



ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oāṅkār saṭ nām kartā purakh nīrbha'o nirvair akāl mūrati ajūnī saibha'n gur parsād.



THE SIKH BULLETIN GURU NANAK AND HIS BANI

July-August 2018

ਸਾਵਣ-ਭਾਦੋਂ ੫੫੦ ਨਾਨਕਸ਼ਾਹੀ

editor@sikhbulletin.com

Volume 20 Number 7&8

Published by: Hardev Singh Shergill, President, Khalsa Tricentennial Foundation of N.A. Inc;
3524 Rocky Ridge Way, El Dorado Hills, CA 95762, USA Fax (916) 933-5808

Khalsa Tricentennial Foundation of N.A. Inc. is a religious tax-exempt California Corporation.

In This Issue/ਤਤਕਰਾ

Editorial: Sikh Values.....	1
Sabd (ਸਬਦ) The Guru of Nanak, by Prof Devinder Singh Chahal, PhD Laval, Quebec, H7W 5L9.....	2
JAP The Essence of Nanakian Philosophy Revised Version 2018 Prof Devinder Singh Chahal, PhD.....	20
What is God? Harbans Singh Kandola, Burnaby, Canada.....	27
Clearing Misconceptions About God (edited) Harbans Singh Kandola, Burnaby, Canada.....	31
Guru Connect: New Tools, Bhai Harbans Lal.....	34
Concept of Purable Karam (Deeds of Previous Life) in Gurmat By Dr. Kala Singh.....	37

Technical Associate

Amrinder Singh

This issue of the Sikh Bulletin is only in electronic format being sent to those whose email addresses we have. If you or someone you know would like to receive it please provide the email address. You may also pass it along to those on your email list.

The views expressed by the authors are their own. Please send the feedback and inputs to:

editor@sikhbulletin.com

Our Website: www.sikhbulletin.com

EDITORIAL SIKH VALUES

Sikh values are human values and according to Guru Nanak they are the same no matter what religion or no religion you practice. To the Muslims, Brahmins and Yogis he gave the same advice; treat others as you will want to be treated; live the life of a **householder** [Catholics of the world this word of wisdom is for you and your POPE and BISHOPS]; share your earnings with those in need and cannot help themselves; being the most intelligent life form, being on top of animal kingdom pyramid, it is your responsibility to protect the lesser life forms and their **physical environment**. That is why Guru Nanak compared air, water and earth to Guru, Father and Mother, three most important relationships in Indian culture and any other culture.

To paraphrase Dr. Devinder Singh Chahal: “...the **Brahmans infiltrated Sikhism to weaken and distort the message of Guru Nanak by misinterpreting the philosophy in his bani and tilting towards Vedantic interpretation; his life and his mission have been misrepresented in publications such as Bachittar Natak, renamed Dasam Granth, Sikh history and literature; the ancestry of the majority of people living in the present-day Punjab was initially all non-religious.**” Chahal.

To the above I might add that the most negative contribution towards distortion of Guru Nanak's philosophy has been done by Benaras Hindu University in Varanasi. At the 21st Conference of the Indian National Congress in Benares in December 1905, Pandit Madan Mohan Malaviya publicly announced his intent to establish a university in Varanasi. He requested **Attar Singh of Mastuana**, Panjab, to lay the foundation stone of Banaras Hindu University at Varanasi in 1914. **Attar Singh's** early education, before joining the army, came from the Nirmala sect. In the army he became Amritdhari and after leaving the army he became a self-appointed Sant-Baba, perhaps a pioneer in gifting that title to any Sikh scoundrel to fleece the gullible.

To quote Col. Manmohan Singh Scout:

“Siri Chand, Datu, Mohan, Prithiya, Meharban, Harji, Meenas, Gurditta, B. Gurdas, B. Buddha, Ram Rai plus, many more including 32 claimants of Gurgaddi at Bakala, Hindalias etc. were mostly the rotten brats of our own Gurus who, with the tacit support of Hindoos and Hakims sabotaged the lofty plans of Nanak's followers. They were defiant and openly opposed the Gurus without any impunity! Furthermore, blatant backbiting against Gurus and Gursikhs by Hindus of high caste was done by Pt Hardayal, mythical Bala, Datu's following, Mohan's gang, Prithiyas mafia and his highly placed contacts, Chandu, those Hindoos who managed summons against Adi Granth for which Ram Rai had to go with our scripture, those Hindoos who got summons executed against G. Harkishan, the raja of Jaipur in whose guardianship 8 years old boy guru was permitted to work with smallpox infected terminal patients i.e. sure invitation to death for him(!), Kashmiri Hindoos putting our Ninth Guru in a very precarious situation (!), the Hindoo hill rajas plotting against Tenth Master, betrayal of 'faithful' Pt Gangu with Sucha Nand's final nail in the coffin are some of the Guru period proofs; the most recent incident being of LK Advani advising Indira to screw Sikhs and Hindutva Hindoos in the garb of congress affecting Sikh genocide or now a judge enquiring about importance of the turban etc. are enough to prove the covert role of our Hindoo brothers please!

When it comes to the inherent latent hatred against Sikhs and Sikhi in ordinary common Hindoo, please remember their slogan of 60's "माँड़ी भासा हिंदी है" (Our mother tongue is Hindi, recited in Panjabi). They won't stand for water or Chandigarh for Panjab, or Punjabi language in HP or Haryana the erstwhile Panjab!!

SABD (ਸਬਦ)

THE GURU OF NANAK

Prof Devinder Singh Chahal, PhD
Institute for Understanding Sikhism
Laval, Quebec, H7W 5L9
Email: sikhism@iuscanada.com

ABSTRACT

Two words, ‘Guru’ and ‘Sabd’ and their combination as ‘Sabd Guru’ have been extensively used in the Aad Guru Granth Sahib (AGGS). The word ‘Sabd’ is derived from Sanskrit and is spelled as ‘Sabda’ in English, however, in this paper it will be spelled as ‘Sabd’. In Hinduism every person or spiritual leader must have a Guru. For example, in the Bhagavad Gita, Arjun, a Kshatriya prince, accepts Krishna as his Guru on the battlefield. The Siddhas had Gorakh Nath as their Guru and Bhagat Kabir had Ramanand as his Guru. Many Hindu families have their own personal Gurus.

In the same sense the Siddhas wanted to know the Guru of Nanak in a discourse between Nanak and Siddhas. Nanak replied that his ‘Guru’ is ‘Sabd’ (Sabda).

This paper will discuss the intrinsic meanings of ‘Guru’ and ‘Sabd’ (Sabda); what is that ‘Sabd, which is the ‘Guru’ of Nanak, and how did ‘Sabd’ become ‘Sabd Guru’ and how did ‘Sabd Guru’ become ‘Granth Guru’. This paper will also discuss implications of accepting the ‘Granth’ as the ‘Guru’ instead of ‘Sabd, as the ‘Guru’?

KEY WORDS: Sabd, Sabda, Shabad, Shabada, Guru, Nanak, Sikhi, Sikhism.

INTRODUCTON

In Wikipedia the word ‘Sabda’ has been discussed under ‘shabda’ as ‘sabda’ is the Sanskrit word for "speech sound". In Sanskrit grammar, the term refers to an utterance in the sense of linguistic performance. “It is further described that “**shabda** is a Sanskrit word that was first used as a religio-

philosophic term in the context of Hinduism. It refers to the verbal testimony (of revealed scriptures - *shruti*) that is indispensable to gain knowledge of the ultimate reality, *brahman*". [1] Dr Jagadanand Das, my French neighbour, in Laval, Quebec, Canada, who lives in India, is expert in Vedanta. According to his view Gurmukhi basic word *sabd* (ਸਬਦ) is spelled in Devanagari script as शब्द (*sabd*) but spelled as *sabda* in the classical scholarly transliteration system. He also agrees that *sabd* has many different meanings in Vedanta from one Holy Scripture to that of others. (Personal Communication)

Prof Muthu Mohan, Center for Sri Guru Granth Sahib Studies, Guru Nanak Dev University, Amritsar spells ਸਬਦ as *sabad*.

In the Aad Guru Granth Sahib (AGGS) being published by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar, the basic word, ਸਬਦ (*sabd*), is used with many spellings, e.g. ਸਬਦਿ, ਸਬਦੁ, ਸਬਦੈ, ਸਬਦਾਹ, ਸਬਦੀ, ਸਬਦੀਂ, ਸਬਦੇ, ਸਬਦੈ, ਸਬਦੇ, ਸਬਦੇ keeping in view the grammar and poetic form of the sentence/verse. [2] The irony is that Sikh theologians, writers, *kathakaars* (those who teach Sikhism through stories) and *Kitanias* (bani singer) all use *shabad* instead of *sabd*.

The word, *sabd*, is very closely connected with another word, *guru*, in gurbani incorporated in the Aad Guru Granth Sahib (AGGS) [2]. Most of the time both the words occur together as '*sabd guru*' or '*gursabd*', therefore, to understand gurbani in its real perspective it is necessary to understand the intrinsic meanings '*sabd*', '*guru*' and '*sabd guru*' or '*gursabd*':

1. SABD

Jodh Singh ([3] p 64) says that "Sabad" has been accepted as Guru." based on the Siddh Gost of Guru Nanak. He further says that "This conception of Shabada as God and Guru by Guru

Nanak is consistent also with the Indian religious tradition, in which Shabda-brahman principle has been widely accepted." (Note: The original spellings of 'Sabd' used by Jodh Singh have been kept intact.)

The above discussion indicates that Jodh Singh [3], Manmohan Singh [4] and some other authors follow *Faridkote Wala Teeka* and interpret 'ਸਬਦੁ' (*Sabd*) as 'God' under the influence of Indian religious tradition. On the other hand Prof Sahib Singh [5] took courage to reject 'ਸਬਦ' as 'God' instead transliterated 'ਸਬਦ' into 'Sabd' and Manmohan Singh also translated 'ਸਬਦ' into 'Sabd' in his English translation. Some authors followed Prof Sahib Singh ('ਸਬਦੁ' as '*Sabd*') rather than *Faridkote Wala Teeka* ('ਸਬਦੁ' as 'God'). Moreover, whenever the word 'ਸਬਦੁ' appears in Gurbani most of the time it is just transliterated as '*SABD*' by many authors. The irony is that neither Sahib Singh nor any other author has ever tried to explain what does this 'ਸਬਦੁ' mean?

McLeod [6], A Christian Missionary and a Historian, had discussed '*sabd*' in much details than any Sikh theologian or Sikh scholar. He also spelled '*sabd*' as '*shabad*' as is being spelled by many Sikh theologians and spoken by *kirtanias* (bani singers) and *kathakaars* (those who teach Sikhism through stories). He interpreted *sabd* as sound, voice or tone, word, utterance, speech but in gurbani it means 'hymn' or 'sacred word' revealed by Guru.

He has further added that according to Nyaya and Vaisheshika systems, '*sabda*' means 'knowledge' but according to Yaska, Panini and Katyayana '*sabda*' is unit of language or speech. On the other hand, *sabda* in Maitri Upanishad occurs in two types: *sabd* Brahman and *asabd* Brahman meanings with sound and without sound Brahman, respectively. But according to Tantric system, '*sabd*' stands for 'power' (*Shakti*).

Analysis of gurbani by McLeod [6] indicated that for Guru Nanak and his successor Gurus 'sabd' means the 'Word of Divine revelation'. Moreover, interpretation of most of the quotes from gurbani used by him to explain different meanings of 'sabd' is almost very much comparable to many of the Sikh theologians. We will try to find out the meanings of 'sabd' from gurbani as close to reality as possible.

Bhai Kahn Singh [7] has given following meanings of ਸਬਦ (Sabd):

- i) Sound, Word, Speech, Conversations;
- ii) Religion, duty,
- iii) Message, advice,
- iv) Philosophy and
- v) Guru.

In addition to that Chahal [8] has found a few more meanings of ਸਬਦ (Sabd) from the bani incorporated in the AGGS:

- vi) Purifier,
- vii) Vehicle to Meet God,
- viii) Peace of Mind, and
- ix) Elixir of Life (Amrit).

i) Sound, Word, Speech, Conversation
Sound

In general 'Sabd' is taken as 'sound' but here Guru Nanak has used it as 'unstuck sound/music' while describing beauty and praise of the nature.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

AGGS, M 1, p 13

As if the Unstruck Sound (Sabd) is coming out from a drum. ||1||Pause||

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਧੁਨਿ ਉਪਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥੪॥੨੨॥

AGGS, M 1, p 22.

Nanak says that faces of those persons, from whose mind the musical sound (Sabd) arises as the message (of the Guru), are radiating purity. ||4||22||

Word, Speech, Conversation

The Gurbani tells us that one's personality is discovered from one's Sabd (word/speech/conversation):

ਸਬਦੋ ਹੀ ਭਗਤ ਜਾਪਦੇ ਜਿਨੁ ਕੀ ਬਾਣੀ ਸਚੀ ਹੋਹਿ ॥

AGGS, M 3, p 429

Through one's Sabd (word) the noble persons (Bhagast/devotees) are discovered, whose bani (word) tells the truth.

ii) Duty/Religion

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਤ ਬ੍ਰਾਹਮਣੁ ॥

ਖੁੜੀ ਸਬਦੰ ਸੂਦੁ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥

ਸਰਬ ਸਬਦੰ ਤ ਏਕ ਸਬਦੰ ਜੋ ਕੇ ਜਾਨਸਿ ਬੇਉ ॥

ਨਾਨਕ ਤਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥

AGGS, M 1, p 1353. (Also AGGS, M 2, p 469)

*The duty of the Jogi is to attain knowledge,
And that of Brahmins to read Vedas.*

*The duty of the Kshatrya is to show bravery,
The duty to understand the One, Entity,
is the duty of all.*

*Nanak is the servant of That (Entity),
who is without any blemishes."*

(Note: Some devote theologians prefer to ਸਾਬਦੰ (sabdang) as 'Religion' in this interpretation.)

iii) Message, Advice

ਨਾਨਕ ਸਬਦੁ^੧ ਵੀਚਾਰੀਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

AGGS, M 1, p 59.

Nanak says:

By contemplating/deliberating on the message/advice¹ (of the Guru) one attains the treasure of wisdom.

ਜਬ ਲਗੁ ਸਬਦਿ^੧ ਨ ਭੇਦੀਐ ਕਿਉ ਸੋਹੈ ਗੁਰ ਦੁਆਰਿ ॥

AGGS, M 1, p 19.

Until the advice/philosophy¹ is not deliberated how can one be honored at the God's courts?

iv) Philosophy

ਏਕੁ ਸਬਦੁ ਬੀਚਾਰੀਐ ਜਾ ਤੂ ਤਾ ਕਿਆ ਹੋਰਿ ॥੧॥ ਰਹਾਉ ॥

AGGS, M 1, p 17.

Dwelling upon the philosophy¹ makes the One with me. Then what else do I need? ||1||Pause||

ਏਕੋ ਸਬਦੁ ਵੀਚਾਰੀਐ ਅਵਰ ਤਿਆਗੈ ਆਸ ॥

AGGS, M 1, p 18.

Contemplating on the Word (philosophy)¹ of the One (God), makes one to abandon hopes on others.

ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੋ
ਕਰਿ ਸਚ ਕੀ ਆਬ ਨਿਤ ਦੇਹਿ ਪਾਣੀ ॥

ਅਘਘਸ, ° ੧, ਪ ੨੪.

*Make good deeds as the soil, and put the Word (Guru's philosophy) in it as the seed;
Irrigate it continually with the water of Truth.*

ਘਰ ਹੀ ਵਿਚਿ ਮਹਲੁ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥

AGGS, M 3, p 30.

By deliberating on the Word (philosophy) of the Guru the God was realized in my own house (without going to the forest or elsewhere).

v) Guru

(Discussed later)

vi) Purifier

The Sabd is a great purifier when it is understood properly and becomes part and parcel of mind and body:

ਬਿਨੁ ਸਬਦੈ ਮੈਲੁ ਨ ਉਤਰੈ ਮਰਿ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ ॥

AGGS, M 3, p 29.

Without the Sabd (Word), pollution (of mind) is not washed off; otherwise, one suffers with misery (symbolic cycle of death and rebirth).

ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸੈ
ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

AGGS, M 3, p 32.

(When) The Word of the Guru abides within the mind,

then the mind and body become pure. ||1||Pause||

vii) Vehicle to Realize God

ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਦੂਖ ਨਿਵਾਰਣਹਾਰੁ ॥

AGGS, M 3, p 36.

Through the Word of the Guru one realizes the Truth (God) that removes all troubles.

ਨਾਨਕ ਸਾਚੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਸਬਦੁ ਅਪਾਰੁ ॥

AGGS, M 1, p 61.

Nanak says: May the God¹ be not forgotten when realized through the Eternal² Word.

viii) Peace of Mind

ਮੇਰੇ ਮਨ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਹੋਇ ॥

AGGS, M 5, p 46.

Peace of mind is attained through Guru's Words (advice/philosophy).

viii) Elixir of Life

ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥

AGGS, M 3, p 35.

The elixir of life² is obtained through understanding³ the Word¹ (literal meanings= by quenching the thirst for wisdom).

Sabd – Way of Life

ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ ॥

Rām nām man bedhīā avar kē karī vīchār.

My mind is imbibed with the Laws of Nature/Universe, therefore, I do not consider any other choice.

ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਉਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥

Sabaḍ surat sukḥ ūpjai parabḥ rātao sukḥ sār.

Conscience use of Sabd (idea/philosophy) gives same happiness as if getting after meeting that Entity (God)

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਮੈ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥੧॥

Jio bhāvai tīo rākḥ tūn mai har nām adhār. ||1||

As wished by that Entity I will abide by the Laws

*of Nature/Universe.
AGGS, M 1, p 62.*

Sabd – Seed –Soil

**ਅਮਲੁ¹ ਕਰਿ ਧਰਤੀ² ਬੀਜੁ³ ਸਬਦੇ⁴
ਕਰਿ ਸਚ⁵ ਕੀ ਆਬ⁶ ਨਿਤ⁷ ਦੇਹਿ ਪਾਣੀ⁸ ॥**

Amal kar d̥hartī bīj sabdō
kar sach kī āb niṭ dēh pāṇī.

*Make good deed¹ as the soil² to sow the seed³ of
that Sabd⁴ (idea/philosophy realized) and always⁷
water that seed with the water⁸ of habit⁶ of
speaking truth⁷.*

ਹੋਇ ਕਿਰਸਾਣੁ⁹ ਈਮਾਨੁ¹⁰ ਜੰਮਾਇ¹¹

ਲੈ ਭਿਸਤੁ ਦੇਜਕੁ ਮੁੜੇ¹² ਏਵ ਜਾਣੀ ॥੧॥

Hoe kirsāṇ īmān jammāe lai b̥hisat̥ dojak mūre ev
jāṇī. ॥1॥

*Be such a type of farmer
If one accepts¹⁰ to be such type of farmer⁹
then it will become¹¹ clear
heaven and hell to that one¹².
AGGS, M 1, p 24.*

SABD – Meray praan Life depends on the Laws
of Nature/Universe)

ਏਕੁ ਸਬਦੁ¹ ਮੇਰੈ ਪ੍ਰਾਨਿ² ਬਸਤੁ³ ਹੈ

ਬਾਹੁੜਿ⁴ ਜਨਮਿ⁵ ਨ ਆਵਾ ॥੧॥

AGGS, M 1, p 795.

