

SCIENTIFIC AND LOGICAL INTERPRETATION OF GURBANI *

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ABSTRACT

The present study indicates that even during the Modern Science Age traditional translations or interpretations of Gurbani is still going on without the application of science and logic to explore the originality and uniqueness of Nanakian Philosophy embodied in the Bani of Guru Nanak. Scientific and logical interpretation of the Sloka # 10, *Kalar kaeree chhapree...*, of Guru Nanak in the *Slok, Varan tae Vadeek* indicates that bathing in any type of water (alkaline - soap or at sacred places) does not help to cleanse the sinful mind. The sinful mind can only be cleansed in the company of noble persons where one can discuss and understand Nanakian Philosophy, embodied in the Bani of Guru Nanak, and practicing its principles.

INTRODUCTION

Guru Nanak (1469-1539) laid the foundation of *Sikhi* (Sikhism) during the 15th century, the Period of Renaissance (between 14th century and 17th century) when the scientists were challenging some of the concepts of the church in Europe. During this period Guru Nanak was busy in challenging the ancient mythology and rituals in which the peoples of South Asia were shackled for centuries and were unable to express their free will in any aspect of their lives because their lives were controlled by their religious mentors. Guru Nanak promulgated a unique philosophy that is scientifically and logically very sound and has all the characteristics of universal acceptability [2, 7]. His philosophy is termed as *Nanakian Philosophy* [4]. It was strengthened, enriched and preached by the nine succeeding Gurus to the *House of Nanak* called *Nanakian School*. The words 'Sikh' and 'Sikhi' means 'Teachings/philosophy' of Guru Nanak according to Gurbani. The word 'Sikhi' gave rise to the modern anglicized word 'Sikhism'. And the follower of this philosophy is called as 'Sikh'.

Misinterpretation of Gurbani and Misrepresentation of Sikhism

Due to historical circumstances, after the death of Guru Gobind Singh there was systematic annihilation of the Sikh population by the Mogul rulers and their

collaborators, the proponents of caste ideology. During the first quarter of the 18th century there were not many Sikhs left who could read or write Gurbani, not to speak of exegete it. It was during this period when Sikh places of worship fell under the control of *Udasis* and *Nirmalas*, who created their own version of *Sikhi*. During this period most of the writings have misinterpretation of Gurbani and misrepresentations of Sikhism [3].

The Sikhs liberated Gurdwaras after a bloody struggle in the 1920s against the *Mahants*, *Nirmalas* and *Udasis*, but unfortunately misinterpretation of Gurbani and misrepresentation of Sikhism continued to be based on the inauthentic literature produced by *Nirmalas* and *Udasis*. Currently, the situation is the same and Gurbani is being translated into English and other languages without any efforts to interpret it in its real perspective.

I would like to add here views of some scholars about the old Sikh literature:

According to Bhai Kahn Singh Nabha [9] the old Sikh literature (of the 18th and 19th centuries) has been written according to the level of intelligence and beliefs of the writers. From this old literature we are getting a lot of useful information as well as that is contrary to the *Gurmat* (Nanakian Philosophy). He has also emphasized

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that the most important thing is that there is a dearth of research scholars but on the other hand there are many, who are deadly against the research scholars and would declare them as atheists or the enemies of *Gurmat*.

Prof Puran Singh [12] wrote about misinterpretation of Gurbani during 1920s as follows:

“It is to be regretted that Sikh and Hindu scholars are interpreting Guru Nanak in the futile terms of the colour he used, the brush he took; are analyzing the skin and flesh of his words and dissecting texts to find the Guru’s meaning to be the same as of the Vedas and Upanishad! This indicates enslavement to the power of Brahmanical tradition. Dead words are used to interpret the fire of the Master’s soul! The results are always grotesque and clumsy translations which have no meaning at all.”

