

# COMPREHENDING THE SABD (WORD) TO KNOW THE GOD

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### INTRODUCTION

The powerful forces of the Nature affecting natural phenomena for survival and sustenance of humanity had helped in creation of images in the form of deities of all sorts. The Supreme Force (Entity), including impressions of human attributes reflected in tombs, trees, water resources (holy water tanks at pilgrimage places) and everything else on the face of the Earth, has been a great boon to the religious mentors (contractors) for selfish gains. Whereas, the honorable prophets like Moses, Jesus Christ, Honourable Mohammad, Gautama Buddha and Guru Nanak, promulgated righteous living following path of truth; but somehow their preaching got high-jacked by religious contractors to be applied for personal gains and glory.

To mark a particular station of the Supreme Entity every religion has created places representing their beloved God; Christianity—Vatican City/Rome and Churches, Judaism—Holy of the Hollies Tabernacle—Jerusalem and Synagogues, Islam—Mecca, and Mosques, Buddhism—Root Institute, located in Bodhgaya, India and monasteries, Hinduism—loaded with multiple factions/reflecting paganism in multiplex temples of various deities; Sikhi(sm) Harmandar Sahib Amritsar, and Gurdwaras in Punjab, India. There are several other faiths of the world having some sort of Supreme Entity and Its stations only better known to them for their beliefs.

This paper is an attempt to explain the reasons that lead Guru Arjan to compile and declare the initial Holy Scripture, the granth “pothi” as the epicenter of ‘Parmesar’ (God) (ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਬਾਨੁ). I will explain the philosophic understanding of “Parmesar-God” as defined in the AGGS (Aad Guru Granth Sahib); and the significance of pothi to be designated

*The human, being curious by nature has been searching for some sort of supreme power to hang its woes, worries, guilt, concerns, and hopes in return for better life indulgences. Based upon perceptual empirical evidence in nature and natural phenomena, and knowing moral and social emotions of fellow beings, the humanity has been evolving concepts of an Infinite Entity that is beyond everything known to describe IT. The regional populations, depending upon their needs, wishes, wants, fears, anger, lust, hatred and so on have ascribed titles to the Entity and supplementing its supremacy with historical moral and social ethical values. Guru Nanak (1469-1539CE), the founder of Sikhi, reviewed each and every available religious literature and religious praxis, to write his own analysis of divine play guiding human to live righteously. The succeeding Sikh Gurus with their own writ supplemented the principles written by Guru Nanak. The fifth Guru, Guru Arjan realizing the precious treasure of supreme principles of divinity promulgating spirituality in righteous living, compiled the written words (gurbani) of the Sikh Gurus along with bani of the like-minded sages and saints, into a book (ਪੋਥੀ - pothi-Holy Scripture) and revered it as word of the God. Instead of creating a specific station for worship etc., he addressed the book (ਪੋਥੀ-Holy Scripture) as the source/place (ਬਾਨੁ) of God. This paper is an attempt to understand the Significance of the WORD/s (ਬਾਣੀ - bani) to know the God that Guru Arjan decided to designate the book as “pothi, the epicenter of the God (ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਬਾਨੁ).*

as the place of understanding Parmesar.

### Terms defined

pothi--the Holy Scripture written in the text called "Gurmukhi" is compilation of 'Words' uttered and written by first five Sikh Gurus and 30 other sages from different social and economic backgrounds. Parmesar—(GOD/IT) an inaccessible, indescribable, fathomless, unborn Entity that is revered as Infinite Supreme Entity.

### Why pothi, the epicenter of Parmesar?

The dramatic display of religious rituals and rites impressed upon humanity by the self-serving religious mentors of almost every religion including modern practices of the Sikhi have been prevalent with the advent of respective religion. The dominating religion as Hinduism in India have created barriers around their Idols limiting access only to the practicing Pundits for worshipping and praising the God in designated places. The caste system in India allows only practicing Brahmins to worship their designated deities. Thus, majority population was dependent upon the God-word from practicing Brahmins and remained at a loss of means to venerate their emotions and feelings about life to the God.

Guru Nānak reviewed all the available prevailing religious literatures and visited core places of religious stations, had religious discourses with prominent religious representatives and concluded that majority of the people were lost in rites and rituals of worshipping respective deities. Religious prophets before him narrated their teaching to the disciples but none wrote and recorded anywhere of their own accord. Most of the Holy Scriptures are compiled several years later by gathering their

narrated literature from the followers. The religious mentors traditionally had been applying 'oratory' method to preach their prophet's principles. Guru Nanak having been well educated promoted writing his words for perpetuity of the messages in the original form for oncoming generations. He emphasized the written word being more significant compared to loss or twisting of words in the oratory methods, he wrote:

ਲਿਖੇ<sup>1</sup> ਬਾਝਹੁ<sup>2</sup> ਸੁਰਤਿ<sup>3</sup> ਨਾਹੀ<sup>4</sup> ਬੋਲਿ<sup>5</sup> ਬੋਲਿ  
ਗਵਾਈ<sup>6</sup>॥

Likhe bājḥahu suraṭ nāhī bol bol  
gavāī<sup>6</sup>ai.  
*Without<sup>2</sup> written<sup>1</sup> words  
comprehension<sup>3</sup> (of the truth) is not<sup>4</sup>  
attained; mere talking<sup>5</sup> and  
babbling<sup>5</sup>, is simply in waste<sup>6</sup>.*  
AGGS. M1, p.566

