

## **The Creative Genius of Guru Gobind Singh Ji**

Dr. Kuldeep Kaur Pahwa

Associate Professor, S.G.T.B. KHALSA College, University of Delhi

### **Abstract**

The main objective of this research paper is to explore the creative sagacity from the life history and Bani of the Guru Gobind Singh which can sensitize the Man towards his own concept of Ideal Man. Man can build morally and socially responsible society by imbibing the Sikh model of saint-soldier and can pursue it towards a stage free of malaise afflicting the society and the system. It will lead to a just society.

### **The Creative genius of Guru Gobind Singh Ji**

Guru Gobind Singh appears in the spiritual world as a prophet with a unique creative genius. In medieval Indian society and culture, Sikhism emerges as the bearer of a modern era consciousness based on its unique creative power which is constantly flowing from Guru Nanak Dev to Guru Gobind Singh in the form of Guru Granth Sahib covering the spiritual and cosmos knowledge sourcing from the eternal document. It is important to understand the lexical and conceptual meaning of creativity while talking about Guru Gobind Singh's creativity in this whole chapter. Creativity is the process of creating, inventing or recreating something related to an object, idea, art, literature or other part of a culture that is related to the welfare solutions of the society and the culture. Although creativity is a mental phenomenon that gives rise to physical changes, when it operates in the metaphysical realms, new concepts emerge in the entire human domain that work for the welfare of the whole world. The meaning of creativity is related to the proportion and balance of a person's talent, ability and potential which are treated as a result of the correlation of practice. It comes with the originality and innovation that enables it to innovate, and compile facts in a way that has never happened before. Creativity -The basis of action is the tendency to innovate, beautify and prosper which not only affects every sphere of human life but also establishes the overall cosmic balance. The goal of creativity is moral values. It is about spreading and recognizing the meaning of life. There is a sense of responsibility and compassion towards the community and the world at large.

Any culture has to redefine itself and transform the old tradition in order to keep the world alive and vibrant. In fact, the basic basis of Guru Gobind Singh Ji's creative ability is the concept of Sikhism created by Guru Nanak Dev, which, upon reaching Guru Gobind Singh, is transformed into the Khalsa ideology but, does not deviate from its origin. It is this creative continuum of Sikh ideology that characterizes a unique genre of, cosmic-religion which is simultaneously poetry, philosophy, historical consciousness and supernatural mysticism. Which transmits infinite-realism-consciousness to the whole of humanity and connects the Sikh concept with the state of human perfection and spirituality.

Guru Gobind Singh Ji's whole personality was a unique embodiment of creative powers. He was a transcendental visionary and spiritually capable Guru but also possessed a common multi-faceted vision of human welfare. His aim was not only to cultivate spiritual powers and moral purity but also to transmit all kinds of social, economic, political, cultural and psychological consciousness on the human planet. The Guru, with his exquisite creative ability, created an unexampled concept of a combination of power and devotion in an Indian society full of various anomalies on the basis of caste and creed. He also introduced the concept of God from a new perspective in the form of '*Khal Khandan*', '*Khalghayak*', '*Dusht Harta*' and '*Khadagdhari*' in order to inculcate heroism and self-respect in the people who were terrified by the inhuman phenomena of their age. Guru Gobind Singh's attitude towards religion was quite unique. Many aspects of his creative genius make the concept of Sikhism unique in the realm of world-religion; As the golden concept of *Deg Tegh* evokes in human beings a sense of contentment and liberation from fear and the concept of 'Ascending Spirit' or 'Ever High Spirit' takes human beings beyond fear, sadness, insecurity and self-pity.