The critical analysis of the following observation of Dr Gopal Singh [10] clearly indicates that due to improper understanding of Guru's Word the Granth started to be worshipped more than read, uttered as a magical formula or a *Mantram* for secular benefits:

“The confusion of interpretation has occurred because the Sikhs themselves, for historical and other reasons, have never seriously attempted a scientific and cogent exposition of the doctrines of their faith, based on the Word of the GURU-GRANTH and related to the historical lives of the Gurus who uttered it. Without reference either to one or the other, casual attempts made at the interpretation of small portions of the Granth has resulted in such interpretations being incoherent, lop-sided, and therefore unreliable. During the present (now last) century, several attempts were made by the Sikhs to translate into Punjabi the Word of the Guru, but all such attempts ended in an all-too-literal translation, leaving the seeker as uninitiated to the Guru's Word as he was before. And the word of the GURU-GRANTH became as involved and distant for an average reader as the Word of the Vedas, and it started to be worshipped more than read, uttered as magic formula or a Mantram for secular benefit than as a disciple of spiritual life for the achievement of ideals higher and beyond the world of sense and for the integrity of mind and soul in the world of the living.”

I appreciate the efforts of the Department of Guru Nanak Studies of the Guru Nanak Dev University, Amritsar where the 20th Annual Seminar, **Multidisciplinary Studies on Slokas, Varan tae Vadeek of Mahal I**, is being held on March 6-7, 2006. On that very similar objective the *Institute for Understanding Sikhism* (IUS), Laval, Canada is busy to represent Nanakian Philosophy embodied in the Bani of Guru Nanak into its real perspective since 1999. During the last 8 years the IUS has published two books, one booklet and 8 volumes of its biannual periodical, *UNDERSTANDING SIKHISM –*

The Research Journal.

Our research on the Bani of Guru Nanak has clearly indicated that philosophy embodied in the Bani of Guru Nanak is based on science and logic; therefore, it has all the characteristics of universal acceptability [2, 7]. Since the objectives of both the institutes, the IUS and the Department of Guru Nanak Studies, are same, therefore, they have great responsibilities to disseminate Nanakian Philosophy in its real perspective to the humanity of the Modern Science Age.

DISCUSSION

I have picked up following Sloka # 10 of Guru Nanak to compare its traditional interpretations of some prominent scholars with that of my scientific and logical approach to interpret Gurbani:

Slok, Varan tae Vadheek, M 1. #10

Kalar kaeree chhapree

ਕਲਰ ਕੇਰੀ ਛਪੜੀ ਕਉਆ ਮਲਿ ਮਲਿ ਨਾਇ ॥
 ਮਨੁ ਤਨੁ ਮੈਲਾ ਅਵਗੁਣੀ ਚਿੰਜੁ ਭਰੀ ਗੰਧੀ ਆਇ ॥
 ਸਰਵਰੁ ਹੰਸਿ ਨ ਜਾਣਿਆ ਕਾਗ ਕੁਪੰਖੀ ਸੰਗਿ ॥
 ਸਾਕਤ ਸਿਉ ਐਸੀ ਪ੍ਰੀਤਿ ਹੈ ਬੁਝਹੁ ਗਿਆਨੀ ਰੰਗਿ ॥
 ਸੰਤ ਸਭਾ ਜੈਕਾਰੁ ਕਰਿ ਗੁਰਮੁਖਿ ਕਰਮ ਕਮਾਉ ॥
 ਨਿਰਮਲੁ ਨਾਵਣੁ ਨਾਨਕਾ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ ॥੧੦॥
 ਅਗਗਸ, ਮ ੧, ੫-੧੪੧੧. [1] (AGGS, M 1, p 1411. [1])

A. Traditional Interpretations

The traditional interpretations of the above Sloka of Guru Nanak are based on the information given in the old writings and bias of the interpreters. Since this type of traditional interpretations have been accepted in the past, therefore, no contemporary scholars of the Modern Science Age dares to deviate from this type of traditional interpretations to expore its originality and uniqueness lest they become unpopular among the Sikh masses.