*My life depends upon the Laws of
Nature/Universe,*

*if these laws stop working I cannot come back to
life again (no life after death).*

Sabd – Laws of Nature/Universe

Guru Amardas explains that creation and
destruction happen through Sabd, the Laws of
Nature/Universe:

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ¹ ਹੋਵੈ॥

ਸਬਦੇ² ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ॥

*Creation and destruction happen through the
Laws of Nature/universe.
Through these laws new creation happens again.
AGGS, M. 3, p.117.*

Bani

‘Sabd’ and ‘Bani’ are interchangeable in Nanakian
philosophy. It has been very well explained by
Guru Amar Das and Guru Ram Das, who
succeeded to the House of Nanak, as follows:

ਸਚੁ¹ ਬਾਣੀ ਸਚੁ ਸਬਦੁ ਹੈ ਜਾ ਸਚਿ² ਧਰੇ ਪਿਆਰੁ ॥

AGGS, M 3, p 33.

Put your love (faith in) the Truth² (God), since the
Bani is the truth¹ and the Sabd is the truth¹.

i) Bani Is Equated to God

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

AGGS, M 3, p 515.

*Wondrous is the Bani of the Formless and is worth
laudation as nothing equals it.*

ii) Bani \longleftrightarrow Guru

‘Guru’ and ‘Bani’ are equated with each other by
Guru Ram Das:

ਬਾਣੀ¹ ਗੁਰੂ² ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

AGGS, M 4, p 982.

“Bani (Sabd)¹ is Guru² and Guru is Bani and it
contains all types of elixirs of life.”

iii) Who says Bani?

Now there is another question. Who says the
Bani? Guru Ram Das has resolved this issue in the
following phrase that it is the Guru who says Bani:

ਗੁਰੂ³ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ⁴ ਜਨੁ⁵ ਮਾਨੈ⁶

ਪਰਤਖਿ⁷ ਗੁਰੂ ਨਿਸਤਾਰੇ⁸ ॥੫॥

AGGS, M 4, p 982.

“Guru³ says Bani and the servant (Sikh)^{4,5}
accepts⁶ and practices⁶ it.

Obviously⁷, this is the Guru who helps to get
salvation⁸.”

(2 & 3 ਗੁਰ, ਗੁਰੂ, ਗੁਰੂ and ਗੁਰਿ means ਗੁਰੂ according

to Bhai Kahn Singh's *Mahan Kosh*)

iv) Who is that Guru in the above phrase that says Bani?

Here again **Guru Ram Das made it very clear that Nanak is that Guru who says the Bani** as is explained in the following phrases:

ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ॥
ਗੁਰਸਿਖਾਂ ਕੈ ਮਨਿ ਪਿਆਰੀ ਭਾਣੀ॥
ਉਪਦੇਸੁ ਕਰੈ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ॥
ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਰਉਪਕਾਰੀਆ ਜੀਉ॥

AGGS, M 4, p 96.

Nanak person speaks Bani, the Elixir of Life¹.

*It is dear and pleasing to the minds
of the Guru-oriented Sikhs.*

*The Guru³, the True Guru⁴ (Nanak),
preaches² the teachings¹ of the God,
The Perfect⁵ Guru⁶, The True Guru⁷,
who is Generous⁸ to all.*

ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਗੁਣੁ ਬਾਣੀ ਗੁਰੁ ਬਾਣੀ ਹਰਿ ਨਾਮੁ ਸਮਾਇਆ॥

AGGS, M 4, p 494.

"Nanak person (jann) speaks the Bani of good
qualities, the God is realized through this Gur
Bani.*

(* Here Nanak is Nanak himself, since *Kaka* is with *Ounkar* in the above two stanzas.)

v) *Where from can one get the Sabd/Bani?*

This question has been answered by **Guru Amar Das and Guru Arjan that it can be obtained from the True Guru/Perfect Guru:**

ਪੂਰੈ ਗੁਰੁ ਕੀ ਸਾਚੀ ਬਾਣੀ ੨॥
ਸੁਖ ਮਨ ਅੰਤਰੁ ਸਹਜਿ ਸਮਾਣੀ॥

AGGS, M 3, p 663.

*Through the true words² of the Perfect Guru
one gets easily all peace of mind.*

ਵਾਹੁ ਵਾਹੁ ਪੂਰੈ ਗੁਰੁ ਕੀ ਬਾਣੀ ੨॥
ਪੂਰੈ ਗੁਰੁ ਤੇ ਉਪਜੀ ਸਾਚੁ ਸਮਾਣੀ॥ ਰਹਾਉ॥

AGGS, M 3, p 754.

*"Wondrous is the word² (Bani)
of the perfect Guru¹,*

*That was revealed by the perfect Guru,
and that helps to realize God (Saach)."*

ਪੂਰਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਪਾਈਐ ਸਬਦੁ ਨਿਧਾਨੁ॥

AGGS, M 5, p 46.

*If we meet the Perfect True Guru¹, then we can
obtain the Treasure of the Sabd.*

ਗੁਰੁ ਪੂਰੈ ਕੀ ਬਾਣੀ ਜਪਿ ਅਨਦੁ ਕਰਹੁ ਨਿਤ ਪ੍ਰਾਣੀ॥

AGGS, M 5, p 616.

*Contemplate/deliberate on the Bani of the
complete Guru¹ and attain the bliss every day.*

ਗੁਰੁ ਪੂਰੈ ਕੀ ਬਾਣੀ॥ ਪਾਰਬ੍ਰਹਮ ਮਨਿ ਭਾਣੀ॥

ਨਾਨਕ* ਦਾਸਿ ਵਖਾਣੀ॥ ਨਿਰਮਲ ਅਕਥ ਕਹਾਣੀ॥

AGGS, M 5, p 629.

*"The Bani of the Perfect Guru is pleasing to the
mind of the Transcendent.*

*Nanak, the servant of God, utters the Bani that is
immaculate but not easy to explain."*

(* Here again Nanak is Nanak himself, although *Kaka* is without *Ounkar*. It indicates that one has to be very careful to interpret Nanak as a person himself or Nanak as a pen name for other Gurus for proper interpretation of Gurbani.)

2. GURU

2.1. Guru in Hinduism

The word *Guru* is mentioned in Vedas as follows [9].

गुशब्दस्त्वन्धकारः स्यात् रुशब्दस्तन्निरोधकः।
अन्धकारनिरोधित्वात् गुरुरित्यभिधीयते॥ १६॥

The syllable *gu* means darkness, the syllable *ru*, he who dispels them, because of the power to dispel darkness, the guru is thus named.

—Advayataraka Upanishad, Verse 16^{[19][20]}

Etymologically the term "guru" is based on the syllables *gu* (गु) and *ru* (रु), which it claims stands for darkness and "light that dispels it", respectively as described in Advayataraka Upanishad, Verse 15. The guru is seen as the one who "dispels the

darkness of ignorance. Chandogya Upanishad in chapter 4.4 says that it is only through *guru* that one attains the knowledge that matters, the insights that lead to Self-knowledge. The Katha Upanishad in verse 1.2.8 declares the *guru* as indispensable to the acquisition of knowledge.

Information in Vedas and Upanishads indicates that a person must have a Guru to attain knowledge. The importance of finding a guru, who can impart transcendental knowledge (*vidyā*), is emphasized in Hinduism. One of the main Hindu texts, the Bhagavad Gita, is a dialogue between God in the form of Krishna and his friend Arjun, a *Kshatriya* prince, who accepts Krishna as his guru on the battlefield. Krishna advised Arjun about finding a guru:

“Acquire the transcendental knowledge from a Self-realized master by humble reverence, by sincere inquiry, and by service. The wise ones who have realized the Truth will impart the Knowledge to you.”

- Bhagavad Gītā, c4 s34 [9]

Therefore, in Hinduism every person or spiritual leader must have a Guru. For example, Arjun had Krishna as his Guru, Siddhas had Gurakh Nath as their Guru and Bhagat Kabir had Ram Ananda as his Guru. Similarly, many Hindu families have their own personal Gurus. **Now the Sikhs are not lagging behind to have various Sants or Babas as their Guru. They celebrate their anniversaries in Gurdwaras with great pump and show.**

2.2. Guru in Buddhism [9]:

In the Tibetan tradition, the ‘*guru*’ is seen as the Buddha, the very root of spiritual realization and the basis of the path. In Tibetan texts, great emphasis is placed upon praising the virtues of the guru. Blessed by the guru, whom the disciple regards as a ‘*Bodhisattva*’ or the embodiment of ‘*Buddha*’, the disciple can continue on the way to experiencing the true nature of reality.

3. Guru in Sikhism:

According to Wikipedia Guru in Sikhism is a teacher/leader. Traditionally, the spiritual authority in Sikhism has always been the word (Sabd) of Sikh Gurus and which has been preserved in the AGGS. However, all the ten Sikh spiritual teachers/leaders are also called the ‘Guru.’ Moreover, the AGGS was also declared as the ‘Guru’ of the Sikhs by the Tenth Guru, Gobind Singh in 1708. Now there are 11 Gurus for the Sikhs.

Guru Gobind Singh says in *Chaupai* that his Guru is God:

ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥

ਕਾਲ ਪਾਇ ਸ਼ਿਵਜੂ ਅਵਤਾਰਾ ॥

Kaal Paaei Barahamaa Bapu Dharaa ॥

Kaal Paaei Shivajoo Avataaraa ॥

*In due time Brahma appeared in physical form;
in due time Shiva incarnated;*

ਕਾਲ ਪਾਇ ਕਰਿ ਬਿਸ਼ਨ ਪ੍ਰਕਾਸ਼ਾ ॥

ਸਕਲ ਕਾਲ ਕਾ ਕੀਯਾ ਤਮਾਸ਼ਾ ॥੩੮੩॥

Kaal Paaei Kari Bishana Parakaashaai ॥

Sakala Kaal Kaa Keeyaa Tamaashaa ॥383॥

*In due time Vishnu manifested himself;
all this is the play of the Temporal Lord.383.*

ਜਵਨ ਕਾਲ ਜੋਗੀ ਸ਼ਿਵ ਕੀਯੋ ॥

ਬੇਦ ਰਾਜ ਬ੍ਰਹਮਾ ਜੂ ਥੀਯੋ ॥

Javana Kaal Jogee Shiva Keeyo ॥

Beda Raaja Barahamaa Joo Theeyo ॥

*The Temporal Lord, who created Shiva, the Yogi;
who created Brahma, the Master of the Vedas;*

ਜਵਨ ਕਾਲ ਸਭ ਲੋਕ ਸਵਾਰਾ ॥

ਨਮਸ਼ਕਾਰ ਹੈ ਤਾਹਿ ਹਮਾਰਾ ॥੩੮੪॥

Javana Kaal Sabha Loka Savaara ॥

Namashakaar Hai Taahi Hamaara ॥384॥

The Temporal Lord who fashioned the entire world; I salute the same Lord.384.

ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ ॥

ਦੇਵ ਦੈਤ ਜੱਫਨ ਉਪਜਾਯੋ ॥

Javana Kaal Sabha Jagata Banaayo ॥

Deva Dait Jachchhana Aupajaayo ॥

The Temporal Lord, who created the whole world; who created gods, demons and yakshas;

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ॥

ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥੩੮੫॥

Aadi Aanti Eekai Avataara ॥

Soeala Guroo Samajhiyahu Hamaara ॥385 ॥

He is the only one from the beginning to the end; I consider Him only my Guru.385.

http://searchgurbani.com/dasam_granth/page/1466/line/9

On the other hand Bhai Kahn Singh defines 'Guru' as follows:

The word 'Guru' (spelled differently in Gurmukhi – ਗੁਰ, ਗੁਰੁ, ਗੁਰੂ, ਗੁਰਿ) comes from Sanskrit word 'Gri', which means to engulf, to make understand, the one which removes ignorance.

(ਸੰ. ਗੁਰੂ ਗੁਰੂ. ਸੰਗਯਾ. ਇਹ ਸ਼ਬਦ ਗ੍ਰੀ (गृ) ਧਾਤੁ ਤੋਂ ਬਣਿਆ ਹੈ, ਇਸ ਦੇ ਅਰਥ ਹਨ ਨਿਗਲਣਾ ਅਤੇ ਸਮਝਾਉਣਾ, ਜੋ ਅਗਿਆਨ ਨੂੰ ਖਾ ਜਾਂਦਾ ਹੈ ਅਤੇ ਸਿੱਖ ਨੂੰ ਤਤ੍ਵਗਿਆਨ ਸਮਝਾਉਂਦਾ ਹੈ, ਉਹ ਗੁਰੂ ਹੈ. ਗੁਰਬਾਣੀ ਵਿੱਚ ਗੁਰ, ਗੁਰੁ ਅਤੇ ਗੁਰੂ ਸ਼ਬਦ ਇੱਕ ਹੀ ਅਰਥ ਵਿੱਚ ਆਏ ਹਨ, ਯਥਾ- "ਗੁਰੁ ਅਪਨੇ ਬਲਿਹਾਰੀ". Mahan Kosh and Gurmat Martand)

Therefore, in Hinduism every person or spiritual leader must have a Guru. For example, Siddhas had Gurakh Nath as their Guru. Under this very system the Siddhas posed following questions to know the Guru of Nanak:

Q. 1: Who is your Guru?

ਕਵਣ ਮੂਲੁ¹ ਕਵਣ ਮਤਿ² ਵੇਲਾ³॥

ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥

Kavan mūl kavan mat velā.

Terā kavan gurū jis kā tū chelā.

AGGS, M 1, p 943.

What is the source of beginning¹

and which type of philosophy² is of this Age³?

Who is that Guru of whom you're his disciple?

Note: ਵੇਲਾ³ (Age³): A distinct period of history.

For example, Stone Age, the Copper Age, the Bronze Age, the Iron Age, Middle Ages (1066 - 1485), Atomic Age, Space Age, and Computer and Information Age. Thus, the Siddhas were questioning that what is that Age we are passing through?

Guru Nanak answers about his Guru as follows:

ਪਵਨ¹ ਅਰੰਭੁ² ਸਤਿ³ ਗੁਰ⁴ ਮਤਿ⁵ ਵੇਲਾ⁶ ॥

ਸਬਦੁ⁷ ਗੁਰੂ⁸ ਸੁਰਤਿ⁹ ਧੁਨਿ¹⁰ ਚੇਲਾ¹¹ ॥

Pavan arambh satgur mat velā.

Sabad gurū surat dhun chelā.

The air¹ is the beginning² of every life and this is the Age⁶ of enlightenment⁵ through True⁴ Guru³.

Who is that true Guru?

It has been explained in the second sentence:

The Sabd⁷ is the Guru⁸ (enlightener)

and my keen¹⁰ conscience⁹ is its disciple¹¹.

Notes:

ਸਤਿ³ ਗੁਰ⁴ ਮਤਿ⁵ ਵੇਲਾ⁶

This is the Age of Enlightenment through the true Guru. The true Guru is the Sabd as described in stanza # 38 of Jap bani as above.

ਸਬਦੁ⁷ (Sabd – the idea/philosophy) as explained in Stanza # 38 in JAP Bani.

Which is that 'Sabd' that is the 'Guru' of Nanak?

That 'Sabd' has been described by Guru Nanak himself

in stanza #38 of Jap Bani as follows:

The ‘Sabd’ is that idea or philosophy which enlightens a person to discover the right path of life. Therefore, ‘Sabd’ is interpreted as ‘Enlightening philosophy’.

ਜਤੁ¹ ਪਾਹਾਰ² ਧੀਰਜੁ³ ਸੁਨਿਆਰੁ⁴ ॥

ਅਹਰਣਿ⁵ ਮਤਿ⁶ ਵੇਦੁ⁷ ਹਥੀਆਰੁ⁸ ॥

Jaṭ pāhārā dhīraj suniār.

Ahṛaṇ mat vedaṭ hathiār.

Self-control¹ should be the furnace²,
and patience³ the goldsmith⁴.

Wisdom⁶ should be the anvil⁵
and knowledge⁷ should be the tools⁸.

ਭਉ⁹ ਖਲਾ¹⁰ ਅਗਨਿ¹¹ ਤਪ ਤਾਉ ॥

ਭਾਂਡਾ¹² ਭਾਉ¹³ ਅੰਮ੍ਰਿਤੁ¹⁴ ਤਿਤੁ¹⁵ ਢਾਲਿ¹⁶ ॥

ਘੜੀਐ¹⁷ ਸਬਦੁ¹⁸ ਸਚੀ ਟਕਸਾਲ¹⁹ ॥

Bhāo khālā agan ṭap ṭāo.

Bhāṇḍā bhāo amrit ṭit ḍhāl.

Ghāṛīai sabad sachī taksāl.

Love⁹ for that Entity (God) should be the bellows¹⁰
to blow air into fire¹¹ to make it super-hot.

The body (mind), full of love¹³, is the melting pot¹²
where the above-mentioned self-control, patience,
wisdom and knowledge as matter¹⁵

to be melted¹⁶ together to coin¹⁷ the Sabd
(idea/philosophy)¹⁸ as an Amrit (elixir)¹⁴
in the mint¹⁹ of truth.

ਜਿਨ ਕਉ ਨਦਰਿ²⁰ ਕਰਮੁ²¹ ਤਿਨ ਕਾਰ²² ॥

ਨਾਨਕ ਨਦਰੀ²³ ਨਦਰਿ²⁴ ਨਿਹਾਲ²⁵ ॥੩੮॥

Jin kao naḍar karam ṭin kār.

Nānak naḍrī naḍar nihāl. ||38||

Such type of work²² to coin Sabd (idea/philosophy)
can only be done by those who have the
capability²¹ of vision²⁰.

That Entity (God) is happy²⁵ for such people who
have this type of vision^{23, 24}. 38.

AGGS, Jap # 38, p 8.

Comments

Almost all of the theologians and researchers under the heavy influence of ancient philosophy

interpret ਨਦਰਿ (nadar) as “Grace/Blessing of God” and ਕਰਮੁ (karam) as the “effect of deeds of the last life”. Since there are many meanings of each word whether it is of English or of Punjabi, therefore, it is very important to apply most appropriate meaning of nadar and karam to interpret the bani in order to understand the message of Guru Nanak in its real perspective. It is only the SGGS Punjabi to Punjabi Dictionary of Gurbachan Singh [4] and also Bhai Kahn Singh’s Mahan Kosh [4] which gives the meanings of these words, other than usually accepted under the influence of ancient philosophy, as follows:

ਨਦਰਿ (nadar) means ਨਜ਼ਰ (nazar) which means ‘vision’ in English. Vision means an image or concept in the imagination; visions of power and wealth: farsightedness - the ability to anticipate possible future events and developments. These meanings are same as given for the Arabic word.

ਨਦਰਿ (nadar) is from ‘nazar’ from the Arabic language. There are two different meanings of this word:

1. *Nazar*: Vision as explained above, critical examination, sight, see,
2. *Nazar*: Gift, present given to a higher authority, Paying under the table (corruption)

ਕਰਮੁ (karam) means ਕੰਮ, ਅਮਲ, ਕਰਨੀ, ਕਰਤੱਬ,

ਕਰਤੱਵ, ਕਾਰਜ, ਕਿਰਿਆ, ਕਿਰਤਕਮਾਈ-, ਨਿੱਤ ਦੀ ਕਾਰ,

ਚਾਲ ਚਲਨ, ਆਚਾਰ, ਆਚਰਨ, ਕਰਜੋਗ ਕੰ which mean

work, capability, method, daily work, routine, etc in English.

