EXPLICATIVE METHODOLOGY FOR INTERPRETING GURBANI

ABSTRACT
To understand the Gurbani in a holistic way, person needs to detect in applied words of the Gurbani itself. All subtle formations from the beginning, relationships and interrelationships with the God, Nature, the community, various processes and transformations of such processes, reflecting the laws of the Universe, realization of the Truth in Nature and simplicity of the person as an individual and community configuration are incorporated in the Gurbani. The available translations and interpretations of Gurbani are allegoric, laden with literal interpretations based upon controversial Vedic philosophy, twisted historical and anecdotal stories. The Gurbani, however, follows an explicative methodology, related to the fundamental nature of the world, its entities independent of human thought and existence; an inquiry into prevailing religious literature claiming knowledge of the world, and their praxis. This paper will discuss examples of misinterpretation of the Gurbani and the impact, and suggest an explicative methodology to be followed for appropriate interpretation of the Gurbani.

INTRODUCTION
To formulate methodology for interpretation of any Holy Scripture, it is essential to comprehend the methodology applied in its composition, core theme, and sustaining attributes. There may be similarities in some inferences and references written in the Gurbani and the other religious philosophies of Indic origin. However, the salient characterization of each word in the Gurbani makes the Nanakian Philosophy unique, different and outstanding from other religious philosophies. Thus, when interpreting the Gurbani, one needs to be mindful of its comparative uniqueness inherent in significant words so that, one does not confuse it with other religious philosophies. Gopal Singh [5] while translating Aad Guru Granth Sahib (AGGS) wrote, “The Holy Scripture (Aad Guru Granth Sahib) mostly elaborated as metaphors, similes, analogies, and personifications represents the theme of the Sabd expressed in specific words. To appreciate complex feelings expressed by the author in the Sabd (hymn), one must examine its complete context from the perspective of rhythm, images, obvious and implied meaning. To understand emotional set up of the author, the time and space involving persons and places are also of vital significance in the cultural and historical background.”

WHY METHODOLOGY IS IMPORTANT?
It is important because, it provides a pattern of operations that is CUMULATIVE & PROGRESSIVE.

How?
Explained by Bernard Lonergan [3] when he wrote, “A method provides distinct operations, where each operation is related to the others, where the set of relations forms the pattern, where the pattern is described as the right way of doing the job, where operations in accord with the pattern may be repeated indefinitely, and where the fruits of such repetition are, not operations, rather cumulative and progressive.”

Need for Methodology
Most significantly, the misinterpretation of the Gurbani is causing confusion among its adherents by generating resources for ignorance and blind faith.
Since the rivals of Sikh Gurus comprehended the power of Truth embedded in the Gurbani, misinterpreting has been going on among the relatives of the Gurus and others for personal gains. Subsequently, the Sikh and non-Sikh scholars are often misinterpreting the Gurbani to dilute its impact against the prevailing rituals, rites, and superstitions.

Guru Nanak, the succeeding Sikh Guru Sahiban and other authors of the AGGS, reviewed the Vedas, Simritis, and the rest of Hindu religious philosophies (Shastras, Puranas etc.) and found in them controversial and argumentative components as applied in practice of ‘Shruti,’ preaching between religious classes of Brahmans. The Gurus called it waste of time and effort.

Mahendra Nath Sir car [12] (1984) in his book on ‘Hindu Mysticism, According to Upanishads’ wrote, “The Vedantic philosophy elaborated in the Upanishads is not systematic and methodical. There is not really any logical system, but rather intuitions and revelations received in the high flight of inspiration. They are more or less suggestive of dialectic thoughts rather than logical thinking.”

Resources for Ignorance and Blind Faith: For example, Dr. Sangat Singh [11] in his article on “Sikhism in 21st Century” wrote, “According to one estimate there are now 250 hard core Sants or Sant-babas in Punjab alone, and members of Sant Samaj, who are operating all over the Punjab villages.”