Here I have picked up English interpretations of Manmohan Singh, which has been published by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar; of Dr Sant Singh Khalsa, whose interpretation is easily available on the Internets and is consulted by almost all the Sikhs who have Internet access; and Punjabi interpretation of Dr Sahib Singh, which is accepted as the most modern interpretation and is widely accepted by the majority of the Sikh, for comparison to show that there is hardly any deviation to interpret the above Sloka in its real perspective:

1. Manmohan Singh [11]:

The crow rubs and washes itself in the small pool of saline

land.

Its mind and body are dirty with demerits and its beak too is filled with filth.

The swan of the lake, not knowing the crow is an evil bird, associated with it.

Such is the love with the mammon-worshiper.

Understand thou this, O divine, through the Lord's love.

Shout thou the victory of the saints' guild and do the deeds of a pious person.

Immaculate is the ablation, O Nanak at the sacred shrine of the Guru-river. 10.

2. Dr Sant Singh Khalsa [8]:

The crow rubs and washes itself in the mud puddle.

Its mind and body are polluted with its own mistakes and demerits, and its beak is filled with dirt.

The swan in the pool associated with the crow, not knowing that it was evil.

Such is the love of the faithless cynic; understand this, O spiritually wise ones, through love and devotion.

So proclaim the victory of the Society of the Saints, and act as Gurmukh.

Immaculate and pure is that cleansing bath, O Nanak, at the sacred shrine of the Guru's river. 10.

3. Dr Sahib Singh [13]

ਅਰਥ:... ਹੇ ਭਾਈ! (ਵਿਕਾਰਾਂ ਦੀ ਕਾਲਖ ਨਾਲ) ਕਾਲੇ ਹੋਏ ਮਨ ਵਾਲਾ ਮਨੁੱਖ (ਵਿਕਾਰਾਂ ਦੇ) ਕੱਲਰ ਦੀ ਛੱਪੜੀ ਵਿਚ ਬੜੇ ਸ਼ੌਕ ਨਾਲ ਇਸ਼ਨਾਨ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ (ਇਸ ਕਰਕੇ ਉਸ ਦਾ) ਮਨ (ਉਸ ਦਾ) ਤਨ ਵਿਕਾਰਾਂ (ਦੀ ਮੈਲ) ਨਾਲ ਮੈਲਾ ਹੋਇਆ ਰਹਿੰਦਾ ਹੈ (ਜਿਵੇਂ ਕਾਂ ਦੀ) ਚੁੰਝ ਗੰਦ ਨਾਲ ਹੀ ਭਰੀ ਰਹਿੰਦੀ ਹੈ (ਤਿਵੇਂ ਵਿਕਾਰੀ ਮਨੁੱਖ ਦਾ ਮੂੰਹ ਭੀ ਨਿੰਦਾ ਆਦਿਕ ਗੰਦ ਨਾਲ ਹੀ ਭਰਿਆ ਰਹਿੰਦਾ ਹੈ) । ਹੇ ਭਾਈ! ਭੈੜੇ ਪੰਛੀ ਕਾਵਾਂ ਦੀ ਸੰਗਤਿ ਵਿਚ (ਵਿਕਾਰੀ ਬੰਦਿਆਂ ਦੀ ਸੁਹਬਤ ਵਿਚ ਪਰਮਾਤਮਾ ਦੀ ਅੰਸ਼ ਜੀਵ-) ਹੰਸ ਨੇ (ਗੁਰੂ-) ਸਰੋਵਰ (ਦੀ ਕਦਰ) ਨਾਹ ਸਮਝੀ । ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਨਾਲੋਂ ਟੁੱਟੇ ਹੋਏ ਮਨੁੱਖਾਂ ਨਾਲ ਜੋੜੀ ਹੋਈ ਪ੍ਰੀਤ ਇਹੋ ਜਿਹੀ ਹੀ ਹੁੰਦੀ ਹੈ । ਹੇ ਆਤਮਕ ਜੀਵਨ ਦੀ ਸੂਝ ਹਾਸਲ ਕਰਨ ਦੇ ਚਾਹਵਾਨ ਮਨੁੱਖ! ਪਰਮਾਤਮਾ ਦੇ ਪ੍ਰੇਮ ਵਿਚ ਟਿਕ ਕੇ (ਜੀਵਨ-ਰਾਹ f) ਸਮਝ । ਸਾਧ ਸੰਗਤਿ ਵਿਚ ਟਿਕ ਕੇ ਪਰਮਾਤਮਾ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰਿਆ ਕਰ, ਗੁਰੂ ਦੇ ਸਨਮੁਖ ਰੱਖਣ ਵਾਲੇ ਕਰਮ ਕਮਾਇਆ ਕਰ...ਇਹੀ ਹੈ ਪਵਿੱਤਰ ਇਸ਼ਨਾਨ । ਹੇ ਨਾਨਕ! ਗੁਰੂ ਹੀ ਤੀਰਥ ਹੈ ਗੁਰੂ ਹੀ ਦਰੀਆਉ ਹੈ (ਗੁਰੂ ਵਿਚ ਚੁੱਭੀ ਲਾਈ ਰੱਖਣੀ ਹੀ ਪਵਿੱਤਰ ਇਸ਼ਨਾਨ ਹੈ) ।੧੦।

