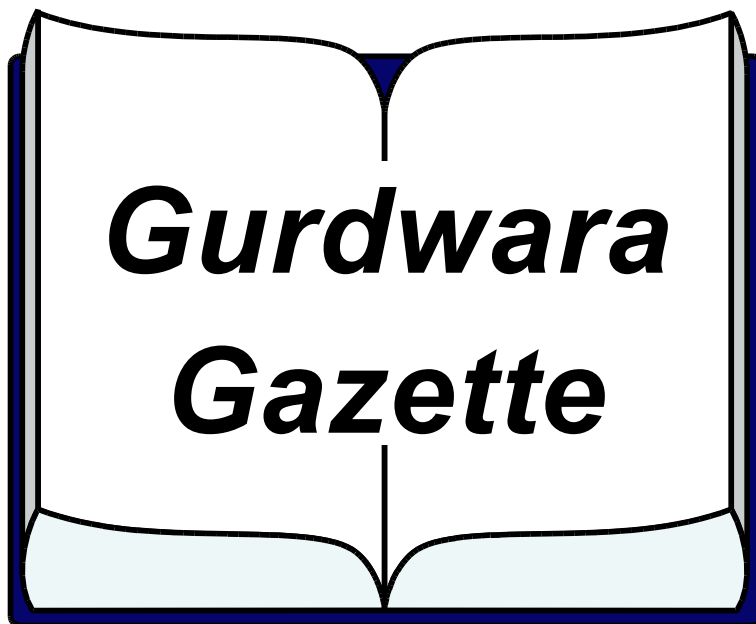


English Section



Editor : Manjit Singh

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DAYS COMMEMORATING HISTORICAL EVENTS
(16th November to 15th December)

- 16 November Sri Guru Gobind Singh ji reached to Anandpur Sahib from Paonta Sahib. (16-11-1688)
- 17 November (a) Baba Budha Ji passed away at Ramdas, a town of Sri Amritsar. (17-11-1631)
(b) Cremation ceremony of the Head of Sri Guru Teg Bahadur Sahib held at Sri Anandpur Sahib. (17-11-1675)
(c) The first election of SGPC held. (17-11-1920)
- 18 November (a) Sikhs got success in Guru Ka Bagh Morcha. (18-11-1922)
(b) SGPC declared Damdama Sahib (Talwandi Sabo) as the fifth Takhat Sahib of Sikhs. (18-11-1966)
- 19 November (a) Maharaja Ranjit Singh seized Peshawar. (19-11-1818)
(b) Sikhs liberated Gurdwara Panja Sahib (Hassan Abdal) under the command of Jathedar Kartar Singh Jhabbar (19-11-1920)
- 22 November Battle of Ram Nagar between the Sikhs and the British. (22-11-1848)
- 24 November (a) Sri Guru Arjan Dev ji laid down the foundation stone of Kartarpur, District Jalandhar. (24-11-1594)
(b) Sikhs launched a march at Delhi against Nehru's remarks about Sikhs. (24-11-1960)
- 25 November Silver Jubilee Conference of Akali Dal held at Jandiala (Jalandhar) and opposed the demand of Pakistan. (25-11-1944)
- 26 November Sikh leaders rejected new constitution of India and refused to sign. (26-11-1949)
- 28 November Indian Government stated that 2239 Sikh soldiers had been Court martialled for raising voice against Operation Blue Star in 1984. 98 Sikh soldiers were dismissed from service under accusations of betrayal. (28-11-1985)
- 3 December Bhai Maharaj Singh planned to attack on cantonements at Jalandhar and Hoshiarpur. (3-12-1849)
- 4 December The Sikh raised Pro-Punjabi Suba slogans at Nehru's rally in Rajpura, 15 Sikhs were arrested. (4-12-1960)

- 7 December Baba Banda Singh Bahadur along with his 700 companions were arrested and taken to Delhi. (7-12-1715)
- 8 December Central Sikh League formed at Lahore. (8-12-1919)
- 11 December Akali Dal appointed a committee to draft the policies of the 'Dal' in the changed circumstances. This very committee drafted the famous Anandpur Sahib Resolution. (11-12-1972)
- 12 December (a) Ahmed Shah Abdali left for his country after humiliating defeat from Sikhs in Punjab. Kabuli Mal appointed as Governor of Punjab and Sikhs became de facto ruler of their homeland.
- (12-12-1762) (b) 53 Mahants gathered at Amritsar and decided to oppose the Sikh Gurdwara Reform movement. (12-12-1920)



