

### The Classical Importance of Dasam Granth

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THE DASAM GRANTH IS THE distilled essence of the devotional, spiritual and secular literature of the Indian sub-continent. It brings out the profound learning of Guru Gobind Singh and his court poets in the best poetic form of the period. It is a great and unique treasury for the students of literature, religion, culture and history of medieval India. Bhai Gurdas' Vars are a key to unlock the meaning of Gurbani compiled in the Adi Granth. The Dasam Granth serves as a monumental reference book for understanding mythological and classical allusions found in Guru Granth Sahib. Thus, it has a very important place in Sikh theology and literature.

The Dasam Granth is a monumental work of Guru Gobind Singh and his court poets. All the traditions and currents of literature are represented in it. It covers a wide range of human knowledge including astrology, human psychology, geography, weapons of war, music, raags, musical instruments and presentation of word pictures. It had carved a niche for itself in the history of Braj and Punjabi literatures. The intrinsic literary value of the Dasam Granth is in lyricism, portrait painting and the heroic verse charged with sentiments of valour and martial music.

The writings of Marks and Engels brought about a new consciousness and awakening in the large mass of humanity. A similar purpose had been served by the poetry of the Dasam Granth. When it was set to music and recited by the Bhattas and Dhaddis of Guru Darbar then it fired the hearts of common men and instilled in them valour and zeal befitting great warriors. These men, rated as dregs of humanity, shook the mighty Mughal Empire. Thus, Guru Sahib through the poetry of the Dasam Granth awoke the dormant heroic spirit in his followers, infused them with new life, strengthened their character and elevated their spirit.

ਗ.ਨੀਮਲ ਖ.ਰਿਜ ਹੈਂ ਆ ਗ.ਰੀਬੁਲ ਨਵਿਜ. ਹੈਂ ਆ ਜਪ ਸਾਹਬਿ 153

ਹਰੀਫੁਲ ਸ.ਕਿੰਨ ਹੈਂ ਆ ਹਰਿਸੁਲ ਫਕਿੰਨ ਹੈਂ ਆ ੧੫੩

These very great strains run through the whole of the Dasam Granth.

Up to Guru Sahib's times the Indian scriptures portrayed God as an Omnipotent and Benevolent being but the social and political set up of Guru Sahib's times demanded lot of change in the thinking of the people. Guru Ji felt the pulse of the people and he portrayed God as the destroyer of the wicked and saviour of the good.

ਗ.ਨੀਮੁਲ ਸ.ਕਿਸਤੈ ॥ ਗ.ਰੀਬੁਲ ਪਰਸਤੈ ॥ ਜਾਪ ਸਾਹਬਿ 122

In order to invoke his conception of God of all religions Guru Ji borrowed his rich vocabulary from Persian, Arabic, Sanskrit and many Indian languages. Thus, his poetry is an ideal blend of Bhakti and Shakti, which not only conveys an idea but also paints a picture and plays a tune.

**Jap Sahib:** Jap Sahib is recited every day by the Sikhs. God of Jap Sahib is Creator, Preserver and Destroyer. God manifests Himself in countless ways.

ਕੀ ਰਾਜ.ਕ ਰਹੀਮ ਹੈ ॥ ਕੀ ਕਰਮੰ ਕਰੀਮ ਹੈ ॥

ਕੀ ਸਰਬੰ ਕਲੀ ਹੈ ॥ ਕੀ ਸਰਬੰ ਦਲੀ ਹੈ ॥ ੧੧੦ ॥

He is Light, Love, Good, Beauty, Truth and Energy. He is glory of the Kings and support to the lowly. He is the enemy of evil doers and destroys the tyrannical.