i) Comments

All the above scholars have translated/interpreted “ਕਲਰ ਕੇਰੀ ਛੱਪੜੀ” as “pool of saline land”; mud puddle” and “(ਵਿਕਾਰਾਂ ਦੇ) ਕੱਲਰ ਦੀ ਛੱਪੜੀ”. In all cases it means a “pool of dirty water”. In fact it is not dirty water.

Only Dr Sahib Singh has done good job at least to

explain the ‘crow’ as the metaphor for sinful person but stuck to the traditional interpretation of “ਕਲਰ ਕੇਰੀ ਛੱਪੜੀ” to “pool of dirty water” like others. However, none of the above authors had mentioned the cleansing quality of the alkaline water and also failed to explain that even the chemical cleansing quality of this water cannot cleanse the sinful mind.

B. Scientific and Logical Interpretation

Scientifically it is a pool of alkaline water containing sodium hydroxide, which when combines with fatty or oily excretions of body becomes soap resulting in cleaning of the dirty body. I have noticed myself during 1950s in Amritsar, Punjab, India that some people used to collect the white fluffy stuff produced on the surface of the alkaline soils for washing their dirty clothes. During rainy season the rain water washes fluffy alkaline powder from the surface of the soil, which gets collected in the low areas to form a small pool of alkaline water. It was a common scene during rainy season that crows wash their dirty feathers in that pool of alkaline water since this water has a cleansing* power. However, now no one can witness this phenomenon since all the alkaline soils have been reclaimed in the Punjab.

(Note: *Cleanse: suggests more specifically the use of chemicals, purgatives, etc., and is often used metaphorically to imply purification [to cleanse one's mind of evil thoughts]).

Keeping in view Nanakian Methodology [6] used by Guru Nanak in expressing his philosophy, scientific information on alkaline soil, and the use of allegoric, metaphoric, and symbolic expression, the interpretation of the following stanzas would be different than the traditional and literal English translation of above authors:

ਕਲਰ ਕੇਰੀ ਛੱਪੜੀ ਕਊਆਂ¹ ਮਲਿ ਮਲਿ ਨਾਇ ॥

ਮਨੁ² ਤਨੁ³ ਮੈਲਾ ਅਵਗੁਣੀ ਚਿੰਜੁ⁴ ਭਰੀ ਗੰਧੀ ਆਇ ॥

A person¹, whose mind² and body³ have become dirty with sins and bad deeds and whose mouth⁴ is also full with filthy language, tries to cleanse himself by bathing his body and mouth in the pool of alkaline water. (Although the alkaline water has the cleansing power, it cannot cleanse the sinful mind.)

