

JAP

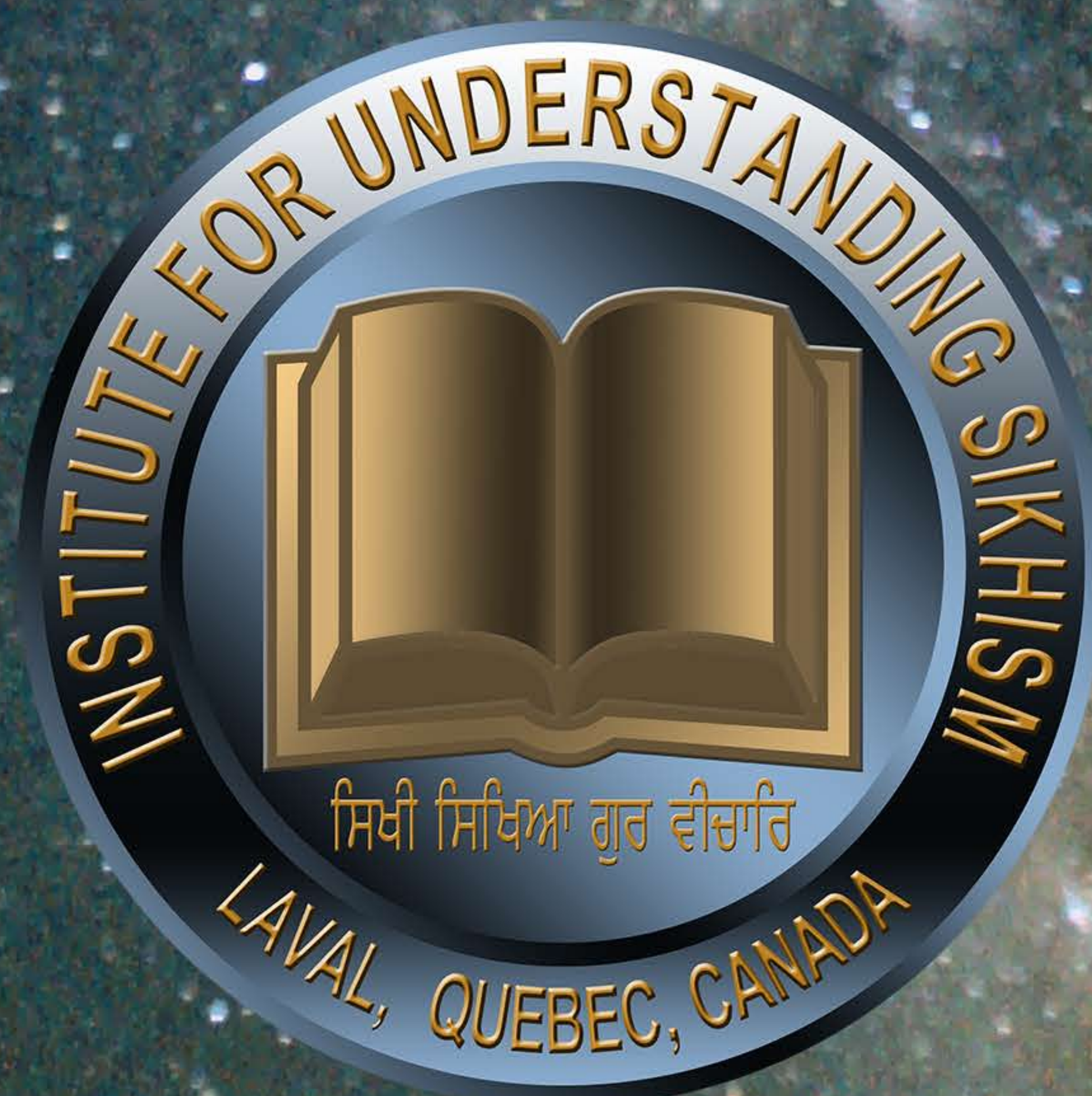
The Esseence of

Nanakian Philosophy

(a scientific and logical interpretation)

REVISED VERSION 2018

Prof. Devinder Singh Chahal, PhD



INSTITUTE FOR UNDERSTANDING SIKHISM
4418 Rue Martin-Plouffe
Laval, Quebec, H7W5L9
Canada

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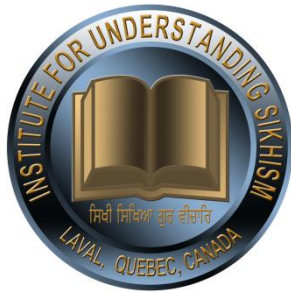
The Essence of Nanakian Philosophy
(a scientific and logical interpretation)

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Dedicated To

The Inquisitive Minds to explore the
Philosophy of Nanak,
the founder of Sikhism.

TABLE OF CONTENTS

ACKNOWLEDGMENTS (REVISED EDITION).....	1
FOREWORD 1: (FIRST EDITION).....	3
FOREWORD 2: (FOR FIRST EDITION)	7
FOREWORD 3: (FOR ENGLISH VERSION).....	13
PREFACE	17
CHAPTER 1.....	25
METHODOLOGY	25
ALLEGORIES, METAPHORS AND SIMILES	25
USE OF QUESTIONING-ANSWERING SYSTEM	27
USE OF PRACTICAL METHODS.....	28
USE OF ESTABLISHED CONCEPTS / ANCIENT PHILOSOPHY	29
DIFFICULTIES UNDERSTANDING BANI	31
APPOPRIATE MEANINGS OF WORDS.....	31
<i>Use of Etymology.....</i>	<i>32</i>
<i>Use of Ontology.....</i>	<i>32</i>
ADDRESSING GOD	33
PRESENTATION OF PUNJABI OR OTHER WORDS	34
INTERPRETATION OF VERSE (BANI)	34

CHAPTER 2..... 37

SUMMARY 37

SLOKA 37
SECTION I 38
SECTION II 38
SECTION III 38
SECTION IV 39
SECTION V..... 39
SECTION VI 39
SECTION VII 40
SECTION VIII 40
SECTION IX..... 40
SECTION X..... 41
SECTION XI..... 41
SECTION XII 41
SECTION XIII 41
SECTION XIV..... 42

CHAPTER 3..... 43

COMMENCING VERSE 43

UNDERSTANDING OF THE COMMENCING VERSE 46
PART 1: ੳ..... 47
 WHAT DOES 'LOGO' MEAN?..... 47
 WHAT DOES THIS LOGO, ੳ, STAND FOR?..... 67
 SUMMING UP THE LOGO: ੳ 82
 CONSEQUENCES..... 83
 CONCLUSIONS..... 83
PART 2: ਸਤਿ to ਸੈਭੰ 87

<i>PART 3: ਗੁਰ ਪ੍ਰਸਾਦਿ.....</i>	<i>96</i>
(a) ਗੁਰ (Gur)	97
(b) ਪ੍ਰਸਾਦਿ (parsad)	102
<i>UPDATED INTERPRETATION OF COMMENCING VERSE.</i>	<i>106</i>
<i>CONCLUSIONS.....</i>	<i>106</i>
DIFFERENT FORMS OF COMMENCING VERSE	109
(A) COMPLETE (UNABRIDGED) FORM	110
(B) ABRIDGED FORMS	110
Misconstruing the Abridged Form.....	113
CONCLUSIONS.....	114
CHAPTER 4.....	115
JAP	115
MEANINGS OF JAP.....	116
<i>Jap Means Recitation/Repetition.....</i>	<i>117</i>
<i>Recitation/Repetition is not Recommended</i>	<i>118</i>
<i>Other Meanings of Jap in gurbani.....</i>	<i>121</i>
STRUCTURE OF ਜਪੁ (JAP)	123
TIME OF REALIZATION	124
CONTROVERSY ABOUT THE AUTHORSHIP OF SLOKAS	125

CHAPTER 5..... 129

SLOKA EXISTENCE OF GOD..... 129

SECTION I..... 132

**STANZA # 1: PURIFICATION OF MIND TO ACHIEVE
PEACE OF MIND 132**

THEME 133

DISCUSSION 134

STANZA # 2: THE LAWS OF NATURE¹ 136

THEME 137

**STANZA # 3: THE ETERNAL ENTITY (GOD) IS ABOVE ALL
ATTRIBUTES..... 138**

THEME 140

**STANZA # 4: HOW TO PLEASE THE ETERNAL
ENTITY (GOD) 142**

THEME 143

**STANZA # 5-1: THE ETERNAL ENTITY (GOD) CAN BE
NEITHER STRUCTURED NOR CREATED..... 148**

**STANZA # 5-2: THE ETERNAL ENTITY (GOD) IS BEYOND
ANY DESCRIPTION..... 150**

THEME 151

**STANZA # 6: BATHING AT HOLY PLACES
IS A FUTILE ACT 154**

THEME 155

STANZA # 7: LONG LIFE AND FAME ARE NOTHING WITHOUT RIGHTEOUS AND VIRTUOUS CONDUCT	160
THEME	161
SECTION II	164
STANZA # 8: LISTENING MAKES ONE UNDERSTAND... ..	164
THEME	165
STANZA # 9: LISTENING MAKES ONE UNDERSTAND... ..	166
THEME	166
STANZA # 10: LISTENING MAKES ONE UNDERSTAND... ..	168
THEME	168
STANZA # 11: LISTENING MAKES ONE TO ATTAIN WISDOM	170
THEME	170
SECTION III.....	172
STANZA # 12: ACCEPTING MEANS TO UNDERTAKE .	172
THEME	173
STANZA # 13: THE EFFECTS OF ACCEPTING	174
THEME	174

STANZA # 14: THE EFFECTS OF ACCEPTING 176
THEME 176

STANZA # 15: THE EFFECT OF ACCEPTING 178
THEME 178

SECTION IV..... 180

STANZA # 16-1: REWARD FOR THE NOBLES..... 180
THEME 180

**STANZA # 16-2: THE MYTH OF THE WHITE BULL
DISPROVED..... 182**
THEME 184

STANZA 16-3: COUNTLESS LIVING BEINGS 186
THEME 186
THE BOOK OF LIFE..... 187

STANZA # 16-4: THE ORIGIN OF THE UNIVERSE..... 192
THEME 192

SECTION V 196

STANZA # 17: COUNTLESS DEVOTEES 196
THEME 197

STANZA # 18: COUNTLESS WICKED PEOPLE 198
THEME 199

STANZA # 19-1: COUNTLESS CREATIONS..... 200

STANZA # 19-2: THE IMPORTANCE OF THE ALPHABET / WORDS.....	202
THEME	203
STANZA # 19-3: NAO (ਨਾਉ) STANDS FOR THE LAWS OF NATURE/UNIVERSE	204
THEME	205
SECTION VI	206
STANZA # 20: DIFFERENT PROCESSES OF PURIFICATION FOR DIFFERENT TYPES OF POLLUTIONS.....	206
THEME	207
STANZA # 21-1: NO REWARD FOR BATHING AT HOLY PLACES.....	210
THEME	211
STANZA # 21-2: THE TIME OF THE ORIGIN OF THE UNIVERSE	212
THEME	214
STANZA # 22: THE UNIVERSE	216
THEME	217

SECTION VII 218

STANZA # 23: GOD IS INCOMPREHENSIBLE..... 218

THEME 219

STANZA # 24: INFINITENESS..... 220

THEME 221

**STANZA # 25-1: THE ETERNAL ENTITY (GOD)
IS BOUNTEOUS..... 222**

**STANZA # 25-2: THE ETERNAL ENTITY (GOD)
IS BOUNTEOUS..... 224**

THEME 225

SECTION VIII..... 226

STANZA # 26-1: PRICELESS VIRTUES..... 226

STANZA # 26-2: ATTEMPTS TO DESCRIBE GOD 228

STANZA # 26-3: MANY TALK ABOUT GREATNESS 230

THEME 231

**STANZA # 27-1: WHERE DOES THE ETERNAL ENTITY
(GOD) LIVE?..... 232**

**STANZA # 27-2: IS IT THE RESIDENCE WHERE
EVERYTHING AND EVERYBODY PRAISES THE
ETERNAL ENTITY (GOD)?..... 234**

**STANZA # 27-3: THE ANSWER- GOD EXISTS FOREVER
AND EVERYWHERE..... 238**

THEME 239

SECTION IX	240
STANZA # 28: YOGI IS ADVISED ABOUT THE MEANINGS OF THEIR PRACTICES	240
THEME	241
STANZA # 29: YOGIS ARE ADVISED ABOUT MIRACLES, FUSION, AND FISSION.....	242
THEME	243
SECTION X.....	248
STANZA # 30: TRINITY OR ONE ENTITY	248
THEME	249
STANZA # 31: THE ETERNAL ENTITY (GOD) EXISTS EVERYWHERE	250
THEME	251
SECTION XI	252
STANZA # 32: REPETITION OF A NAME OF THE ETERNAL ENTITY (GOD).....	252
THEME	253
STANZA # 33: NO ONE HAS POWER TO CHANGE LAWS OF NATURE/UNIVERSE	254
THEME	255
STANZA # 34: NATURAL RESOURCES AND PHENOMENA	256
THEME	257

SECTION XII 258

SANTZA 35-1: REALM OF RIGHTEOUSNEOUS..... 258

STANZA # 35-2: REALM OF WISDOM/KNOWLEDGE . 260

THEME 261

STANZA # 36-1: REALM OF WISDOM/KNOWLEDGE 262

THEME 262

STANZA # 36-2: REALM OF INITIATIVE..... 264

THEME 265

STANZA # 37-1: REALM OF DEEDS..... 266

**STANZA # 37-2: THE REALM WHERE ONE REALIZES
THE UNIVERSE AND THE ETERNAL ENTITY 268**

THEME 271

SECTION XIII..... 272

STANZA 38: COINING SABD 272

THEME 274

SECTION XIV 276

SLOKA 1: NATURAL RESOURCES 276

THEME 277

THE AUTHOR..... 280

PROFESSOR DEVINDER SINGH CHAHAL, PHD280

THE EDITORS..... 284

MR JESSE SCHELL.....284

DR SHEENA SIDHU.....285

MISS KOMAL SIDHU285

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(Revised Edition)

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Prof Devinder Singh Chahal, PhD
Laval, Québec, Canada
28th February 2018

FOREWORD 1: (First Edition)

Guru Nanak was the first guide of what later would become Sikhism. In this role, he would set out his theology and principles for living life effectively.

There is little credible information about Guru Nanak's life; almost everything purported to be about him comes from suspect hagiographical accounts. We have to depend on a scant amount of historically verifiable information. The most important things to know about Nanak are to be found in the *Aad Granth* (*Adi Granth*) the scripture which contains his compositions. Here we find what Guru Nanak thought, believed and taught.

Did Guru Nanak set out to found yet another religion or sect? I seriously doubt it, given the fact that he adamantly preached against religion and religious practices. He spent much of his life travelling, preaching his philosophy to those who would listen. He mixed with the followers of the many different religions of the time, debating, exchanging ideas and refining his own thinking. Later, he founded the Kartapur commune, which operated according to his teachings.

Because of Nanak's preeminent status, the *Aad Granth* begins with his works, first with the Commencing Verse and then with *Jap*. These are like the chief jewels in the *Aad Granth* crown. All that follows in the scripture is often said to be nothing more than an elaboration on, and exposition of, the Commencing Verse and the *Jap* bani.*

* 'bani' (verse) has been used as singular and plural form throughout the book.

In the Commencing Verse, the Guru outlines a radically new way of looking at what then was known as "God" (having different names in the different religions). Under Guru Nanak's hand, this God is transitioned from the anthropomorphic deity of the Semitic and Hindu religions to a transcendent/immanent Primal Reality. Guru Nanak's new description of this deity changes the entire relationship between Creator and creation.

In *Jap* bani, Guru Nanak presents two messages. The first is a description of the nature of the Primal Entity, elaborating on the adjectives used in the Commencing Verses. The second message is the explanation of the purpose of life and how to live to achieve it.

The *Jap* bani is considered by scholars to be a much later composition of Nanak. The theology he expresses in *Jap* is sophisticated and well thought-out. Such a work as this could only have come from the Guru's own personal experiences gained over his lifetime and not from any supposed divine revelation. The importance of *Jap* cannot be overlooked because it contains the summation of Nanak's philosophy. From the early days of the Sikh movement, it appears that *Jap* held a prominent place in the daily liturgical life of the community (see the *Aad Granth*, pages 1- 8).

It continues to hold this same place in the life of devout Sikhs, being recited daily in the morning. It is often memorized and repeated during the day and night. Without a doubt, in this bani Guru Nanak teaches the futility of religion and religious practices. Yet, today, there are many Sikhs, who believe that merely chanting *Jap* can bring about miracles, and cause other amazing things to happen. In fact, it is said that one doesn't even need to know what the original words in Punjabi and Sanskrit mean; just chanting the original language is enough to work magic. Other Sikhs hold the opinion that just chanting *Jap* will bring about enlightenment and the release from the rounds of rebirth. Some of this comes from a misunderstanding of the original meaning of *Jap*; other comes from the Vedic and Semitic religious influences which have overtaken and corrupted Sikhi. If you don't believe me about this, just have a look through the many Sikh Internet sites to prove my point.

There are many, many translations and commentaries on *Jap* in many different languages. Into this muddle, Prof Devinder Singh Chahal, PhD, has jumped, feet first, in a whole-hearted attempt to bring Sikhi back to the intentions of its first Guru. Relying on his long life as a Sikh, his training as a scientist and his love of the Guru, Prof Chahal has dedicated an enormous amount of energy trying to reform Sikhi by demonstrating the incorrect interpretations of the *Aad Granth*, and in this case, the *Jap* of Guru Nanak. Using a sound scholarly approach, he offers both a modern translation, devoid of myth and superstition as well as a short commentary on each section. His dedication to this cause of ridding Sikhi of its

false and corrupting parts has put Devinder Chahal on the firing line, but still he soldiers on.

I am proud to have made a contribution – albeit a very small one – to this work. For my part, I think that the corruption of the original message is so deeply imbedded in the current form of Sikhism that there is no hope for a reformation of the current membership. It is my sincerest wish that this humble work will be a welcoming beacon of modern spirituality to the English speaking people in the West, who will then restore the pristine humanistic philosophy of Guru Nanak to its rightful place in the sunlight of today's world.

Jesse Schell
20th October 2015
New Zealand

FOREWORD 2: (For First Edition)

JAP: A Scientific and Logical Interpretation by Prof Devinder Singh Chahal, PhD is a welcome addition to more than 200 commentaries on JAP written in various languages by different authors. Professor Chahal retired as Professor from the Institut Armand-Frappier, Université du Québec, Laval, Québec, Canada and engaged himself in Sikh studies after retirement. Due to his professional training as a research scientist, he brings to bear the testimony of an analytical mind in interpretation of Gurbani. The title of the book justifies the approach of the author. The author has mentioned five major categories of interpretation in the Preface as follows:

1. **School of Meharbaan:** Interpretations of this school are based on Vedas and Puranas.
2. **School of Udasis:** These interpretations are also based on Vedas and Puranas.
3. **School of Nirmalas:** Interpretations are based on Vedas. This school has introduced customs of Sanatana Dharma. One sentence is interpreted with more than one different meaning.
4. **School of Gianis:** Interpretations of Bhai Mani Singh and of Giani Badan Singh (known as *Faridkot Wala Teeka*) are important ones.
5. **School of Modern Scholars:** Interpretation by Bhai Vir Singh, Bhai Jodh Singh, Prof Sahib Singh, Principal Teja Singh, Dr Mohan Singh and many more contemporary scholars are included in this school. Although these interpretations are much better, still there is a lot of influence of Vedas and Puranas.

I may add that Professor Chahal's interpretation falls into the **sixth category**, which may be categorized as **School of Scientists**. His interpretation is unique in some respects and may create reactions in orthodox circles not familiar with scientific approach.

JAP is the essence of Nanakian Philosophy and is recited by *Gursikhs* (Sikhs of the Guru) as a morning prayer. Even before the compilation of the *Aad Guru Granth Sahib* (AGGS), the text of JAP (*Gutka* - booklet) was written by Guru Ramdas. It may be anticipated that written text of JAP was available to the Sikh *Sangat* (congregation) established by Guru Nanak and his followers as mentioned by Bhai Gurdas, the great Sikh exponent, in his *Vaars* (odes).

Professor Chahal has given a long introduction in the book to explain the meaning of term JAP. The author implies that JAP is not mere recitation or repetition like a 'mantra' but it means to imbibe or understand after deliberation on the message of the Guru. In fact, Nanakian Philosophy lays more stress on creating liberated role models (*Gurmukh* – Guru-oriented persons) rather than stereotypes. Nanakian Philosophy demolishes the concept of personal Guru-ship and establishes the 'Sabd' as 'Guru'. The import of this concept is noteworthy and had not been propagated properly by Sikh preachers and intellectuals until today. The book of Professor Chahal will promote the ideal of '*Sabd Guru*' and his scientific approach will be appreciated by the youth educated in modern Science Age. The author claims (on page 14): "*I have attempted to interpret JAP scientifically and logically so that the readers could understand the originality and uniqueness of the philosophy of Guru Nanak for uplifting their morality, spirituality, and to create a society of righteousness.*"

During the Fifth Centenary Celebration (1968-69) of Guru Nanak in the Punjabi University, Patiala, I was invited to deliver a lecture on cosmological concepts in Guru Nanak's Bani. I was wonder struck to find echo of modern scientific theories in JAP, *Sidh Goshit* and *Maru Solhe* Bani of Guru Nanak. My interest in the study of Gurbani was kindled by Professor D S Kotharia (Chairman University Grant Commission, New Delhi, India) and Professor Abdus Salam (Nobel Laureate, Director, International Centre for Theoretical Physics, Trieste, Italy) encouraged me to delve deep into scientific aspects of Nanakian Philosophy. Professor Chahal has rendered a yeoman's service to the Sikh community by writing a scientific commentary on JAP for further exploration. I was surprised that many established scholars of Sikh lore, viz. Dr Mohan Singh, Bhai Jodh Singh, Principal Teja Singh, et al. are on slippery ground as discovered by Professor Chahal. For example, the opening verse of the first stanza of JAP (ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ || Soch_{ai} soch_h na hova_ī je soch_ī lakh vār.) has been wrongly interpreted by these worthies, translating ਸੋਚਿ (soch) as thought process. I fully

agree with Professor Chahal's interpretation of ਸੋਚਿ (soch) as physical cleansing of body. In *Gauri Sukhmani* (AGGS, M 5, p 265), Guru Arjun used the same term and it implies what Professor Chahal interprets:

ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥ ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥

Soch karai dīnas ar rāt. Man kī mail na tan te jāṭ.

By physical cleansing day and night, pollution of mind and body is not removed.

It is my privilege as reviewer to impress upon the readers of this book the salient features and shortcomings, if any, in Professor Chahal's interpretation. I fully appreciate the scientific and logical approach, the style of rendering Gurbani into English using linguistic techniques and rules of grammar, reviewing works of other authors and providing references of all relevant texts. Some unique features of interpretation are too obvious to be ignored. Professor Chahal opines that ੳ is a unique word introduced by Guru Nanak and it should not be pronounced as *Ikonkaar* or *Ekankaar*. He advocates a new pronunciation as 'Ik + Oh + Beant' for ੳ to express both the Oneness and Infinite characteristics of the Supreme Reality (God). He has properly acknowledged the original work of Nirmal Singh Kalsi, who first of all propounded this new hypothesis in his book, 'ਬੀਜ ਮਾਂਚ ਦਰਸ਼ਨ' that ੳ should be pronounced as "Ikooooo" whereas Professor Chahal has gone a step further to make it more clear to pronounce ੳ as is written originally by Guru Nanak: 'ੴ + ੳ + ੴ' (Extended end of open *Oora*) as 'Ik + Oh + Beant or Anant' (*One and Only That is Infinite*).

It is a well-known fact that science and mysticism are two different modes of experiencing the Reality. While science lays stress on empirical facts and experimentation, mysticism relies more on intuition and transcendental experience. Guru bani belongs to the realm of mysticism as Guru Nanak proclaims that he preaches what he experiences in his mystic reveries (ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥ *Jaisī mai āvai kḥasam kī baṇī taisṛā karī giān ve lālo.*) We should not drive Laws of Physics/Biochemistry from Gurbani. Professor Chahal has precisely tried to do that. He has tried to interpret ਸੰਤੋਖ (*santokh*) into

‘Gravitational Attraction’ (page 87); ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ (*kita pasao eko kawao*) into ‘Big Bang’ theory (page 94); and ਸੰਜੋਗ ਵਿਜੋਗ (*sanjog vijog*) into ‘fusion and fission’ page 120). Analogies are acceptable within certain limits but the purpose should not be to confuse the lay readers.

Some terms have gained currency in the Sikh literature; for example, ਅੰਮ੍ਰਿਤ ਵੇਲਾ (*amrit vela*) is the ambrosial hour (generally 3 hours before the sunrise). Professor Chahal renders ਅੰਮ੍ਰਿਤ ਵੇਲਾ (*amrit vela*) into ‘anytime of tranquility’, which may not be acceptable to Sikh *Sangat* (congregation) as there are references to ਅੰਮ੍ਰਿਤ ਵੇਲਾ (*amrit vela*) in the AGGS. Nevertheless, he has tried to justify his interpretation by quoting Guru Amardas’s verse as follows that for devotion anytime is an ambrosial time:

ਜੇ ਵੇਲਾ¹ ਵਖਤੁ² ਵੀਚਾਰੀਐ ਤਾ ਕਿਤੁ ਵੇਲਾ ਭਗਤਿ³ ਹੋਇ ॥

ਅਨਦਿਨੁ⁴ ਨਾਮੋ ਰਤਿਆ⁶ ਸਚੇ⁷ ਸਚੀ⁸ ਸੋਇ⁹ ॥

Je velā vakḥat vīchārī^{ai} tā kit velā bhagat ho^e.

An^din nāme ratī^ā sachē sachī so^e.

AGGS, M 3, p 35.

If we go on considering which period¹ and time² of the day will be suitable for devotion³ then we will not be able to perform any devotion. We have to remain imbued⁶ in God⁸ all the time (day and night)⁴ that is the true⁸ praise⁹ (devotion) of the Ever-Existing Entity⁷.

(Means: To be aware of the God all the time.)

Professor Chahal has obviously deviated from the beaten track of rendering the Gurmukhi text of JAP into English. To make the rendering forceful, he has given theme headings on each Pauri (stanza) and provided its explanatory notes at the end. The driving force behind his interpretation of JAP seems to be his conviction that Nanakian Philosophy is unique and original and borrows nothing from decadent Hindu philosophy. He is not the first and the last author to propagate this hypothesis. It was Professor Puran Singh, a great mystic poet and scientist of Punjab, who expounded the unique features of Nanakian Philosophy in his writings during 1920’s. Professor Puran Singh lamented that due to Brahmanical environment, the Guru’s message has been misinterpreted:

“It is to be regretted that Sikh and Hindu scholars are interpreting Guru Nanak in the futile terms and dissecting texts to find the Guru’s meaning to be same as of the Vedas and Upanishads. This indicates enslavement to the power of Brahmanical traditions.” (Spirit of the Sikh, Part II Vol. 2 p 271. Punjabi University, Patiala, India).

I am pleased to note that Professor Chahal is in resonance (working on the same wavelength) with Professor Puran Singh. I also wish, like the author, that more scientific interpretations of JAP would appear in the future to propagate the Nanakian Philosophy of Sikh religion for the benefit of emerging global society of the twenty-first century.

Dr Hardev Singh Virk, Dr es Sc
Formerly Professor and Head, Department of Physics,
Guru Nanak Dev University, Amritsar; Now at
360 Sector 71, SAS Nagar (Mohali) – 160 071, India
30th June 2003.

Note: The transliteration in Roman alphabet of Gurbani phrases and words have been added in this Edition by the author, DS Chahal, for the English-speaking people.

FOREWORD 3: (For English Version)

Jap is the most translated *bani* (words). There are some 150 translations of this *bani* in mostly Indian languages and English. Why then do we need yet another translation? Because despite being the most translated, *Jap* remains the least understood *bani*.

Many reasons can be advanced for such a lament, but the primary cause is that the Sikh masses themselves have shrugged their spiritual duty to understand *bani*. Sikhs have by and large mistranslated “*Jap*” to mean “chant.” They have thus reduced spirituality to meaningless chanting of *bani* while waiting for miracles to happen, for Guru Nanak to appear in person or for liberation from the cycles of births and deaths – three outcomes that are ironically alien to the divine wisdom of Gurbani.

Sikh academics, theologians and preachers share the rest of the blame. Their contributions notwithstanding, they have generally been unable to free themselves of the powerful hold and lure of Vedic thought in their translations and discourses. There can be no greater disservice to our Gurus than to see Gurbani as being a stamp of approval for Vedic philosophy, concepts, beliefs and rituals.

This is where Prof Devinder Singh Chahal’s work stands out. This book is yet another of his intellectually courageous and spiritually authentic attempts to interpret the *bani* of Guru Nanak scientifically and logically in order to create an accurate understanding of the Guru’s messages. It is refreshing in that the reader is spared even the slightest whiff of Vedic or other *puratan* thought influence throughout the pages of this book.

Professor Chahal applies the rigor of logic, reason and argument as the basis of his interpretation of *Jap*. His own scientific background and professional life as a scientist have undoubtedly influenced his choice of paradigm and perspective. And in doing so, Professor Chahal makes what I think is the biggest contribution to our understanding of *Jap* – that this *bani* is a convincing and sound argument

(for the human being to link with the Creator) that is presented within the highest precincts of logic and reason.

In his choice of paradigm, Prof Chahal sees and presents Guru Nanak as a philosopher-scientist, a man of Godly wisdom who is in possession of, and applies the full faculties of logic and reason, and one who believes in winning over the hearts and minds of fellow humans through sound, scholarly and convincing discourse. Herein lies, what I think is Prof Chahal's second biggest contribution: he is telling us that Guru Nanak, his philosophy, his Sikhi, his *bani* and the Guru Granth Sahib as a whole is substance that makes for spirituality befitting the 21st century.

For readers who may find it difficult to accept the basic paradigms of this book because they contradict their mystical and magical beliefs about Guru Nanak and *Jap* that remain deeply embedded in their spiritual psyches, I ask them to muster their spiritual courage, to open their minds and read this book. While such a reader may suffer the shattering of many a long held and belief, such would constitute no real loss, for they would undoubtedly be replaced by intellectually refreshing, spiritually elevating, sacredly sound and believable beliefs about our Guru and *Jap*. The ultimate result would be an understanding of Guru Nanak and his *Jap* bani that a modern human mind can relate to, identify with, appreciate, accept and follow in one's daily life.

Jesse Schell, in the Introduction chapter of this book, opines that the corruption of the original message of *bani* is so deeply imbedded in the current form of Sikhism that there is no hope for reformation.

I tend to disagree. Three reasons can be advanced for such optimism. The first has to do with the collective personas of Generation Y and Z particularly those living outside Punjab whose spiritualities are generally uncorrupted by Vedic influences in the way such influences were intertwined within the DNA of Sikhs of earlier generations. These new generation Sikhs are ready to accept, and indeed demand scientific, rational and logical discourse of Gurbani and one that is devoid of Vedic/*puratan* stuff.

The second has to do with the advent of the internet and the slow but sure replacement of Punjabi with English as the lingua franca of Sikh spiritual discourse. A great deal of Gurbani translations that are Vedic-based are in Punjabi

and will become increasingly unread. The internet allows for the spread of modern spiritual discourse. It also allows for widespread critique of the mystical and unrelatable stuff that is presented as the core of Sikhi.

The third is the advent and growing convictions of scholars like Prof Chahal who recognize such trends and have strived to fill the gap admirably and commendably. And with courage, one must add.

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PREFACE

Guru Nanak (1469-1539) laid the foundation of a universally acceptable philosophy for humanity, called “*Sikhi*” (anglicized as “Sikhism”). Today, Sikhism is considered as the fifth-largest faith in the world but it is continuously being misrepresented under the influence of Vedanta and ancient philosophy. Guru Nanak is usually described as a mystic and a miracle worker, who had a mystical experience at the age of 29 when he came out of Vayein rivulet after being missing for three days. Emerging from the water, he proclaimed, “*There is no Hindu; there is no Muslim*”. Chahal et al [1] have refuted such stories in the book, *Nanak: The Guru – Founder of Sikhism*. In this book they emphasize that Guru Nanak was a very keen observer of Nature and human behavior and right from an early age he had started to formulate his philosophy. They also recommend that if someone wants to know about Nanak and his philosophy then one should look for it in his bani (hymns/verses).

Today, Sikhi (Sikhism) has become an esoteric, mystic and ritualistic religion. Because of the misrepresentation of Guru Nanak and his philosophy, Sikhism is either rarely mentioned in discussions of world religions, or, if discussed, it is grouped with Hinduism as one of its sects.

Ishar Singh [2] noticed that the philosophy of Guru Nanak had not been presented to the world prior to 1969, the time of the celebration of his 500th birthday anniversary. He further says that the responsibility perhaps lies on the shoulders of Sikh scholars themselves who have failed to make adequate efforts to understand his philosophy. If one looks into the efforts of the Sikh scholars during the celebration of the 500th birthday of Guru Nanak one would hardly find any literature propagating the philosophy of Guru Nanak in its true perspective. Chahal [3] was the first who tried to interpret the bani of Guru Nanak logically and scientifically in order to bring out his authentic philosophy. He also gave an academic term, *Nanakian Philosophy*, to the philosophy of Guru Nanak embodied in his bani incorporated in the *Aad Guru Granth Sahib* (AGGS) [4].

The Institute for Understanding Sikhism (IUS) has initiated a series of books to present Nanakian Philosophy. In this series, the first book, *Nanak: The Guru –*

Founder of Sikhism, provides a short life-sketch of Guru Nanak and some of the basic principles of his philosophy [1].

The second in this series is the current work on the summary of Nanakian Philosophy described in *Jap* of Guru Nanak. *Jap* is such an important part of the verse (*bani*) of Guru Nanak which has been placed at the beginning of the *Aad Guru Granth Sahib* (AGGS) [4] by Guru Arjun in 1604. Due to its importance in the lives of the Sikhs, *Jap* has been interpreted and translated into many languages by many scholars of various faiths. It is estimated that there are hundreds of such translations since its expression by Guru Nanak sometime during the 15th or 16th century. The irony is that none of these works have convinced the English-speaking people of the world, unfamiliar with the Punjabi language and culture, of the universal acceptability of his philosophy. Therefore, the first version of *Jap bani* in English only is online:

JAP: The Verses of Guru Nanak

<http://www.iuscanada.com/books/jap2016.html>

The current version of *Jap bani* is detailed explanation with Gurmukhi script along with its transliteration in Roman alphabet.

Joginder Singh [5] has listed over 150 such translations mostly in Punjabi and some in Hindi, Urdu, and also in English about 34 years ago. Joginder Singh has divided early interpretations into five major categories:

1. **School of Meharbaan:** The main writer is Sodhi Mehrbaan. First interpretation started around 1650-1652. The available interpretation is by Har Ji. First copy appeared in 1707 during Guru Har Rai's time and then second copy appeared in 1827. Interpretations of this school are based on Vedas and *Puranas*.
2. **School of Odasis:** The main writer is Swami Anand Ghan, the successor of Baba Sri Chand, son of Guru Nanak. They never taught anything other than the bani of Guru Nanak. The interpretation of bani of Guru Nanak started around 1795. His interpretations are also based on Vedas and *Puranas*. *Gurmantra* is "*Sat Naam*".
3. **School of Nirmalas:** Kavi Santokh Singh and Pundit Tara Singh Narotum are the main authors. Interpretations are based

on Vedas. This school has introduced customs of *Sanatana Dharma*. One sentence is interpreted with more than one different meaning. Rama and Krishna are accepted as *Avtars* (incarnation of God). Burning of incense and lighting of *ghee* (butter) lamps are considered important in worship.

4. **School of Gianis:** Interpretations of Bhai Mani Singh and Giani Badan Singh (known as *Faridkot Vala Teeka*) are important ones. Which is fully interpreted according to Vedanta and nothing goes against Vedas in their interpretations.
5. **School of Modern Scholars:** Interpretation by Bhai Vir Singh, Bhai Jodh Singh, Prof Sahib Singh, Principal Teja Singh, Dr Mohan Singh and many more contemporary scholars are included in this school. Although these interpretations are much better, still there is a lot of influence of Vedas and *Puranas*.
6. **School of Scientists:** Dr Hardev Singh Virk, himself a famous scientist, wrote in the FOREWORD for Professor Devinder Singh Chahal's book about this new category of Sikh scientists as follows:

“I may add that Professor Chahal's interpretation falls into the sixth category which may be categorized as: School of Scientists. His interpretation is unique in some respects and may create reactions in orthodox circles not familiar with scientific approach.” [6]

Now, some Sikh scientists are writing about Sikhi (Sikhism) logically and scientifically for the people of the 21st century. However, Virk is right to say that such work is not easily accepted by those unfamiliar with the scientific approach. Consequently, many scientists hesitate to interpret the bani of Guru Nanak with the application of logic and use of scientific information because the draconian sword of excommunication is always hanging over the heads of Sikh scholars.

Macauliffe [7] was the first Englishman to translate *Jap* and other selected verses from the *Aad Guru Granth Sabib* (AGGS) into English for those unfamiliar with Punjabi language and culture. He described Guru Nanak's contributions as follows:

“Now there is here presented a religion totally unaffected by Semitic or Christian influence. Based on the concept of unity of God, it rejected Hindu formularies and adopted an independent ethical system, ritual, and standards which were totally opposed to the theological beliefs of Guru Nanak’s age and country.” ([8] p- LIV)

Macauliffe took the help of the following professional scholars to interpret selected verses of the AGGS: Bhai Kahn Singh of Nabha as the Chief along with Bhai Nihal Singh and Sant Singh of Sialkot; Bhai Ditt Singh, Gurmukh Singh, Rajinder Singh and Nihal Singh of Lahore; Bhai Sardul Singh Giani, Prem Singh, Fateh Singh and Darbara Singh of Amritsar; Bhai Sant Singh of Kapurthala, Bhai Bhagwan Singh of Patiala and Dasaudha Singh of Ferozpur (14 in number). The proofs of his final work were read by Bhai Kahn Singh, Diwan Lila Ram, Bhai Shankar Dayal, Bhai Hazara Singh, Bhai Sardul Singh, Bhai Ditt Singh, Bhai Bhagvan Singh and others from 1901-1903. [9]

Although he accepted the help from all expert theologians of that time, still he noticed that their opinions were often widely at odds with one another. At times this situation provoked him to annoyance, anxiety, irritability, or distress. Macauliffe’s opinion regarding the differing opinions among Sikh theologians was further confirmed when his work was widely acclaimed by the general Sikh community but there were other *gianis* who called the whole thing into question: “*I have met so-called gianis who could perform tours de force with their sacred work, and give different interpretations of almost every line of it.*” [9]

As one can see from the example of Macauliffe, no matter how competent an interpretation and translation of the Gurbani may be, there are always some *gianis* who will find objections to it.

Since there are already many interpretations/translations of *Jap* in Punjabi as well as in English and other languages, the question may be raised: What is the need of another interpretation of *Jap*? Critical analyses of most of the current interpretations of *Jap* indicate that they are heavily dominated by ancient and Vedic philosophies and mythology to the point that the authentic Nanakian Philosophy [3] has been lost altogether. Even the recent interpretations are based on the old interpretations from the above first five categories. In a couple of interpretations some scientific information and logic have been used to interpret

Jap, however, we feel that full justification has not been done to represent its originality and uniqueness.

Our first attempt, *Jap: The Essence of Nanakian Philosophy*, published by the Institute for Understanding Sikhism (IUS) in 2003, was based on logical and scientific interpretation, turned out to be a great success [3]. The current version is being published by keeping in view the increased interest of Punjabi and English speaking people who want to know Guru Nanak and his philosophy.

In 1969, it was the idea of the United Nations Educational, Scientific and Cultural Organization (UNESCO) to bring the philosophy of the *Adi Granth* (*Aad Granth*) to the notice of English speaking peoples during the celebration of the 500th birthday of Guru Nanak. Thus, UNESCO entrusted this task of translation of selections of the sacred writings of the Sikhs to the Sahitya Akademi (Indian Academy of Letters). Dr Trilochan Singh was the convener of the translators - Trilochan Singh himself, Jodh Singh, Kapur Singh, Bawa Harkrishan Singh and Khushwant Singh. The English translation was revised from the point of view of English style by G. S. Fraser. ([10] - Preface UNESCO Sahitya Akademi).

The resulting book, *Selections from the Sacred Writings of the Sikhs*, is the part of the Indian Series of the Translations Collection of the UNESCO [10]. Arnold Toynbee, historian and philosopher of history, said that this publication is an important event in the history of the now rapidly increasing contact between different peoples and civilizations in the field of literature, religion, and other provinces of the spiritual life. He further emphasized that it is important that it should be brought within the direct reach of as many people as possible. ([10] Foreword)

If we look into the book of Macauliffe and that of UNESCO, specially designed for the English speaking people of the world, it would appear that both books are also based on Vedantic and ancient philosophies and failed to portray the universal acceptability of Nanakian Philosophy to world philosophers and religious leaders.

We have adopted the same system of presentation of *Jap* bani of Guru Nanak in a style used by Macauliffe [8] and UNESCO [10] but our interpretation is based

upon the specific methodology (explained later) including the application of logic and use of scientific information.

It is envisaged that some researchers, scholars and general readers may find it difficult to accept certain interpretations because these contradict the well-established concepts, which are strongly imprinted on their minds. This is due to the inherent human weakness to react strongly when accepted concepts and interpretations are challenged. People will defend such concepts at all costs even when proven wrong by testing with logic and scientific information – the touchstones of truth.

This occurs because, in general, people easily accept that to be true which is false, do something that is wrong, and follow the path that is crooked due to lack of genuine and proper information.

ਖੋਟੇ ਕਉ ਖਰਾ ਕਹੈ ਖਰੇ ਸਾਰ ਨ ਜਾਣੈ ॥

Khote ka^o kharā kahai khare sār na jāṇai.

ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਕਲੀ ਕਾਲ ਵਿਡਾਣੈ ॥੩॥

Andhe kā nā^o pārkhū kalī kāl vidāṇai. ||3||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 229.

In general, people are unable to distinguish between wrong and right. They call the ignorant person as the appraiser, who determines the authenticity. This is a practice of this time.

AGGS, M 1, p 229.

Similarly, Guru Arjun explains same human behaviour as observed by Guru Nanak:

ਝੂਠੁ ਬਾਤ ਸਾ ਸਚੁ ਕਰਿ ਜਾਤੀ ॥

Jhūṭh bāt sā sach kar jāṭī.

ਸਤਿ ਹੋਵਨੁ ਮਨਿ ਲਗੈ ਨ ਰਾਤੀ ॥੨॥

Sat hovan man lagai na rāṭī. ||2||

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 185.

What is false, one takes it to be true. What is truth is not imbibed in one's mind.

AGGS, M 5, p 185.

Due to the above-explained inherent human weakness, Sikhs largely accept the information given in the old writings of the Sikh theologians and historians as true. Moreover, discontented people in general are more inclined to believe in mythical works coated with various allurements for a quick remedy of their problems. There was no dearth of such people then and even now. Now the information given in such writings have been imprinted permanently in their minds. If any tradition, belief, or code, given in such writings, is challenged by some researchers then many devout Sikhs, *Sants*, *Babas*, *Raagis*, traditional preachers, Sikh theologians, and the Sikh authorities - the so-called custodians of Sikhism, declare such action as a blasphemy of *Gurbani* and Sikhism.

Here, *Jap* bani has been interpreted logically and scientifically for humanity especially for both Punjabi and English speaking people who are not familiar with Punjabi language and culture. We also admit here that this is not an ultimate interpretation. The author takes the responsibility if there is anything which goes against the basic principles of Nanakian Philosophy. Nevertheless, we hope someday, someone or some group of scholars in various fields: physical and natural sciences; philosophy, psychology, medicine, astronomy, biology, language, history, law, etc., will bring out better interpretations than this one.

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CHAPTER 1

METHODOLOGY

For a proper understanding of *Jap* – the first verse (*bani*) of Guru Nanak – it is necessary to study the methodology he used to compose his verses to represent his philosophy. The various methods used by Guru Nanak are described briefly as follows:

ALLEGORIES, METAPHORS AND SIMILES

Guru Nanak has extensively used allegories, metaphors, and similes from ancient epics and mythical works in his verses. Therefore, understanding these terms is important for correctly interpreting his verses:

Allegory: the expression, by means of symbolic fictional figures and actions, of truths or generalizations about human existence; an instance (as in a story or painting) of such expression; a symbolic representation.

Metaphor: a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them.

Simile: a figure of speech comparing two unlike things that is often introduced by *like* or *as* (as in cheeks *like* roses).

In many scholarly interpretations of Gurbani, allegories, metaphors and similes have been considered literally rather than as figures of speech. Such interpretations take away its real perspective. Thus, the allegoric and metaphoric expressions and similes used by Guru Nanak and other Sikh Gurus were considered very carefully while interpreting *Jap* bani in this book.

Daljit Singh and Kharak Singh [1] also expressed almost the same view on this aspect, when I asked about the bani of Bhagat and the bani of the Sikh Gurus through the Editor, S. Saran Singh, of the Sikh Review, Calcutta:

“The third question is about the myths and stories which find mention in the Guru Granth Sahib. Without meaning any disrespect to anyone, it is known that Ramayana and Mahabharata are among the great epics of the world in which most mythical stories have hardly any historicity. And, yet, these stories being current have their values for the purpose of clarifying religious propositions and making them linguistically understandable to the people who are conversant with them and the concerned idiom. Their reference is mostly symbolic, idiomatic or allegoric, and involves no acceptance of their historical reality.”

For example in the following phrase, the use of allegories and metaphors have been accepted as the fact:

ਗੁਰੁ ਦਰੀਆਉ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈ ॥

Gur dārīāo sadā jal nirmal miliā dūrmat mail harai.

ਸਤਿਗੁਰਿ ਪਾਇਐ ਪੂਰਾ ਨਾਵਣੁ ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰੈ ॥੨॥

Satgur pāiāi pūrā nāvaṇ pasū pareṭahu dev karai. ||2||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1329.

If one does not keep in view the metaphoric and symbolic expressions in the above phrase, the interpretation would be different from its real theme. Interpretation of the above phrase is the best example, where many interpreters did not consider the use of allegories and metaphors used by Guru Nanak, properly. For example, it has been interpreted by Sant Singh Khalsa [2] as follows:

The Guru is the River, from which the Pure Water is obtained forever; it washes away the filth and pollution of evil-mindedness.

Finding the True Guru, the perfect cleansing bath is obtained, which transforms even beasts and ghosts into gods. ||2||

AGGS, M 1, p 1329.

Such interpretations are almost word-by-word literal translations. Therefore, the real message of the verse is lost. Now let us see what would be the interpretation of the same phrase if allegories, metaphors, and similes used by Guru Nanak were considered properly.

ਦਰੀਆਉ (*dariao*), literally means a 'river', is a metaphor for wisdom/philosophy of the Guru (Nanak).

ਨਾਵਣੁ (*navan*), literally means 'bathing' is a metaphor for 'using the above wisdom/philosophy'.

ਪਸੂ ਪਰੇਤਗੁ ਦੇਵ (*Pasu, praet, dev*) are the allegoric/symbolic expressions for persons having instincts of animal, demons, and nobility, respectively.

Now this phrase is interpreted as follows:

The Guru's wisdom/philosophy when adopted/practiced removes evil thoughts.

The Guru's wisdom/philosophy when adopted/practiced completely converts the person, having animal and demon instincts, into the noblest person of all.

AGGS, M 1, p 1329.