ਪਰਮ ਰੂਪ ਪੁਨੀਤ ਮੂਰਤੀ ਪੂਰਨ ਪੁਰਖ ਅਪਾਰ ॥

ਸਰਬ ਬਸਿਵ ਰਚਓ ਸੁਯੋਭਵ ਗੜਨ ਭੰਜਨਹਾਰ ॥ ੮੩ ॥ ਜਾਪ ਸਾਹਿਬ 83

ਦੁਕਾਲੇ ਪ੍ਰਣਾਸੀ ਦਿਆਲੇ ਸਰੂਪੇ ॥

ਸਦਾ ਅੰਗਸੰਗੇ ਅਭੰਗੇ ਬਭਿਤੇ ॥ ੧੯੯ ॥ ਜਾਪ ਸਾਹਿਬ 199

It is the sublimest hymn in praise of God and it has become a treatise of all the religions.

### Akal Ustat

From the literary and philosophical point of views, Akal Ustat is a very important creation of Guru Gobind Singh. It reveals Guru Sahib's deep vision in the eternal glory of God. God, religion and rituals, the world and Chandi form the main themes of this long devotional poem. It was a mixture of ecclesiastical satires, scattered here and there, gems of pure poetry.

ਜਲੇ ਹਰੀ ॥ ਥਲੇ ਹਰੀ ॥ ਉਰੇ ਹਰੀ ॥ ਬਨੇ ਹਰੀ ॥ ੧ ॥ ੫੧ ॥

ਤੁਹੀ ॥ ਤੁਹੀ ॥ ॥ ਤੁਹੀ ॥ ਤੁਹੀ ॥ ॥ ਤੁਹੀ ॥ ਤੁਹੀ ॥ ॥ ਤੁਹੀ ॥ ਤੁਹੀ ॥ ॥ (ਅਲਾਕ ਉਸਤਤੀ)

ਜੋਬਨ ਕੇ ਜਾਲ ਹੋ ਕੀ ਕਾਲ ਹੂੰ ਕੇ ਕਾਲ ਹੋ ਕੀ ਸਤ੍ਰਨ ਕੇ ਸੂਲ ਹੋ ਕੀ ਮਤ੍ਰਨ ਕੇ ਪ੍ਰਾਨ ਹੋ ॥ ੯ ॥ ੧੯ ॥ (ਅਲਾਕ ਉਸਤਤੀ)

ਹੀਂਦੁ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮ ਸਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਚਿਨਬੋ ॥

ਏਕ ਹੀ ਕੀ ਸੇਵ ਸਭ ਹੀ ਕੇ ਗੁਰਦੇਵ ਏਕ ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕੈ ਜੋਤ ਜਾਨਬੋ ॥ ੧੫ ॥ ੮੫ ॥ (ਅਲਾਕ ਉਸਤਤੀ)

ਦੀਨਨ ਕੀ ਪ੍ਰਤਪਿਲ ਕਰੈ ਨਤਿ ਸੰਤ ਉਬਾਰ ਗਨੀਮਨ ਗਾਰੈ ॥ (ਅਲਾਕ ਉਸਤਤੀ)

ਜੁਧ ਕੇ ਜਤਿਯਾ ਐ ਬਰਿਯਾ ਕੇ ਮਟਿਯਾ ਮਹਾਯਾ ਬੁਧਿ ਕੇ ਦਵਿਯਾ ਮਹਾਯਾ ਮਾਨਹੁ ਕੇ ਮਾਨ ਹੈਯਾ ॥

ਗਿਆਨ ਹੁੰ ਕੇ ਗਿਆਤਾ ਮਹਾਯਾ ਬੁਧਿ ਧਤਿ ਕੇ ਦਾਤਾ ਦੇਵ ਕਾਲ ਹੁੰ ਕੇ ਕਾਲ ਮਹਾ ਕਾਲ ਹੁੰ ਕੇ ਕਾਲ ਹੈਯਾ ॥੧॥੨੫੩॥ (ਅਲਾਕ ਉਸਤਤੀ)

### Sri Mukh Vaak Swaiyee

God, religious practices and an admonition against worldly attachment are the main themes of the Swaiyas. The first Swaiya describes the mental make up of a Khalsa and the last Swaiya stresses upon the remembrance of God. The poet points out that God cannot be identified with Ram, Krishna, Shiv, Brahma and Vishnu. He further emphasized that the study of Vedas and going on pilgrimages were of little use.