ਕਰਮੁ (karam) is also an Arabic word.

ਅੰਮ੍ਰਿਤੁ here also means idea/philosophy as is that for Sabd. Guru Amardas explains that the Amrit or is already present in the body (mind) but it has to be realized:

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ

ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥

Ghar hī meh amrit bharpūr hai
manmukhā sād na pāiā.

ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ

ਭ੍ਰਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ ॥

Jio kastūrī mirag na jāṇai
bharmadā bharmi bhulāiā.

*The body is full of Amrit (Sabd- ideas/philosophy)
but the ignorant is unable to realize it.*

*It is the same case of deer
who has kasturi in its body
but he is trying to find it somewhere else.
AGGS, M 3, p 644.*

Kasturi: Musk is a substance with a persistent odor. It is obtained from a gland of the male [musk deer](#) situated in its back/rectal area.

Guru Nanak also explains that humans inherit four characteristics, e.g. seeing, hearing, sensation, thinking and finally analysing the data collected as follows:

ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗਿ ਆਇਆ ॥

Chār padārath lai jag āiā.

ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ॥

Siv saktī ghar vāsā pāiā.

ਏਕੁ ਵਿਸਾਰੇ ਤਾ ਪਿੜ ਹਾਰੇ ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ ॥੬॥

Ēk visārē tā piṛ hāre andhulai nām visārā he. ||6||
AGGS, M 1, p 1027.

Man was born into this world with four characteristics:

*Seeing, Hearing, Sensation, thinking and
finally analysing the data collected.*

*In fact all these characteristics of humans and
all the phenomena in the Universe
are based on ENERGY.*

*If one forgets about this Energy and above
phenomena then one has lost the purpose of life.*

MAIN THEME

In the above stanza # 38 Guru Nanak explains how a Sabd (idea/philosophy) is coined (formulated) as the Amrit (life-giving elixir) – the way of living, which will mould a person to be highly moral and progressive. This is generally accepted in Eastern philosophy that a Guru is necessary to guide a person to achieve a moral life. That is why during a discourse (Siddh Gost) the Siddhas posed a number of questions to Guru Nanak:

Q. 1: Who is your Guru?

ਕਵਣ ਮੂਲੁ ਕਵਣ ਮਤਿ² ਵੇਲਾ³ ॥

ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥

Kavaṇ mūl kavaṇ maṭ velā.
Terā kavaṇ gurū jis kā tū chelā.
AGGS, M 1, p 943.

*What is the source of beginning¹ and
which type of philosophy² is of this Age³?
Who is that Guru of whom you are his disciple?*

Note: ਵੇਲਾ³ (Age³): A distinct period of history.

For example, Stone Age, the Copper Age, the Bronze Age, the Iron Age, Middle Ages (1066 - 1485), Atomic Age, Space Age, and Computer and Information Age. Thus, the Siddhas were questioning that what is that Age we are passing through?

Q.2. What is your philosophy?

ਕਵਣ ਕਥਾ⁴ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ⁵ ॥

ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ⁶ ॥

Kavaṇ kathā le rahhu nirālē.
Bolai Nānak suṇhu tum bālē.
Question 42 b:

*What type of unique⁵ philosophy⁴ do you have?
Speak out, Oh child⁶ Nanak,
we are ready to listen to you.*

Q.3: What is your Sabd which can help us to cross the dreadful sea of life?

ਏਸੁ ਕਥਾ⁷ ਕਾ ਦੇਇ ਬੀਚਾਰੁ⁸ ॥

ਭਵਜਲੁ⁹ ਸਬਦਿ¹⁰ ਲੰਘਾਵਣਹਾਰੁ¹¹ ॥੪੩॥

Ēs kathā kā dēe bīchār.

Bhāvjal sabad langhāvaṇhār. ||43||

Question 42c:

*Could you, please, deliberate⁸ on
your unique philosophy⁷?
What is that Sabd¹⁰ (your idea/philosophy)
which could help¹¹ us
to cross the dreadful⁹ sea of life?*

Answer to first question:

ਪਵਨ¹ ਅਰੰਭੁ² ਸਤਿ³ ਗੁਰ⁴ ਮਤਿ⁵ ਵੇਲਾ⁶ ॥

ਸਬਦੁ⁷ ਗੁਰੂ⁸ ਸੁਰਤਿ⁹ ਧੁਨਿ¹⁰ ਚੇਲਾ¹¹ ॥

Pavan arambh satgur mat velā.

Sabad gurū surat dhun chelā.

Answer to Q 2:

*The air¹ is the beginning² of every life
and this is the Age⁶ of enlightenment⁵
through the True⁴ Guru³.*

Who is that true Guru?

It has been explained in the second sentence:

*The Sabd⁷ is the Guru⁸ (enlightener) and
my keen¹⁰ conscience⁹ is its disciple¹¹.*

Notes:

ਸਤਿ³ ਗੁਰ⁴ ਮਤਿ⁵ ਵੇਲਾ⁶ = This is the Age of Enlightenment through the true Guru. The true Guru is the Sabd as described in stanza # 38 of Jap bani as above.

ਸਬਦੁ⁷ (Sabd – the idea/philosophy) as explained above in Stanza # 38 in Jap Bani: *Gharia Sabd sachi taxal....*

The answer to Q. 3 is given as follows:

ਸੁਰਤਿ¹ ਸਬਦਿ² ਭਵ³ ਸਾਗਰੁ⁴ ਤਰੀਐ⁵

ਨਾਨਕ ਨਾਮੁ⁶ ਵਖਾਣੈ⁷ ॥

Surat sabad bhav sāgar tarīai

Nānak nām vakhāṇē.

*Nanak shows⁷ that the law⁶ to cross⁵
the dreadful³ sea of life⁴
is turning one's conscience¹ towards
such Sabd² (as described above).
AGGS, M 1, p 938 (Siddh Gost).*

THE MEANINGS OF 'SABD GURU' LOST

We have to go back to the time of 1604 when the bani of Sikh Gurus was compiled into a *Pothi* or *Bir* (book or volume).

According to Prof Sahib Singh Guru Arjan received the bani of Guru Nanak, Guru Angad, and Guru Amardas from his father, Guru Ramdas, when he looked into this treasure he exclaimed it as follows:

ਪੀਉ¹ ਦਾਦੇ² ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ³ ॥

ਤਾ ਮੇਰੇ ਮਨਿ⁴ ਭਇਆ ਨਿਧਾਨਾ⁵ ॥੧॥

Pīū dāde kā khol dithā khajānā.

Tā merai man bhāiā nidhānā. ||1||

*When I opened up the inherited^{1,2} treasure³
of bani of my fore-fathers
then my mind⁴ was illumined⁵.
AGGS, M 5, p 185-185.*

Note: ਪੀਉ ਦਾਦੇ ਕਾ ਖਜਾਨਾ has been interpreted as the bani of Guru Ramdas, the father and of Guru Amardas, the grandfather, in Goindwala valai Pothi received from Mohan Ji by some writers. It means names of Guru Nanak and Guru Angad have been omitted. However, here ਪੀਉ ਦਾਦੇ ਕਾ ਖਜਾਨਾ has been interpreted as inherited treasure (bani) of first four Gurus – Guru Nanak, Guru Angad, Guru Amardas and Guru Ramdas.

Guru Arjan continued to express his wishes as follows:

ਖਾਵਹਿ¹ ਖਰਚਹਿ² ਰਲਿ³ ਮਿਲਿ⁴ ਭਾਈ⁵ ॥

ਤੇਟਿ⁶ ਨ ਆਵੈ ਵਧਦੇ⁷ ਜਾਈ ॥੩॥

Tot na āvai vadhdō jāi. ||3||
Khāvèh kharchèh ral mil bhāi.

Oh Brothers⁵! Let us understand¹ its philosophy together^{3, 4} and disseminate² it to others. By doing so it will not be exhausted⁶ instead it will be increasing⁷ when it reaches to others at places far and wide.³

Thereafter, Guru Arjan decided to compile all bani of his forefathers and his own bani into a *Pothi* or *Bir* (book or volume). It is also accepted in the history of the Sikhs that he included the bani of Bhagats, Sufis, of some Sikhs and also added the bani of Bhattas in this *Pothi*. Its title was *Pothi* (*granth*, book) as is evident in the index of the original *Pothi*: ਸੰਮਤ 1661 ਮਿਤੀ ਭਾਦੋਂ ਵਦੀ ਏਕਮ

(1) ਪੇਥੀ ਲਿਖਿ ਪਹੁੰਚੈ। (*Samat 1661 miti Bhadoo vidi akam (1) pothi likh pohnachai*). The *Pothi* was written on first *Bhadoo* of second fortnight (dark nights) of *Samat 1661*, which corresponds to September 1, 1604 according to the Nanakshahi Calendar. The manuscript prepared by Guru Arjan is believed to be in the possession of the Sodhi family of Kartarpur (near Jalandhar). Guru Arjan, before completing the compilation of this *Pothi*, declared ਪੇਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ (*Pothi Parmesar ka Thaan*).

Faridkot Vala Teeka says that this *Pothi* (Holy Scriptures) is a place of God. However, Prof Sahib Singh suggests that *Gurbani* is a place to meet God. Most English speaking Sikh scholars interpret the (*Aad*) *Granth* as the abode (dwelling) of God. With such types of interpretation, however, Sikh theologians and scholars have ignored the characteristics of ੴ. ੴ captures Guru Nanak's vision of that Entity (God) which represents "One and Only That is Infinite" and

prevails everywhere but not at any particular place.

On the other hand during the course of responding to the questions posed by the Siddhas, Guru Nanak has provided us with clear insights his Guru was 'Sabd' as described in Stanza 38 of JAP bani of Guru Nanak.

Most authors interpret ਸਬਦੁ ਗੁਰੂ (Sabd Guru) as 'God is the Guru', ignoring the fact that Guru Nanak has described the 'SABD' (Word), which has been coined according to the process described by Guru Nanak in stanza (*Pouri*) # 38 of JAP bani.

Although Guru Nanak declared that Sabd is his Guru, therefore it is also the Guru of everybody. But at the time compilation of the *Pothi* the Fifth Guru, Arjan, declared this *Pothi* as the place of *Parmesar* (that God dwells in this *Pothi*). On the other hand fourth Guru, Ramdas, declared Bani is Guru and vice versa:

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ

ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥੫॥

Baṇī gurū gurū hai baṇī vich baṇī amrit sārē.
Gur baṇī kahai sevak jan mānai
partakh gurū nistāre. ||5||
AGGS, M 4, p 982.

*Bani is Guru and Guru is bani
and in this bani is the elixir of life.*

*Guru says bani and the followers accept it.
Thus the Guru will help the follower
to across the sea of life.*

Almost every theologian interprets ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ

ਬਾਣੀ (Baṇī gurū gurū hai baṇī) as "The bani is the Guru and the Guru is the bani" without defining 'bani' and 'Guru'. For example, scholars are also silent on who is that Guru who says 'bani' (ਗੁਰੂ

ਬਾਣੀ ਕਹੈ - Gur banī kahai).

Finally, according to Giani Gian Singh in his 'Panth Parkash' the *Damdami Bir* (which is based on 'Kartarpuri Bir' in which the *bani* of Guru Teg Bahdur was added) was declared as the 'Guru' of the Sikhs on October 20, 1708 according to Nanakshahi Calendar:

ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹਿ ।

(*Guru Granth ji maneo pargat guran ki deh.*)

Although the general impression among many Sikh theologians is that all the above four views convey the same meanings the objective of this paper is to revisit these viewpoints with the objective of developing a better understanding of the various interpretations and see how they contribute further to our understanding about God and Guru. Before we discuss the topic if Sabd is Guru or the Granth is Guru for the Sikh, we need to understand intrinsic meanings of "Guru" and "Sabd"?

Guru Nanak continues to explain that that Sabd, as explained in Stanza #38 of Jap Bani, is answer to various problems of the life:

ਗਿਆਨ ਵਿਹੁਣੀ ਭਵੈ ਸਬਾਈ ॥

Giān vihūṇī bhavai sabāi.

A person, without using intellect, is wandering around to understand that Entity (God).

ਸਾਚਾ ਰਵਿ ਰਹਿਆ ਲਿਵ ਲਾਈ ॥

Sāchā rav rahiā liv lāi.

That person could not understand that that Entity is prevailing everywhere but one has to use his intellect to discover It.

ਨਿਰਭਉ ਸਬਦੁ ਗੁਰੂ ਸਚੁ ਜਾਤਾ

ਜੇਤੀ ਜੇਤਿ ਮਿਲਾਇਦਾ ॥੮॥

Nirbhāo sabaḍ gurū sach jātā jotī jot milāidā. ||8||
AGGS, M 1, p 1034.

A person can understand that Entity (God), who is not afraid of anybody/anything, through the enlightening philosophy.

Here Guru Nanak has used "Sabd Guru" and every interpreter translates Sabd as Sabd and Guru as Guru. But nobody tries to explain who the Guru is and what is the meaning of Sabd'?

Guru Arjan has also used 'Sabd Guru' as follows:

ਹਰਿ ਹਮਰਾ ਹਮ ਹਰਿ ਕੇ ਦਾਸੇ

ਨਾਨਕ ਸਬਦੁ ਗੁਰੂ ਸਚੁ ਦੀਨਾ ਜੀਉ ॥੪॥੧੪॥੨੧॥

Har hamrā ham har ke dāse

Nānak sabaḍ gurū sach dīnā jīo. ||4||14||21||

AGGS, M 5, p 100.

Guru Arjan claims that God belongs to him and he is the servant of God.

This has happened through the Sabd - the truth, which was given by the Guru.

ਨਾਮ ਨਿਧਾਨ ਤਿਸਹਿ ਪਰਾਪਤਿ

ਜਿਸੁ ਸਬਦੁ ਗੁਰੂ ਮਨਿ ਵੂਠਾ ਜੀਉ ॥੨॥

Nām nidhān tisēh parāpat

jis sabaḍ gurū man vūṭhā jīo. ||2||

AGGS, M 5, p 101.

The Naam treasure can be achieved by those who have understood the Sabd of the Guru.

ਜੈ ਜੈ ਕਾਰੁ ਹੋਤੁ ਜਗ ਭੀਤਰਿ ਸਬਦੁ ਗੁਰੂ ਰਸੁ ਚਾਖੈ ॥੧॥

Jai jai kār hot jag bhitar sabaḍ gurū ras chākhai.

||1|| AGGS, M 5, p 630.

The One who has understood the Sabd of the Guru gets honor in the whole world.

In all the above phrases nobody explains who the 'Guru' is and what is meaning of 'Sabd'. Most of the time 'Sabd' is interpreted is 'Sabd' and some interpret as 'instructions' or 'hymns' and 'Guru' as 'Guru'. But none has interpreted 'Sabd' as

‘God’.

Although there are many meanings of ‘Sabd’ the question here is what the appropriate meaning is: Here ‘Sabd’ means that conception formulated by Guru Nanak as described in Stanza # 38 of his JAP Bani:

Second Question

ਏਕੁ¹⁸ ਸਬਦੁ¹⁹ ਜਿਤੁ ਕਥਾ²⁰ ਵੀਚਾਰੀ²¹ ॥

ਗੁਰਮੁਖਿ²² ਹਉਮੈ²³ ਅਗਨਿ²⁴ ਨਿਵਾਰੀ²⁵ ॥੪੪॥

Ēk sabad jīt kathā vīchārī.

Gurmukh haumai agan nivārī. ||44||

It is only¹⁸ that Sabd¹⁹ (which was Guru of Nanak) if one deliberates²¹ on its philosophy²⁰ can eliminate²⁵ fire-like²⁴ of ego and can become a Gurmukh²².

Through the Sabd as the Guru:

ਘਾਘੇ ਘਾਲ ਸੇਵਕੁ ਜੇ ਘਾਲੈ ਸਬਦਿ ਗੁਰੂ ਕੈ ਲਾਗਿ ਰਹੈ ॥

Ghaghhai ghāl sevak je ghālai
sabad gurū kai lāg rahai.

Ghagha: The servant who performs service, remains attached to the Word of the Guru's Shabad.

ਘਾਲ ਘਾਲੈ = ਕਰੜੀ ਮਿਹਨਤ ਕਰੇ।

ਸਬਦਿ = ਸ਼ਬਦ ਵਿਚ। ਲਾਗਿ ਰਹੈ = ਜੁੜਿਆ ਰਹੇ,

ਆਪਣੀ ਸੁਰਤ ਟਿਕਾਈ ਰੱਖੇ।

ਜੇ ਮਨੁੱਖ ਸੇਵਕ (-ਸੁਭਾਉ) ਬਣ ਕੇ (ਸੇਵਕਾਂ ਵਾਲੀ)

ਕਰੜੀ ਮੇਹਨਤ ਕਰੇ,

ਜੇ ਆਪਣੀ ਸੁਰਤ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਜੋੜੀ ਰੱਖੇ,

ਬੁਰਾ ਭਲਾ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ

ਇਨ ਬਿਧਿ ਸਾਹਿਬੁ ਰਮਤੁ ਰਹੈ ॥੮॥

Burā bhalā je sam kar jānai
in biḍh sāhib ramat rahai. ||8||

AGGS, M 1, p 432.

*One who recognizes bad and good
as one and the same –
in this way he is absorbed into
the Lord and Master. ||8||*

ਬੁਰਾ ਭਲਾ = ਦੁਖ ਸੁਖ, ਕਿਸੇ ਵਲੋਂ ਮੰਦਾ ਸਲੂਕ
ਜਾਂ ਚੰਗਾ ਸਲੂਕ।

ਸਮ = ਬਰਾਬਰ, ਇਕੋ ਜਿਹਾ। ਇਨ ਬਿਧਿ =

ਇਸ ਤਰੀਕੇ ਨਾਲ। ਰਮਤੁ ਰਹੈ =

ਸਿਮਰਦਾ ਰਹਿੰਦਾ ਹੈ, ਸਿਮਰ ਸਕਦਾ ਹੈ ॥੮॥

ਤੇ ਬੁਰਾਈ ਭੁਲਾਈ ਨੂੰ ਇਕੋ ਜੇਹਾ ਜਾਣੇ,

ਤਾਂ ਇਹੀ ਤਰੀਕਾ ਹੈ ਜਿਸ ਨਾਲ ਪ੍ਰਭੂ ਨੂੰ

(ਸਹੀ ਤਰ੍ਹਾਂ) ਸਿਮਰ ਸਕਦਾ ਹੈ ॥੮॥

Sabd – Seed –Soil

ਅਮਲੁ¹ ਕਰਿ ਧਰਤੀ² ਬੀਜੁ³ ਸਬਦੇ⁴

ਕਰਿ ਸਚ⁵ ਕੀ ਆਬ⁶ ਨਿਤ⁷ ਦੇਹਿ ਪਾਣੀ⁸ ॥

Amal kar dharṭī bīj sabdo
kar sach kī āb nit dehī pāṇī.