Searching the primal mode instead of deities etc. for helping every human being to contemplate upon the attributes (Naam) of the God while being indulgent and influenced by worldly attractions and superstitions, Guru Nanak wrote the following sabd:

ਬੈਸਿ<sup>1</sup> ਸੁਥਾਨਿ<sup>2</sup> ਕਹਾ<sup>3</sup> ਗੁਣ<sup>4</sup> ਤੇਰੇ<sup>5</sup> ਕਿਆ<sup>6</sup> ਕਿਆ  
ਕਥਉ<sup>7</sup> ਅਪਾਰਾ<sup>8</sup> ॥

Bais suthān kahān guṇ tere kiā  
kiā katha<sup>o</sup> apārā.  
*Where<sup>2</sup> should I sit<sup>1</sup> to  
chant<sup>3</sup> Your<sup>5</sup> Praises<sup>4</sup>; which<sup>6</sup> of  
Your Infinite Praises<sup>7</sup> should I  
chant<sup>8</sup>?*

And, describing attributes of the God, he wrote;

ਅਲਖੁ<sup>9</sup> ਨਾ<sup>10</sup> ਲਖੀਐ<sup>11</sup> ਅਗਮੁ<sup>12</sup> ਅਜੋਨੀ<sup>13</sup> ਤੂ<sup>14</sup>  
ਨਾਥਾ<sup>15</sup> ਨਾਥਣਹਾਰਾ<sup>16</sup> ॥

Alakḥ na lakhī<sup>o</sup>ai agam ajonī tūn  
nāthān nāthanḥārā.  
*The indescribable<sup>9</sup> cannot  
be described; O Inaccessible<sup>12</sup>,  
Unborn<sup>13</sup>, You<sup>14</sup> are the Nath  
(Guru), the One bestowing  
Guruships.<sup>16</sup>*

ਕਿਸੁ<sup>17</sup> ਪਹਿ<sup>18</sup> ਦੇਖਿ<sup>19</sup> ਕਹਉ<sup>20</sup> ਤੂ ਕੈਸਾ<sup>20</sup> ਸਭਿ<sup>21</sup>  
ਜਾਚਕ<sup>23</sup> ਤੂ<sup>24</sup> ਦਾਤਾਰਾ<sup>25</sup> ॥

Kis pēh dekḥ kaha<sup>o</sup> tū kaisā sabḥ  
jācḥak tū dātārā.  
*Who<sup>17</sup> should I look<sup>19</sup> at<sup>18</sup> to  
say<sup>20</sup> Your<sup>24</sup> description<sup>20</sup>, all<sup>21</sup> are  
the seekers<sup>23</sup> while You<sup>24</sup> are the  
bestowal.*

ਭਗਤਿ

ਗੀਣੁ<sup>25</sup> ਨਾਨਕੁ<sup>26</sup> ਦਰਿ<sup>27</sup> ਦੇਖਹੁ<sup>28</sup> ਇਕੁ<sup>29</sup> ਨਾਮੁ<sup>30</sup>  
ਮਿਲੈ<sup>31</sup> ਉਰਿ ਧਾਰਾ<sup>32</sup> ॥੪॥੩॥

Bḥagṭihīn Nānak dar dekḥhu ik nām  
milai ur dhārā. ॥4॥3॥  
*Lacking devotion<sup>25</sup>, Nanak<sup>26</sup> looks<sup>28</sup> to  
Your Door<sup>27</sup>; please bless me with  
the<sup>29</sup> Naam<sup>30</sup>, that YOU may  
enshrine<sup>31</sup> it in my heart<sup>32</sup>. ॥4॥3॥*  
AGGS. M1, p.1255 [1]

It is obvious from the aforementioned sabd of Guru Nānak that human needs some mode to contemplate upon that Entity by reflecting upon the attributes assigned by human imagination. However, to share wisdom incorporated in the pothi with the congregations, it needed a place and Guru Arjan Sahib in 1604 placed the pothi in the specially erected building called Harmandar Sahib (Golden Temple).

### Pothi with due reverence is called Aad Guru Granth Sahib (AGGS)

Guru Arjan in addition to his own written bani collected Holy Scriptures of preceding Gurus and like-minded sages and saints to compile a very unique Holy Scripture - the pothi. To avoid any unwanted interjections, he authenticated the pothi with quality of indexing prohibiting any additions or deletions to the scribed words.

The pothi (AGGS) signifies uniqueness over other religious Scriptures by incorporating writings of the Sikh Gurus with similar preaching/writings of sages and saints

of diverse religious backgrounds. Included in the pothi are writings of medieval Hindu Bhagtas like Kabir, RaviDas, SurDas, Saien, NamDev, JaiDev; and also Muslim Saints like Baba Farid, Bhikhan, Sattaa, and Balwand. Majority of their sermons were reflecting identical spiritual message and in case there was any conflict, Gurus added their own viewpoints next to the Bhagat's version.

The Nanakian Philosophy incorporated in the AGGS in general is neither promoting anthropomorphic representation of the God in human forms nor establishing any station (Deity, rivers, trees, or tombs etc. etc.) for contemplating and emulating attributes of the God. However, it recommends contemplating the WORD-sabd, comprehending it, analyzing it, internalizing it, and living righteously by adapting it in domestic life.