By imparting sports and martial arts training and competitions, instilled zeal and joy in the oppressed masses. In the same way he used to organize other art competitions and festivals like *Hola-Mahala* so that in a neglected and cowardly society the game could develop bliss in such a way that it would get elevated to a perfect highest spiritual level. The depiction of all these conceptual actions was the result of his creative genius, with which he psychologically connected Sikh thought with new directions by communicating new meanings to contemporary situations and problems. However, the personality of Guru Gobind Singh is associated with infinite expansions of creativity, but we can summarize it at the two main levels:

1. Panthak

2. Literary

In the view of Panthak level, the epic account of his adroitness is in proportion to his creation of the Khalsa Panth. This is the only and just sole event in the religious history of the world when a religious leader created a cosmological ideological order- the Khalsa. 1699 AD By performing the initiation on the day of Baisakhi, he connected the Sikh Panth with the concept of Akal Purakh arising from the combination of weapons and Shabd which is not only related to the human worldbut also to the whole universe that how one has to abide by the Hukam- The Will or Ordinance of Akal Purakh. With this exquisite “Khalsa Creation”, Guru Gobind Singh Ji created a new man who at the same time became a saint who took up eradication of the evil and thus became a soldier and fought for human welfare. At a time when tyranny was not only about the usurpation of wealth and resources but was also about thedecimation of cultures, the human being created by this Khalsa creation and the whole of cosmos are instinctively polygamous and coexistent. Guru Gobind Singh Ji, through his creative brilliance, realized the dream of a pure original human being, gave new meaning by transforming the Panth run by Guru Nanak Dev Ji, and glorified the wonderful aspect of Gurmat ideology. In the context of human history, for the first time, the aggressive and anti-repression aspect of religion has been portrayed “Sachyar”- truth-oriented created by Guru Nanak has now become “Khalsa” as with Guru Gobind Singh.

The opening lines in Guru Gobind Singh’s historic letter, *Zafarnamah*, to Aurangzeb highlight the point of freedom. It reads

*Glory to Almighty who is eternal and clementMiraculous is what He grants. He is the preserver and the giver of Peace and Freedom.*

The scene in which the Sikh Gurus entered the wonderful play-arena was of abject slavery and chaos. The concept of freedom had long been lost. The Gurus were, in a sense, ordained to imbue their adherents with a new spirit of freedom and bravery. Guru Gobind Singh irrigated with his dynamic and spiritual ideas the seeds of the revolution sown by Guru Nanak.

On the social front, at the times of the Sikh Gurus, there existed another type of slavery as well. The two predominant Indian religious groups, the Hindus and Muslims looked down upon each other with abhorrence and animosity. The Muslimsregarded the Hindus as Infidels and the Hindus considered the Muslims filthy. The Sikh Gurus denounced this idea of social apartheid and religious shunning and upheld the concept of social equality and all- inclusiveness.

On the political front, too, the Khalsa was commanded to believe in total freedom, freedom in this context meant doing good unto oneself and to others, avoiding evil under any circumstances, come what may; To live in harmony and

tranquility and letting others live in peace and freedom. On the one hand, Guru Gobind Singh taught resistance and war against tyranny, and the other he taught Sikhs to remain pacific. He thus, made saint-soldiers. The soldiers shall operate under the saint. The Guru wrote to Aurangzeb in *Zafarnamah* - the epistle of victory:

1. Your Commanders who were under Holy Quran's oath that we were not to be disturbed, just attacked us, breaking their vows. In this desperate situation I was left with no other recourse to jump into the fray. In that situation I, too, was pushed and compelled to shoot volley of arrows, bullets and spears. I was left with no other option than to fight.
2. Being the King of a large country, your rule extends far and wide, over people, yet abject is your idea of justice, yet more pitiable is your notion of serving your faith. Repugnant, yes, a hundred times more repugnant, is the oppression of your rule.
3. Abhorrent is your implementation of Quranic laws to suppress and proselytize the masses. Do not be ruthless in carrying out your policy of conversion using sword of cruelty.
4. You should now do everything with utmost caution and wisdom.
5. If you have power, use it not to inflict torture. Do not kill people with your false oaths.