*Make good deed¹ as the soil² to sow the seed³ of
that Sabd⁴ (idea/philosophy realized) and
always⁷ water that seed with the water⁸ of habit⁶
of speaking truth⁷.*

ਹੋਇ ਕਿਰਸਾਣੁ⁹ ਈਮਾਨੁ¹⁰ ਜੰਮਾਇ¹¹

ਲੈ ਭਿਸਤੁ ਦੇਜਕੁ ਮੂੜੇ¹² ਏਵ ਜਾਣੀ ॥੧॥

Hoe kirsāṇ īmān jammāe
lai bhisat dojak mūre ev jāṇī. ||1||

Be such a type of farmer

*If one accepts¹⁰ to be such type of farmer⁹
then it will become¹¹ clear heaven and hell
to the that one¹².*

AGGS, M 1, p 24.

ਆਬ (āb): According to Bahi Kahn Singh ਆਬ

(āb) means Habit, Character (ਆਦਤ. ਸੁਭਾਉ. "ਸਚ

ਕੀ ਆਬ ਨਿਤ ਦੇਹਿ ਪਾਣੀ"

I would interpret it by the application of Biology,

Neurosciences, Physiology and Physics and Chemistry as follows:

ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗਿ ਆਇਆ ॥

Chār padārath lai jag āiā.

ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ॥

Siv saktī ghār vāsā pāiā.

ਏਕੁ ਵਿਸਾਰੇ ਤਾ ਪਿੜ ਹਾਰੇ ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ ॥੬॥

Ēk visāre t̄a piṛ hāre andhulai nām visārā he. ||6||

AGGS, M 1, p 1027.

Man was born into this world with four characteristics:

Seeing, Hearing, Sensation, thinking and finally analysing the data collected.

In fact all these characteristics of humans and all the phenomena in the Universe are based on ENERGY.

If one forgets about this Energy and above phenomena then one has lost the purpose of life.

'SABD GURU' CHANGED TO 'GRANTH GURU'

Rehitnama Bhai Prahlad Singh

(Date of writing see Note # 5.)

In spite of the above information available in *Sri Gur Sobha* and *Gurbilas Patshahi* 6 that **'Sabd' was the 'Guru'**, Madanjit Kaur and Ganda Singh have accepted the following statement of Bhai Prahlad Singh as true without testing its authenticity with the Nanakian philosophy:

ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਉਂ ਪ੍ਰਗਟ ਚਲਾਯੋ ਪੰਥ ।

ਸਭ ਸਿਖਨ ਕੇ ਬਚਨ ਹੈ ਗੁਰੂ ਮਾਨੀਅਹੁ ਗ੍ਰੰਥ । 301

(Interpretation cited from

Rehit Nama Bhai Prahlad Singh.)

With the order of the Eternal Lord Panth has been established.

All the Sikhs are hereby ordained to obey the Granth as the Guru.

In the same *Rehit Nama* Bhai Prahlad Singh has declared **'Khalsa as Guru'** and also **'Khalsa as the Body of the Guru'** in the following phrase:

ਗੁਰੂ ਖਾਲਸਾ ਮਾਨੀਅਹਿ ਪਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹ ।
ਝੋ ਸਿਖ ਮੋ ਮਿਲਬੈ ਚਹਿਹ ਖੋਜ ਇਨਹੁ ਮਹਿ ਲੇਹੁ ।੨੧ ।

"Accept the Khalsa as Guru and Khalsa as the body of the Guru. Those, who want to meet me search in the Khalsa."

(See Note # 2 for variation in the above stanza.)

According to Bhai Prahlad Singh there are two Gurus:

'Khalsa Guru' and 'Granth Guru' instead of 'SabdGuru'.

It is important to know the differences between **'Khalis'** used by Sainapat in *Sri Gur Bilas* and **'Khalsa'** used by Bhai Prahlad Singh:

Bhagat Kabir in his Bani has used **'Khalsay'** in the context of 'Pure' as follows:

ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ ॥AGGS, Kabir, p 655.

Kabir says: Those who have realized the devotion of God become Khalsai (Pure ones).

It appears that Sainapat has used **'Khalis'** in the same context of 'Pure' in his book, *Sri Gur Sobha* (in phrase # 808) as used by Bhagat Kabir. But the word **'Khalsa'** used by Bhai Prahlad Singh is different than that of **'Khalis'** and its plural form (**'Khalsay'**) used by Sainapat and Bhagat Kabir, respectively. The word **'Khalsa'** has its roots in Persian and Arabic language, which means the land or the property that belongs to the king. In some *Hukm Namay* Guru Hargobind and Guru Gobind Singh has used **'Khalsa'** for his *Sangat* (congregation) [24].

It means the *Sangat* (congregation) belongs to the Guru. This *Sangat* was composed of Amritdhari Sikhs as well as non-Amritdhari Sikhs and also Hindus and Muslims who accepted Guru Gobind Singh as their Guru.

Bansawalinama

Another work, which we may refer to here, is

Bansavalinama of Kesar Singh Chhibbar (completed in AD 1770 CE, i.e. 62 years after the demise of Guru Gobind Singh). Kesar Singh's ancestors had been in the service of Guru Gobind Singh as *diwans*. He claims to have seen and consulted in his early days a *vehi* (account book) of the House of the Guru. The tenth chapter of *Bansavalinama* deals with the life of Guru Gobind Singh. In stanzas 678-683, the author mentions the death of the Guru and his last commandment in reply to the question of the Sikhs:

(ਗੁੰਬ ਹੈ ਗੁਰੂ ਲੜ ਪਕੜਹੁ ਅਕਾਲ - ੬੭੯)

*The Granth is the guru,
you hold the garment*

(seek the protection) of the Timeless God

As stated by Madanjit Kaur and Ganda Singh

The irony is that both the scholars, Madanjit Kaur and Ganda Singh, have ignored to mention that Kesar Singh Chhibbar also reported that

"The Guru is Khalsa, the Khalsa is Guru"

(ਗੁਰੂ ਹੈ ਖਾਲਸਾ, ਖਾਲਸਾ ਹੈ ਗੁਰੂ)

and *"Accept the command of Granth Sahib but
discover the value of the command
by researching the Sabd."*

(ਆਗਿਆ ਗੁੰਬ ਸਾਹਿਬ ਦੀ, ਕਰਨੀ ਸਬਦ ਦੀ ਖੋਜਨਾ 1੬੮੦1)

Here many scholars have ignored the important message in it. It is very clear that the command of the Granth is in the Sabd and Kesar Singh Chhibbar gives importance to discover the value of the command by research on the Sabd.

Although Ganda Singh had explained in his earlier discussion that it is the 'Sabd' that is the 'Guru' even then he rode the bandwagon of other Sikh scholars who have accepted the 'Granth as the Guru' instead of 'Sabd as the Guru'.

RITUALISM INTRODUCED

As soon as the 'Sabd Guru' was changed to the 'Granth Guru' ritualism was introduced. Koer Singh, the author of *Gurbilas Patshahi 10* (written in 1751 CE after 48 years of demise of Guru

Gobind Singh) tells in explicit terms that Guru Gobind Singh discontinued the lineage of family or personal Guru-ship and did not appoint anyone to succeed him as Guru. The author records that the Guru addressed his Sikhs before his demise and instructed them that there would be no successor to him, the *Sarbat Sangat* (the whole congregation) and the Khalsa should deem Sri Guru Granth Sahib as Supreme. **Koer Singh further states that with five paise and a coconut in his hand the Guru paid homage to the Holy Granth and declared its succession as the Guru** As stated by Madanjit Kaur and Ganda Singh in Ref # 16 and 23, respectively.

The latest discovery of Giani Garja Singh (1907-1977) from *Bhatt Vehi Talauda Parganah Jind*, reported by Harbans Singh, also confirms the above information found in the old writings. Guru Gobind Singh asked Bhai Daya Singh on Wednesday, *Shukla chaouth* of the month of *Katik*, 1765 BK (October 6, 1708) to fetch Sri Granth Sahib. The Guru placed before it five paise and a coconut and bowed his head before it. He said to the *Sangat*: *"It is my commandment: Own Sri Granthji in my place. He, who acknowledges it so, will obtain his reward. The Guru will rescue him. Know this as the truth."*

It is very strange that in this information the Granth has been declared as Guru in place of Guru Gobind Singh: *"It is my commandment: Own Sri Granthji in my place."*

Prof Piara Singh Padam 21, p 24 also joins the bandwagon of other scholars to confirm the ritualistic ceremony of bestowing of Guru-ship onto the Granth by Guru Gobind Singh, not by Singh Sabha as is heard from some mischievous persons, in his edited work on *Bansawalinama* as follows:

“ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਮਹਲ ਦਸਮਾਂ, ਬੇਟਾ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕਾ, ਮੁਕਾਮ ਨਾਦੇੜ, ਤਟ ਗੁਦਾਵਰੀ, ਦੇਸ ਦੱਖਣ, ਸਤਰਾਂ ਸੈ ਪੈਂਸਠ, ਕਾਰਤਕ ਮਾਸੇ, ਸੁਦੀ ਚਉਥ ਸ਼ੁਕਲਾ ਪਖੇ ਬੁਧਵਾਰ ਕੇ

ਦਿਹੁੰ, ਭਾਈ ਦਇਆ ਸਿੰਘ ਸੇ ਬਚਨ ਹੋਆ 'ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਲੈ ਆਓ।' ਬਚਨ ਪਾਇ ਦਯਾ ਸਿੰਘ ਸ੍ਰੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਲੇ ਆਏ। ਗੁਰੂ ਜੀ ਨੇ ਪਾਂਚ ਪੈਸੇ, ਏਕ ਨਲੀਏਰ ਆਗੇ ਭੇਟ ਰਾਖਿ ਮਾਥਾ ਟੇਕਾ। ਸਰਬ ਸੰਗਤਿ ਸੇ ਕਹਾ 'ਮੇਰਾ ਹੁਕਮ ਹੈ, ਮੇਰੀ ਜਗਹ ਗੁਰੂ, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਕੋ ਜਾਨਨਾ। ਜੇ ਸਿਖ ਜਾਨੈਗਾ, ਤਿਸ ਕੀ ਘਾਲ ਥਾਇੰ ਪਏਗੀ, ਗੁਰੂ ਤਿਸ ਕੀ ਬਾਹੁੜੀ ਕਰੇਗਾ, ਸਤਿ ਕਰਿ ਜਾਨਨਾ।' (ਭੱਟ ਵਹੀ ਤਲਉਂਢਾ, ਪਰਗਣਾ ਜੀਂਦ)

"Guru Gobind Singh, son of Guru Teg Bahadur, at place of bank of river Gudawari in the country of Daccan in 1765 of Katrik month, sudi chauth (4th) shukla pakhe (afternoon) of the day commanded to Bhai Daya Singh, 'Bring Sri Granth Sahib'. Accepting the command Daya Singh brought Sri Granth Sahib. Guru Ji offered 5 paise and a coconut before the Granth and bowed his head. He said to the whole Sangat, 'It is my command; know Sri Guru Granth as Guru in my place. The Sikh, who would know this, his efforts will be accepted, Guru will help him, accept this as a truth.' " (Bhat Vehi Talaunda, Parganah Jind)

Further, the account of the death of Guru Gobind Singh as given in *Mehima Prakash* by Sraup Das Bhalla is another historical source on this topic. This account was completed in 1801 CE, after about 93 years of demise of Guru Gobind Singh. According to *Mehima Prakash*, before his death, Guru Gobind Singh called his Sikhs to his presence and said, "**Our ten forms have come to an end. Now recognize the Guru Granth Sahib in my place. He who wishes to talk to me should read the Granth Sahib. I have entrusted you to the lap of God**". As stated by Madanjit Kaur and Ganda Singh in Ref # 16 and 23, respectively.

GRANTH GURU TO VISIBLE BODY OF THE GURU

According to **Munshi Sant Singh's *Bayan-i-Khandan-i-Nishan-i-Bedian*** (account of the Bedi family of Una), when Guru Gobind Singh was about to die at Nander in the Deccan (*Katik Sudi 5, 1765 Bikrami* (1708 CE)), all the Singhs and disciples asked him as to who would be the future

Guru. The Guru replied; '**Guru Khalsa, Khalsa Guru**'. Then the Guru, *with five praise and a coconut in his hand, bowed before the Guru Granth Sahib* and said, '**Ye all community should recognize the Guru Granth Sahib as the Guru after me and obey the commandments contained therein.**' And then he uttered the following couplet:

"Recognize the Guru Granth as the Visible Body of the Guru." As stated by Madanjit Kaur and Ganda Singh in Ref # 16 and 23, respectively.

vii) Granth Guru To Darshan Guru

Sohan Lal Suri tells us in *Umdat-u-Tawarikh* that during the last moments of Guru Gobind Singh's life a disciple of his asked him as to whom he had appointed as Guru after him. Thereupon, the Guru replied that, the 'Guru is Granthji'. There is no difference between the Granth and the Guru. From the **darshan** (seeing/glancing) of Granthji one shall have the happy **darshan** of the Guru Sahib Cited from 16. I think the above information is based on following stanza from *Gurbilas Patshahi* 6 46 - p 84:

ਗੁਰੂ ਗ੍ਰੰਥ ਕਲਿਜੁਗ ਭਯੋ ਸ੍ਰੀ ਗੁਰ ਰੂਪ ਮਹਾਨ ।
ਦਸ ਪਤਸ਼ਾਹੀਆਂ ਰੂਪ ਇਹ ਗੁਰ ਗ੍ਰੰਥ ਸੁਖਖਾਨ ॥
ਗੁਰੂ ਦਰਸ ਜਿਹ ਦੇਖਨਾ ਸ੍ਰੀ ਗੁਰ ਗ੍ਰੰਥ ਦਰਸਾਇ ।
ਬਾਤਾਂ ਕਰਿ ਗੁਰ ਸੋ ਚਹੈ ਪੜ੍ਹੈ ਗ੍ਰੰਥ ਮਨੁ ਮਾਇ ॥

*Guru Granth came like a Great Guru
in the Kaljug (the present Age).
This Guru Granth, the image of 10 kings (Gurus),
is mine of pleasure (Bliss).
If you want to see the Guru
then see Sri Guru Granth.
If you want to talk to Guru
then read the Granth attentively.*

The above discussion from item #A(i) to A(vii) indicates that it was 'Sabd Guru' in early historical data, i.e. *Sri Gur Sobha* and *Gurbilas Patshahi* 6, but in the later history 'Sabd Guru' has successively been changed to 'Granth Guru' to 'Visible Body of the Guru' to 'Darshan Guru'.

CONCEPT IN NANAKIAN PHILOSOPHY

Let us examine what does Nanakian philosophy, embodied in Gurbani, says about 'Sabd Guru' and 'Granth Guru'. We have already discussed the intrinsic values of 'Sabd', 'Guru' and "Sabd Guru" in Chapter I. It is recapitulated as follows:

1. 'Sabd' means word, sound, speech, conversation, duty/religion, advice/message, philosophy, purifier, vehicle to realize God, peace of mind, a source of elixir of life (*Amrit*) and it also means Guru depending upon the context in which it has been used in Gurbani.
2. 'Sabd' and 'Bani' are interchangeable words meaning the same as the 'Sabd'.
3. In general 'Guru' means teacher, religious teacher, and enlightener. In Nanakian philosophy 'Guru' and 'Sat Guru' are also as God.
4. Sikh Gurus have declared Nanak as 'Guru' as well as 'Sat Guru' and also as the 'Image of God'.
5. Guru Ram Das has declared that 'Guru is Sikh' and 'Sikh is Guru' when both are practicing and preaching the same philosophy (Nanakian philosophy).
6. **However, Guru Nanak himself has declared that his 'SABD' (Bani) realized by him through ਅਨਭਵ (*unbhav* - intuition) is the 'Guru'.**

CONCLUSIONS

- Sikh history does not tell if the Gurus before Guru Arjan were writing their bani or not.
- Did Guru Nanak pass on his own written bani to Bhai Lehna – who succeeded to the House of Nanak? If yes! Then where is that bani.
- Guru Arjan who compiled the bani of the five Sikh Gurus, Bhagats, Sufis and Bhattas wrote the "Pothi is Parmesar ka Thaan" (The God dwells in this Pothi – Granth).
- Guru Nanak says "*Sabd Guru surt dhun chela*" (The Sabd is the his Guru and his conscience is his follower).

- Guru Ramdas says "Bani Guru Guru hai bani..." (The bani is Guru and Guru is the bani...)
- After 104 years the Granth was declared as the Guru for the Sikhs in 1708.

NEED HELP WITH THE FOLLOWING:

REFERENCES

1. Shabda (<https://en.wikipedia.org/wiki/Shabda>).
2. AGGS (1983) Aad Guru Granth Sahib (Amritsar, Punjab, India, Shiromani Gurdwara Parbandhak Committee). (M = Mahla, i.e., succession number of the Sikh Gurus to the House of Nanak, M is replaced with the name of Bhagat/Bhatt for their Bani, p = Page of the AGGS).
3. SINGH, J. (1990) *A Few Sikh Doctrines Reconsidered* (Delhi, National Book Shop).
4. THIND, K. S. www.srigranth.org.
5. SINGH, S. (1972) *Sri Guru Granth Sahib Darpan (Punjabi)*. Vols 10 (Jalandhar, India, Raj Publishers).
6. MCLEOD, W. H. (1998) Shabad, in: Singh, H. (Ed.) *The Encyclopaedia of Sikhism* (Patiala, Punjabi University).
7. SINGH, K. (1981) *Mahan Kosh* (Patiala, India, Bhasha Vibag Punjab).
8. CHAHAL, D. S. (2004) *Sabd Guru to Granth Guru - An in Depth Study* (Laval, Quebec, Institute for Understanding Sikhism).
9. Guru (<https://en.wikipedia.org/wiki/Guru>).

JAP
The Essence of
Nanakian Philosophy
(a scientific and logical interpretation)
REVISED VERSION 2018
Prof Devinder Singh Chahal, PhD



INSTITUTE FOR UNDERSTANDING SIKHISM
 4418 Rue Martin-Plouffe
 Laval, Québec, H7W 5L9
 CANADA

CHAPTER 4

JAP

॥ ਜਪੁ ॥

(Page: 1)

The *Jap* (ਜਪੁ) is the first *bani* (verse) in the *Aad Guru Granth Sahib* (AGGS) [1]. It has been titled *JAP*, but many scholars call it with various titles such as *Jap Ji* or *Jap Ji Sahib* out of respect. Here it will be called *Jap*, as written in the AGGS.

The Commencing Verse, commonly called *Mool Mantra*, appears before *Jap*. Actually, the Commencing Verse is a definition of the Eternal Entity (God) as conceptualized by Guru Nanak. It is placed before every major sections and sub-sections of the AGGS in full or in various abridged forms, as discussed earlier in SECTION 1 – Commencing Verse. Therefore, it is not a part of the *Jap* as is generally understood by many Sikhs and scholars.