The pothi comprising 5776 hymns of the first five Sikh Gurus and the Bhagtas. Guru Arjan contributed (2216), Guru Nanak (976), Guru Angad (61), Guru Amar Das (907), Guru Ram Das (679), Bhagtas and bards (937). [4]  
(Numbers within parentheses reflect the number of hymns contributed by authors in AGGS)

Max Arthur Macauliffe [3], a British missionary, was sent to India for promoting Christianity, learning Sikh Religious Scripture and traditions, to help fellow missionaries in spread of Christianity among the Sikhs. Instead, after working on the interpretation of the Holy Sikh Scripture, he himself became a Sikh and he wrote about the authenticity of the Guru's teaching, he described as, "The Sikh religion differs as regards the authenticity of its dogmas from most other theological systems. Many of the great teachers the world has known,

have not left a line of their own composition and we only know what they taught through tradition or second-hand information. If Pythagoras wrote of his tenets, his writings have not descended to us. We know the teachings of Socrates only through the writings of Plato and Xenophanes. Buddha has left no written memorial of his teaching. Kungfu-tze, known to Europeans as Confucius, left no documents in which he detailed the principles of his moral and social system. The founder of Christianity did not reduce his doctrines to writing and for them we are obliged to trust to the gospels according to Matthew, Mark, Luke and John. The Arabian Prophet did not himself reduce to writing the chapters of the Quran. They were written or compiled by his adherents and followers. But the compositions of Sikh Gurus are preserved and we know at firsthand what they taught."

The noble laureate of Literature Ms. Pearl S. Buck [2] after reviewing the English translation of the Holy Scripture done by Dr Gopal Singh, wrote a letter of gratitude in 1962, "I have studied the scriptures of the great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I find here in these volumes. They are compact in spite of their length and are a revelation of the concept of God to the recognition and indeed the insistence upon the practical needs of the human body. There is something strangely modern about these scriptures and this puzzled me until I learned that they are in fact comparatively modern, compiled as late as the 16th century when explorers were beginning to discover the globe upon which we all live is a single entity divided only by arbitrary lines of our making. Perhaps this sense of unity is the source of power I find in these

volumes. They speak to a person of any religion or of none. They speak for the human heart and the searching mind."

### Need for Pothi to be Established as Parmesar — (Seat of the Eternal being)

To establish a spiritual epicenter (instead of deities etc. etc.) that is permanent and perpetual, and at the same time providing guidance, consolation, and promulgates commitment with enthusiasm in optimism while referring to prevalent social-ethical norms; Guru Arjan compiled written bani of preceding Sikh Gurus along with his own into a pothi (book-Holy Scripture); and called it as epicenter of the Parmesar-the God. Because the Nanakian philosophy incorporated in the pothi reflects attributes of the God for human contemplation and emulation during individual's domestic life on earth.

Expressing thoughts about origin of human with evolving relations and indulgence in worldly affairs including adherence to prevalent religious rituals and rites during 16th century India; Guru Arjan wrote a lengthy hymn that follows:

ਗਉੜੀ ਮਹਲਾ ੫ ॥ Gaurree, Fifth Mahal:  
ਪ੍ਰਥਮੇ<sup>1</sup> ਗਰਭ<sup>2</sup> ਵਾਸ<sup>3</sup> ਤੇ<sup>4</sup> ਟਰਿਆ<sup>5</sup> ॥ ਪੁਤ੍ਰ<sup>6</sup> ਕਲ੍ਹ<sup>7</sup>  
ਕੁਟੰਬ<sup>8</sup> ਸੰਗਿ<sup>9</sup> ਜੁਰਿਆ<sup>10</sup> ॥  
ਭੋਜਨੁ<sup>11</sup> ਅਨਿਕ<sup>12</sup> ਪ੍ਰਕਾਰ<sup>13</sup> ਬਹੁ<sup>14</sup> ਕਪਰੇ<sup>15</sup> ॥ ਸਰ  
੧੬ ਪਰ<sup>17</sup> ਗਵਨੁ<sup>18</sup> ਕਰਹਿਗੇ<sup>19</sup> ਬਪੁਰੇ<sup>20</sup> ॥੧॥  
ਕਵਨੁ<sup>21</sup> ਅਸਥਾਨੁ<sup>22</sup> ਜੋ<sup>23</sup> ਕਬਹੁ<sup>24</sup> ਨ<sup>25</sup> ਟਰੈ<sup>26</sup> ॥  
ਕਵਨੁ<sup>27</sup> ਸਬਦੁ<sup>28</sup>  
ਜਿਤੁ<sup>29</sup> ਦੁਰਮਤਿ<sup>30</sup> ਹਰੈ<sup>31</sup> ॥੧॥ ਰਹਾਉ<sup>32</sup> ॥  
ਇੰਦ੍ਰ<sup>33</sup> ਪੁਰੀ<sup>34</sup> ਮਹਿ<sup>35</sup> ਸਰ ਪਰ ਮਰਣਾ<sup>36</sup> ॥ ਬ੍ਰਮ<sup>37</sup>  
ਪੁਰੀ ਨਿਹਚਲੁ<sup>38</sup> ਨਹੀ<sup>39</sup> ਰਹਣਾ<sup>40</sup> ॥  
ਸਿਵ<sup>41</sup> ਪੁਰੀ ਕਾ<sup>42</sup> ਹੋਇਗਾ<sup>43</sup> ਕਾਲਾ<sup>44</sup> ॥ ਤ੍ਰੈ<sup>45</sup> ਗੁਣ<sup>4</sup>  
੬ ਮਾਇਆ<sup>47</sup> ਬਿਨਸਿ<sup>48</sup> ਬਿਤਾਲਾ<sup>49</sup> ॥੨॥