Appeal

The devotees are requested to bring the 'PAVAN BIRS' of Sri Guru Granth Sahib (Old ones for SANSKAR) to Sri Guru Granth Sahib Bhawan, Gurdwara Ramsar Sahib complex near Gurdwara Shaheed Ganj Baba Deep Singh Ji Shaheed, Sri Amritsar Sahib only instead of Sri Akal Takhat Sahib. This has been decided to facilitate the SANGAT as New Birs of Sri Guru Granth Sahib are available at the same venue.

-Guru Panth Da Das-

**Secretary,
Shiromani Gurdwara Parbandhak Committee,
Sri Amritsar Sahib**

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).

Akal Ustat

Akal Ustat is the best work of the Guru both from the point of view of subject-matter and literary qualities. Akal Ustat means 'Praise of the immortal'. This composition is undoubtedly the creation of the Guru himself and the doubt if it has been raised by any scholar is unfounded. The Guru envisions God as supreme in all respects, uses all types of epithets to praise Him. One can find negative the same i.e. to say that God was all supreme. The new thing which strikes one while scrutinising the composition is that God has been addressed as Sarbloh, Sarab Kal, Mahaloh, Kharag-ketu- Having sword-on-His banner, Asipni- having in a mood-in-His Hand, that so early in the Granth commences the war cult.

In Akal Ustat the Guru touches varied topics. He makes copious use of Indian mythology but mythological figures and events in his hands are transformed into living characters engaged in the work of shaping the true spirit according to the plans of the Guru. He is careful lest he should be misunderstood as upholding by Hindu practices and this being so, he strikes upon them with force and extraordinary vigour. The Guru also touches upon the topic of religion in this composition. His religion was the religion of Naam. It is absurd to say that he believed to nationalise God or religion. He clearly and vehemently opposes the idea of the chosen people or a blessed nation.

The Arab of Arabia, The French of France

The Quareshies of Qandhar meditate on the name.

In the 'Akal Ustat' the Guru revealed a close knowledge of the people like the Gurkhas, the Chinese, the Manchurians, the English people, the Arnesians, the

Georgians and the Romans.

Gyan Prabodh

Gyan Prabodh is another ambitious composition which is incomplete. A valuable part is probably lost for ever. In its style and language, it is as perfect and grand as Akal Ustat. Out of 336 verses, 125 give the introduction. At the end of introduction, the Guru gives general plan of the book which to give a progressive evolution of religion in four stages (1) Raj Dharm (religion through political service) (2) Dan Dharm (religion of charity) (3) Bhag Dharm (religion through pious life of householder) (4) Moksh Dharm (religion of seeking salvation).

Sawaiya (Quatrains)

Sawaiya is four-line stanza. There are thirty-three four lines stanzas in Dasam Granth. They are often recited during the preparation of the Amrit to be used in baptism. The topics of these sawaiyas are the meditation on the name of God, satire on ascetic practices and superstitions, true divinity and false divinity, rapport between the Khalsa and the Guru, and true religion and false religion.

Shabad Patshahi Das

There are twelve verses in Dasam Granth known as Shabad Patshahi Das. These verses exhort men to worship only the one God and not His manifestations or His creation "worship none-else except Creator-not even His creation" (155) The true ascetic is to consider his home as the finest and be an udasi at heart; have continence instead of matted hair and instead of uncut finger-nails, daily religious duties, the Name is to be the ashes applied to the body¹". Minor gods and goddess and images have also been subjected to criticism.

The Bachittar Natak-Apni Katha

Bachittar Natak Granth was the name given to Dasam Granth by Bhai Mani Singh. According to the celebrated author of Shabd Murat, it is the name given to Apni Katha, Avatars of Vishnu, Avatars of Brahma, Avatars of Rudra. But somehow this name although wrongly, has been used to denote only 'Apni Katha'. In this composition there are 371 verses. This is very important for a student of history, of sociology, of Indian mythology and of religion. Here is graphic description of Wars of Bhangani and Nadaun, of the mission of the Guru, and of rationale of the martyrdom of Sri Guru Tegh Bahadur ji. A sketchy account of the Guru's early life is also available. In the chapter while recording the events of his past life and dwelling on the mission for which he has been commissioned to this world, he demonstrates the

racial consciousness. The composition is a sort of autobiography written in rhymed verses.