There are two parallel lines (॥) before and after the title *Jap* (॥ਜਪੁ॥) to differentiate it from the Commencing Verse. Two parallel lines in *bani* means complete *vishram* (period); therefore, *Jap* is an independent *bani* which starts

with a sloka, ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ("Aad such jugad such. . ." (discussed later in [SLOKA EXISTENCE OF GOD](#) at page 128). *Jap* is considered to be the summary or the essence of the whole philosophy of Guru Nanak (Nanakian Philosophy). According to Giani Harbans Singh [2], *Jap* is the title of the *bani*, which contains characteristics (praises) of God. According to Bhai Kahn Singh, *Jap* (ਜਪੁ) means ਜਪੁ ਨਾਮਕ ਗੁਰਬਾਣੀ, ਜੋ ਸਿੱਖਾਂ ਦੇ ਨਿੱਤਨੇਮ ਦਾ ਮੂਲ ਹੈ (*Jap namak gurbani, jo Sikhan de nitname da mool hai*). This means that *Jap* is the name of *gurbani*. However, it has been declared that reciting *Jap* should be a Sikh's daily first ritual. [3]

Critical examination of the basic word ਜਪ (*Jap*) indicates that it has many meanings when used by Guru Nanak and other Gurus in their *bani*. ਜਪ (*Jap*) as a basic word is spelled

as ਜਪ, ਜਾਪ, ਜਪੁ, ਜਪਿ (all are pronounced *Jap*), which are used as a noun as well as a verb. Its other verb forms are ਜਪਣਾ (*japna*), ਜਾਪਣਾ (*jaapna*), ਜਾਪਉ (*japio*),

ਜਾਪੈ (*jaapai*), ਜਪਿਆ (*japia*), etc. ਜਪ (*Jap*)

whether it is used as a noun or as a verb, has different meanings depending upon the theme and the context in which it has been used.

MEANINGS OF JAP

Principal Teja Singh [4] says that *Jap* is the *bani* to ponder upon to understand the philosophy therein. It is not to be sung, which is why no *raga* has been assigned to it. He further says that *Jap* means to ponder upon repeatedly but not to recite/chant repeatedly. He emphasized that it is spelled *Jap* (ਜਪੁ) with *ounkar* so it is different from *Jap* (ਜਪਿ) spelled with *siari*. For example:

ਜਪੁ१ ਤਪੁ२ ਸੰਜਮੁ३ ਧਰਮੁ४ ਨ ਕਮਾਇਆ ॥

Jap tap sanjam dharam na kamāiā.

I have neither practiced recitation¹, nor austerity², nor self-restraint³ nor righteousness⁴.

AGGS, M 1, p 12.

ਜਪਿ ਮਨ ਮੇਰੇ ਗੋਵਿੰਦ ਕੀ ਬਾਣੀ ॥

Jap man mere govind kī banī.

Oh! My mind chants the bani of Gobind

AGGS, M 5, p 192.

Nevertheless, critical analysis of first phrase indicates that ਜਪੁ (*Jap*) is a noun, and the second phrase indicates that ਜਪਿ (*Jap*) is a verb. Whether the basic word ਜਪ (*Jap*) is with *ounkar* or *siari*, it does not support the meaning of ‘pondering upon again and again’ as explained by Teja Singh. Prof Sahib Singh [[5], p-39, I] has emphasized that ਜਪੁ (*Jap*) means ਸਿਮਰਨ (*simran* - reciting/chanting) and ਭਜਨ (*bhajan* - singing).

However, it cannot be ਭਜਨ (*bhajan*) because no raga has been assigned to it. He [5] has also given another meaning as ਬੰਦਗੀ (*bandgi*), which means “meditation”; however, ‘meditation’ means devout contemplation or quiescent spiritual introspection.

The irony is that most of the Sikhs accept the former meanings of ਜਪੁ (*Jap*) as reciting/chanting. They consider it their duty to recite it every morning without any intention to ponder upon or contemplate the philosophy in the ਜਪੁ (*Jap*). In the literature as well as in verbal preaching by *raagis* (those who recite *sabd*) ਜਪੁ (*Jap*) is interpreted as ‘to recite again and again’ in spite of the fact that repetition of any *bani*, verse, or word is not recommended in the philosophy of Guru Nanak.

Jap Means Recitation/Repetition

At some places in the AGGS, *Jap* means recitation/repetition. For example:

ਜਪੁ¹ ਤਪੁ² ਸੰਜਮੁ³ ਧਰਮੁ⁴ ਨ ਕਮਾਇਆ ॥

Jap tap sanjam d̥haram na kamā¹ai.

AGGS, M 1, p 12.

I have neither practiced recitation¹, austerity², self-restraint³ nor righteousness⁴.

ਜਪੁ¹ ਤਪੁ² ਸੰਜਮੁ³ ਸਾਧੀਐ⁴ ਤੀਰਥਿ⁵ ਕੀਚੈ ਵਾਸੁ⁶ ॥

Jap tap sanjam sād̥hī¹ai tīrath kīch̥ai vās.

AGGS, M 1, p 56.

You practice⁴ recitation¹, austerity² and self-restraint³, and dwell⁶ at sacred shrines⁵ of pilgrimage.

ਅਸੰਖ¹ ਜਪ² ਅਸੰਖ³ ਭਾਉ⁴ ...

Asaṅkh̥ jap asaṅkh̥ bhā¹o.

AGGS, Jap 17, p 3.

Countless number^{1,3} of people repeat² the name of the Eternal Entity (God) and are afraid⁴ of the Eternal Entity (God).

ਜਪਿ¹ ਮਨ ਮੇਰੇ ਗੋਵਿੰਦ² ਕੀ ਬਾਣੀ

Jap man mere govind kī banī.

AGGS, M 5, p 192.

Hey mind! Recite¹ the bani of Gobind² (the Eternal Entity).

Note: * ਗੋਵਿੰਦ or ਗੋਬਿੰਦ: God/ Protector of cows / God of the Earth in Vedanta it stands for Krishna.

So far, we have studied that ਜਪ (*Jap*) means recitation or repetition at certain places in gurbani. It has other meanings also. The following stanza needs a critical analysis to find out if ਜਪ (*Jap*) means repetition or not:

ਇਕ ਦੁ ਜੀਭੈ ਲਖ ਹੇਹਿ ਲਖ ਹੇਵਹਿ ਲਖ ਵੀਸ ॥

Ik dū jībh̥ai lakh̥ hohi lakh̥ hovēh lakh̥ vīs.

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

Lakh̥ lakh̥ gerā ākhī¹ahi ek nām jagdīs.

AGGS, JAP # 32, p 7.

This part of this stanza of *Jap bani* has invariably been interpreted in terms of ancient philosophy by many scholars in which the emphasis is on repetition of ਨਾਮੁ (*Naam*) to reach the Eternal

Entity (God). However, it is only Prof Sahib Singh [5] who says that the later part of this stanza does not support reciting any name of the Eternal Entity (God) to reach God. For detailed interpretation, consult 2, Stanza # 32 of *Jap bani* at page 251.

Recitation/Repetition is not Recommended

Although ਜਪੁ (*Jap*) has been used for recitation/repetition at many places in the AGGS, Guru Nanak and other Sikh Gurus also advise Sikhs that recitation/repetition of any word, name of the Eternal Entity (God), phrase, *bani*, or the whole AGGS is of no avail. For example:

In the following phrases, Guru Nanak has clearly mentioned that recitation/repetition of a word, phrase, or *sabd* are practices of no avail:

ਜਪੁ¹ ਤਪੁ² ਕਰਿ ਕਰਿ ਸੰਜਮ³ ਥਾਕੀ⁴ ਹਠਿ⁵ ਨਿਗ੍ਰਹਿ⁶ ਨਹੀ ਪਾਈਐ ॥

Jap tap kar kar sanjam thākī haṭh nigrāhi nahī pāīai. AGGS, M 1, p 436.

By practicing recitation¹, austerity² and self-restraint³ people have grown weary⁴; even after stubbornly⁵ practicing these rituals, they still have not been able to control evil wishes⁶.

ਭਨਤਿ¹ ਨਾਨਕੁ ਕਰੇ ਵੀਚਾਰੁ² ॥

Bhanaṭ Nānak kare vīchār.

ਸਾਚੀ³ ਬਾਣੀ⁴ ਸਿਉ ਧਰੇ ਪਿਆਰੁ⁵ ॥

Sāchī banī siō dhare piār.

ਤਾ ਕੇ ਪਾਵੈ ਮੇਖ⁶ ਦੁਆਰੁ ॥

Tā ko pāvai mekh duār.

ਜਪੁ⁷ ਤਪੁ⁸ ਸਭੁ ਇਹੁ ਸਬਦੁ⁹ ਹੈ ਸਾਰੁ¹⁰ ॥੫॥੨॥੪॥

Jap tap sabh ih sabaḍ hai sār. ||5||2||4||

AGGS, M 1, p 661.

Guru Nanak appeals¹:

One gets salvation⁶ by contemplating/deliberating² the true³ bani⁴ (enlightening words) with love⁵. (Therefore), the deliberation on sabd⁹ is equal¹⁰ to recitation⁷ and austerity⁸.

Other Sikh Gurus also advise like Guru Nanak. Guru Amaras says:

ਰਾਮ¹ ਰਾਮ¹ ਸਭੁ ਕੇ ਕਹੈ ਕਹਿਐ ਰਾਮੁ² ਨ ਹੋਇ ॥

Rām rām sabh ko kahai kahi-ai rām na hoie

ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ³ ਮਨਿ⁴ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥

ੴ

Gur parsādī rām man vasai tā fal pāvai koie. ||1||

AGGS, M 3, p 491.

Everybody recites Ram¹ Ram¹, but by reciting Ram¹ Ram¹ one cannot get peace of mind².

It is when the Eternal Entity (God³) is imbibed (realized/understood) in the mind, then one gets peace of mind^{3,4}.

Notes:

ਰਾਮ¹ is one of

the ਕਿਰਤਮ ਨਾਮ (descriptive/specific name) of the Eternal Entity (God).

ਰਾਮੁ² means when God is imbibed (realized) in the mind then one gets peace of mind.

ਮੁਖਹੁ ਹਰਿ¹ ਹਰਿ¹ ਸਭੁ ਕੇ ਕਹੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ²

Mukhahu har har sabh ko karai virlai hirdai vasaiā.

ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੇਖ ਮੁਕਤਿ ਤਿਨ੍ਹੁ ਪਾਇ

ਆ ॥੮॥੨॥

Nānak jin kai hirdai vasiā mokh mukaṭ tinḥ pāiā. ||8||2|| AGGS, M 3, p 565.

Everybody says Har¹ Har¹ with their mouth, but rare are those who have imbibed² (realized) the Eternal Entity (God) in their mind.

(Only) Those who have imbibed (realized) the Eternal Entity (God) in their mind attain salvation.

Note: 1. ਹਰਿ (Har) is also one of

the ਕਿਰਤਮ (descriptive/specific name). It stands for Krishna (considered as God in Hindu philosophy).

The above philosophy has also been accepted by

Guru Ramdas as follows:

ਹਰਿ ਹਰਿ¹ ਕਰਹਿ² ਨਿਤ³ ਕਪਟ⁴ ਕਮਾਵਹਿ⁵ ਹਿਰਦਾ⁶ ਸੁ
ਧੁ⁷ ਨ ਹੋਈ ॥

Har har karahi nit̃ kapat kamāvēh hirdā sudh na hoī.

ਅਨਦਿਨੁ⁸ ਕਰਮ⁹ ਕਰਹਿ ਬਹੁਤੇਰੇ¹⁰ ਸੁਪਨੈ¹¹ ਸੁਖ¹² ਨ ਹੋ
ਈ ॥੧॥

An⁸din karam karahi bahutere supnai sukh na hoī.
||1|| AGGS, M 4, p 732.

The mind⁶ cannot be purified⁷ just by repeating² Har Har¹ while deceiving^{4,5} others daily³ at the same time.

Similarly, even by practicing¹⁰ many types of rituals⁹ everyday⁸, one does not get salvation¹² even in dreams¹¹.

ਜਪੁ¹ ਤਪੁ² ਸੰਜਮ³ ਵਰਤ⁴ ਕਰੇ ਪੂਜਾ⁵ ਮਨਮੁਖ⁶ ਰੋਗੁ⁷ ਨ ਜਾ
ਈ ॥

Jap tap sanjam varat̃ kare pūjā manmukh rog na jāī. AGGS, M 4, p 732.

The self-oriented⁶ (innocent) recites¹ mantras or verses, practices austerity² and self-restraint³, fast⁴, and performs worship⁵, but his sickness⁷ had not gone away.

Through this message, the Gurus are making people aware of the fact that some religious mentors (including some Sants/Babas or preachers) who recommend some word or phrase or verse for recitation to control certain diseases or to get certain wishes to be fulfilled, are misleading the people. People should be beware of such religious mentors.

If Jap is not a recitation/repetition, then what does it mean when Guru Nanak and other Sikh Gurus have extensively used it in many verses?

Other Meanings of Jap in gurbani

Understanding ਨਾਮੁ (Naam) and ਸਬਦਿ (sabd) are equated to Jap:

ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਨ ਜਾਨਾ ਨਾਮੁ ਜਪੀ ਪ੍ਰਭ ਤੇਰਾ ॥

Jap tap sanjam karam na jānā nām japī parabh terā.

I know nothing about recitations, austerity and self-control; however, I do understand that the Naam (Laws of Nature/Universe) of the Eternal Entity (God) is equivalent to recitation, austerity and self-control.

ਗੁਰੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਭੇਟਿਓ ਸਾਚੈ ਸਬਦਿ ਨਿਬੇਰਾ ॥੩॥੬

Gur pamesar Nānak bhētiō sāchhai sabad niberā.
||3||6||

Nanak has realized the Guru, the Eternal Entity, through the true sabd (words) which has liberated him (from superstitions about recitations, austerity and self-control). AGGS, M 1, p 878.

ਸੇਵਾ¹ ਸੁਰਤਿ² ਸਬਦਿ³ ਵੀਚਾਰਿ⁴ ॥

Sevā surat̃ sabad vīchār.

ਜਪੁ⁵ ਤਪੁ⁶ ਸੰਜਮੁ⁷ ਹਉਮੈ⁸ ਮਾਰਿ⁹ ॥

Jap tap sanjam ha⁸umai mār.

ਜੀਵਨ¹⁰ ਮੁਕਤੁ¹¹ ਜਾ ਸਬਦੁ¹² ਸੁਣਾਏ¹³ ॥

Jīvan mukat̃ jā sabad sunāe.

ਸਚੀ¹⁴ ਰਹਤ¹⁵ ਸਚਾ¹⁶ ਸੁਖ¹⁷ ਪਾਏ ॥੭॥

Sachī rahat̃ sachā sukh pāe. ||7||

AGGS, M 1, p 1343.

By deliberation⁴ of sabd³ (philosophy), one can find the way of adopting conscience² service¹.

That means by subduing⁹ of recitation⁵, austerity⁶, self-restraint⁷, and ego⁸.

One gets real¹⁶ pleasure/peace of mind¹⁷ (freedom from problems) when philosophy of good¹⁴ conduct¹⁵ was received/understood after hearing¹³ the teachings/philosophy¹² of getting life free from problems¹¹.

Jap means deliberation

ਰਾਮ¹ ਨਾਮੁ² ਜਪਿ³ ਅੰਤਰਿ ਪੂਜਾ⁴ ॥

Rām nām jap antar pūjā.

ਗੁਰੁ⁵ ਸਬਦੁ⁶ ਵੀਚਾਰਿ⁷ ਅਵਰੁ ਨਹੀ ਦੁਜਾ⁸ ॥੧॥

Gur sabad vīchār avar nahī dūjā. ||1||

AGGS, M 1, p 1345.

*Deliberation³ about the Laws of Nature/Universe^{*2} of the Eternal Entity (God)¹ is worship⁴ from within because there is no other way (path)⁸ than deliberation/contemplation⁷ of the sabd (philosophy)⁶ of the Guru⁵.*

* ਨਾਮੁ (Naam): Here Naam has been

interpreted as 'Laws of Nature/Universe' on the basis of the theme in the following verse:

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਸਗਲੇ³ ਜੰਤ⁴ ॥

Nām ke dhāre sagle jant.

All³ living beings⁴ are under² the Laws of Nature/Universe¹.

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਖੰਡ³ ਬ੍ਰਹਮੰਡ⁴ ॥

Nām ke dhāre khand barahmand.

All the galaxies⁴ and stars³ and planets³ are under² the Laws of Nature/Universe¹.

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਆਗਾਸ³ ਪਾਤਾਲ⁴ ॥

Nām ke dhāre āgās pātāl.

Space³ and the mythical underworlds⁴ are under² the Laws of Nature/Universe¹.

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਸਗਲ³ ਆਕਾਰ⁴ ॥

Nām ke dhāre sagal ākār.

AGGS, M 5, p 284.

All³ the celestial bodies⁴ are under² the Laws of Nature/Universe¹.

Finally, it can be easily concluded from the above discussion that ਜਪ, ਜਾਪ, ਜਪੁ, ਜਪਿ (all

pronounced *Jap*) mean chanting/recitation according to ancient philosophy but chanting/recitation as well as deliberation and understanding according to Nanakian Philosophy, depending upon the context in which it has been used. ਜਪੁ (*Jap*) is the title of a complete and independent *bani*, which means deliberation and pondering upon to understand the essence of the *bani* of Guru Nanak.

Dr. Gopal Singh [6] and Principal Teja Singh[[4], p-3] also mentioned that philosophy in the AGGS teaches people to think in the right direction, but many of them have made it a religion to recite *Jap* bani plus other *bani* every day. Besides, many Sikhs consider it a most important and sacred duty to perform un-interrupted recitation of the AGGS (*Akhand Paath*) without any intention to ponder upon its philosophy. [7-9]

STRUCTURE OF ਜਪੁ (*Jap*)

The ਜਪੁ (*Jap*) is an essence (summary) of the philosophy of Guru Nanak's *bani* incorporated in the AGGS. It is an independent *bani*, which starts with its own heading, ਜਪੁ (*Jap*). It is followed by a

sloka, ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ("Aad such jugad such..." and ends with another sloka, ਪਵਣੁ ਗੁਰੂ

ਪਾਣੀ ਪਿਤਾ... (*Pavan Guru pani pita...*) to make the *Jap* as an independent *bani* of the AGGS to convey the essence (summary) of the philosophy of Guru Nanak. Dr. Joginder Singh [10] also said that the first sloka in the beginning is the *Manglacharan* and the second sloka at the end of *Japis* its *Mundawani*. Similarly, Prof Sahib Singh [5] and Giani Harbans Singh [2] say that these slokas are as *Manglacharan* and *Mundawani*, respectively, for *Jap*.

TIME OF REALIZATION

The following different views about the time of conception (and composing) of *Jap* were reported by Prof Sahib Singh [5]:

According to one *sakhi* (story) when Guru Nanak in his early life went to *Veyin* (rivulet) for bathing, Eternal Entity (God) called him in his court and ordered him to recite the praises of the Eternal Entity (God). Thus, when he re-appeared from the rivulet he recited *Jap*.

According to Dr. Mohan Singh, when Guru Nanak was settled at Kartarpur, Eternal Entity (God) called him in his court and when he

came back he ordered Bhai Lehna Ji (Guru Angad) to write the summary of the whole bani written by Guru Nanak.

According to some writers, *Jap* was written as instructions to the Sikhs while others say that a Sikh is posing questions and Guru Nanak is giving answers.

However, Prof Sahib Singh [5] rejected all of the above views as being baseless. He is of the opinion that *Jap* was written by Guru Nanak in the later part of his life as an essence (summary) of his *bani*.

Principal Teja Singh [[4], p-5] is of the same view that *Jap* was written by Guru Nanak after the voyage to Arabian countries and visits to various places of Jogis, Siddhas, Pirs, and sacred places for pilgrimages.

