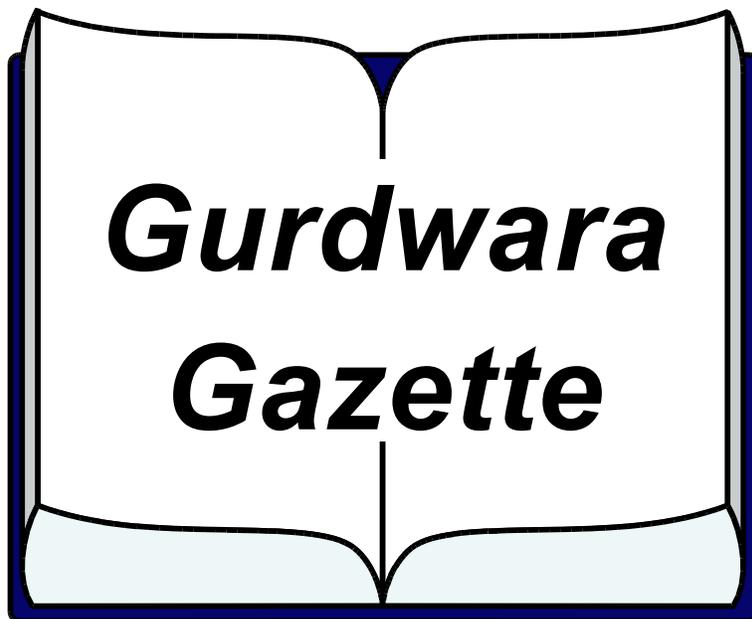


*English Section*



*Editor : Manjit Singh*

*Associate Editor : Harbhajan Singh 'Vakta'*

**DAYS COMMEMORATING HISTORICAL EVENTS**  
**(16<sup>th</sup> October to 15<sup>th</sup> November)**

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- 16 Oct. Baba Banda Singh Bahadur born in Rajouri (Kashmir). (16-10-1670)
- 17 Oct. (a) The Sikhs defeated Ahmed Shah Durrani at Amritsar. (17-10-1762)  
(b) All Parties launched protest in Chandigarh for the return of Chandigarh to Punjab. (17-10-1969)
- 19 Oct. Shiromani Gurdwara Parbandhak Committee decided to take keys of the treasury of Sri Darbar Sahib back from Sardar Sunder Singh Ramgarhia. (19-10-1921)
- 20 Oct. (a) Sardar Jassa Singh Ahluwalia passed away. (20-10-1783)  
(b) Chief Khalsa Diwan formed a religious committee to finalise Sikh Reht Maryada. (20-10-1910)  
(c) Dr. Gurbakhsh Singh, a member of the Caretaker Jatha of Akal Takht Sahib called Sarbat Khalsa to form S.G.P.C. (20-10-1920)
- 21 Oct. Maha Kavi Bhai Santokh Singh passed away. (21-10-1844)
- 22 Oct. (a) Sarbat Khalsa gathering held at Akal Takht Sahib and passed a Gurmata to punish Akil Das (Harbhagat Niranjania). (22-10-1761)  
(b) Anand Marriage Act (Act No. VII of 11.1909) became law. (22-10-1909)
- 24 Oct. Giani Kartar Singh resigned from the Punjab Cabinet to contest S.G.P.C. election. He formed Sadh Sangat Board. The main leaders were Giani Kartar Singh, Gopal Singh Khalsa, Gen. Mohan Singh, Amar Singh Dosanjh and Basant Singh Moga etc. (24-10-1959)
- 25 Oct. (a) Raja Salahi Chand of Basali died. Sri Guru Gobind Singh ji visited Basali to join his last prayer. (25-10-1702)  
(b) Babbar Akali Bhai Dhanna Singh got martyrdom. (25-10-1923)
- 27 Oct. (a) Sri Guru Gobind Singh left Paonta Sahib for Anandpur Sahib. (27-10-1688)  
(b) Jathedar Darshan Singh Pheruman died after hunger strike of 78 days. (27-10-1969)
- 28 Oct. Sri Guru Gobind Singh Ji left for Anandpur Sahib after spending a night at Kapal Mochan. (28-10-1688)