In his article, “Deras and the Ecclesiastical Anarchy among Sikhs” Kharak Singh [7] when questioning the reasons for attraction to the Deras, wrote, “Has the philosophy of Guru Nanak which changed the course of history, and brought about the above revolution, become inadequate to satisfy the spiritual or temporal needs of the people today? The question arises from the present influx of the people to the babas and their deras. What draws them to these deras? Do the babas dispense a superior spiritual philosophy or spiritual peace not available in the mainstream Sikhism or at the Gurdwaras? When somebody visits a dera, does it amount to conversion from his earlier faith to a new religion? These questions are important, and the problems arising from the dera phenomenon are serious and are assuming gross dimensions. The dera of ‘Baba’ Ashutosh at Nurmahal is very much in the news. His activities are a serious threat to peace and tranquility of the state. Thoughtless utterances and provocative statements issuing from his dera or his congregations elsewhere are an open invitation to trouble.”

Amrita Chaudhry [2] Ludhiana, Saturday Jan 28 2012, while writing her article on the subject of abundance of Sants and Deras in Punjab, for ‘The Indian EXPRESS’ explained, “While there is no statistical figure on how many deras do exactly exist in Punjab, Sikh scholars and rough estimates put the count at a whopping 9,000.”

There are several polluted interpretations of Gurbani being circulated to malign the Holy Scripture, Aad Guru Granth Sahib. The very reason Guru Nanak revolted against the falsity, superstitions and worshipping idols is prevalent now more than ever in various Sikh-Deras and Swami preaching.

Because of expanding popularity of Guru Nanak’s logical and truthful philosophy making sense to understanding humanity rivals of the Nanak’s house (relatives and enemies to destroy budding logical philosophy challenging pretentious religious praxis) developed activities of misinterpreting Gurbani even in the times of Gurus that prompted Guru AmarDas to write:

\[ \text{Gurbani is false.} \]

Other than the True Guru, every other Bani is false.

\[ \text{Without the True Guru, every other Bani is false.} \]

Emphasizing again, the Bani without the True Guru is unrealistic; and even more spurious narrations exist.

\[ \text{Without the True Guru, every other Bani is false.} \]

The immature preachers and the practitioners are all uttering false Bani to the immature listeners.

\[ \text{Without the True Guru, every other Bani is false.} \]

They may continually chant Hār Hār with their tongue as a routine, but they do not understand a bit what they are saying.

\[ \text{Without the True Guru, every other Bani is false.} \]

Those, with consciousness lured by Maya (worldly indulgences); are just verbalizing irrelevant nonsense.

\[ \text{Without the True Guru, every other Bani is false.} \]

Says Nanak, without the True Guru, all other Bani is immature and false.

AGGS. M3, p. 920

To check against misinterpretations, promote and promulgate the reality inherent in the Gurbani, Guru AmarDas advised adherents of the Sikhi to follow his writing as:

\[ \text{Without the True Guru, every other Bani is false.} \]

Come, O beloved Sikhs of the True Guru sing the True Bani (Script).

\[ \text{Without the True Guru, every other Bani is false.} \]

Sing the Guru’s Bani, the supreme Script of Scriptures.

\[ \text{Without the True Guru, every other Bani is false.} \]

The blessed ones with the glance of Grace have their
Realize the essence to remain in meditative state for hearts imbued with Bâni. 

Realize the essence to remain in meditative state for the Akal Purakh, the Sustainer of the world.

Says Nanak, sing this True Bani forever.

AGGS. M3,p.920

There is plethora of translations and attempted interpretations of parts (selected Bani) of AGGS [1] as well as the whole of Gurbani incorporated in AGGS [1]. Almost every author of these literary resources has struggled to develop some such method of comprehension interpretation of the Gurbani. Frustrated with unavailability of any standardized methodology for interpreting the Gurbani, Interpreters, like Max Arthur Macauliffe (Sept. 21st, 1913), Dr. Ernest Trumpp (Started translation in parts of Gurbani –1869- published in 1877), and Prof Sahib Singh [9] developed their own vocabulary and grammars, to provide reasonable translation and interpretation. Unfortunately, their translations still depended upon earliest version of translation and interpretation called Faridkoti Tika, that was done by Sant Giani Badan Singh [10].

The first formal interpretation of Sikh Scriptures, written by Sant Giani Badan Singh of Dera Sekhwan was at the request and encouragement of Maharaja Bikram Singh of Faridkot, Punjab, India. Initiated in 1776 CE. It took him six and a half years to complete this interpretation (Tika) in 1883CE. Mahant Shamer Singh of Patna was appointed to form a committee to review this interpretation (Tika). After incorporating the comments of this committee, the first edition of this Tika, funded by the Maharaja Balvird Singh of Faridkot, was published in 1906 CE by the Wazir Hind Press (started by Bhai Vir Singh) at Amritsar. Maharaja Harinder Singh of Faridkot published the second edition of this Tika in 1928. This Tika is known as the "Faridkoti Tika." The language applied is ‘Braj Bhasha’ by the authors of ‘Nirmala Sect’ the Sikhs educated and trained with Vedic/Vedantic literature and philosophy.” Almost all future interpretations followed this Tika as an ideal prototype. Thus, most of the translations and interpretations by Sikh and non-Sikh scholars' just copied Faridkoti Tika [10], and all promulgators of the Sikhi have done the same.