ਗਿਰਿ<sup>50</sup> ਤਰ<sup>51</sup> ਧਰਣਿ<sup>52</sup> ਗਗਨ<sup>53</sup> ਅਰੁ<sup>54</sup> ਤਾਰੇ<sup>55</sup>  
 ॥ ਰਵਿ<sup>56</sup> ਸਸਿ<sup>57</sup> ਪਵਣੁ<sup>58</sup> ਪਾਵਕੁ<sup>59</sup> ਨੀਰਾਰੇ<sup>60</sup> ॥  
 ਦਿਨਸੁ<sup>61</sup> ਰੈਣਿ<sup>2</sup> ਬਰਤ<sup>63</sup> ਅਰੁ<sup>54</sup> ਭੇਦਾ<sup>64</sup> ॥ ਸਾਸਤ<sup>6</sup>  
<sup>5</sup> ਸਿਮ੍ਰਿਤੀ<sup>66</sup> ਬਿਨਸਹਿਗੇ<sup>67</sup> ਬੇਦਾ<sup>68</sup> ॥੩॥  
 ਤੀਰਥ<sup>69</sup> ਦੇਵ<sup>70</sup> ਦੇਹੁਰਾ<sup>71</sup> ਪੋਥੀ ॥ ਮਾਲਾ<sup>72</sup> ਤਿਲਕੁ  
<sup>73</sup> ਸੋਚ<sup>74</sup> ਪਾਕ<sup>75</sup> ਹੋਤੀ<sup>76</sup> ॥  
 ਧੋਤੀ<sup>77</sup> ਡੰਡਉਤ<sup>78</sup> ਪਰਸਾਦਨ<sup>79</sup> ਭੋਗਾ<sup>80</sup> ॥ ਗਵਨੁ<sup>8</sup>  
<sup>1</sup> ਕਰੈਰੋ<sup>82</sup> ਸਗਲੋ<sup>83</sup> ਲੋਗਾ<sup>84</sup> ॥੪॥  
 ਜਾਤੀ<sup>85</sup> ਵਰਨ<sup>86</sup> ਤੁਕਰ<sup>87</sup> ਅਰੁ ਹਿੰਦੂ<sup>88</sup> ॥ ਪਸੁ<sup>89</sup> ਪ  
 ਖੀ<sup>90</sup> ਅਨਿਕ<sup>91</sup> ਜੋਨੀ<sup>92</sup> ਜਿੰਦੂ<sup>93</sup> ॥  
 ਸਗਲ ਪਾਸਾਰੁ<sup>94</sup> ਦੀਸੈ<sup>95</sup> ਪਾਸਾਰਾ<sup>96</sup> ॥ ਬਿਨਸਿ<sup>97</sup>  
 ਜਾਇਗੇ<sup>98</sup> ਸਗਲ<sup>99</sup> ਆਕਾਰਾ<sup>100</sup> ॥੫॥  
 ਸਹਿਜ<sup>101</sup> ਸਿਫਤਿ<sup>102</sup> ਭਗਿਤ<sup>103</sup> ਤਤੁ<sup>104</sup> ਗਿਆਨਾ  
<sup>105</sup> ॥ ਸਦਾ<sup>106</sup> ਅਨੰਦੁ<sup>107</sup> ਨਿਹਚਲ<sup>108</sup> ਸਚੁ<sup>109</sup> ਬਾ  
 ਨਾ<sup>110</sup> ॥  
 ਤਹਾ<sup>111</sup> ਸੰਗਤੀ<sup>112</sup> ਸਾਧ<sup>113</sup> ਗੁਣ<sup>114</sup> ਰਜੈ<sup>115</sup> ॥ ਅ  
 ਨਭਉ<sup>116</sup> ਨਗਰੁ<sup>117</sup> ਤਹਾ<sup>118</sup> ਸਦ<sup>119</sup> ਵਸੈ<sup>120</sup> ॥੬॥  
 ਤਹ<sup>121</sup> ਭਉ<sup>122</sup> ਭਰਮਾ<sup>123</sup> ਸੋਗੁ<sup>124</sup> ਨ ਚੀਤਾ<sup>125</sup> ॥  
 ਆਵਣੁ<sup>126</sup> ਜਾਵਣੁ<sup>127</sup> ਮਿਰਤੁ<sup>128</sup> ਨ ਹੋਤਾ<sup>129</sup> ॥  
 ਤਹ ਸਦਾ ਅਨੰਦ<sup>130</sup> ਅਨਹਤ<sup>131</sup> ਆਖਾਰੇ<sup>132</sup> ॥ ਭ  
 ਗਤ<sup>133</sup> ਵਸਹਿ<sup>134</sup> ਕੀਰਤਨ<sup>135</sup> ਆਧਾਰੇ<sup>136</sup> ॥੭॥  
 ਪਾਰਬ੍ਰਮ<sup>137</sup> ਕਾ<sup>138</sup> ਅੰਤੁ<sup>139</sup> ਨ ਪਾਰੁ<sup>140</sup> ॥ ਕਉਣੁ<sup>14</sup>  
<sup>1</sup> ਕਰੈ<sup>142</sup> ਤਾ<sup>143</sup> ਕਾ<sup>144</sup> ਬੀਚਾਰੁ<sup>145</sup> ॥  
 ਕਹੁ<sup>146</sup> ਨਾਨਕ<sup>147</sup> ਜਿਸ<sup>148</sup> ਕਿਰਪਾ<sup>149</sup> ਕਰੈ<sup>150</sup> ॥  
 ਨਿਹਚਲ<sup>160</sup> ਥਾਨੁ<sup>161</sup> ਸਾਧਸੰਗਿ<sup>162</sup> ਤਰੈ<sup>163</sup> ॥੮॥੪  
 ॥