USE OF QUESTIONING-ANSWERING SYSTEM

Guru Nanak often poses a question or a question posed by somebody else in first phrase and then an answer is given in the second phrase. Sometimes the question is in the first part of the verse and then answer is given in the second part of the same verse. However, much of the time it is difficult to distinguish whether a phrase is a question or a normal phrase since such questioning phrase/verse is in poetical form. If this questioning-answering system were not understood properly then it would be difficult to interpret the Gurbani correctly. For example:

Question:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Kiv sachīārā hoīai kiv kūṛṛhai ṭutai pāl.

Question:

Then, how can one achieve purification (peace) of mind?

And how can one break the vicious circle of lies (building falsehood over falsehood).

Answer:

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

Hukam rajāī chālṇā Nānak likhīā nāl. ||1||

ਅਗਰਾਸ, ਜਪ 1, ਪੰਨਾ 1.

Nanak says:

One can achieve purification of mind or peace of mind by breaking the vicious circle of lies and by understanding and abiding the established Laws of Nature/Universe.

AGGS, Jap 1, p 1.

Note: ਹੁਕਮਿ = Laws of Nature/Universe.

Dr Thind [3] has shown this questioning-answering system in *Jap bani*, and Dr Praraminderjit Singh [4] has shown that this system has been used throughout the *Aad Guru Granth Sabib* (AGGS).

USE OF PRACTICAL METHODS

Many times very simple methods used almost every day are quoted to explain the philosophy. For example,

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

ਮੂਤੁ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ* ॥

Bhārīai hath pair tan deh. Pāṇī dhōtai utras kheh.

Mūt palīṭī kapar hoie. De sābūṇ laīai oh dhoe.

Bhārīai maṭ pāpā kai sang. Oh dhōpai nāvai kai rang.

ਅਗਰਾਸ, ਜਪ 20, ਪੰਨਾ 4.

In this stanza various practical methods have been explained to cleanse the pollution according to the nature of the objects:

If the hands are soiled with dust, then the cleansing method is the use of simple water.

If clothes are soiled with urine, then the cleansing method is the use of soap.

If the mind is polluted with sin, then the cleansing method is imbibing Naam.*

AGGS, Jap 20, p 4.

*ਨਾਵੈ ਕੈ ਰੰਗਿ (*nāvai kai rang*): It is usually interpreted as ‘imbibing in God’ by many authors. However, here it means practicing righteousness.

USE OF ESTABLISHED CONCEPTS / ANCIENT PHILOSOPHY

There is another method, in which Guru Nanak uses pre-established old concepts or notions or ancient philosophy in the beginning of the verse and then at the end of the verse he explains his own philosophy. For example,

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੁ ਇਕੁ ਧਾਤੁ ॥

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

Pāṭālā pāṭāl lakh āgāsā āgās.

Oṛak oṛak bhāl thake veḍ kahan ik vāt.

Sahas aṭhārah kahan kaṭebā asulū ik dhāt.

Lekhā hoᶜe ta likīᶜai lekhai hoᶜe viṇās.

Nānak vadā ākhīᶜai āpe jāṇai āp. ||22||

ਅਗਾਸ, ਜਪ 22, ਪੰਨਾ 5.

There are hundreds of thousands of netherworlds, and hundreds of thousands of skies.

After great research, the Vedas have said it definitely!

The Semitic books say that there are eighteen thousand worlds and that is the fact.

However, Nanak says:

It cannot be possible to count (the number of the celestial bodies in the Universe) because the accounting person may reach the end of his life during counting, it will still be incomplete.

He further says that (Eternal Entity) is the Great who knows the account (of the celestial bodies in the universe). 22.

AGGS, Jap 22, p 5.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ (Pātālā pātāl lakh āgāsā āgās.)

The above phrase has been literally translated as is understood in Vedas. 'ਪਾਤਾਲ' (*pata*) has been translated as 'nether worlds', i.e. the mythical worlds of dead persons. However, scientifically, there is no such world of the dead in our solar system or anywhere else. Logically there is also no need for hundreds of thousands (*lacs*) of nether worlds to hold the dead people of this tiny planet, the Earth. The 'ਆਗਾਸ' (*agas*) has been translated as 'sky'. Scientifically there is no sky. What is called sky is an upper atmosphere of the Earth appearing as blue in sunlight. One can divide this atmosphere into different strata but definitely not into hundreds of thousands (*lacs*) of skies around our planet.

In fact, what one sees out there is space. Scientifically space is the three-dimensional expanse in which all matter is located and all events take place, extending in all directions and variously described as extending indefinitely or as finite but immeasurably large [5]. Therefore, the literal translation of the above phrase does not lead us to the truth. Moreover, this is not the philosophy of Guru Nanak as is erroneously ascribed to him by some scholars. In fact, Guru Nanak is quoting the myth reported in the Vedas as is clear in the next phrase ਉੜਕ ਉੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ Oṛak oṛak bhāl thake ved kahan ik vāt.)

Similarly, Guru Nanak quotes the Semitic ideas about the worlds in the next phrase:

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ (Sahas aṭhārah kahan kaṭebā asulū ik dḥāt.) "Semitic books say that there are 18,000 worlds in the universe."

After quoting the ancient concepts, notions, or myths available in the literature on the subject, Guru Nanak explains his own philosophy as follows:

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

Lekhā ho^oe ṭa likhī^oai lekhai ho^oe viṇās.

Nānak vadā ākhī^ṛai āpe jāṇai āp.

It cannot be possible to count (number of the celestial bodies in the Universe) because the accounting person may reach the end of his life during counting, it will still be incomplete.

He further says that (Eternal Entity) is the Great who knows the account (of the celestial bodies in the universe).

AGGS, Jap 22, p 5

DIFFICULTIES UNDERSTANDING BANI

Jap bani is in poetical form with the minimum number of words without any punctuation; therefore, it becomes difficult to interpret it in its real perspective. Sahib Singh [5] has tried to interpret gurbani keeping in view this fact and he usually adds extra words in a parenthesis to make the interpretation understandable. Thus, in this book, to make the interpretation easily understandable extra words have also been used many times and sometime have been put in parentheses.

APPOPRIATE MEANINGS OF WORDS

Before interpreting any phrase, it is necessary to know the most appropriate meanings of the words that convey the theme or philosophy of the whole stanza or verse. The following sources were consulted to find out the most appropriate meanings of Gurmukhi words:

(i) *Mahan Kosh* by Kahn Singh [2]; dictionaries in Srigranth.org [2] (ii) Sri Guru Granth Kosh by Gurcharan Singh [6]; (iii) *Sabd Arth* (meanings of words) from *Sri Guru Granth Sahib Darpan* of Sahib Singh [2]; and from *Aad Sri Guru Granth Sahib* of Giani Harbans Singh [7] without being influenced by their interpretations.

Use of Etymology

Interpretation of ਕੀਤਾ ਪਸਾਉ ਏਕੇ ਕਵਾਉ ॥ (Kīṭā pasāo eko kavāo.) ਤਿਸ ਤੇਰੇ
ਲਖ ਦਰੀਆਉ ॥ (Ṭis te hore lakh darīāo.) ਅਗਗਸ, ਜਪੁ16, ਪੰਨਾ 3 is usually
interpreted as follows:

*You created the vast expanse of the Universe with one word! Hundreds of
thousands of rivers began to flow. (Sant Singh Khalsa)*

However, Chahal [8] reported that if we look into the etymological
meanings of ਕਵਾਉ (*kawao*) as ਕਵਾ (*Kawa*) which means ‘energy’, or ‘power’
according to Bhai Kahn Singh; ਏਕੇ (*eko*) as ‘one source’; ਦਰੀਆਉ’ (*Daryao*) as
a metaphor for ‘things’; and ਪਸਾਉ (*pasao*) as ‘expansion’ then the above phrase
can be interpreted as follows:

*The Universe exploded from one source of energy (Singularity) and started
to expand. Thereafter, many things appeared.*

One would notice that it is quite different from that usually accepted by
many Sikh theologians.

Use of Ontology

Use of ‘ontology’ is another approach to interpret hymns/verses of Guru
Nanak.

Ontology is defined as:

*The study of existence - the most general branch of metaphysics,
concerned with the nature of being. Encarta Dictionary*

*The branch of metaphysics that studies the nature of existence or
being as such. Dictionary.com*

The available literature indicates that no theologian or scientist has been
able to prove the “ontology of God”. Almost all the prophets, including Guru
Nanak, admit that it is difficult to describe God; however, some have
conceptualized the essence of God in various forms of a personal God, which
can only be experienced but cannot be described. On the other hand, many
scientists and philosophers, plus many Buddhists and Jains, do not accept the
existence of God. Guru Nanak is of the view since it is difficult to describe God,

therefore, no specific /descriptive name (*Kirtam Naam*) could be assigned to God although he himself has used many such descriptive names as metaphors in his hymns.

According to the study of Chahal [9] Guru Nanak uses a logo to represent God, ੴ, which means ‘Singularity’ or as ਸੁੰਨ (*Sunn*) or ਨਿਰਗੁਨ (*Nirgun*), the state of God in a highly concentrated form of ENERGY which became ਸਰਗੁਨ (*Sargun*) – the Nature and/or Universe after the Big Bang. Chahal [9] further says that this leads us to believe that ੴ which represents God, is energy. This energy existed before space and time appeared, existed in the past, exists now and will exist in the future- forever (ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥- Āḍ sacḥ jugāḍ sacḥ. Hai bhī sacḥ Nānak hoṣī bhī sacḥ.). Einstein also made a similar statement about energy 400 years after Guru Nanak: “Energy cannot be created or destroyed; it can only be changed from one form to another.” Therefore, ontologically Guru Nanak describes the nature of God as energy and its existence forever and everywhere.

ADDRESSING GOD

For Guru Nanak God is Transcendent Entity. That is ineffable (ਅਲਖ), incomprehensible / un-fathomable (ਅਗੋਚਰੁ), inaccessible (ਅਗਮ), formless (ਨਿਰੰਕਾਰ), infinite (ਬੇਅੰਤ), without any fault (ਨਿਰੰਜਨ), etc. Due to these characteristics of God, Guru Nanak has not assigned any descriptive/specific name to God [10-12]. Therefore, in this book God has been represented as an Eternal Entity. Guru Nanak has omitted the use of any descriptive or specific name to address God in the majority of his verses wherein it is difficult to know whom is being addressed. This method of referencing to God is quite prominent especially in *Jap* bani and in the rest of his verses. For example, in first sloka of *Jap* bani no name has been used in describing ever-existing Entity as follows:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

Āḍ sacḥ jugāḍ sacḥ.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Hai bhī sach Nānak hosī bhī sach. ||1||

Was in existence before the beginning of time and space;

Was in existence in the past (throughout the various ages);

Is in existence in the present; and

Will remain in existence forever (in the future).

However, in many of verses Guru Nanak has used some ਕਿਰਤਮ ਨਾਮ (*kirtam Naam* – descriptive or specific name) like, Allah, Gobind, Gopal, Rahim, Rama, Swami, etc. as metaphors for that Eternal Entity. Guru Nanak has further explained that ‘Rama’ used as metaphorically for that Eternal Entity in many of his verses is not that ‘Rama’, the king, who was son of Dasharatha in the ancient history (AGGS, M 1, p 464-465). This is the ‘Rama’, which means that ‘Eternal Entity’, which pervades everywhere. Therefore, all such ਕਿਰਤਮ ਨਾਮ (descriptive or specific names) of God have been used metaphorically to denote that Eternal Entity thereby making his verses more easily understood. Here in this book, the God has been either represented without any name or as ‘Eternal Entity’ and adding (God) in parenthesis sometimes or by its pronouns ‘It’ or ‘Its’ or You (*Tu*) but not as ‘He’ or ‘She’ to avoid indicating any gender.

PRESENTATION OF PUNJABI OR OTHER WORDS

The Punjabi and other foreign words when used in the text are italicized. These words are spelled as they are spelled and pronounced in the *Aad Guru Granth Sahib* except other such words, e.g. Ram as Rama, Mantar as Mantra, Raag as Raga, Sabd as Sabda, Slok as Sloka, etc. which have been accepted in classical scholarly transliteration system

INTERPRETATION OF VERSE (BANI)

All the stanzas of *Jap* bani have been interpreted after a critical analysis of the words to ascertain the most appropriate meanings in the context of the theme of the verse, while keeping in view the scientific information on that theme and

the application of logic. Special precautions were taken not to cite mythical or inauthentic work to support a concept or to formulate a principle. Nevertheless, before interpreting the phrase or verse, the mythical work, and allegories, metaphors and similes quoted in the verses were studied very carefully to determine in which context these have been quoted.

Once the use of mythology and ancient concepts as allegories, metaphors, and similes in each stanza were understood properly, then it was easy to achieve a consistent and accurate interpretation. A very appropriate title has also been assigned to each stanza of *Jap* bani based upon the main theme. Some stanzas have been broken into more than one parts based upon their themes, thus such stanzas have more than one title.

Consequently, after following this Methodology, our interpretation may appear quite different from that of traditional interpretations of others. However, suggestions for further improvement in interpretation are welcome.

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CHAPTER 2

SUMMARY

Jap is the verse (ਬਾਣੀ - *bani*) of Guru Nanak which outlines in brief the basic principles of his philosophy embodied in his *bani* incorporated in the *Aad Guru Granth Sahib* (AGGS). His philosophy has been termed “Nanakian Philosophy”. [1] *Jap* *bani* begins with the Commencing Verse (erroneously called the *Mool Mantra* or *Manglachara*). The Commencing Verse again is repeated in unabridged form or variously abridged forms in the beginning of major sections and the sub sections of the AGGS.

Jap has been divided into sections, depending upon the nature of subject matter discussed in various stanzas (commonly called *pauris*) as follows:

SLOKA

Jap starts with a sloka which proclaims the ever-existence of the Eternal Entity (God), which was represented in a logo, ੴ.

Jap, composed of 38 stanzas (*pauris* – steps of a ladder), is considered to be a summary of the philosophy of Guru Nanak. Some theologians consider it as a summary of the entire *Aad Guru Granth Sahib* (AGGS), but this cannot be possible since *Jap* was written before the AGGS was compiled by Guru Arjun in 1604, about 65 years after passing away of Guru Nanak.

SECTION I

- Stanza 1 describes the method of the purification of the mind to attain peace.
- Stanza 2 explains that every action and reaction in the Universe and on this Earth is going on according the Laws of Nature (*bukm*); nothing can happen outside these laws.
- Stanza 3 tells us that that Entity cannot be pleased with any type of praise.
- Stanza 4 states that the Eternal Entity is pleased if we follow the Laws of Nature and perform good deeds.
- Stanza 5 is divided into two parts. In first part Guru Nanak says that the Eternal Entity cannot be represented by any human form as is being done by many people. The second part explains that the Eternal Entity cannot be described and that is why it cannot be represented by any form.
- Stanza 6 explains that bathing at holy places is of no avail.
- Stanza 7 affirms that having long life and fame are also nothing without righteous and virtuous conduct.

SECTION II

- Stanzas 8-11 are about “listening” (*sunniat*). Here Guru Nanak explains that by listening and comprehension of sabd (enlightening idea/philosophy/vision) as described in stanza 38 of Jap, one understands many things about humans and Nature.

SECTION III

- Stanzas 12-15 explain that by “accepting” (*manne*) enlightened vision/philosophy, one can live a successful life.

SECTION IV

- Stanza 16-1 indicates that nobles (persons having high morality) are honored.
- Stanza 16-2 represents the myth of bull carrying the Earth has been disproved by saying that the Earth stays in its orbit by mutual gravitational pull (*santokh*) between the Earth and the Sun.
- Stanza 16-3 explains the existence of countless living beings.
- Stanza 16-4 describes briefly the origin of the Universe, which is comparable to the theory of the Big Bang, although some refute this theory.

SECTION V

- Stanza 17 describes that devotees are trying to describe the Eternal Entity and are repeating Its various names.
- Stanza 18 lists the activities of countless fools, ignorant and wicked people. Certain people exploit others and force their will upon them.
- Stanza 19 is divided into two parts. First part tells of the innumerable creations in the Universe. The second part explains the importance of the alphabet to write about one's experience and to write songs. Even the Eternal Entity writes the destiny of living beings with the alphabet on their DNA (deoxyribonucleic acid)

SECTION VI

- Stanza 20 explains various methods of purification of the different types of pollutions and the purification of the mind polluted with various types of sins.
- Stanza 21 is divided into two different parts. The first part explains that there is no reward for bathing at different places of pilgrimage. The second part tells us that the various sacred books (*granth*s) are not aware of the exact date of origin of the Universe.
- Stanza 22 exposes the fallacy of the various religious concepts about the vastness of the Universe. Guru Nanak says that its vastness cannot be explained since there is an infinite number of galaxies and each galaxy contains billions of Suns and their Planets.

SECTION VII

This section discusses that Eternal Entity which is commonly called God in English and by various names in other religions.

- Stanza 23 discusses that the Eternal Entity (God) is incomprehensible.
- Stanza 24 explains the infiniteness of the Universe which appeared from that Eternal Entity. (This is an extension of Stanza 22.)
- Stanza 25 tells us that the Eternal Entity is bounteous.

SECTION VIII

- Stanza 26 is divided into three parts which discuss the virtues, and the bounteous nature of the Eternal Entity which are priceless. That Eternal Entity and Its greatness cannot be described.
- Stanza 27-1. Guru Nanak questions about the dwelling place of the Eternal Entity where from It controls the whole Universe and its living beings.
- Stanza 27-2. Guru Nanak does not tell us Its dwelling place but poses another question: Is that dwelling place where various musical instruments are playing and where various living beings are praising that Entity?
- Stanza 27-3. Finally, Guru Nanak answers the first and second questions that the Eternal Entity lives forever and everywhere and in everything (living and non-living) in this Universe.

SECTION IX

- Stanza 28 and 29. Guru Nanak advises Yogis about the correct type of yoga and also accuses them that there is no such thing like miracles they claim to possess. Since every action and reaction in this Universe is going on according to the Laws of Nature, nobody can change these laws to perform any miracle. Guru Nanak further explains that there are two type of energy sources in this Universe, i.e. fusion and fission.

SECTION X

- Stanza 30 discusses that the Eternal Entity (God) does not exist in Trinity (Brahma, Vishnu and Shiva).
- Stanza 31 tells us the Eternal Entity exists everywhere.

SECTION XI

- Stanza 32 explains that the repetition of various descriptive/specific names (*kirtam naam*) of the Eternal Entity does not help anyone to reach/approach/comprehend It.
- Stanza 33 emphasizes that no one has any power to change the Laws of Nature to perform any miracle.
- In Stanza 34 Guru Nanak tells us that the Eternal Entity has provided all the natural resources and phenomena necessary for all living beings.

SECTION XII

- Stanza 35-37. Guru Nanak discussed different realms: 1. Realm of Righteousness, 2. Realm of Wisdom/Knowledge, 3. Realm of Initiative, 4. Realm of Deeds, and 5. Realm where one realizes the Eternal Entity, Its existence forever and the vastness of the Universe.

SECTION XIII

- Stanza 38. Guru Nanak explains how to coin (construct/develop) *Sabd* (Enlightened idea/philosophy/vision) through self-control, patience, use of knowledge and wisdom.

SECTION XIV

- In this Sloka Guru Nanak explains the respect for natural resources by metaphorically describing air as the Guru, water as the father, and Earth as the mother which provides all the resources needed by all living beings. Keeping in the view the respect given to these resources by Guru Nanak, we need to preserve these resources and environment around this Earth for the next generations of humanity.

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CHAPTER 3

COMMENCING VERSE

ਅਰੰਭਿਕ ਵਾਕ (*arambic vaak*)

Of

AAD GURU GRANTH SAHIB (AGGS)

The *JAP* is the first bani (words) of Guru Nanak, which has been placed first in the Holy Scriptures of the Sikhs, composed by Guru Arjun in 1604. Here the Institute for Understanding Sikhism call it *Aad Guru Granth Sahib* (AGGS) [1], which is published by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar. [1, 2] It has been placed first considering it as the essence of Nanakian Philosophy. Nanakian Philosophy is philosophy of Guru Nanak, which is embodied in his bani incorporated in the AGGS and taught by the Sikhs Gurus, who succeeded to the House of Nanak. [3]

Before the *JAP* there is a phrase, commonly called as *Mool Mantra* or *Manglacharan* by the Sikhs theologians, researchers and the Sikhs at large. Nevertheless, it is neither a *Mool Mantra* since there is no mantra system in Nanakian Philosophy nor *Manglacharan* since it means a song of joy according to *Mahan Kosh*. [4] In fact, this phrase is about the description of the Eternal Entity commonly called God in English. However, this phrase is placed in the beginning of the AGGS before the *JAP* bani and before the major sections of the AGGS as such or in some abbreviated form.

A searching look, into the first page of the AGGS and before the *JAP* bani, clearly indicates that it can most appropriately be called as ਅਰੰਭਿਕ ਵਾਕ (*arambic vaak*) in Punjabi language [5] since the Punjabi word ਅਰੰਭ (*aramb*) means ‘to commence’ or ‘to begin’. Its adjective is ਅਰੰਭਿਕ (*arambik*) means ‘commencing’ or ‘beginning’. The Punjabi word ਵਾਕ (*vaak*) means verse,

sentence, utterance, speech or hymn. Consequently, ਅਰੰਭਿਕ ਵਾਕ (*arambic vaak*) has been translated as “Commencing Verse” in English language.

In general, many Sikhs chant repeatedly the commencing Verse + *JAP* + first Sloka of the *JAP* altogether as a mantra by the *sangat* (congregation) in Gurdwaras and by individuals at homes. In fact, the first phrase ਅਰੰਭਿਕ ਵਾਕ (*arambic vaak*) or Commencing Verse is an independent verse than the *JAP* bani, which is separated by two parallel lines on both sides and it is followed by its first sloka as shown in Fig. 1.

Moreover, the title of the first bani is *JAP* as is seen in Fig. 1 appears to be distinct bani from the Commencing Verse. However, many Sikh writers and the Sikhs in general call it as *JAP JI SAHIB*, although neither Guru Nanak, the author of this phrase, nor the compiler, Guru Arjun, of the AGGS has added *Ji* and *SAHIB* after *JAP*.

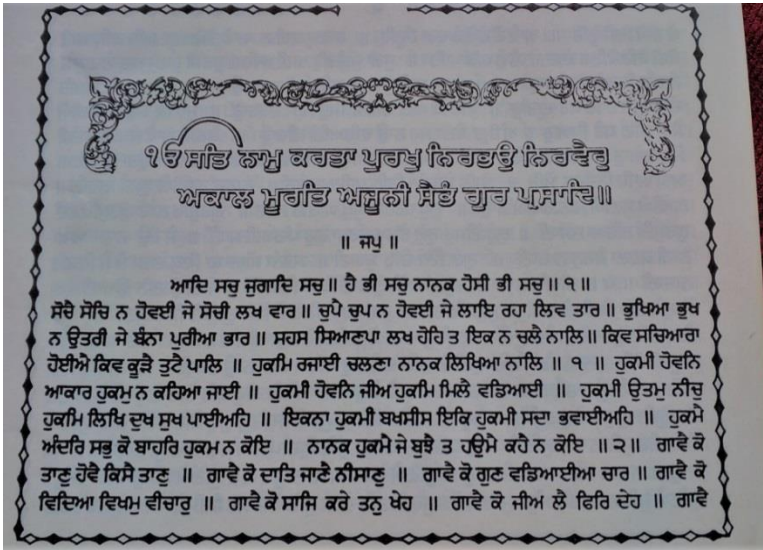


Figure 1. First page of the Aad Guru Granth Sahib.

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UNDERSTANDING OF THE COMMENCING VERSE

Let us examine the Commencing Verse of the AGGS logically and scientifically to find out whether it is a *Mool Mantra* or a *Mangalcharan* or a simple definition of God. The Commencing Verse appears in two lines on the first page of the AGGS as shown in (Fig. 1). Nevertheless, in the *Kartarpuri Bir* the ੴ is written at the top of all its attributes as shown in Fig 2. It indicates that ੴ is the main title, followed by its various attributes.

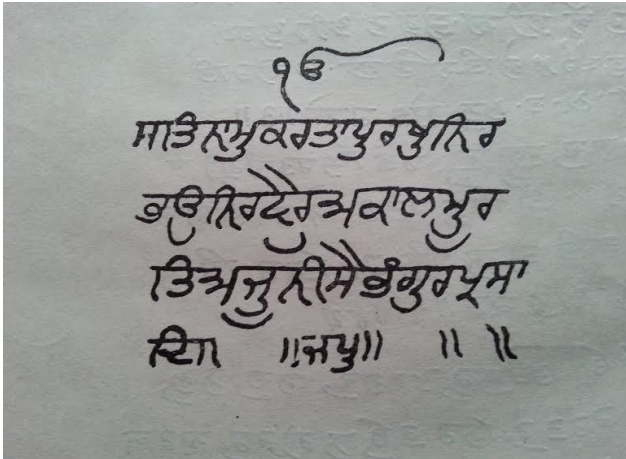


Figure 2. Commencing Verse in Kartarpuri Bir

For better understanding, the Commencing Verse has been divided into three parts as follows for the sake of easy interpretation:

ੴ ¹

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ²
ਗੁਰ ਪ੍ਰਸਾਦਿ ³ ॥

1. The first part is ੴ .
2. The second part is from ਸਤਿ to ਸੈਭੰ .
3. ਗੁਰ ਪ੍ਰਸਾਦਿ is the third part.

PART 1: ੴ

In fact, the first part is a unique logo designed by Guru Nanak, which represents the Eternal Entity (commonly called God in English and by many other names in other religions and languages). The second and third parts are attributes of the Eternal Entity (logo), which distinguish it from the concept of God in other religions.

The ੴ designed by Guru Nanak has been the most misunderstood part of the Commencing Verse by many Sikh theologians, scholars, and researchers for a long time. It is widely accepted as ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankaar*) or ਏਕੁ ਓਮਕਾਰੁ (*Ek Aumkaar*) by Sikhs at large. Chahal has discussed ੴ as an original logo designed by Guru Nanak that has nothing to do with ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankaar*) or ਏਕੁ ਓਮਕਾਰੁ (*Ek Aumkaar*) [1-5] . Now some more documents have been used to re-affirm his previous findings that ੴ stands for ਏਕੁ ਓਹੁ ਬੇਅੰਤੁ (*Ek Oh Beant*' - One and Only, That is Infinite). ੴ represents the logo of SIKHI (Sikhism) founded by Guru Nanak. Let us understand what logo stands for.

WHAT DOES 'LOGO' MEAN?

Logo is defined as:

- i) A design used by an organization on its letterhead, advertising material, and signs as an emblem by which the organization can easily be recognized. [6]
- ii) It is a *graphic* mark or *emblem* commonly used by commercial enterprises, organizations, and even individuals to aid to promote instant public recognition. [7]

Examples of some Logos:

Northwest Airline

This logo reflects a clever way of presenting the 'Northwest'. The North is represented by letter "N" and the West with an "arrow" pointing to West in the upper left corner. [7]



ZIP Logo

Designer – Mike Erickson Zip – The "I" has been replaced with a zipper to connect the Z & P to look like ZIP. [7].

The 'logo' should not be confused with 'symbol' or 'emblem'.



The 'symbol' is something that stands for or represents something else, especially an object representing an abstraction. The 'emblem' and 'symbol' are interchangeable in many ways. For examples,

Indian Rupee

The Indian rupee is represented with a new symbol (₹), which is - a blend of the *Devanagari* 'Ra' and Roman 'R' - joining elite currencies like the US dollar (\$), euro (€), British pound (£) and Japanese yen (¥) in having a distinct identity. Earlier Indian Rupee was represented as 'Rs'. [8]



The 'Christian Cross' is a *symbol* of the Crucifixion. It is an *emblem* of sacrifice.

The 'Red Cross' is a *symbol* to humanitarian spirit.

The 'Crescent shape' is a *symbol* of the moon; it is an *emblem* of Islam.

The 'Skull and Crossbones' is a *symbol* identifying a poison or danger.

Let us come back to **ੴ**. The **ੴ** is an original and unique 'logo' designed by Guru Nanak to represent his concept of the Eternal Entity (God) and it has been used at the very beginning of the AGGS and before every major section and subsection of the AGGS. It is also used by most Sikh organizations

on their letterheads, on the title page of numerous books on Sikhi (Sikhism), and is used where easy recognition of its message is required.

The **ੴ** has been designated as a **logo** based on the following explanation by Guru Nanak:

ਏਕੇ ਸਬਦੁ¹ ਸਚਾ ਨੀਸਾਣੁ² ॥

Ēko sabad sachā nīsāṇ.

The One Word¹, (ੴ) is the true logo².

ਪੂਰੇ³ ਗੁਰ⁴ ਤੇ ਜਾਣੈ ਜਾਣੁ⁵ ॥੩॥

Pūre gur te jāṇai jāṇ. ||3||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1188.

I realized³ the above fact from my perfect⁴ Guru⁴ (through enlightenment). AGGS, M 1, p 1188.*

*Enlightenment: a philosophical movement of the 18th century, characterized by belief in the power of human reason and by innovations in political, religious, and educational doctrine

The extended end (∞) of open *Oora* (ੴ) in **ੴ** has been interpreted as 'Infinite' by Guru Nanak:

ਬੇਦ¹ ਵਖਾਣਿ ਕਹਹਿ ਇਕੁ² ਕਹੀਐ ॥

Bed vakhāṇ kahēh ik kahī^{ai}.

ਓਹੁ³ ਬੇਅੰਤੁ⁴ ਅੰਤੁ⁵ ਕਿਨਿ ਲਹੀਐ ॥

Oh be^{ant} ant kin lahī^{ai}.

ਏਕੇ⁶ ਕਰਤਾ ਜਿਨਿ ਜਗੁ⁷ ਕੀਆ ॥

Ēko kartā jin jag kī^ā.

ਬਾਣੁ⁸ ਕਲਾ ਧਰਿ ਗਗਨੁ⁹ ਧਰੀਆ ॥੨॥

Bāṅh kalā dhar gagan dharī^ā. ||2||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1188. [9]

Wisdom¹ tells us that there is One and Only (Entity)²

That³ Entity (One and Only) is Infinite⁴ and no one has ever found Its limit⁵.

There is One and Only⁶ that gave rise to the Universe⁷.

That One and Only is holding celestial bodies of the Universe⁹ in their places without⁸ any pillars (support).

AGGS, M 1, p 1188. [9]

Since it is an important logo, it necessitates that Sikh theologians, scholars, and researchers should look into what it really stands for and what message is being given by it. If its real meaning were not understood, then a false message of Guru Nanak would be delivered to humanity.

HOW WAS THIS LOGO MISUNDERSTOOD?

The first part of the Commencing Verse, **ੴ**, is generally pronounced by many Sikh theologians and scholars as **ਏਕੁ ਓਅੰਕਾਰੁ** (*Ek Oankaar*) or **ਏਕੁ ਓਮਕਾਰੁ** (*Ek Aumkaar*). The survey of the available literature indicates that the early Sikh theologians under the heavy influence of Vedanta and ancient philosophy have pronounced it as such because writing of 'Oankaar' or 'Aumkaar' or 'Aum' or 'Om' on the top of every writings was very common in ancient literature. Giani Harbans Singh [10] says that it is not known who first started to pronounce **ੴ** as **ਏਕੁ ਓਅੰਕਾਰੁ** (*Ek Oankaar*) or **ਏਕੁ ਓਮਕਾਰੁ** (*Ek Aumkaar*). However, I have noticed that Bhai Gurdas might be the first Sikh scholar who has pronounced **ੴ** as **ਏਕੁ ਓਅੰਕਾਰੁ** (*Ek Oankaar*) as is evident from his *Pauri 15 of Vaar 3*. Thereafter, other Sikh scholars followed Bhai Gurdas' pronunciation of **ੴ**. Let us discuss Bhai Gurdas' *Pauri 15 of Vaar 3* [11]:

ਮੂਲ ਮੰਤ੍ਰ ਦਾ ਗੁਹੜ ਭੇਦ

Mool mantar da guhjh Baed.

The Deep Secret of Mool Mantra

ਏਕਾ¹ ਏਕੰਕਾਰੁ² ਲਿਖਿ³ ਦੇਖਾਲਿਆ⁴।

Aykaa Aykankaaru Likhi Daykhaaliaa.

ਊੜਾ⁵ ਓਅੰਕਾਰੁ⁶ ਪਾਸਿ⁷ ਬਹਾਲਿਆ⁸। 15। ਵਾਰ।3।

Oorhaa Aoankaaru Paasi Bahaaliaa.

The heading of this *Pauri* indicates that the ‘Commencing Verse’ has been declared as ‘*Mool Mantra*’ by Bhai Gurdas according Vedic philosophy. Parma Nand [12] has endorsed that the ‘Commencing Verse’ is called ‘*Mool Mantra*’ according to the rules of Vedas for declaring a word or sentence as Mantra, Beej Mantra, or Mool Mantra. Mantra, according to Vedas, is a word or sentence chanted repeatedly under certain conditions that forces the deity or deities to perform miraculous work to fulfill the desires of the performers (devotees). Under this influence, the ‘Commencing Verse’ is recommended by many Sikh preachers to be chanted repeatedly to fulfill their wishes.

Bhai Gurdas has pronounced ਏਕਾ¹ (one) as ਏਕੰਕਾਰੁ² (*Ekankaar*) and ਉੜਾ⁵ (*Oora*) as ਓਅੰਕਾਰੁ⁶ (*Oankaar*). Therefore, ਐੜ should be pronounced as ਏਕੰਕਾਰੁ ਓਅੰਕਾਰੁ (*Ekankaar Oankaar*) according to Bhai Gurdas’ interpretation. However, ਐੜ is being pronounced as ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankaar*) in general by the Sikhs at large. Nevertheless, it becomes clear that Bhai Gurdas was the first scholar, who declared open *Oara*⁵ (ਐ) as ਓਅੰਕਾਰੁ⁶ (*Oankaar*).

The exact date of writing of *Vaaran* by Bhai Gurdas is not known. However, it could be considered as the first writing dealing with Gurbani in Sikh literature after the compilation of the AGGS in 1604. Bhai Gurdas is accepted as a great scholar of Gurbani and his *Vaaran* are considered next to the Gurbani by many Sikh theologians. Moreover, his *Vaaran* have also been declared as the **KEY** to the Gurbani by Guru Arjun as reported by Bhai (Dr) Veer Singh. [11] Critical analysis of *Vaaran* of Bhai Gurdas indicates that none of the *Vaar* interprets any Sabd of Gurbani. Rather he used Gurbani in his own way to discuss various topics.

Moreover, the fact is that the **KEY** to the bani of Guru Nanak is the bani of Guru Nanak itself and the bani of the Sikh Gurus, who succeeded to the ‘House of Nanak’, which is incorporated in the AGGS [13](p 23-25). This fact has been ignored by many Sikh theologians and researchers. Chahal [5] has further quoted a number of such examples indicating that bani of Guru Nanak has been explained by himself as well as by other Sikh Gurus, who succeeded to the ‘House of Nanak’, throughout his book, *Nanakian Philosophy - Basics for Humanity*. In fact, the researchers working on the interpretation of the bani of

Guru Nanak should look for a **KEY** in the bani of Guru Nanak and that of other Sikh Gurus.

The truth is that no *Teeka* (exegesis) of AGGS (compiled in 1604 was written until 1883. The first formal *Teeka* in line with the traditional interpretation of Sikh scriptures was written by Sant Giani Badan Singh Ji of Dera Sekhwan at the request and encouragement of Maharaja Bikram Singh of Faridkot. It took him six and a half years to complete it. It was completed in 1883. This *Teeka* was further reviewed by a committee appointed by Mahant Bawa Shamer Singh of Patna. After incorporating the comments of this committee, the first edition of this *Teeka* was published by funds provided by the Maharaja Balvir Singh of Faridkot in 1906. It was printed by the Wazir Hind Press (started by Bhai Vir Singh) at Amritsar. The second edition of this *Teeka* was published by Maharaja Harinder Singh of Faridkot in 1928 [13] (pp 205-206). Therefore, this formal *Teeka* became available in printed form only in 1928 (about 324 years after the compilation of the AGGS in 1604).

This *Teeka* is considered as a classical exegesis of the AGGS in ‘*Braj Bhasha*’ by a team of scholars of *Nirmala* Sect. This *Teeka* is known as the “*Faridkoti Teeka*” or “*Faridkot Vala Teeka*.” For all future attempts on interpretation of the AGGS, it became an ideal *Prototype Teeka* [6]. In this *Teeka* the *Oora* in **ੴ** has been equated with **ੴ** (Om / Aum), the **Trinity of God**, which is a compound word formed with A (*Akaar*), AU (*Aukaar*), and M (*Makaar*). It is mentioned in this *Teeka* that Bhai Gurdas has pronounced *Open Oora* (**ੴ**) as **ੴ** (*Oankaar*), which means *Aum* or *Om* [14]. Nevertheless, Guru Nanak is against the concept of **Trinity of God** [2].

Nirakari [15], a retired Professor of Philosophy from the Punjabi University, Patiala is of the opinion that **ੴ** (*Oankaar*) is Om, which has been mentioned in almost all the Upanishads. The description of Om given by Nirakari is same as described in the *Faridkot Vala Teeka* [14] and by Parma Nanad [12].

Bhai Kahn Singh [16] describes ੳ as follows:

- i) ੳ (Open *Oora*) with extended end,
- ii) ੳਅੰ (*Aum*), and
- iii) ੳਅੰਕਾਰੁ (*Oankaar*).

He says that all the three forms of ੳ represent ੳਅੰ (Om / Aum). He based this presentation on *Faridkot Vala Teeka* and Bhai Gurdas, who pronounced it as ੳਅੰਕਾਰੁ (*Oankaar*). Bhai Kahn Singh follows Bhai Gurdas to interpret ੳਅੰ (Aum) as 'Protector'. It is evident from the above information that Bhai Kahn Singh has reported exactly what is represented in Upanishads and which has been confirmed by Bhai Gurdas and by *Faridkot Wala Teeka*.

On the other hand, Bhai Kahn Singh [16] also explains that ੳ (Open *Oora*) is ਅਚਰਜ ਬੇਧਕ 'ੳਰ'. ਅਚਰਜ means astonishing, marvellous, or wondrous. For example,

ਅਚਰਜ ਰੂਪੁ ਨਿਰੰਜਨੇ ਗੁਰਿ ਮੇਲਾਇਆ ਮਾਇ ॥੧॥

Achraj rūp niranjano gur melā ᳚ i ᳚ ā mā ᳚ e. ||1||

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 46.

Guru Arjun Says:

O my mother! I have found an astonishing Immaculate One through the Guru.

AGGS, M 5, p 46.

According to Bhai Kahn Singh ੳ (Open *Oora*) is also ੳਰ ਦਾ ਸੰਖੇਪ (abbreviation of ੳਰ (Oh - that)). The open *Ooara* (ੳ) has been used as 'ੳਰ' ('Oh' meaning 'that') by Bhagat Naam Dev for the flute of Rama as follows:

ਧਨਿ ਧੰਨਿ ੳ ਰਾਮ ਬੇਨੁ ਬਾਜੈ ॥

Dhan dhan o rām ben bājai.

ਮਧੁਰ ਮਧੁਰ ਧੁਨਿ ਅਨਹਤ ਗਾਜੈ ॥੧॥ ਰਹਾਉ ॥

Madhur madhur dhun anhat gājai. ||1|| rahā ᳚ o.

ਅਗਰਾਸ, ਨਾਮ ਦੇਵ, ਪੰਨਾ 988.

Blessed is that (ਓ- Oh) flute of Ram, which is played by him.

Then pleasant but unbeaten sound vibrates.

AGGS, Naam Dev, p 988.

Moreover, according to Bhai Kahn Singh ਓ (Open Oora) also means 'and'. For example,

ਝੜ ਝਖੜ ਓ ਹਾੜ ਲਹਰੀ ਵਹਨਿ ਲਖੇਸਰੀ ॥

Jhāṛ jhakhāṛ ohāṛ lahrī vahan lakhēsārī

ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 1410.

Note: Bhai Kahn Singh keeps 'Open Oora' separate from 'O Haarh' (ਓ ਹਾੜ) but in the AGGS 'Open Oora' is not separated (*padshaed*) from 'Haarh' as 'Ohaarh' (ਓਹਾੜ).

Faridkot Vala Teeka interprets the above phrase as follows:

(ਝੜ) ਮੋਹਿ ਰੂਪੀ ਐ ਲੋਭ ਰੂਪੀ ਪਵਨ ਕਾ ਚਲਨਾ ਐ (ਝਖੜ) ਕਾਮ ਰੂਪੀ ਹੜ ਜਿਸਮੋਂ ਵਾਸਨਾ ਰੂਪੀ ਲਹਿਰਾਂ (ਲਖੇਸਰੀ) ਲਾਖੋ ਹੀ ਚਲਤੀਆਂ ਹੈਂ॥

Metaphorical rain, storm and flood, thousands of waves are arising and subsiding.

AGGS, M I, p 1410.

Here open Oora (ਓ) has been used as ਐ (*Au*) meaning as ',' (comma) and as 'and' as is done in English punctuation. According to Mahan Kosh: ਐ (*Au*) is an abbreviation of ਐਰ (*Aur* - and).


Nowhere else in the AGGS we could find that Open Oora (ਓ) used to show that it is an abbreviation of 'Oankaar' or 'Aumkaar' except the above example where it has been used as 'ਓਹ' (*Oh*) meaning 'that', 'astonishing', and 'and' or ',' (comma).

We wonder why this explanation of 'ਓ' (Open Oora) in 'ਓਹ' representing 'ਓਹ' (*Oh*) meaning 'that' and 'astonishing' has not been used by Bhai Kahn

Singh [16] to eliminate the influence of Vedantic philosophy introduced by Bhai Gurdas and by Nirmalas in *Faridkot Vala Teeka*?

I can imagine how difficult it is for some researchers to go against the well-established authorities in Sikhism, like Bhai Gurdas and the authors of *Faridkot Vala Teeka* because nobody likes to lose their prestigious status in Sikhism. Therefore, the *Faridkot Vala Teeka* remains Prototype *Teeka* (exegesis) for further translation of the AGGS in Punjabi, English, and other languages. Since the exegesis of *Faridkot Vala Teeka* has been done under the influence of Vedanta and ancient philosophies by Nirmalas, therefore, the Vedantic influence also became a permanent feature for future interpreters of Gurbani [5].

The irony is that Prof Sahib Singh [17] (pp 44-46, Vol 1) also followed *Faridkot Vala Teeka* that Open Oora (ੳ) in ੳੳ is Om (Aum) and further explains ੳੳ as ਇਕ + ਓ or ਓਅੰ or ਓੳ (Aum or Om) + ਕਾਰ (**extended end of Oora**) and pronounces ੳੳ as 'ਏਕ ਓਅੰਕਾਰੁ' (*Ek Oankaar*) or ਓਕੁ ਓਮਕਾਰੁ (*Ek Omkaar*). Prof Sahib Singh [17](p 630, Vol 3) in 'Asa Di Vaar' says that *Oankaar* has been taken from the Sanskrit word, OM/AUM. This has been first used in *Mandukia* Upanishad that mean which has happened, is present now, and will remain, is known as OM/AUM. Later on, it is considered as the sum of Brahma, Vishnu, and Shiva.

The 'Extended End () of Open Oora' (ੳ) has been declared as ਕਾਰ (*kaar*) by Prof Sahib Singh [17]. He further takes the aid of Sanskrit to explain that ਕਾਰ (*kaar*) is a suffix of some Sanskrit words and it means ਈਕ-ਰਸ, ਜਿਸ ਵਿਚ ਤਬਦੀਲੀ ਨਾਹ ਆਵੇ (The One that is unchangeable). Then he quotes some words with 'Kaar' as suffix from Gurbani to indicate that ਕਾਰ (*kaar*) means ਇਕ-ਰਸ (*ek-ras*). For example, ਨੰਨਾਕਾਰ (*nanakaara*) which means who refuses; ਨਿਰਤਿਕਾਰ (*naritkaar*) which means dancer; and ਧੁਨਿਕਾਰ (*dhunkaar*) which means musician who makes the tune, melody. Nevertheless, none of these words indicate anything like, ਈਕ-ਰਸ, ਜਿਸ ਵਿਚ ਤਬਦੀਲੀ ਨਾਹ ਆਵੇ (The

One that is unchangeable), because ਕਾਰ (*kaar*) in the Punjabi Dictionary [18] and according to Bhai Kahn Singh [16] means 'work':

ਕਾਰ ਕਮਾਵਹਿ ਸਿਰਿ ਧਣੀ ਲਾਰਾ ਪਲੈ ਪਾਇ ॥

Kār kamāvēh sir dḥḥaṇī lāhā palai pā^oe.

ਅਗਰਾਸ, ਮ:1, ਪੰਨਾ 956.

One gets the reward¹ from the Master for performing² work³.

AGGS, M 1, p 936.

Even Prof Sahib Singh himself [17] has shown 'ਕਾਰ (*kaar*) means 'work/service' in the interpretation of the following phrases:

ਮਾਇਆ¹ ਦਾਸੀ² ਭਗਤਾ³ ਕੀ ਕਾਰ⁴ ਕਮਾਵੈ⁵ ॥

Mā^oi^oā dāsī bhagṭā kī kār kamāvai.

ਅਗਰਾਸ, ਮ: 2, ਪੰਨਾ 231.

'Money¹ (Maya) is servant², which performs³ work⁴ for devotees⁵.

AGGS. M 3, p 231.

ਕਾਰਿ (*kaar*) also means 'helpful' as in:

ਗੁਰ¹ ਕੀ ਮਤਿ² ਜੀਇ³ ਆਈ ਕਾਰਿ⁴ ॥੧॥

Gur kī mat jī^oe ā^oi kār. ||1||

ਅਗਰਾਸ, ਮ: 1, ਪੰਨਾ 220..

Guru's¹ philosophy² became helpful⁴ for people³.

AGGS, M 1, p 220.

The word ਕਾਰ ਸੇਵਾ (*Kaar Sewa*) (means work performed for gurdwaras without any monetary benefit) also indicates that *Kaar* is work but not ਇਕ-ਰਸ (not unchangeable) as coined by Prof Sahib Singh [17]. According to Bhai Kahn Singh [16] it also means a 'line' based on the verse: ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ ॥ (De kai chā ° ukā kadḥī kār.) which means "They draw a line around them after plastering the ground with cow-dung" (AGGS, M 1, p 472.).

If the meaning of 'ਕਾਰ' (*kaar*) is taken as 'work' then it does not fit in the interpretation of Prof Sahib Singh [17]. Besides, if the meaning of 'ਕਾਰ' (*kaar*) is taken as a 'line' as explained above then, it means a line is drawn to limit the area. Even then, it fails to convey 'openness' and 'infiniteness', attributes of 'Open *Oora*' shown graphically extended by Guru Nanak.

Some scholars intentionally try to invent new meanings to interpret gurbani under the influence of Vedantic philosophies or according to their own whims.

Furthermore, such interpretations are used by non-Sikh scholars to portray that there is no uniqueness or originality in the philosophy of Guru Nanak. According to Parma Nand [12] '*Ek Omkaar*' (Om) means 'One God'. 'Om' is a descriptive name for God and 'ਕਾਰ' (*kaar*) is grammatically a suffix added to denote the sound of 'Om'. Here it is hard to understand that how 'ਕਾਰ' (*kaar*) can be considered as the sound of 'Om' by a Hindu scholar and on the other hand Prof Sahib Singh [17] interprets ਕਾਰ (*Kaar*) as: ਜੇ ਇਕ-ਰਸ ਹੈ; ਜੇ ਹਰ ਥਾਂ ਵਿਆਪਕ ਹੈ (One, Unchangeable, is prevalent everywhere). How strange it is that two theologians of two different religions are interpreting 'ਕਾਰ' (*kaar*) according to their own whims rather than on any solid documentation. Here again we wonder why Prof Sahib Singh is forcefully interpreting ਕਾਰ (*Kaar*) as ਇਕ-ਰਸ ('*Ek ras*') meaning unchangeable?