If we analyze *Jap* critically, it will become clear that it is a summary or an essence of the *bani* of Guru Nanak enshrined in the Aad Guru Granth Sahib. This is the main reason that Guru Arjun has placed *Jap* as the first *bani* of the AGGS. Guru Arjun has also kept the *bani* of Guru Nanak first in every major section or *raga* in the AGGS which was followed by the *bani* of second, third, fourth, fifth and ninth Guru and then by that of Bhagats.

CONTROVERSY ABOUT THE AUTHORSHIP OF SLOKAS

If we look into gurbani critically, we will find that the sloka, *Aad such jugaad such . . .* is of Guru Arjun, since it has been identified as M 5 in the *Sukhmani* at page 285 of the AGGS. Similarly, the sloka, *Pawan Guru pani pita . . .* is of Guru Angad, which has been identified as M 2 at page 146 of the AGGS.

Some scholars say that these slokas were written by Guru Nanak originally but have also been used by Guru Angad and Guru Arjun under their succession number to the House of Nanak, i.e. as M 2 and M 5, respectively.

Dr. Joginder Singh [10] says that the sloka *Aad such jugad such....* is of Guru Nanak since in the *Tatkra* (Table of Contents) of *Kartarpuri Bir*, it is written that the *Jap* included here is the copy of the *Jap* signed by Guru Ramdas, therefore, this sloka cannot be of Guru Arjun. His above assumption cannot be accepted since they do not indicate whether this sloka was there in the original *Jap* of Guru Nanak, which is composed of 38 stanzas (*pauris*). It may be possible, the first sloka, *Aad such jugad such . . .*, of Guru Arjun was added in the beginning of *Jap* as *Manglacharan* and the second sloka, *Pawan Guru pani pita...*, of Guru Angad was added as *Mundawani* at the end of *Jap* by Guru Arjun at the time of compilation of Granth to give the *Jap*.

Giani Harbans Singh [2] reported that the first and the last sloka in *Jap* belong to Guru Nanak. He further explains that if these were of Guru Arjun and Guru Angad, then M 5 and M 2 must have been written there. The irony is that Giani jee failed to notice that there is no M1 for any of the 38 stanzas (*pauris*) of the main section of *Jap*, although every Sikh scholar accepts that *Jap* was composed by Guru Nanak. Guru Arjun has not assigned M 1 to any of the 38 stanzas, even to stanza #27 *So dar...* of *Jap*, which also appears (with some additional words) at page 8 and 347 of the AGGS where it has been clearly identified with M 1.

There are a few examples of using a single sentence or certain wordings of Guru Nanak by the other Sikh Gurus. They did so since they were preaching and practicing the philosophy of Guru Nanak. For example, the following sentences of Guru Nanak at page 1353 have been repeated by M 2 at pages 148 and 469 of the AGGS to convey the same philosophy of Guru Nanak:

ਨਿਹਫਲੰ ਤਸ੍ ਜਨਮਸ੍ ਜਾਵਦ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ ॥...

Nihfala'n tas^oy janmas^oy jāvaḍ barahm na bindṭe.

ਜੇਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਤ ਬ੍ਰਾਹਮਣਹ ॥...

Jog sabḍa'n gi^an sabḍa'n beḍ sabḍa'n ṭa

barahmaṇēh.

ਏਕ ਕ੍ਰਿਸ਼ਨ ਤ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਹ ॥...

Ēk krisan'n ta sarab devā dev devā ta ātmah.

AGGS, M 1, p 1353. And The following sloka of

M 1, **ਸੋ ਬੁਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥** So bṛjhai jis āp bṛjhāe. (AGGS, M 1, p 839), has been used word by word at page 364 by Guru Amardas. But he has changed the arrangements of words (meanings remain the same) at page 841 as follows:

ਆਪਿ ਬੁਝਾਏ ਸੋਈ ਬੁਝੈ ॥

Āp bṛjhāe soī bṛjhai. (AGGS, M 3, 841).

Similarly, the following sloka of M 3 at page 86 has been repeated by M 4 at page 1424:

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਤਿਨਿ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥

Gur pūrai har nām dīṛāiā jin vichahu bharam chukāiā.

(Except **ਤਿਨਿ** at page 86 has been changed to **ਜਿਨਿ** at page 1424.)

Keeping in view the above facts, the sentences of Guru Nanak have been used by other Gurus as such or with little spelling changes. Therefore, it is possible that Guru Arjun might have changed the spellings when the first sloka *Aad such jugaad such...* of *Jap* was used in *Sukhmani* at page 285 and in the second sloka *Pawan Guru pani pitta...* when used by Guru Angad at page 246.

The sloka *Pawan Guru pani pita....* at the end of *Jap* and at page 246 is based on the philosophy of Guru Nanak given in the following stanza:

ਪਉਣੁ ਗੁਰੁ ਪਾਣੀ ਪਿਤ ਜਾਤਾ ॥

Paṭuṅ gurū pāṇī pit jātā.

ਉਦਰ ਸੰਜੋਗੀ ਧਰਤੀ ਮਾਤਾ ॥

Uḍar sanjogī dhartī mātā.

ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਦਾਈ ਦਾਇਆ

ਜਗੁ ਖੇਲੈ ਖੇਲਾਈ ਹੇ ॥੧੦॥

Raiṇ dīnas dūe dāi dāiā jag khelai khelāi he. ||10|| AGGS, M 1, p 1021

The sloka *Aad such jugaad such....* in the beginning of *Jap* and in *Sukhmani* at page 285 is based on the philosophy of Guru Nanak given in the following phrases:

ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਅਵਰੁ ਝੂਠਾ ਸਭੁ ਮਾਨੇ ॥

Ād jugādī hai bhī hosī avar jhūṭhā sabh māno. AGGS, M 1, p 437.

ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਗੁ ॥

Ād jugādī hai bhī hog.

AGGS, M1, p 840.

ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਸਹਸਾ ਭਰਮੁ ਚੁਕਾਇਆ ॥੧੪॥

Ād jugādī hai bhī hosī sahsā bharam chukāiā. ||14|| AGGS, M 1, p 1039.

It is evident now that both slokas appearing in *Jap* belong to Guru Nanak but were used by Guru Angad and Guru Arjun under their succession number as M 2 and M 5, respectively. Therefore, the *Jap* with its own slokas and 38 stanzas as the main text is a complete *bani* of Guru Nanak although Mahal 1 has not been assigned to it by Guru Arjun. Guru Arjun has put *Jap* first in the AGGS as every other *bani* of Guru Nanak before the other Gurus (M 2, M 3, M 4, M 5, and M 9), followed by that of Bhagats in every major section and sub-section of the AGGS.

REFERENCES

1. AGGS (1983) *Aad Guru Granth Sahib* (Amritsar, Punjab, India, Shiromani Gurdwara Parbandhak Committee). (M = Mahla, i.e., succession number of the Sikh Gurus to the House of Nanak, M is replaced with the name of Bhagat/ Bhatt for their Bani, p = Page of the AGGS).
2. SINGH, H. (1988) *Aad Sri Guru Granth Sahib (Punjabi)*. Vols. 14 (Patiala, India, Gurmat Seva Parkashan).
3. SINGH, K. (1981) *Mahan Kosh* (Patiala, India, Bhasha Vibagh Punjab).
4. SINGH, T. *Japji Steek (Punjabi)* (Amritsar,

- Dharam Parchar Committee (SGPC)).
5. SINGH, S. (1972) *Sri Guru Granth Sahib Darpan (Punjabi)*. Vols 10 (Jalandhar, India, Raj Publishers).
 6. SINGH, G. (1987) *Sri Guru Granth Sahib (English Version)*. Vols 4 (New Delhi, London, New York, World Sikh Centre Inc).
 7. CHAHAL, D. S. (2001) Akhand Paath in Sikhism, *Understanding Sikhism, Res. J.*, 3 (1), p 34.
 8. CRYSTAL, D. (1993) *The Cambridge Factfinder* (Cambridge, UK, Cambridge University Press).
 9. SIDHU, S. S. (1999) Is there any place for rituals and idolism in Sikhism? *Understanding Sikhism Res. J.*, p. 37 (<http://www.iuscanada.com/journal/archives/1999/j0102p37.pdf>).
 10. SINGH, J. (1981) *Japji de Teeke: Smikhyatmak Adhyan (In Punjabi)* (Patiala, India, 24 Green View).

WHAT IS GOD?

Harbans Singh Kandola, Burnaby, Canada

It is extremely important to understand the concept of the God we have worshipped for thousands of years. We have searched for a spiritual path that will show us how to be good humans, to realize our true selves and answer the age-old question "Who am I?" We want a God that will give us security, safety, protection and salvation. Every religious practice and ritual that guides humans along the spiritual path flows from the concept and nature of the God we believe in. Society is the reflection of the deity we understand and worship. Nanak says *JESA SEWAI TESO HOWAI TEHE KARAM KAMAAE*, meaning spiritually we are the image of God. Our actions in daily life are guided by the concept of the God we worship. When our God is external, we find the meaning and purpose in external deity. We look for salvation after death. In contrast, when we believe God is within each one of us, and within humanity, our focus is

inward to find the purpose and meaning of life. This is just one example of how our concept of God impacts our daily life.

For thousands of years, our concept of God has been as the creator of the universe, a supernatural, almighty and omnipotent power that can perform miracles for us in violation of the laws of nature. We have conceptualized God as one that can do anything or everything upon prayer and answer every prayer, a God that cures our diseases, protects us from dangers. In my view, however, a more helpful concept of God, as I will discuss in detail later, is a God that Nanak described, whereby God is divine wisdom, divine knowledge, a treasure of virtues, the embodiment of the laws of nature. In contrast, most Sikh scholars have presented the God as an external supernatural human-like BEING.

I want to discuss very briefly how the concept of this supernatural external deity originated. The primitive, ancient people were very ignorant of the laws of nature, and how the events in nature happen. According to Viking Mythology there are two wolves who chase the sun and moon. When the wolves catch the sun that is when an eclipse happens. People would make a lot of noise to scare away wolves so that sun could escape from the wolves' clutches. I read similar mythological stories in India. Because of fear, ignorance, weakness, anxiety, desires and superstitious beliefs, people invented a concept of an external being that is God to provide safety, security and protection from natural disasters, disease and life problems.

Ancient people needed a Being that could control natural forces. They invented thousands of rituals to please this external deity. When God was pleased, good things happened. When God was angry, drought, floods and disasters came. These were assumptions and beliefs. Assumptions are not reality. I believe that such a God that humans have worshipped is the projection of human ignorance, fear, anxiety, fear of death, human

desires and superstitious beliefs.

However, a greater understanding of the physical laws of nature started about 2500 years ago when people realized that the sun emerged from an eclipse even when no noise was made. Greek scientists were able to explain how a solar eclipse happened. There began to be an understanding of the concept of the universe that is governed by the unchangeable laws of nature that can be explained without resorting to mythical theological explanations.

Today we live in a totally transformed world. We have made huge scientific and technological advances. However, our religious thinking is still remarkably unadvanced, even primitive. People continue to think about God in the same way, as an external being. For thousands of years organized religion has asked us to accept God as a deity who knows everything and possess all powers.

As discussed above, this external projection, as an external being “up there in the sky” is a conception that is a human creation to serve human needs. However, human creations can be inadequate or untrue. For example, today, based on this external conception of God, we are witnessing people in great numbers walking away from organized religion because they find religion to have little or no meaning in life. People do not find peace, happiness and joy going to places of worship. People question the very existence of God we are worshipping and what is the religion we practice done for us? They are feeling that God does not answer all our prayers, protect from hurricanes, cure our diseases, give us success in business. They are feeling that God does not punish bad people or save innocent child from death. Even worse, people blame organized religion for having done more harm than good in the world when religion is supposed to be doing only good in the world. Many people feel religion is inherently violent when it should only bring peace. Religion has been a cause of wars and

conflicts when it should be causing harmony. Innocent women, children and men in the millions are being killed in the name of God and religion.

As a society we witness the rise both of fundamentalism and atheism. These groups are far from the truth. Fundamentalists believe their way is the only way, and unless you think like them, you are a “non-believer” and many times this is a justification for killing. On the other hand, atheists may claim that the elimination of God and religion from the face of the Earth is the only solution for the world’s challenges and problems.

For thousands of years we have put our faith in the external DEITY, an almighty and omnipotent God. We sought safety, security, protection and salvation. We always looked outward, fixing the outer world, outer purpose because our protector was external, outside humanity. We have never looked inward, fixing our inner world, or a conscious transformation of the self. Today we are less happy, stressed out, depressed, worried and miserable in society.

Humanity today is in search of a new vision, new way of life, new spiritual path for peace, happiness and joy of life. Now I turn to discuss what I believe is that new vision, new path. I must discuss that path beyond organized religion being practiced today, beyond heaven and hell, beyond life after death beliefs. We do not need to walk away from religion or spirituality but walk through to new way of life. This journey is an inward journey, about inner engineering, conscious transformation. This journey is about changing one’s own thoughts and behavior. In this journey, one does not look outward for the meaning of life. I will not find the meaning of life in the material world. I will not find the meaning of life in the supernatural external deity. My focus is inward. I do not have to go anywhere: I need to go within. I no longer look outward for God but begin to look inward. The path to inner happiness and world peace is internal not external. This is where I begin to discuss the concept of God and spiritual

philosophy of the enlightened visionary, Guru Nanak.

I may mention here that there has been philosophers and theologians who presented reasoned and viable concept of God and spiritual thinking. Unfortunately, their ideas were suppressed, they were excommunicated or even killed. Kahan Singh Nabha, a Sikh scholar mentions that he was labeled atheist for his progressive spiritual ideas.

Nanak (1469-1539) was bright, enlightened and revolutionary thinker. At the age of ten he challenged the thousands years old religious practices and traditions he considered worthless. In Mecca round 1518 he was questioned by Muslim Priest what is your religion. The answer was I am man of God I have no religion. What a profound statement. Jews, Buddhist, Christians, Muslims, Hindus and Sikhs are just labels created by us. We are all humans first. Nanak did not believe in supernatural external deity. Rejected all life after death beliefs. Rejected the concept of heaven and hell. Did not believe in miracles. His focus was only one KIV SACHIARA HOEEAI KIV KOORAI TUTAI PAAL meaning how can we break the walls of ignorance, ego, fear and falsehood. How can we realize spiritual awakening, find meaning of life, our true self? He believed this is the role and relevance of God and religion in human life. He said SARAB DHARAM MAI SAREST DHARAM HARKO NAAM JAP NIRMAL KARAM meaning the primary purpose of God, religion in the world is to create a spiritual path for humanity to realize inner transformation, change in thoughts, behavior, be society with compassion, tolerance, kindness and love.

As I said before that religious or spiritual philosophy of any faith flow from the concept of God, understanding what God is. I will discuss in detail later but want to mention that God of Nanak is divine wisdom, knowledge, treasure of virtues, embodiment of the laws of nature Nanak call will

of God. God is formless, timeless, has no size, shape or color. Most important God is within all of us. God of Nanak all about inner world, inner change, inner purpose. God of Nanak has nothing to do with material world, outer purpose. That is why Nanak says concept of God, religion is not the subject that covers scientific explanations what is the universe made of, how and when universe came into existence and how the laws of universe operate.

In Bani Japji Nanak clearly states that Muslim, Hindu theologians, Yogis did not know. I have no power he says to explain the creation of universe. I have no power to explain how certain things happen in the universe. He clearly says BALIHAREE KUDRAT WASIA TERA ANT NA JAE LAKHIA meaning God is the embodiment of the laws of nature. The magnificent structure of nature I cannot comprehend give me the feeling of humility. I surrender to the laws of nature, will of God and learn to live in the present. Many Sikh teachers and scholars make the mistake when they claim that Guru Nanak explain the creation of universe.

They use the following line from AAD GURU GRANTH SAHIB, Sikh scriptures. *SACHE TE PAWNA BHAIAA PAWANE TE JAL HOEE. JAL TE TREBHAWAN SAJIAA GHAT GHAT JOT SAMOAI* meaning first there was God by himself, nothing else existed. Then God created air. From air God created water and from water everything else emerged. Unfortunately, this is literal translation the common mistake in interpreting GURBANI. When we analyse the central theme of this hymn it has nothing to do with theory of creation. It is all about inner conscious transformation, spiritual creation of inner world. Central line is MANN RE SABD TRO CHIT LAEE. JINN GURMUKH NAAM NA BHOOJIA MAR JANMAI AWAI JAE meaning contemplate on divine wisdom, godly virtues, thus be spiritually awakened, realize your true self, enjoy peace and happiness. Those who chose to remain ignorant of truth, egoistic suffer in pain

ever day here and now. The whole hymn is about inner change.

It is interesting to note that Nanak did not assume things. I believe Nanak took the approach that what I do not know I do not know. Nanak says *IK DAJEH IK DABIEEAI IKNA KUTE KHAAL. IK PANI WITCH OOSTIAIH IK BHEE PHIR HASAN PAAI. NANAK EV NA JAPAE KITHAI JAAE SAMAAI* meaning there are various ways people dispose off dead body. Some cremate, some are buried, others are left at open ground to be eaten by vultures. Some are thrown in the running water while others are thrown in dry well. Nanak says nobody knows what happen to us after death. Assumptions about life after death are simple speculations. Assumptions are not truth.

The first word Nanak wrote in AGGS is *IK ONKAR* God is one universal reality, truth. *IK ONKAR* is not just a word, it has practical application creating harmony among people and relevance in daily life. One universal truth is formless, no shape, size or color and is eternal. Eternal truth is not confined in *KABA, JERUSALAM, KANSHI OR HARIMADER SAHIB (GOLDEN TEMPLE)*. God is not a BEING that take human form. God is not personal, my God, your God. God is not Catholic, Protestant, Sunni, Shia, fundamentalist, moderate, high or low. Universal truth has no religion. We create divisions because of inadequate understanding and unviable concept of God. Nanak says *EK PITA EKS KE HUM BARIK* meaning one fatherhood and brotherhood of mankind. We all have same spark of divine enlightenment within us. We are all humans, connected one big family. We are all humans.

EK NOOR TE SABH JAG OPJIA KAUN BHALE KO MANDE meaning every one of us come from same source, we all have same divine energy within us. How can we then judge others as high, low, believers, non-believers, black, white or brown. I was surprised to know that religious teachings are not allowed in British Columbia

schools because people complain it is Christian, Jewish, Aboriginal, Sikh, Hindu. I do not know what is the religion of truth, divine wisdom, compassion. What is the religion of God. *IK ONKAR*, the universal truth cannot be divided into classes, ideologies. All in one and one in all is the message of Nanak. God is the embodiment of the laws of nature. Do the cosmic laws discriminate based on color, creed or ideology? When rain falls, falls on Buddhists, Christians, Muslims Hindus and Sikhs, atheists, rich, poor equally. That is what Nanak says is oneness of God. Oneness of God is a blue print for brotherhood of mankind, human respect and unity, pluralism and world peace.

Unfortunately, organized religion is locked in the thousand years old ideology and failed to come up with viable concept of God. English philosopher John Lock (1632—1704) wrote, I am so convinced that the religious intolerance that had rent Europe apart for thirty years was simply inadequate idea of God.