Describing origin of human race, its transitory existence and indulgence in worldly affairs, Guru Sahib wrote:

*First<sup>1</sup>, they come<sup>5</sup> forth from<sup>4</sup> the womb<sup>2</sup>:*

*And become<sup>9</sup> attached<sup>10</sup> to their children<sup>6</sup>, spouses<sup>7</sup> and families<sup>8</sup>. The foods<sup>11</sup> of various<sup>12</sup> sorts<sup>13</sup> and display of various<sup>14</sup> clothes<sup>15</sup>, Will surely<sup>16, 17</sup> pass-away<sup>18</sup>, O wretched mortal<sup>20</sup>! ॥1॥*

Mythologists have been attempting

from eons to establish ‘a place/ station/center’ for God in various religious forms and formats. Such practices are obvious in the number of religious places, deities, trees, tombs, water sources, and natural forces like sun, fire etc. As the natural law dictates that creation is subject to demolition as well and then evolution anew, the imaginative centers/stations for the God also keep on changing from time to time. Guru questioned whereabouts of permanent and perpetual spiritual epicenter, when he wrote:

*What<sup>21</sup> is that place<sup>22</sup> which<sup>23</sup> never<sup>24</sup> perishes<sup>26</sup>? What<sup>27</sup> is that Word<sup>28</sup> by which<sup>29</sup> the polluted-intellect<sup>30</sup> is purified<sup>31</sup>? ॥1॥Pause<sup>32</sup>॥*

According to Vedic philosophy, there are several ‘Lokas/spiritual stations’ existing under various titles, the significant few are mentioned by name and brief description of activity by the Gurus as follows;  
*In<sup>35</sup> the Realm<sup>34</sup> of<sup>32</sup> Indra<sup>33</sup>, death<sup>36</sup> is sure and certain. The Realm of Brahma<sup>37</sup> is transitory and shall not<sup>39</sup> remain<sup>40</sup> permanent<sup>38</sup>. The Realm<sup>42</sup> of Shiva<sup>41</sup> shall<sup>43</sup> also perish<sup>44</sup>. The three<sup>45</sup> confusing<sup>49</sup> dispositions<sup>46</sup> (Rajas, Sato, and Tamo) of Maya<sup>47</sup> shall vanish. ॥2॥*

*The mountains<sup>50</sup>, the trees<sup>51</sup>, the Earth<sup>52</sup>, the sky<sup>53</sup> and<sup>54</sup> the stars<sup>55</sup>; The Sun<sup>56</sup>, the Moon<sup>57</sup>, the wind<sup>58</sup>, water<sup>59</sup> and fire<sup>60</sup>; Day<sup>61</sup> and night<sup>62</sup>, fasting<sup>63</sup> days and their superstitions<sup>64</sup>; The Shastras<sup>65</sup>, the Simritees<sup>66</sup> and the Vedas<sup>68</sup> shall pass away<sup>67</sup>. ॥3॥*

*The sacred shrines<sup>69</sup> of pilgrimage, gods<sup>70</sup>, temples<sup>71</sup> and holy books; rosaries<sup>72</sup>, ceremonial tilak<sup>73</sup> marks on the forehead, meditative people<sup>74</sup>,*

*the pure<sup>76</sup>, and the performers<sup>77</sup> of burnt offerings; Wearing loin cloths<sup>78</sup>, bowing in reverence<sup>78</sup> and the enjoyment<sup>79</sup> of all sensual<sup>80</sup> tastes; all these, and all<sup>83</sup> people<sup>84</sup>, shall pass<sup>82</sup> away<sup>81</sup>. ॥4॥*

*Social castes<sup>85</sup>, races<sup>86</sup>, Muslims<sup>87</sup> and Hindus<sup>88</sup>; beasts<sup>89</sup>, birds<sup>90</sup> and the many varieties<sup>91</sup> of beings<sup>92</sup> and creatures<sup>93</sup>; The entire world<sup>94</sup> and the visible<sup>95</sup> universe<sup>96</sup> - all<sup>99</sup> forms<sup>100</sup> of existence shall<sup>98</sup> pass away<sup>97</sup>. ॥5॥*

Guru giving description of the spiritual epicenter and how to realize it explained it as follows:  
*Living in equanimity<sup>101</sup>, praising<sup>102</sup> the attributes of the God, devotional<sup>103</sup> worship, realizing essence<sup>104</sup> through Spiritual intellect<sup>105</sup>; creates such an imperishable<sup>108</sup> true<sup>109</sup> place<sup>110</sup> for eternal<sup>106</sup> bliss.<sup>107</sup> There<sup>111</sup>, the Saadh Sangat<sup>112</sup> (the Company of the Holy), contemplates<sup>115</sup> essence of attributes<sup>114</sup> of the Akal Purakh.<sup>113</sup> That is where<sup>118</sup> the Center<sup>116</sup> of Realization<sup>116</sup> of the God's attributes dwells<sup>120</sup> forever<sup>119</sup>. ॥6॥ There<sup>121</sup> is no fear<sup>122</sup>, doubt<sup>123</sup>, sorrows<sup>124</sup> or worries<sup>125</sup>; there is no<sup>129</sup> coming<sup>126</sup> or going<sup>127</sup>, and no death<sup>128</sup>.*

*There is eternal bliss<sup>130</sup>, and the unstruck celestial melodious<sup>131</sup> concerts<sup>132</sup>. The devotees<sup>133</sup> dwell<sup>134</sup> there, with<sup>136</sup> the Kirtan<sup>135</sup> (singing praises of the God attributes) ॥7॥*