The point is that no abbreviation of any word has been used throughout the gurbani. **Therefore, ਐ is not the abbreviation of ਐ + ਐਕਾਰ.**

Nevertheless, Bhagat Naam Dev has used Open *Oora* (ਐ) which means 'that' as described above. Moreover, this Open *Oora* is not an abbreviation of *Oankaar*. The only abbreviation used by Guru Arjun is 'ਮ:' (M) for ਮਹਲਾ (*Mahla*). *Mahla* is not a part of gurbani, but was introduced by Guru Arjun. It is used to indicate the succession number to identify the Guru, who succeeded

to the 'House of Nanak'. For example, ਮ: 1 (M 1) is Guru Nanak; ਮ: 2 (M 2) is Guru Angad, and so on.

USE OF ਓਅੰਕਾਰੁ (OANKAAR)

Some Sikh theologians and researchers claim that ਓ should be pronounced as ਏਕ ਓਅੰਕਾਰੁ (*Ek Oankaar*) because ਓਅੰਕਾਰੁ (*Oankaar*) is found seven times in the bani of Guru Nanak called ਓਅੰਕਾਰੁ ਬਾਣੀ (*Oankaar Bani*) at pp 929-938 of AGGS. Similarly, ਓਅੰਕਾਰੁ (*Oankaar*) has been used one more time by Guru Nanak at page 1285; by Guru Arjun two times at page 885 and 1003; and by Guru Amardas and Guru Ramdas only once at page 1061 and 1310, respectively. Here the word ਓਅੰਕਾਰੁ (*Oankaar*) has been used as a ਕਿਰਤਮ ਨਾਮ (*kitam naam*) (descriptive/specific name) for God, which means the 'Creator', but nowhere in the AGGS is it evident that ਓ (Open *Oora*) is an abbreviation of ਓਅੰਕਾਰੁ (*Oankaar*) or ਓਮਕਾਰੁ (*Aumkaar*).

On the other hand, the word ਏਕੰਕਾਰ (*Ekankaar*) has been used extensively in the same sense as a descriptive name meaning the 'the Creator – Who is 'One and Only''. This word has been used 13 times by Guru Nanak; 19 times by Guru Arjun; one time by Guru Amardas; and two times by Guru Ramdas. Since the attribute of 'Creator' has been used as ਕਰਤਾ ਪੁਰਖੁ (*Karta Purkh*) in the second part of the Commencing Verse, therefore, interpretation of ਓ as 'Creator' cannot be justified. Moreover, the 'Commencing Verse' is considered as a definition of the Eternal Entity (God), therefore, the same attribute, 'Creator', cannot be repeated two times in a definition. The irony is that even then many Sikh scholars now have started to interpret ਓ as 'One Creator' since ਓਅੰਕਾਰੁ (*Oankaar*) means 'Creator' although the same attribute, ਕਰਤਾ ਪੁਰਖੁ (*Karta Purkh*) as 'Creator', is already present in the same 'Commencing Verse'.

To pronounce **ੴ** as **ਏਕੁ ਓਅੰਕਾਰੁ** or **ਏਕੰਕਾਰੁ** (*Ek Oankaar* or *Ekankaar*) cannot be justified because a bani at pages 929-938 in AGGS is entitled as **ਓਅੰਕਾਰੁ** (*Oankaar*). If Guru Nanak can use **ਓਅੰਕਾਰੁ** in this bani then he would have used it also in the Commencing Verse in place of **ੴ**, or **ਓ** (Open *Oora*), , but it is not so. Therefore, **ਓ** (Open *Oora*) is entirely different from **ਓਅੰਕਾਰੁ** (***Oankaar***) or **ਓਮੰਕਾਰੁ** (*Aumkaar*) in meaning as well as in pronunciation. Besides, **ੴ** cannot be pronounced as **ਏਕੁ ਓਅੰਕਾਰੁ** or **ਏਕੰਕਾਰੁ** (*Ek Oankaar* or *Ekankaar*) under any circumstances. **ਓਅੰਕਾਰੁ** (*Oankaar*) has been used as one of the many descriptive names as a metaphoric name for the Eternal Entity (God) only in the first stanza of this long bani, **ਓਅੰਕਾਰੁ**. In the next 53 stanzas of the same bani other descriptive names, e.g. **ਕਰਤੇ** (*Kartai*), **ਕਰਤਾਰ** (*Kartar*), **ਓਨਮ** (*Onum*), **ਰਾਮ** (*Ram*), **ਹਿਰ** (*Har*), **ਠਾਕੁਰੁ** (*Thakur*), etc. have been used as metaphoric names (**ਕਿਰਤਮ ਨਾਮ** – *kirtam naam*) for the Eternal Entity (God). Moreover, in the *Rahao* (Pause) of the same bani, Guru Nanak has condemned the use of writing of **ੴ** (*Aum*, *Aumkaar* or *Oankaar*) as a descriptive name before any writing:

ਸੁਣਿ ਪਾਡੇ ਕਿਆ ਲਿਖਹੁ ਜੰਜਾਲਾ ॥

Suṅ pāde kiā likhahu janjālā.

ਲਿਖੁ¹ ਰਾਮ² ਨਾਮ² ਗੁਰਮੁਖਿ³ ਗੋਪਾਲਾ⁴ ॥੧॥ ਰਹਾਉ ॥

Likh rām nām gurmukh gopālā. ||1|| rahāo.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 930.

Hey Pundit! Listen! What is in writing the ritualistic confused word (Aum, Oankaar, or Aumkaar)?

O' Gurmukh³! Understand¹ / comprehend¹ the Eternal Entity (God)^{2, 4}
AGGS, M 1, p 930.

Note: ਲਿਖੁ¹ - Metaphor for understanding; ਰਾਮ² ਨਾਮ² - Metaphoric names for God; ਗੁਰਮੁਖਿ³ - One, who follows the philosophy of the Guru and/or enlightening philosophy.

In fact, Guru Nanak has not created any ਕਿਰਤਮ ਨਾਮ (*kitam naam* - descriptive/specific name) for the Eternal Entity (God) because according to him It is ineffable, thus, no descriptive name can be assigned to It. Therefore, Guru Nanak prefers to use non-descriptive names, e.g. ਉਹੁ (*oh* – that), ਆਪਿ (*aap* – you), ਆਪੇ (*aapai* - you), ਈਕੁ *aek* - one), ਤੂ (*tu* - you), ਤੁ (*tu* - you), ਤੁਹੀ (*tuhi* - you), ਅਗਮ (*agam* - inaccessible), ਬੇਅੰਤੁ (*beant* - infinite), etc. in the same ਓਅੰਕਾਰੁ ਬਾਣੀ (*Oankar Bani*). Actually, Guru Nanak does not even use a non-descriptive name in many of his verses. For example,

ਆਦਿ¹ ਸਚੁ² ਜੁਗਾਦਿ³ ਸਚੁ ॥

Ād sach jugād sach.

ਹੈ ਭੀ⁴ ਸਚੁ ਨਾਨਕ ਹੋਸੀ⁵ ਭੀ ਸਚੁ ॥੧॥

Hai bhī sach Nānak hosī bhī sach. ||1||

ਅਗਗਸ, ਜਪੁ, ਪੰਨਾ 1.

*Was in existence² before the beginning of time and space¹;
Was in existence in the past³; Is in existence in the present⁴;
Will remain in existence forever⁵ (in the future).*

AGGS, Jap 1, p 1.

There is neither a descriptive, nor a specific name for God in the above phrase; importantly, it is without any indication to who it is being addressed.

Guru Arjun has emphatically rejected the use of ਕਿਰਤਮ ਨਾਮ (*Kitam Naam* / descriptive/specific name) for the Eternal Entity (God) since there cannot be any name:

ਕਿਰਤਮ¹ ਨਾਮ² ਕਥੇ³ ਤੇਰੇ ਜਿਹਬਾ⁴ ॥

Kirtam nām kathe tere jihbā,

ਸਤਿ⁵ ਨਾਮੁ ਤੇਰਾ ਪਰਾ⁶ ਪੂਰਬਲਾ⁷ ॥

Sat nām terā parā pūrbalā.

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 1083.

*Your tongue⁴ recites³ the descriptive² names¹ of the Eternal Entity (God).
That Eternal Entity (God) existed⁵ even before⁶ the beginning of time and space⁷.*

AGGS, M 5, p 1083.

This verse implies how one can assign any descriptive/specific name to that Eternal Entity (God) who existed even before the beginning of time and space. Nevertheless, people still like to create some descriptive/specific names for the Eternal Entity (God) for chanting repeatedly, for meditation, or to have a wish granted from God. Keeping in mind all characteristics that no specific name can be given to that Eternal Entity, commonly called God, therefore, in this book it will be addressed, as the **Eternal Entity** that exists forever, but has no descriptive /specific name.

I would like to mention here that Oosho [18] described **ੴ** as follows:

"... ਨਾਨਕ ਕਹਿੰਦੇ ਹਨ ਉਸ ਇਕ ਦਾ ਜੋ ਨਾਉਂ ਹੈ ਉਹੀ **ੴ** ਹੈ, ਹੋਰ ਸਾਰੇ ਨਾਮ ਤਾ ਆਦਮੀ ਦੇ ਦਿਤੇ ਹਨ। ਰਾਮ ਕਹੋ, ਕ੍ਰਿਸ਼ਨ ਕਹੋ, ਅਲਾਹ ਕਹੋ, ਇਹ ਨਾਮ ਆਦਮੀ ਦੇ ਦਿਤੇ ਹਨ । ਇਹ ਅਸੀਂ ਬਣਾਏ ਹਨ। ਪਰ ਇਕ ਉਸ ਦਾ ਨਾਉਂ ਹੈ ਜਿਹੜਾ ਅਸੀਂ ਨਹੀਂ ਦਿਤਾ ਉਹ **ੴ** ਹੈ, ਉਹ ਓਮ ਹੈ।"

"... Nanak says that the name of that One is **ੴ**, all other names are given by man, whether one says Ram, Krishan, or Allah, are the names given by man. These are man-made descriptive (reference) (**ਕਿਰਤਮ**) names. However, there is one name that has not been given by man, which is **ੴ**. This is not a descriptive (**ਕਿਰਤਮ**) name.... "

In spite of the above fact explained by him, Oosho fell back to Vedantic philosophies and declared that "**ੴ** is **ੳਮ** (Om)" at the end of his statement. 'Om' is a descriptive name as the sum of Brahma – the Creator, Vishnu – the Sustainer, and Shiva – the destroyer, reported by many non-Sikh and Sikh scholars.

Dr Sher Singh [19] accepted that Guru Nanak did not believe in the philosophy of Vedas, nevertheless, he (Dr Sher Singh) still compared **ੴ** with that of **ੳਮੰ** (Om) that it is composed of **ੳ**, **ਅ**, **ਮ** representing Brahma, Vishnu and Shiva, respectively. He said that Guru Nanak added numeral '1' before 'Om' to confirm that Brahma is One. Parma Nand [12] also says that 'Om' is a compound word of letters 'A' (*Vaishvanara*), 'U' (*Taijasa*), and 'M' (*Prajna*) in Upanishads and are identified as Vishnu, Brahma, and Mahesh, respectively. Contrary to all the above description of **ੴ**, Guru Nanak does not accept the

Trinity of God, i.e. Brahma - the Creator, Vishnu – the Sustainer, and Shiva – the Destroyer.

SEMINAR AT GURU NANAK DEV UNIVERSITY

A seminar on ‘**Mool Mantra**’ was held at Guru Nanak Dev University, Amritsar, which was sponsored by the University Grant Commission (UGC), New Delhi, under Pritam Singh, Retired Professor and Head of Department of Guru Nanak Studies, in March 1973. The proceedings of the seminar were published in 1985 (after 12 years) under the title: *Sikh Concept of the Divine* [20]. The outcome of the seminar from the paper presented by Pritam Singh is summarized as follows [21]:

‘O’ (ੴ) (with open end extended) is believed to be the initial Gurmukhi character of the age-old mystic Indian term *Om*. It is pronounced as *O*, *Om*, *Oankar* (*Omkar*), according to the predilection and cultural affiliation of the speaker. Swami Harnam Das quotes *Taittiriyaopanishad* to corroborate his view, but claims Vedic sanction for assigning the phonetic value of ‘O’ to ‘ੴ’. Some readers, especially, those belonging to *Udasi* and *Nirmla* denominations, generally pronounce ‘O’ as ‘*Om*’: while most of the Sikhs pronounce it as *Onkar*. Normally, etymologists explain *Onkar* as the combination of *Om* + *Kar* or *Oam* + *Kar* (ੴਮ + ਕਾਰ ਜਾਂ ਓਮੰ + ਕਾਰ) but Sohan Singh Galhotra [22] believes that *kar* should be read as ‘*akar*’. Says he:

Ikoankar = i(Ik) + Oam + akar.

Oamkar: The word has been explained in many different ways by many different writers. Nevertheless, as far as Sikh writings are concerned, the prefix *Oam* makes its meaning clear. *Oam* consists of three letters *o*, *a*, *m* – *o* stands for *urdham*, i.e. above; *a* for *adham*, i.e. below; and *m* for *madham*, i.e. between, i.e. the entire Universe. The word *akar* means the visible expanse or simply the expanse. Taking the three components of *Ik Oamkar* together, then, we can say that it means “**One Universal Being.**”

Pritam Singh [21] has also mentioned that:

1. The members of *Udasis* and *Nirmalas* accept 'O' as 'Om'(this was also reported by Joginder Singh [23]).
2. Bhai Santokh Singh expressed his view that Guru (Nanak) did not at all deviate from Vedas.
3. Narottam believes that the text beginning with 'O' and ending with '*Prasad*' is the original revelation granted by Lord Vishnu to Guru Nanak to represent mystic essence of Veda.

Parma Nand [12] also in that seminar defines *Oamkar* as follows:

Ek Oamkar means 'One God'. 'Om' is the proper name of God and *kar* is grammatically a suffix added to it to denote the sound of 'Om'. According to the following *Vartika Sutra* of Panini, this suffix *kara* is added in the sense of *nirdesa* (denotation: *Varnatkarah*: 2227). The examples are *akara* and *Kakara* that means the sound of 'A' and 'K', respectively. R. B. Prahlad C. Diwanjee explains the phrase *Oamkara* in his Critical Word Index to the Bhagavad Gita:

Oamkara: *Om* is the sound produced by the word (*kar*) while recited/pronounced during recitation. Again, he says; "the particular sound, produced by the pronunciation of the syllable *OM*".

Thus, grammatically *Oamkara* means the sound Om.

Teja Singh [24] says that **ੴ** (*Oam*) was already being used and Guru Nanak added '*kar*' and a new word, '**ੴਕਾਰੁ** (*Omkar*), was coined:

"Sade des vich sargun rup lai Om sabad age hi prachalit si. Guru ji de vele ih, wadha kita gia ki 'Om' di than 'Oamkar' sabad banaia gia ate is da bhav ih ki uh wahiguru jisda prakash lagatar hunda rahe."

However, Parma Nand [12] refuted his claim by saying that it is partly wrong: "*The word Oamkar has not been created or introduced during the time of our great Gurus. I have already given a number of quotations containing the word Om as well as Oamkar, used in the same sense.*" He further mentioned that the only thing Guru Nanak did was to add numeral '1' to confirm the 'Oneness' of God but this characteristic is also accepted in Vedas and Upanishads. Moreover, the historical fact about the existence of Oamkar Temple thousands of years before Guru Nanak's visit to this temple in South India also supports that '*Oamkar*' or '*Oankar*' was not coined by Guru Nanak.

Bhai Vir Singh [from Ref. # [21] considers numeral '1' as an independent entity, not as an adjective for 'Open Oora'. Pritam Singh [21] emphasizes that in spite of the unmistakable figure '1' which precedes 'O' in the *Mool Mantra*, the commentators, who possess even a smattering of Sanskrit, do not forget to refer to the Trinity of gods. The Trinity is represented by the sounds, of which 'Om' is believed to be constituted, namely, a, u, and m. Bawa Hari Prakash, for example, explains that: *akar* (a), *ukar* (u) and *makar* (m), with half *matra* added to them, make *Oankaar*. *Akar* (a) means Brahma (the Creator), *ukar* (u) stands for Vishnu (the Sustainer), and *makar* (m) represents Shiva (the Destroyer), while the half *matra* is to be understood as the Fourth State.

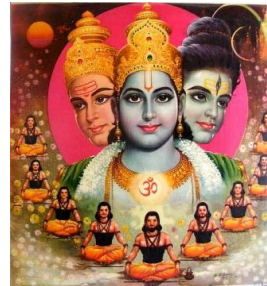
With this seminar held at the Guru Nanak Dev University, Amritsar the pronunciation of logo, ॐ, has been permanently stamped as Om + Kar or Oam + Kar by the Sikhs and non-Sikh scholars.

(**Note:** Different authors have used different spellings for 'Om' ('Oam' or Aum') thus their spellings have been maintained in this paper.)

Now it has become an established fact in the Sikh psyche that ॐ is *Ek Oankar*, *Ek Onkar*, *Ek Omkar*, *Ek Oamkar*, or 'Ek Aumkaar', which originated from OM.

The following observation of Parma Nand [12] about the addition of numeral '1' is worth noting:

"This figure '1' placed before 'Oankaar' serves another purpose also. In the common conception of the then current Hinduism, when Guru Nanak appeared on our soil, that there were many gods, and Brahma, Vishnu, and Shiva formed the Trinity as creator, preserver and destroyer, respectively. It was also held that God took birth not only in human form but Himself comes into the world in various forms, such as, *Matsya* (shark), *kurma* (boar), *nara-simha* (partly human, partly tiger) and finally, in human forms. Twenty-four incarnations of God Vishnu were accepted, besides others, too many to be enumerated here. Some believed that Rama, the son of Dasharatha, was the incarnation of God, while others held Lord Krishna, the son of Vasudeva also to be so. Countless male and female



divinities were also regarded as gods and goddesses. Even Lord Buddha who did not believe in Vedic religion was accepted as one of the main ten incarnations of God. Thus, the total number of gods came to 33 crores (330,000,000)."

However, 'One and Only' God of Guru Nanak does not represent any of the above gods mentioned by Perma Nand [12]. The God of Guru Nanak neither represents the **Trinity** as represented by Brahma, Vishnu, and Shiva in facing figure; nor comes into anthropomorphic form on this Earth.

ੴ TO ੴ

From the above discussion, it becomes very clear that even the members of Dharam Parchar Committee of the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar are also under the strong influence of ancient philosophy and mythology. A monthly magazine, *Gurmat Gian*, in Hindi is published by the Dharam Parchar Committee of SGPC. This committee is so much under the influence of Vedantic philosophies that it had structurally misconstrued ੴ into 'Ek Aumkaar' by adding a line coming out of *Aum* as is found in 'Open Oora' in ੴ on the title page of the July 2002 issue of *Gurmat Gian*. Fig. 3.

Soon the Dharam Parchar Committee realized their blunder and issued a notice in its next issue of 'Gurmat Gian' that ੴ should never be represented as ੴ by any writer or scholar. Still they are not aware of the fact that ੴ (Open Oora) does not represent 'Oankaar' or 'Aumkaar'. Nevertheless, I have noticed that ੴ has already started to appear on some websites and in many writings in print form.

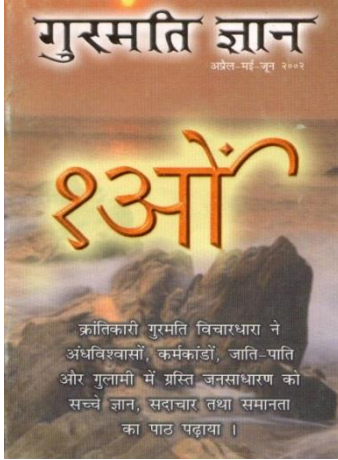


Figure 3: ॐ has been misconstrued as १ॐ on the title page of *Gurmat Gian*, Monthly Magazine in Hindi.

It is apparent from the above discussion:

That the Sikh theologians and scholars have encouraged some scholars like, Parma Nand [12] to declare that Guru Nanak had no originality in his philosophy of coining ॐ as a new term or word because it is already found in the form of 'Aum' (ॐम्बंवाचु) in Upanishads and in declaring the 'Commencing Verse' as Mool Mantra according to Vedic formula for declaring a word or phrase as mantra or Mool Mantra.

Moreover, they have encouraged other Hindus on the Internet to say so as reported by Prem Sanjeev, the member of two popular Sikh Internet Discussion Groups (Sikh Diaspora and Gurmat Learning Zone) as follows:


"Om is the essence of the Vedas. The Upanishads and the Geeta glorify it. With this one sacred syllable, all Vedic mangalaacharans are considered done. By remembering and invoking the Lord as Om, Shri Guru Nanak Dev dutifully maintains the Vedic paramparaa or 'tradition', for that new philosophy which disregards age-old wisdom can never bear fruit. When new thoughts or ideologies are based upon the wisdom of the ancient, they have not only the fragrance and freshness of the new but also the strength and tenacity of the old. Saints never come into this world to destroy the link with the ancient; rather, they come to fulfill the wisdom of the past. Shri Guru

Nanakji did the same. The approach was new, but the knowledge was not. The language was different, but the essence the same.”


Many of the members of both the Internet Discussion Forums accepted ੴ as Ek Oankaar.

WHAT DOES THIS LOGO, ੴ, STAND FOR?

I have been working with many scholars to understand what this logo, ੴ, stands for. A casual look at the logo, ੴ, indicates that it is composed of three parts:

1. The numeral one (੧),
2. The first letter of Gurmukhi script, ੳ, (oora), and
3. The open end of ੳ (oora) has been extended as ().

The numeral ‘1’ (One) should be pronounced as ‘Ek’ and the letter ੳ (Oora) with open end as ‘Oh’ (That) based on our further research that letter ੳ (Open Oora) means ੳਹ (Oh) in Punjabi-English Dictionary [18]. In addition, in *Mahan Kosb* of Bhai Kahn Singh [16] the letter ੳ (Open Oora) means ੳਹ (Oh). Besides, ੳ (Open Oora) also means ‘astonishing’, ‘marvellous’, or ‘wondrous’ in *Mahan Kosb* as discussed previously. ‘Oh’ in English means ‘That’ and strong emotional reaction such as surprise, shock, pain, extreme pleasure, or used to introduce short phrases that express a strong emotion, such as anger, shock, delight, or triumph [14]. Here the meaning of ੳ (Open Oora) has been accepted as ‘Oh’ in Punjabi and ‘That’ in English.

“The open end () of ੳ (Open Oora) has been further extended to characterize it as ਬੇਅੰਤ (Beant - Infinite) or ਅਨੰਤ (Anant – Infinite).

In some verses in Gurbani, the God has been addressed as One and Only, That is Infinite. These attributes are explained as follows:

ੴ (One)

The 'One' in this logo represents as 'One and Only' according to Guru Nanak:

ਸਾਹਿਬੁ¹ ਮੇਰਾ ਏਕੈ² ਹੈ ॥

Sāhib merā eko hai.

ਏਕੈ³ ਹੈ ਭਾਈ ਏਕੈ⁴ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Ēko hai bhāī eko hai. ||1|| rahāo.

ਅਗਗਸ, ਮ: , ਪੰਨਾ 350.

My Eternal Entity (God)¹ is One and Only^{2,3,4}, Hey Brother!

AGGS, M 1, p 350.

ਏਕ¹ ਮਹਿ ਸਰਬ² ਸਰਬ² ਮਹਿ ਏਕ³ ਏਹ ਸਤਿ⁴ ਗੁਰਿ⁵ ਦੇਖਿ⁶ ਦਿਖਾਈ⁷ ॥੫॥

Ēk meh sarab sarab meh ekā eh satgur dekḥ dikhāī. ||5||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 907.

The True⁴ Guru⁵ has shown⁷ (me) the vision⁶ that the One¹ is in everything² and everything² is the One³.

AGGS, M 1, p 907.

Guru Arjun has further explained this attribute as follows:

ਏਕੈ¹ ਰੇ ਹਰਿ ਏਕੈ² ਜਾਨ³ ॥

Ēkai re har ekai jān.

ਏਕੈ⁴ ਰੇ ਗੁਰਮੁਖਿ⁵ ਜਾਨ⁶ ॥੧॥ ਰਹਾਉ ॥

Ēkai re gurmukḥ jān. ||1|| rahāo

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 535.

Hey Gurmukh⁵ Comprehend⁶ the Eternal Entity (God) as One and Only^{1,2,4}.

AGGS, M 5, p 535.

ਨਾਨਕ ਵਰਤੈ¹ ਇਕੁ² ਇਕੈ³ ਇਕੁ⁴ ਤੂੰ⁵ ॥੨੨॥੧॥੨॥ ਸੁਧੁ ॥

Nānak vartai ik iko ik tūn. ||22||1||2|| sudh.

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 966.

"Nanak Says:

You⁵, the One and Only^{2,3,4}, pervade¹ everywhere.
AGGS, M 5, p 966.

I may add here that some scholars may quote the following verse of Guru Nanak to justify that he himself says that God is 'One' in Veda:

ਬੇਦ¹ ਵਖਾਣਿ² ਕਹਹਿ² ਇਕੁ³ ਕਹੀਐ⁴ ॥

Bed vakhāṇ kahēh ik kahī^{ai}.

ਬੇਅੰਤੁ⁶ ਅੰਤੁ⁷ ਕਿਨਿ ਲਹੀਐ ॥

Oh be^{ant} ant kin lahī^{ai}.

ਅਗਗਸ, ਮ: 1, ਪਨਾ 1188.

However, critical study of the above phrase shows that here ਬੇਦ/ਵੇਦ (*bed/ved*) means intellect/wisdom according to Bhai Kahn Singh [16] and Dr Gurcharan Singh [25], although ਬੇਦ/ਵੇਦ (*bed/ved*) also means, sacred books in Hinduism. Therefore, the above phrase should be interpreted as follows:

Intellectual¹ deliberation² reveals⁴ that the Eternal Entity (God) is 'One'³.

The Oh⁶ (That) is Infinite⁷ and nobody⁸ has found⁹ its limit⁷.

AGGS, M 1, p 1188.

Another example ਬੇਦ/ਵੇਦ (*bed/ved*) means knowledge/wisdom to justify the above interpretation is found in JAP:

ਅਹਰਣਿ¹ ਮਤਿ² ਵੇਦੁ³ ਹਥੀਆਰੁ⁴ ॥

Ahraṇ mat ved hathī^{ār}.

ਅਗਗਸ, ਜਪੁ 38, ਪੰਨਾ 8.

Wisdom² should be anvil¹ and knowledge³ be the tools⁴.

AGGS, Jap 38, p 8.

Therefore, it is wrong to say that Guru Nanak was following Vedic philosophy to address the Eternal Entity (God) as 'One'.

The following verses of Guru Nanak further confirms that the Eternal Entity (God) to be 'One and Only':

ਵੁੰਵੈ¹ ਨਦਰਿ² ਕਰੇ ਜਾ ਦੇਖਾ³ ਦੂਜਾ⁴ ਕੋਈ⁵ ਨਾਹੀ ॥

Ūñvai naḍar kare jā dekḥā dūjā ko^ī nāhī.

ਏਕੇ⁶ ਰਵਿ⁷ ਰਹਿਆ ਸਭ⁸ ਥਾਈ⁹ ਏਕੁ¹⁰ ਵਸਿਆ¹¹ ਮਨ¹² ਮਾਹੀ ॥੧੩॥

Ēko rav rahi^१ sabh^२ thā^३ ek vasi^४ man māhī. ||13||

ਅਗਗਸ, ਮ:1, ਪੰਨਾ 433.

When visioned^१, I saw^३ that there is no^५ second^४ (other).

The One^६ pervades^७ everywhere^{८,९} and the One¹⁰ also pervades¹¹ in my mind¹².

AGGS, M I, p 433.

Note: ਵੱਢੈ^੧ is a letter of Gurmukhi script used just to start the phrase, a style of writing poetry.

ਜਿਨਿ ਸਿਰਿ¹ ਸਾਜੀ² ਤਿਨਿ ਫੁਨਿ³ ਗੋਈ ॥

Jin sir sājī tin fun go^੧

ਤਿਸੁ⁴ ਬਿਨੁ ਦੂਜਾ⁵ ਅਵਰੁ⁶ ਨ ਕੋਈ⁷ ॥੧॥

Tis bin dūjā avar na ko^੧. ||1||

ਅਗਗਸ, 1, ਪੰਨਾ 355.

The One, Who has created^१ the Universe², the same One can destroy³.

For me there is no other⁶ (second^੫) than the One⁴.

AGGS, M I, p 355.

I may further add here that the attribute ‘One’ to God means that God is ‘One and Only’ and there is no other like; and It (Eternal Entity - God) does not exist in Trinity and does not come into anthropomorphic form as is accepted in Vedic and Vedantic philosophies.

ਓ (ਓਹੁ - Oh) (meaning ‘That’)

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥

Nā oh marai na hovai sog

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 9.

Oh (That) does not die; thus there is no reason to mourn.

AGGS, M I, p 9.

Note: Here ‘That’ stands for the Eternal Entity – the God since Guru Nanak does not like to use any descriptive or specific name for the Eternal Entity.

ਓਹੁ¹ ਬਿਧਾਤਾ² ਮਨੁ³ ਤਨੁ⁴ ਦੇਇ⁵ ॥

Oh bidhātā man tan de^oe.

ਅਗਗਸ, ਮ:1, ਪੰਨਾ 931.

Oh¹, (That – Eternal Entity)² blesses³ the mind⁴ and body⁴.

AGGS, M 1, p 931.

Extended End (∩) of Open Oora' (ੳ) represents the Infinity of God

ਗੁਰਮੁਖਿ¹ ਬੇਅੰਤੁ² ਧਿਆਈਐ³ ਅੰਤੁ⁴ ਨ ਪਾਰਾਵਾਰੁ⁵ ॥੪੬॥

Gurmukh be^oant dhī^oā^oai ant na pārāvār. ॥46॥

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 936.

The Guru-oriented¹ contemplates³ the Infinite², Who has no limit⁴ or end⁵.

AGGS, M 1, p 936.

ਤਾ¹ ਕੇ ਅੰਤ² ਨ ਪਾਏ³ ਜਾਹਿ ॥

Tā ke ant na pā^oe jāhi.

ਏਹੁ ਅੰਤੁ⁴ ਨ ਜਾਣੈ⁵ ਕੇਇ⁶ ॥

Èhu ant na jā^onai ko^oe.

ਅਗਗਸ, ਜਪੁ 24, ਪੰਨਾ 5.

The infiniteness² of That¹ cannot be comprehended³.

(In fact) Nobody⁶ knows⁵ its infiniteness⁴.

AGGS, Jap 24, p 5.

If we examine the above phrases, it is clear again that in Nanakian Philosophy, the Eternal Entity (God) has been addressed as **ੳ**:

ੳ (One) stands for 'One and Only'.

ੳ stands for 'Oh' ('That').

Extended end (∩) stands for 'Infinite'.

Therefore, **ੳ** can be pronounced as ਇਕੁ ਓ ਬੇਅੰਤ (Ek Oh Beant) in Punjabi and as 'The One and Only, That is Infinite' in English.

Now let us consider if this **ੳ (One)** used in **ੳ** is 'Singularity' as understood by some scientists? [26]

And if this ‘Singularity’ is also called ‘**Nothingness**’ by other scientists?
[27]

WHAT IS NOTHINGNESS OR SINGULARITY?

To comprehend ੴ (One) used in ੴ , it is necessary to understand ‘Nothingness’ or ‘Singularity’. This understanding would further strengthen our thesis that ੴ is an original and unique logo designed by Guru Nanak to represent the **Eternal Entity** – commonly called God in English and with many other names in other religions.

Singularity

According to the standard theory [26], our Universe sprang into existence from "singularity" around 13.7 billion years ago. Singularities are zones which defy our current understanding of physics. They are thought to exist at the core of "black holes." Black holes are areas of intense gravitational pressure. The pressure is thought to be so intense that finite matter is actually squished into infinite density (a mathematical concept which truly boggles the mind). These zones of infinite density are called "singularities." Our Universe is thought to have begun as an infinitesimally small, infinitely hot, infinitely dense, something - a singularity.

Nothingness

Nothingness has been defined by Kaup [27] as follows:

“Nothingness Theory defines nonexistence as being the absence of existence, the absence of nothingness, and the absence of absence. It is what is not being referred-to under any circumstances. Nonexistence by definition is that which cannot be referred-to, named, or defined. So referring to it in any way violates its strict definition. Nevertheless, this fundamental paradox is at the basis of Nothingness Theory and must be referred-to anyway. Despite it is not being absolute nonexistence exerts a detectable force. We have proven through simple logic that the Universe has and always will exist. Therefore, the

Universe must have existed before the “Big Bang” and will exist forever. This also means that the state of nothingness from which the Universe burst into existence must have existed relative to absolute nonexistence given that absolute nonexistence is not achievable. So energy/matter and space/time can attain relative nonexistence by collapsing into infinite density, which is a uniform state of static equilibrium. Examples of this state of relative nonexistence can be seen throughout the Universe in the form of **‘black holes’**.” A black hole is the pinnacle of perfectly symmetrical uniformity of energy, matter, space, and time.

Therefore, ‘Nothingness’ does not mean ‘without anything’. However, it is in such a small volume that it appears to be ‘Nothingness’. According to the ‘Big Bang Theory’, the energy was in such a small volume that has been termed as **‘Nothingness’** by some and as **‘Singularity’** by others. This ‘Nothingness’ is termed as **ਸੁੰਨ (SUNN)** by Guru Nanak. It is also termed as *‘Jyot’* (highly condensed energy) by Guru Nanak.

Is ‘ੴ’ (Ek – One) in ੴ ‘Singularity’ in Gurbani?

Will it be out of place to call the **‘Singularity’**, from which everything originated, the state of the Universe before Big Bang, as **‘ੴ’ (One)** placed before ੴ?

Still another question:

Is not this **‘One’** of Guru Nanak the **‘Singularity’** of scientists in which energy/matter - space/time has attained relative nonexistence by collapsing into infinite density, which is a uniform state of static equilibrium?

This equilibrium is represented by Guru Nanak in the form of a logo as follows:

$$ੴ = ੴ + ੴ + \curvearrowright$$

$$ੴ = \text{Singularity} + \text{That} + \text{Infinite}.$$

Could we now infer from the above dismantled ੴ that the **‘One’** (**‘Singularity’** = energy/matter - space/time) is **‘That’ (Entity)**, which is **‘Infinite’** from which the whole Universe appeared after the Big Bang.

The “big bang” theory is equivalent to Guru Nanak’s view that “the Universe exploded and started expanding with one sound:

ਕੀਤਾ ਪਸਾਉ¹ ਏਕੇ ਕਵਾਉ² ॥

Kītā pasā^o eko kavā^o.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ³ ॥

Tis te ho^e lakh darī^ā.

ਅਗਗਸ, ਜਪੁ 16, ਪੰਨਾ 3.

It is literally translated by most of the writers as follows: [14]

You created the vast expanse of the Universe with One Word!

Hundreds of thousands of rivers began to flow.

AGGS, Jap 16, p 3.

Using present day science and the methodology of Guru Nanak, remembering that he would express his philosophy allegorically, metaphorically and symbolically, then my interpretation will be quite different from that of all other writers. My interpretation is as follows:

The Universe exploded with one source of energy (singularity)² and started to expand¹, hereafter appeared many³ things.

Note:

1. ਪਸਾਉ¹ (*pasao*) means to expand.
2. ਕਵਾਉ² (*kavao*) means sound, not word or note.
3. ਦਰੀਆਉ³ (*daryao*) has been literally interpreted as rivers by many scholars. Keeping in view the methodology used by Guru Nanak, ‘ਦਰੀਆਉ³’ (*daryao*) has been used as a metaphor for the word, things. What are those things?

The word, ‘ਲਖ ਦਰੀਆਉ’ (*lakh dariao*), has been used to mean many things, because of the limited vocabulary available at that time. However, one must understand that no water was formed immediately after the Big Bang. It took billions of years to form water on the Earth. Therefore, ‘ਲਖ ਦਰੀਆਉ’ (*lakh dariao*), is a metaphoric expression of many things (that means starting from elementary particles to protons, electrons, neutrons and neutrinos which formed various elements. The first element formed was Hydrogen with one proton encircled with one electron. Then Helium was formed joining two protons and two neutrons in nucleus encircled by two electrons. Thereafter,

many more elements appeared to give rise to many galaxies contain many stars and planets.

The word, ਦਰੀਆਉ¹ (*dariao*), in the above phrase of Guru has been explained with a new word, ਸਭਿ (sabh - everything) by Guru Arjun:

ਏਕ¹ ਕਵਾਵੈ² ਤੇ ਸਭਿ³ ਹੋਆ⁴ ॥੧॥

Ēk kavāvai te sabh ho^ā. ॥1॥

From one¹ source of energy² (singularity) everything³ was created⁴.

AGGS, M 5, p 1003.

Note: ‘ਏਕ¹ ਕਵਾਵੈ²’ (*ek kavavai*) in the above phrase is the same as ਏਕੇ ਕਵਾਉ² (*eko kavao*) of Guru Nanak’s previous verse. ਕਵਾਵੈ² (*kavavai*) is from ਕਵਾ (*kava*) which means energy according to Mahan Kosh..

Guru Nanak’s concept of origin of the Universe of 15th century is very similar to the most accepted theory of Big Bang of 20th century. Although similar teachings of the formation of the Universe with one ‘word’ of God can be found in other religious scriptures, Guru Nanak has given a more in-depth explanation of its origin from the ‘ੴ’ (*Ek – One*) in ੴ as Singularity.

IS ਸੁੰਨ (SUNN) ‘Nothingness’ in Gurbani?

The ‘ੴ’ (*Ek – One*) in ੴ is very much comparable to ‘Singularity’ as explained previously. This ‘ੴ’ (*Ek – One*) in ੴ is also called **SUNN** in Gurbani, which appears to be ‘Nothingness’ of scientists as follows:

The first three phrases are in the form of questions:

ਸੁੰਨੈ¹ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥

Sunno sunn kahai sabh ko^ī.

ਅਨਹਤ² ਸੁੰਨੁ³ ਕਹਾ ਤੇ ਹੋਈ⁴ ॥

Anhaṭ sunn kahā te ho^ī.

ਅਨਹਤ⁵ ਸੁੰਨਿ⁶ ਰਤੇ⁷ ਸੇ ਕੈਸੇ⁸ ॥

Anhaṭ sunn ratē se kaise.

*Everyone speaks about the sunn¹.
How did Infinite² sunn³ originate⁴?
How⁸ can one understand⁷ the Infinite⁵ sunn⁶?*

Then Guru Nanak answers it as follows:

ਜਿਸ⁹ ਤੇ ਉਪਜੇ¹⁰ ਤਿਸ¹¹ ਹੀ ਜੈਸੇ¹² ॥

Jis te upje tis hi jaise.

That (Nothingness)⁹ originated¹⁰ from the Universe¹¹, therefore, it is the same since it has everything of that Universe¹² and it (sunn) will become same as the Universe again.

Now in the following phrase Guru Nanak is indicating that this Nothingness is Eternal Entity (sunn) that does not take birth or dies since sunn is always present in one form or other:

ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥

O^e janam na marēh na āvahi jāhi.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ ॥੫੨॥

Nānak gurmukh man samjhāhi. ||52||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ ੧43.

This state of sunn to Universe and back to sunn cycle is a continuous system. Therefore, neither it is born nor dies.

Oh Guru-oriented! Orientate your mind so that you can understand the above fact. 52.

AGGS, M 1, p 943.

Guru Nanak is explaining that when Nothingness (sunn) or Singularity became the Universe after the Big Bang then it will go back to Nothingness (sunn) again.

Guru Arjun has explained the above philosophy of Guru Nanak that the Universe appeared from Nothingness (sunn) and goes back to Nothingness (sunn) as follows:

ਕਈ¹ ਬਾਰ² ਪਸਰਿਓ³ ਪਾਸਾਰ⁴ ॥

Ka¹ī bār pasri²o pāsār.

ਸਦਾ⁵ ਸਦਾ⁵ ਇਕੁ⁶ ਏਕੰਕਾਰ⁷ ॥

Sadā sadā ik ekankār.

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 276.

The Universe⁴ came into existence³ many¹ times².

Nevertheless, the One⁶ (Sunn – Nothingness or Ekankaar - Singularity) remains One and Only⁷ (Singularity) all the time⁵.

AGGS, M 5, p 276.

The above stanzas of Guru Nanak and Guru Arjun, respectively, had expressed the same theory about 500 years ago as formulated by Bergman now. Bergman says [29] if there is enough matter in the Universe, eventually gravitational forces will stop its expansion. When this happens, gravity will cause the Universe to reverse its direction and begin to collapse under its own weight. This phase of the Universe's life is known as the Big Crunch. He further says that some theorize that the Universe could collapse into the same state that it began as and then blow up in another Big Bang. In this way, the Universe would last forever but would continually go through these phases of expansion and contraction, Big Bang and Big Crunch and so on.

I may add here that this state of Big Crunch is same as the state of Singularity as One (ੴ) in ੴ or Nothingness (ਸੁੰਨ - sunn) described by Guru Nanak and thereafter by other scientists. [26, 27, 29] In other words, the phrase, (ਕਈ¹ ਬਾਰ² ਪਸਰਿਉ³ ਪਾਸਾਰ⁴ ॥ Ka^ੴī bār pasri^ੴo pāsār) indicates that energy/matter - space/time always existed in one form or other as observed above by Bergman, therefore, there is no beginning and end of this Universe.

Guru Nanak says that *panj tatt* (five elements) originated from the Sunn (Nothingness or Singularity), which is comparable to the evolution of Universe from Singularity:

ਪੰਚ¹ ਤਤੁ² ਸੁੰਨਹੁ³ ਪਰਗਾਸ⁴ ॥

Panch¹ tat² sunnahu pargāsā... 14

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1038.

The five¹ elements² have originated⁴ from Nothingness³ (sunn)...14.

AGGS, M 1, p 1038.

Guru Nanak further says that sunn (Nothingness or Singularity) gave rise to stars and planets and living and non-livings:

ਸੁੰਨਹੁ¹⁰ ਚੰਦੁ¹¹ ਸੂਰਜੁ¹² ਗੈਣਾਰੇ¹³ ॥

Sunnahu chand sūraj gaināre.

ਤਿਸ¹⁴ ਕੀ ਜੋਤਿ¹⁵ ਤ੍ਰਿਭਵਣ¹⁶ ਸਾਰੇ ॥

Tis kī jot taribhavan sāre.

ਸੁੰਨੇ¹⁷ ਅਲਖ¹⁸ ਅਪਾਰ¹⁹ ਨਿਰਾਲਮੁ²⁰ ਸੁੰਨੇ²¹ ਤਾੜੀ²² ਲਾਇਦਾ ॥੫॥

Sunne alakh apār nirālam sunne tāṛī lā'idā. ||5||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1037.

Moons¹¹ and Suns¹² (planets and stars) have originated¹³ from Nothingness¹⁰ (sunn).

The Energy¹⁵ of That¹⁴ (sunn) pervades in the whole Universe¹⁶ (mythical three worlds).

Guru Nanak talking about the Eternal Entity (God) in the state of Nothingness (sunn) and Universe.

The Ineffable¹⁸, Infinite¹⁹, without any flaw²⁰ (the Universe) originated from the Nothingness (sunn)¹⁷ and goes back/imbibed²² in the same Nothingness(sunn)²¹ (comparable to 'Big Crunch').⁵

AGGS, M 1, p 1037.

Guru Nanak continued to describe that human body was formed by five elements:

ਪੰਚ ਤਤੁ ਮਿਲਿ ਇਹੁ ਤਨੁ ਕੀਆ ॥

Panch tat mil ih tan kīā.

The human body is made of five elements.

AGGS, M 1, p 1039

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ॥

Panch tat mil kāiā kīnī.

The human body is made of five elements

AGGS, M 1, p 1030.

Bhagat Kabir also says that the human was made by mixing five elements:

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨ੍ਹੀ ਤਤੁ ਕਹਾ ਤੇ ਕੀਨੁ ਰੇ ॥

Panch tat mil kāiā kīnhī tat kahā te kīn re.

The human body was made by God by mixing five elements but questions where did these come from.

AGGS, Kabir, p 870.

Bhagat Kabir (1398 - 1448 or 1440 – 1518) appeared before Guru Nanak (1469 – 1539). He is mentioning five elements (earth, water, air, fire and sky) as accepted in Hinduism but does not know where did the five elements come from? However, Guru Nanak did explain that five elements came from ਸੁੰਨ (*sunn* - Nothingness / Singularity).

Nevertheless, Guru Ramdas follows ancient philosophy that the Eternal Entity (God) created the Universe with the *panj tatt* (five elements) and nobody can create the sixth element:

ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ ॥

Panch tat kar tudh sarisat sabh saji koī chhevā kariṃo je kichh kītā hovai.

ਅਗਗਸ, ਮ: 4, ਪੰਨਾ 736.

The Eternal Entity (God) has created the Universe with five elements; if anyone can create sixth one then let him show us.

AGGS, M 4, p736.

Logically and scientifically, these five elements (earth, water, air, fire, aether or sky) are not elements as discussed previously. However, these so-called elements are the parts of the Universe then how could they form the Universe?

Five Elements

During ancient times in classical thought, the four elements **earth**, **water**, **air**, and **fire** as proposed by Empedocles (490 – 430 BC) frequently occur. Aristotle (384–322 BC) added a fifth element, **aether**; it has been called **akasha (sky)** in India and quintessence in Europe. [30, 31] Ancient cultures in Egypt, Babylonia, Japan, Tibet and India had similar lists.

This system of five elements is called “pancha mahabhuta” in Vedas, especially Ayurveda. They are bhumi (earth), ap or jala (water), tegas (fire), marut, vayu or pavan (air) and vyom or shunya (space or zero) or akash (aether or void). In Hinduism it is considered that all of creation, including the human body, is made up of these five essential elements and that upon death, the human body dissolves into these five elements of nature, thereby balancing the

cycle of nature. [31] Guru Nanak and other Sikh Gurus have referred these five elements in the same sense as considered in ancient philosophy and Vedas.

Antoine Lavoisier (1743-1794), together with Louis-Bernard Guyton de Morveau, Claude-Louis Berthollet and Antoine Francois de Fourcroy, developed *Méthode de nomenclature chimique* (Method of Chemical Nomenclature), in 1787. The ancient concept of five elements of earth, air, fire, and water to which the fifth, aether or sky, was added was discarded instead some 55 substances, which could not be decomposed into simpler substances by any known chemical means, were provisionally listed as elements. [32]

In fact, ancient panj tatt (five elements) are not at all elements they are either compounds or mixtures of elements. For example, water is a compound of Hydrogen and Oxygen, earth is mixture of various elements, similarly air is composed of various gases, however, not much is known about aether or sky. Is it just void or full of Dark Energy?

Scientifically, these five elements (earth, water, air, fire, aether or sky) are not elements. However, these so-called elements are the parts of the Universe then how could they form the Universe. I prefer to call Hydrogen, Carbon, Oxygen, Nitrogen and Phosphorus as panj tatt (five elements), which form the DNA necessary to create life and all organic matter instead of ancient panj tatt (earth, air, fire, water and aether or sky. Wesley [33] has explained the evolution of Universe from Singularity (Nothingness or शून्य (sunn) as follows (Fig. 4):

After about 10^{-43} seconds: Planck Era???

