ਕਾਠਿਥੀਥੀ।	ਦਹਦਿਸਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭				
ਮਾਗੂ।	ਦੁਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭				
ਥੀਥੀ।	ਦੁਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭				
ਗਠਿਥੀ।	ਮੰਤ੍ਰਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭				
ਮਾਗੂ।	ਥੀਥੀਥੀਥੀਥੀਥੀਥੀਥੀ	੧	ਪੰਨੇ ੨੪੭				

ਭੀਥੀਥੀਥੀਥੀਥੀਥੀਥੀ

ਪਾਤਸਾਧੀ ੧੦॥ ਦੋਹਰਾ ਪੰਨੇ ੨੬੦

ਸਾਂਗਸਰੋਧੀਸੈਠਾਅਸਤੀਰੁਤੁਪਕਤਰਵਾਗਾ।

ਭੀਥੀਥੀਥੀਥੀਥੀਥੀਥੀ

ਸ਼ੀਮੁਖਥੀਥੀਥੀਥੀਥੀਥੀਥੀ ੧੦ ਪੰਨੇ ੨੬੪

ਸਤਿਸਦੈਵਜਗੁਪਸਤਬ੍ਰਤਆਦਿਅਨਾਦਿ

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ਗੰਗਾਮੁਖੀਤਰਕਸੈਲਾਖਰਬਿੰਦੂ	੨੫	ਪੰਨੇ ੩੧੧	ਜਗੰਗੀਪਤਿਸਾਪਕੇਬੇਗਮਨੁਰਜਗ	੪੮	ਪੰਨੇ ੩੧੯
ਕਵਸੁਖਾਉਤਨਿਕਕੀਸੁਨਿਪਿਥਰਤੁਰਿ	੨੬	ਪੰਨੇ ੩੧੧	ਅਨੰਦਪੁਰਨਾਇਨਇਕਰਹਈ	੪੯	ਪੰਨੇ ੩੨੦
ਕੰਕਸਮਦਿਨਬਰਇਕਸੁਨਾਮ	੨੭	ਪੰਨੇ ੩੧੨	ਗਨੀਏਕਓਠਛੇਰਏ	੫੦	ਪੰਨੇ ੩੨੦
ਅਨਤਕਯਮੰਤ੍ਰੀਇਕਬਰੀ	੨੮	ਪੰਨੇ ੩੧੨	ਮਾਠਵਾਹਇਕਸਾਹੁਕਰਾਵੈ	੫੧	ਪੰਨੇ ੩੨੧
ਬੰਦਸਾਦਕੇਮਾਹਨਿਪਥਰੁਗਦਿਆਉ	੨੯	ਪੰਨੇ ੩੧੨	ਉਤਰਦੇਸਾਨਿਪਤਿਇਕਭਾਰੈ	੫੨	ਪੰਨੇ ੩੨੧
ਚਿਤ੍ਰਸਿਘਮੰਤ੍ਰੀਜੈਕਰੀ	੩੦	ਪੰਨੇ ੩੧੩	ਗਨੀਏਕਠਵਗਇਕਰਹੈ	੫੩	ਪੰਨੇ ੩੨੪
ਬਹੁਰਿਠਵਾਸੇਕਰਾਥਿਗਸੇਸੁਮੰਤ੍ਰੀ	੩੧	ਪੰਨੇ ੩੧੩	ਮੰਤ੍ਰੀਕਥਾਸਤਾਇਸੀਚੁਤਿਯਕਰੀ	੫੪	ਪੰਨੇ ੩੨੪
ਸੁਨਪੁਨਿਪਤਿਇਕਕਥਾਸੁਨਾਉ	੩੨	ਪੰਨੇ ੩੧੪	ਉਤਰਦੇਸਹਾਵਇਕਭਾਰੈ	੫੫	ਪੰਨੇ ੩੨੫
ਉਤਰਦੇਸਹਾਵਇਕਕਰੀਯੈ	੩੩	ਪੰਨੇ ੩੧੪	ਚੰਦ੍ਰਦੇਵਕੇਬੀਸਮੇਚੰਦ੍ਰਸੈਨਾਇਕਰੂਪ	੫੬	ਪੰਨੇ ੩੨੫
ਸੁਨਪੁਨਿਪਤਿਇਕਕਥਾਉਚਰਿਯੈ	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	ਬਨਿਯੈਗ੍ਰਾਹਿਏਗਕੇਮਾਹੀ	੬੧	ਪੰਨੇ ੩੨੭
ਗੰਨਿਠਵੀਤਸਕਰਉਠਿਯਯੈ	੩੯	ਪੰਨੇ ੩੧੭	ਮਹਾਂਸਿਘਕੇਪਗਬਿਖੇਤਸਕਰਹੈ	੬੨	ਪੰਨੇ ੩੨੭
ਏਕਜਾਦੀਗਲਬਸੈਪਾਮਕਲਹਨੀਨਾ	੪੦	ਪੰਨੇ ੩੧੭	ਪ੍ਰਥਲਸਿਘਦਾਫਿਨਕੋਨਿਪਥਰ	੬੩	ਪੰਨੇ ੩੨੭
ਸਾਕਲਗੰਪੁਰਸੈਰੁਤੀਇਕਪਦੁਆਕੀ	੪੧	ਪੰਨੇ ੩੧੮	ਮੇਗਲਸਿਘਰਾਵਇਕਰਹਈ	੬੪	ਪੰਨੇ ੩੨੮
ਏਕਪੀਰਮੁਖਤਾਨਬਸਤਸੁਤਬਿਨੁਤਾ	੪੨	ਪੰਨੇ ੩੧੮	ਗਾਇਕਠਮਧੋਬੇਰਹੈ	੬੫	ਪੰਨੇ ੩੨੮
ਕਾਕਜਕਛੁਕਰੀਕਵੇਪੁਰਬਗਯੋਪਠਾ	੪੩	ਪੰਨੇ ੩੧੮	ਦੁਪਿਤਏਕਵਜੀਗਕੀਰੂਪਸਹਰਕੇ	੬੬	ਪੰਨੇ ੩੨੮
ਬਨਿਯਏਕਓਠਛੇਰਹਈ	੪੪	ਪੰਨੇ ੩੧੮	ਦਫਿਨਦੇਸਾਬਿਚਛਨਨਾਗੀ	੬੭	ਪੰਨੇ ੩੨੯
ਏਕਜਾਦਦਿਲੀਮਾਰਿਹੈ	੪੫	ਪੰਨੇ ੩੧੯	ਸਾਹੁਏਕਗੁਜਰਾਤਕੋਤਾਕੇਗਿਹਇ	੬੮	ਪੰਨੇ ੩੨੯
ਕਾਕੀਏਕਕਨਮੀਰਮੇਤਾਕੀਇਸਰੀ	੪੬	ਪੰਨੇ ੩੧੯	ਚਪਲਸਿਘਰਾਜਾਬਰੋਗਾਜਕਲਾ	੬੯	ਪੰਨੇ ੩੩੦
ਕਾਕੀਏਕਕਨਵਨਰਮਸੁਨੀ	੪੭	ਪੰਨੇ ੩੧੯	ਏਕਲੌਰੀਗਸੁਨਾਰਹੈ	੭੦	ਪੰਨੇ ੩੩੦

ਨਗਰਪਾਵਟਾਬੁਧਸੈਸਾਗੋਰਕੇਦੇਸ	੭੧	ਪੰਨੇ ੩੩੧	ਚਾਂਦਨਪੁਕੇਦੇਸਮੇਪ੍ਰਗਟਚਾਂਦਪੁਗਾਉ	੯੪	ਪੰਨੇ ੩੩੨
ਰਾਜਾਏਕਪਹਾਰਕੋਚਿਤਨਾਬਤਿਹੇਨਮ	੭੨	ਪੰਨੇ ੩੩੧	ਦੁਪਿਤਾਏਕਜਾਟਉਪਜਾਈ	੯੫	ਪੰਨੇ ੩੩੨
ਬਜਵਾਰੇਬਨਿਯਾਗਪੈਕੇਵਲਤਕੋਨਮ	੭੩	ਪੰਨੇ ੩੩੨	ਮਗਜੋਹੰਡੇਕੋਬਿਖੇਏਕਪਠਨੀਨਾਹਿ	੯੬	ਪੰਨੇ ੩੩੨
ਚੇਹਏਕਚਤੁਰੇਗੋਬੈਠਮਤਾਕੋਨਾਵ	੭੪	ਪੰਨੇ ੩੩੩	ਸਿਯਾਲਕੋਟਕੇਦੇਸਮੇਸਾਲਬਾਹਨਾਵ	੯੭	ਪੰਨੇ ੩੩੩
ਮੁਗਲਏਕਗਜਨੀਗੋਬਖਤਯਾਹ	੭੫	ਪੰਨੇ ੩੩੨	ਚੰਦ੍ਰਗਾਜਗਿਤਾਨਿਕਟਗਣਨਨਾਮਾਜਾ	੯੮	ਪੰਨੇ ੩੩੫
ਪੁਨਿਮੰਡੀਐਸੇਕਪਿਯੋਸੁਨਯੋਕਥਾਨਿ	੭੬	ਪੰਨੇ ੩੩੨	ਪੋਠੋਵਾਰਿਨਾਭਿਇਕਹੈ	੯੯	ਪੰਨੇ ੩੩੬
ਚੰਦ੍ਰਪੁਰੀਭੀਤਗੁਤੋਚੰਦ੍ਰਸੈਨਾਇਕਹਾਵ	੭੭	ਪੰਨੇ ੩੩੨	ਗੋਪਰਹਾਵਰੁਪੇਸੂਰਭਾਗੋ	੧੦੦	ਪੰਨੇ ੩੩੬
ਏਕਭਖਾਨਉਜੈਨੇਮੇਬਿਬਿਚਾਰਿਨਿਤਿਹ	੭੮	ਪੰਨੇ ੩੩੨	ਗਵੀਤੀਰਜਾਟਇਕਹੈ	੧੦੧	ਪੰਨੇ ੩੩੭
ਬਨਿਕਏਕਬਾਨਾਗਸੀਬਿਸਨਦੋਤਤਿਹ	੭੯	ਪੰਨੇ ੩੩੩	ਅਵਧਪੁਰੀਭੀਤਗਥਸੈਅਜਿਸੁਤਦਸਠਠ	੧੦੨	ਪੰਨੇ ੩੩੭
ਬਿੰਦ੍ਰਬਨਗਿਪਨੈਦਕੋਕਾਨਲਯੋਅਵਤਰ	੮੦	ਪੰਨੇ ੩੩੩	ਅਸਟਨਦੀਜਿਹੰਠਾਂਮਿਲਿਗਈ	੧੦੩	ਪੰਨੇ ੩੩੮
ਨਗਰਸਿਰੋਮਨਿਕੋਪੁਤੋਸਿਘਸਿਰੋਮਨਿ	੮੧	ਪੰਨੇ ੩੩੩	ਇਕਅਥਲਾਹੀਜਾਟਕੀਤਸਕਰਸੋਤਿਹੋ	੧੦੪	ਪੰਨੇ ੩੩੯
ਜਹਾਂਗੀਰਆਦਿਲਾਮਹਿਗਯੋ	੮੨	ਪੰਨੇ ੩੩੬	ਅਲੀਮਹਾਦਕੋਸੁਤਇਕਹੈ	੧੦੫	ਪੰਨੇ ੩੪੦
ਗਜੈਗੀਕੇਦੇਸਮੇਰਾਜਪੁਰੋਇਕਗਾਉ	੮੩	ਪੰਨੇ ੩੩੭	ਚਾਰਿਯਾਗਮਿਲਿਮਤਾਪਕਯੋ	੧੦੬	ਪੰਨੇ ੩੪੦
ਮਹਾਂਰਾਟਕੇਦੇਸਮੇਮਹਾਂਰਾਟਪਤਿਰਾਵ	੮੪	ਪੰਨੇ ੩੩੭	ਜੋਧਨਦੇਵਜਾਟਇਕਹੈ	੧੦੭	ਪੰਨੇ ੩੪੦
ਉਮੀਚੰਗਾਉਚਿਸ੍ਰਵਾਜਾ	੮੫	ਪੰਨੇ ੩੩੮	ਏਕਾਦਿਵਸਸ੍ਰੀਕਪਲਮੁਨਿੰਏਕਠਾਂਕਿਯੋ	੧੦੮	ਪੰਨੇ ੩੪੦
ਚਮਗੋਕੇਦੇਸਮੇਇੰਦ੍ਰਸਿਘਕੋਨਾਬ	੮੬	ਪੰਨੇ ੩੩੮	ਯਤਚਲਿਖਬਾਰਿਜਾਤਭੀਤਹਾਂ	੧੦੯	ਪੰਨੇ ੩੪੨
ਰਾਜਾਏਕਭੁਟੰਤਕੋਚੰਦ੍ਰਸਿਘਤਿਹਨਮ	੮੭	ਪੰਨੇ ੩੩੮	ਪੁਰਬਦੇਸਕੋਏਸਰੁਪੇਸੂਰਾਜਤਤੋਅ	੧੧੦	ਪੰਨੇ ੩੪੨
ਇੰਦ੍ਰਤਗਾਜਾਪੁਤੋਗੋਖਾਨਗਮਣਠ	੮੮	ਪੰਨੇ ੩੩੮	ਦੁਰਜਨਸਿਘਰਾਵਾਇਕਭਾਗੀ	੧੧੧	ਪੰਨੇ ੩੪੫
ਮਾਂਝਾਦੇਸਜਾਟਇਕਹੈ	੮੯	ਪੰਨੇ ੩੩੯	ਸੂਰਸੈਨਾਜਾਪੁਤੋਸਮਰਕੰਦਕੋਮਾਹਿ	੧੧੨	ਪੰਨੇ ੩੪੬
ਸਹਗਇਦਾਵਾਮੇਪੁਤੋਨਾਨਾਮਸੁਨਾ	੯੦	ਪੰਨੇ ੩੩੯	ਬਿਸਨਸਿਘਰਾਜਾਬਡੋਬੀਗਸਮੇਬਡਠਾ	੧੧੩	ਪੰਨੇ ੩੪੭
ਗੋਬਿੰਦਚੰਦਨਗੋਸਕੋਮਾਧਵਲਾਨਿਜੁ	੯੧	ਪੰਨੇ ੩੩੯	ਏਕਮਹਾਂਬਨਬੀਚਬਸੈਮੁਨਿਸਿੰਗਘਰੇ	੧੧੪	ਪੰਨੇ ੩੪੭
ਦਫਿਨਦੇਸਬਿਚਛਨਾਗੀ	੯੨	ਪੰਨੇ ੩੪੧	ਗਿਖਿਗੋਤਮਬਨਮੇਬਸੈਤਾਰਿਅਹਿਲਿਯਾ	੧੧੫	ਪੰਨੇ ੩੪੯
ਚਲਿਯੋਜੁਲਾਹੋਸਾਪੁਰੋਉਤਿਜਾਕਪਤਾ	੯੩	ਪੰਨੇ ੩੪੧	ਬਦੇਸੁਦਾਅਪਸੁਦਵੈਦੈਤਭਾਗੀ	੧੧੬	ਪੰਨੇ ੩੪੯