Methodology of Tika questioned:
*Was what/s this methodology of the Tika based upon in interpreting the Gurbani by subsequent interpreters?*
*Was it just keeping the tradition? Or, *
*Was it blind leading the blind? Or, *
*Fear of some awful happening (like excommunication by the Akal Takht) to the person accomplishing meaningful interpretation searching deeply into reality inherent in the Gurbani?*

To understand misinterpretation embedded in the literal and imaginative interpretation of the Faridkoti Tika, let us consider for example, the Sabd, “mitee Musulman ki” written by Guru Nanak, (AGGS, p-466) that became contentious in the court of Aurangzeb (1661 CE), when his Islamic clerks applied sophistic interpretation of the Sabd to embarrass Baba Ram Rai, son of the 7th Sikh Guru, Guru Har Rai. The misinterpretation of the Sabd according to Faridkoti Tika “mitee Musulman ki” is implying disposition of human remains according to the Islamic law (burial) and then potter digging clay from the grave of Muslim to make pots, pans, and bricks. This interpretation has never been challenged by any Sikh or Non-Sikh scholar, instead from the same misinterpretation recorded in ‘Faridkoti Tika,’ every subsequent author has copied and interpreted the same sophistic interpretation of the Sabd.

Faridkoti Tika translates and interprets this sabd as: 

*What was/is this methodology of the Tika based upon* 

During conversation between Chief- (Islamic) Seikh (Seikh-Brahm) and baba Ram Rai, the Seikh raised a question, “Guru Ji, according to our (Islamic) religious books, “people, that are burnt (cremated) after death, are immune to burn.” Seikh further asked, “how come?” Then, the following Sabd was narrated:

**Faridkoti Tika Wala Tika:** 

**Methodology of Tika questioned:**

*Was what/s this methodology of the Tika based upon in interpreting the Gurbani by subsequent interpreters?*
*Was it just keeping the tradition? Or, *
*Was it blind leading the blind? Or, *
*Fear of some awful happening (like excommunication by the Akal Takht) to the person accomplishing meaningful interpretation searching deeply into reality inherent in the Gurbani?*
The potter puts the clay balls on the potter’s wheel to create pots, pans, and bricks. After arranging clay goods in the oven, he fires them. The burning wet clay produces sounds as if saying, “because of bad deeds, I am being burnt and suffering.”

The clay of those Muslim people exposed to fire, cries out and the embers fall. Only the Creator knows the mystery of cause and effect.

Moreover, the clays of non-believers in the Allah and the Holy Quran as well as the secret of such things? The Creator who made all this world, agonizes, screams, and burns in egotism and ends his life. (Genesis 2:6)

Further verses related to burning in hellfire.

Prof. Sahib Singh [9] in interpreting this Sabd of Gurū Nanak, AGGS; p.466, copied word for word from Faridkoti Tika. He did, however, mention that the disposal of human remains and afterlife has nothing to do with the Sabd.

Puran singh, [8] a well respected scholar of the Sikh Religion in his book, ‘SPIRIT OF THE SIKH,’ wrote, “the clay of Musulmān’s body falls into the Potter’s lump like other earth, and is fashioned into pots; and the Musulmān’s clay is in fire; the pots baked, and while burning, bemoans its fate. It burns and weeps; its tears are sparks that fly about. Vain and foolish are these discussions of burial and cremation. Who knows the secret of such things? The Creator who made all this knows about it.”

Following diligent research of the available interpretations of the Sabd by the Sikh and non-Sikh scholars, and observing their interpretations being not any different from the Faridkoti Tika; it is fare to say that the translation and interpretations of ‘the Sabd’ have been grossly misinterpreted and not even close to the intended text in the Sabd.