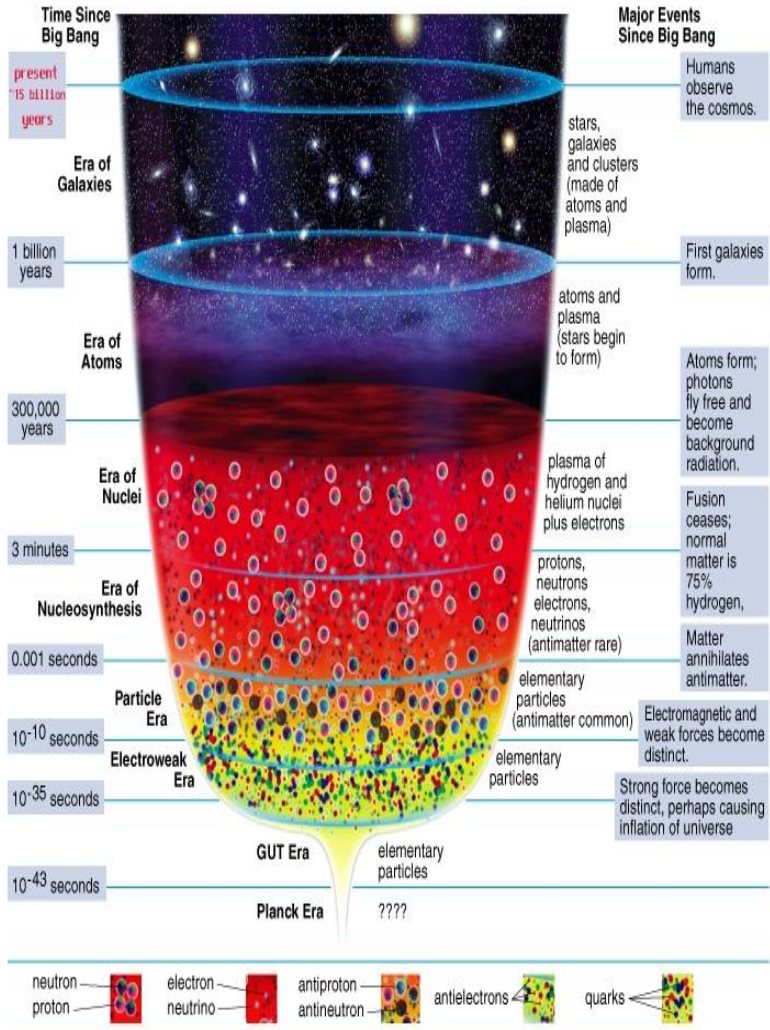
After about 10^{-35} seconds: Elementary particles appeared.

After about 0.001 second to 3 minutes: Electrons, neutrons, neutrinos and neutrons appeared.

After about 3 minutes to 300,000 years: The plasma of Hydrogen, Helium nuclei plus electrons gave rise to more elements.

After about 1 billion years: Galaxies, stars (suns) and planets started to form.

Today the Universe is 13.7 billion years old. Our Solar System including our Earth was formed 4.6 billion years ago.



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Figure 4. Origin of Universe from Sunn (Nothingness or Singularity) according to the Big Bang Theory based on the above description. [33]. Picture Credit: Wesley, Addison

The above discussion of ਸੁੰਨ (*sun*) leads us to accept that ‘ੴ’ (One) of Guru Nanak in ੴ represents the ‘Singularity’ of scientists in which energy/matter - space/time has attained relative nonexistence (Nothingness) by collapsing into infinite density, which is a uniform state of static equilibrium.

SUMMING UP THE LOGO: ੴ

Now it is the time to sum up the description of the logo, ੴ, designed by Guru Nanak, logically and scientifically. The logo, ੴ, has been disassembled for explanation as follows:

$$ੴ = ੴ + ੴ + \curvearrowright$$

‘ੴ’ represents ‘Oneness’ (Singularity) – the state of Eternal Entity (God).

‘ੴ’ (Open Oora) represents the Eternal Entity as ‘Oh’ since there is no descriptive/specific name for God.

‘\curvearrowright’ (Extended end of Open Oora) represents infinity (ਬੇਅੰਤ - *Beant*) of ੴ (Oh).

Therefore ੴ = Singularity + Oh (That) + Infinity.

If it is so then we may infer that the Eternal Entity (God) is OH (THAT) where energy/matter - space/time is in INFINITELY small ONE unite (SINGULARITY) which looks like ‘NOTHINGNESS’ but became the Universe after the Big Bang.

The above analysis clearly indicates that the logo, **ੴ**, designed by Guru Nanak can be pronounced as **ਇਕੁ ਓ ਬੇਅੰਤ (Ek Oh Beant)** in Punjabi. And as **'The One and Only, Oh (That), the Infinite'** in English.

Is this description of **ੴ** described above correct or that where the earlier theologians like Bhai Gurdas and *Faridkot Vala Teeka*) have declared **ੴ** as *Ek Oankaar* or *Ek Onkaar* or *Ek Omkaar*, which represents OM (AUM) – the Trinity (Brahma, Vishnu, and Mahesh) according to Vedantic philosophies?

Now I would like to pose the following question to the theologians, philosophers, and scientists of the world:

Are the modern scientists and the philosophers not thinking about the Eternal Entity (God) on the same line as conceptualized by Guru Nanak during 15th and 16th centuries?



CONSEQUENCES

Personal discussion with scholars of Sikhi indicated that they want to stick to their own conviction to pronounce **ੴ** as **ਏਕੁ ਓਅੰਕਾਰੁ (Ek Oankaar)** originating from AUM (OM). In that case, they are strengthening the view of scholars like Parma Nand [16] in denigrating the originality and uniqueness of Guru Nanak as follows:

“**ੴ** is not a new word coined by Guru Nanak but he borrowed it from Upanishads because 'Oankaar' or 'Omkaar' has been used in various Upanishads. The only thing Guru Nanak did was to add numeral '1' to confirm the 'Oneness' of God, which is also found in the Upanishads [16].”

CONCLUSIONS

ੴ is being misunderstood since the time of Bhai Gurdas when he declared that **ੴ** (Open Oora) in **ੴ** as *Oankaar*, thereafter, **ੴ** (Open Oora) was interpreted as Om or Aum by *Faridkot Vala Teeka*. Nevertheless, our present research confirms that:

1. There is no evidence in Gurbani incorporated in the AGGS that **ੳ** (Open Oora) is an abbreviation of **ੳੰਕਾਰੁ** (*Oankaar*).
2. The **ੴ** (One) in **ੳ** is in fact space/time – energy/matter highly concentrated in a Single Point, ‘Singularity’, which looks like ‘Nothingness’ for some scientists and ‘sunn’ for Guru Nanak.
3. **ੳ** cannot be represented as ‘*Ek Oankaar*’ or ‘*Ek Aumkaar*’ or ‘*Ek Omkaar*’ since these words are **ਕਿਰਤਮ ਨਾਮ** (*Kitam Naam* - descriptive/specific names) which represent AUM or OM (Trinity of God).
4. In **ੳ** ‘ੴ’ stands for ‘One and Only’, ‘ੳ’ stands for ‘Oh’ (‘That’), and Extended end () of ‘ੳ’ (Open Oora) stands for ‘Infinite’. Therefore, in Punjabi **ੳ** can be pronounced as **ਇਕੁ ਓ ਬੇਅੰਤ** (*Ek Oh Beant*) and in English **ੳ** can be pronounced as ‘The One and Only, Oh (That), the Infinite’. In other words, One (ੴ) is ‘Singularity’ - means that (ੳ) Energy, which is () Infinite. Guru Nanak is describing that that Entity in this Universe is the Energy, which existed before the time and space appeared, existed in the past, is existing now in the present, and will exist forever. That is the TRUTH.

Finally, it can be concluded that if we, the Sikh theologians and scholars, insist that **ੳ** is ‘*Ek Oankaar*’ or ‘*Ek Aumkaar*’ or ‘*Ek Omkaar*’ then we are establishing that Guru Nanak has no originality and uniqueness in designing **ੳ**, the logo of his philosophy, rather he was preaching and teaching Vedantic philosophies.

THE CHOICE IS OURS.

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PART 2: ਸਤਿ to ਸੈਭੰ

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ²

saṭ nām karṭā purakhṃ nirbhāo nirvair akāl mūrati ajūnī saibhaṅ

All the above attributes of ੴ are discussed as follows:

ਸਤਿ ਨਾਮੁ (*Sat Naam*): It is necessary to know that **ਸਤਿ** (*sat*) and **ਨਾਮੁ** (*naam*) are two separate words. ‘*Naam*’ indicates that there is no descriptive or specific name for the Eternal Entity (God) that is why It is addressed as ‘*Naam*’ by Guru Nanak at some places in his bani. Guru Arjun has explained this fact as follows:

ਕਿਰਤਮ¹ ਨਾਮ² ਕਥੇ³ ਤੇਰੇ ਜਿਹਬਾ⁴ ॥

Kirtam nām kathe tere jihbā.

ਸਤਿ⁵ ਨਾਮੁ⁶ ਤੇਰਾ ਪਰਾ⁷ ਪੂਰਬਲਾ⁸ ॥

Sat nām terā parā pūrbalā.

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 1083.

Your tongue⁴ recites³ the descriptive¹ names² of That (the Eternal Entity). That Naam⁶ (the Eternal Entity) existed⁵ even before⁷ the beginning of the space and time⁸.

AGGS, M 5, p 1083.

This means there was no descriptive/specific name for the Eternal Entity (God) before the appearance of space and time; therefore, no one can name the Eternal Entity (God) today since there is no appropriate name. Even then, people have assigned some descriptive/specific (*kirtam*) names according to their level of thinking about the Eternal Entity (God). Neither Guru Nanak nor any Sikh Guru who succeeded to the ‘House of Nanak’ has assigned any name to the Eternal Entity (God) in their bani. In spite of that fact, the Sikhs scholars and the Sikh at large have accepted “Vaheguru” as the name of the Eternal Entity (God) as coined by Bhai Gurdas in Vaar 1, Pauri 49. [1]

Moreover, the words **ਸਤਿ** (*sat*) and **ਸਚੁ** (*sach*) are commonly used in the gurbani. Both mean ‘true’ or ‘truth’ and/or ‘exist’ or ‘existence’ depending on

the context in which they are used. Here, the word ਸਤਿ (*sat*) means ‘exists’. Therefore, ਸਤਿ ਨਾਮੁ (*Sat Naam*) means ‘*The One, who has no descriptive/specific name but exists.*’ This is explained in detail in the sloka following the title ਜਪੁ (*JAP*) on the first page and in *Sukhmani* on page 285 of the AGGS, with the spelling of ਭੀ changed to ਭਿ:

ਆਦਿ ਸਚੁ² ਜੁਗਾਦਿ³ ਸਚੁ॥

Ād sach jugād sach.

ਰੈ⁴ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ⁵ ਭੀ ਸਚੁ ॥੧॥

Hai bhī sach Nānak hosī bhī sach. ||1||

ਅਗਗਸ, ਜਪੁ, ਪੰਨਾ 1, ਤੇ ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 285.

Was in existence² before the beginning of the space and time¹;

Was in existence in the past³;

Is in existence in the present⁴;

Will remain in existence forever⁵ (in the future).”

AGGS, Jap, p 1 & AGGS, M 5, p 285.

Prof Sahib Singh [2] also interpreted ਸਚੁ (*sach*) as ‘exists’. Jodh Singh [3] also agrees that the Eternal Entity (God) has no name and that is why we always call it by the name of ਸਤਿ (*sat*) - exists forever. (ਉਹਦਾ ਇਹ ਹੀ ਇਕ ਗੁਣ ਹੈ ਜੋ ਕਦੀ ਨਾਸ ਨਹੀਂ ਹੁੰਦਾ ਇਸ ਲਈ ਅਸੀਂ ਸਦਾ ਉਹਨੂੰ ‘ਸਤਿ’ ਦੇ ਨਾਮ ਨਾਲ ਪੁਕਾਰਦੇ ਹਾਂ).

Therefore, it is evident that ਸਿਤ ਨਾਮੁ (*sat naam*) means the Eternal Entity or Ultimate Reality which has no name but does exist (ਸਤਿ). Therefore, here (ਨਾਮੁ – *naam*) become redundant for interpretation. In Nanakian Philosophy, the Eternal Entity or Ultimate Reality (God) exists but has no descriptive/specific name. ਸਤਿ (*sat*) and ਸਚੁ (*sach*) are interchangeable words in gurbani.

ਕਰਤਾ ਪੁਰਖ (*Karta Purkh*): In general ਕਰਤਾ (*Karta*) is interpreted as ‘Creator’ and ਪੁਰਖ (*Purkh*) is used to represent the Eternal Entity (God), as used in Vedanta. Since the Eternal Entity cannot be represented by any

descriptive/specific name, therefore, the word ਪੁਰਖ (*Purkh*) also becomes redundant here. However, here ਕਰਤਾ (*Kart*) means “creative force”. ਪੁਰਖ (*Purkh*) is used as a metaphor for the Eternal Entity but is considered redundant in our interpretation:

ਤੂੰ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਆਪਿ ਸ੍ਰਿਸਟਿ ਉਪਾਤੀ ॥

Tūn kartā purakh agamm hai āp sarisat upāī.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 138.

You, the source of creation¹, is inaccessible² but have created⁴ the Universe³.

AGGS, M 1, p 138.

ਤੂੰ ਪੁਰਖੁ ਅਲੇਖੁ ਅਗੰਮੁ ਨਿਰਾਲਾ ॥

Tū purakh alekh agamm nirālā.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1038.

You (the Eternal Entity) are ineffable¹, inaccessible², and unique³.

AGGS, M 1, p 1038.

Macauliffe [from Ref. #3] considers ‘Karta Purakh’ to be one word and ignores the translation of ‘Purakh’. His interpretation of ‘Karta Purakh’ is ‘Creator’.

ਨਿਰਭਉ (*Nirbhau*): Literally, ਨਿਰਭਉ (*nirbhau*) means without any fear. The one who is without any fear is not controlled by any other person. Therefore ‘Nirbhau’ means there is none who controls the Eternal Entity (God). Fearlessness of the Eternal Entity is confirmed in the following verses:

ਏਕੇ ਕਉ ਨਾਹੀ ਭਉ ਕੇਇ ॥

Èke ka^o nāhī bhā^o ko^e.

ਕਰਤਾ ਕਰੇ ਕਰਾਵੈ ਸੇਇ ॥੩॥

Kartā kare karāvai so^e. ||3||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 796.

The One¹ has no fear² of anybody.

(The One does not take any order from any other)

The source of creation³ works⁴ by Itself^{6,5}.

AGGS, M 1, p 796.

ਨਾਨਕ ਨਿਰਭਉ¹ ਨਿਰੰਕਾਰੁ² ਹੋਰਿ ਕੇਤੇ³ ਰਾਮ⁴ ਰਵਾਲ⁵ ॥

Nānak nirbhā^oo nirankār hor keṭe rām ravāl.

ਅਗਸ,ਮ: 1, ਪੰਨਾ 464.

Nanak says:

The Formless² (the Eternal Entity) alone is without any fear¹ from anybody, other innumerable³ deities (who are called gods) like Rama⁴ are just like dust⁵ (nothing).

AGGS, M I, p 464.

It becomes clear that ਨਿਰਭਉ¹ means the Eternal Entity (God) is without any fear from anybody. It also means God is not under any law of Nature/Universe. ਭੈ (Bhae) is a word which is often interpreted as fear, but it has also been used to symbolize the Laws of Nature/Universe. In the following verse, Guru Nanak explains that everything (action and reaction) is under the Laws of Nature/Universe, but the Eternal Entity is not under any such law:

ਭੈ¹ ਵਿਚਿ ਪਵਣੁ² ਵਹੈ ਸਦਵਾਉ³ ॥

Bhai vich pavan vahai sadvā^oo.

ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ⁴ ਦਰੀਆਉ⁵ ॥

Bhai vich chalhē lakh dārī^oo.

ਭੈ ਵਿਚਿ ਅਗਨਿ⁶ ਕਢੈ⁷ ਵੇਗਾਰਿ⁸ ॥

Bhai vich agan kadhai vegār.

ਭੈ ਵਿਚਿ ਧਰਤੀ⁹ ਦਬੀ ਭਾਰਿ¹⁰ ॥

Bhai vich dhartī dabī bhār.

ਭੈ ਵਿਚਿ ਇੰਦੁ¹¹ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥

Bhai vich ind firai sir bhār.

ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ¹² ॥

Bhai vich rājā dharam du^oār.

ਭੈ ਵਿਚਿ ਸੂਰਜੁ¹³ ਭੈ ਵਿਚਿ ਚੰਦੁ¹⁴ ॥

Bhai vich sūraj bhai vich chand.

ਕੋਹ¹⁵ ਕਰੇੜੀ¹⁶ ਚਲਤ ਨ ਅੰਤੁ¹⁷ ॥...

Koh karoṛī chalat na ant...

ਸਗਲਿਆ¹⁸ ਭਉ¹⁹ ਲਿਖਿਆ²⁰ ਸਿਰਿ²¹ ਲੇਖੁ ॥

Sagliā bhāo likhiā sir lekḥ.

ਨਾਨਕ ਨਿਰਭਉ²² ਨਿਰੰਕਾਰੁ²³ ਸਚੁ²⁴ ਏਕੁ²⁵ ॥੧॥

Nānak nirbhāo nirankār sach ek. ||1||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 464.

*The wind² always³ blows under the Laws of Nature/Universe¹.
Hundreds of thousands⁴ of rivers⁵ flow under the Laws of
Nature/Universe.*

Fire⁶ performs⁷ work⁸ under the Laws of Nature/Universe.

*The Earth⁹ is holding together¹⁰ (in a compact form) under the Laws of
Nature/Universe (because of gravitational attraction in the center).*

The clouds¹¹ move across the sky under the Laws of Nature/Universe.

*The (mythical) righteous judge of dharma¹² is also under the Laws of
Nature/Universe.*

*The Sun¹³ and the Moon¹⁴ are moving millions¹⁶ of miles¹⁵ without any
end¹⁷ under the Laws of Nature/Universe.*

Nanak says:

Everything¹⁸ and everybody²¹ is under²⁰ the Laws of Nature/Universe¹⁹.

*However, the Ever-existing²⁴ One and Only²⁵, the Formless²³, is not under
any such laws²². ||1||*

AGGS, M I, p 464.

Note: ਅਗਨਿ⁶ ਕਢੈ⁷ ਵੇਗਾਰਿ⁸ (*agan kadḥai vegār*) = fire is used to create energy to perform various work.

ਨਿਰਭਉ (*Nirbhau*) means the 'One and Only' (God) has no fear of anybody nor is controlled by anybody. It also means that the 'One and Only' is not under any law.

ਨਿਰਵੈਰੁ (*Nirvaer*): Many people believe that God could be vengeful, causing floods, earthquakes, deadly disease, famines, etc. to punish mankind. However, according to Guru Nanak, the Eternal Entity (God) cannot be vengeful. It is without enmity:

ਜੁਗਿ¹ ਜੁਗਿ¹ ਥਾਪਿ² ਸਦਾ³ ਨਿਰਵੈਰੁ⁴ ॥

Jug jug thāp sadā nirvair.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 931.

The One (Eternal Entity) existing² since the ages¹ is always³ without enmity⁴.

AGGS, M 1, p 931.

Einstein realized this attribute of the Eternal Entity (God) described by Guru Nanak 450 years later when he remarked:

“Subtle is the Lord but malicious He is not.” [4]

ਅਕਾਲ ਮੂਰਤਿ (*akal murat*): Here the word ਮੂਰਤਿ (*murat*) is representative of a body and is commonly ignored in interpretation. Many scholars interpret ਅਕਾਲ ਮੂਰਤਿ (*akal murat*) as immortal, meaning God is neither born nor die. This cannot be its real meaning because this attribute is represented by the next attribute, “ਅਜੂਨੀ” (*ajuni*), in the Commencing Verse. Here, ਅਕਾਲ ਮੂਰਤਿ (*akal murat*) is interpreted as the metaphoric body (*murat*) of the Eternal Entity (God) on which there is no effect of time. It does not age or disintegrate with the effect of time since there is no specific body. For example,

ਤੂੰ ਅਕਾਲ² ਪੁਰਖੁ³ ਨਾਹੀ ਸਿਰਿ⁴ ਕਾਲਾ⁵ ॥

Tū akāl purakh nāhī sir kālā

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1038.

You¹ (the Eternal Entity³) are without any effect of time², thus, there is no fear of death⁵ on You (your head)⁴.

AGGS, M 1, p 1038.

Here ਪੁਰਖੁ (*Purkh*) has been used metaphorically in place of ਮੂਰਤਿ (*murat*) to indicate the Eternal Entity. Therefore, both ਪੁਰਖੁ (*Purkh*) and ਮੂਰਤਿ (*murat*) are metaphors and should not be interpreted literally.

ਅਜੂਨੀ (*Ajuni*): Guru Nanak explains ਅਜੂਨੀ (*Ajuni*) as follows:

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

Thāpiā na jāe kītā na hoē.

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੇਇ ॥

Āpe āp niranjan soē.

ਅਗਗਸ, ਜਪੁ 5, ਪੰਨਾ 2.

(It) can neither be structured¹ nor created².

The Pure One⁴ (without any taint) is created by Itself³.

AGGS, Jap 5, p 2.

ਨਾ ਤਿਸੁ ਬਾਪੁ ਨ ਮਾਇ ਕਿਨਿ ਤੂ ਜਾਇਆ ॥

Nā tis bāp na mā¹e kin tū jā¹iā.

ਨਾ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ³ ਵਰਨ⁴ ਸਬਾਇਆ ॥

Nā tis rūp na rekh³ varan sabā¹iā.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1279.

You have no father and no mother, who have given You birth¹.

You are without any form² and without any sign³ of any caste⁴.

AGGS, M 1, p 1279.

ਜਨਮਿ¹ ਮਰਣਿ² ਨਹੀ ਧੰਪਾ³ ਧੈਰੁ⁴ ॥

Janam maraṇ nahi dhandhā dhair.

ਅਗਗਸ, ਮ:1, ਪੰਨਾ 931.

(It) is free from birth¹ and death² and is not involved in worldly affairs^{3,4}.

AGGS, M 1, p 931.

The characteristic, ਅਜੂਨੀ (*ajūnī*) - ‘not coming into anthropomorphic form’, assigned by Guru Nanak to the Eternal Entity was further explained by Guru Arjun:

ਅਕਾਲ¹ ਮੂਰਤਿ² ਅਜੂਨੀ³ ਸੰਭਉ⁴ ਕਲਿ⁵ ਅੰਧਕਾਰ⁶ ਦੀਪਾਈ⁷ ॥੧੮॥

Akāl mūrṭ ajūnī sambhā¹o kal andhkār dīpā¹i. ||18||

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 916.

The One, (whose metaphoric body)¹ is without any effect of time and space² is free from the life-death cycle³, is created by Itself⁴ and gives light⁷ (wisdom) to disperse darkness⁵ (ignorance) in the world⁶.

AGGS, M 5, p 916.

Note: ਅੰਧਕਾਰ⁶ ਦੀਪਾਈ⁷ is equivalent to ਗੁਰੂ (Enlightener).

ਅਮੋਖ¹ ਦਰਸਨ² ਆਜੂਨੀ³ ਸੰਭਉ⁴ ॥

Amogh darsan ājūnī sambhā¹o.

ਅਕਾਲ ਮੂਰਤਿ ਜਿਸੁ ਕਦੇ ਨਾਹੀ ਖਉ⁶ ॥

Akāl mūrat jis kaḍe nāhī kha^o.

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 1082.

The inexhaustible¹ bounteous² is without the life-death cycle³ and is created by Itself⁴. There is no effect of time (on Its metaphoric body)⁵ and is never destroyed⁶.

AGGS, M 5, p 1082.

Note: ਦਰਸਨ² is equivalent to ਪ੍ਰਸਾਦਿ = bounteous.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਜੋਨਿ ਨ ਆਵਹੀ ॥

Tū pārbarahm pāmesar jon na āvhī.

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 1095.

You¹, the Infinite² and greatest³ of all, do not come in the life-death cycle⁴.

AGGS, M 5, p 1095.

ਜਨਮ ਮਰਣ ਤੇ ਰਹਤ ਨਾਰਾਇਣ ॥੧॥ ਰਹਾਉ ॥

Janam maraṇ te rahaṭ nārāiṇ. ||1|| rahā^o.

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 1136.

The Eternal Entity (God)¹ is free³ from birth¹ and death².

AGGS, M 5, p 1136.

ਸੇ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ ॥੩॥

So mukh jala^o jit kahēh thākur jonī. ||3||

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 1136.

That¹ mouth² be burnt³, which⁴ says⁵ that God⁶ comes in anthropomorphic form⁷ (takes birth in human body). 3.

AGGS, M 5, p 1136.

It is a well-established concept in the ancient philosophy of India that the Eternal Entity appears in the form of human repeatedly when cruelty on humanity is on the increase. Contrary to this, in Nanakian Philosophy the Eternal Entity (God) does not come into any human form. It neither takes birth nor dies. About 450 years after Guru Nanak, Einstein [4] realized this attribute:

“God does not take anthropomorphic forms.”

However in a recent nationwide survey conducted by Harris Interactive, it was reported that 48% of Americans think of God as a spirit or power that can take on the human form, 27% think of God as a spirit or power that does not take on the human form, and 10% do not believe in God (Shannon Reilly and Bob Laird, USA Today, October 24, 2003).

Had this survey been conducted in India, the percentage of people believing in God and God taking on the human form would have been over 80% (about 20% Muslims and others are excluded, who do not believe in this concept of God appearing inhuman form).

What could be the reason that Guru Nanak's philosophy promulgated more than 550 years ago in India had no effect on the majority of the Indian population? Nevertheless, Einstein, a scientist and a Nobel Laureate, and 27% of Americans accept the attribute ਅਜੂਨੀ (*ajuni*) (God does not take anthropomorphic form) given to the Eternal Entity (God) by Guru Nanak.

It is not very difficult to figure out why Nanakian Philosophy has not been disseminated in its real perspective by the custodians of *Sikhi* (Sikhism). The irony is that many Sikh theologians and scholars are still trying to portray *Sikhi* as a mythical and ritualistic religion. Anyone who tried to disseminate *Sikhi* in its real perspective has been declared to be an atheist, Communist, anti-Sikh, a government agent, an RSS Agent, or have been excommunicated.

On the other hand, educated people in the United States who are searching for the truth have figured out that God does not take on the human form. Why is the truth discovered by intellectuals in the west is very similar to that already discovered by Guru Nanak? Had the Sikh theologians and scholars disseminated Nanakian Philosophy in its real perspective, Guru Nanak would have been their favorite philosopher!

Shouldn't the scrupulous Sikh theologians and researchers get together and formulate an integrated and comprehensive philosophy of *Sikhi*? To achieve this objective, they first have to understand the Nanakian Philosophy embodied in the *bani* of Guru Nanak and incorporated in the Aad Guru Granth Sahib in its originality and uniqueness.

ਸੈਭੰ (*sebhang*) : *Sebhang* means the One that is created by Oneself. It has been said in gurbani many times:

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

Thāpiā na jāe kītā na hoē.

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ

Āpe āp niranjan soē.

ਅਗਗਸ, ਜਪੁ 5, ਪੰਨਾ 2.

(It) can be neither structured¹ nor created².

The Pure One (Eternal Entity)³ (without any taint) is created by Itself⁴.

AGGS, Jap 5, p 2.

PART 3: ਗੁਰ ਪ੍ਰਸਾਦਿ

The interpretation of part 3, ਗੁਰ ਪ੍ਰਸਾਦਿ (*Gur Parsad*), is as controversial as part-1, ਐ (Ik Oh Beant). Pritam Singh [5] sums up views of scholars in his analysis as follows:

Bhai Vir Singh, Prof Sahib Singh, Parma Nand, and a number of earlier scholars such as Hari Ji and Anand Ghan interpret ‘*Gur Parsad*’ as “*God is achievable through the Grace of the Guru.*” Sohan Singh Galhotra chooses to join ਸੈਭੰ (*saibang*) with ਗੁਰ ਪ੍ਰਸਾਦਿ (*Gur Parsad*) and make this combination yield the following meanings: “*...born itself, He is my Guru, through whose courtesy I have been able to say and am going to say or write more of it now.*” Principal Teja Singh [6] interpreted it as “*With the Grace of the Guru.*”

Dr Mann [7] expressed his disappointment that in the UNESCO Collection [8], theologians Trilochan Singh, Bhai Jodh Singh, Kapur Singh, Bawa Harkrishan Singh, and historian Khushwant Singh, have interpreted ਗੁਰ ਪ੍ਰਸਾਦਿ (*Gur Parsad*)’ as ‘*by the grace of the Guru made known to man*’. Dr Joginder Singh [3] reported that many early Sikh scholars gave the same interpretation. Principal Harbhajan Singh [9] interpreted similarly to other scholars. Harchand Singh of Calgary, Canada also interpreted in the same way

(personal communication). Now almost every Sikh theologian and scholar accepts the following interpretations:

ਗੁਰ ਪ੍ਰਸਾਦਿ (*Gur Parsad*)

i) *God is achievable through the grace of the Guru.*

ii) *By the grace of the Guru made known to man.*

The irony is that there is no word that could be interpreted as ‘*God is achieved*’ and ‘*made known to man*’. It is simply ਗੁਰ ਪ੍ਰਸਾਦਿ (*Gur Parsad*) – two different attributes (ਗੁਰ and ਪ੍ਰਸਾਦਿ) of the Eternal Entity (God).

Dr. Mann [7] interpreted it as “Great and Bountiful”, while Dr Gopal Singh [10] and Baldev Singh [11] interpreted it as “Enlightener”. Let us take ‘*Gur*’ and ‘*Prasad*’ as two independent words, as with other attributes of the Eternal Entity (God) as discussed in part 2 of the Commencing Verse.

(a) ਗੁਰ (*Gur*)

‘Gur’ is spelled in the following four forms in the gurbani:

i) ਗੁਰ,

ii) ਗੁਰੁ,

iii) ਗੁਰੂ

iv) ਗੁਰਿ.

According to Bhai Kahn Singh [12], all these forms are pronounced as ਗੁਰੂ (*guru*). He explains that *guru* means “that devours and is enlightening/enlightener”. Another scholar [13] also interprets it as follows:

ਗੁ (*GU*) = means darkness, and

ਰੂ (*RU*) = means light.

Thus, *guru* is light that dispels darkness (ignorance); it means ‘*enlightener*’.

Moreover, the word ‘*guru*’ has many meanings; therefore, it is important to interpret it within the context in which it has been used.

Before we interpret the meanings of ਗੁਰ ਪ੍ਰਸਾਦਿ (*Gur Parsad*), it is necessary to discuss the meanings of *lagan* or *mataran* (vowels) attached to the last letter in certain words. If the last letter is *mukta* (i.e., without any *lag* or *matar*, with *ounkar*, with *dolankar* or with *sihaari*) these *matran* indicate singular or plural or denote different prepositions as explained by Principal Harbhajan Singh [9, 14, 15] and Prof. Sahib Singh [15]. For example,

ਆਹਰਾ ਸਭਿ ਕਰਦਾ ਫਿਰੈ ਆਹਰੁ ਇਕੁ ਨ ਹੋਇ ॥

Āhar sabhī kardā firai āhar ik na ho^oe.

ਨਾਨਕ ਜਿਤੁ ਆਹਰਿ ਜਗੁ ਉਧਰੈ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥੨॥

Nānak jit āhar jag udhrai virā būjhai ko^oe. ||2||

ਅਗਰਾਸ, ਮ: 5, ਪੰਨਾ 965. (AGGS, M 5, p 965.)

ਆਹਰਾ = *Rara* is *mukta* here. It is plural because it is followed by *sab* (all)², and it means *dhanday* (works/methods). Therefore, if the last letter is *mukta* without any *lag* or *matar*, it is a plural word.

ਆਹਰੁ = *Rara* is with *ounkar* here. It is singular because it is followed by *Ik* (one), and it means *dhandā* (work). Therefore, if the last letter is with *ounkar*, it is a singular word.

ਆਹਰਿ = *Rara* is with *sihaari* here. It is a singular word, and it means ‘through this *dhandā*’. Therefore, if the last letter is with *sihaari*, it carries a preposition (e.g., with, through, from, to, of, etc.).

The word ‘ਗੁਰ’ (*gur*) used in gurbani with *rara* as *mukta*, with *ounkar*, with *dolankar*, or with *sihaari*, does not follow the above principles of grammar [9, 14, 15]. For example:

i) ਗੁਰ (Gur or Guru) *Rara* without any *lag* and *matar*, means *Rara* as *mukta*, therefore, it should be plural but it means singular in the following phrases:

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥

Gur kī mūrati man meh dhī^oān.

Image (murat) of Guru.

ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨ ॥

Gur kai sabad mantar man mān.

Sabd (Word) of Guru.

ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥

Gur ke charan ridai lai dhārao.

Feet of Guru.

ਗੁਰਾ ਪੁਰੇ² ਕੀ ਬੇਅੰਤ ਵਡਾਈ ॥੨॥

Gur pūre kī be ° ant vadā ° ī. ||2||

The Guru¹ that is Complete² or Complete² Guru¹.

ਅਗਸ, ਮ: 5, ਪੰਨਾ 864.

AGGS, M 5, p 864.

ii) ਗੁਰੁ (Gur or Guru): Here ਗੁਰੁ (*gur*) *rara* is with *ounkar*. In this case it is singular according to grammar rules propounded: [14, 15]

ਗੁਰੁ¹ ਕਰਤਾ² ਗੁਰੁ ਕਰਣੈ ਜੇਗੁ ॥

Gur kartā gur karṇai jog.

The Guru¹ that is Creator² or Creator² Guru¹.

ਗੁਰੁ¹ ਪਰਮੇਸਰੁ² ਹੈ ਭੀ ਹੇਗੁ ॥

Gur pamesar hai bhī hog.

The Guru¹ that is the God² or God² Guru¹.

ਗੁਰੁ¹ ਮੇਰਾ² ਪਾਰਬ੍ਰਹਮੁ³ ਗੁਰੁ ਭਗਵੰਤੁ⁴ ॥

My² Guru¹ is Parbrahm³ and Bhagwant⁴ or guru¹ is my² Parbrahm³ and Bhagwant⁴.

ਗੁਰੁ¹ ਮੇਰਾ² ਗਿਆਨੁ³ ਗੁਰੁ ਰਿਦੈ⁴ ਧਿਆਨੁ⁵ ॥

Gur merā gi ° ān gur ridai dhi ° ān.

Guru¹ is my² wisdom³ and Guru is my attention/ meditation/ contemplation⁵ in my mind⁴.

ਗੁਰੁ¹ ਮੇਰੀ² ਪੂਜਾ³ ਗੁਰੁ ਗੋਬਿੰਦੁ⁴ ॥

Gur merī pūjā gur gobind.

Here *ਮੇਰੀ* (*meri*) indicates that it is with *ਪੂਜਾ* (*pūjā*) not with ‘guru’; therefore, there could be only one interpretation:

Guru¹ is my² devotion³ and Guru is my Gobind⁴ (God).

ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਰਹਿਆ ਸਮਾਇ ॥

Pārbarahm gur rahi¹ā samā²e.

Parbrahm Guru is always pervaded everywhere.

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੇ ਜਾਣੁ ॥

Gur pamesar eko jāṇ.

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 864.

Understand that Guru and Parmeshar as one/same.

AGGS, M 5, 864.

iii) ਗੁਰੂ (Guru) having *dolankar* with *rara* is also in singular form:

ਗੁਰੂ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰ ॥

Gurū binā mai nāhī hor.

ਅਗਗਸ, ਮ:1, ਪੰਨਾ 864.

There is no other than guru for me.

AGGS, M 5, p 864.

Here it is clear that ਗੁਰੂ (guru) having *dolankar* with *rara* is also singular.

iv) ਗੁਰਿ (gur or guru) having *sibaari* with *rara*:

ਭੁਲੇ¹ ਕਉ ਗੁਰਿ² ਮਾਰਗਿ³ ਪਾਇਆ⁴ ॥

Bhūle ka¹o gur mārag pāi²ā.

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 864.

Here ਗੁਰਿ (gur or guru) is singular. Here the *sibaari* with last letter *rara* of ਗੁਰਿ (gur or guru) and *sibaari* with the last letter *Gaga* of ਮਾਰਗਿ (*maarg*) indicates a preposition should be used in interpretation of both words, as suggested in the propounded grammar rules [9, 15] discussed earlier for ਆਹਰਿ (*Abhar*). Accordingly, ਗੁਰਿ (gur) and ਮਾਰਗਿ (*marg*) should be interpreted as

‘through the Guru’ and ‘through the path’, respectively. Now the above stanza should be interpreted as:

The strayed¹ found⁴ the path³ through the guru² (ਗੁਰਿ).

Or

The strayed¹ found⁴ guru² through the path³ (ਮਾਰਗਿ).

Which interpretation is right?

Neither of them is right.

The right interpretation can only be obtained by ignoring the propounded grammar rule of *sibaari* [9, 15]:

The guru² puts⁴ the strayed¹ on the (right) path³.

AGGS, M 5, p 864.

Here is another example that violates the same grammar rule of the *sibaari*:

ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਭਾਈ ॥੪॥੫॥੭॥

Bin gur mukat na pāī^{ai} bhāī. ||4||5||7||

ਅਗਗਸ, ਮ: 5, ਪ 864..

Here again *rara* in ਗੁਰ (*gur*) is *mukta* and *tatta* in ਮੁਕਤਿ (*mukat*) is with *sibaari*. If we follow the grammar rule for *sibaari*, then ਮੁਕਤਿ (*mukat*) should be interpreted as “through salvation”, but it will not make sense. The right interpretation requires ignoring the rule of *sibaari*:

Salvation cannot be attained without guru.

AGGS, M 5, p 864.

The above discussion indicates that ਗੁਰ, ਗੁਰੁ, ਗੁਰੂ and ਗੁਰਿ (all are spelled as *gur* or *guru*) are the different forms of ਗੁਰੂ (*guru*), and all are in singular form and are pronounced as *guru*. All of them, therefore, can be interpreted as, ‘enlightened’, ‘enlightenment’ or ‘enlightener’ – the one who enlightens as discussed earlier under subsection (a. *gur*).

This also indicates that the grammar rule of *lagan* and *matran* as propounded for ਆਚਰ (*abhar*) by Prof. Sahib Singh [15] and by Principal Harbhajan Singh [9] are not applicable with any form of ਗੁਰ (*gur/guru*).

Similarly, *sibaari* with last letter of ਮਾਰਗਿ (*marg*) and ਮੁਕਤਿ (*mukat*) does not need a preposition for interpretation.

It is clear from the above discussion that the grammar rules propounded by Prof Sahib Singh [15] and Principal Harbhajan Singh [9] appear to be inapplicable in many places. It also indicates that there is a great need for further research to evolve a standardized grammar for interpretation of *gurbani*.

(b) ਪ੍ਰਸਾਦਿ (*parsad*)

According to Bhai Kahn Singh [12], ਪ੍ਰਸਾਦਿ (*parsad*) means ਕਿਰਪਾ ਕਰਕੇ, ਕਿਆ ਕਰਨ ਵਾਲਾ, ਕਰੀਮ (to give generously; one who gives freely and generously without restraint; bounteous/benevolent). In English the one, who gives freely and generously without restraint, and is generous, is called “bounteous”. The word, ਕਰੀਮ, used above by Bhai Kahn Singh is Arabic, which also means “bounteous”. However, many Sikh theologians translate it as “grace”, which in theology means the unmerited love and favor of God toward mankind; divine influence acting on a person to make the person pure, morally strong; the condition of a person brought to God’s favor through this influence; a special virtue, gift, or help given to a person by God. In general, many Sikh theologians interpret ਪ੍ਰਸਾਦਿ (*parsad*) as “with the grace of”. On the other hand, the word, ਪ੍ਰਸਾਦ (*parsad*) without *sibaari*, means “food, contentment” according to Bhai Kahn Singh [12].

Since the last letter *dadda* of ਪ੍ਰਸਾਦਿ carries *sibaari*, therefore, a preposition ‘from’, ‘by’, ‘of’ or ‘through’ is applicable according to propounded grammar rules [9, 14, 15]. Therefore, ਗੁਰ ਪ੍ਰਸਾਦਿ is interpreted by the majority of the Sikh theologians and researchers as:

- i) *God is achievable through the grace of the Guru.*
- ii) *By the grace of the Guru made known to man.*

Now the question is: where do “*God is achievable*” or “*made known to man*” come from?

There are only two words, ਗੁਰ (*gur*) and ਪ੍ਰਸਾਦਿ (*parasad*). There are no other words in the whole Commencing Verse that can be interpreted as “*God is achievable*” or “*made known to man*”. Therefore, both of the above interpretations are wrong, because these are two distinct attributes of the Eternal Entity (God) like others given in part 2 of the Commencing Verse. Here these words should be interpreted as two different attributes of God:

ਗੁਰ (*gur*) as ‘enlightener’ and ਪ੍ਰਸਾਦਿ (*parasad*) as ‘bounteous’ without the use of a preposition.

Dr. Gopal Singh has interpreted ‘ਗੁਰ ਪ੍ਰਸਾਦਿ’ (*gur parasad*) in the Commencing Verse as: enlightener.

Macauliffe [17] translates ਗੁਰ ਪ੍ਰਸਾਦਿ (*Gur Parsad*) as ‘*by the favor of the guru*’. However, he had explained in his footnote that he does so under a sort of duress. He says, “*We have translated this word (gur parasad) in deference to the opinions of the majority of the Sikhs, but with several learned gians, we have no doubt that they were intended as epithets of God - The Great and Bountiful.*”

The word, ਗੁਰ ਪਰਸਾਦਿ (*gur parsād*) has been used many times in the AGGS. Let us discuss the meaning of ਗੁਰ ਪਰਸਾਦਿ (*gur parsād*) used by Guru Nanak in his bani:

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਗਿਆਨੀ ਕੈਸਾ ਹੋਇ ॥

Paraṇvaṭ Nānak giānī kaisā hoē.

Guru Nanak is questioning.

How can one become enlightened/intellectual?

ਆਪੁ ਪਛਾਣੈ ਬੁਝੈ ਸੋਇ ॥

Āp pachhāṇai būjhāi soē.

The one, who understand the ones self, can discover (what is enlightening/intellect/wisdom?)

ਗੁਰ ਪਰਸਾਦਿ ਕਰੇ ਬੀਚਾਰੁ ॥

Gur parsād kare bīchār.

Here ਗੁਰ (*gur*) means “enlightened/intellect/wisdom) and ਪਰਸਾਦਿ (*parasād*) means in bounteous/plentiful.

The one, who has bounteous/plentiful intellect/wisdom, can comprehend.

ਸੇ ਗਿਆਨੀ ਦਰਗਹ ਪਰਵਾਣੁ ॥੪॥੩੦॥

So gi^ānī dargēh parvāṇ. ||4||30||

AGGS, M 1, p 25.

That enlightened/ intellectual/wise is honored by the humanity.

ਗੁਰ ਪਰਸਾਦੀ ਦੁਰਮਤਿ ਖੋਈ ॥

Gur parsādī dūmatī khōī.

Here again ਗੁਰ (*gur*) means “intellect/wisdom” and ਪਰਸਾਦਿ (*parsād*) means in bounteous/plentiful.

The evil thoughts can be eliminated if one has bounteous intellect (wisdom).

ਜਹ ਦੇਖਾ ਤਹ ਏਕੋ ਸੋਈ ॥੩॥

Jah dekḥā tah eko soī. ||3||

Thereafter, one finds the One, the Eternal Entity, everywhere.

ਕਹਤ ਨਾਨਕ ਐਸੀ ਮਤਿ ਆਵੈ ॥

Khaṭ Nānak aisī maṭ āvai.

ਤਾਂ ਕੇ ਸਚੇ ਸਚਿ ਸਮਾਵੈ ॥੪॥੨੮॥

Tān ko sachē sach samāvai. ||4||28||

Nanak says: When one attains such intellect/wisdom can comprehend the ever-existing Eternal Entity.

AGGS, M 1, p 357.

In the above two phrases ਗੁਰ (*gur*) means “enlightener, enlightened, intellect and wisdom” and ਪਰਸਾਦਿ (*parsād*) means “bounteous and plentiful”.

Bounteous attribute of the External Entity is further explained in STANZA #25-1 and STANZA #25-2 on pages 222 and 224, respectively.

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UPDATED INTERPRETATION OF COMMENCING VERSE

If we put everything discussed above together, then a logical and scientific interpretation of the Commencing Verse of the AGGS could be as follows:

ੴ ¹

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ²

ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ³

Ek Oh Beant ¹

sat nām kartā purakh nīrbhāo nīrvair akāl mūrati ajūnī saibhañ ²
gur parsād. ³

The One and Only (Singularity) - That is infinite;¹

Exists forever;

Source of every creation;

Without fear (not governed by any other);

Without enmity;

Timeless (without effect of time);

Takes neither birth nor dies; (never comes into an anthropomorphic form);

Originated by Itself;²

Enlightener; and Bounteous.³

CONCLUSIONS

The above logical and scientific study of the Commencing Verse of the AGGS clearly indicates that it is not a mantra or mool mantra in any respect, but a precise and concise definition of the Eternal Entity. All of these attributes of the Eternal Entity have been used by Guru Nanak to distinguish it from the concept of the Eternal Entity (God) in other religions. Despite all the attributes assigned by Guru Nanak, the Eternal Entity still remains ineffable. It is a unique Eternal Entity, and there is no other like it; therefore, it is designated as ਇਕੁ (*ek* - '1' ; One and Only). Since there is no descriptive name for the Eternal Entity, it is addressed as ਇਕੁ, ਇਕੋ, ਓਹੁ, ਤੂੰ ('One', 'It', 'That', You) by Guru

Nanak and other Sikh Gurus in their *bani*. Still, in gurbani, the Eternal Entity has also been called by well-known names (Har(i) (means Krishna), Gobind (also means Krishna), Rama, Allah, and other names of God found in Vedanta.

The above study also clearly indicates that the Commencing Verse is a precise and concise definition of the Eternal Entity. In general, the Commencing Verse is chanted repeatedly as a mantra; however, there is no place for any type of Mantra-system in Nanakian Philosophy:

ਤੰਤੁ¹ ਮੰਤੁ² ਪਾਖੰਡੁ³ ਨ ਜਾਣਾ ਰਾਮੁ⁴ ਰਿਦੈ⁵ ਮਨੁ⁶ ਮਾਨਿਆ ॥

Tant̄ mant̄ pakḥand na jāṇā rām ridai man māniā.

ਅੰਜਨੁ⁷ ਨਾਮੁ⁸ ਤਿਸੈ ਤੇ ਸੁਝੈ⁹ ਗੁਰ ਸਬਦੀ¹⁰ ਸਚੁ¹¹ ਜਾਨਿਆ ॥੪॥

Anjan nām tisai te sūjhai gur sabdī sach jāniā. ||4||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 766.

“I (Nanak) do not believe in magical formulae¹, magical hymns², (including diagrams of mystical characters - yantar-mantra) and religious hypocrisies³, because my mind⁴ is imbued⁵ with the Eternal Entity (God)⁶. The collyrium⁷ is the teachings of the Guru⁸, that made (me) capable to understand⁹ the Ever-Existing¹¹ (God) through the teachings of the guru¹⁰.”

AGGS, M 1, p 766.

Note: Prof Sahib Singh interpret ਅੰਜਨੁ (*anjan*) as *surma* in Punjabi.

ਸਚ¹ ਬਿਨੁ ਸਤੁ² ਸੰਤੋਖੁ³ ਨ ਪਾਵੈ ॥

Sach bin sat santokḥ na pāvai.

ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਆਵੈ ਜਾਵੈ ॥

Bin gur mukat̄ na āvai jāvai.

ਮੂਲ¹ ਮੰਤੁ² ਹਰਿ ਨਾਮੁ ਰਸਾਇਣੁ³ ਕਹੁ ਨਾਨਕ ਪੂਰਾ⁴ ਪਾਇਆ ॥੫॥

Mūl mant̄ har nām rasāiṇ kaho Nānak pūrā pāiā. ||5||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1040.