ਤਿਜਲੀਬੰਦਗੋਰੋਬਾਨੀਗਾਇਨੇ	੧੧੭	ਪੰਨੇ ੩੬੦	ਤਿਜਲੀਬੰਦਗੋਰੋਬਾਨੀਗਾਇਨੇ	੧੬੦	ਪੰਨੇ ੩੭੪
ਭਸਮਾਂਗਦਰਨੈਬਤੋਡੀਮਪੁਰੀਕੇਮ	੧੧੮	ਪੰਨੇ ੩੬੦	ਭਸਮਾਂਗਦਰਨੈਬਤੋਡੀਮਪੁਰੀਕੇਮ	੧੬੧	ਪੰਨੇ ੩੭੪
ਸਹਬੋਸਹਕੋਬਿਖੈਬਾਣਸੁਰਨ	੧੧੯	ਪੰਨੇ ੩੬੧	ਸਹਬੋਸਹਕੋਬਿਖੈਬਾਣਸੁਰਨ	੧੬੨	ਪੰਨੇ ੩੭੫
ਗਜਮਤੀਗਾਨੀਗੋਊਤਰਦੇਸਅਪ	੧੨੦	ਪੰਨੇ ੩੬੧	ਗਜਮਤੀਗਾਨੀਗੋਊਤਰਦੇਸਅਪ	੧੬੩	ਪੰਨੇ ੩੭੭
ਬੀਕਾਨੇਗਾਵਾਇਕਭਾਰੋ	੧੨੧	ਪੰਨੇ ੩੬੨	ਬੀਕਾਨੇਗਾਵਾਇਕਭਾਰੋ	੧੬੪	ਪੰਨੇ ੩੭੮
ਸਹਗਸਿਪਾਂਕੋਬਿਖੈਭਾਗਦਤੀ	੧੨੨	ਪੰਨੇ ੩੬੨	ਸਹਗਸਿਪਾਂਕੋਬਿਖੈਭਾਗਦਤੀ	੧੬੫	ਪੰਨੇ ੩੭੮
ਪ੍ਰਮੁਦਕੁਆਰੀਗਾਨੀਗੋਰੋਪੁਅ	੧੨੩	ਪੰਨੇ ੩੬੩	ਪ੍ਰਮੁਦਕੁਆਰੀਗਾਨੀਗੋਰੋਪੁਅ	੧੬੬	ਪੰਨੇ ੩੭੯
ਖੇਰੀਨਾਮਬਲੋਚਨੀਗੋ	੧੨੪	ਪੰਨੇ ੩੬੩	ਖੇਰੀਨਾਮਬਲੋਚਨੀਗੋ	੧੬੭	ਪੰਨੇ ੩੭੯
ਸਹਗਕੋਨੋਜਕੰਚਨੀਗੋ	੧੨੫	ਪੰਨੇ ੩੬੪	ਸਹਗਕੋਨੋਜਕੰਚਨੀਗੋ	੧੬੮	ਪੰਨੇ ੩੭੯
ਪਹਬਤਸਿਘਪੋਸਤੀਗੋ	੧੨੬	ਪੰਨੇ ੩੬੫	ਪਹਬਤਸਿਘਪੋਸਤੀਗੋ	੧੬੯	ਪੰਨੇ ੩੮੦
ਗਨੀਇਕਨਾਗੋਗੋਰੋ	੧੨੭	ਪੰਨੇ ੩੬੬	ਗਨੀਇਕਨਾਗੋਗੋਰੋ	੧੭੦	ਪੰਨੇ ੩੮੧
ਛਪਿਤਾਸਿਘਗਾਜਾਗੋਗੋਰੋ	੧੨੮	ਪੰਨੇ ੩੬੬	ਛਪਿਤਾਸਿਘਗਾਜਾਗੋਗੋਰੋ	੧੭੧	ਪੰਨੇ ੩੮੦
ਜੈਸੋਤ੍ਰਿਯਾਇਨਗਨਕਿਯੋਤੋਸੋਕੋਨ	੧੨੯	ਪੰਨੇ ੩੬੭	ਜੈਸੋਤ੍ਰਿਯਾਇਨਗਨਕਿਯੋਤੋਸੋਕੋਨ	੧੭੨	ਪੰਨੇ ੩੮੧
ਨਾਜਮਤੀਅਬਲਾਜਗਕੋ	੧੩੦	ਪੰਨੇ ੩੬੮	ਨਾਜਮਤੀਅਬਲਾਜਗਕੋ	੧੭੩	ਪੰਨੇ ੩੮੧
ਸਿਯਾਲਕੋਟਕੋਦੇਸਮੇਟਗਪਕਲਾਇ	੧੩੧	ਪੰਨੇ ੩੬੯	ਸਿਯਾਲਕੋਟਕੋਦੇਸਮੇਟਗਪਕਲਾਇ	੧੭੪	ਪੰਨੇ ੩੮੩
ਸਾਹਜਗਾਂਕੀਇਕਬਰਨਾਗੀ	੧੩੨	ਪੰਨੇ ੩੬੯	ਸਾਹਜਗਾਂਕੀਇਕਬਰਨਾਗੀ	੧੭੫	ਪੰਨੇ ੩੮੩
ਮਦ੍ਰੇਸਚੋਪਗੀਭਣਿਜੈ	੧੩੩	ਪੰਨੇ ੩੭੦	ਮਦ੍ਰੇਸਚੋਪਗੀਭਣਿਜੈ	੧੭੬	ਪੰਨੇ ੩੮੩
ਬਿਦ੍ਰਭਦੇਸਤੀਤਰਗੋਊਭੀਮਸੈਨ	੧੩੪	ਪੰਨੇ ੩੭੧	ਬਿਦ੍ਰਭਦੇਸਤੀਤਰਗੋਊਭੀਮਸੈਨ	੧੭੭	ਪੰਨੇ ੩੮੪
ਚੌਫ਼ਭਗਬਸਿਨਿਆਸੀਗੋ	੧੩੫	ਪੰਨੇ ੩੭੧	ਚੌਫ਼ਭਗਬਸਿਨਿਆਸੀਗੋ	੧੭੮	ਪੰਨੇ ੩੮੫
ਗਾਜਸਿਘਗਾਜਾਇਕਰਹਈ	੧੩੬	ਪੰਨੇ ੩੭੨	ਗਾਜਸਿਘਗਾਜਾਇਕਰਹਈ	੧੭੯	ਪੰਨੇ ੩੮੫
ਬਲਵੰਡਸਿਘਤਿਗੁਤਿਕੋਨਿਪਬ	੧੩੭	ਪੰਨੇ ੩੭੨	ਬਲਵੰਡਸਿਘਤਿਗੁਤਿਕੋਨਿਪਬ	੧੮੦	ਪੰਨੇ ੩੮੫
ਨਗਵਰਕੋਗਾਜਾਬਤੋਬੀਗਸੈਨਤਿਤ	੧੩੮	ਪੰਨੇ ੩੭੩	ਨਗਵਰਕੋਗਾਜਾਬਤੋਬੀਗਸੈਨਤਿਤ	੧੮੧	ਪੰਨੇ ੩੮੬
ਦੇਸਤਪੀਸਾਕੋਗੋਆਠਚੋਰੀਨਗ	੧੩੯	ਪੰਨੇ ੩੭੪	ਦੇਸਤਪੀਸਾਕੋਗੋਆਠਚੋਰੀਨਗ	੧੮੨	ਪੰਨੇ ੩੮੭