- 30 Oct. (a) Sri Guru Gobind Singh Ji left Talwandi Sabo for Nanded. (30-10-1706)
- (b) Chief Khalsa Diwan was formed and Bhai Arjan Singh Bagrian elected its first President. (30-10-1902)
- 31 Oct. In the revenge of attack on Sri Darbar Sahib Amritsar and Akal Takht Sahib Bhai Beant Singh and Bhai Satwant Singh killed Indira Gandhi the Prime Minister of India. (31-10-1984)
- 1 Nov. Punjabi Suba was formed. (1-11-1966)
- 2 Nov. Birthday of Maharaja Ranjit Singh. (2-11-1780)
- 4 Nov. Dogras killed Maharaja Kharak Singh son of Maharaja Ranjit Singh by giving poison. (4-11-1840)
- 5 Nov. Maharaja Naunihal Singh murdered by Dogras. (5-11-1840)
- 7 Nov. British Government seized the keys of the treasury of Sri Darbar Sahib. (7-11-1921)
- 8 Nov. R.E. Egeraton, the Governor of Punjab wrote a letter to Viceroy Lord Rippon that not to grant the control of Sikh Shrines to a body that is free from Governmental control. (8-11-1881)
- 9 Nov. Sardar Parkash Singh Badal released the Manifesto of Shiromani Akali Dal demanding autonomy for Punjab. Defence, Foreign Affairs, Currency and Tele-communication should be under center but the rest should be under Punjab. (9-11-1989)
- 10 Nov. (a) Weekly Punjabi News Paper "Gurmukhi Akhbar" launched by Prof. Gurmukh Singh. (10-11-1880)
- (b) Bhim Sen Sachar the Chief Minister of Punjab apologized for the entry of Police into Sri Darbar Sahib complex on July 4, 1955. (10-11-1955)
- 11 Nov. (a) Martyrdom of Sri Guru Tegh Bahadur Sahib, Bhai Mati Das ji, Bhai Sati Das ji and Bhai Dyala ji. (11-11-1675)
- (b) Martyrdom of Baba Deep Singh ji and thousands of Sikhs at Amritsar. (11-11-1757)
- 12 Nov. Bhai Lakhi Shah Wanzara did set his house on fire for the Cremation of the body of Sri Guru Tegh Bahadur Sahib. Where Gurdwara Raqab Ganj sahib (Delhi) is situated. (12-11-1675)



In continuation with the last edition:

## **Sri Guru Gobind Singh's Literary Activities -Dasam Granth**

*-S. Surjit Singh 'Gandhi'*

**We are taking pleasure while publishing these contents from the book  
'History of the Sikh Gurus' by S. Surjit Singh Gandhi former Head of Sikh  
History Research Board (SGPC).**

Sri Guru Gobind Singh ji's literary heritage was very rich. Right from Sri Guru Nanak Dev ji all the Gurus were either literary luminaries themselves or the lover of learning. Their contribution to the literary world was invaluable. The poetic compositions which they produced and which are incorporated in Sri Guru Granth Sahib and Dasam Granth are eloquent testimony to the high level of their literary skill. Sri Guru Gobind Singh inherited this tradition, moulded it to suit his purpose and enriched it by his own compositions and also by encouraging many poets and scholars to come forward with their compositions. In fact the Gurus, much more Sri Guru Gobind Singh, employed literature to the service of mankind. They with its help tried hard to shape the psyche of the people to enable them to rise to the challenges for all times to come. Sri Guru Gobind Singh himself has given inkling of his objective in one of the stanzas of Krishna Avtar. He says:-

"I have rendered in the vernacular the tenth chapter of the Bhagwat with no other purpose than to arouse desire for a holy war.<sup>1</sup> (a righteous war of the Lord)" Verse 249.

Quite a large number of compositions the Guru himself produced and many compositions were produced by the court poets or writers at the Guru's instance.