ਜਾਗਤਿ ਜੋਤ ਜਪੈ ਨਸਿ ਬਾਸੁਰ ਏਕ ਬਨਿ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥੧॥ Sabad Hazaré

The Shabads are musical compositions in raags. These lay stress on good actions and de-nounce Yog, ritualism, idol worship and incarnations. The most touching hymn is:

ਮਤਿਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲ ਮੁਰੀਦਾਯਾ ਦਾ ਕਹਣਿਯਾ ॥

ਤੁਧੁ ਬਨਿ ਰੋਗੁ ਰਜਾਈਆਯਾ ਦਾ ਓਵਣ ਨਾਗ ਨਵਿਸਾਯਾ ਦੇ ਰਹਣਿਯਾ ॥

ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰੁ ਪਿਆਲਾ ਬੰਗਿ ਕਸਾਈਆ ਦਾ ਸਹਣਿ ॥

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸੁ ਬਰੁ ਚੰਗਾ ਭਠ ਖੇੜਿਆ ਦਾ ਰਹਣਿ ॥੧॥੧॥

This was composed after the martyrdom of Mahan Singh, four Sahibzadas, Mata Gujri and many other Singhs. It strikes the note of humanism.

**The Khalsa Mehma** describes what importance Guru Ji gives to the Khalsa. He bestows all his achievements on the Khalsa. He is great because of the Khalsa. Infact, people have been made aware of the newly created brotherhood of Khalsa. Guru Ji was conscious of the vitality of the Khalsa and had faith in the collective wisdom of the Khalsa. The poem expresses Guru Sahib's love for the down-trodden people.

ਜੁਧ ਜਤਿ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਦਨ ਕਰੇ ॥ ਆਖ ਅਉਘ ਟਰੈ ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨ ਹੀ ਕ੍ਰਪਿ ਫੁਨ ਧਾਮ ਭਰੇ ॥

ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਬਿਦਿਆ ਲਈ ਇਨ ਹੀ ਕੀ ਕ੍ਰਪਿ ਸਭ ਸੁ ਤੁਰੁ ਮਰੇ ॥ ਇਨ ਹੀ ਕੀ ਕ੍ਰਪਿ ਕੇ ਸਜੇ ਹਮ ਹੈ ॥ ਨਹੀ ਮੋਸੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥੨॥

### Bachitra Natak

It is a story of Guru Sahib's life, mission and the battles, that he fought against his enemies. It relates the main events of his life upto the advent of Bahadur Shah in the Punjab. It is full of VIR RASAS and RAUDRA. It follows the Puranic tradition of legend and history. It describes the battles fought by Guru and delineates beautifully the mission with which he had come into this world.

ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੇ ਆਏ ॥ ਧਰਮ ਹੇਤ ਗੁਰਦੇਵ ਪਠਾਏ ॥

ਜਹਾ ॥ ਤਹਾ ॥ ਤੁਮ ਧਰਮ ਬਥਿਾਰੋ ॥ ਦੁਸਟ ਦੋਖੀਅਨੀ ਪਕਾਰੀ ਪਛਾਰੋ ॥ ੪੨ ॥

ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੇ ॥ ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨ ਮੇ ॥

ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ॥ ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ ॥ ੪੩ ॥ (ਬਚਤ੍ਰਿ ਨਾਟਕ)

Only a soldier poet could compose such heroic verses charged with action and thrill. The soldiers of faith were thrilled and relived ancient scenes in the sandy dunes of Bhatinda. The Chandi Charitar, Chauvis Avtar and Brahma – Rudra Avtar form a part of Bachitra Natak. It not only describes the life history of Guru Ji but also describes the great heroes who appeared on the worldly stage from time to time. Guru Ji's mission was to awaken his slumbering countrymen, to get rid of the tyranny of the Mughal rule and to bring dignity to the oppressed human race.

