

International Multidisciplinary
Research Journal

*Indian Streams
Research Journal*

Executive Editor
Ashok Yakkaldevi

Editor-in-Chief
H.N.Jagtap

Indian Streams Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

Regional Editor

Manichander Thammishetty

Ph.d Research Scholar, Faculty of Education IASE, Osmania University, Hyderabad.

Mr. Dikonda Govardhan Krushanahari

Professor and Researcher ,

Rayat shikshan sanstha's, Rajarshi Chhatrapati Shahu College, Kolhapur.

International Advisory Board

Kamani Perera

Regional Center For Strategic Studies, Sri Lanka

Mohammad Hailat

Dept. of Mathematical Sciences, University of South Carolina Aiken

Hasan Baktir

English Language and Literature Department, Kayseri

Janaki Sinnasamy

Librarian, University of Malaya

Abdullah Sabbagh

Engineering Studies, Sydney

Ghayoor Abbas Chotana

Dept of Chemistry, Lahore University of Management Sciences[PK]

Romona Mihaila

Spiru Haret University, Romania

Ecaterina Patrascu

Spiru Haret University, Bucharest

Anna Maria Constantinovici

AL. I. Cuza University, Romania

Delia Serbescu

Spiru Haret University, Bucharest, Romania

Loredana Bosca

Spiru Haret University, Romania

Ilie Pinteau,

Spiru Haret University, Romania

Anurag Misra

DBS College, Kanpur

Fabricio Moraes de Almeida

Federal University of Rondonia, Brazil

Xiaohua Yang

PhD, USA

Titus PopPhD, Partium Christian University, Oradea, Romania

George - Calin SERITAN

Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi

.....More

Editorial Board

Pratap Vyamktrao Naikwade

ASP College Devrukh, Ratnagiri, MS India Ex - VC. Solapur University, Solapur

Iresh Swami

Ex - VC. Solapur University, Solapur

Rajendra Shendge

Director, B.C.U.D. Solapur University, Solapur

R. R. Patil

Head Geology Department Solapur University, Solapur

N.S. Dhaygude

Ex. Prin. Dayanand College, Solapur

R. R. Yalikal

Director Managment Institute, Solapur

Rama Bhosale

Prin. and Jt. Director Higher Education, Panvel

Narendra Kadu

Jt. Director Higher Education, Pune

Umesh Rajderkar

Head Humanities & Social Science YCMOU, Nashik

Salve R. N.

Department of Sociology, Shivaji University, Kolhapur

K. M. Bhandarkar

Praful Patel College of Education, Gondia

S. R. Pandya

Head Education Dept. Mumbai University, Mumbai

Govind P. Shinde

Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai

G. P. Patankar

S. D. M. Degree College, Honavar, Karnataka

Alka Darshan Shrivastava

Shaskiya Snatkottar Mahavidyalaya, Dhar

Chakane Sanjay Dnyaneshwar

Arts, Science & Commerce College, Indapur, Pune

Maj. S. Bakhtiar Choudhary

Director, Hyderabad AP India.

Rahul Shriram Sudke

Devi Ahilya Vishwavidyalaya, Indore

Awadhesh Kumar Shirotriya

Secretary, Play India Play, Meerut (U.P.)

S. Parvathi Devi

Ph.D.-University of Allahabad

S. KANNAN

Annamalai University, TN

Sonal Singh,

Vikram University, Ujjain

Satish Kumar Kalhotra

Maulana Azad National Urdu University

GURU GRANTH SAHIB: A UNIQUE INTER SOCIO – RELIGIOUS STUDY



Hargunjot Kaur

INTRODUCTION

Needless to assert that India as a sub continent provides multicultural space for many races, castes, languages, major and minor religions encompassing numerous cultures and sub cultures. All these diversities continue to exist paradoxically as distinct, inter connected, even overlapping, identities, at multiple levels. India can be described as a conglomeration of nations nationalities/variously envisioned by these communities/groups through various cultural forms and expressions. Out of this scenario emerges a multilingual form of Indian literature, and in this translation plays a role that can be explicit or implicit, deliberate or spontaneous. In this paper I propose to discern how translation facilitates interaction in this conglomeration between these various socio-cultural forces and different linguistic mediums, vis-à-vis English as the language of translation.

Indian literature as a whole is an

ABSTRACT

India presents a rare example of multicultural, multi-lingual and multi religious society that has negotiated diversity at all levels along with the management of contemporary geopolitical diversity in former imperial centres as well neighboring colonies. Interestingly it is also providing a global base for an international discourse since it takes into account the flow of immigrants and refugees visa-a-vis their relations with nation-states. As a result, diverse identities both from the west and the east have begun to articulate and assert themselves with fresh vigour. The post modern theory celebrates these differences and multiplicity.