Apparantly, the translators and interpreters of this Sabd neither searched the references written in the Holy Quran concerning ‘origin of human from the clay’ (Surah 15, verse 26, 27, 28) nor did they learn about the humans destined for hellfire (Holy Quran verses (59.3; 59.4).

Islam claiming the same fundamental belief as the Christianity and Judaism relies upon philosophy of creationism by God in Six (6) days; hence human being created from a figure made from potter’s clay and God breathing life into the nostrils. (Genesis 2:6)

According to Holy Quran Surah 59 verse 3 and 4, “the nonbelievers in the Allah and the Holy Quran as well as the evildoers that are destined to hell burn in the hellfire.”

Furthermore, (the Seikhs)-Islamic clerks in Aurangzeb’s court had sophistic intensions to malign the Gurbani written by Guru Nanak by associating cremation practices in the Hindu and the Sikh religions for disposition of human remains with their Holy Quran verses related to burning in hellfire.

Further critical analysis of the Sabd by Avtar Singh Dhaliwal [3] provides logical certitude completely opposing traditional illogical interpretation; explaining new premise that the Sabd is epistemologically about the creation of a human (including Musliman) from clay, and sufferings (burning pangs in fire) are through indulgence in worldly entanglements. Gurū Nanak, in this Sabd is neither describing disposition of human remains according to the ethics of any religion, nor elaborating any consequences in after life. Gurū Ji is emphasizing Islamic hypocrisy practiced at the time in India and promulgating the realities of human life. According to Gurū Nanak, the humanity indulged in materialistic world, agonizes, screams, and burns in egotism and ends in ashes. He concluded that humanity needs to understand the natural phenomena working within laws of the universe as deployed in the creation.

Formulating explicative methodology for interpretation

To formulate methodology for interpreting the Gurbani
in its real perspective, the statement should be
descriptive, well explained, and interpretive enough to
include different types of inferences that can be made
from empirical findings to conclusions about the
significance of applied words and terminology.
Realistically speaking, the Scriptures is good source of
knowledge about God, Nature, Universal Laws (Hukm)
and natural phenomena as explained by the authors of
the AGGS. The Nanakian Philosophy or logical natural
science written with inherent principles of reason do
form touchstone of the truth, and these must be applied
while interpreting the Gurbani.

The explicative methodology inherent in AGGS begins
with ‘THE TRUTH’ promoted and promulgated by
Guru Nanak, the founder of Sikhi and initiator of the
Gurbani. He not only provided supporting arguments
to affirm his proposition of the Truth; rather
recommended methods to rise above the illusive and
deliberate misconceptions and deceptions practiced in
dominant religions of the time. The Gurbani is based
upon the foundation of Truth that transcends physical
causality and guides human beings to ascend in
spirituality. For a person to become the Truthful
person, realizing concrete reality is instrumental in
truthful living.

The explicative methodology in the Gurbani becomes
obvious from the primordial verse that describes attributes
of the Akal Purakh (God), the Truth, and supportive
statements for uniqueness of the proposition, Gurû
Nanak wrote:

ਅਕਲ ਪੁਰਾਖੁ ਸਾਰੇ ਸਭ ਧਾਰਮਿਕ ਜਨਤਾ ਜੈਪੁਰਾਖ ਅਸਰ ਭੂਲਿਆ.

The One Supreme pervading ALL, The Eternal Truth,
The Creator Being, Without Fear, Inimical, Beyond
Time, Un-incarnation-able, Self-Extent, The
Enlightener.

ਅਕਲ ਪੁਰਾਖੁ ਸਾਰੇ ਸਭ ਧਾਰਮਿਕ ਜਨਤਾ ਜੈਪੁਰਾਖ ਅਸਰ ਭੂਲਿਆ.

True In The Primal Beginning. True Throughout The
Ages.

True Here And Now. O Nanak, Forever And Ever
True. ΙΙΙ

ਐਤਮ ਮੌਲੀ ਸੌਤੰਤਰ ਮੌਲੀ ਅਕਲ ਪੁਰਾਖ ਜਨਤਾ ਜੈਪੁਰਾਖ ਅਸਰ.

Mere physical cleaning millions of times exponentially
does not accomplish purification of Mind.

ਅਕਲ ਪੁਰਾਖੁ ਸਾਰੇ ਸਭ ਧਾਰਮਿਕ ਜਨਤਾ ਜੈਪੁਰਾਖ ਅਸਰ ਭੂਲਿਆ.

