

# Little Known Facts about Guru Granth Sahib

DR. KULDIP SINGH\*

\* 2080, Sector 15-C, Chandigarh. 160 015. Email:nanaksdas@glide.net.in

**Script:** Guru Granth Sahib is the first sacred text written in the Punjabi script mistakenly called Gurmukhi script. Guru Arjun Dev Ji recorded, on page 432, Asa Mohalla Pehla, *Patti Likhi*, that Guru Nanak invented the alphabet. It contains all the 35 letters along with their sounds. The first line is supposed to be the wisdom of 7-year-old Nanak when the teacher explained him "lande" script's letter *sassa*, and Guru Nanak spoke to his teacher: "*sassai soi srishat jin saaji sabna sahib ek bhaia ...*" (p. 432) O Pandit! The letter 'S' (*sassa*) tells us that the Lord, who has created this Universe is the true master of all the beings. The lives of those have been blessed whose heart remained fully imbued with His service. Thus the complete script of Punjabi language which exists today was invented by Guru Nanak and its correct name should be "Nanaki".

**The Language:** The terse and concise language invented and used by Guru Nanak varied throughout his life. He modified the dialects and languages, which he came across during his travels but wrote in the same grammatical order evolved by him. The true meaning of each word depended on the way it was written and it could not be conveyed by the spoken word: Dr. R.W. Lightner, the first Director of Education Punjab wrote, "Gurumukhi, however, is not a name for a mere character as is supposed both by the natives including now even the Sikhs themselves and by Europeans. **Etymologically and historically, it is the name of language which flowed from the mouth of Guru Nanak.**" ("*History of Indigenous Education*" in the Punjab 1879, page 31-32).

It is logical to conclude that Guru Nanak did not record the Bhagat Bani in the language uttered by the various saints, but wrote it in the language of Guru Granth Sahib. The sole exception being *shabads* and *slokas* of Baba Farid, which were in chaste Punjabi. Even today, many times the compositions of Kabir and Ravidas are sung on the radio and the language is not that of Guru Granth Sahib but the original Hindi version. In the words of Janet Lang, under the title of "*The Guru Granth Sahib Ji is Divine*", on the Internet records: "It is scientifically impossible for any known being to write a book with all the qualities found in the Guru Granth Sahib: It is written using very deeply profound words obtained from over 16 languages. Its words are more profound than that of any other Book on the Planet. The words from over 16 incompatible languages are incorporated in a way that they make perfect sense."

**Guru Nanak's persona as recorded in Guru Granth Sahib:** Fifth Nanak, Guru Arjun Dev ji, who compiled the Guru Granth Sahib knew that the most difficult aspect of religion which the Sikhs will have to understand would be the realisation that Guru Nanak and the successor Gurus were one *gyot*. He commenced a tradition, the morning after the installation of "Pothi Sahib" - the forerunner of Guru Granth Sahib in the *sactum sactorum* of Darbar Sahib in 1604. The congregation of Sikhs led by him carried the volume in a decorated palanquin from its overnight resting place 3 hours before sunrise. They moved in a procession, singing and reciting specific lines from the Granth Sahib. The lines were from his special composition - *Swaiye Sri Mukhabak Mohalla 5*, page 1385 (*Swaiyas* from the holy mouth of fifth Nanak) and

from *swaiyas* composed by Bhatts - his court poets (1389-1409). These *swaiyas* not only eulogise but describe as to who was Guru Nanak, what was his relation to the Primal Lord, on the one hand, and the successive Gurus on the other.

Every morning, since then, the Sikhs have been reciting selections from the *Swaiyas*. We cannot interpret the history of the Gurus and their mission if we fail to understand the implication of as to who was Guru Nanak according to the recordings in the Guru Granth Sahib.

In the "odes" of "Rai Balwand and Satta", in Raag Ramkali, on page 966-968 there is a detailed note about the Gurus. An abridged version describing our Gurus is as under:

"Nanak established the Lord's kingdom and laid a strong foundation of the fortress of Truth. Nanak placed the 'Royal Crown' over Lehna's head (Guru Angad) who used to partake the Nectar of the True Name. Guru Nanak placed the soul illuminating powerful sword of his instruction in Lehna's mind. During his lifetime Guru Nanak made obeisance unto his disciple. Guru Nanak, while alive gave the apostolic mark (to Angad) ... same is the Divine Light; same are the ways; only the body changed. The sovereignty of Guru Angad was proclaimed and the True Creator confirmed it. Changing his body, Nanak has occupied the Throne, which has hundreds of branches... Such is mother Khivi's spouse (Guru Angad) who sustains the world. Nanak made the Ganges flow in reverse direction, and people say: What has he done?" God incarnate Nanak, the Lord of the world, uttered the Supreme Truth aloud, and Lord Himself "blended" Nanak with Himself. Guru Amar Das obtained the same apostolic mark, the same throne and the same Court. He was approved like his "father" and "grandfather" (Nanak). Blessed, Blessed is Guru Ram Das for He who created you also embellished you. O, what a miracle that Creator Lord has Himself established you. You rid all who come to you, of greed, lust, and attachment with all their ramifications.... You are Nanak, You are Angad and You are Guru Amar Das. The four Gurus illumined their own times and then came, Arjun their very soul. Guru Arjun is seated on Nanak's throne and see how sparkles his star-studded canopy. From where the sun rises to where it sets, the Guru illumines all the four corners of the Earth."

**Swayas Sri Mukhvaak Mohall 5:** In this *bani* Guru Arjun is describing the relation of Guru Nanak and Akal Purukh. At the end of first four *Sawayyas* Guru Arjun Dev Ji recorded that "Guru Nanak alone has been accepted at the door of the Primal Lord as His equal and what can one tongue of (Guru Arjun) recite except Wonder, Wonder, Wonder ever Wonderful. Last line of fifth *sawayya* is whosoever meets with the Divine Guru Nanak, is rid of both birth and death. (5) Whosoever worships the Divine Guru Nanak saves all his generations. (6) Those who worship the Divine Guru Nanak do not enter the cycle of birth or death again. (He is not cast into the womb again.) (7) Those who worship the Divine Guru Nanak are liberated (emancipated) forever, here and hereafter. (8) In the darkness a lamp has been lit by revaluation of religion of Your ever glorious Name. In all parts of the World Your servant Nanak has become manifest as Guru God Himself. (9).

**Guru Nanak and other Gurus in the Sawayyas of Bhatts:** (Page 1387-1409). Some of the important lines besides those from *Sawayyas* of *Sri Mukhvaak Mohalla 5*

which are sung before the installation of Guru Granth Sahib at the Darbar Sahib, three hours before sunrise ever since 1604 are:

- (i) *“Tretai tae maaniyo Ram Raghuवंश Kaha-yo Duapar Krishan Murar Kans Kirtaarath Kee-yo*

*Kalijug Paramaan Nanak Gur(u), Angad Amar Kahaa-yo Sri Guru Raaj Abachal Atal Aad Purakh Farmaiyo” p. 1390*

In the Treta Age (*yug*) You were called Ram of the Raghu Dynasty. In the Duapar Age You became Krishna and provided deliverance to Kans. In the Kali Age You are called Nanak, Angad and Amar Das. The Primal Lord has commanded that your rule will remain immovable and eternal.

- (ii) *“Aap naraa-in kalaa Dhaar jag meh parvar-yeo. Nirankar aakaar jot jag mandal kari-yeo.” p. 1395.*

The Lord Himself wielded His Power and made Himself manifest on the Earth of the Solar System.

- (iii) *“tou satgur chahu jugee aap aapey pamesar.” p. 1406.*

You are the True Guru of the four Ages. You yourself are the Lord.

- (iv) *“Jot roop Har aap Guru Nanak Kahiyo” p. 1408.*

The Embodiment of the Lord Himself was called Guru Nanak.

- (v) *“Japio Jinn Arjun Dev Guru phire sankat jone garabh naa aaiyo.” p. 1409.*

Whosoever meditates on Guru Arjun, does not pass through the distress of the cycles of births and deaths.

- (vi) *“bhan Mathura kachh bhed nahee Gur Arjun partakh-y Har.” p. 1409.*

Mathura Bhatt says: There is no difference between God and Guru Arjun the visible Lord.

Guru Arjun included this eulogy to ‘himself’ for a mystic purpose. It is clear that this eulogy does not pertain to the person who was martyred on the order of Emperor Jahangir. It is for the “Light of the Lord Himself” which had entered Guru Nanak and was now embodied in Guru Arjun. It is clarified further that Guru Arjun indeed personified the Lord Himself.

We have to firmly understand that it was the “Light of the Lord Himself” that had transformed a mortal Nanak into “Guru” Nanak. Guru Nanak passed on this Light to Lehna transforming him into Guru Angad a few weeks/days before Nanak, the mortal, left this world. It was this “light” which transformed eighteen year old Arjun into Guru Arjun; eleven year old Hargobind into Guru Hargobind; fourteen year old Hari Rai into Guru Hari Rai; five year old Harkrishan into Guru Harkrishan, and Nine year old Gobind into Guru Gobind Singh.

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