Without (realizing/understanding) Ever-Existing Entity¹, one does not get the everlasting² contentment³.

Without the guru, one does not get salvation.

Nanak says:

I have realized the Perfect One⁷ through the essence⁶ of the guru's philosophy^{4,5}.

AGGS, M 1, p 1040.

Here ਮੂਲ ਮੰਤ੍ਰ has been used for “guru's philosophy” but not for the Commencing Verse as it is usually considered by some theologians.

Guru Arjun has explained the above principle of Nanakian Philosophy as follows:

ਸਰਬ¹ ਕਲਿਆਣ² ਸੁਖ³ ਸਹਜ⁴ ਨਿਧਾਨ⁵ ॥

Sarab kali^{āṅ} sukh^ḥ sahj^ḥ niḍhān.

ਜਾ ਕੈ ਰਿਦੈ⁶ ਵਸਹਿ ਭਗਵਾਨ⁷ ॥੨॥

Jā kai riḍai vasēh bhagvān. ||2||

ਅਉਖਧ⁸ ਮੰਤ੍ਰ⁹ ਤੰਤ¹⁰ ਸਭਿ ਛਾਰੁ¹¹ ॥

A^ṁukh^{adh} manṭar tanṭ sabh^ḥ chhār.

ਕਰਣੈਹਾਰੁ¹² ਰਿਦੈ¹³ ਮਹਿ ਧਾਰੁ¹⁴ ॥੩॥

Karṇaihār riḍe meh^ḥ dhār. ||3||

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 185-196.

*Those who have realized the Eternal Entity (God)⁷ in their minds⁶;
They have attained all¹ the treasure⁵ of joys/pleasure^{2,3} and tranquility⁴.
All the magical medicines⁸, mantras⁹, and tantras¹⁰ (magical charms) are
nothing¹¹ (ash);*

One must realize¹⁴ the creating source¹² in one's mind¹³.

AGGS, M 5, p 196.

ਬੀਜ¹ ਮੰਤ੍ਰ² ਸਰਬ³ ਕੇ ਗਿਆਨੁ⁴ ॥

Bij manṭar sarab ko gi^{ān}

ਚਹੁ⁵ ਵਰਨ⁶ ਮਹਿ ਜਪੈ ਕੇਉ ਨਾਮੁ ॥

Chahu varnā meh^ḥ japai ko^ṁ nām.

ਅਗਗਸ, ਮ: 5, ਪੰਨਤ 274.

*The basic¹ philosophy² is the wisdom⁴ for all³.
Any one from four⁵ castes⁶ can use/practice⁷ it.*

AGGS, M 5, p 274.

ਅੰਧਕਾਰੁ ਮਹਿ ਗੁਰੁ ਮੰਤ੍ਰੁ ਉਜਾਰਾ ॥

Andhkār mēh gur manṭar ujārā.

ਅਗਸਤ, ਮ: 5, ਪੰਨਾ 864.

The teaching³ (philosophy) of the guru² is the light⁴ to eliminate darkness¹ (ignorance).

AGGS, M 5, p 864.

Wherever words, such as *mool mantra*, *mantra*, *beej mantra*, *gur mantra*, etc. have appeared in the gurbani, they mean teachings/philosophy of Guru Nanak with an emphasis on the realization of the Eternal Entity and its laws of nature.

The irony is that many Sikh theologians and researchers accept ਵਾਹਿਗੁਰੂ (*Vaheguru*) as ਗੁਰ ਮੰਤ੍ਰੁ (*gurmantra*) as mentioned by Bhai Gurdas [1] in Vaar 1, Pauri 49. It is preached so by many sants/babas.

Therefore, ਵਾਹਿਗੁਰੂ (*Vaheguru*) is not ਗੁਰ ਮੰਤ੍ਰੁ (*gurmantra*). The above phrases explain that mantra, bij mantra, gurmantra or mool mantra used in gurbani are not the mantras at all as mentioned in Vedas but that mean teachings/philology of Nanak since he has been accepted as the Guru by Guru Angad, Guru Amardas, Guru Ramdas, and by Guru Arjun himself. [18]

DIFFERENT FORMS OF COMMENCING VERSE

When Guru Arjun compiled the *Aad Guru Granth Sahib* (AGGS), he placed the Commencing Verse composed by Guru Nanak at the very beginning to highlight its importance in understanding gurbani. He then re-emphasized its importance by repeating it at the beginning of every raga and every major section and sub-section of the AGGS either without abridgement or in abridged forms. By placing the Commencing Verse frequently throughout the AGGS before every section and subsection, the readers are reminded of the attributes of the Eternal Entity (God) while reading or studying that particular section of the AGGS.

(A) COMPLETE (UNABRIDGED) FORM

ੴ¹

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ²

ਗੁਰ ਪ੍ਰਸਾਦਿ ॥³

Ek Oh Beant¹

saṭ nām kartā purakhḥ nirbhā°o nirvair akāl mūratḥ ajūnī saibhān²

gur parsād.³

The One and Only (Singularity) - That is infinite;¹

Exists forever;

Source of every creation;

Without fear (Not governed by any other);

Without enmity;

Timeless (Without effect of time);

Takes neither birth nor dies; (Never comes into an anthropomorphic form);

Originated by Itself;²

Enlightener; and bounteous.³

This is the complete form which appears 33 times in the AGGS.

(B) ABRIDGED FORMS

Form One:

ੴ¹

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ²

ਗੁਰ ਪ੍ਰਸਾਦਿ³ ॥

Ek Oh Beant¹ saṭ nām kartā purakhḥ gur parsād.³

(ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ (nirbhā°o nirvair akāl mūratḥ ajūnī saibhān²) have been eliminated.)

The One and Only (Singularity) - that is Infinite¹;

Exists forever; Source of every creation,²

Enlightener; and bounteous.

This abridged form appears 8 times in the AGGS.

Form Two:

ੴ¹

ਸਤਿ ਨਾਮੁ²

ਗੁਰ ਪ੍ਰਸਾਦਿ³ ॥

Ek Oh Beant¹ sat̄ nām gur parsād.³

(ਕਰਤਾ ਪੁਰਖ (kartā purakh) has been eliminated.)

The One and Only (Singularity) - that is infinite¹;

Exists forever;²

Enlightener; and bounteous³.

This form appears 2 times in the AGGS.

Form Three:

ੴ¹

ਸਤਿ²

ਗੁਰ ਪ੍ਰਸਾਦਿ³ ॥

Ek Oh Beant¹ sat̄² gur parsād.³

ਨਾਮੁ used metaphorically has been eliminated.

The One and Only (Singularity) - that is infinite¹;

Exists forever;²

Enlightener; and bounteous³

This abridged form appears 523 times in the AGGS.

Form Four:

ੴ¹

Ek Oh Beant¹

The One and Only (Singularity) - that is infinite¹.

This form is not found in the AGGS published by the SGPC but is very commonly used by Sikhs as a logo for *Sikhi* (Sikhism). Nevertheless, ੴ appears independently at the top of its attributes in the beginning of the *Kartarpuri Bir* as discussed earlier (Fig. 1 in Section 1). In fact, this logo represents the Eternal Entity (commonly called God in English and by many other names) of Guru Nanak, and the rest of the Commencing Verse is its attributes which distinguish the Eternal Entity described by Guru Nanak from the God of other religions.

Nirmal Singh Kalsi (1) claims that ੴ is found at the bottom of page 497/2 of the *Kartarpuri Bir* as reported by Bhai Dr. Jodh Singh (2). However, according to Bhai Dr. Jodh Singh, there is a *bartal* (crossing line) on the bottom half of the page where this form appears. If it were not crossed, then this form would have been included in the present volume of the Granth, published by the SGPC. Nirmal Singh Kalsi again points out that it is also found on page 934/1 as reported by Dr Jodh Singh.

Principal Harbhajan Singh (3) also accepts that ੴ alone should have been printed on page 1353 of the AGGS published by SGPC before stanza #1 of Guru Nanak: ਪੜ੍ਹਿਹੁ ਪੁਸੁਕ ਸੰਧਿਆ ਬਾਦੰ ॥ (Paṛh̄ puṣṭak sandh̄iā bādān. - *You study the scriptures, say your prayers and argue*) but not between this stanza and the following stanza ਨਿਹਫਲੰ ਤਸਜਜ ਜਨਮਸਜਜ ਜਾਵਦ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ ॥ (Nihfalān taṣṭy janmasṭy jāvad̄ barahm na bindte - *The mortal's life is fruitless, as long as he does not know God.*) (English translation by Sant Singh Khalsa in Srigranth.org. (4))

It is difficult to accept the presence of ੴ between two stanzas of the same verse of Guru Nanak. According to Guru Nanak and Guru Arjun, a new raga, a new section of the bani, or a new subsection of bani should carry the Commencing Verse in either full or in an abridged form but should in no case appear between two phrases of the same verse. There is no such example in the present form of the AGGS. Now the question is why this ੴ is present between stanza number # 1 and stanza # 2 of a verse composed of four phrases. Thorough research is needed to solve this mystery.

Misconstruing the Abridged Form

The most commonly used abridged form of the Commencing Verse in the AGGS is as follows:

ੴ¹ ਸਤਿ² ਗੁਰ ਪ੍ਰਸਾਦਿ³ (Ek Oh Beant¹ sat² gur parsād.³)

It occurs in the AGGS for 523 times.

In this form, ੴ¹ (Ek Oh Beant) from the first part, ਸਤਿ² (*sat*) from the second part, and ਗੁਰ ਪ੍ਰਸਾਦਿ³ (*gur parsād*³) from the third part of the Commencing Verse have been retained. It should be noted that ਸਤਿ is joined with ਗੁਰ (*gur*) to make ਸਤਿਗੁਰ (*satgur*) into one word in the AGGS published by the SGPC. It is likely the scholars who were responsible for *padshaed* (separation) of joined words, failed to notice the fact that ਸਤਿ is a separate and independent attribute in part 2 rather than as a prefix of ਗੁਰ which is the the third part of the Commencing Verse.

The words, ਸਤਿ, ਗੁਰ and ਪ੍ਰਸਾਦਿ (*sat, gur, parsād*) are three distinct independent attributes of ੴ (The Eternal Entity). Therefore, the most commonly used (523 times) and shortest abridged form of the Commencing Verse in the AGGS is as follows:

ੴ¹ ਸਤਿ² ਗੁਰ ਪ੍ਰਸਾਦਿ³ (Ek Oh Beant¹ sat² gur parsād.³)

The irony is that many Sikhs do not use this form in their day-to-day lives or in their gurdwaras. Instead, the new form is used very commonly. The new form has been misconstrued/interpolated by re-introducing ਨਾਮ (*nām*) with ਸਤਿ (*sat*) and by replacing ਗੁਰ ਪ੍ਰਸਾਦਿ (*gur parsād*) with a new word ਵਾਹਿਗੁਰੂ (*vaheguru*), which has neither been used by Guru Nanak nor by any Sikh Gurus in their *bani* incorporated in the AGGS. Now the new misconstrued/interpolated form is found written in almost every gurdwara of the world and at various places in the Darbar Sahib Complex (Golden Temple Complex), Amritsar. The newly misconstrued/interpolated form is as follows:

ੴ ਸਤਿਨਾਮ ਵਾਹਿਗੁਰੂ ॥

(Ek Oh Beant sat nām nām nām vaheguru).

It is commonly chanted as *Ek Oankaar satnam vabeguru*.

I could not trace out from the available literature who misconstrued/interpolated the original form. Nevertheless, I wonder why the Sikhs at large like to follow things which are not found or recommended in any *bani* of any Sikh Guru in the AGGS. It is becoming common practice for Sikh scholars, preachers, sants, etc. to prefer to invent their own new terms, new phrases, new codes of conduct, new rituals, etc. that may be contrary to the gurbani incorporated in the AGGS. By and by, such new terms, codes, rituals, etc. have become part of today's *Sikhi* and many Sikhs will marshal all of their forces to defend this misconstrued/interpolated form at all costs.

CONCLUSIONS

The Commencing Verse appears in the beginning of the AGGS and at the beginning of every new section, new raga, and new subsection throughout the AGGS, either in its full form or in an abridged form. The shortest abridged form is **ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥** (*Ek Oh Beant¹ sat² gur parsād.³*) which appears 523 times in the AGGS.

It is unfortunate that the misconstrued/interpolated form, **ੴ ਸਤਿਨਾਮ ਵਾਹਿਗੁਰੂ ॥**, (*Ek Oankaar satnam Vabeguru*) is now found in almost every gurdwara including the Darbar Sahib Complex, Amritsar and at the beginning of many publications by some scholars, sants, and organizations. Regrettably, the *sangat* (congregation) is persuaded by many sants, preachers, *kathakaars* (interpreters) to chant it repeatedly in the gurdwaras.

The use of this misconstrued/interpolated phrase should be discontinued immediately

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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 129). *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 Sikhian 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:

ਜਪੁ¹ ਤਪੁ² ਸੰਜਮੁ³ ਧਰਮੁ⁴ 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 baṇī.

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 kamā^oiā.

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 sād̥hī^oai t̥irath kīch̥ai vās.

AGGS, M 1, p 56.

You practice¹ recitation¹, austerity² and self-restraint³, and dwell⁶ at sacred shrines⁵ of pilgrimage.

ਅਸੰਖ¹ ਜਪੁ² ਅਸੰਖ³ ਭਾਉ⁴ ...

Asankh jap asankh bhā^o.

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).

ਜਪਿ 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 ਦੂ ਜੀਭੇ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

Ik dū jībhōu lakh hohi lakh hovēh lakh vīs.

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

Lakh lakh gerā ākhīahi 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 252.

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 ॥

Bhanat Nānak kare vīchār.

ਸਾਚੀ³ ਬਾਣੀ⁴ ਸਿਉ ਧਰੇ ਪਿਆਰੁ⁵ ॥

Sāchī baṇī siō dhare piār.

ਤਾ ਕੇ ਪਾਵੈ ਮੋਖ⁶ ਦੁਆਰੁ ॥

Tā ko pāvai mokh dūār.

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 ਕਰੈ ਕਹਿਐ ਰਾਮੁ² ਨ ਹੋਇ ॥

Rām rām sabh ko kahai kahiāi rām na hoie

ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ³ ਮਨਿ⁴ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥੧॥

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 mind⁴.

Notes:

ਰਾਮ¹ is one of the ਕਿਰਤਮ ਨਾਮ (descriptive/specific name) of the Eternal Entity (God).

ਰਾਮ² means when God is imbibed (realized) in the mind then one gets peace of mind.

ਮੁਖਹੁ ਹਰਿ¹ ਹਰਿ¹ ਸਭੁ ਕੇ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ² ॥

Mukhahu har har sabh ko karai virilai hirdai vasā¹ā.

ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੇਖ ਮੁਕਤਿ ਤਿਨ੍ਹੁ ਪਾਇਆ ॥੮॥੨॥

Nānak jin kai hirdai vasiā mokh mukat tinh pā¹ā. ||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 ਸੁਧੁ⁷ ਨ ਹੋਈ ॥

Har har karahi nit kapat kamāvēh hirdā sudh na ho¹.

ਅਨਦਿਨੁ⁸ ਕਰਮ⁹ ਕਰਹਿ ਬਹੁਤੇਰੇ¹⁰ ਸੁਪਨੈ¹¹ ਸੁਖੁ¹² ਨ ਹੋਈ ॥੧॥

An¹ḍin karam karahi bahūtere supnai sukh na ho¹. ||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 ਤਪ² ਸੰਜਮ³ ਵਰਤ⁴ ਕਰੇ ਪੂਜਾ⁵ ਮਨਮੁਖ⁶ ਰੋਗੁ⁷ ਨ ਜਾਈ ॥

Jap tap sanjam varat kare pūjā manmukh rog na jā¹.

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 parabh̄ 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 bh̄eti^o sāch̄ai sabaḍ 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.

ਸੇਵਾ ਸੁਰਤਿ² ਸਬਦਿ³ ਵੀਚਾਰਿ⁴ ॥

Sevā surat̄ sabaḍ vīchār.

ਜਪੁ⁵ ਤਪੁ⁶ ਸੰਜਮੁ⁷ ਹਉਮੈ⁸ ਮਾਰਿ⁹ ॥

Jap tap sanjam ha^oumai mār.

ਜੀਵਨ¹⁰ ਮੁਕਤੁ¹¹ ਜਾ ਸਬਦੁ¹² ਸੁਣਾਏ¹³ ॥

Jīvan mukat jā sabad̥ suṅāᵉ.

ਸਚੀ¹⁴ ਰਹਤ¹⁵ ਸਚਾ¹⁶ ਸੁਖ¹⁷ ਪਾਏ ॥੭॥

Sachī rahaṭ sachā sukh̥ pāᵉ. ||7|

AGGS, M I, p 1343.

By deliberation⁴ of sabd̥ (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 ਨਾਮ^{*2} ਜਪਿ³ ਅੰਤਰਿ ਪੂਜਾ⁴ ॥

Rām nām jap antar pūjā.

ਗੁਰ⁵ ਸਬਦੁ⁶ ਵੀਚਾਰਿ⁷ ਅਵਰੁ ਨਹੀ ਦੂਜਾ⁸ ॥੧॥

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

AGGS, M I, p 1345.

*Deliberation¹ about the Laws of Nature/Universe^{*2} of the Eternal Entity (God)⁵ is worship⁴ from within because there is no other way (path)⁸ than deliberation/contemplation⁷ of the sabd̥ (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 jant̥.

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

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਖੰਡ³ ਬ੍ਰਹਮੰਡ⁴ ॥

Nām ke dhāre kh̄and 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.

All¹ the celestial bodies² 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 (*Akband 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 *Jap* is 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 ॥...

Nihfalān̄ tas̄y janmas̄y jāvaḍḍ barahm na bindṭte.

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਤ ਬ੍ਰਾਹਮਣਹ ॥...

Jog sabḍān̄ giān̄ sabḍān̄ beḍḍ sabḍān̄ ṭa barahmaṇḥ.

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

Ēk krisan̄n̄ ṭa sarab̄ ḍevā ḍev̄ ḍevā ṭa āṭmah.

AGGS, M 1, p 1353.

And

The following sloka of M 1, ਸੇ ਬੁਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥ So bṭjḥai jis̄ āp̄ bṭjḥāḇe. (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 ਸੇਈ ਬੁਝੈ ॥ Āp̄ bṭjḥāḇe soḇī bṭjḥai. (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 nām̄ ḍiṛāḇiā jin̄ viḥahu bharam̄ ḥukāḇiā.

(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 ਗੁਰੂ ਪਾਣੀ ਪਿਤ ਜਾਤਾ ॥

Paḇuṇ̄ gurū pāṇī piṭ̄ jāṭā.

ਉਦਰ ਸੰਜੋਗੀ ਧਰਤੀ ਮਾਤਾ ॥

Uḍar sanjogī ḍhartī māṭā.

ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਦਾਈ ਦਾਇਆ ਜਗੁ ਖੇਲੈ ਖੇਲਾਈ ਹੇ ॥੧੦॥

Raiṅ dīnas dū^oe dā^oī dā^oiā jag kḥelai kḥelā^oī 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 ਝੁਠਾ ਸਭੁ ਮਾਨੇ ॥

Āḍ jugāḍī hai bhī hoṣī avar jhūṭhā sabh māno.

AGGS, M 1, p 437.

ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਗੁ ॥

Āḍ jugāḍī hai bhī hog.

AGGS, M1, p 840.

ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਸਹਸਾ ਭਰਮੁ ਚੁਕਾਇਆ ॥੧੪॥

Āḍ jugāḍī hai bhī hoṣī sahsā bharam chukā^oiā. ||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.

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CHAPTER 5

SLOKA EXISTENCE OF GOD

ਆਦਿ ¹ ਸਚੁ ² ਜੁਗਾਦਿ ³ ਸਚੁ ॥ ਹੈ ⁴ ਭੀ ਸਚੁ ਨਾਨਕ ਹੇਸੀ ⁵ ਭੀ ਸਚੁ ॥੧॥ Page: 1	Āḍ sach jugāḍ sach. Hai bhī sach Nānak hosī bhī sach 1
--	--

The above ਸਲੋਕ (sloka) appears just after title ਜਪੁ (*Jap bani*). In the above sloka there is no indication of any subject being addressed. This is based on the philosophy of Guru Nanak that there is no descriptive or specific name for the Eternal Entity, which is commonly known as God in English; Rama, Allah, Gosain, Gobind, Har (Hari – Krishna), etc. in Indian languages; and many other names in other languages. Here “Eternal Entity” will be used sometimes with (God) in parenthesis, since it is a commonly understood name among the English speaking people of the world. In fact, this is an extended description of **ੴ** in the Commencing Verse.

It is important to understand the meanings of ਸਚੁ (*sach*) and ਸਤਿ (*sat*) before interpreting the above Stanza. The words ਸਚੁ (*sach*) and ਸਤਿ (*sat*) are commonly used in the Gurbani and both mean 'true' or 'truth' and/or 'exist' or 'existence' depending on the context in which these words have been used. Here the word '*sach*' means 'exists'. Prof Sahib Singh [1] and Giani Harbans Singh [2] also interpreted '*sach*' as 'exists'. Therefore, this ਸਚੁ (*sach*) represents the Eternal Entity (God), which has no descriptive/specific name, but exists. Therefore, this sloka is interpreted as follows:

ਆਦਿ¹ ਸਚੁ² ਜੁਗਾਦਿ³ ਸਚੁ ॥

Āḍ sach jugāḍ sach.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥



Hai bhī sach Nānak hosi bhī sach. ||1||

*Was in existence² before the beginning of time and space¹;
Was in existence in the past³ (throughout the various ages);
Is in existence in the present⁴; and
Will remain⁵ in existence forever (in the future).*

No name for that Eternal Entity, which exists forever, has been used by Guru Nanak in this sloka.

What is that Eternal Entity?

It is ੴ, which has been defined in the Commencing Verse as follows (Chapter 3, Part 1, page 47):

In ੴ 'ੴ' stands for 'One and Only', 'ੴ' stands for 'Oh' ('that'), and extended end () of 'ੴ' (open oora) stands for 'infinite'. Therefore, in Punjabi, ੴ can be pronounced as ਇਕੁ ਓ ਬੇਅੰਤ (*Ek Oh Beant*) and in English ੴ can be pronounced as 'The One and Only, Oh (That), the Infinite'. In other words, One (ੴ) is 'Singularity', meaning that (ੴ) Energy, which is () Infinite. In the above *sloka*, Guru Nanak is describing the Eternal Entity (God) in this Universe as the Energy which existed before time and space appeared, existed in the past, is existing now in the present, and will exist forever. This is a fact known to physicists.

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SECTION I

STANZA # 1: PURIFICATION OF MIND TO ACHIEVE PEACE OF MIND

ਸੋਚੈ ¹ ਸੋਚਿ ² ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ³ ਵਾਰ ॥ ਚੁਪੈ ⁴ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ⁵ ਤਾਰ ⁶ ॥ ਭੁਖਿਆ ⁷ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ⁸ ਭਾਰ ॥ ਸਹਸ ਸਿਆਣਪਾ ⁹ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥	Soch _h ai soch _h na hova ₁ je soch _h i lakh vār. Ch _h upai ch _h up na hova ₁ je lā ₁ e rahā liv tār. B _h uk _h i ₁ ā b _h uk _h na ut _h rī je bannā purī ₁ ā bhār. Sahas si ₁ āṅpā lakh hohi ṭa ik na ch _h alai nālī.
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*One cannot purify¹ oneself or one's mind or attain peace of mind by physical cleansing² of the body (or by performing various rituals) even thousands³ of times.
(Similarly) One cannot achieve peace of mind even by keeping mum⁴
And by sitting in a trance⁵ for a long periods of time⁶.
Even by collecting loads of valuable worldly possessions (granaries of food)⁷
One cannot satisfy the hunger⁷ (for peace).
Even the possession of thousands of types of clever ideas⁹
Cannot be helpful to obtain peace of mind.*

Question:

ਕਿਵ ਸਚਿਆਰਾ ¹⁰ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ¹¹ ਤੁਟੈ ¹² ਪਾਲਿ ¹³ ॥	Kiv sachī=ārā hoī=ai kiv kūrhai tūtai pāl.
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*Then, how can one achieve purification¹⁰ (peace) of the mind?
And how can one break¹² the vicious circle¹³ of lies¹¹ (built by falsehood over
falsehood)?*

Answer:

ਹੁਕਮਿ ¹⁴ ਰਜਾਈ ¹⁵ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ¹⁶ ਨਾਲਿ ॥੧॥ (Page 1)	Hukam rajā=ī chālṇā Nānak likhī=ā nāl. 1
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Nanak says:

One can achieve purification of the mind or peace of mind by breaking the vicious circle of lies and by understanding and abiding¹⁵ by the established¹⁶ Laws of Nature/Universe¹⁴.

Note: ਹੁਕਮਿ = Laws of Nature/Universe.

THEME

Purification of mind or peace of mind can be achieved by understanding and abiding by the Laws of Nature/Universe and by breaking the vicious circle of lies (falsehood) built to cover the previous lies. This is the main principle of Nanakian Philosophy.

DISCUSSION

The interpretation of this stanza depends upon understanding the real meaning of ਸੋਚਿ (*soch*) and ਸੋਚੈ (*sochai*). According to Dr. Joginder Singh [1], the word, ਸੋਚੈ (*sochai*), has been interpreted as “thinking” by Sodhi Meharbaan, Dr. Mohan Singh, Principal Teja Singh, Bhai Jodh Singh, Pandit Kartar Singh Dakha, Bhai Gulshan Rai, and Vinoba Bhawe. Dr. Joginder Singh himself also joins this group by quoting the following phrases of Bhagat Kabir to support the idea that ਸੋਚੈ (*sochai*) means “thinking”:

ਹਿੰਦੂ ਤੁਰਕ ਕਹਾ ਤੇ ਆਏ ਕਿਨਿ ਏਹ ਰਾਹ ਚਲਾਈ ॥

Hindū turak kahā te ā᳚e kin eh rāh chālā᳚ī.

ਦਿਲ ਮਹਿ ਸੋਚਿ ਬਿਚਾਰਿ ਕਵਾਦੇ ਭਿਸਤ ਦੇਜਕ ਕਿਨਿ ਪਾਈ ॥੧॥

Dil meh soch bichār kavāde bhīsa᳚ ḍojak kin pā᳚ī. ||1||

AGGS, Bhagat Kabir, p 477.

Where from have the Hindus and the Muslims come from? Who put them on their different paths? Think of this, and contemplate it within your mind: who will go to heaven and who will go to hell? ||1||

ਕਾਜੀ ਸਾਹਿਬੁ ਏਕੁ ਤੇਹੀ ਮਹਿ ਤੇਰਾ ਸੋਚਿ ਬਿਚਾਰਿ ਨ ਦੇਖੈ ॥

Kājī sāhib ek tohī meh terā soch bichār na dekhai.

AGGS, Bhagat Kabir, P 483.

O Qazi! The One (Eternal Entity) is within you, but you do not behold that One by thought or contemplation.

On the contrary, the word ਸੋਚੈ (*sochai*) has been interpreted as “purification” by Bhai Mani Singh, Anand Ghan, Pandit Tara Singh Narutam, Bhai Santokh Singh, Giani Sant Ram, Jeevan Singh Santrain, Dr. Sohan Singh, Bhai Vir Singh, Prof Sahib Singh, Dr Taran Singh, and in *Faridkot Wala Teeka* by Badan Singh as reported by Joginder Singh. [1]

The irony is that Dr. Joginder Singh and other authors of the same view did not care to consult other verses of Guru Nanak and other Sikh Gurus, wherein ਸੋਚੈ (*sochai*) has been used as “purifying” and also “thinking” depending upon the context in which this word has been used:

ਸੋਚ (*soch*) means cleansing

ਕਾਇਆ ਸੋਚ ਨ ਪਾਈਐ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਪਿਆਰੰ ॥

Kāiāiā soch na pāīai bin har bhagat piār.

AGGS, M 1, p 59 [1].

Cleaning (peace²) of mind¹ cannot be attained³ without great⁶ dedication⁵ to understand Har (Eternal Entity - God⁴).

ਨਾਵਹੁ ਧੋਵਹੁ ਤਿਲਕੁ ਚੜਾਵਹੁ ਸੁਚਾ ਵਿਣੁ ਸੋਚਾ ਨ ਹੋਈ ॥੬॥

Nāvhu dhovahu tilak chāāvahu such viṇ soch na hoī. ||6||

AGGS, M 1, p 903.

You may bathe¹ and wash² and apply a ritualistic mark³ (tilak) to your forehead, but without pure conduct⁴ there will not be any purity⁵ of mind.

ਮਨੁ ਨਹੀ ਸੁਚਾ ਕਿਆ ਸੋਚਾ ਕਰੀਜੈ ॥

Man nahī sūchā kiā soch karījai.

AGGS, M 1, p 905.

The mind¹ is not purified² whatever cleansing rituals³ may be performed.

ਸੋਚੁ (*soch*) means thinking

ਸੁਰਤਿ ਸੋਚਾ ਕਰਿ ਭਾਂਡਸਾਲ ਤਿਸੁ ਵਿਚਿ ਤਿਸਾ ਨੇ ਰਖੁ ॥

Surat soch kar bhāndsāl tis vich tis no rakh.

AGGS, M 1, p 595.

Develop your warehouse (body)³ for conscious¹ thinking², and store⁶ (imbibe) that⁴ (thought) in that⁵ body.

It is evident from the above discussion that it is very important to interpret ਸੋਚ (*soch*) and ਸੋਚੈ (*sochāi*) by keeping in mind the main theme of the *sabd*/verse.

Since there are two different meanings of ਸੋਚ (*soch*) and ਸੋਚੈ (*sochāi*), the most appropriate meaning should be applied after looking into the context in which the word has been used. In the above stanza, the main theme is purification of mind so here ਸੋਚੈ (*sochāi*) means purification.

REFERENCES

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STANZA # 2: THE LAWS OF NATURE¹

<p style="text-align: center;">ਹੁਕਮੀ¹ ਹੋਵਨਿ ਆਕਾਰ² ਹੁਕਮੁ³ ਨ ਕਹਿਆ⁴ ਜਾਈ ॥ ਹੁਕਮੀ⁵ ਹੋਵਨਿ ਜੀਅ⁶ ਹੁਕਮਿ⁷ ਮਿਲੈ ਵਡਿਆਈ⁸ ॥</p>	<p style="text-align: center;">Hukmī hovan ākār hukam na kahi⁴ jāī. Hukmī hovan jī⁶a hukam milai vadi⁸āī.</p>
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*Everything is created² according to the Laws of Nature/Universe^{*1};
And these Laws of Nature/Universe³ are not easy to be described⁴.
Life⁶ is created according to these laws⁵
And one begets honor⁸ according to these laws⁷.*

<p style="text-align: center;">ਹੁਕਮੀ⁹ ਉਤਮ¹⁰ ਨੀਚੁ¹¹ ਹੁਕਮਿ¹² ਲਿਖਿ ਦੁਖ¹³ ਸੁਖ¹⁴ ਪਾਈਅਹਿ ॥ ਇਕਨ¹⁵ ਹੁਕਮੀ¹⁶ ਬਖਸੀਸ¹⁷ ਇਕਿ ਹੁਕਮੀ¹⁸ ਸਦਾ ਭਵਾਈਅਹਿ¹⁹ ॥</p>	<p style="text-align: center;">Hukmī utam nīch hukam likh¹³ dukh¹³ sukh¹⁴ pāī¹⁴-ah. Iknā hukmī bakh¹⁷sīs ik hukmī sad¹⁸ā bhavāī¹⁹-ah.</p>
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*These laws⁹ (circumstances) make one an evil¹¹ person while the other gets
honor¹⁰; pleasures¹⁴ or pains¹³ in one's life also under these laws¹².
Some¹⁵ are blessed¹⁷ while the others remain in a vicious cycle¹⁹ forever according
to these laws¹⁸.*

<p>ਹੁਕਮੈ²⁰ ਅੰਦਰਿ²¹ ਸਭੁ ਕੇ ਬਾਹਰਿ²² ਹੁਕਮ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ²³ ਜੇ ਬੁਝੈ²⁴ ਤ ਹਉਮੈ²⁵ ਕਰੈ ਨ ਕੋਇ ॥੨॥</p> <p>(Page: 1)</p>	<p>Hukmai anḁar sabḁ ko bāhar hukam na koᶑe. Nānak hukmai je bujḁai ṭa haᶑumai kahai na koᶑe. 2 </p>
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Nanak says:

If one can understand²⁴ the workings of the Laws of Nature/Universe²³, then one will not boast²⁵ about one's pride because every action and reaction occurs under²¹ these laws²⁰ and nothing is out²² of them.2.

*Now, most of the *Laws of Nature/Universe* have been discovered. However, still there may be many which have not yet been discovered. They have been referred to as the “Laws of Nature” or “Laws of the Universe” or the “*Laws of Nature/Universe*” in Nanakian Philosophy. For better understanding, consult the chapter *Hukm: The Laws of Nature*. [1]

THEME

Guru Nanak emphasizes that every action and reaction (process) or anything that is happening in this Universe and in all living beings is governed under the *Laws of Nature/Universe*. Nothing can happen outside of these laws. Thus, there is no chance of performance of any miracle by anybody on the Earth.

REFERENCE

1. CHAHAL, D. S. (2008) *Nanakian Philosophy Basics for Humanity* (Laval, QC, Canada, Institute for Understanding Sikhism).

STANZA # 3: THE ETERNAL ENTITY (GOD) IS ABOVE ALL ATTRIBUTES

ਗਾਵੈ ¹ ਕੇ ਤਾਣੁ ² ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ³ ॥	Gāvai ko ṭāṇṇ hovai kisai ṭāṇṇ.
ਗਾਵੈ ਕੇ ਦਾਤਿ ⁴ ਜਾਣੈ ਨੀਸਾਣੁ ⁵ ॥	Gāvai ko dātṭ jāṇai nīsāṇṇ.
ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ⁶ ਚਾਰ ⁷ ॥	Gāvai ko guṇ vadīāāīāā chār.
ਗਾਵੈ ਕੇ ਵਿਦਿਆ ⁸ ਵਿਖਮੁ ⁹ ਵੀਚਾਰੁ ¹⁰ ॥	Gāvai ko vidīāā vikḥam vīchār.
ਗਾਵੈ ਕੇ ਸਾਜਿ ¹¹ ਕਰੇ ਤਨੁ ਖੇਰ ¹² ॥	Gāvai ko sāj kare ṭan khēh.
ਗਾਵੈ ਕੇ ਜੀਆ ¹³ ਲੈ ਫਿਰਿ ¹⁴ ਦੇਹ ¹⁵ ॥	Gāvai ko jīāā lai fir deh.
ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ¹⁶ ਦੂਰਿ ¹⁷ ॥	Gāvai ko jāpai dīsai dūr.
ਗਾਵੈ ਕੇ ਵੇਖੈ ¹⁸ ਹਾਦਰਾ ¹⁹ ਹਦੂਰਿ ²⁰ ॥	Gāvai ko vekḥai hādūrā haḍūr.

*One can sing¹ the power² (of the Eternal Entity-God)
according to one's own power³ of thinking.
Some sing bounties⁴ and attributes⁵ (of the Eternal Entity – God)*

*Some sing of Its beautiful character⁶ and grandeur⁷.
Some sing Its difficult⁹ teachings¹⁰ with their (best) knowledge⁸.*

*Some sing Its power of creation¹¹ and power of reducing
Its creation into ashes¹².
Some sing that It takes away life¹³ and then gives¹⁵ it back¹⁴.*

*Some sing that It appears¹⁶ to be far away¹⁷.
Some sing that It appears¹⁸ to be very nearby^{19,20}.*

<p>ਕਥਨਾ²¹ ਕਥੀ²² ਨ ਆਵੈ ਤੇਟਿ²³ ॥ ਕਥਿ ਕਥਿ²⁴ ਕਥੀ ਕੋਟੀ ਕੋਟਿ²⁵ ਕੋਟਿ ॥ ਦੇਦਾ²⁶ ਦੇ ਲੈਦੇ²⁷ ਥਕਿ²⁸ ਪਾਹਿ ॥ ਜੁਗਾ²⁹ ਜੁਗੰਤਰਿ³⁰ ਖਾਹੀ ਖਾਹਿ³¹ ॥ ਹੁਕਮੀ^{*32} ਹੁਕਮੁ^{**33} ਚਲਾਏ³⁴ ਰਾਹੁ ॥ ਨਾਨਕ ਵਿਗਸੈ³⁵ ਵੇਪਰਵਾਹੁ³⁶ ॥੩॥</p> <p>(Page: 1)</p>	<p>Kathnā kathī na āvai ṭot. Kath kath kathī kotī kot kot. Dedā de laide thak pāhi. Jugā juganṭar khāhī khāhi. Hukmī hukam chālāe rāhu. Nānak vigsai veparvāhu. 3 </p>
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*One cannot describe²¹ the number of Its attributes²²
Since these are beyond²³ any description.
Even though people have described²⁴ It millions of millions²⁵ times.*

*(Some think that) The Giver²⁶ (the Eternal Entity - God) continues to give all
the bounties of nature and the recipient becomes weary²⁸ of receiving²⁷ them.
One has partaken³¹ Its bounties from time immemorial^{29,30}.*

After describing what people are doing and thinking about God according to ancient philosophy, Guru Nanak explains his own philosophy as follows:
The Eternal Entity (God) stays³⁵ carefree³⁶ since every action and reaction or every process in this Universe³³ is happening exactly according the Laws of Nature/Universe³² already ordained.

* ਹੁਕਮੀ (*Hukmi*): Many theologians interpret *Hukmi* as the Eternal Entity (God).

** ਹੁਕਮੁ (*Hukm*): Many Theologians interpret *Hukm* as the ‘Will of the Eternal Entity (God)’.

THEME

Guru Nanak first describes what people do and think about the Eternal Entity (God). Then he describes that since every action, reaction, and process is happening according to the *Laws of Nature/Universe* as have already been ordained, therefore, the Eternal Entity (God) is carefree.

STANZA # 4: HOW TO PLEASE THE ETERNAL ENTITY (GOD)

<p>ਸਾਚਾ¹ ਸਾਹਿਬੁ² ਸਾਚੁ³ ਨਾਇ⁴ ਭਾਖਿਆ⁵ ਭਾਉ⁶ ਅਪਾਰੁ⁷ ॥ ਆਖਹਿ⁸ ਮੰਗਹਿ⁹ ਦੇਹਿ¹⁰ ਦੇਹਿ ਦਾਤਿ¹¹ ਕਰੇ ਦਾਤਾਰੁ¹² ॥ ਫੇਰਿ¹³ ਕਿ ਅਗੈ¹⁴ ਰਖੀਐ¹⁵ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ¹⁶ ॥ ਮੁਹੈ¹⁷ ਕਿ ਬੋਲਣੁ¹⁸ ਬੋਲੀਐ¹⁹ ਜਿਤੁ ਸੁਣਿ²⁰ ਧਰੈ²¹ ਪਿਆਰੁ ॥ *ਅੰਮ੍ਰਿਤ²² ਵੇਲਾ²³ ਸਚੁ²⁴ ਨਾਉ²⁵ ਵਡਿਆਈ²⁶ ਵੀਚਾਰੁ²⁷ ॥ ਕਰਮੀ²⁸ ਆਵੈ ਕਪੜਾ²⁹ ਨਦਰੀ³⁰ ਮੇਖੁ³¹ ਦੁਆਰੁ³¹ ॥ ਨਾਨਕ ਏਵੈ³² ਜਾਣੀਐ³³ ਸਭੁ ਆਪੇ³⁴ ਸਚਿਆਰੁ³⁵ ॥੪॥</p> <p style="text-align: center;">(Page: 2)</p>	<p>Sāchā sāhib sāch nā=e bhākhiā bhā= apār. Ākhahi mangahi dehi dehi dāt kare dātār. Fer kē agai rakhī=ai jit dīsai dārbār. Muhou kē bolāṅ bolī=ai jit suṅ dhare pi=ār. Amrit velā sach nā=ō vadi=āī vīchār. Karmī āvai kapṛā nadṛī mokh du=ār. Nānak evai jāṅī=ai sabh āpe sachīār. 4 </p>
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*The Eternal Entity¹ is respected² and so are Its ever-existing³ Laws of
Nature/Universe⁴ and systems of communication⁵ and Its love⁶,
which is beyond any limit⁷.
When devotees request^{8,9}, It gives¹⁰ whatever is asked for¹¹ since the Eternal
Entity is bounteous¹².*

*Since all the bounties are of the Eternal Entity, what¹³ should be placed¹⁵ before¹⁴
It so that I could see Its court¹⁶?*

What words¹⁸ (of praise) shall I utter with my mouth¹⁷ that upon listening²⁰ It starts²¹ loving me?

Answer:

During any time²³ (or feel) of exalted state^{22}, deliberate²⁷ on Its attributes²⁶ and the workings of the Laws of Nature/Universe²⁵ of the Ever-Existing Entity²⁴.*

*The robe of honor²⁹ is bestowed only when good deeds²⁸ are performed. Consequently, one reaches the gateway³¹ to salvation**.*

Nanak says:

*Know³³ it like this³²: the Truth^{34***} prevails everywhere³⁵.*

* ‘Amrit vela’ is discussed after the theme.

**Salvation: The state of being saved or protected from harm, risk, etc. (Dictionary.com)

***Truth: The quality or state of being true. That which is true or in accordance with fact or reality. (Dictionary.com)

THEME

The Eternal Entity and Its *Laws of Nature/Universe* exist forever. Neither any offering of material articles or food nor repeating of any particular word can please the Eternal Entity. Only good deeds will help one reach to the gateway of salvation.

ਅੰਮ੍ਰਿਤ ਵੇਲਾ (*Amrit vela*)

‘Amrit vela’ has been interpreted as ‘early morning time’ by many scholars. Most probably, this interpretation has been based on the use of ‘Amrit vela’ as ‘early morning’ by Bhai Gurdas in his *Vaars* as follows:

ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਉਠਿਕੇ ਜਾਇ ਅੰਦਰਿ ਦਰੀਆਇ ਨੁਵੰਦਾ | Vaar 6, Pauri 3.

One gets up at Amrit velai (early morning) and goes to a river for bathing.

ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਨਿਵਣਾ ਗੁਮੁਖਿ ਜਪੁ ਗੁਰਮੰਤ੍ਰੁ ਜਪਾਇਆ | Vaar 26, Pauri 4.

The Gurmukh (Guru-oriented) bathes at Amrit velay (early morning), recites and makes others recite the Gurmantra.

ਗੁਰਸਿਖ ਭਲਕੇ ਉਠ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਰੁ ਨ੍ਰਾਵੰਦਾ | Vaar 40, Pauri 11.

GurSikh gets up early and bathes in the sarovar (sacred pond) at Amrit velai (early morning).

It is under this impression that ‘*Amrit vela*’ is interpreted as ‘early morning time’ wherever this phrase appears in the gurbani without considering the context in which it is being used. Therefore, the following phrase, ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਰੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ || (*Amrit velā sach nāo vadiāāī vīchār*) in the above stanza of JAP is also interpreted as: “*Recitation of the Naam and praises of Eternal Entity in the early morning time*” by many scholars.

If we look into the following phrase of Guru Amardas, then it is not necessary to recite the Naam particularly in the early morning time (*Amrit vela*); instead, it can be done any time:

ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ ਤਾ ਕਿਤੁ ਵੇਲਾ ਭਗਤਿ ਹੋਇ ||

Je velā vakḥaṭ vīchārīai tā kiṭ velā bhagaṭ hoie

ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਸਚੇ ਸਚੀ ਸੋਇ ||

Anḍin nāme raṭiā sachē sachī soie.

AGGS, M 3, p 35.

If we go on considering which period (ਵੇਲਾ - vela) or time (ਵਖਤੁ - vakht) will be suitable for performing devotion, then one will not be able to perform devotion at all.

The answer is found in the next phrase:

One must remain imbibed within the Eternal Entity at all times - day and night.

The irony is that many scholars ignore the above fact explained by Guru Amardas while interpreting *Amrit vela* as the ‘early morning time’ in all the phrases of gurbani in which this term appears. For example, even in the following phrase of Guru Amardas, the interpretation of many scholars goes against the above fact pointed out by him:

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰੁ ||

Bābīhā amrit velai bolīā tān ḍar suṇī pukār

ਮੇਘੈ ਨੇ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ ||

Meghai no furmān hoᵃ varsahu kirpā dḥār

AGGS, M 3, p 1285.

It is generally interpreted as follows:

Babiha (bird) sang (appealed) early in the morning for rain.

It was accepted by the Eternal Entity since it was an appeal early in the morning. Then cloud was ordered by It to rain.

If we keep in view the early phrase of Guru Amardas, however, then it appears that Guru Amardas has allegorically presented that whenever a person (Babiha – A bird) appeals earnestly at any time (including early morning) or whenever he feels like doing so, then his appeal is heard and his wish is granted.

Moreover, it is not necessary that Babiha (bird) sings only early in the morning. He can sing (appeal) even during night when he feels like doing so as indicated by Guru Nanak:

ਰੈਨਿ ਬਬੀਹਾ ਬੋਲਿਓ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ ॥

Rain babihā boliᵃo merī māᵃī. ||1|| rahāᵃo.

AGGS, M 1, p 1274.

Babiha (bird) sang (appealed) to mother (the Eternal Entity - God) at night (for rain).

It is said that Babiha (bird) cannot live without rain; therefore, whenever it sings, there is rain whether it is night or early morning. However, the following phrase indicates that Babiha (bird) becomes happy when it rains and starts to sing during the raining night:

ਬਾਬੀਹਾ ਭਿੰਨੀ ਰੈਣਿ ਬੋਲਿਆ ਸਹਜੇ ਸਚਿ ਸੁਭਾਇ ॥

Bābīhā bhinnī rainḥ boliᵃā sehje sachḥ subhāᵃe.

ਇਹੁ ਜਲੁ ਮੇਰਾ ਜੀਉ ਹੈ ਜਲ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਇ ॥

Ih jal merā jīᵃo hai jal bin rahanḥ na jāᵃe.

AGGS, M 3, p 1283.

Babiha (bird) started singing when the night was wet (with rain) during the state of tranquility (sehj).

The water is life for Babiha (bird), since it cannot live without rainwater.

The theme in all of the above phrases is that Babiha (bird) will sing any time whenever there is rain. It is a commonly accepted concept that Babiha (bird) only drinks rainwater. When it requests rain from the Eternal Entity at any

time, It will order the cloud to rain. Therefore, Sikh Gurus have used Babihā (bird) as a metaphor for a person who appeals to the Eternal Entity earnestly and has his wish fulfilled. The use of Babihā (bird) and his appeal for rain is an allegoric expression of a person earnestly requesting the wisdom of life from the Eternal Entity.

If we look into the advice of Guru Amardas in the above phrase, then ‘*Amrit vela*’ cannot be ‘early morning time’. What does it mean then? Let us consider the meaning of ਅੰਮ੍ਰਿਤ (*Amrit*) and ਵੇਲਾ (*Vela*).

ਅੰਮ੍ਰਿਤ (*Amrit*): Life of water, which makes a man immortal; elixir, which makes a man in ‘exalted state’.

ਵੇਲਾ (*Vela*): time.