The most powerful vehicle for creativity is literature. The basic basis of the creativity of Sikhism is the Bani which from Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amar Das Ji, Guru Ram Das Ji to Guru Arjan Dev Ji had taken the form of a complete Pothis- recension, in which the spirit of all the Gurus resides. Apart from this, the hymns of saints, devotees and *Bhaktis* from different parts of India were also included. The compilation of which had already started from Guru Nanak Dev Ji and the editing was the result of the skillful talent of Guru Arjan Dev Ji. Guru Gobind Singh Ji prepared the entire Granth by incorporating the 'Bani' hymns of 9<sup>th</sup> Sikh master, Guru Teg Bahadur and proving his divine superiority by conferring on him the status of Guru and connecting Sikh creativity with the eternal possibilities of humanity. It was due to his creative ability that Guru Gobind Singh accepted this spiritual scripture as the embodiment of Anand- The Supreme Bliss. Divinity beyond the physical, intellectual and material boundaries of an incarnate Guru and forever associated Sikhism with cosmic-consciousness. Given. At the same time, due to his miraculous creative genius, he created *Dasam Granth*, another large-scale canon just like the *Adi Granth*. Guru Gobind Singh Ji's biographies are associated with the excellence of human creativity. There, his literary work is also associated with unique ideological possibilities. He formed a body of scholars,

writers and poets who were fully committed to the human religion and continued to be involved in the creation of literature. The purpose of the creation of *Dasam Granth* was to recreate the Mythological consciousness in the folk mind by studying Indian religion, culture, history and mythology through the creation of literature. In so doing, Guru Sahib created a retelling of Indian mythology, and mythology which he wrote in his own language, the vernacular.

In *Dasam Granth*, the subconscious of the contemporary human being is submerged and connected with the contemporary concerns of the human being. *Dasam Granth* is also a great creation from a literary point of view. Written in Gurmukhi script, this *Granth* presents the supreme example of poetic excellence through language, style and craft. The *Granth* which combines *Shabad*, *Naad* and *Aesthetic* with infinite linguistic concepts is a wonderful example of creativity. It redefines ancient Indian philosophy and mythology through the process of transformation into the Indian subconscious. *Dasam Granth* communicates spiritual and human superiority in such a way that it represents the glacial concerns of religion and culture not only in the contemporary world but also in the contemporary contexts. In fact, *Dasam Granth* is a *Granth* of Sikh ideology which has the thought of Guru Granth Sahib at its core, so the basis of Guru Gobind Singh's creativity is the insights in Guru Granth Sahib which are basically humanistic worldview. Sikh ideology is a religion-centered worldview but uses creative innovation to rebel against the oppressive traditional cultural continuity and inhuman practices of discriminating social order on the one hand and against the oppressive policies of the hegemony on the other. When Sikhism reaches from Guru Granth Sahib to *Dasam Granth*, however, it emerges as a unique creation. But, it remains fully connected with the origin of the flow of consciousness. Although the focal point of Sikh creativity is divine, it is characterized by the existence of this supreme power in human quantities. The idiom and face of Gurbani discourse is metaphysical, but its concerns from the Guru Granth Sahib to the *Dasam Granth* are entirely connected with human-existent questions. Questions whose beginning and end are related to the ultimate truth of cosmic creation and are the foundation of complete Sikh creativity.

### **References**

1. Aman Paigambar, Dr.K.S Raju, Bhasha Vibhag Punjab,2000
2. Dashmesh Prakash, Ed. Dr. Roop Singh, D.P.C, S.G.P.C Amritsar 2016
3. Vishv Chintan ate Punjabi Sahit, Dr. Gurbhagat Singh, G.N.D University,Amritsar, 2003
4. Guru Gobind Singh: Sant Sipahi, ED. Dr Harbans Kaur Sagu, I.C.F.S.S, NewDelhi, 2017
5. Saint -Soldier: Guru Gobind's concept of Ideal Man, Dr Sukhbir Singh Kapoor,Vice Chancellor, World Sikh University, London