ਇਹ ਕਾਰਨੀ ਪ੍ਰਭ ਮੋਹੀ ਪਠਾਯੋ ॥ ਤਬ ਮੈ ਜਗਤ ਜਨਮ ਧਰੀ ਆਯੋ ॥

ਮੈ ਅਪਨਾ ਸੁਤ ਤੋਹੀ ਨਵਿਜਾ ॥ ਪੰਥ ਪ੍ਰਚੁਰ ਕਰਬੇ ਕਹੁ ਸਾਜਾ ॥

ਜਹੀ ਤਹਾ ॥ ਤੈ ਧਰਮ ਚਲਾਇ ॥ ਕਬੁਧੀ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਇ ॥ ੨੯ ॥ (ਬਚਤ੍ਰਿ ਨਾਟਕ)

Therefore, through his heroic verses and battles he projected God as a destroyer of the wicked and evil minded. The Akal Purakh of Bachitar Natak was capable of destroying Mehkhasur, Shumbh, Nishumbh and others in no time. People could be inspired only by such a God in order to fight against the mighty Mughals.

ਜੋ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਹੈ ॥ ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮਹਿ ਪਰਹੈ ॥

ਮੋ ਕੋ ਦਾਸ ਤਵਨ ਕਾ ਜਾਨੋ ॥ ਯਾ ਮੈ ਭੇਦ ਨ ਰੰਚ ਪਛਾਨੋ ॥੩੨॥

## Chandi Charitar (I&II)

It is a unique composition and is devoted to the heroic achievements of Chandi. This was written with the sole purpose of instilling bravery into the hearts of the people: It induced in them the battle scenes and the sagging hearts of the people could feel the very presence of Ran Chandi dancing in their hearts. Thus, they could put an end to the political and religious tyranny of the Mughals. The verses are charged with valour and martial music keeping in view the urges of the age.

ਦੇਹ ਸਵਿਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋ ॥

ਨ ਡਰੋ ॥ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੋ ॥ ਨਸਿਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋ ॥

ਅਰੁ ਸਖਿ ਹੋ ॥ ਆਪਨੇ ਹੀ ਮਨ ਕੋ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋ ॥

ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਦਿਨ ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋ ॥੨੩੧॥

## Var Durga ki

The first pauri of this composition forms a part of Sikh's daily Ardas.

ਪ੍ਰਥਮ ਭਗੋਤੀ ਸਮਿਰਿ ਕੈ ਗੁਰੁ ਨਾਨਕ ਲਈ ਧਿਆਇ

Its beautiful epithets inspire the troops to fight a war and gain victory. This is among the best *Var* in Punjabi literature. Soldiers used to recite in good old days and the Nihang Singhs are very fond of reciting it even to-day.

### Gian Parbodh

In the first part God has been described as all powerful, invisible and omnipresent. In the second part there is a dialogue between Atma and Parmatma. The poet does not take much interest in the Puranic legends but his main concern is to establish new value system, to take interest in fighting Dharam Yudh and to lead a righteous life.

ਨਮੋ ਲੋਕ ਲੋਕੇਸ਼ੁ ਵਰੇ ਲੋਕ ਨਾਥੇ ਸਦੈਵੇ ਸਦਾ ਸਰਬ ਸਾਥੇ ਅਨਾਥੇ

ਨਮੋ ਏਕ ਰੂਪੰ ਅਨੇਕੰ ਸਰੂਪੰ ਸਦਾ ਸਰਬ ਸਾਹੰ ਸਦਾ ਸਰਬ ਭੂਪੰ ॥੨॥

### Chaubis Avtar

It forms a very important part of The Dasam Granth. The 24 incarnations of Vishnu have been portrayed in it.

ਜਬ ਜਬ ਹੋਤ ਅਰਸਿਟ ਅਪਾਰਾ

ਤਬ ਤਬ ਦੇਹ ਧਰਤ ਅਵਤਾਰਾ ॥

The main objective of the writer was to prepare the newly created society for Dharam Yudh. In fact, this part has been written in the common language of the people in order to make them aware of the heroic legends of the past. The Ritualism has been denounced. It reveals Guru Sahib's conception of God. He did not accept the Puranic concept of Avatar. He thought that Avatars were the elevated souls blended with Kal Purakh.