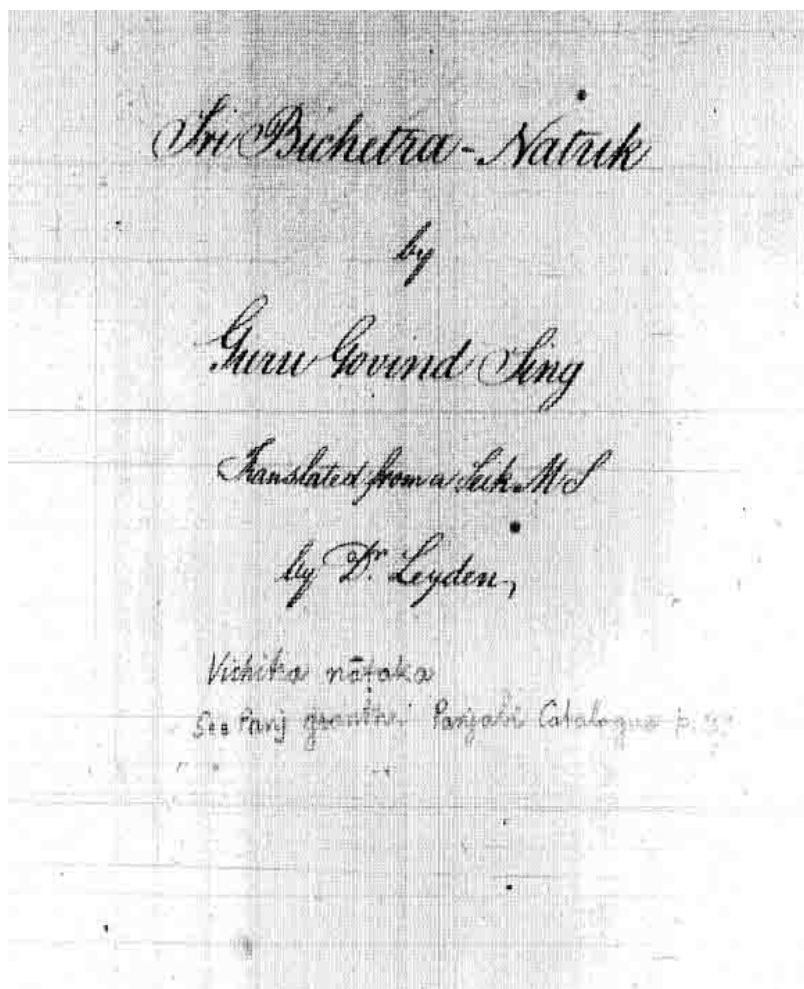
ਗੁਰਿਏਗਗਗਮੋਗੈਭਵਸੈਨਨਿਪਨਾ	੧੬੩	ਪੰਨੇ ੩੮੭	ਮਦ੍ਰਦੇਸਇਕਛੋੜਜਾਅਚਲਾਕਲਾਤਿਹੋ	੧੬੬	ਪੰਨੇ ੩੯੭
ਉਦੈਪੁਗੀਖੁਗਮਕੀਨਾਸੀ	੧੬੪	ਪੰਨੇ ੩੮੮	ਕਾਮਕਲਾਕਾਮਿਨਿਏਕਸੁਨੀ	੧੬੭	ਪੰਨੇ ੩੯੮
ਉਗੁਲਾਜਜਗਮਾਤਕੋਰੋਏਯੋਏ	੧੬੫	ਪੰਨੇ ੩੮੯	ਕੰਚਨਪ੍ਰਭਾਜਾਟਜਾਏ	੧੬੮	ਪੰਨੇ ੩੯੯
ਸੁਕ੍ਰਿਤਸਿੰਘਸੁਰੋਬਡੋਸੁਗਤਿਕੋਨਰ	੧੬੬	ਪੰਨੇ ੩੯੦	ਭੂਪਕਲਾਨਾਮਹੈਸੁਤਾਸਾਬਕੀਏਕ	੧੬੯	ਪੰਨੇ ੪੦੦
ਬਾਂਸਬਰੋਲੀਕੇਬਿਖੇਬੀਰਬਡੋਧਨ	੧੬੭	ਪੰਨੇ ੩੯੧	ਇਕਟਿਨਬਾਗਚਰਲਾਗਈ	੧੭੦	ਪੰਨੇ ੪੦੧
ਪਛਿਮਕੋਰਾਜਾਹੈਰਨਮੰਡਨਸਿੰਘ	੧੬੮	ਪੰਨੇ ੩੯੨	ਏਕਲਰੋਭਿਛੜਜਾਏ	੧੭੧	ਪੰਨੇ ੪੦੨
ਬਿਜਮਾਹਿਏਕਾਪੀਰਨਿਗਏ	੧੬੯	ਪੰਨੇ ੩੯੩	ਤੇਜਸਿੰਘਜਾਬਡੋਮਪ੍ਰਮਾਨਜਿਛਰੂ	੧੭੨	ਪੰਨੇ ੪੦੩
ਪਲਵਲਕੋਰਾਜਾਂਗਪੈਸਰਬਸਿੰਘ	੧੭੦	ਪੰਨੇ ੩੯੪	ਤ੍ਰਿਦਸਿਕਲਾਏਕਬਰਨਾਗੀ	੧੭੩	ਪੰਨੇ ੪੦੪
ਗੁਪਾਗੀਰੰਘਰੋਬਸੈਕੰਚਨਸਿੰਘਸੁ	੧੭੧	ਪੰਨੇ ੩੯੫	ਦੇਵਨਰਾਨਹਦੂਰਕੋਰਾਜਏਕਛੋ	੧੭੪	ਪੰਨੇ ੪੦੫
ਐਡੋਗਾਇਕਭਾਟਭਟਿਜੈ	੧੭੨	ਪੰਨੇ ੩੯੬	ਨੈਕੋਟੀਮੰਡਵਕੋਜਸਵੰਗਸਿੰਘਨੇ	੧੭੫	ਪੰਨੇ ੪੦੬
ਗਏਨਿਰੰਜਨਚੋਪਰੋਜਾਕੀਡਿਯਾਅ	੧੭੩	ਪੰਨੇ ੩੯੭	ਚੰਦ੍ਰਪੁੰਗੀਨਗੀਇਕਸੁਨੀ	੧੭੬	ਪੰਨੇ ੪੦੭
ਮੋਲਕਗਗਮੋਕਲਾਨਿਪਭਾਡੋ	੧੭੪	ਪੰਨੇ ੩੯੮	ਤ੍ਰਿਯਗਨਰੰਗਮਤੀਇਕਕਠਿਯੈ	੧੭੭	ਪੰਨੇ ੪੦੮
ਗਜਦੇਵਰਾਜਾਬਡੋਗਜਨੀਕੋਨਰਮਾਲ	੧੭੫	ਪੰਨੇ ੩੯੯	ਸਿਖਕੁਆਰਿਯੁਦਰਿਕਭਨਿਜੈ	੧੭੮	ਪੰਨੇ ੪੦੯
ਜਗਬਿਦਨਇਕਸਾਹੁਬਡੋਸੁਬਖ	੧੭੬	ਪੰਨੇ ੪੦੦	ਰਤਨਸੈਨਾਜਾਹੈਗਹਾਚਿਤੋਰਕੇਮ	੧੭੯	ਪੰਨੇ ੪੧੦
ਮੈਲਾਤਾਅਬਲਾਇਕਸੁਨੀ	੧੭੭	ਪੰਨੇ ੪੦੧	ਤ੍ਰਿਗਤਿਦੇਸਏਸ੍ਰੋਬਡੋਦੁਗਤਿਸਿੰਘ	੨੦੦	ਪੰਨੇ ੪੧੧
ਏਕਸੁਮੇਰਦੇਵਿਬਰਨਾਗੀ	੧੭੮	ਪੰਨੇ ੪੦੨	ਗੁਮਸਰਕੇਸਾਹੁਕੀਸੁਤਾਜਲੀਖਾਨ	੨੦੧	ਪੰਨੇ ੪੧੨
ਸਾਹਬਯੁਪਛਿਮਾਇਕਹੈ	੧੭੯	ਪੰਨੇ ੪੦੩	ਉਗ੍ਰਸਿੰਘਜਾਬਡੋਕਾਸਿਕਾਰੰਕੋਨਬ	੨੦੨	ਪੰਨੇ ੪੧੩
ਨੈਤਮਾਨਗਿਏਕਸੁਨੀ	੧੮੦	ਪੰਨੇ ੪੦੪	ਨਰਕਾਸੁਰਗਾਜਾਬਡੋਗੁਆਹਿਟੀਕੋਗ	੨੦੩	ਪੰਨੇ ੪੧੪
ਨਿਮਿਸਿਪ੍ਰਭਾਗੀਰੋਪੈਤਾਕੋਗੁਪੁਅ	੧੮੧	ਪੰਨੇ ੪੦੫	ਇਕਕੈਲਾਸਮਤੀਰੋਰਾਨੀਗੁਪਾਅਪਰ	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

ਪ੍ਰਸਾਦਕਮਾਠੁਕੇਬਿਖੇਬਾਜਬਾਹੁ	੨੩੦	ਪੰਨੇ ੨੨੪
ਦਿਕਰਜਾਮੁਠਤਨਕੋਸਿਰਪਛਰ	੨੩੨	ਪੰਨੇ ੨੨੫
ਸਰਗਬਿਚਛਪੁਗਬਿਖੇਸਿੰਘਬਿ	੨੩੩	ਪੰਨੇ ੨੨੬
ਸਰਗਛੋਕਟੋਗਾਬਿਖੇਨਿਪਤਿ	੨੩੪	ਪੰਨੇ ੨੨੭
ਕੰਗਮਸਿੰਘਗਜਾਹੁਤੋਕਸੀਦਵਾਰ	੨੩੫	ਪੰਨੇ ੨੨੮
ਤਿਬੰਤਕੀਇਕਗਾਇਸੁਲਛਨ	੨੩੬	ਪੰਨੇ ੨੨੯
ਬੀਕੇਤੋਗਜਾਇਕਨਗਰ	੨੩੭	ਪੰਨੇ ੨੩੦
ਸਰਗਸਿੰਘਜੀਬਿਖੇਹੁਤੋਗਜਾਸੁ	੨੩੮	ਪੰਨੇ ੨੩੧
ਦੇਸਕਠਿਜਗਕੋਨਕਟਸੈਨਬਿ	੨੩੯	ਪੰਨੇ ੨੩੨
ਕਿਲਮਾਖਨਇਕਦੇਸਨਿਪਤਿਬਰ	੨੪੦	ਪੰਨੇ ੨੩੩
ਸੁਭਟਾਛਤੀਨਗਗਇਦਛਿਨਾ	੨੪੧	ਪੰਨੇ ੨੩੪
ਸੁਘਠਛਤੀਨਗਗਇਕਸੋਧੈ	੨੪੨	ਪੰਨੇ ੨੩੫
ਪਦੁਮਸਿੰਘਠਾਜਾਇਕਸੁਭਮਠਿ	੨੪੩	ਪੰਨੇ ੨੩੬
ਘੁਠੀਛਿਮਾਪ੍ਰਗਟਇਕਨਗਰੀ	੨੪੪	ਪੰਨੇ ੨੩੭
ਪੁਰਬਾਛਿਸਿਇਕਤਿਲਕਿਕਨਿਪਬਰ	੨੪੫	ਪੰਨੇ ੨੩੮
ਬੀਗਤਿਲਕਇਕਨਿਪਤਿਬਿਛਛ	੨੪੬	ਪੰਨੇ ੨੩੯
ਨਦੀਨਲਬਟਾਕੋਰਧੈਨਿਪਤਿਚਿੜ	੨੪੭	ਪੰਨੇ ੨੪੦
ਬਤਿਸਲਛਨਨਗਗਇਕਸੋਧੈ	੨੪੮	ਪੰਨੇ ੨੪੧
ਅਜਿਤਾਵਤੀਨਗਗਇਕਸੋਧੈ	੨੪੯	ਪੰਨੇ ੨੪੨
ਬਿਕਟਕਰਨਇਕਹੁਤੋਨਿਪਤਿਬ	੨੫੦	ਪੰਨੇ ੨੪੩
ਤੰਸਪੁਜਾਗਜਾਇਕਅਤਿਬਲ	੨੫੧	ਪੰਨੇ ੨੪੪
ਛਤਾਨੀਇਸਤੀਇਕਰਧੈ	੨੫੨	ਪੰਨੇ ੨੪੫
ਬੇਸ੍ਰਾਏਕਠੰਗਇਕਸੁਨੀ	੨੫੩	ਪੰਨੇ ੨੪੬
ਦੋਲਾਕੀਗੁਜਗਾਤਿਮੇਬਸਤਸੁਠੈ	੨੫੪	ਪੰਨੇ ੨੪੭