It is said that at Anandpur Sahib and Paonta Sahib, 99 poets and scholars<sup>2</sup> worked under the direct inspiration and encouragement of the Guru. They produced literature covering a wide range of topics, forms and thought, although the bulk of literature was, in fact, the reproduction and recreation of the past heroic character in lively poetic forms, possibly to tinker and articulate whatever vital was lying dormant in our social consciousness. This is the reason that it exuded optimism, yet there is

nothing more wrong than to assume that the literature produced by the court poets of the Gurus was confined to uphold the aforesaid them only. They, in fact, wrote and translated works on varied themes including state-craft and personal fortiles of human beings and state matters. But certainly no work dampenend the spirit or spread the gloom.

These men of letters formed an integral part of the establishment of the Guru. They discussed, deliberated analysed and evaluated in an atmosphere of freedom and fearless. They provided leadership to the people in the domain of thought as also shaped the public opinion. Himself a great thinker and builder the Guru rarely missed opportunity to attend their meets and was always anxious to accredit them. The whole thing looked like plato's academy wherein each shcolar was engaged in the pursuit of truth. So that the scholar might not be distracted by the financial hardship each one of 125 scholar was provided liberally.<sup>3</sup> The Guru loved men of parts and men of letters and he spread no pains to collect them at Anandpur.<sup>4</sup>

As the tradition goes and as the nearly contemporary records aver, a good number of compositions of the court poets were aggregated in the form of a Granth known as 'Vidya Sagar'. The compositions of the tenth Guru were also compiled in a separate book Granth, now commonly known as Dasam Granth.

These books were lost when the Guru after the evacuatoin of the fort, named Anandgarh crossed the flooded Sirsa, enroute to Chamkaur. The Guru did make attempts to collect his lost compositions, the copies of which, it was hoped, were in possession of his devoted disciples. But he could not achieve results owing to the short span of time for which he was destined to live after the battle of Muktsar.

The task of reproducing the works of Sri Guru Gobind Singh was seriously undertaken after his death by his companion and dsciple, Bhai Mani Singh. He worked constantly for about a decade on this project and finished it in 1721 or in 1726. He was able to get some copies and filled in the gap from memory.

After the Sirsa episode, the Guru, however did not give up his interest in literary activities. He arranged Literary Meets-- one in the Lakhi jungle in which quite a large number of poets and writers participated and the second at Talwandi Sabo where a galaxy of various scholars and poets gathered together and were stimulated to create compositions to step up the process of the mass-awakening. There a lot of litereature was created. Arrangements were also made to impart education to the people. Sukha Singh the author of Gurbilas Patshahi 10 says that in addition to the

textension of patronage to the scholars and writers, the Guru encouraged the people to study at the Ashram.<sup>5</sup>

**DASAM GRANTH - A COMPENDIUM OF GURU GOBIND SINGH'S COMPOSITION**

It is not possible to give the exact detailed account of the compositions of Guru Gobind Singh because much was lost to the generations owing to political storm the Guru had to face, However Dasam Granth which is, in fact, the collection of different compositions is ascribed to the Guru. The Dasam Granth can be classified as under:-

- |  |   |
|--|---|
| 1) Philosophic works   | (I) Jap... 199 Verses                                     |
| Literature of Divine Wisdom)   | (II) Akal Ustat 271 1/2 Verses<br>(Incomplete)            |
|  | (III) Gyan Prabodh 336 Verses<br>(Incomplete)             |
|  | (IV) The Swayyas 32 Verses                                |
|  | (V) Shabads 12 Verses                                     |
| (2) Bachittar Natak Granth (Historical works of literature of power) | (VI) Introduction 100 Verses                              |
|  | (VII) Apni Katha<br>(Autobiography) 371 Verses            |
|  | (VIII) Avtars of Vishnu<br>(Political genius) 5297 Verses |
|  | (IX) Avtars of Brahma<br>(Scholar of geniuses) 343 Verses |
|  | (X) Avtars of Rudra 498 Verses                            |
|  | Total 6609 Verses   |

Chandi Charitra

- (XI) First Hindi Version 262 Verses
- (XII) Hindi Version second 233 Verses
- (XIII) One Pbi. Version 55 Verses
- (XIV) Shastra Nam Mala
- (XV) Pokhyan Triya Charitra  
(Stories of strength and stroyies of weakness 7046
- (XVI) Zafar Nama 111 Verses
- (XVII) Hakayat 757 Verses