KEYWORDS : *Guru Granth Sahib , multicultural, multi-lingual ,neighboring colonies.*

Short Profile

expression of the vital plurality and productive diversity of people who remain closely inter-connected despite their manifest religious, linguistic and racial distinctions. Community-states in India have no well-defined boundaries; they cross each other's frontiers. In many cases, languages are not confined to the geographical boundaries of particular states; languages contain many variations and multiple dialects and thus share innumerable features. Each State has a mixed population speaking different languages. When members of these communities communicate with each other, they often have to converse in a variety of languages. In this process people within their state as well as outside are constantly engaged in translation. India, thus, is a land of "translating consciousness" (Dev 1993:135)

A literary trend/style in a particular language usually goes with felicity beyond the

Assistant Professor , P. G. Department of English , GGN Khalsa College, Ludhian.

boundaries of the given language to establish historical, thematic, and stylistic contact with literatures in variety of these Indian languages. The Bhakti movement at one time spread across the length and breath of the country crossing regional and linguistic barriers welcome writers who speak and write in more than one language and also readers who understand and enjoy literature produced in more than one language. In a single text there can be multilingual situations, or polyphony, or the use of many languages. In the plays of Kalidas Sanskrit, Prakrit, and Magadhi were used with ease and natural felicity and the audience could understand and enjoy the linguistic shifts within a single work. Literary creations have been appropriated and transformed into new incarnations in geographically distant spaces. Texts have been trans-created, translated, adapted, imitated and sometimes, interpreted and circulated in new literary constructs. Following the decline of Sanskrit as the central language of creative expression the languages of various regions of India emerged as the medium of knowledge, and literature. Knowledge that until then had been confined to a few individuals/region was liberated, to have access to the common people. Sri Guru Granth Sahib, the scripture of the eternal Guru of Sikhs is often looked upon as an acknowledged text with a pluralistic vision which offers a paradigm of dialogue among the variety of religious/linguistic/racial cultures known to Indian sub continent during the later-medieval age. It presents a different type of interrelationship between the themes that have coexisted for ages in Indian history and philosophy. Guru Nanak's Punjab was the meeting place of the most intensive interactions between three massive cultural and religious landscapes namely the Hindu the Arabian-Islamic culture and the Buddhist – South –Asian cultures.

Punjab's geographical location itself is prominent that it was at the centre of so many commercial war routes starting from the period of Indus Valley through the ancient and medieval

periods. Guru Nanak, as compared to Jesus Christ and Prophet Mohammed, as the founders of two earlier great religions clearly appears to have wider knowledge of diverse religious dispensations. Guru Nanak's Punjab had known Hinduism alongwith its variations of Saivism and Vashnavisam, Tantrism and Siddha-Yoga Versions, Islam and Sufism with all their inner complexities. This is not in any way to exclude the rich/minor folk religious cultures of Punjab that flourished amongst the populace.

The Linguistic variety of Punjabi region as historically delineated is astounding. Apart from the most ancient Indus Language groups, Punjab hosted the Aryan sanskrit and Arabic-Persian Linguistic families. At one time, Punjab also had the feel of Buddhist pali influence leaving behind numerous pali terms in the then current Punjabi. During the medieval period Punjab became the sizzling bowl of differing linguistic and cultural interaction paving way for the emergence of new dialetics. It got registered in the multiple Punjabi language scripts available till date namely the scripts of Kharoshti (now emerging as Shah Mukhi in Pakistan), Gurmukhi, Devanagiri and urdu. The Sufi mystic Baba Farid is celebrated as the first port of the Punjabi language carrying along a rich tradition of Punjabi story telling, poetry and music.

Guru Nanak, the founder of Sikhism, consciously, did not limit himself either to these variants of given Punjabi culture. His travels termed in history as Udasi Yatras are replete with amazing episodes witnessing the Guru going out of bounds of Punjabi culture. The Guru stretched out his hands to walk down the streets of the entire Indian subcontinent and even beyond. The Janam Sakhis present graphic account of Guru Nanak's voyages and his meetings with important personages in all the four directions beyond Punjab, reaching the Himalayas in the North, Assam, Bengal and Orissa in the East, the Dravidian land of the Deccan plateau and Sri Lanka in the South, and Aribia and Baghdad in the West. The Guru met Yogis of Gorakhnath