Nanak said God is *SHABD GURU, BANI GURU, GIAN GURU* meaning God is divine wisdom, divine knowledge, divine intellect. *KAHO KABIR MAIN SO GUR PAEEA JA KA NAU BIBEKO* meaning God is divine wisdom. It is the spiritual wisdom, knowledge that dispel darkness of ignorance, ego, slavery of my own mind, thoughts. Divine wisdom transform myself conscious to godly, spiritually awakened conscious, conscious that is virtuous. Divine wisdom, knowledge is the transformational power that decide what right, what is wrong. Nanak says *GIAN ANJAN GUR DIA AGNIAN ANDHER VINAS* meaning darkness of spiritual ignorance can only be dispelled through wisdom, knowledge, intellect. Transformation of consciousness only happen through divine intellect. All human progress is through intellect. Intellect when guided by divine principals can transform the world. God is the biggest creator but not the physical universe but our enlightened consciousness, our inner world. That is the creative power of God. That is the meaning and relevance of God in our daily life.

God of Nanak is to be experienced, realized and lived in daily life.

Nanak says God is treasure of godly virtues **GOBIND GUNNI NIDHAN HAI**. God is compassion, concern for others, tolerance accepting others the way they are, kindness goodness at heart, love equality and respect, contentment free from attachment to form, material world and harmony we are one big family, fearless without fear and without animosity. Nanak says **MANN MERIA UNTER TERE NIDHAN HAI** meaning God as treasure of virtues is within all of us. We are ocean of peace and happiness. This is our real self. How do we realize this God? Nanak says **VASTU UNDER VAST SMAVAI DUJI HOWAI PASS** meaning through contemplation on divine wisdom and godly virtues we need to unlearn our bad habits, evil thoughts, ego one by one, empty out garbage we have collected all life. Only then we can internalize and live godly virtues. Nanak says we do not become good by trying to be good but by finding the goodness within us. This is realizing God within, finding meaning of life, live in peace and happiness, be pleasant and spread pleasantness all around.

Nanak says God is totality, embodiment of the laws of nature. Nanak says **BALIHAREE KUDRAT WASIA** meaning God is the embodiment of the laws of nature. In Sikh Scriptures nature and God have been discussed in the same context. Nanak says in this universe all things simply is the manifestation of God. I understand there has been other philosophers who called nature God. In spiritual philosophy of Nanak God is a way of life, spiritual guiding principals. Nanak called laws of nature a will of God, **RAZA, BHANNA, HUQAM**, that nothing in the universe happen outside or in violation of the laws of nature, will of God. Nanak **HUQMAI UNDER SABH KO BAHAR HUQAM NA KOAE** meaning that everything in universe operates according to laws of nature, no exceptions ever happen in violation of the laws of nature.

In his text **ASA DI VAR** Nanak says air, water, fire, sun, moon, birth, death, good, bad happen according to laws of nature. Surrendering to the laws of nature is living the will of God. In modern term we call living in the present. Spiritual message of Nanak is the same, accepting situations as they happen. Our stress, worries, anxiety, mental problems come from living in the way of conflict, resisting, denying the facts. Once we learn to live in the present, way of surrender we find peace, happiness and joy in life here and now. This is realizing God in nature. (more about this in chapter **Living The Will of God**).

Clearing Misconceptions About God (edited)

Harbans Singh Kandola, Burnaby, Canada

Understanding the concept of God and spiritual philosophy of Guru Nanak changes the meaning of God and religion humanity worship and practice today. This understanding clears many misconceptions and answer questions. God as we understand now is universal reality, truth, divine wisdom, knowledge, intellect, treasure of virtues, compassion, tolerance, kindness and love. God is embodiment of the laws of nature, will of God, living in the present. Most importantly God as we know now is within each of us. This is who we are, our true nature.

Now as a society in twenty first century we need to make the shift find meaning of God within us, in the humanity. This is the turning point in the pursuit of peace, happiness and harmony. We no longer look upward, **OPARWALA**, to heavens for meaning of God but look within, inward. The path to peace, happiness, joy, meaning of life is internal, not external. This is the new vision, new way of life beyond heaven and hell, beyond life after death theories, beyond worthless rituals, religious practices, beyond miracles and beyond supernatural deity. This spiritual path is all about how to be good human and find meaning and

purpose of life here and now.

Today It is very disturbing and shocking to listen to the debates, discussions including is there a God, God is dead, God is delusion. It is puzzling to see God is dead movements gaining force. We witness rising of fundamentalism, no matter what the truth, reality is what they believe in is absolute truth. They demand unquestioned obedience. Unless you think like them you are non-believer and that may be many times justification for killing. Then we see rise of Atheism for past many years. Because of inadequate or misunderstanding of concept of God, spiritual philosophy, they claim that religion has done more harm in the world and that elimination of religion from the face of the earth could solve problems of the world.

In spite of all the confusion, delusion and misconceptions I cannot imagine World without God, spiritual path for humanity. Nanak said JE SAU CHANDA OGWAI SURAJ CHARAI HAZAR. ETE CHANNAN HUNDIA GUR BIB GHOR ANDHAR meaning there could be thousands of moons and suns lit up the world with bright light, the darkness of spiritual ignorance and ego can only be dispelled with divine wisdom, knowledge and intellect that guide us how to be a good human. My hope is that once the misconceptions are cleared, questions are answered society will find the spiritual path we are searching for.

A friend said to me that he does not believe in God, there is no God and God is dead. I believe in spirituality. When I asked do you believe in compassion, tolerance, kindness and unconditional love the answer was absolutely yes. Do you believe in gaining divine wisdom how to be a good human? The answer was yes. Do you believe in unchangeable laws of nature, will of God, living in the present? Again, the answer was yes. I explained that Nanak call this WAHGURU, ALLAH, GOD, BHAGWAN, ISHWAR and these all mean spirituality, how to be a good human. I believe it is the matter of understanding and grasping the concept of God and spiritual

philosophy of Nanak. Here is my attempt to answer key questions.

If God Is Omnipotent Then Why There Is Evil in The World

Almost every human being has this question. People of all faiths ask this question. This question assumes that omnipotent God upon prayer has the power to do anything and everything for us. We have held this belief for thousands of years. As Albert Einstein said this was a childish superstitious expression and product of human weakness and fear. Now in the scientific age we understand that there no supernatural, omnipotent deity that has the power to violate the laws of nature. I will explain that moral evil is a human creation. I discussed in detail the concept of God of Nanak. God of Nanak is spiritual guiding principles how to be a good human, find purpose and meaning of life, a spiritual path to realize inner peace, happiness and joy, be pleasant and spread pleasantness all around. It is about fixing the inner world. We as humans have complete freedom to choose or not choose this path. This path is the path to live the way of surrender, truthful living, be a person with compassion, kindness, tolerance and pure love. We have freedom to choose to live the way of conflict, ignorance, ego, hatred, greed, jealousy, anger and identified with form, material world.

Nanak calls this state of mind KARTOOT PASSOO KEE MANAS JAAT meaning in our actions and behaviour we are animals in human skin. God I would say has done magnificent job giving humanity spiritual path of peace, harmony, equality and mutual respect. Where does the moral evil come from.? Moral evil is a human creation because as society we chose to live path of conflict. I choose to hurt others. I could choose to love others. I choose to kill others. I could choose to protect others. I have complete freedom. God as we discussed before is not going to hold my hand. God has shown us the path, given us instructions to create heaven here and now.

We as humans create wars. My daughter asked me how could someone rape and kill eight years old girl. How could God let this happen. This is very touching question and is difficult to answer. My answer is that when I choose to live the way of surrender, member of society with godly virtues, compassion, unconditional love I could never do such crime. Only when I choose to live way of conflict with evil thoughts, ignorant of truth, animal behaviour I am capable of doing heinous crimes. We must take responsibility as society. When a child grows up in abusive, violent environment, abused as child could become human monster. How could on the Earth we can blame God that is unconditional love. It is up to us as society whether we use knife to kill someone or use for surgery to save a life.

God Did Not Protect Me from Dangers/Hurricane/Cure My Disease.

Let me explain this with practical example. A farmer cultivated his field, worked hard and sowed the crop. The crop is ready for harvest. A hard hailstorm comes down and ruins the crop. We now know when strong currents of rising air known as updrafts carry droplets of water high enough, they freeze, become hailstones and come down as hailstorm. These events in the universe happen according to cosmic laws.

Nothing ever happens in violation of cosmic laws. Nanak says HUQMAI UNDER SABH KO BAHAR HUQAM NA KOAI meaning everything in the world happen under the laws of nature. There is no power on Earth that could stop rain or a hailstorm. Thousands of prayers will make no difference. That is why Nanak says CHINTA TA KEE KIJAI JO ANNHONNEE HOAI meaning when everything happens according to cosmic laws and we cannot change the course of that, then why fight against those laws of nature? Accept situations as these happen, remaining stable and calm. It does not mean we do not make efforts to protect from dangers like disease, earthquakes and hurricanes.

When we are spiritually awakened we are empowered to cope with such situations. Nanak says SUKH DUKH DOAI DAR KAPRAI PEHRAI JAAI MANUKH. JITHAI BOLAN HARYAI OTHAI CHANGI CHUP meaning good times and bad times are life situations we face every day. While we should make every effort for our safety, we cannot fight the nature, cannot stop a hurricane or earthquake. God empowers us to be able to live in the present and accept situations as these happen. Is this easier said than done? That may be so, but it is possible for every person to achieve spiritual awakening: it has no cost, it is free.

Unfortunately for thousands of years out of ignorance, fear, desires, weakness and superstitious beliefs we sought protection, safety, and security from a supernatural, omnipotent external deity. We believed the Almighty could intervene and protect us from a hailstorm. In our minds, God then is rightly blamed when the storm occurs and then we say that He failed to intervene. Even worse, out of complete ignorance, some members of organized religion blame the farmer for some disobedience of God that he may have done in the past life. So, the hailstorm was his deserved punishment. These in fact are the weapons of behaviour control and exploitation.

God Did Not Answer My Prayer.

We as humans raise these questions due to inadequate understanding what God is. Why God let this happen to me. I was baffled when God did not listen and answered my prayer. I did not feel love of God. When I do not get answer to my feelings I walk away from God, religion. This is happening more and more. Close to 1.1 billion people do not do not follow any religion.

Religion has no relevance in their lives because God did not answer my prayer. Rather than answering this question using logic, reason and facts organized religion will come up with excuses. You did not pray with full heart; your prayer was too selfish or God retired after

creation. Nanak says BIRTHEE KADE NA HOWAEE JAN KEE ARDAS meaning prayer of devotee is always answered. We learned God of Nanak is divine wisdom, knowledge, treasure of virtues and embodiment of laws of nature, living in the present. God is within each one of us.

Prayer is then communication, a dialogue with God that is within me. Prayer is commitment with myself. Prayer has nothing to do with outer purpose, material objects, everything to do with inner purpose, inner transformation, how to be a good human, finding purpose and meaning of life. This is the only demand we can place before God as we know. Nanak says WINN TUD HOR JE MANGNA SIRR DUKHAN KAI DUKH meaning my only prayer is for divine wisdom, knowledge, godly virtues and live the way of surrender. This prayer is always answered. Prayer is to think inside our head and follow through on the commitment. Just praying God give me wisdom and not making efforts to gain wisdom does not work. Doctor give me medicine but I have to take it. Once we understand God we pray to and what God give us our prayer is always answered.

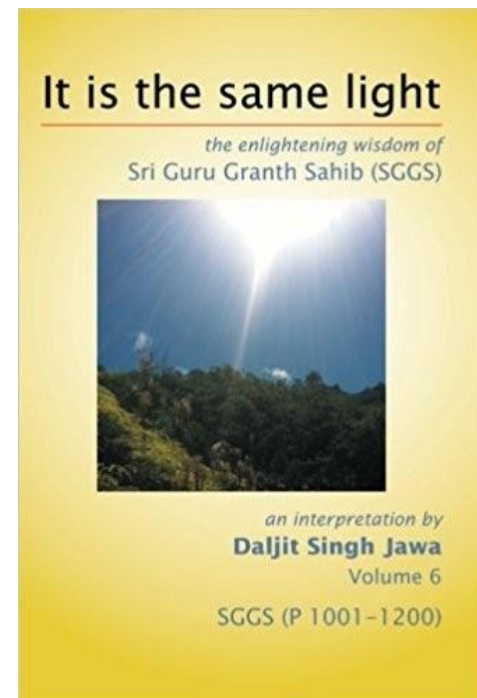
GURU CONNECT: NEW TOOLS

Bhai HARBANS LAL

Translation of Guru Granth with difference

The Sikhs consider the hymns enshrined in Sri Guru Granth Sahib (SGGS) as their Guru and the source of ultimate wisdom. Because of the Guru's universal approach to be imbibed in the message, the Granth is composed of hymns contributed by 36 enlightened souls. They expanded over centuries and employed 22 languages and over 200 dialects. Further, the authors applied the hymn format to guard against any potential alteration. Therefore, newer translations of the Guru Granth hymns remain a never-ending need. Of course, the English language continues to be the most suitable medium for the global readership.

Several translations of SGGS into English are available. A recent one is that of Daljit Singh Jawa. Jawa Sahib spent the better part of his life to complete this translation. Like other translations, he included the original text in the original language using Gurmukhi script, as well as the English transliteration in Roman script.



What is different in Jawa's translation is that it extends the literal translation into the interpretation where he writes a central idea and continuity of thoughts within each hymn.

The translation was a love of his life for the mission, and Sirdar Jawa uploaded the volumes on his website (www.gurbaniwisdom.com) for the complementary downloading by anyone who wishes to do so. Any reader may **download any of the seven volumes free of charge** although there is a small price if you want to obtain the printed volumes. The author receives only a small royalty, which he donates to charitable causes, as any profit is not his aim.

You may buy **"It is the Same Light: The Enlightening Wisdom of Sri Guru Granth**

Sahib” Hard-cover, Paperback, or e-book by Diljit Singh Jawa, from Amazon, Barnes & Noble, or Xlibris.com. For any further help, you may contact the author at jawa222@gmail.com. You may also consider buying the volumes to donate to your local Gurdwara library. There is a total of seven volumes.

Voicing Gurbani Correctly: Two New Websites to Help

Our youth and many adults have long been looking for an intelligent tool to learn Gurbani, the verses of the Guru Granth, for two specific things. They wish to pronounce and read Gurbani correctly, and to listen to the Gurbani *paath* (sacred reading) on their own that is enjoyable and absorbing.

But before one even gets there, there is a critical rite required of every Sikh to connect to the Guru. It is known as “GurCharni Lago,” a time-honored ceremony of initiation. It consists of the first-time recitation from the Guru Granth in a solemn public ceremony. We have described this launch separately in our blog earlier. To be able to fulfill this commitment, the aspirant must learn how to read the script and the language of the Guru Granth.

In Punjab, and in the days before internet technology, our clergy and parents/grandparents take care of preparing the growing youth for accurate reading of the hymns.

Challenge in the West and Response

However, there is a more significant challenge for those of us who are in the diaspora. A considerable population of Sikhs are unable to read and therefore recite passages from the Guru Granth. The absence of this ability renders their relationship with their Guru meaningless or at least questionable.

What has been lacking to date, however, is **a word by word audio of the Guru Granth recitation with the simultaneous pronunciation of each word and highlighting the same word at the same time**. In such a combination of both, Sikhs can recite the hymns while reading it.

To my knowledge, this is the first time that modern technology has been thus employed, mercifully through numerous person hours donated by the designers. They produced an electronic teaching tool for reciting gurbani accurately.

Of course, one has to go beyond this stage to understand the message, which this software does not provide, but the translations and explanations are readily available elsewhere.

I know Sardar Satpal Singh Purewal through email communications and now through phone contacts. He lives in Seattle, Washington, USA, and is the creator of the much sought-after software. To complete this project, not only did he had to teach himself and employ wisely the software technology but to also negotiate with software developers as well as their owners to use their tools and their platforms for wide distribution of the product. Towards procuring the artists needed, he had to find suitable persons who could appropriately read and pronounce the bani accurately, and who were willing to spend years on the project.

There were volunteers as well as technologists to hire who could fulfill one or the other component. He found those who could recite with an attractive voice but did not possess the skills of correct pronunciation. Others could pronounce the words that were grammatically correct but lacked presentation skills.

Eventually, he found a well-known Sikh scholar who was conversant with both, in addition to the zeal to serve the community. He could recite gurbani with a melodious voice and compose the

pronunciation that appropriately followed the Guru Granth grammar.

It was our respected **Gyani Jagtar Singh Jachak** of New York. I admire Bhai Sahib's devotion to this project. It took him several years towards this thankless task.



Giani Jachak verbalizing the Guru Granth while every spoken word spontaneously being highlighted on the screen above him.

Yes, the website www.ektuhi.com is ready and running.

There is more.

More recently, Sri Guru Granth Sahib Institute Melbourne Gurdwara Sahib, Tarneit Australia, enhanced the site in that Gyani Jagtar Singh Jachak is shown reciting the *paath*.

The new website is

<http://gurbanidarpan.org/santhiya/?action=video>

These sites will assist you to read and pronounce gurbani correctly. Each word, when recited, is **highlighted and pronounced**. If you wish to stop at any word, you can readily do it. You can also go back and forth in the text. You can change the color of the text and its background. You can change the font and its size.

Besides a variety of Gurmukhi fonts, you may use Hindi and Urdu fonts as well. Thus, you can share

the Guru Granth with your Indian and Pakistani friends.

With this software, you can select different hymns and chapters or pages of the Guru Granth you elect to recite. It will help you reciting your Nitnem or an open-ended recitation of the whole Guru Granth.

There are also some exegeses by Gyani Jagtar Singh on the website that you may take advantage of. There is also an excellent **search engine that will find a word and its pronunciation at the same time**.

How about projecting the Guru Granth Sahib verses on the screen during the Akhand paath so that the attending sangat can get something more out of it?

The Next Version in the Making:

Sardar Satpal Singh is presently working on the next version where you may click on any word that you may read or pronounce to connect it to various dictionaries to instantly learn the meaning of the same word.

To me, it is a breakthrough, as well as a challenge to distribute it widely so that our new generation can take full advantage of it immediately.

Best for the last:

To download the software and the program, please go to the website given above and download various tools at no cost. It is all free courtesy of Sardar Satpal Singh and the Sri Guru Granth Sahib Institute.

Sikh Library in the Cloud

As I wrote before, www.Sikhbookclub.com is a unique initiative and an exceptional service, to make books and journals related to Sikhism available to you on your computer for you to read at your leisure and without any charge. My friends who are servicing this site are donating their time, dollars, and energies to manage the electronic

library and grow it day by day. **They need to be not only applauded but also supported with whatever you can.**

It pleases the management when you log on the website and utilize it to enhancing your awareness about your faith and your rich heritage. This thrills them also when you tell others about this Sikh library on the cloud.



Although we find the use of the electronic library services increasing day by day, it is not enough. Most of our friends and the community do not yet know about this service. Please spread the word and help your friends get to the site to take full advantage.

My friends will be pleased, and you will be rewarded. You may also send your appreciation to the management for this seva, make suggestions to improve the site, lend books that are not there yet, and contribute from you daswand funds the amounts you can spare.

Send all communications to:

Harbans Lal, Ph.D.; D.Litt. (Hons)

Professor Emeritus & Chairman, Dept of Pharmacology & Neurosciences, University of North Texas Health Science Center.