Total number of verses=Dasam Granth 17377 Verses

### **Jap**

This is Introductory invocation of the Granth. It contains 199 verses. It was composed about 1699 and according to Macauliffe it was used as one of the compositions recited at the time of the creation of the Khalsa on the Baisakhi day of 1698. It has been written after the manner of 'Vishnu Sahsar Nama', a composition which forms the part of Sikkand Puran. As in Vishnu Sahsar Nama, Vishnu's thousand names while bring out different attributes of Vishnu have been given, similarly the 'Jap' was composed to supply the Sikhs with a similar number of epithets of the creator. According to C.H. Leohlin, there are actually about 950 names in the Jap. In most of the 199 verses, God is described in negative terms. Accordingly the thousand names there are seventy five Muslim names, only a few of these being Rahim, Karim, Razake (naourisher), Arun (Pardoner), Salamai (Peaceful) Allah, Nirsharik, Karimar, Rahim, Husual Charagh, Gharibun Niwaz, Kamal Karim, Rajaul Rahim, Bhishtun Niwas and many such others.

A scrutiny of the names of God would lead as to conclude that the God is everything to him. He is a negative as well as a positive force. Every activity is His activity and everything in this world is this own projection. Yet everything was not He because He has no form or feature, no caste or image, beyond description, incomprehensible having no sign, mark or grab. God of Sri Guru Gobind Singh ji is no particular entity giving rise to social particularism.

He was 'all in all and for all'

All the verses are in the form of rhymed couplets and the metres and the words used are most expressive as well as most appropriate. The metre known as 'Bhujung Prayat Chhand' has been used by Sri Guru Gobind Singh ji in this composition, and the dexterity add precision with which it has been used bespeaks of the genius of Sri Guru Gobind Singh ji.

He was bitterly against the wasteful class of priests and pandits who were solely responsible for the abuse of religion in India. When Pandit Kesho Dutt asked him why he was deliberately giving all charity in honour and power to the low caste people, Sri Guru Gobind Singh ji replied:

"For them was I born

Through them have I attained glory and greatness.

What am I

There are millions of creatures like me on earth".

No marxist has ever sung such a song of the people which Sri Guru Gobind Singh ji wrote a hundred and fifty years before Marx was born and about sixty years before the world heard of Rousseau and Voltaire. So strong was his faith in what is now known as democratic ideas that even when military dictatorship was expedient and even necessary, he left, to quote his own words "the care of his flock as well as his army not to a single person but to the whole community...."<sup>6</sup>

The Guru commences this book with an invocation to God of War, the All-steel. He ends with an attitude of tolerance that pictures Hindus and Muslims and even people in widely scattered parts of the world seeking the same God and being by Him; did not this represent the Guru's hopes for future when the dark days of warfare should be over?<sup>7</sup>

### **Reference**

1. From this it should not be concluded that the Guru was a revengeful militarist. His wars were wars of defence; and his own poetry as well as his conduct shows a longing for peace and harmonious fellowship, which sometimes extended to his former enemies.
2. Refer to Sri Guru Gobind Singh ji De Darbari Ratan by Piara Singh Padam.
3. Hem Raj was given ten thousand tanks. Kanvresh praises Guru for his liberal grant and euphemistically 'crores of rupees'. Hir Bhat also got handsome account.
4. Hukam name Sikhan Val Likhe jo, Likhari Sikh hove so hazur awe (Reihat Nama Bhai Chopa Singh)
5. Prof. Piara Singh Padam has given the list of 125 poets and scholars out of which seven namely Behari, Lal Das Khiali, Adha, Jado Rai, Fat Mal, Keso, Bhagtu attended the meet of the poets at Lakhi Jungle.
6. Dr. Trilochan Singh: The work and genius of Sri Guru Gobind Singh: Spokesman, November 1952
7. C.H. Leohlin: The Granth of Sri Guru Gobind Singh ji and the Khalsa brotherhood.