Neither Silence avails Peace of Mind, howsoever one
shrinks (Yogic Trance);

ਅਕਲ ਪੁਰਾਖੁ ਸਾਰੇ ਸਭ ਧਾਰਮਿਕ ਜਨਤਾ ਜੈਪੁਰਾਖ ਅਸਰ ਭੂਲਿਆ.

Ref. to hunger

nor hunger (desires) for worldly goods/veses get satiated
by piling loads of them.

ਅਕਲ ਪੁਰਾਖੁ ਸਾਰੇ ਸਭ ਧਾਰਮਿਕ ਜਨਤਾ ਜੈਪੁਰਾਖ ਅਸਰ ਭੂਲਿਆ.

Even possession of myriad clever treachery, nothing
works in the long run;

ਅਕਲ ਪੁਰਾਖੁ ਸਾਰੇ ਸਭ ਧਾਰਮਿਕ ਜਨਤਾ ਜੈਪੁਰਾਖ ਅਸਰ ਭੂਲਿਆ.

then, how to become a truthful person and rise above the
illusory wall of worldly purpose?

ਅਕਲ ਪੁਰਾਖੁ ਸਾਰੇ ਸਭ ਧਾਰਮਿਕ ਜਨਤਾ ਜੈਪੁਰਾਖ ਅਸਰ ਭੂਲਿਆ.

Nanak explains, by Comprehending and Accepting of the
Universal laws (Hukm) (AS IT IS).

Truth in the beginning, Truth in Primordial ages, Truth
in Present, and Truth shall ever be.

Nanak explains, by Acceptance of the Universal laws
(Hukm).

Its much better to achieve introspection and realize
emanicipation (peace of mind) by praising the (Naam)
attributes of the Akal Purakh (God) exponentially.

AGGS, M1, p.598

The Gurbani coordinating nature/existence (ontology)
and natural phenomena (Knowledge-epistemology) in
explicative mode is considered perfect and complete,
enabled to relate itself to every person and the universe.
This potential in relating to every soul/person brings
solace, peace and harmony both in individual and
community for realization of the Truth. The inherent
spiritual vision, may lead to creative rethinking by the
persons to understand inner dynamics of human
existence, and their participation in activities in the
world. This methodology consists of a vision and an ever-
deepening understanding of the human person in the
context of human relationships and in contexts of principles governing interrelationship within and outside with the universe.

Among many Sabds written in AGGS referring to Existence of Nature and prevailing Natural phenomena, following is one example that reflects Guru Nanak’s philosophy:

Mēhlā 1. First Mehl

Through nature we see, with nature we hear, and it is with nature we perceive happiness and well being. Through nature exist the religious Scriptures like the Vedas, Puranas, and the Semitic books with various deliberations.

The prophets, distinguished from ordinary people by their particularly active, intuitive and vivid imaginations, adapted various literary devices to convey a simple moral and religious message and to inspire readers to obey it. Any exposition of the Gurbani based on philosophizing the Scriptures must harmonize with its inherent ‘constitution,’ or at least, be neutral and not offending against its general principles.

Methodology: Possible for Correct Interpretation

The methodology has to be Explicative to explain something, especially a literary text or a Holy Scripture, in a detailed and formal way; and develop an idea or theory and show its implications. The interpreter/s have to comprehend various associated perspectives applied in composition of the Gurbani including enquiry, nature and natural phenomenology, interactions, feminism, ethnography, action research, spiritual and empirical realization of the Reality. Therefore, misinterpretations of Gurbani and their consequences will be discussed as the need favoring formulation of methodology for comprehensible interpretation.

While seeking appropriate perspective in interpretation of scriptures, one should take every precaution against the undue influence of one’s own prejudices, but rely on the faculty of reason in so far as that is based upon the principle of natural cognition. To avoid confusion between true meaning and truth of fact, the former must be sought simply from linguistic usage, or from a process of reasoning that looks to no other basis than Scripture.

Assuming, that the interpreter is well versed with the Significant Characteristics in the Gurbani, the Sikh history (1469-1708 AD), cultural values of the times in the Punjab, India, and middle eastern countries, languages--a mixture of Hindi, Prakrit, Braj, Punjabi, and some vocabulary of Persian and Arabic literature (Urdu), and the rulers and ruling Governments of the time; following are some suggested rules for interpreting the Gurbani.