The above interpretation is conveying the same philosophy of Guru Nanak, which has already been summarized in the JAP (The Essence of Nanakian Philosophy) [5]. In the following stanzas Guru Nanak explains the use of chemical (soap) to clean the dirty clothes and cleansing of mind by conducting good deeds as follows:

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਏ ਉਤਰਸੁ ਖੇਹ ॥

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥ ੨੦ ॥
ਅਗਗਸ, ਜਪੁ ੨੦, ੫-੨੦

*If hands are soiled with dust then cleansing method is 'use of simple water'.
If clothes are soiled with urine then cleansing method is 'use of soap'.
If mind is polluted with sin then cleansing method is 'use of conscience' (imbibing Naam).*

*One does not become virtuous person or vicious person just by saying these words (or pretending to be so).
It is so because of one's repeated good or bad deeds that make³ one as virtuous or vicious.*

Nanak says:

*What one sows, so one shall reap? (Because)
Every action and reaction is happening⁵ under the Laws of Universe⁴. 20.*

AGGS, Jap 20, p 20.

Similarly, Guru Nanak even condemns the bathing at sacred places to cleanse the filthy mind:

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥
ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
ਅਗਗਸ, ਜਪੁ ੬, ੫-੨.

*I would bathe at holy places, if it pleases (the almighty).
If this practice is not accepted then bathing at holy places is of no avail. All the bounties, created (by God) that I see cannot be obtained without performing good deeds. AGGS, Jap 6, p 2.*

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
ਅਗਗਸ, ਜਪੁ ੨੧, ੫-੪.

Listening and accepting (Nanakian Philosophy); and developing love (for God and humanity) is equivalent to bathing at holy places, which removes the inner dirt of mind (the polluted mind).

AGGS, Jap 21, p 4.

Let us consider the next stanzas of the above Sloka:

ਸਰਵਰੁ ਹੰਸਿ ਨ ਜਾਣਿਆ ਕਾਗ ਕੁਪੰਖੀ ਸੰਗਿ ॥
ਸਾਕਤ ਸਿਉ ਐਸੀ ਪ੍ਰੀਤਿ ਹੈ ਬੁਝਹੁ ਗਿਆਨੀ ਰੰਗਿ ॥

Comments

ਹੰਸਿ (hans) has been literally translated as 'swan' and similarly, ਕਾਗ ਕੁਪੰਖੀ (kag kupankhi) as dirty crow by all the above scholars in their traditional interpretations.

Scientific and Logical Interpretation

ਹੰਸਿ : Hans (It can be either swan or flamingo), being a

white bird, has been used as metaphor for a clean (untainted) person in Gurbani. and ਕਾਗ ਕੁਪੰਖੀ (kag kupankhi) as metaphor for unclean (tainted) persons. Therefore, the above stanzas are interpreted scientifically and logically as follows:

Some clean (untainted) persons¹ do not understand that the company of sinful persons² and love for the atheists³ is not good; it is only understood through the company⁵ of wise persons⁴.

In continuation of the above Sloka finally Guru Nanak explains his philosophy to become a clean person as follows:

ਸੰਤ ਸਭਾ ਜੈਕਾਰੁ ਕਰਿ ਗੁਰਮੁਖਿ ਕਰਮੁ ਕਮਾਉ ॥
ਨਿਰਮਲੁ ਨਾਵਣੁ ਨਾਨਕਾ ਗੁਰੁ ਤੀਰਥੁ ਦਰਿਆਉ ॥੧੦॥

Nanak says:

Say victory³ to the company² of the clean persons¹, who conduct good⁴ deeds⁵. Cleansing of mind by practicing sacred⁸ principles of Guru's philosophy⁹ is called the real cleansing⁶ bath⁷.

To understand the above phrase, ਗੁਰੁ ਤੀਰਥੁ ਦਰਿਆਉ, in its real perspective, let us study the following stanzas of Guru Nanak:

ਗੁਰੁ ਪਉੜੀ, ਬੇੜੀ ਗੁਰੁ, ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥
ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਥੋ ਗੁਰੁ ਤੀਰਥੁ ਦਰਿਆਉ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਊਜਲੀ ਸਤਸਰਿ ਨਾਵਣੁ ਜਾਉ ॥੩॥

ਅਗਗਸ, ਮ ੧, ੫-੧੭.