ਕਨਿਯਤਏਕਨਿਪਾਤਿਕੀਦਾਰ	੨੫੬	ਪੰਨੇ ੩੬	ਪ੍ਰੇਮਾਵਤੀਨਗਰਇਕਰਾਜਤ	੨੦੯	ਪੰਨੇ ੫੩
ਨੀਲਕੇਤਰਾਜਾਇਕਕਰੋ	੨੫੭	ਪੰਨੇ ੩੭	ਬਿਸੁਨਚੰਦਇਕਨਿਪਾਤਿਕੀਦਾਰ	੨੧੦	ਪੰਨੇ ੫੪
ਹੰਸਪੁਜਰਾਜਾਇਕਸੁਨਿਯਤ	੨੫੮	ਪੰਨੇ ੩੮	ਬਿਜੈਨਗਰਇਕਰਾਇਕਥਲਿਯਤ	੨੧੧	ਪੰਨੇ ੫੪
ਰੁਦ੍ਰਕੇਤਰਾਜਾਤੁਤੋਰਾਸਟਏਸਕੋ	੨੫੯	ਪੰਨੇ ੩੯	ਸਹਯਪਲਾਏਕਨਿਪਾਤ	੨੧੨	ਪੰਨੇ ੫੪
ਮਸਤਕਰਨਨਿਪਾਤਿਜਾਗਿਸ੍ਰੀ	੨੬੦	ਪੰਨੇ ੪੦	ਦਫਿਨਸੈਨਦਫੇਨੀਰਾਜ	੨੧੩	ਪੰਨੇ ੫੪
ਅਹਿਪੁਜਏਕਰੋਰਾਜਾਬਰ	੨੬੧	ਪੰਨੇ ੪੦	ਤੁਤੋਏਕਰਾਜਪੁਜਸੈਨਰਾਜ	੨੧੪	ਪੰਨੇ ੫੪
ਕਿਲਮਾਕੰਨਕੇਦੇਸਾਇਦੁਪੁਜਨਿ	੨੬੨	ਪੰਨੇ ੪੦	ਦਿਸਾਬਾਰੁਣੀਮੈਰਾਇਕਰਾਜ	੨੧੫	ਪੰਨੇ ੫੪
ਅਜੈਏਪੁਰਬਕੀਦਿਸਿਨਿਪ	੨੬੩	ਪੰਨੇ ੪੧	ਘਰਮਪੁਰਕੁਰੋਰੋਏਕਮੁ	੨੧੬	ਪੰਨੇ ੫੪
ਨਿਪਾਤਿਬਿਚਫਨਸੈਨਕੇਮਤੀ	੨੬੪	ਪੰਨੇ ੪੧	ਯੂਨਾਸਹਰਕੁਪਮਹਿਜਰ	੨੧੭	ਪੰਨੇ ੫੪
ਪੁਰਬਾਦਿਸਿਰਬਾਚਿ੨ਨਗਾਧਿਪ	੨੬੫	ਪੰਨੇ ੪੨	ਸੁਨਾਸਹਰਬਾਦਦਕੇਦਾਫਿਨਸੈ	੨੧੮	ਪੰਨੇ ੫੪
ਸੁਮਤਿਸੈਨਇਕਨਿਪਾਤਿਸੁਨਾ	੨੬੬	ਪੰਨੇ ੪੨	ਪੁਰਬਦੇਸਇਕਨਿਪਾਤ	੨੧੯	ਪੰਨੇ ੫੪
ਰੁਪਸੈਨਾਇਕਨਿਪਾਤਿਸੁਲਫਨ	੨੬੭	ਪੰਨੇ ੪੨	ਖਾਫਿਮਾਵਤੀਨਗਰਇਕਸੋਰੋ	੨੨੦	ਪੰਨੇ ੫੪
ਚੰਪਾਵਤੀਨਗਰਦਿਸਿਦਫਿਨ	੨੬੮	ਪੰਨੇ ੪੨	ਉਤਰਸਿਧਨਿਪਾਤਿਇਕਕਰੋ	੨੨੧	ਪੰਨੇ ੫੪
ਗੁਆਬੰਦਾਇਕਰਹਤਨਿਪਾਲਾ	੨੬੯	ਪੰਨੇ ੪੨	ਰਾਜਪੁਰੀਨਗਰੀਏਜਰ	੨੨੨	ਪੰਨੇ ੫੪
ਮੋਰੰਗਾਦਿਸਿਇਕਰਹਤਨਿਪਾਲਾ	੨੭੦	ਪੰਨੇ ੪੩	ਅਨਦਾਵਤੀਨਗਰਇਕਸੁਨਾ	੨੨੩	ਪੰਨੇ ੫੪
ਤੈਲੰਗਾਜਹੰਦੇਸਅਪਾਰ	੨੭੧	ਪੰਨੇ ੪੩	ਚੰਚਲਸੈਨਨਿਪਾਤਿਇਕਰਵਰ	੨੨੪	ਪੰਨੇ ੫੪
ਏਕਸੁਗਾਧਸੈਨਨਿਪਨਾਮਾ	੨੭੨	ਪੰਨੇ ੪੩	ਬੰਗਸਸੈਨਬੰਗਸੀਰਾਜਾ	੨੨੫	ਪੰਨੇ ੫੪
ਸੁਕ੍ਰਿਤਸੈਨਇਕਸੁਨਾਨੇਸਾ	੨੭੩	ਪੰਨੇ ੪੩	ਬਿਜਸੁਰਖੇਤੀਇਕਰੋ	੨੨੬	ਪੰਨੇ ੫੪
ਇਕਅੰਬਸਟਕੇਦੇਸਨਿਪਾਲਾ	੨੭੪	ਪੰਨੇ ੪੩	ਸੁਨਿਯਤਏਕਸਾਹਕੀਦਾਰ	੨੨੭	ਪੰਨੇ ੫੪
ਬੰਦਰਥਸਤਹਥਸੀਜਰ	੨੭੫	ਪੰਨੇ ੪੩	ਚੰਦ੍ਰਕੁਇਕਰਹਤਭੂਆਲਾ	੨੨੮	ਪੰਨੇ ੫੪
ਸੰਕ੍ਰਵਤੀਨਗਰਾਇਕਰਾਜਤ	੨੭੬	ਪੰਨੇ ੪੩	ਸ਼੍ਰੀਸੀਸਾਹਕੇਤਾਇਕਰਾਜਾ	੨੨੯	ਪੰਨੇ ੫੪
ਸਹਯਮੁਰਾਦਾਬਾਦਮੁਗਲਕੀਚ	੨੭੭	ਪੰਨੇ ੪੩	ਇਛਾਵਤੀਨਗਰਇਕਸੁਨਾ	੨੩੦	ਪੰਨੇ ੫੪
ਸਹਯਜਹੰਨਾਬਾਦਥਸਤਜਹੰ	੨੭੮	ਪੰਨੇ ੪੩	ਜੋਰਕਸੈਨਏਕਭੂਪਾਲਾ	੨੩੧	ਪੰਨੇ ੫੪

		ਸੁਕ੍ਰਿਤ ਵਤੀ ਨਗਰ ਇਕਸੁਨਾਂ	੩੦੧	ਪੰਨੇ ੪੮੧	
ਅਠਲਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨਾਂ	੩੦੨	ਪੰਨੇ ੪੮੨	ਅਠਲਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨਾਂ	੩੨੬	ਪੰਨੇ ੪੯੬
ਬਿਪਿਸੀ ਨਗਰ ਇਕਸੁਨਾਂ	੩੦੩	ਪੰਨੇ ੪੮੩	ਬੰਬਕਰ ਨਗਰ ਇਕਸੁਨਾਂ	੩੨੮	ਪੰਨੇ ੪੯੮
ਵਿਪੁਰਾ ਨਗਰ ਇਕਸੁਨਾਂ	੩੦੪	ਪੰਨੇ ੪੮੪	ਬਿਜਿਯਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨਾਂ	੩੨੯	ਪੰਨੇ ੪੯੯
ਏਰਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੦੫	ਪੰਨੇ ੪੮੫	ਬਿਰਾ ਵਤੀ ਨਗਰ ਇਕਸੁਨਾਂ	੩੩੦	ਪੰਨੇ ੫੦੦
ਭੁੰਦਿਪਾ ਨਗਰ ਇਕਸੁਨਾਂ	੩੦੬	ਪੰਨੇ ੪੮੬	ਲਵੇਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੩੧	ਪੰਨੇ ੫੦੧
ਕੋਚਾ ਬਿਰਾ ਨਗਰ ਇਕਸੁਨਾਂ	੩੦੭	ਪੰਨੇ ੪੮੭	ਸਪਰਭੇ ਹੋਏ ਨਗਰ ਇਕਸੁਨਾਂ	੩੩੨	ਪੰਨੇ ੫੦੨
ਕਰਮਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੦੮	ਪੰਨੇ ੪੮੮	ਸੁਨੁਰੋਗਾ ਨਗਰ ਇਕਸੁਨਾਂ	੩੩੩	ਪੰਨੇ ੫੦੩
ਪੁਰਿ ਮੰਡੀ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੦੯	ਪੰਨੇ ੪੮੯	ਰਾਜਸੈਨ ਨਗਰ ਇਕਸੁਨਾਂ	੩੩੪	ਪੰਨੇ ੫੦੪
ਬਿਰਾ ਮੈਨਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੧੦	ਪੰਨੇ ੪੯੦	ਸਪਰਸੋਧੀ ਕੋ ਬਿਖੇ ਬਿਕ੍ਰਿਤ	੩੩੫	ਪੰਨੇ ੫੦੫
ਜੋਸਾ ਮੈਨਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੧੧	ਪੰਨੇ ੪੯੧	ਰਾਜਸੈਨ ਨਗਰ ਇਕਸੁਨਾਂ	੩੩੬	ਪੰਨੇ ੫੦੬
ਸੁਨੁਰੋਗਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੧੨	ਪੰਨੇ ੪੯੨	ਜਮਲਾ ਸੈਨਾ ਨਗਰ ਇਕਸੁਨਾਂ	੩੩੭	ਪੰਨੇ ੫੦੭
ਸੋਭਰਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੧੩	ਪੰਨੇ ੪੯੩	ਨਗਰ ਬਿਭਾਸਾ ਵਤੀ ਮੈਕਰਨ	੩੩੮	ਪੰਨੇ ੫੦੮
ਸਪਰਸੁਗ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੧੪	ਪੰਨੇ ੪੯੪	ਸੁਨਿਯਤ ਇਕ ਨਗਰੀ ਉਜਿਯਾ	੩੩੯	ਪੰਨੇ ੫੦੯
ਮੰਡੀ ਕੋ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੧੫	ਪੰਨੇ ੪੯੫	ਮੁਥਾਗਾ ਮਹਾ ਮਹੇਸ਼ੋ	੩੪੦	ਪੰਨੇ ੫੧੦
ਮਰਜਾ ਮੈਨਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੧੬	ਪੰਨੇ ੪੯੬	ਉਤਰ ਦਿਸਾ ਪ੍ਰਗਟ ਇਕਿ ਨਗ	੩੪੧	ਪੰਨੇ ੫੧੧
ਸੁਨੁਰੋਗਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੧੭	ਪੰਨੇ ੪੯੭	ਸੋਭਰੇ ਸਥ ਮਤ ਰੋਜਾ	੩੪੨	ਪੰਨੇ ੫੧੨
ਭੂਮਿਭਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੧੮	ਪੰਨੇ ੪੯੮	ਹਰਦ੍ਰਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੪੩	ਪੰਨੇ ੫੧੩
ਸੁਕ੍ਰਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੧੯	ਪੰਨੇ ੪੯੯	ਟੋਲਾ ਕੀ ਗੁਜਰਾਤ ਬਸਤ ਜਰੋ	੩੪੪	ਪੰਨੇ ੫੧੪
ਸੁਨੁਰੋਗਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੨੦	ਪੰਨੇ ੫੦੦	ਸੁਨੁਰਾ ਨਗਰ ਇਕ ਕੋ ਕੋ ਬਿਤ	੩੪੫	ਪੰਨੇ ੫੧੫
ਰਦ੍ਰ ਮੈਨਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੨੧	ਪੰਨੇ ੫੦੧	ਜਹੰਗਮ ਦਿਸਾ ਉਤਰਾ ਸੁਨੀ	੩੪੬	ਪੰਨੇ ੫੧੬
ਮੰਡੀ ਕੋ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੨੨	ਪੰਨੇ ੫੦੨	ਗੋਗਿ ਪਾਲਾ ਇਕ ਸੁਨਾ ਨਗੇ ਸਾ	੩੪੭	ਪੰਨੇ ੫੧੭
ਸੁਨੁਰੋਗਾ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੨੩	ਪੰਨੇ ੫੦੩	ਸੁਨੁਰਾ ਨਗਰ ਇਕ ਕੋ ਪਕਾ ਸੋ	੩੪੮	ਪੰਨੇ ੫੧੮
ਗਰਵ ਵੇਚਕੋ ਦੇ ਨਗਰ ਇਕਸੁਨਾਂ	੩੨੪	ਪੰਨੇ ੫੦੪	ਸੁਜਾਨਾ ਵਤੀ ਨਗਰ ਇਕ ਪੁਰਬ	੩੪੯	ਪੰਨੇ ੫੧੯