ਜੋ ਚਉਬੀਸ ਅਵਤਾਰ ਕਹਾਏ ॥

ਤਨਿ ਭੀ ਤੁਮ ਪ੍ਰਭ ਤਨਕ ਨ ਪਾਏ ॥

Guru Ji has revealed the charming personality of Lord Ram and Lord Krishna but he has elaborated their heroic lives which did rouse the great mass of Punjabis and they tried to put an end to the political and religious oppressions. Chaubis Avatar is imbued with martial spirit.

ਮਹਾਕਾਲ ਰਖਵਾਰ ਹਮਾਰੇ ॥ ਮਹਾ ਲੋਹ ਮੈ ॥ ਕੀਕਰ ਥਾਰੇ ॥ (ਕ੍ਰਸਿਨਾਵਤਾਰ)

Guru Sahib extracted the element of heroism from them without projecting the attitude of a worshipper.

ਦਜਿ ਹਮ ਮਹਾਕਾਲ ਕੋ ਮਾਨੈ ॥ ਪਾਹਨ ਮੈ ਮਨ ਕੋ ਨਹੀ ਆਨੈ ॥

The description of the heroic deeds of mythological heroes and others gives a vivid picture of the battlefields of the gone by ages.

ਧੰਨ ਜੀਓ ਤਹਿ ਕੋ ਜਗ ਮੈ ਮੁਖ ਤੇ ਹਰਿ ਚਿ ॥ ਤ ਮੈ ਜੁਧੁ ਬਚਿਾਰੈ ॥ ਦੇਹ ਅਨਾ ॥ ਤ ਨ ਨਾ ॥ ਤ ਰਹੈ ਜਸੁ ਨਾਵ ਚੜੈ ਭਵਸਾਗਰ ਤਾਰੈ..(ਕ੍ਰਸਿਨਾਵਤਾਰ)

ਅਵਰ ਬਾਸਨਾ ਨਾਹਿ ਪ੍ਰਭ ਧਰਮ ਜੁ ਧ ਕੇ ਚਾਇ (ਕ੍ਰਸਿਨਾਵਤਾਰ)

**Sastar Nam Mala** is a sort of catalogue of weapons. For sustaining the heroic atmosphere, to make aware the newly created Sikh society about the weapons, Guru Ji composed Sastar Nam Mala.

Guru Sahib considered arrow, sword, spear etc as the worship of God because they are the main source of strength in the Dharam Yudh.

ਕਾਲ ਤੁਹੀ ਕਾਲੀ ਤੁਹੀ ਤੇਗ ਅਰੁ ਤੀਰ ਚ ਤੁਹੀ ਨਸਿ.ਾਨੀ ਜੀਤ ਕੀ ਆਜੁ ਤੁਹੀ ਜਗਬੀਰ SNM-5

ਖਗ ਖੰਡ ਬਹਿੰਡੇ ਖਲ ਦਲ ਖੰਡੇ ਅਤਿ ਰਣ ਮੰਡੇ ਬਰ ਬੰਡੇ ਚ

ਭੁਜ ਦੰਡ ਅਖੰਡੇ ਤੇਜ ਪ੍ਰਚੰਡੇ ਜੋਤਿ ਅਮੰਡੇ ਭਾਨ ਪ੍ਰਭੰ ਚ

ਸੁਖ ਸੰਤਾ ਕਰਣੇ ਦੁਰਮਤੀ ਦਰਣੇ ਕਲਿਬਖਿ ਹਰਣੇ ਅਸੀ ਸਰਣੇ ਚ

ਜੈ ਜੈ ਜਗ ਕਾਰਣ ਸ੍ਰਸਿਟੀ ਉਬਾਰਣ ਮਮ ਪ੍ਰਤਪਿਾਰਣ ਜੈ ਤੇਗੀ ਚ ੨ ਚ

All the weapons were put in a mythological set up. The Sikhs accepted this and were inspired to do deeds of valour in the fight against tyranny.