cult, Saivites and Vaishnavite saints, Sufis and Islamic law givers, the many more Saints and Bhaktas, Jainas and Buddhists monks, and Tantrics. Apart from these institutionalized religious groups, the Guru met the aboriginals and natives of unknown interior subaltern regions of the subcontinent, peasants and nomads, artisans, businessmen and the common people. With rich multicultural experiences of the Sikh Guru, Bhagats/Sufis, Shri Guru Granth Sahib truly represents their pluralistic vision. In such a situation, Janam Sakhis and the Guru Granth Sahib need to be organically combined as one contributing and throwing light upon the symptomatic reading of the other. Guru Granth Sahib certainly celebrates multiplicity. The multiple authorship of the Sikh scripture stands out as a distinct feature symbolizing the pluralistic prudence of the Sikh culture. Heterogeneity as a fact of Indian life appears to be powerfully embodied in Guru Granth Sahib and the doctrine it represents. The Guru celebrates the nature as the boundless creation of God and an astounding wonder in:

Asa-Di-War states,

*Wonderful Thy world, wonderful thy knowledge
(s)*

*Wonderful Thy creatures, wonderful their
species*

Wonderful their forms, wonderful their colors

Wonderful the animals that wander naked

Wonderful Thy wind, wonderful thy water

Wonderful Thy fire which sporteth wondrously

*Wonderful the earth, wonderful the source of
production*

*Wonderful the pleasures to which mortals are
attached*

*Wonderful is meeting, wonderful parting from
Thee*

Wonderful is hunger, wonderful repletion

Wonderful Thy praises, wonderful thy eulogies

Wonderful the desert, wonderful the road

*Wonderful Thy nearness, wonderful thy
remoteness*

*Wonderful to behold thy presence
Beholding these wonderful things I remain
wondering*

*Nanak, they who understand them are
supremely fortunate*

(Macauliffe, 1963, Vol I, P. 221)

Another composition of the fifth Sikh Guru
Arjan affirms (Sukhmani Sahib) ,

*So many birds that fly and reptiles that creep
So many stationary objects like trees and
stones*

*So many elements like the air, water and fire
So many realms and earthly regions
So many suns and stars*

*So many Gods and demons and so called
crowned kings of heaven*

*All this infinite variety of creation is strung on
God's own will.*

(Tr. Teja Singh, SGPC, 1999)

Guru Granth Sahib is a multilingual text containing 5894 hymns of Guru Nanak and five other Sikh Gurus and compositions of 15 *Bhagatas* which either means devotees or worshipers who represent bhakti, a powerful religious movement of medieval India. In Jap Ji, Guru Nanak refers to the term Bhagat in the following terms:

*"O Nanak ! The devotees (Bhagat) flower and
flourish forever.*

*On listening to the music of the divine word sin
and sorrow disappears" 2*

Bhagat Bani (composition of Bhagat Poets) is a special feature of the Guru Granth. Interestingly, its doctrine remains in consonance with Guru Bani³. After the voluminous contribution of Kabir, Namdev has sixty one verses specifically and noticeably in Guru Granth Sahib. Another remarkable feature of the text of Shri Guru Granth Sahib is that its entire compilation is not arranged subject-wise but in accordance with the Indian musical measures in

which the hymns are meant to be sung. There are thirty one such Ragas, which lend harmony to the entire text. This feature creates an aura of spirituality that unfolds the universal mystery of the Divine, Ek Onkar as propounded by Guru Nanak.

Adi Granth does not speak of monism but monotheism not one of the Advaita genre but of unity of God. God as perceived by Guru Nanak is universal, formless Absolute and therefore Guru Nanak's bhakti is directed to the personified Absolute with all such attributes. Namdev follows the same philosophy when he says:

*O my soul, without God's name Man's life is vain.
Namdev knoweth God by keeping Him in mind
My soul is absorbed in Him
Who giveth life to the world
One must consider that God is
Present in every being 4*

The Bhagat Bani in the Adi Granth is historically linked with a genuine interaction of religious pluralism in India in the late 16th and early 17th centuries. Shri Guru Granth Sahib presents the essence of this interaction as against exclusiveness of form, symbols and stray ideas. This decidedly widens the scope of the spiritual dialogue presented in Shri Guru Granth Sahib. The all-embracing philosophy of the Sikh Gurus unhesitatingly welcomed the scriptural writings of other religious divinities to incorporate the same in their idea of universality/unity of the Supreme Being. The Guru intended to comment and develop the Sikh Panth (community) as widely as possible by including the bhagats in the Adi Granth and historically contextualize it. Nirmal Dass is of the opinion that the fifteen saints are not merely adjunct to the Adi Granth, nor their relevance is marginal to the teachings of the Gurus; rather they provide the textual ground from which Sikh piety itself springs⁵. It has to be noted that with the inclusion of Bhagat Bani, Guru Granth became the very basis of a spiritual dialogue within the Indian spiritual tradition. This

openness, this all-inclusive and all-embracing universal characteristic of spiritual devotion of Guru Granth Sahib had given a very Laudable and independent identity to Sikhism.