ਸੁਨੁਕੁਪਇਕਕਹੈਕਹਾਨੀ	੩੫੧	ਪੰਨੇ ੪੮੫	ਬੀਜਾਪੁਰਜਹੋਸਹਰੁਤਿਜੈ	੩੭੪	ਪੰਨੇ ੪੯੪
ਇਸਕੁਤੀਬੋਲਸਹਰੁਜਹੋਜਹੈ	੩੫੨	ਪੰਨੇ ੪੮੫	ਇਸਕੁਤੀਬੋਲਸਹਰੁਹੈਜਹੈ	੩੭੫	ਪੰਨੇ ੪੯੫
ਸੁਨੁਹਾਜਾਇਕਕਥਾਉਚਰੈ	੩੫੩	ਪੰਨੇ ੪੮੬	ਸੁਨੁਹਾਜਾਇਕਕਥਾਕਹਾਨੀ	੩੭੬	ਪੰਨੇ ੪੯੫
ਸੁਨੁਕੁਪਇਕਕਥਾਨਵੀਨੀ	੩੫੪	ਪੰਨੇ ੪੮੬	ਨਵਤਨਸੁਨੁਹਾਧਿਪਕਥਾ	੩੭੭	ਪੰਨੇ ੪੯੫
ਸੁਨੁਹਾਜਾਇਕਕਥਾਅਪੁਰੁਬ	੩੫੫	ਪੰਨੇ ੪੮੬	ਕੁਪਕਿਹਾਟਕਸੈਣਭਇਜੈ	੩੭੮	ਪੰਨੇ ੪੯੬
ਸੁਨੁਕਿਪਕਥਾਬਖਾਨੈਐਰੈ	੩੫੬	ਪੰਨੇ ੪੮੭	ਸੁਨੁਹਾਜਾਇਕਐਰੁਪੁਸੰਗ	੩੭੯	ਪੰਨੇ ੪੯੬
ਸੁਨੁਹਾਜਾਇਕਕਥਾਪੁਸੰਗ	੩੫੭	ਪੰਨੇ ੪੮੭	ਏਕਚਰਿਤਸੈਨਹਾਜਾਬਰ	੩੮੦	ਪੰਨੇ ੪੯੬
ਸੁਨੁਕੁਪਤਿਇਕਕਥਾਨਵੀਨੀ	੩੫੮	ਪੰਨੇ ੪੮੮	ਸੁਨੁਕੁਹਾਦਇਕਕਥਾਸੁਦਨਧਰਿ	੩੮੧	ਪੰਨੇ ੪੯੭
ਸੁਨੁਹਾਜਾਇਕਕਥਾਵਚਰਿਤ	੩੫੯	ਪੰਨੇ ੪੮੯	ਬਿਸੁਨੁਪੁਜਾਇਕਕੁਪਸੁਲਾਫੁਨ	੩੮੨	ਪੰਨੇ ੪੯੭
ਸੁਨੁਹਾਜਾਇਕਕਥਾਪੁਸੰਗ	੩੬੦	ਪੰਨੇ ੪੮੮	ਸੁਨੁਹਾਚਰਿਤੁਇਕਕਥਾਨਗੇਸਾ	੩੮੩	ਪੰਨੇ ੪੯੭
ਸੁਨੁਹਾਜਾਇਕਕਥਾਪੁਰਾਤਨ	੩੬੧	ਪੰਨੇ ੪੮੮	ਸਦਾਸਿੰਘਾਇਕਕੁਪਮਹਾਂਮਨਿ	੩੮੪	ਪੰਨੇ ੪੯੭
ਸੁਨੁਕੁਪਤਿਇਕਕਥਾਬਚਿਤ	੩੬੨	ਪੰਨੇ ੪੮੯	ਚਿਤਕੇਤਹਾਜਾਇਕਪੁਰੁਬ	੩੮੫	ਪੰਨੇ ੪੯੮
ਸੁਨੁਹਾਜਾਇਕਕਥਾਨਵੀਨ	੩੬੩	ਪੰਨੇ ੪੮੯	ਬੀਰਕੇਤੁਇਕਕੁਪਭਨਿਜੈ	੩੮੬	ਪੰਨੇ ੪੯੮
ਗਣਪਤਿਸਿੰਘਏਕਹਾਜਾਬਰ	੩੬੪	ਪੰਨੇ ੪੮੯	ਮਹਾਵਹਾਇਕਕੁਪਭਨਿਜੈ	੩੮੭	ਪੰਨੇ ੪੯੯
ਨਿਪਬਗਸਿੰਘਏਕਹਾਜਾਨਾ	੩੬੫	ਪੰਨੇ ੪੯੦	ਸਿੰਘਨਰਿੰਦੁਕੁਪਇਕਨਿਪਬਰ	੩੮੮	ਪੰਨੇ ੪੯੯
ਸੁਨੁਹਾਜਾਇਕਕਥਾਪੁਸੰਗ	੩੬੬	ਪੰਨੇ ੪੯੦	ਕੁਪਸੁਬਾਹੁਸੈਨਇਕਸੁਨਾ	੩੮੯	ਪੰਨੇ ੪੯੯
ਐਧਾਦਤੀਨਗਹਇਕਸੋਹੈ	੩੬੭	ਪੰਨੇ ੪੯੧	ਬਾਹੁਲੀਕਸੁਨਿਯਤਹਾਜਾਨਹੈ	੩੯੦	ਪੰਨੇ ੫੦੦
ਗੜਕੋਨੋਜਕੋਜਹਾਂਕਪਿਜੈ	੩੬੮	ਪੰਨੇ ੪੯੧	ਬਹਬਗੀਕੋਦੇਸਬਸਤਜਹੈ	੩੯੧	ਪੰਨੇ ੫੦੦
ਸੁਨੁਹਾਜਾਇਕਕਥਾਕਹਾਨੀ	੩੬੯	ਪੰਨੇ ੪੯੨	ਕੁਪਸੁਧਮਸੈਨਇਕਸੁਨਿਯ	੩੯੨	ਪੰਨੇ ੫੦੦
ਬਿਯਾਘਕੇਤਸੁਨਿਯਤਇਕਹਾਜਾ	੩੭੦	ਪੰਨੇ ੪੯੨	ਅਛਲਾਪੁਗਇਕਕੁਪਭਨਿਜੈ	੩੯੩	ਪੰਨੇ ੫੦੧
ਅਛਲਾਸੈਣਇਕਕੁਪਭਇਜੈ	੩੭੧	ਪੰਨੇ ੪੯੩	ਦੇਵਛੰਡਇਕਕੁਪਬਖਨਿਯਤ	੩੯੪	ਪੰਨੇ ੫੦੧
ਸੁਨੁਹਾਜਾਇਕਕਥਾਪੁਸੰਗ	੩੭੨	ਪੰਨੇ ੪੯੩	ਸਰਬਸਿੰਘਹਾਜਾਇਕਸੋਹੈ	੩੯੫	ਪੰਨੇ ੫੦੨
ਸਹਰਦੋਲਤਾਬਾਰਬਸਤਜਹੈ	੩੭੩	ਪੰਨੇ ੪੯੩	ਪ੍ਰਿਥੀਸਿੰਘਾਇਕਕੁਪਬਖਨਿਯਤ	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 Swaeeyes 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 Chirtirs 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 small loose piece folio of the size approximate 3 inches into two inches with no # between folio 158&159 date of 1840 Miti Pooshbadi 15 Mangalvar (Tuesday, Dec 23rd 1783 is seen) on one side. The other side of this loose piece is Blank. Use of word Pooshbadi indicates scribe is from outside Punjab from Hindi belt area. There is no other internal evidence of dating or name of author is seen. Randhir Singh, Shabad Moorat (Dasvay Patshah Da Ithas-1965) on page 52 also gives some clue about dating of similar Granth in 1783 at Calcutta “Gurudwara Chhota Sangat-Toola Pati” which matches with Published Dasam Granth. This manuscript has total 532 Folios. Use of word Pooshbadi indicates scribe is from outside Punjab from Hindi belt area . Therefore, probably

this manuscript was written, compiled & completed in december 1783AD. (Read also on page 52 of this paper further discussion on Dasam Granth in Gurdwara Chota Sangat-Tula Patti at Calcutta)

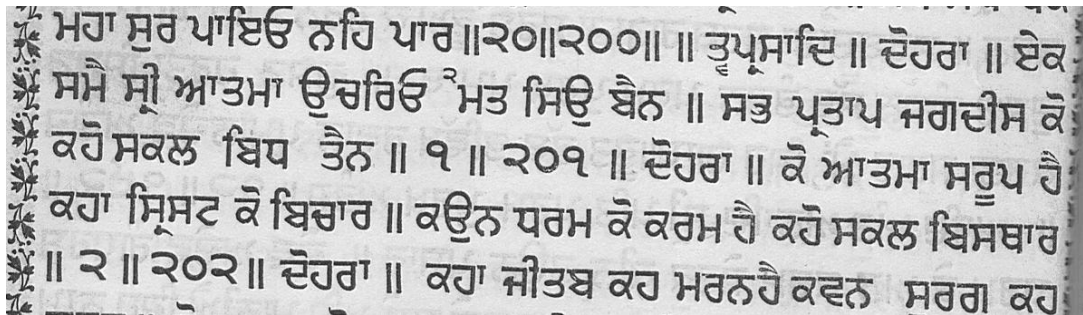
6) The Zafarnama and Hakiats have an AFZU of 858 in the end of Hakiats in the manuscript. But the published Dasam Granth has no Afzu in the end. Jeevan Singh and Chatar Singh Published DG in Samat 2055/1998AD has total number of 858 Chaands in this section per manual total (Afzu) count. In the published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

7)) All the authors who have written on the issue of Dasam Granth's authenticity has by consensus agreed that Akal Ustat is the composition of Guru Gobind Singh because it conveys the message that Waheguru/God is the Perfect, Ommipotent, Omniscient Lord who treats everybody alike. He is All Pervading. He is the Creator, The Preserver and the Destroyer. But many authors disagree and has given the opinion that Chhands 201-230 are out of context and are not in line with the main theme of Akal Ustat. While chhands 201-210 are questions without answers and chhands 211-230 are clearly in praise of Chandi/devi and thus promotes worship of goddess.

Randhir Singh Published his Shabad Moorat (Dasvay Patshah Da Ithas) Page 27 gives the idea that Atma Ram in chhand 201 of Akal Ustat could be a person. **ਏਕ ਸਮੇ ਸ੍ਰੀ ਆਤਮਾ ਉਚਰਿਓ ਮਤਿ ਸਿਉ ਬੈਨ** ||Randhir singh translates it Sri Atma Ram uchrio in chhand 201 as "Guru Sahib dey apney sudh man(SuDmn), Ja Shardalu Sikh(SrdwIU isK ny svwl auTwieAw)Ney Eh Swal Uthya....". (aucirXo) means words coming from a mouth. Then he answers the question of 201 chhand in Chhand 231. Randhir Singh also reads that chhands of Akal Ustat, 11-200 and chhand 201 onwards and Initial 10 chapees were not written in one time but in different years. Who wrote it?. Read Kahan singh nabha below. As discussed above in "Sketch of the Sikhs" by Malcolm, Atma Ram is responsible for distorting the Sikh concept/Mode of Baptism, Khandey the pahul and the creation of Khalsa. It is quite possible that such a Nirmala who helped Malcolm could cause distortion in doctrinal frame work of Akal Ustat as well. Word SRI in Hindi or Punjabi may refer to a Person or Mister. Atma can be a name of a person or can be used for soul. Word uchrio alludes to a person who is very much alive and is speaking (words coming from a mouth). As the questions raised in 201-210 has no answers then 211-230 reads praise of Devi/Chandi. Bhai Kahn Singh Nabha on this issue says that chhands 201-210 are questions therefore answers must be searched out. Obviously, Chhand 211-230 Dhirag tribhangi Chands are not part of Akal ustat. He gave the evidence by quoting an entry kapardan(kpridn)(20) that Pundit Ram Krishan authored "Bhagwati Padye Push Panjal" which is very old, contains 30 tribhangi chhands and their independent translation is found in twenty tribhangi chhands of Akal Ustat. He writes the endline of Chaand 211 in Gurmukhi and then quotes the Dev Nagri version of the original chaands refers to Kapardan entry in Mahan Kosh.

All these Chhands eulogise Devi Bhagauti. After above review readers can decide themselves how these Chhands are out of line and are against the concept of one God in rest of the composition of Akal Ustat. We find that Atma Ram misguided Malcolm on the mode of Sikh Baptism/khade the Pahul with 5 weapons rather than 5 kakkars. He also misguides Malcolm that “Guru Govind was initiated 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” which was actually the date of completion of chritropakhyan. If the account of Malcom is true then it is highly probable that Atma Ram who assisted Malcolm can add tribhangi chhand in praise of Chandi/Devi (source confirmed by Kahn Singh Nabha) in Akal ustat ?. Same is the comment on Atma Ram reference in Gian Parbodh chhands which appears to be questions from God, Bhagwat Gita style. They are then followed by Rajsua and Asmed jag (ਰਾਜਸੂਅ ਅਤੇ ਆਸਮੇਦ ਜਗ) by Yudhister and pandavs. Then Gajmej (ਗਜਮੇਜ) by Raja Prishat and his son Raja janmeja explains AhiMed Jag (ਅਹਿ ਮੇਦ ਜਗ). Is this Gian (knowledge) is the knowledge of the concept of one God in Sikhism?.

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 Parbodh**

੧੨੪ ॥ ਬਰਸਤੁਆ ਬਰਾਨ ॥ ਪਲਸਤੁਆ ਫਲਾਨ ॥ ਨਰਸਤੁਆ
ਨਰੇਸੰ ॥ ਦਲਸਤੁਆ ਦਲੇਸੰ ॥ ੧੭ ॥ ੧੨੫ ॥ ਪਾਧੜੀ ਛੰਦ ॥
ਤ੍ਰਪ੍ਰਸਾਦਿ ॥ 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 ॥ ਕੱਟਿਯੋ 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]”. 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

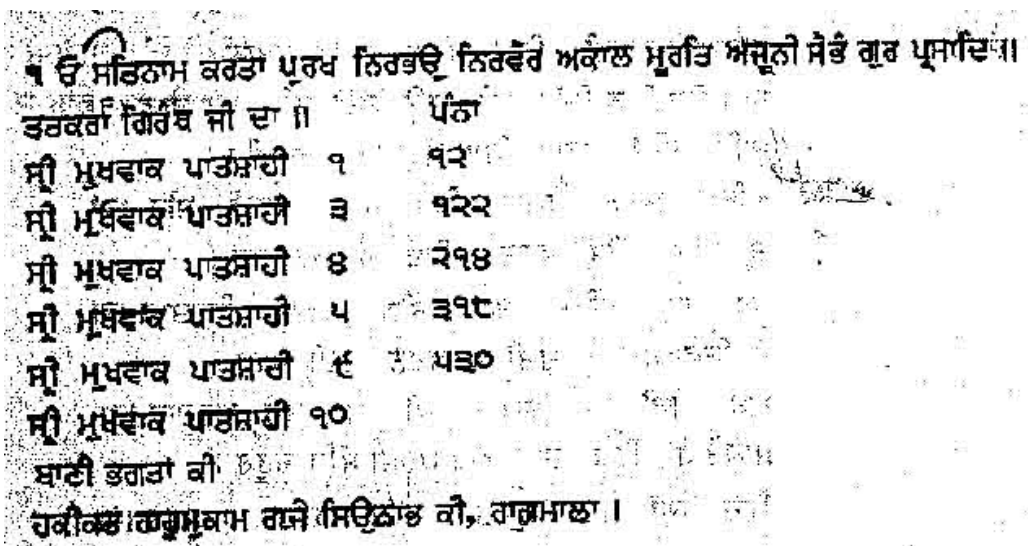
Birs

(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 if 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 Tatcara Granth Ji Da.