Therefore, ਅੰਮ੍ਰਿਤ ਵੇਲਾ means the time when one feels like or is in an exalted state. Keeping in view the above meanings, the following phrase: ਅੰਮ੍ਰਿਤ²² ਵੇਲਾ²³

ਸਚੁ²⁴ ਨਾਉ²⁵ ਵਡਿਆਈ²⁶ ਵੀਚਾਰੁ²⁷ ॥ (*Amrit velā sach nāo vadiāī vīchār*) was interpreted as follows:

During any time²³ (or feel) of exalted state²², deliberate²⁷ on Its attributes²⁶ and the workings of the Laws of Nature/Universe²⁵ of the Ever-Existing Entity²⁴

I always emphasize that it is very important to have the latest scientific information on the subject before interpreting gurbani in its originality and real perspective. I tried to get maximum information on ‘*Amrit vela*’ and the bird, *Babihā*, connected with it. After consulting with various scholars, I have come to the following conclusions:

According to Dr. Joginder Singh Ahluwalia, Richmond, California (Personal Communication) *Babihā* and *Amrit vela* are as follows:

Babihā: As far as I have been able to gather, the word *Babihā* or *Baabihā*, which is synonymous with *Papihā*, *Chatrik*, and *Sarang*, stands for the bird *Cuculus malanoleucus* (generic name *Cuculus*). It is said that *Babihā* subsists on raindrops. It yearns for raindrops - the mythical drop (*swaant-boond*). It has been translated into English as Pied Cuckoo (Manmohan Singh, Shackle, Surinder Singh Kohli) and Sparrow Hawk (Dr. Sant Singh Khalsa). Others just use the original word *Chatrik* or *Babihā* (Trump, Talib). Dr. Jarnail Singh has

used *Tchatrik and Babiba* in his French translation. It means that *Babiba* is called by various names: *Papiha, Chatrik, Sarang, Pied Cuckoo, Sparrow Hawk, etc.* I think it is the same bird, which is also called *Bulbul*.

Amrit Vela: It generally means later hours of the night, before dawn.

If *Babiba* is the bird called cuckoo, then scientific information about *Babiba* is as follows:

Cuckoo: Any of a family (*Cuculidae*, order Cuculiformes) of birds with a long, slender body, grayish-brown on top and white below: many, including the European species (*Cuculus canorus*), lay eggs in the nests of other birds, but the American species hatch and rear their own young [1].

According to Dr. (Mrs.) Saraswathy Unnithan, Ornithologist, Bombay Natural History Society (Personal communication), the Common Hawk-Cuckoo, *Cuculus varius*, Indian Plaintive cuckoo, *Cacomantis passerinus*, Indian Banded Bay Cuckoo, *Cacomantis sonnerati*, and Piedcrested Cuckoo, *Clamator jacobinus*, go under the common name *Chatak* in Sanskrit and *Papiha* in Hindi. Their breeding period often run into the rainy season and the males are very vocal. This coupled with the fact that they derive all the water they need from soft food consisting of hairy caterpillars and various fruits and figs has given rise to the popular fiction that they drink only raindrops and that ground water is harmful to them. Hence the conceit that their persistent calls are an appeal to the rain cloud for a few drops to quench parched throats.

The above information clearly proves that the previous phrase of Guru Amardas is a pure allegoric expression where *Babiba* (whatever this bird is) has been used as metaphor for a person who appeals for wisdom of life (rain). Consequently, his appeal is granted.

REFERENCES

Webster's Ninth New Collegiate Dictionary. 1991. Thomas Allen & Son Ltd. Markham, Ontario.

STANZA # 5-1: THE ETERNAL ENTITY (GOD) CAN BE NEITHER STRUCTURED NOR CREATED

ਥਾਪਿਆ ¹ ਨ ਜਾਇ ਕੀਤਾ ² ਨ ਹੋਇ ॥ ਆਪੇ ³ ਆਪਿ ³ ਨਿਰੰਜਨੁ ⁴ ਸੋਇ ⁵ ॥ ਜਿਨਿ ਸੇਵਿਆ ⁶ ਤਿਨਿ ਪਾਇਆ ⁷ ਮਾਨੁ ⁸ ॥ ਨਾਨਕ ਗਾਵੀਐ ⁹ ਗੁਣੀ ¹⁰ ਨਿਧਾਨੁ ¹¹ ॥੫-1...	Thāpi ¹ ā na jā ² e kīṭā na ho ² e. Āpe āp niranjan so ³ e. Jin sevi ⁶ ā ṭin pā ⁷ i ⁷ ā mān. Nānak gāvī ⁹ ai guṇī niḡhān.
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The Eternal Entity (God) neither can be structured¹ nor can be created².

That One without any flaw⁴ came into being³ of Its Own³.

Those who have understood⁶ the Eternal Entity attained⁷ honor⁸.

Nanak says:

Try to understand⁹ that the Eternal Entity is the treasure¹¹ of attributes¹⁰. 5-1...

STANZA # 5-2: THE ETERNAL ENTITY (GOD) IS BEYOND ANY DESCRIPTION

<p style="text-align: center;">ਗਾਵੀਐ¹ ਸੁਣੀਐ² ਮਨਿ³ ਰਖੀਐ ਭਾਉ⁴ ॥ ਦੁਖੁ⁵ ਪਰਹਰਿ⁶ ਸੁਖੁ⁷ ਘਰਿ⁸ ਲੈ ਜਾਇ ॥ ਗੁਰਮੁਖਿ⁹ ਨਾਦਾ¹⁰ ਗੁਰਮੁਖਿ¹¹ ਵੇਦਾ¹² ਗੁਰਮੁਖਿ¹³ ਰਹਿਆ ਸਮਾਈ¹⁴ ॥</p>	<p style="text-align: center;">Gāvī^{ai} suṇī^{ai} man rakhī^{ai} bhā^o. Dukh parhar sukh ghar lai jā^e. Gurmukh nāḍān gurmukh vedān gurmukh rahi^ā samā^ī.</p>
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*Make the mind³ to understand the Eternal Entity (God) by singing¹ and listening² intently⁴ (the enlightening philosophy).
(Then) all pains⁵ (delusions in the mind) are replaced⁶ with pleasure⁷ (intellect) in the Mind⁸.*

*Guru's teaching⁹ is the sound¹⁰, Guru's teaching¹¹ is the wisdom¹²
And Guru's teachings¹³ explain that the Eternal Entity pervades¹⁴ everywhere.*

<p style="text-align: center;">ਗੁਰੁ¹⁵ ਈਸਰੁ¹⁶ ਗੁਰੁ ਗੋਰਖੁ¹⁷ ਬਰਮਾ¹⁸ ਗੁਰੁ ਪਾਰਬਤੀ¹⁹ ਮਾਈ²⁰ ॥</p>	<p style="text-align: center;">Gur Īsar gur gorakh barmā gur pārbaṭī mā^ī.</p>
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Question:

Is Siva¹⁶, Vishnu (Gorakh)¹⁷, Brahma¹⁸, Siva's consort Parbati¹⁹, or Vishnu's consort Lakshmi²⁰ Guru¹⁵ the Eternal Entity (God)?

ਜੇ ਹਉ ਜਾਣਾ ²¹ ਆਖਾ ²² ਨਾਹੀ ਕਹਣਾ ²³ ਕਥਨੁ ²⁴ ਨ ਜਾਈ ॥	Je haᵒ jāṇā ākhā nāhī kahṇā kathan na jāᵒī.
--	--

Answer:

Do I know²¹?

*No, I cannot say²² or discuss²³ since the Eternal Entity
is beyond any description²⁴.*

*(In other words, Ishar, Brahma, Gorakh, Shiva, Vishnu, parbati or Lakshmi
are not God.)*

ਗੁਰਾ ²⁵ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ²⁶ ॥ ਸਭਨਾ ²⁷ ਜੀਆ ²⁸ ਕਾ ਇਕੁ ਦਾਤਾ ²⁹ ਸੋ ਮੈ ਵਿਸਰਿ ³⁰ ਨ ਜਾਈ ॥੫॥ ਅੰਤ. (Page: 2)	Gurā ik dehi bujhāᵒī. Sabḥnā jīᵒā kā ik dātā so mai visar na jāᵒī. 5
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*The Guru (Enlightening vision)²⁵ has enabled me to understand²⁶ that I should
not forget³⁰ that the Eternal Entity²⁹ blesses all the bounties to everyone^{27,28}. 5.
Completed*

THEME

The Eternal Entity cannot be structured or created since It has come into being of Its own as was already explained in the Commencing Verse. According to Guru Nanak, the Eternal Entity is not Shiva, Vishnu or Brahma or their consorts. The Eternal Entity is beyond any description. It is by Itself and is bounteous and blesses everybody with Its bounties (all the resources on the Earth). It is up to humanity to use these resources properly. The theme is that service to God is to comprehend the ਸਬਦ (*sabd*- enlightening philosophy) and practice what is attained therefrom.

The emphasis is that by singing and listen to understand the enlightening philosophy (Guru's teachings) helps to overcome your problems. Guru's teaching is sound, wisdom and explains about the Eternal Entity. Guru's

teachings also tell that Shiva and his consort Parvati, Vishnu and his consort Lakshmi and Brahma are not the Eternal Entity. However, Guru Nanak says that it is difficult to say about the Eternal Entity, however, he tells that It has provided all necessary sources for all living beings.

What is ਸੇਵਾ (Seva)?

The word ਸੇਵਿਆ (Sevia) is from ਸੇਵਾ (Seva): Here ਸੇਵਾ (seva) means that every living being has to work to earn bread and butter to live. In the following phrase Guru Nanak has explained that there is no reward without performing any work/service (Seva):

ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਸਭਿ ਤੇਰੇ ਵਿਣੁ ਸੇਵਾ ਫਲੁ ਕਿਸੈ ਨਾਹੀ ॥

Jeṭe jīa tēte sabh̄ tere viṇ̄ sevā fal̄ kisai nāhī.

All those living beings (on this Earth) are Yours. Without service (work), no one obtains any reward.

What is ਸੇਵਾ (Seva) to the Guru?

ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥ ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰੁ ॥੭॥

Gur kī sevā sabad̄ vīchār. Ha=umai māre karṇī sār. ||7||

The service¹ to the Guru is to comprehend³ the enlightening philosophy² (the Sabd).

And getting rid of one's ego is the greatest⁴ deed⁵.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਪਾਠੁ ਪੁਰਾਣੁ ॥ ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰੁ ਮਾਨੁ ॥੮॥੬॥

Jap̄ tap̄ sanjam̄ pāṭh̄ purāṇ. Kaho Nānak̄ aprampar̄ mān. ||8||6||

AGGS, M 1, p 223.

Nanak says:

One who understands¹¹ the Infinite¹⁰ is equivalent to all useless rituals - chanting⁵ of some words/name of God, austerities⁶, restraining⁷ and reading⁸ of Puranas⁹.

STANZA # 6: BATHING AT HOLY PLACES IS A FUTILE ACT

<p>ਤੀਰਥਿ¹ ਨਾਵਾ² ਜੇ ਤਿਸੁ³ ਭਾਵਾ⁴ ਵਿਣੁ ਭਾਣੇ⁵ ਕਿ ਨਾਇ⁶ ਕਰੀ ॥ ਜੇਤੀ⁷ ਸਿਰਠਿ⁸ ਉਪਾਈ⁹ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ¹⁰ ਕਿ ਮਿਲੈ¹¹ ਲਈ ॥ ਮਤਿ¹² ਵਿਚਿ ਰਤਨ¹³ ਜਵਾਹਰ¹⁴ ਮਾਣਿਕ¹⁵ ਜੇ ਇਕ¹⁶ ਗੁਰ¹⁷ ਕੀ ਸਿਖ¹⁸ ਸੁਣੀ¹⁹ ॥ ਗੁਰਾ²⁰ ਇਕ²¹ ਦੇਹਿ ਬੁਝਾਈ²² ॥ ਸਭਨਾ ਜੀਆ²³ ਕਾ ਇਕੁ²⁴ ਦਾਤਾ²⁵ ਸੇ ਮੈ ਵਿਸਰਿ²⁶ ਨ ਜਾਈ ॥੬॥</p> <p>(Page: 2)</p>	<p>Firath nāvā je ṭis bhāvā viṇ bhāṇe kē nāe karī. Jeṭī sirath upāī vekhā viṇ karmā kē milai laī. Maṭ vich raṭan javāhar māṇik je ik gur kī sikh suṇī. Gurā ik dehi bujhāī. Sabhnā jīā kā ik dātā so mai visar na jāī. 6 </p>
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I would bathe² at holy places¹ if it pleases the Eternal Entity³.

If this practice is not acceptable⁵,

then bathing⁶ at holy places is a futile act.

*All the bounties⁷ created⁸ by the Eternal Entity that I see on this Earth⁸ cannot
be obtained¹¹ without hard work¹⁰.*

*By listening¹⁹ (accepting and practicing) to even one¹⁶ of the basic principles of the
enlightening¹⁷ philosophy¹⁸, one's mind¹² becomes filled with gems¹³, jewels¹⁴, and
rubies¹⁵ (wisdom).*

*The Guru²⁰ (enlightening philosophy- Sabd) has enabled me to understand²²
that I should not forget²⁰ That One²⁴ Providence²⁵ (the Eternal Entity) blesses
the bounties to all³.*

THEME

Bathing at holy places is of no avail to receive bounties/blessings. Blessings can be achieved by listening, accepting, and practicing even one of the basic principles of enlightening philosophy and by performing good deeds. This theme is further explained in the following phrases:

The ਤੀਰਥਿ¹ (*Tirath*) according to Guru Nanak is as follows:

ਤੀਰਥਿ¹ ਨਾਵਣ² ਜਾਉ³ ਤੀਰਥੁ⁴ ਨਾਮੁ⁵ ਹੈ ॥

Tirath nāvaṇ jā^o tīrath nām hai.

Guru Nanak says:

If the Naam⁵ (Laws of Nature/Universe) is like a sacred place⁴ for me, then why should I go³ to the so-called sacred places of pilgrims¹ for bathing²?

ਤੀਰਥੁ⁶ ਸਬਦ⁷ ਬੀਚਾਰੁ⁸ ਅੰਤਰਿ⁹ ਗਿਆਨੁ¹⁰ ਹੈ ॥

Tirath sabaḍ bīchār anṭar giān hai.

Contemplation⁸ of Sabd⁷ is my sacred place⁶ and intellectual⁹ knowledge¹⁰.

ਗੁਰ¹¹ ਗਿਆਨੁ¹² ਸਾਚ¹³ ਥਾਨੁ¹⁴ ਤੀਰਥੁ¹⁵ ਦਸ ਪੁਰਬ¹⁶ ਸਦਾ ਦਸਾਹਰਾ¹⁷ ॥

Gur giān sāchā thān tīrath ḍas purab sadā ḍasāhrā.

The enlightening¹¹ knowledge¹² is the true¹³ sacred¹⁵ place¹⁴ where ten festivals¹⁶ are celebrated¹⁷.

AGGS, M I, p 687.

ਨਾਮੁ⁵ (Naam) means Laws of Nature/Universe.

ਸਬਦ (*sabd*) means ‘philosophy’ as explained in Stanza # 38 of JAP bani.

More about ਤੀਰਥਿ¹ (*Tirath*) in Stanza # 21-1 of JAP bani.

And:

ਮਨੁ¹ ਮੰਦਰੁ² ਤਨੁ³ ਵੇਸ⁴ ਕਲੰਦਰੁ⁵ ਘਟ⁶ ਹੀ ਤੀਰਥਿ⁷ ਨਾਵਾ ॥

Man manḍar ṭan ves kalandar ghat hī tīrath nāvā.

ਏਕੁ⁸ ਸਬਦੁ⁹ ਮੇਰੈ ਪ੍ਰਾਨਿ¹⁰ ਬਸਤੁ¹¹ ਹੈ ਬਾਹੁੜਿ¹² ਜਨਮਿ¹³ ਨ ਆਵਾ ॥੧॥

Ēk sabaḍ merai parān basatḥ hai bāhuṛ janam na āvā. ||1||

AGGS, M I, p 795.

My mind¹ is a place of worship², my body³ is wearing a robe⁴ of humility⁵, and my body⁶ is a place of pilgrimage⁷ for bathing in Sabd. Therefore, only⁸ Sabd⁹

resides¹¹ in my mind and is my life, and I also know that there is no life¹³ again¹² after this.

The main theme is that the Sabd in one's mind and body is the temple for worship or place of pilgrimage for bathing.

ਸਬਦ (*sabd*) means 'philosophy' as explained in Stanza # 38 of JAP bani.

ਤੀਰਥਿ ਭਰਮਸਿ ਬਿਆਧਿ ਨ ਜਾਵੈ ॥

Ṭirath bharmas biādhī na jāvai.

ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਸੁਖੁ ਪਾਵੈ ॥੪॥

Nām binā kaise sukh pāvai. ||4||

AGGS, M 1, p 906.

One's belief in bathing at place of pilgrimage cannot eradicate any disease.

One cannot get peace of mind without understanding Naam (Laws of Nature/Universe).

Guru Arjun also explains the futility of bathing at holy places:

ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਤੀਰਥਿ ਨਾਈਐ ॥

Nā tū āvahi vas ṭirath nāīai.

AGGS, M 5, p 962.

No one can comprehend You (the Eternal Entity) just by bathing at holy places.

Guru Amardas explains the meaning of 'Amritsar' (erroneously understood as pool of Amrit/nectar at Amritsar by many Sikhs):

ਅੰਤਰਿ¹ ਤੀਰਥੁ² ਗਿਆਨੁ³ ਹੈ ਸਤਿਗੁਰਿ⁴ ਦੀਆ ਬੁਝਾਇ⁵ ॥

Anṭar ṭirath giān hai satgur dīā bujhāe.

The true enlightener⁴ has enlightened⁵ my mind that internal¹ knowledge³ is the sacred place².

ਮੈਲੁ⁶ ਗਈ ਮਨੁ⁷ ਨਿਰਮਲੁ⁸ ਹੋਆ ਅੰਮ੍ਰਿਤੁ⁹ ਸਰਿ¹⁰ ਤੀਰਥਿ¹¹ ਨਾਇ¹² ॥

Mail gaī man nirmal hoā amṛit sar ṭirath nāe.

Therefore, my ignorant⁶ mind⁷ has been enlightened⁸ by bathing¹² in a sacred¹¹ pool¹⁰ of life-giving nectar (wisdom)⁹

AGGS, M 3, p 587.

However, the following pause (*rabao*) of Guru Arjun has been interpreted contrary to the explanation of futility of bathing at sacred places by Guru Nanak, Guru Amardas, and even of Guru Arjun:

ਸੰਤਹੁ ਰਾਮ¹ ਦਾਸ² ਸਰੋਵਰੁ³ ਨੀਕਾ⁴ ॥

ਜੇ ਨਾਵੈ⁵ ਸੇ ਕੁਲੁ⁶ ਤਰਾਵੈ⁷ ਉਧਾਰੁ ਹੋਆ ਹੈ ਜੀ ਕਾ ॥੧॥ ਰਹਾਉ ॥

Sanṭahu Rāmdās sarovar nīkā.

Jo nāvai so kul tarāvai udhār hoā hai jī kā. ||1|| rahāo.

AGGS, M 5, p 623.

Faridkot Vaala Teeka:

ਹੇ ਸੰਤੋ ਰਾਮਦਾਸ ਜੀ ਕਾ ਜੇ ਸਰੋਵਰ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਹੈ ਸੇ ਬਹੁਤ ਸੁੰਦਰ ਹੈ ਜੇ ਇਸ਼ਨਾਨ ਕਰਤਾ ਹੈ ਸੇ ਕੁਲੋ ਕੇ ਤਾਰਤਾ ਹੈ ਔਰ ਅਸ਼ਨਾਨ ਕਰ ਤਿਸ ਜੀਵ ਕਾ ਕਲਿਆਣ ਹੂਆ ਹੈ॥

Manmohan Singh:

ਹੇ ਸਾਧੂਓ! ਸ੍ਰੇਸ਼ਟ ਹੈ ਰਾਮ ਦਾਸ ਜੀ ਦਾ ਤਾਲਾਬ।

ਜੇ ਕੋਈ ਉਸ ਵਿੱਚ ਇਸ਼ਨਾਨ ਕਰਦਾ ਹੈ, ਉਸ ਦੀ ਵੰਸ਼ ਤਰ ਜਾਂਦੀ ਹੈ ਅਤੇ ਉਹ ਆਪਣੀ ਆਤਮਾ ਦਾ ਭੀ ਪਾਰ ਉਤਾਰਾ ਕਰ ਲੈਂਦਾ ਹੈ। ਠਹਿਰਾਉ।

Manmohan Singh (in English):

O saints, sublime is the tank of Ram Das.

Whoever bathes therein, his lineage is saved, and his own soul is blessed too.
Pause.

Sant Singh Khalsa:

O Saints, the purifying pool of Ram Das is sublime.

Whoever bathes in it, his family and ancestry are saved, and his soul is saved as well. ||1||*Pause*||

In the AGGS, ਰਾਮਦਾਸ (Ramdas) appears as one word that's why it is interpreted as Guru Ramdas, translating ਰਾਮ ਦਾਸ ਸਰੋਵਰੁ as the pool of Guru Ramdas. Prof Sahib Singh interprets ਰਾਮ ਦਾਸ ਸਰੋਵਰੁ as the congregation of the saints as follows:

ਰਾਮ ਦਾਸ ਸਰੋਵਰੁ = ਰਾਮ ਦੇ ਦਾਸਾਂ ਦਾ ਸਰੋਵਰ, ਸਾਧ ਸੰਗਤ।

ਨੀਕਾ = ਚੰਗਾ, ਸੋਹਣਾ।

ਨਾਵੈ = ਨੁਾਵੇ, ਇਸ਼ਨਾਨ ਕਰਦਾ ਹੈ।

ਉਧਾਰੁ = ਪਾਰ-ਉਤਾਰਾ।

ਜੀ ਕਾ = ਜਿੰਦ ਦਾ ॥੧॥

ਹੇ ਸੰਤ ਜਨੇ! ਸਾਧ ਸੰਗਤ (ਇਕ) ਸੁੰਦਰ (ਅਸਥਾਨ) ਹੈ। ਜੇਹੜਾ ਮਨੁੱਖ (ਸਾਧ ਸੰਗਤ ਵਿਚ) ਆਤਮਕ ਇਸ਼ਨਾਨ ਕਰਦਾ ਹੈ (ਮਨ ਨੂੰ ਨਾਮ-ਜਲ ਨਾਲ ਪਵਿਤ੍ਰ ਕਰਦਾ ਹੈ), ਉਸ ਦੀ ਜਿੰਦ ਦਾ (ਵਿਕਾਰਾਂ ਤੋਂ) ਪਾਰ-ਉਤਾਰਾ ਹੋ ਜਾਂਦਾ ਹੈ, ਉਹ ਆਪਣੀ ਸਾਰੀ ਕੁਲ ਨੂੰ ਭੀ (ਸੰਸਾਰ-ਸਮੁੰਦਰ ਤੋਂ) ਪਾਰ ਲੰਘਾ ਲੈਂਦਾ ਹੈ ॥੧॥ ਰਹਾਉ॥

Translation:

Hey Saints! Sadh sangat (congregation of saints) is a beautiful place.

Anybody who bathes (sits in that gathering of saints) his mind is purified from evil thoughts, and he also gets his whole family across the sea of life.

However, I would interpret it as follows by separating ਰਾਮਦਾਸ (Ramdas) as ਰਾਮ¹ (Ram) and ਦਾਸ² (Das):

Hey Saints! Those who join the beautiful⁴ congregation³ of devotees² of Ram¹ (the Eternal Entity) and bathe⁵ (contemplates on enlightening philosophy) attain⁷ salvation for himself and his whole family⁶.*

*Salvation: the state of being saved or protected from harm, risk, etc. (dictionary.com)

STANZA # 7: LONG LIFE AND FAME ARE NOTHING WITHOUT RIGHTEOUS AND VIRTUOUS CONDUCT

<p>ਜੇ ਜੁਗ¹ ਚਾਰੇ² ਆਰਜਾ³ ਹੋਰ ਦਸੂਈ⁴ ਹੋਇ ॥ ਨਵਾ⁵ ਖੰਡਾ⁶ ਵਿਚਿ ਜਾਣੀਐ⁷ ਨਾਲਿ ਚਲੈ⁸ ਸਭੁ⁹ ਕੋਇ ॥ ਚੰਗਾ¹⁰ ਨਾਉ¹¹ ਰਖਾਇ¹² ਕੈ ਜਸੁ¹³ ਕੀਰਤਿ¹⁴ ਜਗਿ¹⁵ ਲੇਇ ॥</p>	<p>Je jug chāre ārjā hor dasūī ho=e. Navā khanda vich jāṇī=ai nāl chalai sabh ko=e. Changa nā=ō rakhā=e kai jas kīraṭ jag le=e.</p>
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*If one's age³ is of four² mythical ages¹
and it may be increased to tenfold⁴;
If one is known⁷ in the nine⁵ continents⁶
and everybody⁹ follows⁸ him (without reasoning);
If one assumes¹² a good¹⁰ name¹¹ and receives praises¹³
and is known¹⁴ in the world¹⁵;*

<p>ਜੇ ਤਿਸੁ¹⁶ ਨਦਰਿ¹⁷ ਨ ਆਵਈ ਤ ਵਾਤ¹⁸ ਨ ਪੁਛੈ¹⁹ ਕੇ²⁰ ॥ ਕੀਟਾ²¹ ਅੰਦਰਿ ਕੀਟੁ²² ਕਰਿ ਦੇਸੀ²³ ਦੇਸੁ²⁴ ਧਰੇ ॥</p>	<p>Je tis naḍar na āvī ṭa vāṭ na puchḥai ke. Kīṭā andar kīṭ kar ḍosī ḍos ḍhare.</p>
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*But if one¹⁶ is not seen¹⁷ as a person of righteousness then
nobody²⁰ cares¹⁸ about¹⁹ such a person.
Such a person is considered as a vermin²² amongst the worms²¹ and
Even the sinners²³ accuse²⁴ that person.*

<p>ਨਾਨਕ ਨਿਰਗੁਣਿ²⁵ ਗੁਣ²⁶ ਕਰੇ ਗੁਣਵੰਤਿਆ²⁷ ਗੁਣ²⁸ ਦੇ ॥ ਤੇਹਾ²⁹ ਕੇਇ³⁰ ਨ ਸੁਝਈ³¹ ਜਿ ਤਿਸੁ ਗੁਣ³² ਕੇਇ ਕਰੇ ॥੭॥</p> <p>(Page: 2)</p>	<p>Nānak nirguṇ guṇ kare guṇvanṭiā guṇ de. Fehā ko'e na sujhī jē tis guṇ ko'e kare. 7 </p>
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Nanak says:

*The righteous conduct converts non-virtuous²⁵ into a virtuous²⁶ person
And a virtuous²⁷ person into more virtuous²⁸ one.
I (Nanak) cannot think³¹ of any²⁹ other³⁰ way
that can make a person virtuous³². 7.*

THEME

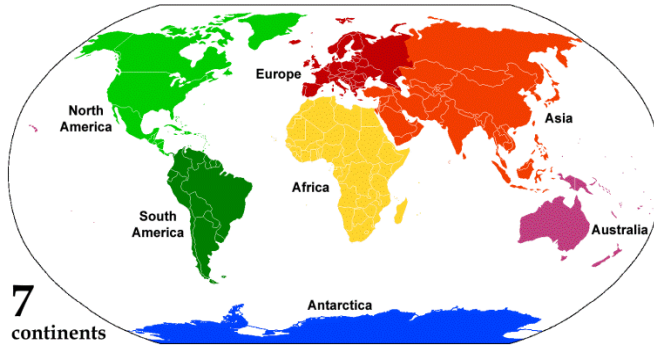
Attaining long life, being known in the nine continents, attaining fame and having lots of followers do not make a person righteous/virtuous. If a person is not righteous in the eyes of humanity then nobody cares about that person. It is only the righteous conduct that can convert non-virtuous person into virtuous one.

How can one become virtuous person?

It is explained in the next set of stanzas # 8-15 (*Sunnyai* and *Mannyai*).

ਨਵਾ ਖੰਡਾ (9 *Khand*): Khand means 9 Continents.

A continent is one of several very large landmasses on Earth. They are generally identified by convention rather than any strict criteria, with seven regions commonly regarded as continents—they are (from largest in size to smallest): Asia, Africa, North America, South America, Antarctica, Europe, and Australia [<http://en.wikipedia.org/wiki/Continent>].



Seven Continents of the Earth (7 Khand)

https://commons.wikimedia.org/wiki/File:Continental_models.gif

Author, Alex Covarrubias

Just looking at the figure above, we can also conventionally declare Greenland, Japan, and various islands of Indonesia and Malaysia as contents. Then the number of continents will increase more than 9 as understood in ancient mythology.

SECTION II

STANZA # 8: LISTENING MAKES ONE UNDERSTAND...

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥	Suṇi ^{ai} sidh pīr sur nāth.
ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥	Suṇi ^{ai} d̥harat̥ d̥haval ākās.
ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥	Suṇi ^{ai} d̥īp lo ^a pātāl.
ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥	Suṇi ^{ai} pohi na sakai kāl.

By listening one understands spiritual persons like, Sidh, Pir, Sur (the Great), and Naath (an elevated-Yogi), and what really they are.*

By listening, one understands the truth about the Earth

And the mythical bull, which carries the Earth;

and about the sky, and what really they are.

By listening, one understands about the continents, different worlds and the

Mythical nether worlds, and what really these are.

By listening one understands about death

(Means there is no fear of death since it is evident).

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥	Nānak bhagṭā sadā vigās.
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥	Suṇi ^{ai} dūkh pāp kā nās. 8
(Page: 2)	

The devotees always stay in an exalted state since by understanding the reality about the above various subjects one gets rid of all sins (quits committing bad deeds). 8. Page 2

THEME

In this stanza, and the next three stanzas Guru Nanak emphasises on listening carefully his philosophy to understand truth about the various myths and concepts being accepted by people. It is to be noted that emphasis is on listening not on JAP. The meaning of 'JAP' is usually understood as repetition of some word or phrase by many Sikhs. It supports my previous assertion that 'JAP' means careful contemplation as explained earlier.

*Listening is to give one's attention to sound. Listening involves complex affective, cognitive, and behavioral processes. Affective processes include the motivation to attend to others; cognitive processes include attending to, understanding, receiving, and interpreting content and relational messages; and behavioural processes include responding with verbal and nonverbal feedback.

<https://en.wikipedia.org/wiki/Listening>

STANZA # 9: LISTENING MAKES ONE UNDERSTAND...

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥
ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥
ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥
ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

(Page: 2)

Suṇi=ai Īsar barmā ind̥.
Suṇi=ai mukḥ sālāhaṇ mand̥.
Suṇi=ai jog jugat̥ tan bh̥ed̥.
Suṇi=ai sāsāt̥ simrit̥ ved̥.
Nānak bh̥agat̥ā sad̥ā vigās̥.
Suṇi=ai dūkh̥ pāp k̥ā nās̥. ||9||

By listening, one understands about different gods like, Isar, Brahma, and Indra, and who actually they are.

By listening, a bad person starts praising (realizing) the Eternal Entity instead of different gods.

By listening, one understands secrets of the body and the methods to maintain it in its proper condition.

By listening, one understands about the ancient philosophy in Sastras, Simritis and Vedas, the ancient holy books.

Nanak says:

The devotees always stay in an exalted state since by understanding the reality about the above various subjects one gets rid of all sins (quits committing bad deeds). 9.

THEME

The theme in this stanza is the same as given in the previous stanza # 8.

STANZA # 10: LISTENING MAKES ONE UNDERSTAND...

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਰੈ ਸਹਜਿ ਧਿਆਨੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥ (Page: 3)	Suṇiṁai saṭ saṁtokḥ giṁān. Suṇiṁai aṭhsaṭḥ kā isnaṁ. Suṇiṁai paṛ paṛ pāvahi mān. Suṇiṁai lāgai sahj dhīṁān. Nānak bhagṭā sadā vigās. Suṇiṁai dūkhḥ pāp kā nās. 10
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By listening, one understands about the Truth, contentment, and wisdom.

Listening has been equated to taking bath at 68 places of pilgrimages.

*By listening, one understands that by reading one gains wisdom
and attains honor (in society).*

By listening, one understands one's consciousness to attain tranquility.

Nanak says:

*The devotees always stay in an exalted state since by understanding the reality
about the above various subjects one gets rid of all sins
(quits committing bad deeds). 10.*

THEME

The theme in this stanza is the same as given in the previous stanza # 8.

STANZA # 11: LISTENING MAKES ONE TO ATTAIN WISDOM

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਰਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥ (Page: 3)	Suṇi ^o ai sarā guṇā ke gāh. Suṇi ^o ai sekh pīr pāṭisāh. Suṇi ^o ai andḥe pāvahi rāhu. Suṇi ^o ai hāth hovai asgāhu. Nānak bhagṭā sadā vigās. Suṇi ^o ai dūkh pāp kā nās. 11
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*By listening, one understands/comprehends innumerable virtues
(of the Eternal Entity - God).*

*By listening, one understands about the sheikhs and peers – the holy persons,
and paatshahs (the ruling persons).*

*By listening, even the mentally blind persons
understand the real way (path of life).*

*By listening, the incomprehensible comes
within one's comprehension.*

Nanak says:

*The devotees always stay in an exalted state since by understanding the reality
about the above various subjects one gets rid of all sins
(quits committing bad deeds). 11*

THEME

The theme in this stanza is the same as given in the previous stanza # 8.

SECTION III

STANZA # 12: ACCEPTING MEANS TO UNDERTAKE

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥ (Page: 3)	Manne kī gaṭi kahī na jāe. Je ko kahai pichḥai pachḥuṭāe. Kāgaḍi kalam na likḥaṇhār. Manne kā bahi karan vīchār. Aisā nām niranjan hoē. Je ko man jāṇai man koē. 12
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*It is hard to describe the higher mental state of the one
Who has accepted (the enlightening Philosophy).
If someone tries to describe that state, he will repent afterwards.
The people who sit down to ponder upon
and to write about that state of acceptance will repent
There will not be enough paper, pens, and writers who have the ability
to write about the one who has attained the state of acceptance.
Only one who has accepted the enlightening philosophy,
Comes to know that the Eternal Entity (Naam²) is Flawless .12 .
Page 3*

Note: ਮੰਨੇ. Here, and in the next two verses, there is no subject mentioned. Now the question is what is that, which is to be accepted? Many scholars consider that it is 'Will of God'. The 'Will of God' is also considered as the 'Hukm of God'. I interpret 'Will or Hukm of God' as the 'Laws of Nature/Universe'.

Many scholars interpret that people should submit to the 'Will of God', but we violate the 'Will of God' every moment of our lives. For example, according to the 'Will of God' water flows downwards according to Laws of Universe - gravity. But we need water to flow upward to the 50th story of a high-rise building. So we violate the law of gravity by using others laws to force water to the top of the building so that from there it can flow downwards to all the stories of the building.

In another very complicated case of a violation of 'Will of God' is an airplane. Airplanes can only fly when a large number of Laws of Universe (Will of God) are put together so that it can fly at high elevation and with a great speed of close to 1000 km/hour.

The human violates the 'Will of God' very often. If he is inflicted with a disease he controls it with various medicines; if he gets cataract in his eyes he removes the opaque lenses of the eyes and replaces them with artificial new lenses. If kidney fails it is replaced by another kidney from a donor. If arteries of the heart are blocked these are replaced with new part from the other part of the body. A diseased heart is replaced with another healthy heart from a donor. Now it is possible to grow some organs in the laboratory to replace the diseased one.

If you look around you will realize that you cannot live without violating the 'Will of God'. In these verses it is not about accepting the 'Will of God', it is the Nanakian philosophy to be accepted.

THEME

The one who has accepted the Nanakian philosophy has such a high mental state that it cannot be described. Such a person has the ability to comprehend God better than the others. In other words, understanding Nanakian philosophy in its real perspective will encourage a person to understand the Laws of Universe/Nature and to exploit them for the welfare of the humanity.

STANZA # 13: THE EFFECTS OF ACCEPTING

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ ਮੰਨੈ ਮੁਹਿ ਚੇਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥ (Page: 3)	Mannai suraṭ hovai man budh. Mannai sagal bhavan kī sudh. Mannai muhi chotā nā khāe. Mannai jam kai sāth na jāe. Aisā nām niranjan hoē. Je ko man jāṇai man koē. 13
---	--

By accepting, consciousness and wisdom are awakened in one's mind.

By accepting, one becomes aware of the whole Universe.

*By accepting, one is saved from the hurts of shame,
uncertainty and frustration.*

*By accepting, one does not go to the way of death
(towards sin, which leads to death).*

*Only the one, who has accepted the enlightening philosophy,
Comes to know that the Eternal Entity (Naam²) is Flawless .13.*

Page 3

THEME

By accepting the Nanakian philosophy, one's consciousness and wisdom are awakened to be aware of the whole Universe and the environment around in which one lives. One can use this consciousness and wisdom for the welfare of oneself and for the rest of the humanity.

STANZA # 14: THE EFFECTS OF ACCEPTING

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥ (Page: 3)	Mannai mārag ṭhāk na pā ^o e. Mannai paṭ si ^o o pargat jā ^o e. Mannai mag na cḥalai panth. Mannai dḥaram setī san ^o bandḥ. Aisā nām niranjan ho ^o e. Je ko man jāḥai man ko ^o e. 14
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*By accepting, one does not have any obstacles
in one's way (of righteousness).*

By accepting, one leaves this world with fame and honor.

*By accepting, one does not fall into the trap of any cult, sect, creed, and their
meaningless religious rituals/rites.*

By accepting, one firmly binds oneself to righteousness.

Only one who has accepted the enlightening philosophy

Comes to know that the Eternal Entity (Naam²) is Flawless.14.

THEME

By accepting Nanakian philosophy one does not fall into the traps of any cult, sect, creed, and their meaningless religious rituals. Instead one binds oneself to the righteousness.

STANZA # 15: THE EFFECT OF ACCEPTING

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ* ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ ਮੰਨੈ ਤਰੈ** ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥ (Page: 3)	Mannai pāvahi mokhḥ du°ār. Mannai parvārai sādḥār. Mannai tarai tāre gur sikh. Mannai Nānak bhavahi na bhikh. Aisā nām niranjan ho°e. Je ko man jāṇai man ko°e. 15
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*By accepting, one achieves salvation**

By accepting, one uplifts one's family.

*By accepting, one passes their own life successfully***

and also help other Sikhs of the Guru to make their lives successful^β.

*By accepting, one does not go begging from house to house
to sustain one's life.*

*Only one who has accepted the enlightening philosophy
Comes to know that the Entity (Naam²) is Flawless.15.*

Page 3

* ਮੋਖੁ ਦੁਆਰੁ (salvation): the state of being saved or protected from harm, risk,
etc. dictionary.com

** ਤਰੈ (tarai)= To swim across = To pass life successfully.

THEME

By accepting the Nanakian philosophy one gets salvation for oneself and helps to get salvation for his family and other Guru-oriented (Sikhs).

SECTION IV

STANZA # 16-1: REWARD FOR THE NOBLES

ਪੰਚ* ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥	Panchḥ parvāṇ panchḥ pardhān.
ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥	Panchḥe pāvahi dargahi mān.
ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥	Panchḥe sohahi dar rājān.
ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥...	Panchā kā gur ek dhīān.

*The noble ones are accepted and become leaders
(to lead the public on the right path).*

Such noble ones attain honor in the court of righteousness.

Such noble ones are the glory of the civil courts of earthly governments.

*All the noble ones follow (keep in mind) the same philosophy of enlightenment
(righteousness)..*

* **ਪੰਚ** (*Punch*- Noble): A person having or showing high moral qualities, ideals, or greatness of character; lofty.

THEME

The nobles are accepted in the court of the Eternal Entity and in the civil courts of the earthly kings. All the nobles follow and teach the same philosophy of the Guru.

STANZA # 16-2: THE MYTH OF THE WHITE BULL DISPROVED

ਜੇ ਕੇ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥
ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥
ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥
ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
ਜੇ ਕੇ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥...

Page 3

Je ko kahai karai vīchār.
Karṭe kai karṇai nāhī sumār.
Dhoul dharam da-i-ā kā pūt.
Santokh thāp rakhī-ā jin sūt.
Je ko bujhai hovai sachīār.
Dhavlai upar keṭā bhār.
Dhartī hor parai hor hor.
Fis te bhār talai kavaṇ jor...

If one tries to comprehend the vastness and variety of the creations of the Eternal Entity, one will not be able to do so.

The mythical white bull that supports the Earth is in fact the mutual gravitational attraction between the Sun and the Earth under the laws of the Universe.

*This gravitational attraction holds the Earth in place.
The one who discovers this order (Laws of the Universe)
Becomes enlightened and understands
that a mythical white-bull could not carry that much load of the Earth.*

This bull will need another Earth to stand on and then another bull is needed to carry that Earth and so on.

If anybody can find this power (with which the Earth stays in its orbit around the Sun) then call that person an enlightened person.

ਸੰਤੋਖੁ (*santokh*): Santokh is usually interpreted as contentment, satisfaction; the one who is content and satisfied settles down in tranquility. Contentment

(*santokh*) for the Earth signifies the mystic power with which the Earth stays in orbit. This mystic power has been interpreted as the gravitational attraction which keeps the Earth in its orbit around the sun.

It may be difficult for many scholars and theologians to accept this meaning. However, Principal Teja Singh [1] has interpreted this as follows:

“ਲੋਕਾਂ ਨੇ ਜੋ ਮੰਨਿਆ ਹੋਇਆ ਹੈ ਕੇ ਧਰਤੀ ਨੂੰ ਏਕ ਬਲਦ ਚੁਕੈ ਖੜੋਤਾ ਹੈ, ਉਹ ਬਲਦ ਅਸਲ ਵਿਚ ਰੱਬ ਦੀ ਕਿਰਪਾ ਦਾ ਸਾਜਿਆ ਕਾਨੂੰਨ ਹੈ, ਜਿਸ ਨੇ ਸਾਰੇ ਸੰਨਸਾਰ ਦੇ (ਸਿਸਟਮ) ਪ੍ਰਬੰਧ ਵਿਚ ਸੰਤੋਖ ਨੂੰ ਵਰਤਾਇਆ ਹੋਇਆ ਹੈ। ਅਰਥਾਤ, ਇਸ ਸਰਿਸ਼ਟੀ ਦੀ ਰਚਨਾ ਜੋ ਇਕ ਬੱਧੀ ਹੋਈ ਮਿਰਜਾਦਾ ਵਿਚ ਚਲ ਰਹੀ ਹੈ, ਇਸ ਵਿਚ ਹਰ ਇਕ ਚੀਜ਼ ਕਿਉਂ ਸਰਬ ਸ਼ਾਤੀ ਨਾਲ ਰਹੀ ਹੈ?... ਇਸ ਲਈ ਕੁਦਰਤ ਦਾ ਕਾਨੂੰਨ ਰੱਬ ਦੀ ਦਇਆ ਦਾ ਨਮੂਨਾ ਹੈ।” [1]

Translation:

“The people have accepted that a bull has lifted the Earth; in fact, that bull is the law of the blessing of God, the system with which the whole Universe works under *santokh*. This means the creation of the Universe is bound to work under those rules. Why does everything work perfectly and peacefully in this? If it is not under specific laws, there will be chaos everywhere. That is why the Law of Nature/Universe is the compassion of God.”

The above interpretation is somewhat close to my interpretation of *santokh* as gravitational attraction with which the Earth stays in its orbit around the sun.

THEME

In this section of the 16th stanza, the myth of the white bull carrying the Earth on his horns is disproved with very simple logic. If the bull is carrying the Earth, the bull will need another Earth to stand on. Guru Nanak says that the one who discovers the truth of how the Earth stays in the Universe (according to the Laws of the Universe and due to mutual gravitational attraction) becomes enlightened. The word *santokh* has been interpreted as the gravitational attraction with which the Earth stays in its orbit around the Sun. There is no such mythical bull carrying the Earth on its horns.

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STANZA 16-3: COUNTLESS LIVING BEINGS

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥ ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥ (Page: 3)	Jī ^a jāṭ rangā ke nāv. Sabḥnā likḥi ^a vūṭī kalām. Ēhu lekḥā likḥ jāṇai ko ^e . Lekḥā likḥi ^a keṭā ho ^e . Keṭā ṭāṇ su ^a ālihu rūp. Keṭī dāt jāṇai kouṇ kūṭ.
--	--

*Living beings are of innumerable kinds and varieties
and there are innumerable names for them.*

*The nature of growth and development of all living beings
has been written in great mystic words (DNA).*

Very few people can decipher the nature (heredity) of living beings.

*If one can make an assessment of these written codes, then one would know that
every living being will grow according to its heredity.*

It is difficult to evaluate the potential of creations of the Eternal Entity.

And how many types of beautiful forms are in Its creation?

How bounteous is the Eternal Entity?

No one has the power to know how much! 16

Page 3

a = DNA – deoxyribonucleic acid.

THEME

In this section of stanza 16 – 3, Guru Nanak has explained that there are numberless kinds and varieties of living beings, why it is so, and who has written their ways of growth and development. There is also an indication of

the ancient concept of 8,400,000 species of living beings. The number of living beings cannot be fixed since some species are becoming extinct and new species are appearing according to changes in the environment. For example, we hear very often that new bacteria and viruses are appearing every day, which cause new diseases to be difficult to control. Similarly, new varieties and species of vegetables, fruits, crops, and animals are being produced by changing their genetic system experimentally. The same thing is happening in nature. It is happening through natural mutation or by artificially introducing certain genes of one species into another. Now there are many such vegetables, fruits, crops, and animals.

This section of stanza 16 can scientifically and logically be interpreted as follows: the different kinds and types of living beings are due to different inherited characteristics written in the DNA of each living being.

Guru Nanak says it is very difficult to know their written inherited information. This is hereditary information, which governs the type of growth and the nature of the organism (ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ).

Recently, molecular biologists have shown how difficult and a big task it would be to find out (map) all the information on the DNA of every kind of living being (ਲਿਖਿ ਜਾਣੈ ਕੋਇ). A few laboratories in the world are mapping the genome of humans and voluminous data has been collected. Still it is not complete. The data on the human genome is called "The Book of Life".

THE BOOK OF LIFE

Stephen Hawking [1] says that by far the most complex systems we have are our own bodies. There have not been any significant changes in human DNA in the past 10,000 years. But soon we will be able to increase the complexity of our internal record, our DNA, without having to wait for the slow process of biological evolution. "We also need to become more complex if biological systems are to keep ahead of electronic ones. At the moment, computers have an advantage of speed, but they show no sign of intelligence. This is not surprising, as our present computers are less complex than the brain of an earthworm, a species not known for its intellectual powers. But computers'

speed and complexity double every 18 months, and this will probably continue until computers have a similar complexity to the human brain."

Will computers ever show true intelligence? Stephan Hawking [1] says, "It seems to me that if very complicated chemical molecules can operate in humans to make them intelligent, then equally complicated electronic circuits can also make computers act in an intelligent way. And if they are intelligent, they can presumably design computers that have even greater intelligence and complexity."

The human gene is composed of DNA about 2 meters long forming about 80,000 genes packed into 23 pairs of chromosomes (one set of chromosome in each pair comes from each parent). Each gene is a segment of double-stranded DNA that holds the recipe for making a specific molecule, especially protein. The recipes are spelled out in varying sequences of the four chemical bases in DNA: adenine (A), thymine (T), guanine (G), and cytosine (C). The bases form interlocking pairs that can fit together in only one way: A pairs with T, and G pairs with C. Reading the genome entails sequencing or reading the three billion base pairs of DNA found on the 23 chromosomes in a human cell (i.e., total of 6 billion base pairs in a complete set of 46 chromosomes). [2]

Humans share many genes with yeasts (also molds and slimes), worms, fruit flies, and lettuce; about 90% is shared with mice and more than 98% with chimpanzees. This tiny difference of 2% makes us human. A variation of 0.2% makes one individual different from another. [3]

The impact of The Book of Life is expected to be enormous. It would help us to find out which diseases and problems (Alzheimer's disease, heart problems, cholesterol, addiction to tobacco, alcohol, etc.) an individual is susceptible to. It would also help with gene therapy to control the diseases that are caused by certain genes. Transfer of human genes to pigs to produce organs for transplants will be a big biological business in the future

Now let us examine if such scientific information could be helpful to interpret and understand Nanakian philosophy in its originality and entirety:

The roots of Human:

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥...