*Conti....*



- 1) ਸੰਨ 2016 ਵਿਚ ਪਬਲੀਕੇਸ਼ਨ ਵਿਭਾਗ ਗੁਰਦੁਆਰਾ ਰਾਮਸਰ ਸਾਹਿਬ ਵਿਖੇ ਸ਼ਾਰਟ ਸਰਕਟ ਕਾਰਨ ਅੱਗ ਲੱਗਣ 'ਤੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠਨ ਸਰੂਪ ਅਗਨ ਭੇਟ ਹੋਣ ਸਬੰਧੀ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਿਖੇ ਪਸ਼ਚਾਤਾਪ ਲਈ ਆਰੰਭ ਕਰਵਾਏ ਸ੍ਰੀ ਅਖੰਡਪਾਠ ਸਾਹਿਬ ਦੇ ਭੋਗ ਸਮੇਂ ਹਾਜ਼ਰ ਫਾਈ ਗੋਬਿੰਦ ਸਿੰਘ ਲੌਹੋਵਾਲ ਅਤੇ ਹੋਰ ਅਹੁਦੇਦਾਰ।
- 2) ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵੱਲੋਂ ਹੋਏ ਆਦੇਸ਼ ਅਨੁਸਾਰ ਗੁਰਦੁਆਰਾ ਸਾਰਾਗੜ੍ਹੀ ਸਾਹਿਬ ਤੋਂ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਤੀਕ ਝਾਰੂ ਲਗਾਉਣ ਦੀ ਧਾਰਮਿਕ ਸੇਵਾ ਕਰਦੇ ਹੋਏ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਸਮੂਹ ਅਹੁਦੇਦਾਰ ਅਤੇ ਅੰਤ੍ਰਿੰਗ ਮੈਂਬਰ।
- 3) ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵੱਲੋਂ ਲਗਾਈ ਧਾਰਮਿਕ ਸੇਵਾ ਪੂਰੀ ਕਰਨ ਮਗਰੋਂ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਸਨਮੁਖ ਅਰਦਾਸ ਕਰਦੇ ਹੋਏ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਅਹੁਦੇਦਾਰ ਅਤੇ ਅੰਤ੍ਰਿੰਗ ਮੈਂਬਰ।

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Monthly **GURDWARA GAZETTE** October 2020

Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.



ਸਿੱਖ ਕੌਮ ਦੇ ਮਹਾਨ ਸ਼ਹੀਦ ਭਾਈ ਤਾਰੂ ਸਿੰਘ ਜੀ ਦੇ 300 ਸਾਲਾ ਜਨਮ ਦਿਹਾੜੇ ਮੌਕੇ ਪਿੰਡ ਪੂਹਲਾ, ਜ਼ਿਲ੍ਹਾ ਤਰਨ ਤਾਰਨ ਵਿਖੇ ਕਰਵਾਏ ਗਏ ਵਿਸ਼ੇਸ਼ ਗੁਰਮਤਿ ਸਮਾਗਮ ਦੌਰਾਨ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਜਥੇਦਾਰ ਗਿਆਨੀ ਹਰਪ੍ਰੀਤ ਸਿੰਘ ਨੂੰ ਸਨਮਾਨਿਤ ਕਰਨ ਮੌਕੇ ਦਮਦਮੀ ਟਕਸਾਲ ਦੇ ਮੁਖੀ ਗਿਆਨੀ ਹਰਨਾਮ ਸਿੰਘ ਖਾਲਸਾ, ਦਲ ਬਾਬਾ ਬਿਧੀ ਚੰਦ ਸੰਪ੍ਰਦਾਇ ਦੇ ਮੁਖੀ ਬਾਬਾ ਅਵਤਾਰ ਸਿੰਘ ਸੁਰਸਿੰਘ, ਬਾਬਾ ਸੇਵਾ ਸਿੰਘ ਖਡੂਰ ਸਾਹਿਬ, ਬਾਬਾ ਅਵਤਾਰ ਸਿੰਘ ਘਰਿਆਲਾ, ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰ ਭਾਈ ਮਨਜੀਤ ਸਿੰਘ, ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰ ਭਾਈ ਅਜਾਇਬ ਸਿੰਘ ਅਭਿਆਸੀ ਤੇ ਹੋਰ।

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