Shastar Nam Mala Puran

As the name indicates, the composition gives us the names of weapon of war which are praised as deliverers and protectors. The book runs 1318 verses and covers ninety-one pages in the Granth. Various weapons are given fanciful names. Among the simpler of these are names for arrows-Bow raoring, Sikh piercer, Deer-slayer.² Many of these names of weapons are listed in the form of those riddles so dear to the Punjabi heart. These seem to be resolved in somewhat devious ways, for example:

"Think hard and take the sword tarangni (stream). They say ja char (grass eater) then think of the word naik (Lord). At the end say the word Satru (enemy). Lo, Good friend, you have thought of the word meaning tupak (gun)." ³

"The reason only seems to be that each thing mentioned is the enemy of the next; the grass-eater is the deer (ja is what is produced by the moisture of the stream, char is to graze); the lord and the master of the deer is the tigar, the enemy of tiger is the gun."⁴

There is quite a store of such riddles. The value of these riddles is to keep up the interest of the people in weapons of war.

Haqayat

The Haqayat are eleven in number and their language is Persian. The standard of the language used is said to be very good. The stories are not in prose but in verse. The belief is that these stories contain moral instruction for the Emperor Aurangzeb. Most of the stories are the Persian versions of Charitra Pakhiyan as for example Haqayat four is character 52, Haqayat no. 5 is charitar 267, Haqayat nine is charitar 190 and Haqayat 11 is charitar no. 246.

Each of these stories opens with praises of God and ends with a command to the cup-bearer to bring a cup of wine usually green possibly a play on the name of Hari which means 'Green'.⁵

Zafar Nama

The Zafar Nama, or Epistle of victory was written at Dina in February 1705 in a reply to the invitation of Aurangzeb to the Guru. The Language used was Persian. It was in rhymes and not in prose. Although it was written in the dark hour of defeat yet it betrayed no such feeling and in fact the title 'Zafarnama' which means 'letter of Victory' symbolises the optimistic spirit of the Guru. The letter is of immense value

for a student of history. It refers to the perfidious behaviour of the Mughal officials, the unequal contest at Chamkaur, the bricking up of the two younger sons of Sri Guru Gobind Singh ji in the walls of Sirhind, the unflinching faith of the Guru in the victory of good. The tone of the letter is of the person who is convinced of the justness of his cause and of winning ultimate victory. Various facets of the Guru's religious faith can also be identified in the letter. It has 111 verses. The Guru reminds Aurangzeb again and again the justice-loving God and the value of the moral principles.

The Guru upbraids Aurangzeb for breaking oath taken on the Quran by his officials on his behalf. This refers to the treachery of his generals in the battle of Sri Anandpur Sahib when, after promising safe conduct to the Guru's forces for leaving the city, they attacked and looted the baggage train, only to find that the Guru had anticipated treachery and filled the baggage sacks with rubbish. He calls the Emperor the Oath Breaker (Paaman-i-Shikan).

POETIC ART OF SRI GURU GOBIND SINGH JI

Wrapped in the classical style of his times, his poetry is rich in metaphor, abounding in beauties of sound and overbrimming with poetic niceties of diction and thought.

His metres are as full of variety as the subjects he treats of. He has handled with a remarkable efficiency over a hundred and fifty types of metres and forms of Hindi, Persian and Punjabi measures of versification. The bewildering variety of metres is not employed just at random. Each particular metre seems to have been very thoughtfully selected to contribute to the mood of the verse by its own peculiar rhythm.

Words never fail him. His masterly touch seems to transmute the leaden metal of common words into pure gold. At times, he makes use of words, which if taken out of context crumble down to non-sense poly-syllables, yet in their own context, they rather look indispensable. A master of many languages, he always uses the right word at the right place, and he does not care whether it is a Persian or a Sanskrit word, an Arabic or a Punjabi word, a Hindi word or one of his own coinages. In fact, many of his compound words e.g. Raju-ul-Nidhan, or Karman-Karime are a serene comingling of Hindi and Sanskrit and Arabic or Persian like the Sikh culture itself which is a happy admixture of the Aryan and Semitic cultures.