Professor Emeritus, Guru Nanak Dev University, Amritsar, India.

President, Academy of Guru Granth Studies.

web: <https://seekingwisdomblog.wordpress.com>

email: Japji2050@gmail.com

Please join my [mailing list](#). I'll use your email address from time to time to send you newsletters and other information.

Concept of Purable Karam (Deeds of Previous Life) in Gurmat

By

Dr. Kala Singh

According to most of the religions if a person did good deeds (karam) in previous life then one lives good life now and if one did bad karam in previous life one suffers in this life. What karam one does now will get the reward in next life. Guru Nanak's philosophy has been different from other religions. Let's see those differences.

In other religions God's abode is in the sky on some planet. Guru says:

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

Baane Guroo Guroo Hai Baanee Vich Baanee Amrit Saarae //

ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥੫॥

Gur Baanee Kehai Saevak Jan Maanai Parathakh Guroo Nisathaarae //5// (SGGS 982)

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥ (SGGS 515)

Vaahu Vaahu Baanee Nirankaar Hai This Jaevadd Avar N Koe //

That means Bane (the word) is Guru and Guru is Bane and Bane is God. **Banee is a philosophy which teaches how to live a perfect life.** So, God is a philosophy, code of conduct.

ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ ॥

Ghatt Ghatt Mai Har Joo Basai Santhan Kehiou Pukaar // (SGGS 1427)

God's abode is in each and every living thing, not in the sky, another planet. As God is a philosophy, a code of conduct, every living being is under that philosophy. Among all God's creations only human being has the choice to go against or with His philosophy and code of

conduct.

In other religions God punishes or rewards according to one's deeds (karam).

ਮਿਠ ਬੋਲੜਾ ਜੀ ਹਰਿ ਸਜਣੁ ਸੁਆਮੀ ਮੇਰਾ ॥

ਹਉ ਸੰਮਲਿ ਥਕੀ ਜੀ ਓਹੁ ਕਦੇ ਨ ਬੋਲੈ ਕਉਰਾ ॥

*Mith Bolarraa Jee Har Sajan Suaamee Moraa //
Ho Sanmal Thhakee Jee Ouhu Kadhae N Bolai
Kouraa.*

ਕਉੜਾ ਬੋਲਿ ਨ ਜਾਨੈ ਪੂਰਨ ਭਗਵਾਨੈ ਅਉਗਣੁ ਕੇ ਨ ਚਿਤਾਰੇ
॥ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਬਿਰਦੁ ਸਦਾਏ ਇਕੁ ਤਿਲੁ ਨਹੀ ਭੰਨੈ
ਘਾਲੇ ॥

*Kourraa Bol N Jaanai Pooran Bhagavaanai
Aougan Ko N Chithaarae // Pathith Paavan Har
Biradh Sadhaaeae Eik Thil Nehee Bhannai
Ghaalae /*

ਘਟ ਘਟ ਵਾਸੀ ਸਰਬ ਨਿਵਾਸੀ ਨੇਰੈ ਹੀ ਤੇ ਨੇਰਾ ॥

*Ghatt Ghatt Vaasee Sarab Nivaasee Naerai Hee
Thae Naeraa /*

ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਸਰਣਾਗਤਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਸਜਣੁ ਮੇਰਾ
॥੧॥ (SGGS 784)

*Naanak Dhaas Sadhaa Saranaagath Har Anmrith
Sajan Maeraa //1//*

God speaks sweetly and does not know harsh words. God gives equally to everyone without looking at merits and demerits of anyone. God is nearest of the near as God's abode is in everyone. As God is a philosophy, the teachings in that philosophy is equal for all. Whoever lives life according to those teachings realizes that God is within. Here again Guru Nanak's philosophy is different from other religions.

ਕਵਨੁ ਨਰਕੁ ਕਿਆ ਸੁਰਗੁ ਬਿਚਾਰਾ ਸੰਤਨ ਦੇਉ ਰਾਦੇ ॥

*Kavan Narak Kiaa Surag Bichaaraa Santhan
Dhooo Raadhae //*

ਹਮ ਕਾਹੂ ਕੀ ਕਾਇ ਨ ਕਢਤੇ ਅਪਨੇ ਗੁਰ ਪਰਸਾਦੇ ॥੫॥

*Ham Kaahoo Kee Kaan N Kadatthae Apanae Gur
Parasaadhae //5// (SGGS 969)*

ਤਹਾ ਬੈਕੁੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਤੂੰ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ

॥੨॥

*Thehaa Baikunth Jeh Keerathan Thaeraa Thoon
Aapae Saradhhaa Laaeihi //2// (SGGS 749)*

Saints have rejected both heaven and hell. Heaven is on this earth where God's philosophy is being discussed. Gurmat is against heaven and hell being reward or punishment by God after death.

ਅਸਟਪਦੀ ॥ ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥ ਸੇ
ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥

*Asattapadhee // Jis Kai Anthar Raaj Abhimaan //
So Narakapaathee Hovath Suaan // (SGGS 278)*

ਜੇ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ ॥ ਸੇ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥

*Jo Jaanai Mai Jobanavanth // So Hovath Bisattaa
Kaa Janth //*

ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥ ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੇਨਿ
ਭ੍ਰਮਾਵੈ ॥

*Aapas Ko Karamavanth Kehaavai // Janam Marai
Bahu Jon Bhramaavai //*

ਧਨ ਭੂਮਿ ਕਾ ਜੇ ਕਰੈ ਗੁਮਾਨੁ ॥ ਸੇ ਮੂਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥

*Dhhan Bhoom Kaa Jo Karai Gumaan // So
Moorakh Andhhaa Agiaan //*

ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥ ਨਾਨਕ ਈਹਾ
ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥

*Kar Kirapaa Jis Kai Hiradhai Gareebie Basaavai
// Naanak Eehaa Mukath Aagai Sukh Paavai //1//*

Guru is talking about present time. Egoistic person with power is like living in hell like a dog. Egoistic with beauty is like a maggot in manure. One who claims to be virtuous dies spiritual death many a times. Who is proud of money and land, is a fool, blind and ignorant. One who has humility is liberated now and obtains peace in rest of life as well. **Guru says salvation (mukti) is obtained now, not after death.** Some religions believe in rebirth.

ਸਗਲੀ ਬਣਤ ਬਣਾਈ ਆਪੇ ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਥਾਪੇ ॥

*Sagalee Banath Banaaee Aapae / Aapae Karae
Karaaee Thhaapae //*

ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ ਨਾਨਕ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ

॥੯॥੨॥੩੬॥

*Eikas Thae Hoeiou Ananthaa Naanak Eaekas
Maahi Samaaee Jeeo //9//2//36// (SGGS 131)*

Guru says the whole universe is created by God and at the end everyone will merge into the One again.

ਪਾਂਚ ਤਤ ਕੇ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥

*Paanch Thath Ko Than Rachiou Jaanahu Chathur
Sujaan //*

ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ ਲੀਨ ਤਾਹਿ ਮੈ ਮਾਨੁ ॥੧੧॥

*Jih Thae Oupajiou Naanakaa Leen Thaahi Mai
Maan //11// (SGGS 1427)*

This body is made of five elements. When one dies these five elements and the divine light will merge once again into the One it originated from.

According to Gurmat there is no reincarnation. Everyone merges into God after death.

We have seen that Gurmat philosophy is different from most of the religions. **If there is no previous life then what are purable karam?** Now let's see what concept of purable is karam in Gurmat. **Where philosophy of other religions is against science Guru Nanak's philosophy go hand in hand with science.** So, I'll discuss purable karam both through science and Gurmat. There are three types of purable karam.

1. In 1950 science accepted that this universe was created by big bang theory. According to this theory there was a big bang. From that came gas. From gas water formed and all creations came from water. **Almost five centuries ago Guru Nanak said (SGGS 19):**

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥ *Saachae Tae*

Pavanaa Bhaeiaa Pavanai Thae Jal Hoe //

ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੇਤਿ ਸਮੇਇ ॥ *Jal*

Thae Thribhavan Saajiaa Ghatt Ghatt Joth Samoe.

From God came gas. From gas water formed and all creation came from water. God permeated into all the creation. First living thing was a unicellular organism in water. Sun's ultraviolet rays were harmful to it. So, the organism would go down to the bottom of sea during day time and come up at night to feed. This created Circadian Rhythm (body clock). As evolution took place these genes of circadian rhythm were passed on. Even today we human beings have that circadian rhythm (body clock). If it is disturbed as with jet lag or working shifts we suffer. Like this, **what was learnt during the evolution from unicellular organism to being a human has been passed through genes and is affecting us. Those are purable karam.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Gourree Guaaraeree Mehalaa 5 // (SGGS 176)

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ

॥ *Kee Janam Bhaee Keett Pathangaa //* *Kee Janam Gaj Meen Kurangaa //*

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖੁ ਜੇਇਓ ॥੧॥

Kee Janam Pankhee Sarap Hoeiou / Kee Janam Haivar Brikh Joeiou //1//

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥ ਰਹਾਉ ॥

Mil Jagadhees Milan Kee Bareeaa / Chirankaal Eih Dhaeh Sanjareeaa //1// Rehaao //

ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥ ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥

Kee Janam Sail Gir Kariaa // *Kee Janam Garabh Hir Khariaa //*

ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੇਨਿ ਭ੍ਰਮਾਇਆ ॥੨॥

Kee Janam Saakh Kar Oupaaeiaa // *Lakh Chouraaseeh Jon Bhramaaeiaa //2//*

ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ ॥ ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ

ਹਰਿ ਗੁਰਮਤਿ ॥

*Saadhhasang Bhaeiou Janam Paraapath // Kar
Saevaa Bhaj Har Har Guramath //*

ਤਿਆਗਿ ਮਾਨੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥ ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ
ਪਰਵਾਨੁ ॥੩॥

*Tiaag Maan Jhooth Abhimaan // Jeevath Marehi
Dharageh Paravaan //3//*

ਜੇ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥ ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ ਜੋਗੁ ॥

*Jo Kishh Hoaa S Thujh Thae Hog // Avar N
Dhoojaa Karanai Jog //*

ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ

ਗਾਇ ॥੪॥੩॥੭੨॥

*Taa Mileeai Jaa Laihi Milaae // Kahu Naanak Har
Har Gun Gaae //4//3//72//*

In this shabad Guru explains evolution from unicellular organism to human being. It has taken millions and millions of years from unaccountable number of species of insects, worms, birds, trees and different types of animals to be perfect creation of a human being. All these species were living in the jungle which has been imprinted in the genes and passed on to us human beings. That's why when we go to nature we feel at peace. We are not supposed to be living in the concrete jungle. Even while living in the concrete houses we keep plants inside. Plants remind us of our evolution. This is our purable karams which are affecting us. More on this can be read at Earthpages.org – Deep DNA memory theories: Can we remember our ancestors' lives? By Steve Hammons.

Guru used 8.4 million species in this shabad because it was commonly known at that time. Guru said that there are uncountable and endless number of species as per shabad:

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਈ ਅਗਨੀ ਪਾਤਾਲ ॥

*Raathee Ruthee Thhithee Vaar // Pavan Paanee
Aganee Paathaal //*

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ
ਅਨੰਤ ॥ (SGGS 7)

*This Vich Jeea Jugath Kae Rang // Thin Kae
Naam Anaek Ananth //*

Bhai Gurdas says among all these countless species human being is the superior most creation. ਚਉਰਾਸੀਹ ਲਖ ਜੋਨਿ ਵਿਚਿ ਉਤਮੁ ਜਨਮੁ ਸੁ ਮਾਣਸਿ ਦੇਹੀ।

(Bhai Gurdas Vaar 1 Pauri 3)

*Chauraaseeh Lakh Joni Vichi Utamu Janamu Su
Maanasi Dayhee /*

People say “To err is human”. If human is liable to err then how can human be the superior most creation among all species. If human err then Guru says such humans, only belong to human species but they act like animals.

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥ Kartoot Pasoo Kee

Maanas Jaat (SGGS 267)

To be the superior most creation, human have to act according to teachings of Guru.

2. Whatever our ancestors learnt has also been passed on to us through genes.

For example, a child is born with golden hair but neither parent have golden hair. Then they find out that the maternal great grandmother had golden hair. So that gene with golden hair has been passed on to this child. There are two types of genes, recessive and dominant. Gene with golden hair had been recessive in all but became dominant in this child. If a parent has dominant genetic disease, there are 50% chances of children inheriting the disease. In the same way two siblings are different. One is saintly and other is very playful. Relatives say his great grandfather was saintly. He is exactly like him. Her aunt is very playful. She is exactly like her. That means the boy got dominant genes from his great grandfather and girl got it from her aunt. **That clearly shows that we are affected by our ancestors. These are our purable karam.**

3. Whatever we learn throughout our life

becomes our purable karam through learned behaviour. A child told by mother not to go in dark because there are ghosts there, develops fear of darkness and belief in the presence of ghosts. A child witnesses mother and siblings beaten by father develops fear of authority figure and might get rebellious as well. A child participating in religious activities becomes religious person in later life. These become our purable karam. Guru says:

ਆਸਾ ਮਹਲਾ ੫ ॥ Aasaa Mehalaa 5 ॥

ਦਿਨੁ ਰਾਤਿ ਕਮਾਇਅਤੇ ਸੇ ਆਇਓ ਮਾਥੈ ॥ ਜਿਸੁ ਪਾਸਿ
ਲੁਕਾਇਦਤੇ ਸੇ ਵੇਖੀ ਸਾਥੈ ॥

*Din Raat Kamaaeiarro So Aaeiou Maathai // Jis
Paas Lukaaaidarro So Vaekhee Saathai //*

ਸੰਗਿ ਦੇਖੈ ਕਰਣਹਾਰਾ ਕਾਇ ਪਾਪੁ ਕਮਾਈਐ ॥ ਸੁਕ੍ਰਿਤੁ ਕੀਜੈ
ਨਾਮੁ ਲੀਜੈ ਨਰਕਿ ਮੂਲਿ ਨ ਜਾਈਐ ॥

*Sang Dhaekhai Karanehaaraa Kaae Paap
Kamaaeai // Sukirath Keejai Naam Leejai Narak
Mool N Jaaeai //*

ਆਠ ਪਹਰ ਹਰਿ ਨਾਮੁ ਸਿਮਰਹੁ ਚਲੈ ਤੇਰੈ ਸਾਥੈ ॥

*Aath Pehar Har Naam Simarahu Chalai Thaerai
Saathae //*

ਭਜੁ ਸਾਧਸੰਗਤਿ ਸਦਾ ਨਾਨਕ ਮਿਟਹਿ ਦੇਖ ਕਮਾਤੇ ॥੧॥
(SGGS 461)

*Bhaj Saadhhasangath Sadhaa Naanak Mittehi
Dhokh Kamaathae //1//*

The actions you perform day and night will influence you in your later life. So, do good deeds in the company of good people. These become our purable karam.

Can we change our karam? Guru says yes. Among all the countless creations only humans have the power of choice. Guru says:

ਸਲੋਕ ਮਃ ੪ ॥ Salok Ma 4 ॥ (SGGS 302)

ਸਤਿਗੁਰੁ ਧਰਤੀ ਧਰਮ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੇਹਾ ਕੇ ਬੀਜੇ ਤੇਹਾ ਫਲੁ
ਪਾਏ ॥

*Sathigur Dharatee Dharam Hai Tis Vich Jaehaa
Ko Beejae Taehaa Fal Paaeae //*

ਗੁਰਸਿਖੀ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਤਿਨ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਹਰਿ ਪਾਏ ॥

*Gurasikhee Anmrit Beejiaa Tin Anmrit Fal Har
Paaeae*

ਓਨਾ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਓਇ ਹਰਿ ਦਰਗਹ ਸਚੀ
ਪੈਨਾਏ ॥

*Ounaa Halat Palat Mukh Oujalae Oue Har
Darageh Sachee Painaaeae //*

ਇਕਨ੍ਹਾ ਅੰਦਰਿ ਖੇਟੁ ਨਿਤ ਖੇਟੁ ਕਮਾਵਹਿ ਓਹੁ ਜੇਹਾ ਬੀਜੇ
ਤੇਹਾ ਫਲੁ ਪਾਏ ॥

*Eikanhaa Andhar Khot Nit Khot Kamaavehi Ouhu
Jaehaa Beejae Taehaa Fal Khaaeae /*

Guru says the true Guru is the field of Dharma; as one plants the seeds there, so are the fruits obtained. Those who plant seeds of good deeds, get ambrosial fruits. Those plant seeds of cruelty get that fruit. That means humans can obtain knowledge and change their karam (deeds). That's why Guru emphasized the company of good people. Guru says (SGGS 631):

ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੇ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥

*Kar Saadhhasangat Simar Maadho Hohi Patit
Puneet //*

In the company of good people, we can get good knowledge and change ourselves. In the bad company we get wrong knowledge and even fight with saintly people. 4th Guru Ramdas had three sons, Arjun, Pritthi Chand and Mahadev. All three had different dispositions. Arjun had dominant genes of his father and became Guru. Prithi Chand had wrong company. Instead of living in the same household of Guru father he continued fighting with him because of type of knowledge he was getting from his peers. That's why Guru says do not associate with wrong type of persons. Run away from them.

ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਦੂਰਹਿ ਜਾਈਐ ਭਾਗਿ ॥

(SGGS 1371)

*Kabeer Saakat Sang N Keejeeai Doorehi Jaaeai
Bhaag //*

Behaviour can be genetic as per number 2 or learned from company (sangat) one keeps as per number 3 or both. The power of company (sangat) can be seen from this example. If a raindrop falls in the mouth of pied cuckoo (chatrik) will give the bird life. If same rain drop falls in a dirty gutter, becomes useless. If same drop falls on a hot place will evaporate and lost its identity. If same drop falls on a petal of flower, will shine like a pearl. Same rain drop will have different fate according to the company.

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ
॥

*Poorab Karam Ankur Jab Pragattae Bhaettiou
Purakh Rasik Bairaagee /*

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੇਈ
ਜਾਗੀ ॥੨॥੨॥੧੧੯॥ (SGGS 204)

*Mittiou Andhhaer Milat Har Naanak Janam
Janam Kee Soee Jaagee //2//2//119//*

Guru says that recessive saintly genes which were dormant in me for generations became active when I met saintly people and got knowledge.

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ
ਬਿਸ੍ਰਾਮੁ ॥ (SGGS 293)

*No Nidhh Anmrit Prabh Kaa Naam // Daehee
Mehi Is Kaa Bisraam /*

Knowledge is a power-house of potent and powerful source of all-pervading energy, in the form of recessive genes normally lying still, dormant and inert in human being. This energy can be activated by meeting good saintly people and doing good deeds.

In conclusion, Gurmat goes hand in hand with science. There is no heaven, hell and mukti after death. They are here and we have to achieve them now. There is no previous life and its purable karam. We are affected by purable karam in the form of what is passed on to us through genes during evolution, our ancestors

and what we learn throughout our life. They all work collectively to make our purable karam. We can change them by meeting saintly people and getting good knowledge from them. That's the only difference between animals and human beings. Animals cannot obtain knowledge and change themselves, humans can.

Dr. Kala Singh

Dr. Kala Singh's articles and you tubes are available
at: <http://drkalasingh.blogspot.com>

yutube link to email <https://youtu.be/mpvs-DIMMig>