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 Swayeey 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 Baini	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 Shiv Nabh Ki	Path	1088B
Rag Mala	Path	1089A
Siahi Ki Vidhi	Path	1089A
Zafarnama (Persian) 2)DR.	Path	1090B-1095B

2)DR. Balbir Singh M. A. PhD in his article Guru Gobind Singh and his Darbari Kavi published in book “Punjab university Panjabi Sahit Da Ithas” volume two published by Punjab University Press 1967, 1986 also writes in detail about Darbari Kavis, Bhai Mani Singh wali Bir and sodhak committee

3) Read also the Textual analysis of this Bir By Dr. Piara singh Padam in his book “Dasam Granth Darshan”.

(B) Patna Bir Academic Issues

No colophon written. By oral history it is supposed to be written by Granthi Sukha Singh Who died in 1861AD. Even if died at age of 100years and started writing at Birth this bir stil cannot go beyond 1761 AD. Then who wrote Samat 1755(1698AD) in Tatkara because Tatkara shows the date written as 1775 (1698 CE) but Zafarnama written in the end in same handwriting and same ink puts 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). Bhai Randhir Singh in his “Shabadmoorat” book page 17 mentions about these edited out compositions and writes “ Style of writing and language does not match with Guru gobind Singh,s writings and therefore does not feel that these belong to 10th guru Ji .See tatkara of patna Bir below.

ੴ ਸ੍ਰੀ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ	ੴ ਸ੍ਰੀ ਮੁਖਮਨਾਮਾ ਬਿਸਾਹੀ ੧੦	੧
ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ	ੴ ਸ੍ਰੀ ਸਾਬੋਣਮਾਸਾ ਤਰਾ ਸੋਰਠੀ	੨
ਤਤਕਰਾ ਸੁਚੇ ਪੱਤ੍ਰ ਸ੍ਰੀ ਗ੍ਰਿਥ ਜੂਕਾ ਬਾਣੀ ਪਾਤਿਸਾਹ ਦਸਵੇਂ ਜੂ ਕੇ ਗ੍ਰਿਥ ਕਾ ਸੰਬਤ ੧੭੫੫ ਮਿਤੀ ਆਸਾਭ	ੴ ਸ੍ਰੀ ਵਾਰਮਾਨਕ ਉਰਕੀ	੧
ਬਦੀ ੧ ਕੇ ਗ੍ਰਿਥ ਲਿਖਿਆ : ਤਵ ਪ੍ਰਸਾਦਿ ਸ੍ਰੀ ਮੁਖਬਾਕ ਪਾਤਿਸਾਹੀ ੧੦	ੴ ਸ੍ਰੀ ਵਾਰਭਗਉਤੀ ਜੂਕੀ	੧
	ੴ ਸ੍ਰੀ ਮਾਸੂਪੜ ੧੦	੧
	ੴ ਸ੍ਰੀ ਏਕਾਯਤਾ ੧੨ ਖਾਤਿਸਾਹੀ ੧੦	੧੦
ੴ ਸ੍ਰੀ ਮੁਖ ਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦		
ੴ ਸ੍ਰੀ ਨਾਪੁ ਨੈਸਾਣ ਛੰਦ	ੴ ਸ੍ਰੀ ਸ੍ਰੀਸੰਤੀ ਕੁਰ ਪ੍ਰਸਾਦਿ	
ੴ ਸ੍ਰੀ ਉਸਤਤ ਅਕਾਲ ਜੂ ਕੀ ਛੰਦ	ਤਤਕਰਾ ਤਤਕਰੇ ਕਾ ਵਾਰਣਾ	
ੴ ਸ੍ਰੀ ਸਵੈਯੇ ਸ੍ਰੀ ਮੁਖਵਾਕ	ੴ ਸ੍ਰੀ ਜਾਪੁ ਲੁਠੂਗੇ ਬਿੰਦ ਸਿੰਘ ਜੂਕੇ ਰਸਮ	
ੴ ਸ੍ਰੀ ਅਥ ਬਚਿਤ ਨਾਟਕ ਗ੍ਰਿਥ ਪਿਯਾਇ	ਮੁਖਬਾਕ ਕੇ ਛੰਦ ਕਤ ਤਤਕਰਾ	
ੴ ਸ੍ਰੀ ਅਵਤਾਰ ਸ੍ਰੀ ਬਿਸਾਹੂ ਕੇ	ਛਾਪੀ ਛੰਦ : ਪ੍ਰਸਾਦਿ ੫੧	
ੴ ਸ੍ਰੀ ਅਵਤਾਰ ਸ੍ਰੀ ਬ੍ਰਹਮਾ ਜੂਕੇ	ਲੰਕਾ ਚਿੰਨਾ ਅਠ ਵਰਨਾਣੀ	੧
ੴ ਸ੍ਰੀ ਕਿਸਕੀ ਮਿਠਾ ਮਨੁ ਬੋਧ ਸਾਧ	੧ ਨਾਨਕੀ ਕਾ ਕੇ	੧੭
ੴ ਸ੍ਰੀ ਅਠ ਰੰਗੀ ਨਿਰੰਗੀ ਆਠ ਸ੍ਰੀ	੨੮ ਅਰੂਪੀ ਸੰਘ ਨਾਮੀ	੧੫
ੴ ਸ੍ਰੀ ਅਠਾਠੀ ਛੰਦ ਵਰ	੩੩ ਨੀਸਰ ਬੁਧਾਠੇ	੧੮
ੴ ਸ੍ਰੀ ਅਠ ਚੁਣਾ ਅੰਦਾਰ	੪੧ ਨਕਿਹੀ ਬਲੇਰੀ	੨
ੴ ਸ੍ਰੀ ਸਾਥ ੧੦	੫੩ ਅਗਾਠੇ ਅਥਾਠੇ ਅਠੀ ਚੁਠੀ	੧੦
ੴ ਸ੍ਰੀ ਛੰਦ ਛਕ ਛੰਦ ਸ੍ਰੀ ਨਾਮਾ ਛਾ	੫੩ ਅਮਿਤ ਕਰਾਠੇ	੫
ੴ ਸ੍ਰੀ ਵੰਦਨਾ ਕਾ ਕੀ	੫੮ ਆਦਿ ਕੁ ਪਾਸਾਦਿ ਮੁਖਾਠੇ	੮
ੴ ਸ੍ਰੀ ੩੧	੬੬ ਗੁਨਾਗ ਛੰਦ	੭
ੴ ਸ੍ਰੀ ਕਠਾ ਕਾ ਛੰਦ ਮਿਠਾਠ	੬੩ ਗੁਠਿਠੇ ਮੁਕਦੇ	੩
ੴ ਸ੍ਰੀ ਅਸਠੇ ਕਾ ਛੰਦ ਸੁਠੇ	੬੫ ਕੰਤੁ ਕੰਠ ਕਰਾ	੩
ੴ ਸ੍ਰੀ ਸਿਰੀ ਤੁਰਾ ਵੰਦਨਾ ਰਾਠੁ ਛਾਠੀ	੬੮ ਨਬਤੀ ਨਾਠਿਠੇ	੪
ੴ ਸ੍ਰੀ ਏਕ ਮੁਖਿ ਤਵਿ ਜਾਠਿ ੧੮ ੧੮੦	੧੦੨ ਛੰਦ ਆਠਿ ਜਾਠੇ	੨੦

Tatkara Patna Bir

Tatkara Patna Bir

ਤਤਕਰਾ ਪਟਨਾ ਵਾਲੀ ਦਸਮ ਗ੍ਰੰਥ

ੴ ਸ੍ਰੀ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ

ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ

ਤਤਕਰਾ ਸੁਚੇ ਪੱਤ੍ਰ ਸ੍ਰੀ ਗ੍ਰਿਥ ਜੂਕਾ ਬਾਣੀ ਪਾਤਿਸਾਹ ਦਸਵੇਂ ਜੂ ਕੇ ਗ੍ਰਿਥ ਕਾ ਸੰਬਤ ੧੭੫੫ ਮਿਤੀ ਆਸਾਭ
ਬਦੀ ੧ ਕੇ ਗ੍ਰਿਥ ਲਿਖਿਆ : ਤਵ ਪ੍ਰਸਾਦਿ ਸ੍ਰੀ ਮੁਖਬਾਕ ਪਾਤਿਸਾਹੀ ੧੦

ਪੜ੍ਹ ੨੧ ਜਾਪੁ ਨੈਸਾਣ ਛੰਦ	੨੨
ਪੜ੍ਹ ੨੫ ਉਸਤਤ ਅਕਾਲ ਜੂ ਕੀ ਛੰਦ	੧੮
ਪੜ੍ਹ ੩੭ ਸਵੈਯੇ ਸ੍ਰੀ ਮੁਖਵਾਕ	੩੨
ਪੜ੍ਹ ੩੯ ਅਥ ਬਚਿਤ ਨਾਟਕ ਗ੍ਰਿਥ ਪਿਯਾਇ	੧੪

ਪੜ੍ਹ ੫੩ ਅਵਤਾਰ ਸ੍ਰੀ ਬਿਸਨ ਜੂ ਕੇ	੨੪
ਪੜ੍ਹ ੨੫੫ ਅਵਤਾਰ ਸ੍ਰੀ ਬ੍ਰਹਮਾ ਜੂ ਕੇ	੭
ਪੜ੍ਹ ੨੬੫ ਗ੍ਰੰਥ ਸ੍ਰੀ ਗਿਆਨ ਪ੍ਰਬੋਧ ਧਯਾਇ	੫
ਪੜ੍ਹ ੨੭੬ ਅਥ ਚੰਡੀ ਚਰਿਤ੍ਰ ਮਹਾਤਮ	੮
ਪੜ੍ਹ ੨੮੪ ਅਥ ਇੰਦ੍ਰ ਕਵਚ	੧
ਪੜ੍ਹ ੨੮੫ ਅਥ ਰੁਦ੍ਰ ਅਵਤਾਰ	੨
ਪੜ੍ਹ ੩੧੮ ਸਬਦ ਪਾਤਸਾਹੀ ੧੦	੯
ਪੜ੍ਹ ੩੨੦ ਛੰਦ ਛਕਾ ੩ ਤਥਾ ਸ੍ਰੀ ਨਾਮਮਾਲਾ	੫
ਪੜ੍ਹ ੩੬੫ ਵਾਰ ਦੁਰਗਾ ਕੀ	੧
ਪੜ੍ਹ ੩੭੦	੩੧੦੦
ਪੜ੍ਹ ੩੭੧ ਕਥਾ ਚਰਿਤ੍ਰ ਪਖਯਾਨ	੪੦੪
ਪੜ੍ਹ ੬੩੨ ਅਸਫੋਟਕ ਕਬਿਤ ਸਵੈਯੇ	੫੫
ਪੜ੍ਹ ੬੩੬ ਸ੍ਰੀ ਭਗਵੰਤ ਗੀਤਾ ਭਾਖਾ	
ਸ੍ਰੀ ਗੋਬਿੰਦ ਸਿੰਘ ਕ੍ਰਿਤ ਧਯਾਇ ੧੮	੧੮੦੦
ਪੜ੍ਹ ੬੯੦ ਸੁਖਮਨਾ ਪਾਤਸਾਹੀ ੧੦	੧
ਪੜ੍ਹ ੬੯੫ ਸਬਦ ਆਸਾ ਤਥਾ ਸੋਰਿਠ	੨
ਪੜ੍ਹ ੬੯੬ ਵਾਰ ਮਾਲਕਉਸ ਕੀ	੧
ਪੜ੍ਹ ੬੯੬ ਵਾਰ ਭਗਉਤੀ ਜੂ ਕੀ	੧
ਪੜ੍ਹ ੭੧੩ ਮਾਝ ਪਾਤਸਾਹੀ ੧੦	੧
ਪੜ੍ਹ ੬੯੭ ਹਿਕਾਯਤਾ ੧੨ ਪਾਤਸਾਹੀ ੧੦	

(C) DG Hazoori /or Anandpuri Bir

(1) Anandpuri Bir: This Bir has been also evaluated by Dr.Balbir Singh, Brother of Bhai Bir Singh, S.Mahan Singh and Paiara singh Padam. For their academic opinion read

1)Ms # 269Dr. Balbir Singh Sahitya Kendra, Dehra Dun by Mahan Singh.