There is no doubt that the *Bhagat Bani* and the mystical experiences of the Sikh Gurus have distinct characters despite visible similarities. Guru Amar Das and Guru Arjan Dev edited the Bhagat Bani in order to trace its contours vis-à-vis the Sikh ideas of Universality and monotheism. At places, the fifth Guru has commented on the verses of the *Bhagats* with a view to point out such variations. For instance, the Gurus differ from both Kabir and Shaikh Farid on the issue of the primacy of Divine Grace over the individual effort in spiritual progress. The Sikh view of Divine Grace requires one to believe that the total spiritual progress is a matter of divine grace, not of one's exclusive efforts alone. Namdev is distinguished from other Bhagats because of his travels caste and therefore exclusive. Guru Nanak made four great journeys in India and abroad in order to emphasize the value of love, truth and truthful living:

*"Truth is above everything,
but higher still is true living"*

This brings the idea of Truth and Truthful living to the forefront which has been an important idea for the millennia that has past history. The basis of spiritual life is ethical conduct. The pure in heart will find God. Through the Guru ever repeat the True Name, and then alone will your inside become pure. Shun greed; give up calumny and falsehood, then you will be rewarded through the Guru's teachings. Guru Nanak explains. Truthful living means to go for Nam Marg, to go on taking the name of *Ek Oankar Satnaam*, the one ever-existent unchanging Reality, the ontological Reality. When *Ek Oankar Satnam* penetrates your being, where is fear or pain?

Bhagat Ravi Das is one such great Bhagat whose hymns are included in Guru Granth Sahib.

We find them in complete consonance with the teachings of Sikh Gurus. The beauty of these hymns lies in the fact that spiritual and philosophical flight of the idea is never divorced from the mention that Ravi Das was a low caste. This very fact elucidates the extent to which the Sikh Gurus preached the idea of Absolute Equality.

Guru Nanak retrieved Sheikh Farid's shlokas to be included in the Adi Granth. We find 112 shlokas and four shabdas of Sheikh Farid in the Granth. Baba Farid belongs to the Sufi Chisti school and built his poetry on simple expression based on folk traditions, typically being the Dohra or the couplet. A devoted Muslim preacher, but not a bigot, he stood quite a distance from the socio religious strife of his time. His interpretations of Anhad were closer to the unity and universality of God. Here, his view appears to be closer to Guru Bani and entitles him a place in the Sikh scripture to engage in a dialogue in divine matters. It was because of these great qualities that Guru Nanak and his successor Gurus, themselves initiating a great movement of humanity, moral regeneration and peace among warring sects, incorporated the poetic message of Sheikh Farid in their holy scripture which they commended for contemplation to their followers. The inclusion of these compositions has been great blessing, since this has not only preserved them for posterity but has also provided – to succeeding centuries – Great moral and spiritual inspiration.

NOTES & REFERENCES

- 1) Devy, G.N. 1993, In another tongue: Essays on Indian Literature in English, Bangalore: Macmillon India
- 2) Sri Guru Granth Sahib, p-2
- 3) Pashaura Singh, The Bhagats of the Guru Nanak Sahib, (2003)
- 4) Sri Guru Granth Sahib, p -858
- 5) Nirmal Dass, Songs of the Saints from the Adi Granth : Translation and Introduction, p-1
- 6) Pashaura Singh, The Bhagats of Guru Granth

Sahib (2003); p-7

7) Sri Guru Granth Sahib, p-62

8) Pashaura Singh, Nam Da Sankalp Te Veraag, p-7

9) RD Ranade, Mysticism in Maharashtra



Hargunjit Kaur
Assistant Professor , GGN Khalsa
College, Ludhiana.

Publish Research Article

International Level Multidisciplinary Research Journal

For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication, you will be pleased to know that our journals are

Associated and Indexed, India

- ★ International Scientific Journal Consortium
- ★ OPEN J-GATE

Associated and Indexed, USA

- Google Scholar
- EBSCO
- DOAJ
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database
- Directory Of Research Journal Indexing

Indian Streams Research Journal
258/34 Raviwar Peth Solapur-413005, Maharashtra
Contact-9595359435
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com
Website : www.isrj.org