### Pakhayan Charitra

Humour and romance, next to religion, were always welcomed by the Punjabi mind. They helped them to escape from the sordid realities of the political suppressions, religious tyranny, despotism of the rulers and the ever-haunting shadows of foreign invasions. It is a collection of 404 romantic tales on the wiles of women. The moral of all the tales is to warn the readers and to raise their ethical and moral standard. It is an encyclopaedia of tales known to mediaeval India. Popular tales and immortal romances of Punjab are also there. At the end of the last tale there is the prayer to God known as Benti Chaupai, a daily recitation of the Sikhs.

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰਛਾ ਛਾ ॥ ਪੂਰਨ ਹੋਇ ਚਿੰਤ ਕੀ ਇਛਾ ॥

The chief merit of these tales is suggestiveness. They warn the unwary against the enticements of the women. This was the main purpose of providing such literature, the study of which would make the newly created Sikh society aware of the social, religious and ideal love which are beneficial to life.

### Zafarnamah

It is a letter of protest written by Guru Sahib to Emperor Aurangzeb in reply to summons from him.

The first part is a prayer to God and he seeks His blessings to resolve all his problems.

ਕਮਾਲਿ ਕਰਾਮਾਤ ਕਾਯਮ ਕਰੀਮ ॥ ਰਜ.ਾ ਬਖ.ਸੋ ਰਾਜ.ਕਿ ਰਹਿਕੂਨ ਰਹੀਮ ॥੧॥

The second part is addressed to the Emperor. Guru Sahib condemned the Emperor for breach of faith. The purpose of writing Zafarnamah was to soften the Emperor and bring home to him his cruelty and deception. Lastly Guru asserts his right to revolt: "When all the remedies have failed, it is but lawful, to resort to the sword."

ਚੁ ਕਾਰ ਅਜ. ਹਮਾ ਹੀਲਤੇ ਦਰ ਗੁਜ.ਸ.ਤ॥

ਹਲਾਲ ਅਸਤੁ ਬੁਰਦਨ ਬ ਸ.ਮਸੀਰੇ ਦਸਤ

### **Hikayats**

The introductory verses are in a very exalted tone.

They are Persian tales. They are in praise of God. The last verse of each tale seeks blessings from the Almighty. The aim of the tales is to bring in new consciousness in the newly created Khalsa.

### **Conclusion**

All the merits of good poetry in the Dasam Granth give it a unique position as a work of great poetical value in Hindi and Punjabi literatures. Therefore, it can be justifiably concluded that the Dasam Granth is the greatest glories of Indian literature. Further, it is a great step towards rescuing of the old Indian thought and culture from becoming dead. So far, Sanskrit, a preserve of the elite, was used to convey the literary thought and culture. For the first time in the history of Punjab, literature for the common man was produced in their mother tongue i.e. Punjabi.

Marx talked of capitalist exploitation of the society in the 19 th century and Lenin talked of Imperialism in the 20th century. The theories of Marx and Lenin exercised a very powerful influence upon the social movements which spread in the ranks of educated people no less than in those of the working classes all over the world. Guru Sahib felt like Rousseau, one hundred years earlier that it was the common people who make the human race. Moreover, he enunciated the principle of liberty, equality and fraternity which formed the bed rock of French Revolution. Guru Sahib was a pioneer of social reconstruction but with a humanised and dynamic view of society. He brought about a social revolution without coercion. The broad outlines of Guru Sahib's social philosophy can be perused in the Dasam Granth.

The aim of Guru Sahib was to develop a good moral character which would pave the way for

spiritual progress. All Sikh Gurus laid the foundation of society's progress not on miracles or mysteries but on the humanity of the human beings. With the help of the Dasam Granth Guru Ji revived and breathed valour into the veins of an old dying nation. Heroic literature was made the means to this noble end and his exalted mission of ending slavery of his countrymen was also fulfilled to a great extent. Guru Ji always invoked the blessing of God “ਦੇਹ ਸਵਿਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋ” to take up the cause of oppressed humanity.

The Dasam Granth is the living tribute to the versatile genius of Guru Gobind Singh.

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