“ਦਸਮ ਗ੍ਰੰਥ ਦੀ ਖਾਸ ਹਜ਼ੂਰੀ ਤੇ ਦਸਖਤੀ ਬੀ(ਕੁਝ ਭਾਗ ੧੭੫੨ਬਿ: ਦਾ ਲਿਖਤ)”

2)DR. Balbir Singh M. A. PhD in his article Guru Gobind Singh and his Darbari Kavi published in book “Punjab university Panjabi Sahit Da Ithas” volume two published by Punjab University Press 1967, 1986 writes in detail about Darbari Kavis, Dasam Granth Di Khas Hajuri tay Daskhati Bir (also known as Ananadpuri Bir) and sodhak committee

3) Read also the Textual analysis of this Bir By Dr Piara singh Padam in his book “Dasam Granth Darshan”. Padam ji does not write about the history of this Bir and its movement which is well written by Dr.balbir Singh and S.mahan Singh intheir Report.

Contains two paintings of 10th guru in possession of Matasundri pasted on page 1 and 14 (Padam Ji gave no history of these Photographs although he made these photograph the basis for his 1990 Edition as is mentioned on page10 of Dasam Granth Darpan. But no history of such photographs tracing them to Guru period is given.).

- Four different kinds of pages, no folio numbers on Khas Patras
- Five different scribes, Darbari Singh, Darbari Singh Chhota, Nihala, Bala and Haridas. First 63 pages are new with different hand writing (Piara singh Padam) and different from main manuscript. Zafarnama written in other hand with no numbers on pages.(Piara Singh Padam)
- 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 Below
- **Sodhak Committee,s opinion (1895-1896AD) on Anandpuri Birh on Text and History of Ananadpuri Birh a. Japu Ji Sahib and Akal Ustit is different. Chandi di Var is new.c. In krishan avtar many chaupees are missing. d.In Charirtars and Hakiats the Tukas and Baints**

are less. e. Two photo in this Birh.f.Many new patars(pages) in this Birh.g. writer Darbari Singh Wada and Chhota.h. 403 folios.History Goes to Maharaji Ranjit Singh Kingdom Period(1801-1839)

੩੨ ਗ੍ਰੰਥ ਸਾਹਿਬਾਂ ਦਾ ਬਰਨਨ ਜਿਨ੍ਹਾਂ ਉੱਤੇ ਸੋਧਾਈ ਕੀਤੀ

੧) ਪਹਿਲੇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਲਿਖਤ ਪ੍ਰਾਚੀਨ ਜਿਸਦੇ ਆਦਿ ਮੈਂ ਦੋ ਮੂਰਤੀਆਂ ਹਨ ੧ ਛੇਵੇਂ ਪਾਤਸ਼ਾਹ ਦੀ ਦੂਜੀ ਦਸਮ ਪਾਤਸ਼ਾਹ ਜੀ ਦੀ ਅਰ ੧ ਹੁਕਮਨਾਮਾ ਅਰ ਕਈ ਪੜ੍ਹੇ ਅੰਕਪਲੀ ਦੇ ਅਰ ਵਿਚ ਕਿਸੇ ਕਿਸੇ ਪੜ੍ਹੇ ਉਤੇ ਅੰਕਪਲੀ ਦੇ ਅਖਰਾਂ ਨਾਲ ਸੋਧ ਕੀਤੀ ਹੋਈ ਅਨੁਮਾਨ ਹੈ ਕਿ ਏਹ ਦਸਮ ਪਾਤਸ਼ਾਹ ਜੀ ਦੇ ਹਸਤ ਕਮਲ ਤੇ ਹੈ, ਬਾਣੀ ਦਾ ਕ੍ਰਮ ਸਭਤੇ ਵਖਰਾ ਅਰ ਵਿਚ ਦਸ ਪੜ੍ਹੇ ਪ੍ਰਾਚੀਨ ਤਾਂ ਬੀਸ ਨਵੀਨ ਫੇਰ ੪ ਪ੍ਰਾਚੀਨ ੧੦ ਨਵੀਨ ਅਰ ਕਿਸੇ ਬਾਣੀ ਦੇ ਪੜ੍ਹੇ ਪਰ ਲੇਖਕ ਦਰਬਾਰੀ ਸਿੰਘ ਵਡਾ) (ਲੇਖਕ ਦਰਬਾਰੀ ਸਿੰਘ ਛੋਟਾ ਐਸਾ ਲਿਖਿਆ ਹੈ। ਕਦਾਚਿਤ ਏਹ ਨਿਸਚੈ ਹੋ ਜਾਂਦਾ ਕਿ ਏਹ ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਜੀ ਦਾ ਸੁੱਧ ਕੀਤਾ ਹੋਯਾ ਹੈ ਤਾਂ ਸੋਧਾਈ ਦਾ ਕੁਛ ਯਤਨ ਨਾ ਕਰਨਾ

(੧੨)

ਪੌਦਾ, ਇਸੇ ਨਾਲ ਸੁੱਧ ਕਰਲੈਂਦੇ ਪਰ ਨਵੀਨ ਪੜ੍ਹੇ ਬੀ ਬਹੁਤ ਅਰ ਪ੍ਰਾਚੀਨ ਵਿਖੇ ਬੀ ਅਗੋਕਤ ਭੇਦ ਦੇਖਕੇ ਬੁੱਧੀ ਹੈਰਾਨ ਹੁੰਦੀ ਹੈ ਕਿ ਜੇ ਇਸ ਨੂੰ ਸੁੱਧ ਮੰਨੀਏ ਤਾਂ ਹੋਰ ਸਾਰੇ ਅਸੁੱਧ ਹੁੰਦੇ ਹਨ ਅਰ ਜੇ ਹੋਰ ਸਭਨਾਂ ਨੂੰ ਸੁੱਧ ਮੰਨੀਏ ਅਰ ਕਸਰਤਰਾਇ ਮੰਨੀਏ ਤਾਂ ਇਸ ਦੀ ਬਾਣੀ ਅਲੌਕਕ ਠਹਿਰਦੀ ਹੈ ਜਿਹਾਕਿ ਅਰੰਭ ਮੈਂ ॥

੧ੳ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ ਜਾਪੁ ਪਾਤਸ਼ਾਹੀ ੧੦ ਕੇਵਲ ਇਕ

ਇਸ ਮੈਂ ਹੀ ਹੈ ਅਰ ੧ੳ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ਜਾਪ ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ ੧੦ ਛਪੈ ਛੰਦ ਤ੍ਰ ਪ੍ਰਸਾਦਿ। ਸਭਨਾਂ ਮੈਂ ਅਰ ਇਹੋ ਸਭ ਦੇ ਕੰਠ ਹੈ ॥

ਜਾਪਜੀ ਅਕਾਲ ਉਸਤਤ ਆਦਿਕ ਬਾਣੀਆਂ ਜੋ ਹਜ਼ਾਰਾਂ ਸਿੰਘਾਂ ਦੇ ਕੰਠ ਅਰ ਹਜ਼ਾਰਾਂ ਹੀ ਪੁਸਤਕਾਂ ਪਰ ਲਿਖੀਆਂ ਅਰ ਛਾਪਾ ਹੋ ਚੁਕੀਆਂ ਹਨ ਇਸ ਵਿਚ ਸਭ ਥੋਂ ਵਿਲੱਖਨ ਹਨ, ਚੰਡੀ ਦੀ ਵਾਰ ਸਾਰੀ ਹੀ ਨਵੀਨ ਹੈ ਪਹਿਲੀ ਪੌੜੀ ਜੋ ਸਭ ਦੇ ਕੰਠ ਅਰ ਹਰੇਕ ਸਿੱਖ ਅਰਦਾਸ ਵੇਲੇ ਪੜ੍ਹਦਾ ਹੈ ਇਸਦੀ ਬੀ ਹਰੇਕ ਤੁਕ ਨਵੀਨ ਹੈ। ਕ੍ਰਿਸਨਾਵਤਾਰ ਦੇ ਆਦਿ ਕਈ ਚੌਪਈਆਂ ਹੀ ਨਹੀਂ ਹਨ। ਕਈਆਂ ਤੁਕਾਂ ਵਿਚ ਅਖਰ ਦੇ ਵਧੀਕ ਹਨ, ਕਿੰਨਾਂ ਵਿਚ ਘਟ ਬੀ ਹਨ ਚਰਿਤਰਾਂ ਅਰ ਹਿਕਾਇਤਾਂ ਵਿਚ ਤੁਕਾਂ ਅਰ ਬੈਤਾਂ ਬੀ ਘਟ ਹਨ, ਇਹ ਸਭ ਵੇਰਵਾ ਪਾਠਾਂ ਦੀ ਫੈਰਿਸਤ ਵਿਚੋਂ ਅਗੇ ਦੇਖੇ ਇਸਦੇ ਪੜ੍ਹੇ ੪੦੩ ਹਨ ਤਾਂ ਬੀ ਇਸਨੂੰ ਸਭਨਾਂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚੋਂ ਪ੍ਰਾਚੀਨ ਅਰ ਪ੍ਰੈਜ਼ੀਡੈਂਟ ਮੰਨਕੇ ਇਸਦੀਆਂ ਦੋ ਰਾਵਾਂ ਗਿਣੀਆਂ। ਇਸਦੀ ਟਹਿਲ ਵਿਚ ਸਰਦਾਰ ਸੇਵਾ ਸਿੰਘ ਜੀ ਦੀ ਡਿਪਟੀ ਮਹਿਕਮੈਂ ਨਹਿਰ ਸਰਦਾਰ ਆਤਮਾ ਸਿੰਘ ਤਹਸੀ ਸੀਲ ਦਾਰ ਅਰ ਭੋਲਾ ਸਿੰਘ ਜੀ ਗ੍ਰੰਥੀ ਸਮਾਧ ਮਹਾਰਾਜਾ ਰਣਜੀਤ ਸਿੰਘ ਜੀਦੇ ਹਨ ॥



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



PAGE 14 - ANDANDPURI BIR REPORTED BY DR. PADAM AS 10TH GURU (1990) & 10TH GURU BY SODHAK COMMITTEE IN 1897

(D) Devnagri Dasam Granth

This manuscript was donated to British library By Pandit Radha Krishana per catalogue of Panjabi and Sindhi manuscripts in the India Office Library; compiled by by C.Shackle ,London 1977. The note in the manuscript by commissioner and superintendent reads it was sent to Paris exhibition Society by Pudit Radha kishan July 1856 AD.

Please Note Paris Imperial exhibition was held in Paris between 15th may-15th November 1855. No Imperil Exhibition held in Paris in 1856. How it can be sent from Punjab India in July 1856 after the exhibition is over? Significant Imperial Significant exhibitions held between 1851-1893 are as follows; London 1851AD, paris 1855AD, London 1862AD,Paris 1867, Vienna 1873AD.This manuscript was Written and completed in Feb 1847. Note written in July 1856AD says it was for Paris exhibition which already finished in Nov of 1855. But First Imperial exhibition was held in London in 1851. If this manuscript was written for Imperial Exhibition why it was not sent to LONDON Imperial Exhibition in 1851? After 4 years when it was written. February 1847AD. bears a note from the Commissioner, “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 Kristin, Ecclesiastical Councilor to His Highness the late Maharajah Runlet Singh) Gurumukhi EK Onkar is changed to OM in Devnagri in this manuscript. Read The Note from Manuscript below. Why Governor General of India will give such order in feb1847 approving Gooro Gobind Singh the founder of the Sikh faith?

Radha Krishin,Sanskrit Scholar and was teacher of Raja Hira Singh then Duleep Singh, His father was Pandit MADHUSUDHAN head priest of court & chief of Charities dept.(1808AD till annexation) His Grand father was Pandit Brij lal also held a post of court pandit under Ranjit Singh.Such intelligent person with background from father and Grand father as court pandit should know the Difference SGGS and Dasam Granth He cetified the manuscript. WHY He certfied Guru Gobind Singh as Foudere of Sikh Faith?This DG written in Devnagri In Punjab in Feb1847 after Sikhs lost in anglo sikh war in 1846 and in December 1846 Bharowal treaty was written when Punjab totally came under control of Britishers. British resident at Lahore became an Absolute and sole dictator in Punjab and Maharani Jind Kaur was incarcerated.