*The infinite expanse<sup>139</sup> of<sup>138</sup> Supreme Creator<sup>137</sup> is inexplicable<sup>140</sup>. Who<sup>141</sup> can<sup>142</sup> embrace ITS<sup>143,144</sup> contemplation<sup>145</sup>? Says<sup>146</sup> Nanak<sup>147</sup>, on whom<sup>148</sup> God showers<sup>150</sup> ITS grace<sup>149</sup>, that person realizes<sup>163</sup> the spiritual<sup>160</sup> center<sup>161</sup> in the holy*

company<sup>162</sup> ||8||4||  
AGGS. M5, p. 237

From the aforementioned sabd it is apparent that Guru did not believe in any form or feature of the Supreme Entity other than the prevailing essence of ‘One-in-All’ that is infinite, invisible, indescribable, fathomless, non-anthropomorphic, yet perceived in every aspect of the creation and beyond.

Guru Nanak believing in power of the word (sabd) wrote his bani clearly explicating the immanent and transcendent nature of the God through natural phenomena. The succeeding Sikh Gurus supplemented the bani of Guru Nanak and added their own to help populations comprehend the real Truth of the God and its creation. Thus, the pothi (Aad Guru Granth Sahib) was compiled and revered by Guru Arjan designating it as the core essence of the Parmesar—  
ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ.

### Parmesar — The Supreme Entity – the GOD

Knowing that the humanity, in general has the capacity to be deceived or deceives itself by believing in anything but the truth; most religious authorities with their clever, but often abstruse meanings have been shielding truthful interpretations of the Reality from the humanity. They have been promulgating presence of fearful and judgmental God in the very midst of human ignorance, doubts, fears, and sinfulness. In other words, many of the superfluous and superstitious beliefs that Guru Nanak and the succeeding Sikh Gurus did not approve, rather promulgated evolved change with time and resilience. That is why Gurbani recommends application of (*Bibek Budhi*-discriminating intellect) scientific critical analysis in evaluating

“historical theology” and false promulgation of religious ethos. The Gurbani written by Guru Nanak promulgates the GOD — ONE IN ALL, Eternal, being truthful, loving and caring that is beyond time and space, fearless, inimical, unborn, and never in anthropomorphic.

The realities of the Aad Guru Granth Sahib (AGGS) affecting human life are surely essential for our ability to identify with and own the faith that it embodies. As promoted by the Gurus, the gurbani has essential clues for us to learn that how we might discover God’s presence in the midst of our own fears and foolishness. Guru Nanak giving description of the God wrote:

ਏਕਮ<sup>1</sup> ਏਕਕਾਰੁ<sup>2</sup> ਨਿਰਾਲਾ<sup>3</sup> ॥

ਅਮਰੁ<sup>4</sup> ਅਜੋਨੀ<sup>5</sup> ਜਾਤਿ<sup>6</sup> ਨ ਜਾਲਾ<sup>7</sup> ॥

ਅਗਮ<sup>8</sup> ਅਗੋਚਰੁ<sup>9</sup> ਰੂਪੁ<sup>10</sup> ਨ ਰੇਖਿਆ<sup>11</sup> ॥

ਖੋਜਤੁ ਖੋਜਤੁ<sup>12</sup> ਘਟਿ ਘਟਿ<sup>13</sup> ਦੇਖਿਆ<sup>14</sup> ॥

ਜੇ ਦੇਖਿ ਦਿਖਾਵੇ<sup>15</sup> ਤਿਸ

ਕਉ ਬਲਿ<sup>16</sup> ਜਾਈ ॥ ਗੁਰ ਪਰਸਾਦਿ<sup>17</sup> ਪਰਮ<sup>18</sup>

ਪਦੁ<sup>19</sup> ਪਾਈ ॥੧॥

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 838.

*First of ALL<sup>1</sup>, The One<sup>1</sup> Universal Creator<sup>2</sup> is unique<sup>3</sup>; Immortal<sup>4</sup>, unborn<sup>5</sup>, beyond social class<sup>6</sup> or involvement<sup>7</sup>; IT is inaccessible<sup>8</sup> and unfathomable<sup>9</sup>, without form<sup>10</sup> or feature<sup>11</sup>; Searching<sup>12</sup>, critically<sup>12</sup>, realize<sup>13</sup> the God in each and every aspect<sup>14</sup> of creation.*

*Be a sacrifice<sup>15</sup> to one who realizes<sup>16</sup> and inspires others to do the same.*

*By Guru's Grace<sup>17</sup>, I have obtained the supreme<sup>18</sup> bliss<sup>19</sup>. ॥1॥*

AGGS, M 1, p 838.

From the foregoing quotation, Guru Nanak is clearly promulgating pervasiveness of the God in all aspects of the nature and natural

phenomena and that includes humanity as well. The spiritual influence and teaching of the AGGS is of crucial importance with respect to the role it plays in our learning of the discoveries of science and how it relates to the challenges of truthful living.