The Guru embellishes his poetry with alliterations apart from making use of

rich imagery and right type of words. The alliterations are never forced upon the verse; nor do they in any instance, impinge upon the Guru decorates its poetry with many other devices as well. The following popular quatrain for example, abounds in anti-theses. In fact, every one of its lines contains ones:

Ever since i held thy lotus feet.

None else my eyes behold

That Ram and that Rahim

The Purans and the Muslim Books

Say much but I need them not

The Simritis, Shastras, Vedas, Many secrets, they profess to have but never do I behold.

Its all thy grace, my saviour All thine, not a whit is more.

Thy 'feet' as against my 'eyes' 'much' as against 'not', 'many' as against 'none' are vivid contrasts building up delightful antitheses.

The Guru's poetry is marked also for its musicalness. The Guru knows which form of music is right for a particular moment. If he is telling you a romantic story (Shringar Rasa), the words will play a mild tinkle of sweet bells. If he is writing an ode describing a battle scene (Vir Rasa) the words will resound the beauty of drums.

If he is versifying a sad mood (Rudra Rasa) he will very skillfully muffle the drums. Whether the Guru writes long poems or short poems, epics or prayer-sermons, his skill as a fact, the Guru's poetry is a real beauty and a 'joy' for ever more so because it comes straight from the spring-board of heart. Wrapt in the holy sentiment of love, it enraptures all those who only come to study it.

Reference

1. C.H. Leohin (trans) The Granth of the Tenth Guru, p. 45.
- 2, 3, 4, 5. C.H. Leohlin : The Granth of Sri Guru Gobind Singh and the Khalsa Brotherhood.

Conti....



- 1) ਸ੍ਰੀ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਗੁਰਪੁਰਬ ਨੂੰ ਸਮਰਪਿਤ ਕਰਵਾਏ ਗਏ ਰਾਗ ਦਰਬਾਰ ਸਮੇਂ ਸ਼ਾਮਲ ਸਿੰਘ ਸਾਹਿਬਾਨ, ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਪ੍ਰਧਾਨ ਭਾਈ ਗੋਬਿੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ, ਮੈਂਬਰਾਨ ਅਤੇ ਪ੍ਰਮੁੱਖ ਪੰਥਕ ਸ਼ਖਸੀਅਤਾਂ।
- 2) ਸ੍ਰੀ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਗੁਰਪੁਰਬ ਸਮੇਂ ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਵਿਖੇ ਦਰਬਾਰ ਕਰਨ ਪੁੱਜੇ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਪ੍ਰਧਾਨ ਭਾਈ ਗੋਬਿੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ ਨੂੰ ਸਿਰੋਪਾਓਂ ਬਖਸ਼ਿਸ਼ ਕਰਦੇ ਹੋਏ ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਜਗਤਾਰ ਸਿੰਘ ਮੁੱਖ ਗ੍ਰੰਥੀ।
- 3) ਸ੍ਰੀ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਦੇ ਪ੍ਰਕਾਸ਼ ਗੁਰਪੁਰਬ ਨੂੰ ਸਮਰਪਿਤ ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਮੰਜੀ ਸਾਹਿਬ ਦੀਵਾਨ ਹਾਲ ਵਿਖੇ ਸ੍ਰੀ ਅਖੰਡਪਾਠ ਸਾਹਿਬ ਦੇ ਭੋਗ ਉਪਰੰਤ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਪ੍ਰਧਾਨ ਭਾਈ ਗੋਬਿੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ ਨੂੰ ਸਿਰੋਪਾਓਂ ਨਾਲ ਸਨਮਾਨਿਤ ਕਰਦੇ ਹੋਏ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਮੈਂਬਰਾਨ, ਅਧਿਕਾਰੀ ਤੇ ਮੈਨੇਜਰ।

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Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.



ਮੁੱਖ ਦਫਤਰ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ
ਤੇਜ ਸਿੰਘ ਸਮੁੰਦਰੀ ਹਾਲ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ

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