Man tūn joṭ sarūp hai āpnā mūl pachhān.

AGGS, M 3, p 441.

(* This stanza was first uttered by Guru Nanak as admitted by Guru Amardas:

ਇਉ ਕਰੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥੫॥

Iṅo kahai Nānak man tūn joṭ sarūp hai āpnā mūl pachhān. ||5|

Most of the time the above phrase is interpreted as follows:

Oh my soul, you have emanated from the light of God, know your true essence.

Since some portion of the human genome resembles the smallest organisms like yeasts, molds, slimes, worms, lettuce, mice, and chimpanzees^a, it clearly indicates that we can trace our roots (ਮੂਲੁ - *mool*) back to primates (chimpanzees), mice, plants, microorganisms (yeasts, molds, slimes), and ultimately, the primordial source (*jyot*) or energy, as explained in the above verse. It also explains the evolution of human through different stages of various living forms starting from the smallest organism as explained by Guru Arjun:

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥

Kaṁī janam bhāṁe kīt paṭangā.

The human has evolved through various evolutionary stages, like microorganisms to small flying insects and so on to higher forms.

AGGS, M 5, p 176.

(However, the biological sequences of evolution to human is quite different as described by Guru Arjun.)

The chimpanzee and another ape, the bonobo, are humans' closest living relatives. These three species look alike in many ways, both in body and behavior. Humans and chimps share a surprising 98.8 percent of their DNA.

[3]

Dr. Morris Goodman has reported that humans and chimps share 99.4 % of their DNA (The Gazette, Montreal, May 20, 2003). [4]

There is in another related verse of Guru Arjun that explains since man has attained the form of human being after a long and continuous process of evolution, now is the time to understand and realize the the Eternal Entity Gobind/God):

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

Bhāṁī parāpaṭ mānukh dehurīā.

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

Gobind milaṅ kī ih terī barīā.

AGGS, M 5, p 12 and 378.

It is further mentioned by Guru Arjun that the evolution of man is at the highest level of evolution and it is time to understand the Eternal Entity:

ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥

Avar jon terī panihārī.

ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥

Is dhartī meh terī sikdārī.

AGGS, M 5, p 374.

All other living beings are your servants; you are the ruler of all such living beings on this earth.

Keeping in view the above related verses, the first verse (ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥...

Man tūn joṭ sarūp hai āṇā mūl pachhāṅ) can be interpreted logically and scientifically as follows:

Hey man (mind)! Recognize your roots.

Your roots are from the primordial energy (jyot), the Eternal Entity.

After passing through a long process of evolution starting from energy (jyot), man has attained the human form— the highest form of evolution - the commander of all living beings. The above stanza clearly encourages man to discover his roots (basics of life). Recently, scientists have almost completed the sequencing of the human genome, The Book of Life. Bill Clinton, US President has described the mapping of the human genome as follows: "Today we are learning the language in which God created life. We are gaining ever more awe for the complexity, the beauty, the wonder of God's most divine and sacred gift." [4]. Bill Clinton further said that *if the project (The Book of Life) proves anything, it is the most important fact of life on this Earth is our 'common community.'*

Human being as a common community is one of the basic principles of Nanakian philosophy as is evident from the following phrase:

ਸਭੁ ਕੇ ਉਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥

Sabh ko ūchā ākhī^{ai} nīch na dī^{sai} ko^e.

ਇਕਨੈ ਭਾਂਡੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੋਇ ॥

Iknai bhānde sāji^{ai} ik chānaṇ tihu lo^e.

AGGS, M I, p 62

Call everyone high, none appears to be low;

Everyone has been moulded from the same matter;

And the same source of light shines in all.

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STANZA # 16-4: THE ORIGIN OF THE UNIVERSE

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥	Kīṭā pasā ^o eko kavā ^o . Fis ṭe ho ^e lakh dārī ^o ā ^o . Kudraṭ kavaṇ kahā vīchār. vāri ^o ā na jāva ek vār. Jo ṭudh bhāvai sāī bhālī kār. Tū sadā salāmaṭ nirankār. 16
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*The Universe exploded from one source of energy (Singularity)
and started to expand.
Thereafter, many things¹ appeared.
I (Nanak) have no power to comprehend the nature
(of living beings and the cosmos) or to describe it.
I cannot even once be a sacrifice to that Eternal Entity and Its Universe.
Whatever pleases the Eternal Entity is right
(However) that Eternal Entity is formless and exists forever. 16-4.
Page 3*

THEME

In this concluding section of the 16th stanza, a very brief introduction to the evolution of the Universe/Nature has been described that *the Universe exploded from one source of energy (Singularity).*

ਕੀਤਾ ਪਸਾਉ¹ ਏਕੋ² ਕਵਾਉ³

Kīṭā pasā^o eko kavā^o.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ⁴ ॥

Fis ṭe ho^e lakh dārī^oā^o.

This phrase has been interpreted very literally by many scholars as follows:

*You created the vast expanse of the Universe with One Word!
Hundreds of thousands of rivers began to flow.*

Using present day science and the methodology of Guru Nanak, remembering that he would express his philosophy allegorically, metaphorically and symbolically, then my interpretation will be quite different from that of all other writers. My interpretation is as follows:

The Universe exploded from one source of energy (Singularity)² and started to expand¹.

Thereafter, many things³ appeared.

Note:

1. ਪਸਾਉ¹ (*pasao*) means to expand.

2. ਕਵਾਉ² (*kavao*) means “energy” neither sound, nor note.

3. ਦਰੀਆਉ³ (*daryao*) has been literally interpreted as rivers by many scholars.

Keeping in view the methodology used by Guru Nanak, ‘ਦਰੀਆਉ’ (*daryao*) has been used as a metaphor for the word, things. What are those things?

The word, ‘ਲਖ ਦਰੀਆਉ’ (*lakh dariao*), has been used to mean many things, because of the limited vocabulary available at that time. However, one must understand that no water was formed immediately after the Big Bang. It took billions of years to form water on the Earth. Therefore, ‘ਲਖ ਦਰੀਆਉ’ (*lakh dariao*), is a metaphoric expression of many things (that means starting from elementary particles to protons, electrons, neutrons, neutrinos which formed various elements. The first element formed was Hydrogen with one proton encircled with one electron. Then Helium was formed joining two protons and two neutrons in nucleus encircled by two electrons. Thereafter, many more elements appeared to give rise to many galaxies contain many stars and planets (Fig. 4, page 81).

The words, ਕਵਾਉ² (*kavao*) and ਲਖ ਦਰੀਆਉ³ (*lakh dariao*), in the above phrase of Guru Nanak has been replaced by ਕਵਾਵੈ (*kavai*) and ਸਭਿ (*sabh* - everything), respectively, by Guru Arjun:

ਏਕ¹ ਕਵਾਵੈ² ਤੇ ਸਭਿ³ ਹੋਆ⁴ ॥੧॥

Ēk kavāvai te sabh ho^ā. ||1||

ਅਗਸਮ, ਮ: 5, ਪੰਨਾ 1003.

From one¹ source of energy² (Singularity) everything³ was created⁴.

AGGS, M 5, p 1003.

Note: ਕਵਾਵੈ (*kavavai*) is from the basic word ਕਵਾ (*kavai*) which means energy according to *Mahan Kosh*. (1)

Guru Nanak's concept of origin of the Universe of 15th century is very similar to the most accepted theory of Big Bang of 20th century. Although similar teachings of the formation of the Universe with one 'word' of God can be found in other religious scriptures, Guru Nanak has given a more in-depth explanation of its origin from the 'ੴ' (*Ek – One*) in ੴ as Singularity.

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SECTION V

STANZA # 17: COUNTLESS DEVOTEES

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥	Asa'nhkḥ jap asa'nhkḥ bhā'o.
ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥	Asa'nhkḥ pūjā asa'nhkḥ tap tā'o.
ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥	Asa'nhkḥ garanth mukḥ ved pāṭh.
ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥	Asa'nhkḥ jog man rahahi udās.
ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥	Asa'nhkḥ bhagaṭ guṇ gi'ān vīchār.
ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥	Asa'nhkḥ saṭī asa'nhkḥ dātār.
ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥	Asa'nhkḥ sūr muh bhakh sār.
ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥	Asa'nhkḥ mon liv lā'e tār.
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥	Kudraṭ kavaṇ kahā vīchār.
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥	vāri'ā na jāvā ek vār.
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥	Jo tuḍḥ bhāvai sā'i bhālī kār.
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥	Fū sadā salāmaṭ nirankār. 17
(Page: 3)	

*Countless are reciting the various names of that Eternal Entity,
And countless are in fear of It.*

Countless worship various deities, and perform ascetic practices.

Countless recite the scriptures and read the Vedas.

Countless stay detached from the world and remain sad.

Countless are the saints who reflect on wisdom.

Countless are those saints who practice charity.

*Countless are the warriors who confront the enemy face to face, taking it as their
religious duty and bear the brunt of steel on their faces.*

*Countless are the silent sages who continuously concentrate their minds on that
Eternal Entity.
I (Nanak) have no power to comprehend and describe the nature (of such people,
who are busy in performing so many rituals).
I cannot even once be a sacrifice to that Eternal Entity (Nature).
Whatever pleases that Entity that is right?
(Since every action happens under Its Laws of Nature/Universe).
That Eternal Entity is formless and lives forever (immortal). 17.
Page 3.*

THEME

Countless are people who recite the name of God or worship around the fire or recite various scriptures or remain detached from the world and countless warriors fight as their religious duty etc. Nanak says that he sacrifices himself on the Laws of Nature/Universe, which control every action and reaction in the Universe. He further says that whatever is happening, it is happening according to these Laws.

STANZA # 18: COUNTLESS WICKED PEOPLE

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥
ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥
ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥
ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥
ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥
ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥
ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥
ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

(Page: 4)

Asaṅkh mūrakh anḍh ghor.
Asaṅkh chor harāmkhor.
Asaṅkh amar kar jāhi jor.
Asaṅkh galvadh hatīā kamāhi.
Asaṅkh pāpī pāp kar jāhi.
Asaṅkh kūṛīār kūṛe firāhi.
Asaṅkh malechh mal bhakh khāhi.
Asaṅkh nindak sir karahi bhār.
Nānak nīch kahai vīchār.
Vāriā na jāvā ek vār.
Jo tuḍh bhāvai sāī bhālī kār.
Tū sadā salāmatī nirankār. ||18||

*Countless people are fools and ignorant.
Countless people are thieves and embezzlers who are busy deceiving others.
Countless people, who are claiming themselves to be immortal
Imposing their will on others, have gone.
Countless people do not hesitate to commit sin of murder.
Countless people are the sinners who commit sins.
Countless people are the liars who keep on lying and are entrapped
in the cycle of lies.
Countless are the wretched people who keep on eating filthy things,
(i.e. do bad deeds.)*

Countless people are the slanderers who go on committing sins by speaking ill of others and suffer for this act.

I (Nanak) have no power to comprehend the nature (of such wicked and wretched people) or to describe them.

I cannot even once be a sacrifice to that Eternal Entity (Nature).

Whatever pleases that Eternal Entity is right.

(Since every action happens under his Laws of Nature/Universe).

That Entity is formless and lives forever (Eternal/immortal). 18.

Page 4

THEME

Guru Nanak explains that there are Countless fools, thieves, embezzlers, wretched, butchers, slanders, etc. It does not mean that it is the Eternal Entity (God) who made these people bad. They are the victims of the environment and conditions around them and their consciousness has not been awakened to understand righteousness and the Laws of Universe. Guru Nanak is always ready to sacrifice himself to the Laws of Nature/Universe and understands that every action and reaction is governed according to these laws.

STANZA # 19-1: COUNTLESS CREATIONS

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥	Asaṅkhḥ nāv asaṅkhḥ thāv. Agamm agamm asaṅkhḥ loᵃa. Asaṅkhḥ kēhahi sir bhār hoᵃe. 19-1
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*There are innumerable names of living beings
And innumerable places for them to live.
There are innumerable inaccessible regions of the Universe.
Even to say countless will be a pressure on the brain
Since the creations in this Universe cannot be counted.*

Page 4

STANZA # 19-2: THE IMPORTANCE OF THE ALPHABET / WORDS

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥	Akḥrī nām akḥrī sālāh.
ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥	Akḥrī gi=ān gīt̃ guṇ gāh.
ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥	Akḥrī likḥaṇ bolāṇ bāṇ.
ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥	Akḥrā sir sanjog vakḥāṇ.
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥	Jin ehi likḥe ṭis sir nāhi.
ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥19-2	Jiv furmā=ē ṭiv ṭiv pāhi. 19-2
	...continued

*With letters of the alphabet one tries to write names and words of praise.
With the alphabet, one writes about one's wisdom attained; with the alphabet,
one writes songs, and with words, one sings the songs.
With the alphabet, one writes spoken words.
With the alphabet destiny is written on the forehead (on DNA* - genes).*

*The One (that Eternal Entity), has written the destinies of all the living beings
on their foreheads (in fact, on their DNA – genes);
but there is no one else who can write any destiny (DNA – genes)
of that Eternal Entity on Its forehead.*

The destiny of all the living beings will be decided according to that which has been written (on their DNA, in the beginning) and according to the environment.

THEME

Here Guru Nanak has given the importance of alphabet/words with which one can write names of countless living beings, and of countless places, and of inaccessible worlds. With alphabet is written names, praise, songs, and destiny on genes of every living being. But nobody can write the destiny of God.

Note:

*DNA has been discussed under Stanza # 16-3.

***Naam* is usually considered as God Itself as well as Its attributes. However, here and at other places *Naam* stands for Laws of Nature/Universe.

STANZA # 19-3: NAO (ਨਾਉ) STANDS FOR THE LAWS OF NATURE/UNIVERSE

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੇ ਥਾਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥	Jeṭā kīṭā teṭā nāo. viṇ nāvai nāhī ko thāo. Kudraṭ kavaṇ kahā vīchār. vāriā na jāvā ek vār. Jo tuḍh bhāvai sāī bhālī kār. Tū sadā salāmaṭ nirankār. 19
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*All that has been created is the manifestation of that Eternal Entity according to Its Laws of Nature/Universe (Naam)**.*

There is no place without the Laws of Nature/Universe (Naam).

I (Nanak) have no power to comprehend the nature (of the Universe and development of living beings according to their DNA) and to describe it.

I (Nanak) cannot even once be a sacrifice to that Entity and Its Universe (including living beings).

Whatever pleases that Eternal Entity that is right?

That Eternal Entity is formless and lives forever (immortal). 19-3.

Page 4

THEME

All the actions and reactions in this Universe are happening under Laws of Nature/Universe since ਨਾਉ (*Nao*) and ਨਾਵੈ (*nāvai*) are same as ਨਾਮ (*naam*) that stand for Laws of Nature/Universe as explained by Guru Nanak:

ਸਤ¹ ਸੰਗਤਿ² ਕੈਸੀ³ ਜਾਣੀਐ⁴ ॥

satsangat̄ kaisee jaanee-ai.

Question:

How³ can the congregation² of the truthful¹ people be recognized⁴?

ਜਿਥੈ⁵ ਏਕੈ⁶ ਨਾਮੁ⁷ ਵਖਾਣੀਐ⁷ ॥

jithai ayko naam vakhaanee-ai.

Answer:

It is that congregation where⁵ only one⁶ naam⁷ (Laws of Nature/Universe) is discused⁷.

ਏਕੈ⁸ ਨਾਮੁ⁹ ਹੁਕਮੁ¹⁰ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ¹¹ ਦੀਆ ਬੁਝਾਇ¹² ਜੀਉ ॥੫॥

ayko naam hukam hai naanak satgur dee-aa bujhaa-ay jee-o. ||5||

Nanak, the truly enlightened person¹¹, has disclosed¹² that ayko⁸ naam⁹ is hukm¹⁰ (Laws of Nature/Universe). ||5||

AGGS, M 1, p 72.

Moreover, ਹੁਕਮੁ¹⁰ (*hukm*) has been described as Laws of Nature/Universe in Stanza # 2 of Jap bani on page 136.

SECTION VI

STANZA # 20: DIFFERENT PROCESSES OF PURIFICATION FOR DIFFERENT TYPES OF POLLUTIONS

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥ ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਉਹੁ ਧੋਇ ॥	Bḥarī ^{ai} hath pair tan deh. Pāṇī dḥotaṭai utras khēh. Mūṭ palīṭī kapaṛ ho ^e . De sābūṇ la ^{ai} oh dḥo ^e .
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*If the hands are soiled with dust,
then the cleansing method
is the use of simple water.
If clothes are soiled with urine,
then the cleansing method is the use of soap.*

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਉਹੁ ਧੋਪੈ ਨਾਵੈ* ਕੈ ਰੰਗਿ ॥	Bḥarī ^{ai} maṭ pāpā kai sang. Oh dḥopai nāvai kai rang.
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If the mind is polluted with sin, then the cleansing method is imbibing Naam.*

<p>ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥ (Page: 4)</p>	<p>Punnī pāpī ākḥaṇ nāhi. Kar kar karṇā likḥ lai jāhu. Āpe bīj āpe hī khāhu. Nānak hukmī āvhu jāhu. 20 </p>
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One does not become a virtuous person or a vicious person just by saying or pretending to be so.

It is so because of one's repeated good or bad deeds that make³ one virtuous or vicious.

(Therefore) whatever one shall sow, so one shall reap.

Every action and reaction is happening according to the Laws of Nature/Universe. 20. Page 4.

THEME

In this stanza Guru Nanak explains that there are different processes for cleansing/purification of different types of pollutions. For example, soiled hands can be washed with simple water; clothes polluted with urine (chemicals) can be cleansed with other chemicals, soap; but if the mind gets polluted with sinful deeds it can be purified only by imbibing and practicing bani – Nanakian philosophy as explained in the Stanzas # 8-15 (*Sunnyae* and *Mannyae*) and Stanza # 21 of JAP.

Guru Nanak further explains that one becomes virtuous or vicious by one's repeated good or bad deeds, respectively.

ਨਾਵੈ (*Navai – Naam*): According to Principal Teja Singh [1, p 63] *Naam* is equated to bani - Nanakian philosophy. For example,

ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਮੁ ਨ ਪਾਈਐ ਭਾਈ ਬਿਨੁ ਨਾਮੈ ਭਰਮੁ ਨ ਜਾਈ ॥

Bin saṭgur nām na pāīai bhāī bin nāmai bharam na jāī.

AGGS, M 1, p 635.

Principal Teja Singh [1] says that here ‘*Naam*’ means the bani (philosophy of the Gurus), which when practiced can remove the superstitions.

‘*Naam*’ has many meanings depending upon the context in which it is used. A detailed article is needed to be written on ‘*Naam*’, however, it is beyond the scope of this book.

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STANZA # 21-1: NO REWARD FOR BATHING AT HOLY PLACES

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥21.1.	Firath ṭap daṁiā dāṭ dān. Je ko pāvai ṭil kā mān. Suṇiā maniā man kīṭā bhāo. Anṭargaṭ ṭirath mal nāo. Sabḥ guṇ ṭere mai nāhī koḗ. viṇ guṇ kīṭe bhagaṭ na hoḗ. Suasaṭ āth baṇī barmāo. Saṭ suhāṇ saḍā man chāo. 21.1.
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*People practice pilgrimages, penance/austerity, compassion, and charity;
If there is any reward for such activities then, it is equivalent to a sesame seed
(means an insignificant achievement).*

*Listening and accepting (Nanakian philosophy); and developing love (for
humanity) is equivalent to bathing at the holy places, which removes the inner
dirt of the mind (the polluted mind).*

That Eternal Entity has all the virtues, I (Nanak) have nothing.

Without doing good deeds one cannot become a virtuous (devout).

I (Nanak) bow to that Eternal Entity.

*That Eternal Entity is everlasting, beautiful,
and bestows joy in every mind.*

THEME

There is no reward for pilgrimage, penance/austerity, compassion, and charity; it is only through listening and accepting Nanakian philosophy one can get one's mind cleansed of pollution. Moreover, one can become devout only by doing good deeds.

Guru Arjun has further explained that basic principle of Nanakian philosophy as follows:

ਪੁੰਨ ਦਾਨ ਜਪ ਤਪ ਜੇਤੇ ਸਭ ਉਪਰਿ ਨਾਮੁ ॥

Punn dān jap tap jete sabh̄ ūpar nām.

AGGS, M 5, p 401.

The Naam is over and above all charities and donations, recitations, and austerities.

ਕਰਮ ਧਰਮ ਅਨੇਕ ਕਿਰਿਆ ਸਭ ਉਪਰਿ ਨਾਮੁ ਅਚਾਰੁ ॥੨॥

Karam dharam anek kiriā sabh̄ ūpar nām achār. ||2||

AGGS, M 5, p 405.

People read and deliberate on Vedas and Shashtras to across the sea of life. But over and above all of these rituals, is practicing good deeds according to the philosophy of the Guru (Naam).

(Here Naam is the philosophy of the Guru.)

STANZA # 21-2: THE TIME OF THE ORIGIN OF THE UNIVERSE

Please read the [Stanza 16-4](#) before reading Stanza 21-2

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥	Kavaṇ so velā vakḥaṭ kavaṇ kavaṇ thiṭ kavaṇ vār. Kavaṇ sé ruṭī māhu kavaṇ jiṭ hoā ākār. vel na pāīā pandṭī jē hovai lekḥ purāṇ. vakḥaṭ na pāīo kāḍīā jē likḥan lekḥ kurāṇ. Thiṭ vār nā jogī jāṇai ruṭ māhu nā koī.
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Questions

What was that time, and what was that moment?

What was that day, and what was that date?

*What was that season, and what was that month,
when the Universe originated?*

*The Pundits could not find that time,
even if it were written in the Puranas.*

*That time is not known to the Qazis either if it were written in the Kor'an.
Nor is the month or the season known to Jogis.*

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੇਈ ॥	Jā kartā sirṭhī ka ^o sāje āpe jāṇai so ^ī .
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Answers

Only that Eternal Entity knows it.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥	Kiv kar ākhā kiv sālāhī ki ^o varnī kiv jāṇā.
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More Questions:

How can I speak of That (Eternal Entity)?

How can I praise That?

How can I comprehend That?

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੇ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ ਨਾਨਕ ਜੇ ਕੇ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੇਰੈ ॥੨੧॥	Nānak ākḥaṇ sabḥ ko ākḥai ik dū ik si ^a ṇā. vadā sāhib vadī nā ^ī kīṭā jā kā hovai. Nānak je ko āpou jāṇai agai ga ⁱ ā na sohai. 21
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Nanak Answers:

*Everyone claims to be wiser than others
when describing the Eternal Entity.*

*That Eternal Entity is the Great and Great are Its attributes and every action
and reaction is going on according to Its Laws of Nature/Universe*.*

Nanak further says:

*If anyone, who claims to know everything, will repent in the future (because
more and more information will be becoming available about the Universe). 21.*

Page 4.

THEME

The origin of Universe was not known to Pandits, Kazis and Jogis. Guru Nanak says it is only known to the Eternal Entity (God). However, Guru Nanak has given an estimated time when the Universe was created.

The Laws of Universe, which have been mentioned in [Stanza # 2](#), and origin of Universe, are discussed here in details.

The Laws of Universe

Certain laws called the basic Laws of Nature/Universe govern every action and reaction in the Universe, including every living organism. Although all the laws have not been discovered, Stephen Hawking [1] is of the view that during the next 100 years or even in the next 20, we may discover a complete theory of basic laws of the Universe. With this discovery there will be no limit to complexity of the biological or electronic systems we can build under these laws. Evolution of the Universe and Its Laws have been discussed in Commencing Verse.

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STANZA # 22: THE UNIVERSE

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥ (Page: 5)	Pāṭālā pāṭāl lakḥ āgāsā āgās. Oṛak oṛak bhāl thake ved kahan ik vāt. Sahas aṭhārah kahan kaṭebā asulū ik dhāt. Lekhā ho'e ṭa likhī'ai lekhai ho'e viṇās. Nānak vadā ākhī'ai āpe jāṇai āp. 22
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THE UNIVERSE

*There are hundreds of thousands of netherworlds,
and hundreds of thousands of skies.*

*After great research, the Vedas have said it definitely!
The Semitic books say that there are eighteen thousand worlds
and that is the fact.*

However, Nanak says:

*It cannot be possible to count (number of the celestial bodies in the Universe)
because the counting person may reach the end of his life while counting, but it
will still be incomplete.*

*He further says That (Eternal Entity) is the Great who knows the account (of
the celestial bodies in the Universe). 22.*

Page 5.

THEME

In this stanza Guru Nanak is referring to that the Vedas say that there are hundreds of thousands of *Patal* (nether worlds) and hundreds of thousands of skies and on the other hand Semitic books say that there are 18,000 worlds. This is the information of Vedas and Semitic books but not the views of Guru Nanak. However, some scholars and preachers erroneously interpret that it is Guru Nanak who says that there are *lacs* (hundreds of thousands) of *Patal* (nether worlds) and *lacs* of skies.

Scientifically there is no nether world. It is an ancient myth. Similarly, there is no sky. The blue color when we see a clear cloudless day-time sky is blue because molecules in the air scatter blue light from the Sun more than they scatter red light. In fact, what we call sky is space.

Guru Nanak gives his own observations after quoting the information available or the accepted concept at that time. He says that the Universe contains countless number of celestial bodies. The real number would be only known to the God, the Eternal Entity.

According to the present scientific information available there are billions of galaxies and each galaxy is composed of billions of stars and their planets and moons. Our Sun is one of the billions of stars of our galaxy, Milky Way, having eight (Pluto is no longer a planet) planets revolving around it.

SECTION VII

STANZA # 23: GOD IS INCOMPREHENSIBLE

<p>ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥ ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ ਨ ਹੇਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥ (Page: 5)</p>	<p>Sālāhī sālāhi eṭī suraṭ na pāīā. Naḍīā aṭai vāh pavahi samunḍ na jāṇīahi. Samunḍ sāh sultān girhā setī māl ḍhan. Kīṛī ṭul na hovnī je ṭis manhu na vīsrāhi. 23 </p>
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*By praising That (Eternal Entity) again and again,
one cannot attain that much intellect
With which one can comprehend That (Eternal Entity).
It is like the streams and rivers, which cannot find the vastness of the
Ocean even after falling into it.
If the king of the seas and the emperor of the lands have
treasures as great the mountain,
Even then it will be equivalent to an ant (very small)
When compared to the Greatness of that Entity.
(The above fact) should not be forgotten. 23.*

Page 5

THEME

By praising That (Eternal Entity) again and again, one cannot attain any consciousness to comprehend That (Eternal Entity) and Its Greatness.

STANZA # 24: INFINITENESS

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥	Anṭ na siffī kahaṇ na anṭ. Anṭ na karṇai deṇ na anṭ. Anṭ na vekhaṇ suṇaṇ na anṭ. Anṭ na jāpai kiā man manṭ. Anṭ na jāpai kītā ākār. Anṭ na jāpai pārāvār.
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*One cannot find the limits of the Eternal Entity by praising, or by
arguing/discussing, or by the Vastness of Its creation,
or by Its bounties in Its creation.
There appears to be no limit to Its creation.
There appears to be no end to Its creation.*

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥ ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥	Anṭ kāraṇ keṭe billāhi. Fā ke anṭ na pāe jāhi. Ēhu anṭ na jāṇai koē. Bahuṭā kahīai bahuṭā hoē.
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*Many people struggle to try to find Its limits,
But nobody could find Its limits.
No one can know Its creation's extent.
If one says that It (Universe) is Great, still greater It becomes.*

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥ ਏਵਡੁ ਉਚਾ ਹੇਵੈ ਕੇਇ ॥ ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੇਇ ॥	vadā sāhib ūchā thā ^o . Ūche upar ūchā nā ^o . Ēvad ūchā hovai ko ^e . Tis ūche ka ^o jāṇai so ^e .
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*That Eternal Entity is Great, and Its place is highest of all.
 Its attributes are highest of all.
 If there is one who is as great as the Eternal Entity,
 Then that one may comprehend Its Greatness.*

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥	Jevad āp jāṇai āp āp. Nānak nadrī karmī dāt. 24
--	--

*But It is only That (Eternal Entity) who can comprehend Its Greatness.
 The blessing of such comprehension is achieved through good deeds. 24.*

Page 5

THEME

This stanza explains the infiniteness and greatness of the Eternal Entity and the Universe, which is beyond everybody's comprehension. If one says that It is Great, still greater It becomes. It is true that what Hubble Space Telescope has seen now was not seen before. It is still exploring more and more deep into space. The Universe is unlimited.

STANZA # 25-1: THE ETERNAL ENTITY (GOD) IS BOUNTEOUS

ਬਹੁਤਾ ਕਰਮੁ ¹ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ ਕੇਤੇ ਮੰਗਹਿ ਜੇਯ ਅਪਾਰ ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥25-1.	Bahuṭā karam likhī ¹ ā nā jā ^e . vadā dāṭā til na tamā ^e . Keṭe mangahi jodh apār. Keṭi ¹ ā gaṇaṭ nahī vīchār. Keṭe kḥap ṭutahi vekār. Keṭe lai lai mukar pāhi. Keṭe mūrakh khāhī khāhi.
--	--

*It is difficult to write about Its bounteousness¹.
The bounteous Eternal Entity gives all the matter required
to sustain life without motive.*

*Even numberless warriors beg for bounties.
How many are there asking for bounties? It is hard to count them.*

*Many have struggled to keep an account of bounties received
But became exhausted from effort.
There are many who keep forgetting the bounties they have received,
And many such fools keep on enjoying bounties.*

Page 5

Note: ਕਰਮੁ¹ (*karam*): It has many meanings – blessing, bounties, deeds, understanding, comprehending, practicing, etc. Its interpretation depends on the context in which it has been used (see stanza # 37-1)

STANZA # 25-2: THE ETERNAL ENTITY (GOD) IS BOUNTEOUS

ਕੇਤਿਆ ਦੁਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥ ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥ ਜੇ ਕੇ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਉਰੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥ ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥ (Page: 5)	Keṭi ^a dūkh bhūkh saḍ māḥ. Ēhi bhē dāt̥ terī dātār. Band̥ khalāsī bhāṇai ho ^e . Hor ākh̥ na sakai ko ^e . Je ko khā ^{ik} ākhaṇ pā ^e . Oh jāṇai jeṭi ^a muhi khā ^e . Āpe jāṇai āpe de ^e . Ākhahi sé bhē ke ^o ke ^e . Jis no bakhse sifaṭ sālāh. Nānak pātisāhī pātisāhu. 25
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There are many who are suffering with pain and hunger.

*However, this (misery) is also happening under
Its Laws of Nature/Universe.*

*One achieves liberation from the shackles of superstitions by the use of these Laws
of Nature/Universe.*

*No one can tell the way of liberation from suffering
other than explained above*

*If someone claims and tries to develop a new method;
That one (actually) knows it will be a futile effort.*

*Only that Eternal Entity (God) knows to whom
such bounties are to be given.*

It knows to whom and how much to give.

If anybody else would try to find these answers, they would fail.

Only a few out of many know the fact that

The One, who grants the bounties of comprehension, is the king of kings. 25.

THEME

This Stanza #25-1 and #25-2 is an extended description of ਪ੍ਰਸਾਦਿ (*parsad*), one of the many attributes used in the Commencing Verse (ਅਰੰਬਕ ਵਾਕ, *Arambic Vaak*) given in the beginning of the Aad Guru Granth Sahib. However, it also explains that suffering with pain and hunger are also happening under the Laws of Nature/Universe, and salvation* is attained under these laws.

*Salvation: the state of being saved or protected from harm, risk, etc.

SECTION VIII

STANZA # 26-1: PRICELESS VIRTUES

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥	Amul guṇ amul vāpār.
ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥	Amul vāpārīe amul bhṇḍār.
ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥	Amul āvahi amul lai jāhi.
ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥	Amul bhāie amulā samāhi.
ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ ॥	Amul dharam amul dībāṇ.
ਅਮੁਲ ਤੁਲੁ ਅਮੁਲ ਪਰਵਾਣੁ ॥	Amul tūl amul parvāṇ.
ਅਮੁਲ ਬਖਸੀਸ ਅਮੁਲ ਨੀਸਾਣੁ ॥	Amul bakhṣīs amul nīsāṇ.
ਅਮੁਲ ਕਰਮੁ ਅਮੁਲ ਫੁਰਮਾਣੁ ॥	Amul karam amul furmāṇ.26-1
Page 5	

Priceless are the virtues, and priceless are the dealings in such virtues/philosophy.

Priceless are those who deal in the priceless

Treasures of philosophy.

Priceless are those saints who come for such priceless virtues/philosophy,

And priceless are those who take such virtues/philosophy

with them and go away.

Priceless are those who love (the virtues/philosophy),

And priceless are those who have imbibed such virtues/philosophy.

Priceless are the laws (Laws of Nature) in the divine court where the

Priceless method is used to evaluate/measure to

Decide actions according to these laws (Laws of Nature).

Priceless are the bounties, and priceless are the signs

(of the bounties of that Entity).

Priceless are the workings of

Its priceless Laws of Nature/Universe. 26 1 continued...

STANZA # 26-2: ATTEMPTS TO DESCRIBE GOD

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥ ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥ ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥26-2	Amulo amul ākḥiṁā na jāṁe. Ākḥ ākḥ rahe liv lāṁe. Ākḥahi ved pāṭḥ purāṇ. Ākḥahi paṛe karahi vakḥiṁāṇ. Ākḥahi barme ākḥahi ind. Ākḥahi gopī ṭai govind. Ākḥahi īsar ākḥahi sidḥ. Ākḥahi keṭe kīṭe budḥ. Ākḥahi dānav ākḥahi dev. Ākḥahi sur nar mun jan sev.
--	--

*That Eternal Entity cannot be described (nor Its price be fixed)
Because it will be difficult to describe (or fix) Its price even by continuously
thinking about it.*

The mantras and formulae of the Vedas and Puranas try to describe It.

After studying, scholars try to describe It.

Gods like Brahma and Indra also talk about It.

Milkmaids and Krishna talk about It.

Shiva, God of destruction, and Sidhas (adepts) talk about It.

Many Buddhas (intellectuals) discuss and talk about It.

Demons and demi-gods talk about It.

Demi-gods, men, silent-saints, and devotees speak of It.26-2

STANZA # 26-3: MANY TALK ABOUT GREATNESS

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥
ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥
ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥
ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥
ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥
ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥
ਜੇ ਕੇ ਆਖੈ ਬੋਲੁਵਿਗਾਰੁ ॥
ਤਾ ਲਿਖੀਐ ਸਿਰਿ
ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

(Page: 5)

Keṭe ākhahi ākhaṇ pāhi.
Keṭe kahi kahi uṭh uṭh jāhi.
Ēṭe kīṭe hor karehi.
Fā ākh na sakahi keṯ keṯe.
Jevad bhāvai tevad hoṯe.
Nānak jāṇai sāchā soṯe. J
e ko ākhai boluvigār.
Fā likīṯai sir
gāvārā gāvār. ||26||

*A large number of people attempt to talk about
the greatness of that Entity.*

*Many people departed from this world attempting to
describe the greatness of that Entity.*

*If as many more people are created as already existed,
Even then they will not be able to talk about the greatness of that Entity.*

It is as great as It wants to be.

It is only that Entity Itself which knows Its greatness.

*If someone claims that he can talk about Its greatness,
he is deluding himself.*

Then, he will be declared as a fool among fools

Since it is very difficult to describe Its greatness. 26-3 concluded. Page 6

THEME

The theme for the stanzas # 26-1 to 26-3 is that the virtues and bounties of the Eternal Entity (God) are priceless. It is very difficult to talk about It. Although many people have tried to talk about it, they have failed to comprehend It and to describe It.

STANZA # 27-1: WHERE DOES THE ETERNAL ENTITY (GOD) LIVE?

ਸੇ ਦਰੁ ¹ ਕੇਹਾ ਸੇ ਘਰੁ ² ਕੇਹਾ ਜਿਤੁ ³ ਬਹਿ ⁴ ਸਰਬ ⁵ ਸਮਾਲੇ ⁶ ॥	So ḡar kehā so gḡar kehā jiṭ bahi sarab samāle.
---	--

Where is the gate¹ of that dwelling² In which³ the Eternal Entity resides⁴ and controls⁶ every action and reaction⁵ (in the whole Universe)? 27-1

The stanza #27 discusses the gate to the residence of the Eternal Entity (God) where It resides, controls everybody and everything in the Universe. This stanza is composed of three sections:

The first section is in the form of a question as discussed above.

The second section is also a question:

Is it the residence of the Eternal Entity (God) where everybody and everything (living and nonliving) plays different musical instruments and sings the praise of the God?

Finally, in the third section, Guru Nanak explains his own philosophy that there is no specific residence or place where the Eternal Entity (God) resides, since It is present in everything, everywhere, and every action and reaction happens under the *Hukm* (Laws of Nature/Universe) of the Eternal Entity.

STANZA # 27-2: IS IT THE RESIDENCE WHERE EVERYTHING AND EVERYBODY PRAISES THE ETERNAL ENTITY (GOD)?

ਵਾਜੇ ¹ ਨਾਦ ² ਅਨੇਕ ³ ਅਸੰਖਾ ⁴ ਕੇਤੇ ⁵ ਵਾਵਣਹਾਰੇ ⁶ ॥ ਕੇਤੇ ਰਾਗ ⁷ ਪਰੀ ⁸ ਸਿਉ ਕਹੀਅਨਿ ⁹ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ¹⁰ ॥	vāje nād̥ anek asankhā keṭe vāvaṅhāre. Keṭe rāg parī siṽ kahī°an keṭe gāvaṅhāre.
---	---

(Many religious mentors and devotees think that the Eternal Entity dwells
where the following actions are being performed.)

*Countless³ musical instruments^{2, 4} resound¹, and countless⁵ are the musicians who
play⁶ these instruments and praise the Eternal Entity
(As are found in the court of the mortal king on Earth).
So many musical meters⁷ and sub-meters⁸ are rendered⁹,
And many are the singers who sing¹⁰ Its virtues.*

ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ¹ ਦੁਆਰੇ ॥ ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ² ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ³ ਵੀਚਾਰੇ ⁴ ॥	Gāvahi ṭuhno pa°uṅ pāṅī baisanṭar gāvai rājā ḡḡharam ḡu°āre. Gāvahi chit̥ gupaṭ̥ likh̥ jāṅēh likh̥ likh̥ ḡḡharam vīchāre.
--	---

*The wind, water, and fire sing Its praise,
And even Dharamraj (the mythical god of justice) sing Its praises.
Chittar and Gupt (the two mythical messengers of Dharamraj), who keep a
record of everybody on the basis of which Dharamraj decides their fate, also sing
Its praise.*

<p>ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ¹ ਸੋਹਨਿ² ਸਦਾ ਸਵਾਰੇ ॥ ਗਾਵਹਿ ਇੰਦ³ ਇਦਾਸਣਿ⁴ ਬੈਠੇ⁵ ਦੇਵਤਿਆ⁶ ਦਰਿ⁷ ਨਾਲੇ ॥</p>	<p>Gāvahi īsar barmā devī sohan saḍā savāre. Gāvahi inḍ iḍāsaṇ baithe devitīāḍā ḍar nāle.</p>
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*Shiva, Brahma, and the goddesses look beautiful while singing Its praise.
Indra, seated on his throne, sings Its praises
With the other gods gathered around him (Indra).*

<p>ਗਾਵਹਿ ਸਿਧ¹ ਸਮਾਧੀ² ਅੰਦਰਿ³ ਗਾਵਨਿ ਸਾਧ⁴ ਵਿਚਾਰੇ⁵ ॥ ਗਾਵਨਿ ਜਤੀ⁶ ਸਤੀ⁷ ਸੰਤੋਖੀ⁸ ਗਾਵਹਿ ਵੀਰ⁹ ਕਰਾਰੇ¹⁰ ॥</p>	<p>Gāvahi siḍh samāḍhī anḍar gāvan sāḍh vichāre. Gāvan jatī satī santokhī gāvahi vīr karāre.</p>
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*The Siddhas (Jogis)¹ under³ the state of meditation²,
And the saints (sages)⁴ in their contemplation⁵ sing Its praise.
The celibates^{6,7} and the contented⁸ sing Its praise,
And brave people⁹ sing Its praise with their full strength¹⁰.*

<p>ਗਾਵਨਿ ਪੰਡਿਤ¹ ਪੜਨਿ² ਰਖੀਸਰ³ ਜੁਗੁ ਜੁਗੁ⁴ ਵੇਦਾ⁵ ਨਾਲੇ ॥ ਗਾਵਹਿ ਮੋਹਣੀਆ⁶ ਮਨੁ⁷ ਮੋਹਨਿ⁸ ਸੁਰਗਾ⁹ ਮਛ¹⁰ ਪਇਆਲੇ¹¹ ॥</p>	<p>Gāvan paṇḍit paṛan rakhīsar jug jug vedā nāle. Gāvahi mohṇīāḍā man mohan surgā machh paḍiāle.</p>
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*Scholars¹ and Rishis³ who have recited² the Vedas⁵
Throughout various ages⁴ also praise It.
The captivating beauties (goddesses)^{6,7,8},
Whether living in heaven⁹, on Earth,
Or even in the mythical nether-worlds^{10,11}, sing Its praise.*

<p>ਗਾਵਨਿ ਰਤਨ¹ ਉਪਾਏ² ਤੇਰੇ ਅਠਸਠਿ³ ਤੀਰਥ⁴ ਨਾਲੇ⁵ ॥ ਗਾਵਹਿ ਜੋਧ⁶ ਮਹਾਬਲ⁷ ਸੂਰਾ⁸ ਗਾਵਹਿ ਖਾਣੀ⁹ ਚਾਰੇ¹⁰ ॥</p>	<p>Gāvan raṭan upā^ee ṭere aṭhsaṭh tīrath nāle. Gāvahi joḍh mahābal sūrā gāvahi khāṇī chāre.</p>
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*Jewels¹ created² by It, and all 68³ places of pilgrimage⁴
 all together⁵ sing Its praise.
 The mighty⁷ warriors⁶, strong people⁸,
 and all types of living beings sing Its praise.*

<p>ਗਾਵਹਿ ਖੰਡ¹ ਮੰਡਲ² ਵਰਭੰਡਾ³ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ⁴ ॥</p>	<p>Gāvahi khand mandal varbhandā kar kar rakhe dhāre.</p>
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*All the galaxies¹, their solar systems², and the Universe³ that It has created are
 all bound under the Laws of Nature⁴ and sing Its glories.*

(Besides the above concept, there is also another concept among the religious
 mentors and devotees as follows:)

<p>ਸੇਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੇ ਤੁਧੁ ਭਾਵਨਿ⁵ ਰਤੇ⁶ ਤੇਰੇ ਭਗਤ⁷ ਰਸਾਲੇ⁸ ॥</p>	<p>Se^ei tuḍhuno gāvahi jo tuḍh bhāvan raṭe ṭere bhagaṭ rasāle.</p>
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*Only those devotees⁷, who (think) that they are liked⁵ by It and have merged^{6, 8}
 themselves in It sing Its praise.*

Guru Nanak continues to say that:

ਹੋਰਿ ਕੇਤੇ ⁹ ਗਾਵਨਿ ¹⁰ ਸੇ ¹¹ ਮੈ ਚਿਤਿ ¹² ਨ ਆਵਨਿ ¹³ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ¹⁴ ॥	Hor keṭe gāvan se mai chit na āvan Nānak kiā vīchāre.
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*How many more⁹ sing¹⁰ Its praise?
Nanak says¹⁴ that their count¹¹ does not come¹³ to my mind¹².*

STANZA # 27-3: THE ANSWER- GOD EXISTS FOREVER AND EVERYWHERE

ਸੋਈ ਸੋਈ ¹ ਸਦਾ ² ਸਦੁ ³ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ⁴ ਨਾਈ ⁵ ॥ ਹੈ ਭੀ ⁶ ਹੇਸੀ ⁷ ਜਾਇ ਨ ਜਾਸੀ ⁸ ਰਚਨਾ ⁹ ਜਿਨਿ ਰਚਾਈ ¹⁰ ॥	So᳚ī so᳚ī sa᳚᳚ā sach᳚ sāhib sāch᳚ā sāch᳚ī nā᳚ī. Hai bh᳚ī ho᳚sī jā᳚e na jā᳚sī rach᳚nā jin rach᳚ā᳚ī.
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*Only That (Eternal Entity - God)¹ always² exists³, and Its Laws of
Nature/Universe⁴ also exist⁴.
The One Who has created⁹ the Universe⁹ is in existence now⁶ and will exist
forever⁷ and will not go away or perish⁸.*

ਰੰਗੀ ਰੰਗੀ ¹ ਭਾਤੀ ਕਰਿ ਕਰਿ ² ਮਾਇਆ ³ ਜਿਨਿ ਉਪਾਈ ⁴ ॥ ਕਰਿ ਕਰਿ ⁵ ਵੇਖੈ ਕੀਤਾ ⁶ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ⁷ ॥	Rang᳚ī rang᳚ī bh᳚ā᳚ī kar kar jins᳚ī mā᳚i᳚ā jin upā᳚ī. Kar kar vek᳚hai k᳚᳚᳚ā ā᳚᳚᳚ā jiv ᳚᳚is ᳚᳚ī vadi᳚ā᳚ī.
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*The One has created² varieties¹ of beings
and also created Maya (matter)³ in the Universe.
It is Its attribute⁷, and after creating⁵, It enjoys Its Own creation⁶.*

<p>ਜੇ ਤਿਸੁ ਭਾਵੈ^੨ ਸੇਈ ਕਰਸੀ^੩ ਹੁਕਮੁ^੪ ਨ ਕਰਣਾ^੫ ਜਾਈ ॥ ਸੇ ਪਾਤਿਸਾਹੁ^੬ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ^੬ ਨਾਨਕ ਰਹਣੁ^੭ ਰਜਾਈ^੮ ॥੨੭॥</p> <p>(Page: 6)</p>	<p>Jo tis bhāvai soᵀ karsī hukam na karṇā jāᵀ. So pātisāhu sāhā pātisāhib Nānak rahanṇ rajāᵀ. 27 </p>
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Nanak says:

*Whatever actions and reactions occur¹ in this Universe are happening² according to your Hukm (Laws of Nature/Universe)³;
Nothing can happen⁴ without Its Hukm (these laws).
The Eternal Entity (God) is the king⁵ of kings⁶;
everything is under⁷ Its Hukm⁸ (Laws of Nature/ Universe). 27.*

THEME

The answer to the questions in the first and second sections becomes evident in the third section: there is no specific gate or residence for the Eternal Entity (God) where all living and non-living beings sing the praise of God as is taught by religious mentors or as is the general concept of common people.

There is no specific residence because the Eternal Entity existed before space and time appeared (before the origin of Universe), existed in the past, exists now everywhere, and will exist forever. The Eternal Entity is the king of kings meaning every action and reaction in all living beings and in the whole Universe is occurring according to Its Hukm (the Laws of Nature). Nobody can change these laws in his/her favor by praising the Eternal Entity (God).

Note: This stanza # 27 also appears at page 8 and 347 of the AGGS with little change in some spellings and the addition of some words, but the theme remains the same.