Guru Nanak, comprehending vagaries prevailing among the religious praxis of his time, and feeling need for logical and scientific analytical methods and searchers for realization of the Ultimate Realty wrote:

ਸਾਚੀ<sup>1</sup> ਸੁਰਿਤ<sup>2</sup> ਨਾਮਿ<sup>3</sup> ਨਹੀ ਤਿਪਤੇ<sup>4</sup> ਹਉਮੈ<sup>5</sup> ਕਰ  
ਤ<sup>6</sup> ਗਵਾਇਆ<sup>7</sup> ॥

ਪਰ<sup>8</sup> ਧਨ<sup>9</sup> ਪਰ ਨਾਰੀ<sup>10</sup> ਰਤੁ<sup>11</sup> ਨਿੰਦਾ<sup>12</sup> ਬਿਖ<sup>13</sup> ਖਾ  
ਈ<sup>14</sup> ਦੁਖੁ<sup>15</sup> ਪਾਇਆ<sup>16</sup> ॥

ਸੇਵਾ<sup>17</sup> ਸੁਰਿਤ<sup>18</sup> ਰਹਿਸ<sup>19</sup> ਗੁਣ<sup>20</sup> ਗਾਵਾ<sup>21</sup> ਗੁਰਮੁ  
ਖਿ<sup>22</sup> ਗਿਆਨੁ<sup>23</sup> ਬੀਚਾਰਾ<sup>24</sup> ॥

ਖੋਜੀ<sup>25</sup> ਉਪਜੈ<sup>26</sup> ਬਾਦੀ<sup>27</sup> ਬਿਨਸੈ<sup>28</sup> ਹਉ<sup>29</sup> ਬਲਿ  
ਬਲਿ<sup>30</sup> ਗੁਰ ਕਰਤਾਰਾ<sup>31</sup> ॥

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1255

*They are not satisfied<sup>4</sup> by the truthful<sup>1</sup> realization<sup>2</sup> of Naam<sup>3</sup>; although, they pretend<sup>6</sup> to understand the Truth; and, waste<sup>7</sup> their lives in egotism<sup>5</sup>.*

*By indulging<sup>11</sup> in attachment to other's wealth<sup>8</sup>, the other women,<sup>10</sup> and by slandering<sup>12</sup>*

*They live disrespectful<sup>13</sup> life and suffer<sup>14</sup> doing wrongful deeds.*

*By critical analysis<sup>24</sup> and contemplating in spiritual wisdom<sup>23</sup> of the words in gurbani, a Gurmukh<sup>22</sup>, focuses<sup>19</sup> awareness<sup>18</sup> on selfless service<sup>17</sup>, and joyfully reflects<sup>19</sup> on attributes<sup>20</sup> of the Parmesar.*

*The researcher<sup>25</sup> ‘(Khoji)’ comes forth<sup>26</sup>, and the debater<sup>27</sup> (argumentative debtor of Vedas) dies down<sup>28</sup> and sacrificing<sup>29</sup> myself, I admire the graceful blessings of the Akal Purakh.<sup>31</sup>*

AGGS, M 1, p 1255.

The significant word applied here is ‘*khoji-ਖੋਜੀ*’ the ‘researcher’ that learns the ultimate truth and gets appreciated. He applies “*Bibek Budhi*” discriminative intellect to critically and closely analyze each word written in the Holy Script (AGGS), describing scientific and logical ways of the natural phenomena and its application to the humanity. Guru Nanak, by exposing falsity of iniquitous religious praxis of the religious leaders/mentors of the time, wrote:

ਕੂੜੁ<sup>1</sup> ਬੋਲਿ<sup>2</sup> ਮੁਰਦਾਰੁ<sup>3</sup> ਖਾਇ<sup>4</sup> ॥ ਅਵਰੀ<sup>5</sup> ਨੂੰ  
ਸਮਝਾਵਿਣ<sup>6</sup> ਜਾਇ<sup>7</sup> ॥  
ਮੁਠਾ<sup>8</sup> ਆਪ<sup>9</sup> ਮੁਹਾਏ<sup>10</sup> ਸਾਥੈ<sup>11</sup> ॥ ਨਾਨਕ ਐਸਾ<sup>12</sup>  
ਆਗੂ<sup>13</sup> ਜਾਏ<sup>14</sup> ॥੧॥  
ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 139-140  
*While telling<sup>2</sup> lies<sup>1</sup>, and  
eating<sup>4</sup> others<sup>3</sup> share, (ਮੁਰਦਾਰੁ<sup>3</sup> - ਹਰਾਮ,  
ਪਰਾਇਆ ਹੱਕ),  
And yet, they go out<sup>7</sup> to  
preach<sup>6</sup> others<sup>5</sup>.  
Living in deception<sup>8</sup>, they  
deceive<sup>10</sup> themselves<sup>9</sup>, and their  
followers<sup>11</sup> as well.  
Nanak says; Such<sup>12</sup> seem<sup>14</sup> to be the  
religious leaders/mentors<sup>13</sup> of the day.  
॥1॥  
AGGS, M 1, p 139-140*

The gurbani narrated and written as the Holy Scripture reflects very sound statements relating to the TRUTH about the God, nature and natural phenomena. The Ultimate Reality, according to Guru Nanak, is to be understood, and internalizing its essence, to be realized without any mythological miraculous stories created by humans. It all depends upon the concept and interpretation of the Truth and the nature/creation that the “WORDS” are applied by humanity to designate the God with their desired attributes.