To start with, review ‘essence of the theme’ sentence with the Rahao (pause) and then relate it with the rest of the Sabd. Keeping in mind, that some aspects of the Gurbani like Jap, Anand, Siddh Ghost, Oankar Bani, and Bhagat Bani may not have every Para with theme sentence applying Rahao. For example:

The Sabd is self explanatory in reflecting the explicative aspect of Gurbani affirming Truth in Nature and Natural Phenomena. This is even beyond the perceptions of ontology and epistemology explaining our existence and functioning of natural phenomena.
Sukhmani Sahib being the “essence Theme” pervades all the 24 Ashtpadis/cantos. The Sukhmani by itself is brilliant example of Explicative nature of the Gurbani by reflecting upon Divine immanence, Divine compassion, Divine grace, merit of devotion, praising virtues of the Akal Purakh, and seeking emancipation during life. The verse concludes by reiterating the ‘Theme’ stated as:

The Guru has placed the reins in the mouth of the body-horse.

Review the whole Sabd: Every Sabd must be comprehended in Toto for identifying the truths, because parts do not make the whole of anything.

Grammar is very important in interpretation, particularly for compound words and the applied vowels (Lagaa(n) Maatraa).

Careful attention must be paid to references, inferences (metaphors, symbols, allegories, similes etc.) and possible implications. Gurbani applies these inferences very frequently. For example, in the following Sabds, Mind is referred as an intoxicated elephant/wild horse and the spousal relationship of the Akal Purakh and a human/devotee as the good husband and wife.

The mind-elephant is overpowered by the Word of the Guru’s Shabad.

For a wife (human mind) imbued in love with her husband (Akal Purakh), the metaphor applied is that of spousal relationship in true love, he wrote;

The bride obtains the supreme status, as her mind is brought under control; she is the beloved of her Husband Lord.

Deep within her inner self, she is in love with her Lord; in His home, she is beautiful - she is the bride of her Lord God.

Careful attention must be paid to references, inferences (metaphors, symbols, allegories, similes etc.) and possible implications. Gurbani applies these inferences very frequently. For example, in the following Sabds, Mind is referred as an intoxicated elephant/wild horse and the spousal relationship of the Akal Purakh and a human/devotee as the good husband and wife.

The inherent spiritual vision may lead to creative rethinking by the persons to understand inner dynamics of human existence and their participation in activities in the world.

CONCLUSIONS

1. The methodology begins within the Gurbani that is considered perfect and complete, enabled to relate itself to every other person. This potential in relating to every soul/person brings solace, peace and harmony both in individual and community for realization of the truth. The inherent spiritual vision may lead to creative rethinking by the persons’ to understand inner dynamics of human existence and their participation in activities in the world.

2. Pressing needs for logical explication of the Gurbani
are discussed to avoid further misinterpretations being promoted by self-serving religious exploiters.

3. The Holy Scriptures is given the reverences that written material in them are the words of God. However, considering the God is invisible, without any form or feature, and unfathomable; the Scriptures have words created by prophets adoring God’s attributes for our realization of the reality. Any interpretation of the word implied must contain its inherent meaning with demonstrable Scripture’s Truth.

4. Guru Nanak in the very first verse of AGGS tells us that the Akal Purakh is immaterial and does not get birth in any anthropomorphic form; thus any reference to the Akal Purakh must be interpreted metaphorically.

5. The Gurbani, being an exhaustive treasure of inspired divine wisdom is not that simple to understand, realize and introspect; it needs more appropriate methodology to interpret inherent meaning promulgating the ultimate truth.

6. The interpretation of the Gurbani must maintain its intended meaning with demonstrable truth in line with the inherent purpose to foster spirituality and righteous living.

7. Any interpretation giving just literal translation must be scrutinized critically and rejected. The Gurbani is revered as sacred and its words divine only as long as it moves its believers to dispel falsity, superstitions, and idolatry worship to the propagation of truth and truthful living.

The suggestions made in my paper, conforming to formulate methodology for interpreting the Gurbani, are to establish preliminary notion and an urgent need for standardizing methodology for realistic interpretation to have progressive and cumulative results.

REFERENCES

1. AGGS=Aad Guru Granth Sahib 1983 (Reprint). Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar. (M=Mahala i.e. succession number of the Sikh Gurus to the house of Nanak. M is replaced with the name of Bhagat/Bhatt for their Bani, P=page number in AGGS).