SECTION IX

STANZA # 28: YOGI IS ADVISED ABOUT THE MEANINGS OF THEIR PRACTICES

<p>ਮੁੰਦਾ¹ ਸੰਤੋਖੁ² ਸਰਮੁ³ ਪਤੁ⁴ ਝੋਲੀ⁵ ਧਿਆਨ⁶ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ⁷ ॥ ਖਿੰਥਾ⁸ ਕਾਲੁ⁹ ਕੁਆਰੀ¹⁰ ਕਾਇਆ¹¹ ਜੁਗਤਿ¹² ਡੰਡਾ¹³ ਪਰਤੀਤਿ¹⁴ ॥</p>	<p>Munda santokh saram pat jholī dhiān kī karahi bibhūt. Khinthā kāl kuārī kāiā jugat dandā partīt.</p>
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*Oh Yogi! Have contentment² as your earrings¹; efforts to work for food³ as your
 begging bowl⁴, and bag⁵; and consciousness⁶
 as the ashes⁷ to apply on your body;
 The thought of death⁸ be your patched long robe⁹;
 body/mind¹¹ should be pure¹⁰.
 And all these attributes should be the guiding¹²
 stick¹³ (baton) of your faith¹⁴.*

<p>ਆਈ¹⁵ ਪੰਥੀ¹⁶ ਸਗਲ¹⁷ ਜਮਾਤੀ¹⁸ ਮਨਿ¹⁹ ਜੀਤੈ²⁰ ਜਗੁ²¹ ਜੀਤੁ²² ॥</p>	<p>Āī panthī sagal jamātī man jītai jag jīt.</p>
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*Consider the whole of humanity^{17,18} as equal to the highest¹⁵ class¹⁶;
 Conquering²⁰ the mind¹⁹ is equivalent to conquering²² the world²¹.*

ਆਦੇਸੁ ²³ ਤਿਸੈ ²⁴ ਆਦੇਸੁ ²³ ॥ ਆਦਿ ²⁵ ਅਨੀਲੁ ²⁶ ਅਨਾਦਿ ²⁷ ਅਨਾਹਤਿ ²⁸ ਜੁਗੁ ²⁹ ਜੁਗੁ ਏਕੇ ³⁰ ਵੇਸੁ ³¹ ॥੨੮॥	Ādes tisai ādes. Ād anīl anād anāhaṭ jug jug eko ves. 28
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*I pay my obeisance²³ to That²⁴ (Eternal Entity).
 That (Eternal Entity) was there before the appearing of space-time²⁵;
 That (Eternal Entity) is flawless (pure)²⁶,
 without any beginning²⁷, imperishable²⁸,
 And remains in the same³⁰ state³¹ throughout all Ages²⁹.*

Note: ਆਈ ਪੰਥੀ (*ai panthi*): The Jogi consider that they belong to ਆਈ ਪੰਥੀ (*ai panthi*) – a class of high order). Nevertheless, Guru Nanak advises the Jogis to consider that the whole humanity (ਸਗਲ ਜਮਾਤੀ (*sagal jamati*) belongs to the highest order

THEME

Guru Nanak is advising the Yogi to be content, keep his body and mind pure from evil thoughts, and earn his food by working. All these factors should be a guiding baton. There is no high class only for Yogis; humanity is the highest class of evolution among living being. Conquering the mind is equivalent to conquering the whole world. Next, he explains about the Eternal Entity (God) which has always been here in the same state at all times. This is further explained in detail in the next stanza #29.

STANZA # 29: YOGIS ARE ADVISED ABOUT MIRACLES, FUSION, AND FISSION

ਭੁਗਤਿ¹ ਗਿਆਨੁ² ਦਇਆ³ ਭੰਡਾਰਣਿ⁴
ਘਟਿ⁵ ਘਟਿ⁵ ਵਾਜਹਿ⁶ ਨਾਦ⁷ ॥

Bhugaṭ gi¹ān ḍa²i³ā bhāṇḍārāṇ
ghaṭ ghaṭ vājēh nād.

*Let knowledge² be your food¹ and compassion³ your possession⁴.
Then, the bells⁷ of contentment will ring⁶ in everybody⁵.*

ਆਪਿ⁸ ਨਾਬੁ⁹ ਨਾਥੀ¹⁰ ਸਭ¹¹ ਜਾ ਕੀ ਰਿਧਿ¹²
ਸਿਧਿ¹³ ਅਵਰਾ¹⁴ ਸਾਦ¹⁵ ॥

Āp nāth nāthī sabh jā kī riḍh
siḍh avrā sād

*The Eternal Entity (God) Itself⁸ is the controller⁹; It controls¹⁰ every action and
reaction in the Universe through the Laws of Nature/Universe. The desire for
possession of miracle powers^{12,13} is a mere¹⁴ instinct¹⁵.*

ਸੰਜੋਗੁ¹⁶ ਵਿਜੋਗੁ¹⁷ ਦੁਇ¹⁸ ਕਾਰ¹⁹ ਚਲਾਵਹਿ²⁰
ਲੇਖੇ²¹ ਆਵਹਿ²² ਭਾਗ²³ ॥

Sanjog vijog ḍu¹⁶e kār ḥalāvēh
lekhe āvahi bhāg.

*The work¹⁹ is performed²⁰ by the energy released by
both¹⁸ fusion¹⁶ and fission¹⁷;
And the resulting work becomes²² useful²¹
assets (blessing)²³ for the humanity.*

<p>ਆਦੇਸੁ²⁴ ਤਿਸੈ²⁵ ਆਦੇਸੁ²⁴ ॥ ਆਦਿ²⁶ ਅਨੀਲੁ²⁷ ਅਨਾਦਿ²⁸ ਅਨਾਹਤਿ²⁹ ਜੁਗੁ³⁰ ਜੁਗੁ³⁰ ਏਕੈ³¹ ਵੇਸੁ³² ॥੨੯॥ (Page: 6)</p>	<p>Ādes ṭisai ādes. Āḍ anīl anāḍ anāhaṭ jug jug eko ves. 29 </p>
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*I pay my obeisance²⁴ to That²⁵ (Eternal Entity - God)
That was there before the appearance of space-time²⁶;
That is flawless (pure)²⁷, without any beginning²⁸, imperishable²⁹,
And remains in the same³¹ state³² throughout all the Ages³⁰.*

Page 6

The state of the Eternal Entity (God) as explained by Guru Nanak in the last phrase of Stanza 29 is expressed by Einstein as follows:

“Energy cannot be created or destroyed; it can only be changed from one form to another.”

— Albert Einstein

THEME

In this stanza, Guru Nanak explains the importance of wisdom and compassion to achieve contentment. Then, he talks about the Eternal Entity (God) as the controller. Every action and reaction in this Universe is under Its control (*Hukm* as explained in stanza # 2; It remains carefree as in stanza # 3 of JAP).

Guru Nanak explains that two processes, fusion¹ and fission², under the Laws of Universe, generate the energy required to carry out all work in the Universe. These sources of energy are explained according to present day knowledge of Science as follows:

SOURCE OF ENERGY

There are two sources of energy in the Universe:

i) **Fusion:** The union of atomic nuclei to form heavier nuclei resulting in the release of an enormous quantity of energy (the union of two things into one).

Technically explained, two hydrogen nuclei or protons smash into each other hard enough to fuse, forming a deuterium nucleus with one proton and one neutron. As the protons fuse, they release energy, partly in the form of a neutrino. Neutrinos are odd particles that seem to be able to penetrate almost anything, including Earth and us. Next, the deuterium nucleus rams another free proton and fuses with it, giving off energy in the form of gamma rays. Finally, this clump of three particles smashes into another clump like itself and forms a helium nucleus. In this last collision, two protons are knocked loose and the process begins again. In each step, energy is given off in the form of photons. It is this energy that keeps the Sun shining and Earth alive. This is how a hydrogen bomb works. The Sun is an enormous hydrogen bomb that just keeps on exploding [1].

ii) **Fission:** The splitting of an atomic nucleus results in the release of a large amount of energy. An atom bomb is the result of the fission (splitting) of an atom to release energy.

Guru Nanak explains that work (actions and reactions) in the Universe is carried out with the energy released either by fusion (*Sanjog*) or by fission (*Vijog*) in the following phrase:

ਸੰਜੋਗੁ¹⁶ ਵਿਜੋਗੁ¹⁷ ਦੁਇ¹⁸ ਕਾਰ¹⁹ ਚਲਾਵਹਿ²⁰ ਲੇਖੇ²¹ ਆਵਹਿ²² ਭਾਗ²³ ॥

Sanjog vijog du^e kār chālāvēh lekhe āvahi bhāg.

Work¹⁹ is performed²⁰ by the energy released by both¹⁸ fusion¹⁶ and fission¹⁷;
And the resulting work becomes²² useful²¹ assets (blessings)²³ for the humanity.

Most interpreters [2-5] express *sanjog and vijog* as either a union or separation of families or union and separation of man with/from God (Eternal Entity). The above interpretation is based on Guru Nanak talking about control (ਨਾਥੀ - *nāthi*) of all actions and reactions. In other words, work (*kaar*) and its control rests with the Eternal Entity (Eternal Entity – ਨਾਥੁ - *Nath*) according to *Hukm* (Laws of Nature) as explained in the following phrase:

ਆਪਿ⁸ ਨਾਥੁ⁹ ਨਾਥੀ¹⁰ ਸਭ¹¹ ਜਾ ਕੀ ਰਿਧਿ¹² ਸਿਧਿ¹³ ਅਵਰਾ¹⁴ ਸਾਦ¹⁵ ॥

Āp nāth nāthī sabh jā kī ridh sidh avrā sād.

The Eternal Entity (God) Itself⁸ is the controller⁹; It controls¹⁰ every action and reaction in the Universe through the Laws of Nature. The desire for possession of miracle powers^{12,13} is a mere¹⁴ instinct¹⁵.

Guru Amardas has also used fusion and fission in the same sense as explained earlier. Here again it is related to creation and reversion:

ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਆਪੇ ॥

Āpe joṛ vichhoṛe āpe. Āpe thāp uthāpe āpe.

Fusion¹ and fission² occur on their own.

Creation³ and reversal⁴ back to their original state also occur on their own.

ਸਚ⁵ ਹੁਕਮ⁶ ਸਚ⁷ ਪਾਸਾਰ⁸ ਹੋਰਨਿ⁹ ਹੁਕਮ¹⁰ ਨ ਹੋਈ ਹੇ ॥੪॥

Sachā hukam sachā pāsārā horan hukam na hoī he. ||4||

The expansion⁵ of the Universe exists⁶ under the ever existing⁷ Hukam (Laws of Universe⁸); there is no other governing body⁹ that can issue such laws¹⁰.

AGGS, M 3, p 1045.

Guru Arjun has used fusion and fission to explain conception and birth in humans. Here, fission is the splitting of pairs of chromosomes of sex cells of a man and of a woman. Fusion is the combination or pairing of one set of n-number of chromosomes from a male sex cell (sperm) with the n-number of chromosomes of female sex cell (ovum) resulting in a zygote of 2n-chromosomes. This zygote continues to divide resulting into a multicellular organism which later develops into a new human being. This phenomenon has been described as follows:

ਸੰਜੋਗੁ¹ ਵਿਜੋਗੁ² ਧੁਰਹੁ³ ਹੀ ਹੁਆ⁴ ॥

Sanjog vijog dharahu hī hūā.

ਪੰਚ⁵ ਧਾਤੁ⁶ ਕਰਿ⁷ ਪੁਤਲਾ⁸ ਕੀਆ⁹ ॥

Panch dhāt kar putlā kīā.

ਸਾਰੈ¹⁰ ਕੈ ਫੁਰਮਾਇਅੜੈ¹¹ ਜੀ¹² ਦੇਹੀ¹³ ਵਿਚਿ ਜੀਉ¹⁴ ਆਇ ਪਇਆ ॥੧॥

Sāhai kai furmāiāṛai jī dehī vich jīo āe paīā. ||1||

AGGS, M 5, p 1007

Pairing¹ (fusion) and splitting² (fission) (of chromosomes) are performed⁴ according to the established Laws of Nature³.

By putting together⁷ five⁵ elements⁶ (many elements), a new body⁸ is created⁹.

Then, according to the Laws of the Nature¹⁰, life¹² originates in the newly formed body¹³ and a new living being¹⁴ comes to Earth.

The interpretation of the above verses in their real perspective would have not been possible without the application of knowledge of physics, biology, and genetics. However, at many other places in the AGGS, **ਸੰਜੋਗ** (*sanjog*) and **ਵਿਜੋਗ** (*vijog*) have been used simply to mean the meeting of a person with another person or God and the separation of a person from another person or Eternal Entity (God), respectively. It also becomes clear from these phrases that the interpretation of certain words should be done with the context in which they have been used in mind.

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SECTION X

STANZA # 30: TRINITY OR ONE ENTITY

<p>ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥ (Page: 7)</p>	<p>Ēkā māī jugat̤ viāī t̤in chēle parvāṇ. Ik sansārī ik bh̄andārī ik lāe d̄ībāṇ. Jiv t̤is bh̄āvai t̤ivai ch̄alāvai jiv hovai furmāṇ. Oh vek̄hai onā naḍar na āvai bahuṭā ehu vidāṇ. Āḍes t̤isai āḍes. Āḍ anīl anāḍ anāhaṭ jug jug eko ves. 30 </p>
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*It is a generally accepted concept that
A mother was conceived through some (unknown) method
And she produced three well-known disciples (gods) to run the world.
These are: Brahma - the creator; Vishnu - the giver of sustenance;
And Shiva - the destroyer.*

*(But) Nanak says that
The truth is that the Only One (Eternal Entity) runs the world
According to the ordained Laws of Nature/Universe.
It is the Only One (Eternal Entity) who looks after every action and reaction in
the Universe;*

*It makes us marvel at the fact that all the actions and reactions in the Universe
are happening according to the
Laws of Nature/Universe even though that
One (Eternal Entity) is neither visible nor comprehensible.
I pay my obeisance to That (Eternal Entity - God)
That was there before the appearance of space-time⁶;
That is flawless (pure), without any beginning, imperishable,
And remains in the same state throughout all the Ages.³⁰*

Page 7

THEME

The generally accepted concept of Trinity (Brahma, Vishnu, and Shiva) is rejected in this theme, and Guru Nanak says that there is only One Eternal Entity that controls everything (every action and reaction) under Its Laws of Nature/Universe. This has also been mentioned in the previous stanza # 29 (ਆਪਿ⁸ ਨਾਬੁ⁹ ਨਾਥੀ¹⁰ ਸਭ¹¹ ਜਾ ਕੀ ਰਿਧਿ¹² ਸਿਧਿ¹³ ਅਵਰ¹⁴ ਸਾਦ¹⁵ || Āp nāth nāthī sabh jā kī riḏh siḏh avrā sād. *The Eternal Entity (God) Itself⁸ is the Controller⁹; It controls¹⁰ every action and reaction in the Universe through the Laws of Nature. The desire for possession of miracle powers^{12,13} is a mere¹⁴ instinct¹⁵.)*

Nevertheless, almost all interpreters have accepted the assignment of three different duties to three different deities by the Eternal Entity (God), which is contrary to the basic Laws of Nature/Universe of the 'One and Only, the Infinite' who controls every action and reaction under these laws.

STANZA # 31: THE ETERNAL ENTITY (GOD) EXISTS EVERYWHERE

ਆਸਣੁ ਲੇਇ ਲੇਇ ਭੰਡਾਰ ॥ ਜੇ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੩੧॥ (Page: 7)	Āsaṅ lo ^o e lo ^o e bhṅdār. Jo kichḥ pā ^o i ^o ā so ekā vār. Kar kar vekḥai sirjaṅhār. Nānak sachē kī sāchī kār. Ādes tisai ādes. Āḍ anīl anāḍ anāhaṭ jug jug eko ves. 31
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*The Eternal Entity exists everywhere (in one form or another) in the Universe
and has stored natural resources in every world
(including our Earth) of the Universe.*

*Whatever was to be put into these stores was put once and for all (right from the
beginning and no more will be added later on).*

*That Eternal Entity continues to create (various matter and living beings)
And takes care of Its creations and provides all their needs.*

*(Meaning: First creation and thereafter every action and reaction occurs
automatically according to Its Laws of Nature/Universe).*

That is the truthful work of that Ever-existing Entity.

I pay my obeisance to That (Eternal Entity - God)

That was there before the appearance of space-time;

That is flawless (Pure); without any beginning; imperishable;

And remains in the same state throughout all the Ages. 31

Page 7

THEME

The Eternal Entity (God) exists in everywhere in the world and has provided all of the natural resources to be used by everyone in every world of the Universe. Natural resources refer to all types of matter and food needed by living beings. However, how to use them all depends on the living beings.

More is explained about natural resources in Stanza # 34 and at the end in the Sloka of JAP.

SECTION XI

STANZA # 32: REPETITION OF A NAME OF THE ETERNAL ENTITY (GOD)

ਇਕ ਦੂ ਜੀਭੈ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ ਨਾਨਕ ਨਦਰੀ ¹ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥ (Page: 7)	Ik dū jībh̄ou lakh̄ hohi lakh̄ hovēh lakh̄ vīs. Lakh̄ lakh̄ gerā ākhī ^a ahi ek nām jagdīs. Ēt̄ rāhi paṭ pavṛī ^a chārī ^a ai ho ^e ikīs. Suṇ galā ākāś kī kītā ā ^a ī rīs. Nānak naḍrī ¹ pāī ^a ai kūrī kūrhai ṭhīs. 32
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(It is a generally accepted concept that) If one tongue becomes one hundred thousand and then two million; then if a name of that Entity is repeated hundreds of thousands of times with each tongue, one can reach the Eternal Entity (God).

*After listening to the above lofty claims,
even the lowest of low-beings think that
They can reach that Eternal Entity (God) by repeating hundreds of thousands
times a name assigned to the Eternal Entity (God).
Nevertheless, Guru Nanak's philosophy is that*

*One can reach (comprehend) that Eternal Entity
through intellectual vision¹.*

Since the above method explained is a false claim - a boast of a liar. 32.

Page 7

Dr Joginder Singh's analysis [1] of this stanza indicates that many interpretations are based on the ancient philosophy that by repeating some name of God, a deity, or a mantra helps one reach the Eternal Entity (God) or get one's wish fulfilled. But Guru Nanak is against the repetition of any name of the Eternal Entity (God), a deity, or a mantra as explained in the INTRODUCTION. In the above stanza, Guru Nanak has first given the accepted practice and then explained his own philosophy in the last sentence.

THEME

In the above stanza, Guru Nanak explains that many people accept the concept that one can reach God by mere repetition of a name of the Eternal Entity (God) or a deity. But Guru Nanak says that mere repetition of name of God, a deity, or a mantra does not lead anyone anywhere. Comprehension of God is only possible through intellectual vision.

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STANZA # 33: NO ONE HAS POWER TO CHANGE LAWS OF NATURE/UNIVERSE

ਆਖਣਿ ਜੇਰੁ ਚੁਪੈ ਨਹ ਜੇਰੁ ॥
ਜੇਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੇਰੁ ॥
ਜੇਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੇਰੁ ॥
ਜੇਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥
ਜੇਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥
ਜੇਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
ਜਿਸੁ ਹਥਿ ਜੇਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥
ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

(Page: 7)

Ākḥaṇ jor chupai nah jor.
Jor na manganḍ deṇ na jor.
Jor na jīvaṇ maraṇ nah jor.
Jor na rāj māi man sor.
Jor na surṭī giān vīchār.
Jor na jugṭī chḥutai sansār.
Jis hath jor kar vekḥai soe.
Nānak uṭam nīch na ko-e. ||33||

No one has any power to change the Laws of Nature/Universe

Neither by repeating any mantra nor by keeping silence.

*No one has the power to change the Laws of Nature/Universe either by begging
(from the Eternal Entity -God) or by giving something as bribe (to that Entity).*

*No one has any power to change the Laws of Nature/Universe to be alive or to
die.*

No one has any power to change the Laws of Nature/Universe

Based on collected wealth or of acquired dictatorship.

*No one has any power to change the Laws of Nature/Universe after attaining an
intuitive philosophy.*

*No one has any power to change the Laws of Nature/Universe to find the easy
way to escape the world's problems (to get salvation).*

Nanak says:

This power lies with that Eternal Entity (God) who had created these laws and see that they work accordingly.

Therefore, nobody is superior nor inferior under that power (Laws of Nature/Universe)

Since everybody is treated at equal footing under these laws. 33.

Page 7

THEME

The above stanza has been interpreted word by word by many scholars and I have done the same way. However, I want to mention that it is an allegoric expression to indicate that every action and reaction is happening in the Universe under the Laws of Nature/Universe and nobody can change them. All actions and reactions occurring in all the living beings and physical worlds are happening under these Laws.

This is the extension of the previous stanza # 2 and 21-2) in which **ਹੁਕਮ** (HUKM) has been discussed.

STANZA # 34: NATURAL RESOURCES AND PHENOMENA

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ¹ ॥
ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ
ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ² ॥
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥
ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥
ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥
ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

Page 7

Rāṭī ruṭī thiṭī vār.
Pavaṇ pāṇī agnī pātāl¹.
Ṭis vichḡ dhartī
thāp rakḡī dharam sāl.
Ṭis vichḡ jī^a jugaṭ ke rang.
Ṭin ke nām anek anantḡ.
Karmī karmī ho^e vīchār.
Sachḡā āp sachḡā dḡarbār².
Ṭithai sohan panchḡ parvāṇ.
Nadrī karam pavai nīsāṇ.
Kachḡ pakā^oī othai pā^e.
Nānak ga^oi^a jāpai jā^e. ||34||

*Nights, seasons, days, and weeks;
Wind, water, and fire in Patal¹ (in the center of Earth);
Amidst of these natural phenomena and resources,
The Earth is placed as a venue to practice righteousness.
On this Earth there are various types of living beings.
And their names and kinds are uncountable.
Everybody is judged according to their deeds.
One gets pleasures or problems according to their deeds under the Laws of
Nature (Darbar² – so-called the court² of the Eternal Entity (God).
In that court², only nobles are accepted.
This honor of acceptance is based on their good deeds.*

Nanak says:

*Whether one is ordinary or elevated is judged
Under the Laws of Nature (so-called in the court of
that Eternal Entity – God). 34.*

Page 7

ਪਤਾਲ (*Patal*): Here *Patal* means the center of the Earth according to Dr Bachan. [1]

ਦਰਬਾਰੁ (*darbar*): It has been interpreted as the Laws of Nature since there is no such place in this Universe where the Eternal Entity (God sits and controls the world as mentioned in the stanza (*pauri*) # 27-1.

THEME

Guru Nanak explains in this stanza that the Earth is a place to practice righteousness. On this Earth the Eternal Entity (God) has supplied all the natural resources and necessary phenomena for sustaining all types of living beings. One is judged as an ordinary or elevated one according to the deeds performed. In the court of Eternal Entity (God) only those are honored who have been blessed because of their good deeds.

REFERENCES

1. Bachan, Gurbachan Singh (1985) Theo-Cosmo evolutionary concept: A new interpretation of Japji Sahib, J, Sikh Studies, 12 (11), p 1.

SECTION XII

SANTZA 35-1: REALM OF RIGHTEOUSNEOUS

(Continuity of Stanza # 34)

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥

Dharam khand kā eho dharam.

*In the Realm of Righteousness,
One's duty (dharma/religion) is to practice righteousness on this Earth.*

Different scholars have interpreted the stanzas # 34 to 37 differently. This is due to the fact that there are too many allegoric speeches and too many metaphors and similes in these poetic phrases. Under these conditions it becomes difficult for most of the scholars to interpret the same theme as expressed by the author. Therefore, it is very important to distinguish the use of allegories, metaphors, and similes, and the context in which these have been used. Here, keeping in view all these facts and after consulting many scholars, I have tried to interpret it as close to the real themes as possible.

The above phrase represents the theme discussed in the previous stanza # 34 of JAP, in which it has been emphasized that on the Earth (*Dharm Khand*-Realm of Righteousness), a lot of natural resources (air, water, fire/energy, etc.), and many phenomena (day, night, seasons, etc.), have been provided by the Eternal Entity (God) for human to practice righteousness, because righteousness is rated as the highest of all the religions. For example,

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੈਸਟ ਧਰਮੁ ॥

Sarab dharam meh saresat dharam.

ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

Har ko nām jap nirmal karam.

AGGS, M 5, p 266

The highest duty/religion of the human is to do good deeds.

That is equivalent to the repetition of God's name

Note: Some scholars interpret it as actual repetition of name of the Eternal Entity (God) along with good deeds is the highest religion. However, it has been discussed in INTRODUCTION that repetition of any name of the Eternal Entity (God) or deity or any mantra is of no avail.

Keeping in view the above phrase, **ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥**, has been interpreted as:

In the Realm of Righteousness, one's duty/dharma/religion is to practice righteousness on this Earth. 35 continued...

STANZA # 35-2: REALM OF WISDOM / KNOWLEDGE

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ
ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥
ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ
ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ
ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥
ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ
ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥
ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ
ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥
ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ
ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥
ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ
ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ
ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥
(Page: 7)

Giān kh̄and k̄ā ākh̄hu karam.
Keṭe pavan̄ pāṇī vaisan̄tar
keṭe kān mahes.
Keṭe barme gh̄āṛaṭ̄ gh̄aṛīahi
rūp rang ke ves.
Keṭīā karam bh̄ūmī mer
keṭe keṭe dh̄ū updes.
Keṭe ind̄ ch̄and̄ sūr
keṭe keṭe mandal des.
Keṭe sidh̄ budh̄ nāth
keṭe keṭe devī ves.
Keṭe dev̄ d̄ānav mun
keṭe keṭe raṭan samund̄.
Keṭīā kh̄āṇī keṭīā baṇī
keṭe pāt̄ narind̄.
Keṭīā surṭī sevak
keṭe Nānak an̄t̄ na an̄t̄. ||35||

*The duty in the next Realm of Wisdom/Knowledge is to
understand/comprehend (the nature of the following subjects in the world.
There is enormous quantity of air, water, energy (fires);
And many Krishnas, Shivas and Brahmas have been structured into idols*

In different forms and costumes by people.

There are numerous Earths for practicing righteousness, and there are numerous mountains on these Earths; and uncountable devotees like Dhru are giving sermons.

*There is an unlimited amount of clouds around the Earth;
There is an unlimited number of Moons and Suns in these numerous worlds. 35.*

THEME

In this Realm of Wisdom/Knowledge, one comprehends about the reality of various concepts accepted by people. Nanak says that there is no end to count such concepts in this word.

STANZA # 36-1: REALM OF WISDOM/KNOWLEDGE

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥

ਤਿਥੈ ਨਾਦ ਬਿਨੇਦ ਕੇਡ ਅਨੰਦੁ ॥

Gi-ān khānḁ mēh gi-ān parchānḁ.

Fithai nādḁ binodḁ kod anand.

In this Realm of Wisdom/Knowledge, only wisdom/knowledge rules.

In this realm one feel high state of tranquility and happiness. 36

continued...

THEME

In the Real of Wisdom/Knowledge (Stanza # 35-2), first one understands about various concepts accepted by people. In the same Realm of Wisdom/Knowledge (Stanza # 36-1), there is light of knowledge everywhere, which enables one to figure out what is right and what is wrong. This statement in stanza #36-1 is based on the recapitulation of the last stanza # 35-2.

STANZA # 36-2: REALM OF INITIATIVE

<p>ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ ਤਾ ਕੀਆ ਗਲਾ ਕਬੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥ (Page: 7)</p>	<p>Saram kḥand kī baṇī rūp. Fithai ghāṛat ghāṛī°ai bahuṭ anūp. Fā kī°ā galā kathī°ā nā jāhi. Je ko kahai pichḥai pachḥuṭā°e. Fithai ghāṛī°ai suratṭ maṭ man budḥ. Fithai ghāṛī°ai surā sidḥā kī sudḥ. 36 </p>
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In this Realm of Initiative, one is able to formulate/promulgate many types of philosophies.

However, such state of initiative cannot be described or expressed in words.

If anyone would try to describe that person, they may repent later.

In this Realm, consciousness, intellect, and wisdom are developed in the mind (brain).

In this Realm, awareness is developed in noble people like Sidhas. 36.

Page 7

Notes:

ਸਰਮ ਖੰਡ (*Sarm Khand*) is interpreted as the Realm of Labor by many scholars. The theme discussed in this part of the stanza does not indicate anything related to labor, however, it does discuss the initiative in one's mind to create new ideas and plans.

ਬਾਣੀ (*bani*) has been interpreted as a word to write/describe anything.

ਸੁਰਾ (*sura*) has been interpreted as noble (ਪੰਚ), as explained in stanza # 16-1 of JAP, who are so powerful to control all the vices.

THEME

In this Realm, one develops initiative to create ideas and plans. Incomparable beauty of modesty (happiness/contentment) is constructed, which cannot be described or expressed in words or constructed. In both the realms (of Wisdom and of Initiative), one's consciousness is awakened and attains discriminating intellect for understanding about one's self and the surroundings.

STANZA # 37-1: REALM OF DEEDS

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੇਰੁ ॥ ਤਿਥੈ ਹੇਰੁ ਨ ਕੇਈ ਹੇਰੁ ॥ ਤਿਥੈ ਜੇਧ ਮਹਾਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ ਤਿਥੈ ਸੀਤੇ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥ ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਰੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥	Karam kḥand kī baṇī jor. Fithai hor na koṯ hor. Fithai jodḥ mahābal sūr. Fin mēh rām rahiṯā bharpūr. Fithai sīṯo sīṯā mahimā māhi. Fā ke rūp na kathne jāhi. Nā ohi marēh na ṯhāge jāhi. Jin kai rām vasai man māhi. Fithai bhagaṯ vasēh ke loṯa. Karahi anand sachā man soṯe.
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In the Realm of Deeds, the word (sabd) is the power.

No one dwells here

Except those who are brave (courageous) and have wisdom,

*Whose minds are imbued with the essence of the Eternal Entity (God) as if
completely sewed with the majestic glory of the Eternal Entity?*

It is hard to describe that state of beauty (of mind).

Those whose minds have realized the essence of the Eternal Entity

Never let their conscious die and can never be deceived.

In this realm dwell the nobles of all the worlds.

*They have peace of mind since they have imbued the essence of Ever-existing
(that Entity) in their minds.*

37 continued...

ਕਰਮ (*karam*): Means 'deeds' in some phrases of Gurbani. In stanza # 4 of JAP, **ਕਰਮੀ ਆਵੇ ਕਪੜਾ** (*karmi karmi awai kapra*) means "One receives a robe of honor by doing good deeds." In stanza # 34 of JAP, **ਕਰਮੀ ਕਰਮੀ ਹੋਜਿ ਵੀਚਾਰ** (*karmi karmi hovai vichar*) means "To be judged by their deeds." One can attain this Realm of Deeds by performing good deeds.

ਸੂਰ (*sur*): has been interpreted as noble (**ਪੰਚ**- *panch*) as explained in stanza # 16-1 of JAP, who are so powerful to control all vices.

ਸੀਤਾ (*seeta*): It is unfortunate that the scholars who are under the heavy burden of ancient philosophy and mythology interpret **ਸੀਤਾ** (*seeta*) as the Sita, wife of Ram, son of king Dasharatha. So much so that Principal Teja Singh [1] interpreted that there are many Sitas (wives of Ram) who praise Ram (King). However, a detailed analysis of interpretations of various scholars conducted by Dr Joginder Singh [2] revealed that **ਸੀਤਾ** (*seta*) means sewed. Dr Sahib Singh [3] Giani Harbans Singh [4] also interprets it as sewed.

ਮਰਹਿ (*marh*): Not physical death (means cannot be despised).

STANZA # 37-2: THE REALM WHERE ONE REALIZES THE UNIVERSE AND THE ETERNAL ENTITY

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥
ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥
ਜੇ ਕੇ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥
ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥
ਨਾਨਕ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ ॥੩੭॥

(Page: 8)

Sacḥ̄ kḥand vasai nirankār.
Kar kar veḳhai naḍar nihāl.
Fithai kḥand mandal varbḥand.
Je ko kathai ṭa anṭ na anṭ.
Fithai lo^a lo^a ākār.
Jiv jiv hukam ṭivai ṭiv kār.
veḳhai vigsai kar vīchār.
Nānak kathnā karṭā sār. ||37||

In this realm one realizes that:

The Formless prevails everywhere in the Universe.

Meaning the whole Universe is evolving under Its Laws of Nature/Universe.

There are many spheres (stars and planets) and galaxies in this Universe.

If someone tries to describe them all, one would fail to do so since an

Unlimited number of worlds are being created there.

Such creations are happening as ordained (according to the Laws of Universe).

Nanak says:

The Eternal Entity (God) is pleased to see that everything is happening

As ordained under the Laws of Nature/Universe.

It is as hard to describe this phenomenon

As it is to eat steel. 37.

Spheres: This term has been used here because it includes all stars and planets (ਖੰਡ and ਮੰਡਲ – (*khand* and *mandal*)), which are at various stages of development in various galaxies.

ਸਚ ਖੰਡਿ (*such khand*): According to Dr Joginder Singh [2] and many other scholars, ‘*Such Khand*’ is the dwelling of *Nirankaar* (the Eternal Entity, which is Formless). But the next sentence ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ (*tithai khand mandal varbhand*) indicates that there (ਤਿਥੈ *tithai*) are many spheres and galaxies in the *Such Khand*.

Therefore, this Realm appears to be the Universe, which includes many spheres and galaxies. It means the Eternal Entity (God) dwells throughout this Universe.

The following stanzas support the above view:

ਇਹੁ ਜਗੁ¹ ਸਚੈ² ਕੀ ਹੈ ਕੋਠੜੀ³ ਸਚੈ² ਕਾ ਵਿਚਿ ਵਾਸੁ ॥

Ih jag sachai kī hai koṭhṛī sachē kā vich vās.

AGGS, M I, p 463.

This Universe¹ is the place³ (house) for the Ever-Existing Entity² to dwell.

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨ੍ਹੈ ਰਚਿਓ ਨਾਉ ॥

Āpīnhai āp sājiō āpīnhai rachio nāo.

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ ॥

Duyī kudrat sājiāi kar āsaṇ ditho chāo.

AGGS, M I, p 463.

It (Existing Entity – God) was created by Itself and It created Its own attributes.

Then It created Nature¹, dwells in it, and enjoys Nature¹.

(This means the Existing Entity (God) Itself is Nature.)

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥

Balihārī kudrat vasiā.

ਤੇਰਾ ਅੰਤੁ⁴ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥

Terā ant na jāī lakhiā. ||1|| rahāo.

AGGS, M I, p 469.

I sacrifice myself to the Eternal Entity (God) Who dwells³ in Nature². Its limit⁴ cannot be defined⁵.

ਕੁਦਰਤਿ² (*kudrit* - Nature): The sum total of all things in time and space; the entire physical Universe. Therefore, the Eternal Entity (God) dwells in the entire physical Universe and in every living being in time and space.

According to Nanakian philosophy, there is no particular place for the dwelling of the Eternal Entity (God) wherefrom It controls the Universe. For example, as explained in stanza #27-1 of JAP. Therefore, *Such Khand* is not any particular place for the dwelling of the Eternal Entity (God).

But Prof Sahib Singh [3] interpreted *Such Khand* as the ‘Realm of Truth’, which is in the mind of Bhagats. If we accept this interpretation, we limit God to a certain place. However, Prof Sahib Singh is right to some extent, since Guru Nanak also says that God pervades everywhere and in every mind:

ਏਕੇ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਏਕੁ ਵਸਿਆ ਮਨ ਮਾਹੀ ॥੧੩॥

Ēko rav rahi^ᵃ sabh thā^ᵃ ek vasi^ᵃ man māhī.

AGGS, M 1, p 437.

The One (Eternal Entity) pervades everywhere, and

The One also pervades in every human mind.

Therefore, the Eternal Entity (God) not only pervades in the minds of Bhagats as explained by Prof Sahib Singh but also everywhere and in the minds of everyone.

The meanings of ਸਚੈ (*Sach*) used in the above phrase, ਇਹੁ ਜਗੁ¹ ਸਚੈ² ਕੀ ਹੈ ਕੇਠੜੀ³ ਸਚੈ⁴ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥ Ih jag sachai kī hai koṭh^ᵃī sachē kā vich vās:

The words ਸਚ or ਸਚੇ or ਸਚੈ (*sach* or *sachai* or *sachai*) and ਸਤਿ (*sat*) have already been discussed which mean “Ever-existing Entity” as described in the ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ (*Ād sach jugāḍ sach.*) ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ (*Hai bhī sach Nānak hosī bhī sach*), the first Sloka of JAP and also in ਸਤਿ ਨਾਮੁ (*sat nām*) as described in the Commencing Verse.

The above discussion clearly indicates that ਸਚ ਖੰਡਿ (*sach khand*) is the 'Realm of Universe/Nature'. It is neither any particular place nor a state of mind of a Bhagat or any person.

THEME

Stanza # 37-1: In the 'Realm of Deeds' the Word (*bani*) is the power, and the nobles who have attained this power have imbibed the essence of the Eternal Entity (God) in their minds. It means that they are aware of their conscience.

Stanza # 37-2: The above discussion clearly indicates that this Realm is neither a particular place nor a state of mind of any Bhagat or human in which the Eternal Entity (God) dwells. Therefore, ਸਚ ਖੰਡਿ (*sach khand*) is the 'Realm of Universe/Nature' in which the Eternal Entity (God) dwells.

The critical analysis of stanzas 34 to 37 indicates that the first Khand is the 'Realm of Righteousness', the earth, for conducting good deeds. The second one is the 'Realm of Wisdom/Knowledge', the third one is the 'Realm of Initiative', and the fourth one is the 'Realm of Deeds'. All of these four realms are the States of Mind for understanding and developing initiative.

The fifth one is the ਸਚ ਖੰਡਿ which is the 'Realm of Universe/Nature' in which the Formless Ever-Existing Entity pervades everywhere.

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SECTION XIII

STANZA 38: COINING SABD

ਜਤੁ ¹ ਪਾਹਾਰਾ ² ਧੀਰਜੁ ³ ਸੁਨਿਆਰੁ ⁴ ॥	Jaṭ pāhārā dḥīraj suni ⁴ ār.
ਅਹਰਣਿ ⁵ ਮਤਿ ⁶ ਵੇਦੁ ⁷ ਹਥੀਆਰੁ ⁸ ॥	Ahraṇ maṭ veḍ hathī ⁸ ār.

*Self-control¹ should be the furnace² and patience³ of goldsmith⁴.
Wisdom⁶ should be the anvil⁷ and knowledge⁸ be the tools⁸.*

ਭਉ ⁹ ਖਲਾ ¹⁰ ਅਗਨਿ ¹¹ ਤਪ ਤਾਉ ॥	Bḥa ⁹ o khālā agan ṭap ṭā ¹⁰ o.
ਭਾਂਡਾ ¹² ਭਾਉ ¹³ ਅੰਮ੍ਰਿਤੁ ¹⁴ ਤਿਤੁ ¹⁵ ਢਾਲਿ ¹⁶ ॥	Bḥā ¹² ndā bhā ¹³ o amriṭ ṭiṭ dḥāl.
ਘੜੀਐ ¹⁷ ਸਬਦੁ ¹⁸ ਸਚੀ ਟਕਸਾਲ ¹⁹ ॥	Gḥā ¹⁷ ī ¹⁷ ai sabaḍ sachī taksāl.

*Love⁹ for the Eternal 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 are matters¹⁵ to be melted¹⁶
together to coin¹⁷ the sabd (enlightened idea/philosophy/vision)¹⁸ as an Amrit
(alixir)¹⁷ in the mint¹⁹ of truth.*

ਜਿਨ ਕਉ ਨਦਰਿ* ²⁰ ਕਰਮੁ** ²¹ ਤਿਨ ਕਾਰ ²² ॥ ਨਾਨਕ ਨਦਰੀ ²³ ਨਦਰਿ ²⁴ ਨਿਹਾਲ ²⁵ ॥੩੮॥ (Page: 8)	Jin ka°o naḍar karam ṭin kār. Nānak naḍrī naḍar nihāl. 38
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The type of work²² to coin sabd (enlightened idea/philosophy/vision) can only be accomplished by those who have the capability²¹ of vision²⁰.

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

I would say that 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 in English or in Punjabi, it is very important to apply the most appropriate meaning of *Nadar* and *Karam* to interpret bani to understand the message of Guru Nanak in its real perspective. It is only the SGGS Punjabi to Punjabi Dictionary of Gurbachan Singh and also Bhai Kahn Singh’s *Mahan Kosh* (srigranth.org) which give the meanings of these words other than the usually accepted meaning under the influence of ancient philosophy, as follows:

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

ਨਦਰਿ (*Nadar*) is from ‘Nazar’ from Arabic Language. There are two different meanings of this word:

Nazar: Vision as explained above, critical examination, sight, see,

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, ਕਰਨਜੋਗ-ਕੰਮ, which mean work, capability, method, daily work, routine, etc. in English.

ਕਰਮੁ (*Karam*) is also an Arabic word.

THEME

In the above stanza # 38, Guru Nanak explains how a sabd (enlightened idea/philosophy/vision) is coined (formulated) to prepare the Amrit (elixir) – the way of living, which will make a person noble and successful.

SECTION XIV

SLOKA 1: NATURAL RESOURCES

॥ ਸਲੋਕੁ ॥

Sloka

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥	Pavaṇ gurū pāṇī piṭā mātā d̥haraṭ mahat̥. D̥ivas rāṭi du ^e d̥ā ^ī d̥ā ^ī k̥helai sagal jagat̥.
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*Air is like a Guru, water is like a father (both represent the environment),
And Earth is like the great mother*

(which provides all types of resources and food).

*Both day and night are like a male nurse and a female nurse, respectively,
And the whole of humanity plays in their laps.*

*This means humanity enjoys the natural environment and resources provided by
the Eternal Entity (God.)*

(Therefore, it is the duty of humans to practice righteousness.)

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੇ ਆਪ ਈ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥	Ch̥ang ^ā ^ī ^ā buri ^ā ^ī ^ā vāch̥ai d̥haram hadū ^r . Karmī āpo āṇī ke neṛai ke dū ^r .
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*(Now) your virtues (good deeds) and vices (bad deeds) are evaluated under the
laws of Nature/ Universe.*

Since people are honored according to their deeds, some will obtain salvation while others will not.

<p>ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥ (Page 8)</p>	<p>Jinī nām dhiāiā ga^ee maskat̤ ghāl. Nānak tē mukh ujle keṭī chhutī nāl. 1 </p>
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Nanak says:

The faces of the nobles who have comprehended the Eternal Entity (God) glow with happiness and attain liberation from their troubles.*

*And with the association of such nobles, many others can attain salvation**.*

Page 8

**Noble*: A person of an exalted moral or mental character or excellence as described in stanza # 16-1.

** *Salvation*: The state of being saved or protected from harm, risk, etc.

THEME

Here Guru Nanak explains that the Earth is the only Planet in our Solar System where all the natural resources (i.e., air, water and the necessary phenomena - day, night, and seasons) and a suitable environment for all living beings are found. Guru Nanak advises practicing righteousness for a peaceful life on this planet.

THE AUTHOR

PROFESSOR DEVINDER SINGH CHAHAL, PhD

Professor Devinder Singh Chahal obtained his M.Sc. from Punjab University, Chandigarh in 1955 and PhD (Microbiology) from the Ohio State University, Columbus, Ohio and University of Southern Illinois, Carbondale, Illinois, USA in 1966. On his return to India he established a new Department of Microbiology at the Punjab Agricultural University, Ludhiana. He introduced Mushroom Cultivation in the Punjab. He left this institute in 1974 and worked as a Visiting Scientist in the Department Food and Chemical Engineering at the prestigious institution, the Massachusetts Institute of Technology (MIT), Cambridge, Massachusetts as Fulbright Fellow, a prestigious award, for one year. In 1975 Professor Chahal came to Canada as an immigrant. He served for 5 years at the University of Waterloo, Ontario as Visiting Professor and then as Visiting Scientist in the Department of Biochemical Engineering. Then he moved to the Institut Armand-Frappier, Université du Québec, Laval, Québec, as a Professor of Industrial Microbiology.

He discovered two new species of fungi: *Agaricus basiannulosus*, an edible mushroom and *Chaetomium cellulolyticum* Chahal & Hawksworth, a very active microorganism to convert cellulosic matter into useful products. The later was studied by many MSc and PhD students in the world. He is one of the pioneers on the conversion of cellulose into biofuel (alcohol) through hydrolysing cellulose into sugars with cellulase enzymes. His work on cellulase production with solid state fermentation is still being quoted even after 35 years of this discovery. He retired on October 1, 1996 from the position of Professor of Applied Microbiology. During his professional life he has written three scientific books and one Laboratory Manual and many chapters in various scientific books and many research articles in scientific journals of the world. He has presented his research in many international conferences held in various parts of the world. During his scientific professional life, he has developed a few

processes to produce valuable chemicals from waste biomass. He has five patents on these processes in Canada, USA and India.

During his professional life he has also written many articles on *scientific and logical interpretation of Gurbani* (Word of the Sikh Gurus) with special reference to *Universally Acceptable Philosophy of Guru Nanak* in various journals of the world and in many multi-authored books. He has also written a few critical analyses of some works on Sikhism and *Gurbani*. He is continuing this service through the *Institute for Understanding Sikhism*, as President and Editor-in-Chief of *Understanding Sikhism: The Research Journal* since its establishment in 1999.

He is a Member of Advisory Committee of Sri Guru Granth Sahib Study Centre at Guru Nanak Dev University, Amritsar since 2011.

He was honoured as 77th among the Top Most Influential Sikhs of the World in 2012 for his contributions in Science and Universally Acceptable Philosophy of Guru Nanak. Later he was maintained on the list from 2013 to 2016 (the last listing at the time of publishing)

#77 in the link: <http://www.thesikh100.com/2012-2/>

#67 in the link: <http://www.thesikh100.com/2013-2/>

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#69 in the link: <http://www.thesikh100.com/2016list-2/2016list/>

He was honoured by the Delhi Sikh Gurdwaras Management Committee, New Delhi on *Khalsa Fateh Divas* held at Red Fort, Delhi on March 8-9, 2014 – the most auspicious occasion when the Red Fort, Delhi was captured by Jathedar Baghel Singh on March 11, 1730.

Currently, he is busy in writing a book: *GURU NANAK: The Founder of Natural Philosophy*.

‘Natural Philosophy’ became to be known as Nova Scientia (New Science) in Europe immediately after Guru Nanak and now Natural Philosophy is called SCIENCE since the 19th century. Besides writing of the above book he has authored following books:

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Thirteen (13) DVDs, about 45 minutes each, on ‘Discussion on Sikhism’ have been prepared in collaboration with *Jafry Communications*, Toronto and the *Sikh Virsa TV Program* at OMNI 2, Winnipeg, Manitoba. Some major topics on Sikhism have been discussed in details in this series of DVDs. The ‘Discussion on Sikhism’ has been repeated three times on OMNI 2 and now is being repeated at Astha TV.

The “Jhanjar TV” has also recorded four YouTube on Sikhism as an interview by Dr Devinder Pal Singh,

Web site of Prof Chahal:

UNDERSTANDING SIKHISM – The Research Journal: www.iuscanada.com

His research work on Gurbani and Sikhism also appears in:

<http://www.nriinternet.com/NRIsikhs/index.htm> and Sikh Virsa, Calgary, Canada, Sikh Bulletin, California, Sikh Review, Kolkata, India, and other journals.

THE EDITORS

Mr Jesse Schell

Mr Jesse Schell, born and raised in the West, values the importance of scientific enquiry and freedom of thought. Trained and educated in the sciences, he holds two degrees in nursing. He is also trained as English as a Second Language teacher with a CELTA degree from Cambridge University. This background and experience in science and language has allowed him to contribute to this work of Dr Chahal. A religious/spiritual seeker all of his life, Mr Schell has studied a number of religions and spiritual practices over the years. After much study, questioning, and serious thought it was clear that sound reasoning overcomes blind faith and so he always found himself abandoning each religion. He now describes himself as a secular humanist with Deist leanings, a freethinker while being “iconoclastic” for good

He finds that the current state of Sikhism is deplorable, demonstrating all the reasons why religion is evil. None-the-less, he feels a strong attraction to the original teachings of Guru Nanak (not current Sikhism) and it is for this reason that he has given generously of his time and abilities to further Dr Chahal’s most important and greatly needed scholarly work. Currently, he lives in rural New Zealand, practicing self-sufficiency with his husband and their five dogs.

Dr Sheena Sidhu

Dr Sheena Sidhu is an Entomologist. She took over further editing the matter, which was revised again and again.

Miss Komal Sidhu

Miss Komal Sidhu is a Speech Therapists. She revised certain sections of the book.

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