It is only the human that claims, “the ‘word’ originated from/with the God; thus the ‘word’ is God”; a popular belief being promulgated by almost every religious and non-religious mentor. It does not matter how high or how deep religious authorities wish to heap admiration upon the God for “The Word and divinity”; when critically analyzed, it all comes to originate from human mind. Guru Nanak, in the following sabd explicates the concept of God when he wrote:

ਤੂ ਪਾਰਬ੍ਰਮ<sup>1</sup> ਪਰਮੇਸਰੁ<sup>2</sup> ਜੋਨ<sup>3</sup> ਨ ਆਵਹੀ<sup>4</sup> ॥  
ਤੂ ਹੁਕਮੀ<sup>5</sup> ਸਾਜਿਹ<sup>6</sup> ਸ੍ਰਿਸਟਿ<sup>7</sup> ਸਾਜਿ<sup>8</sup> ਸਮਾਵਹੀ<sup>9</sup>  
॥  
ਤੇਰਾ<sup>10</sup> ਰੂਪੁ<sup>11</sup> ਨ ਜਾਈ ਲਿਖਆ<sup>12</sup> ਕਿਉ ਤੁਝਿਹ<sup>13</sup>  
ਧਿਆਵਹੀ<sup>14</sup> ॥  
ਤੂ ਸਭ ਮਹਿ<sup>15</sup> ਵਰਤਿਹ<sup>16</sup> ਆਪਿ<sup>17</sup> ਕੁਦਰਿਤ<sup>18</sup> ਦੇ  
ਖਾਵਹੀ<sup>19</sup> ॥  
ਤੇਰੀ<sup>20</sup> ਭਗਿਤ<sup>21</sup> ਭਰੇ<sup>22</sup> ਭੰਡਾਰ<sup>23</sup> ਤੋਟਿ<sup>24</sup> ਨ ਆ  
ਵਹੀ ॥  
ਇਹ ਰਤਨ<sup>25</sup> ਜਵੇਹਰ<sup>26</sup> ਲਾਲ<sup>27</sup> ਕੀਮ<sup>28</sup> ਨ ਪਾਵ  
ਹੀ<sup>29</sup> ॥  
ਜਿਸ ਹੋਵਿਹ<sup>30</sup> ਆਪਿ<sup>31</sup> ਦਇਆਲੁ<sup>32</sup>  
ਤਿਸ ਸਤਿਗੁਰ<sup>33</sup> ਜੇਵਾ<sup>34</sup> ਲਾਵਹੀ<sup>34</sup> ॥  
ਤਿਸ<sup>35</sup> ਕਦੇ<sup>36</sup> ਨ ਆਵੈ ਤੋਟਿ<sup>37</sup> ਜੋ ਹਿਰ ਗੁਣ ਗਾ  
ਵਹੀ<sup>38</sup> ॥੩॥

ਅਗਗਸ, ਮ: 5, ਪੰਨਾ 1095.  
*O Supreme<sup>1</sup> God<sup>2</sup>, being  
Transcendent, You do not  
take<sup>4</sup> birth<sup>3</sup>.  
By the Hukam<sup>5</sup> (universal laws  
ordained in natural phenomena), the  
Universe/ Earths<sup>7</sup> are formed<sup>6</sup>; and  
by forming<sup>8</sup> these, You merge<sup>9</sup> into  
them.  
Your<sup>10</sup> Form<sup>11</sup> cannot be known<sup>12</sup>;  
how can one contemplate<sup>14</sup> on you?  
You<sup>17</sup> are pervading<sup>15</sup> and  
permeating<sup>16</sup> all nature<sup>18</sup>; You  
Yourself reveal<sup>19</sup> Your creative*

*potency through the nature and  
natural phenomena.  
Your<sup>20</sup> treasures<sup>21</sup> of  
devotional<sup>22</sup> worship are  
overflowing<sup>23</sup>; they never decrease<sup>24</sup>.  
The value<sup>28</sup> of Your attributes as  
gems<sup>25</sup>, jewels<sup>26</sup> and  
diamonds<sup>27</sup> cannot be estimated<sup>29</sup>.  
The one blessed<sup>30</sup> with  
your<sup>31</sup> kindness<sup>32</sup> is linked<sup>35</sup> to the  
service<sup>34</sup> of the True Guru<sup>33</sup>.  
One<sup>34</sup> who sings<sup>38</sup> the Glorious  
Praises of the Akal Purakh  
never<sup>35</sup> suffers any deficiency<sup>36</sup>. ॥3॥  
AGGS, M 5, p 1095.*

There are several sabds narrated and written by the Sikh Gurus and sages in the AGGS that emphasize the human attributive perceptual concept of the God. It further explicates that human being part of the nature, should realize the nearness of the God merged in the nature and natural phenomena. Despite the fact that most of the Holy Scriptures promulgates realization of the God from within the core of consciousness, people are often dissuaded by the self-serving religious contractors in believing the separation of human away from the distant God. The words spoken and written in the Holy Scriptures in praise of the God, are all originated from the Prophets as humans born on this very earth.

## CONCLUSIONS

The original ‘POTHI’ (Aad Guru Granth Sahib) compiled and placed in Harmandar Sahib by Guru Arjan (although not available anymore), has been further updated by the 10<sup>th</sup> Guru, Guru Gobind Singh, by adding the writings of the 9<sup>th</sup> Guru, Teg Bahadur. The AGGS is marked establishment of sacred Scripture to be revered by humanity for learning with the word/sabd about mystery of the God and Its creation through Nature, and natural phenomena. The change in life—thought—belief

and faith is inevitable with changing times and environments. However, the TRUTH is ever alive and never changes in the eyes of the beholder. Guru Nanak realized the Truth being immortal, when he wrote:

ਮਜ਼ ਪੁਰਾਣਾ ਹੋਵੈ ਨਾਹੀ ਸੀਤਾ ਕਦੇ ਨ ਘਾਟੇ ॥

*The Truth is beyond time, never ages;  
and when realized, never  
dissipates.*

AGGS. M1, P. 956

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