Here in this stanza Guru Nanak is explaining metaphorically that Guru's¹ philosophy² is the ladder, the boat, the balance. Sacred pool, sea, and sacred river are the metaphors for Guru's philosophy, and this philosophy acts as a boat³ to cross the sea of life. If you like⁴ this clean⁵ philosophy⁶ then go to cleanse⁷ your sinful mind by following this philosophy^{5,6}.

AGGS, M 1, p 17.

Note: ਤੀਰਥੁ ਦਰਿਆਉ = Tirth Daryao means philosophy of Guru Nanak as follows:

ਗੁਰੁ ਦਰਿਆਉ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈਪੁ ॥
ਅਗਗਸ, ਮ ੧, ੫-੧੩੨੯.

Guru's philosophy¹ has always such cleansing² power that has been received from the Guru for cleansing⁵ the sinful mind⁴. AGGS, M 1, p 1329.

Other Meanings of ਕਲਰ (kalar)

I would also like to explain that ਕਲਰ (kalar - the alkaline soil) has been used as a metaphor for something of

(Continued on page 22)

(Continued from page 36)

unproductive, weak or deteriorative nature. But one has to see in which context this word has been used. For example, in the following stanzas it has been used as bad and of destructive nature of alkaline soil (*Kalar*):

ਕਾਹੇ ਕਲਰਾ¹ ਸਿੰਚਹੁ² ਜਨਮੁ³ ਗਵਾਵਹੁ ॥
ਕਾਚੀ ਢਹਗਿ ਦਿਵਾਲ⁴ ਕਾਹੇ ਗਚੁ⁵ ਲਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥
ਅਗਗਸ, ਮ ੧, ੫-੧੧੭੧.

Why are you wasting your life³ watering² the alkaline soil¹ (to grow crops). (Because in alkaline soils many crops do not grow.) Why are you plastering⁵ the wall⁴ made of alkaline soil since the wall erected with alkaline soil will ultimately fall down. AGGS, M 1, p 1171.

(Note: ਗਚੁ⁵ = Plastering the alkaline wall cannot protect it from falling)

In above *Rahoo* (Pause) Guru Nanak is explaining allegorically, metaphorically and symbolically to a Brahmin why are you wasting your life in useless rituals. It is just like watering the alkaline soil to grow crop and plastering the wall of alkaline soil which can fall down any time.

Here again Guru Nanak's explanation is based on scientific information that alkaline soil cannot support growth of many crops since the high concentration of salt raises the osmotic pressure of the alkaline solution in the soil higher than that of the crop plant then reverse osmosis occurs and nutrients flow back to the soil and plants die. However, now the farmer can grow some crops like rice which can tolerate high concentration of salts.

CONCLUSIONS

The critical analysis of the above verse of Guru Nanak indicates that:

1. The traditional interpretations are mostly literal translations and are based on traditions widely accepted by people for centuries and the bias of the interpreters.
2. Such interpretations do not convey originality and uniqueness of Nanakian Philosophy.
3. To interpret Gurbani in its real perspective it is important to keep in view:
 - i) Nanakian Methodology used by Guru Nanak to express his philosophy in his Bani.
 - ii) Allegories, metaphors and similes used in Gurbani should be distinguished then should be interpreted according to the context used for.
4. There is a need to interpret Gurbani keeping in view the scientific knowledge and logic for the humanity of the Modern Science Age.

REFERENCES

1. AGGS = Aad Guru Granth Sahib. 1983 (reprint).

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NANAK AS GURU

ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ ॥
ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੈਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ¹ ॥

AGGS, M 2, p 150 [1].

They, to whom the instructions (of Nanak) has taught and put on the right path, remain imbibed in the praises of God. What instructions can be imparted to them, who have Guru Nanak as their Guru¹?