Although Britikh Signed many treaties with Sikhs as aseparate Nation.But,In first census 1855 AD report after Britishers took over Panjab Sikhs were included among Hindus why?It confirms their plan to finish the spirit of independence of Sikhs as a nation. Although they signed many Anglo-Sikh treaties with Sikhs as a separate independent Nation from 1803 AD Onwards This evidence clearly tells us the the Britishers who gave more importance to Dasam Granth than Guru Granth sahib Ji as soon as they became dictator of Punjab In December 1846. 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 are not read in this manuscript.Additionally “Chhaka Bhagauti Ji ka with 137 Chhands” is added in this official ordered Dasam Granth manuscriptwhy?

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 of 10th Guru Ji? Randhir Singh ji does not mention where original was written . No orgiional copy this Bir seen at Patna Sahib.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 previously.It disappeared for some time but now this Bir is cataloged and present in Sikh reference Library at Darbar sahib Amritsar. Textual analysis of this Bir shows

- Opening Pages of the manuscript has a note where Hindi Varan Mala is written. Who wrote this?
- There is also note written which reads as “ confession of wrong doing by the wife and praying for forgiveness.(who wrote this). Who was the custodian ? No details of the movement of ths manuscript from 1765AD onwards.

- In this bir the havi composition arrangement is different as compared with Published Bir of Dasam Granth (1) Japu (2) Sri Nam Mala (3) Ustit Sri Akaal Ustat (4) Bachittar Natak (5) Chandi Charitar 1 (6) Chandi Charitar 2 (7) Chaubis Avtaar (8) Brahma Avtaar (9) Rudra Avtaar, Paras Nath Rudru Roop (10) Gian Prabodh (11) Var durga Ki (12) Chiritropakhian (13) Asfotik kabit Sawayees (14) Swayees (15) Shabad (16) Jangnama Gurmukhi (17) Hakiats (18) Jangnama-Persian)
- Textual analysis also shows CHHAND COUNT VARIATIONS. for example Krishan Avtar 2445 Chhands only, Shabads 11, Rudruavtar 299, Paras Nath Rudru roop 313.
- No khalsa mehmas, asftak Kabits extra, Jangnama title rather than Zafarnama.

Dates on the Bir are an issue. Randhir Singh writes

“Page 5 (in Dabbi) date of start of writing Samat 1821, 21^{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 1765 AD)”.

See Below patar/folio 5 and 616 as reported by Randhir Singh. If this Bir was copied in Jammu then in Punjab in 1765 AD then why Chhibar who wrote his Bansalinama in (1769-1769) in Jammu is silent about this very important manuscript? Mehmas Parkash which was written at Goindwal by Sarup Das Bhalla, then in Punjab 1776 AD is also silent about this Important Dasam Granth Bir?

੫੧੬
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; ਛੇਤੀ ਨਾਲਿ ॥

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

੧ ਓ ਸ੍ਰੀ ਭਗਵਤੀ ਜੀ ਸਹਾਇ ॥
ਸੂਚੀ ਪੋਥੀ ਕਾ ਤਤਕਰਾ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥ ਜੀ ਕਾ
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸ਼ਾਹੀ ॥ ੧੦ ॥ ਲਿਖਜਤੇ ॥
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) DG in a Gurdwara Chota Sangat-Tula Patti(also known as muni lal Sikh Sangat) dating to 1783AD matching published Dasam Granth Bir by sodhak committee 1897AD

Randhir Singh also refers to a 18th century DG in a Gurdwara at Kolkata. In Shabad Moorat (Page 52), Randhir Singh causally mentions about such a Bir in 2 lines but no details are given. The note reads that this Bir written matches with published Dasam Granth Birs. Location Gurudwara , Chota Sangat-Tula Patti(also known as muni lal Sikh Sangat) date Samat 1840(1783AD). His note further reads that this Bir does not matches with any 4 Birs as reported by Giani Gain Singh Ji. This was also not copy of any two old Birs which Randhir Sigh felt to be more authentic(Mani Singh Bir& Pâtna Ji Di Misal). The Note of randhir singh is very important as he adds that this Bir matches with published Dasam Granth Birs. The date of compilation Samat 1840(1783AD) matches with Colebrook dasam granth which has also dating of Samat 1840(1783AD).This is the oldest gurudwara in Calcutta and is on The property List of Takhat Patna(Read Sikhs In Bihar by dr.Ved Parkash page 123). This always remained under control of Nirmalas from Patna sahib and recently after court case it has come under the management of Gurudwara Bara Sikh Sangat on the same road. This gurdwara per records was the property of Takhat Hamadar sahib, Patna as reported by Ved parkash in his book "Sikhs in Bihar" page 123.It appears as Nirmala Atma Ram was at Calcutta and this must be his location as the property belonged to Takhat Patna Sahib and Patna city was part of Bengal State in late 1800,s. The address has changed now as the road name before parttion was Harrison road but now the new name of the same Road is M.K.Gandhi Road.Author went to Calcutta in March 2008. This gurudwara was under Renovation and no such Bir found there.

H)KHAS PATRAS ACADEMIC ISSUES

Khas 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 verse 2254- 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 ॥

ਅਥ ਕ੍ਰਿਸਨਾ ਅਵਤਾਰ ਇੱਕੀਸਮੋ ਅਵਤਾਰ ਕਥਨੰ ॥ ਚੌਪਈ ॥ ਅਥ
 ਬਰਨੈ ਕਿਸਨਾ ਅਵਤਾਰੂ ॥ ਜੈਸ ਭਾਂਤ ਬਪੁ ਧਰਜੋ ਮੁਰਾਰੂ ॥ ਪਰਮ ਪਾ
 ਤੇ ਭੂਮ ਡਰਾਨੀ ॥ ਡਗਮਗਾਤ ਬਿਧ ਤੀਰ ਸਿਧਾਨੀ ॥ ੧ ॥ ਚੌਪਈ ॥
 ਬ੍ਰਹਮਾ ਗਯੋ ਛੀਰ ਨਿਧ ਜਹਾਂ ॥ ਕਾਲ ਪੁਰਖ ਇਸਥਿਤ ਬੇ ਤਹਾਂ ॥ ਕਹ
 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 ॥

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 Britshers 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 small loose piece folio of the size approximate 3 inches into two inches with no # between folio 158&159 date of 1840 Miti Pooshbadi 15 Mangalvar (Tuesday, Dec 23rd 1783 is seen) on one side. The other side of this loose piece is Blank. Use of word Pooshbadi indicates scribe is from outside Punjab from Hindi belt area. There is no other internal evidence of dating or name of author or place where it was written is seen. Charles Wilkin in 1781 A.D. indcates 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". Calcutta gurudwara was probably affiliated with Takhat Patna being the property at Calcutta under Takhat Patna Name. Therefore It appears that Nirmala priest Atma Ram@ Calcutta 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 and property on Harrison Road in Calcutta was registerd under Takhat Patna and where possibly Atma ram Lived and worked) to create, compile and promote this Gurmukhi Granth titled " Dasmi patshi Ka Granth" 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 Harmander Sahib at Patna. Malcolm account clearly accepts services of Nirmala Atma Ram @ Calcuta who helped him to understand Sikh History. It appears Chhand 201-230 in Akal ustat which reads as Atma Uchrio(speaking) in Chhand 201 followed by tribhangi Chands are not consistant with rest of the theme of AKAL Ustit. All above creates the doubt that it is possible that Atma ram played some role in production of this document. We find that Atma Ram misguided Malcolm on the mode of Sikh Baptism/khade the Pahul with 5 weapons rather than 5 kakkars. He also misguides Malcolm that "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" which was actually the date of completion of chitropakhyan. If the account of Malcom is true then it is highly probable that Atma Ram who assisted Malcolm can add tribhangi chhand in praise of Chandi/Devi in Akal ustat ?. Same comment on Atma Ram can be true of his name reference and word UCHRIO in Gian Parbodh chhands 126-130 which appears to be questions from God, Bhagwat Gita style which are then followed by Rajsua and Asmed jag(ਰਾਜਸੂਅ ਅਤੇ ਆਸਮੇਦ ਜਗ) by Yudhister and pandavs. Then Gajmej(ਗਜਮੇਜ) by Raja Prishat and his son Raja janmeja explains AhiMed Jag (ਅਹਿ ਮੇਦ ਜਗ). Is this knowledge is the knowledge of the concept of one God in Sikhism?. Kahn singh Nabha writes Chhand 211-230 Dhirag

tribhangi Chands are not part of Akal Ustat. He gave the evidence by quoting an entry kapardan(ਕਪਰਦਿਨ)(20) that Pundit Ram Krishan authored “Bhagwati Padye Push Panjal” which is very old,contains 30 tribhangi chhands and their independent translation is found in twenty tribhangi chhands of Akal Ustat. 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 initiated 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”**
- Feb,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”.
Additional “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 SGGGS 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 in 1809, 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 Governor 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” 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 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 Lakhshman 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. It 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 SGGGS 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 Khasa 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,Probablyly 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 1895-1897based 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,Aril,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 Gurdwara 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 By Baba Khem Singh Bedi) and its members which formed sodhak committe 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 Pathshai Guru Granth Sahib finally compiled by sodhak committe.

c)3 articles published in Khalsa Akhbar Lahore against this committee on october 4th,25th&november1st 1895. Summary of these article 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 birs 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. Both of them were not part of committee any more as Teja singh was removed in august 1928 and Sundar Singh,s name is not seen in Rehat committee lists after that. 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 Birhs or manuscripts. It becomes obvious that there was no Birh/Granth/manuscript of Dasmi Patshahi Da Granth or Bachitar Natak Granth with fixed compositions/contentst and arrangement as published after correction of 32 Granths was 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), composition now known as Khalsa mehmas can be noted mentioned in Literature of 18th century. Per Giani Gian Singh there was some Bani of Guru Gobind Singh, but it remained in separate sheets and not in any one granth. 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 and textuality. 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 completed in 1783 AD 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 1781A.D. Property of Gurudwara in Calcutta registered under Takha Patna. 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 1800,s 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 Mardaya. This was the Gigantic task before Sikh Leadership in 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 . 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. Based on above evidence Presently published Dasam Granth (1900A.D.) which is available since 1897 is a heterogeneous Granth appears to be possibly created/compiled in late 18th century with Cordination 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 being passed from one to another) into this heterogeneous Granth in order to gain credibility of this Granth.

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 in Mahan Kosh that “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”. Dr. Balbir Singh M.A. ,Ph.D.1967 again concludes “ Still Detail Inquiry and research needs to be done on Dasam Granth enlightening all aspects and great efforts must be made to do so” as outlined above. Authenticity of the presently published Dasam Granth as corrected & compiled by Sodhak Committee in 1897 needs a thorough history and Gurmat based independent inquiry in light of above historical and Textual evidence. Based on above academic Evidence British participation cannot be ignored in further research on Dasam Granth authenticity. Sikhs lost their Kingdom to British and Last Sikh prince was converted to Christianity. 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 Chritropakhyan in their letter #36672 August 3rd 1973 issued by Gurbax Singh secretary Dharam Parchar

committee S.G.P.C. with their opinion that “Chritropakhyan is not Dashmesh Bani. The Pakhyans are in fact copies of old Hindu Mythhas Stories”. They must take a fresh look at other spurious Banis purposely lumped together and attributed to Guru Gobind Singh Ji.

The author is in complete agreement with Gurmata #1 passed from Sri Akal Takhat on June 6th 2008 “Tercentenary (300th Gurta Gaddi Diwas) of Sri Guru Granth Sahib’s coronation is a golden opportunity for the entire Sikh Panth, to submit in faith to the ideal of oneness of **“Guru’s Granth-Guru Panth.”** In obedience of Guru Gobind Singh Ji’s last command **“Accept Granth As Guru. This is my order for the Panth.”** The Sikh Panth has always stood by it and has been consistently blessed with guidance by living Light, eternal Guru for the solution of every national crisis. **The current controversy about the Dasam Granth is totally uncalled for. No one has any right to create controversy about the specific writings contained in Dasam Granth that have been recognized and accepted by the Sikh Panth for Sikh Code of Conduct, prescribed recitation in daily prayer and Sikh baptismal(Khandey De Pahul). Be it known to the entire Sikh Panth that Sri Dasam Granth is an integral part of Sikh literature and history but, Guru Gobind Singh Ji did not recognize it equal to Sri Guru Granth Sahib Ji. Since, he bestowed Guruship only on Sri Guru Granth Sahib, therefore, no other Granth can be installed along with Sri Guru Granth Sahib”.**

Sikhism is an integrated religion with unity of Sikh thought between the first and tenth Guru. Only venerable Granth for the Sikhs is Guru Granth Sahib. Sikh Nation has only One Granth (Sri Guru Granth sahib Ji), One Panth and One Guru Panth approved Rehat Maryada.

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