

DHUR KI BANİ

Interpretation thereof

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ABSTRACT

The human persistently keeps on seeking some aspect of an anthropomorphic form of god or God for fulfilling his/her personal desires in every phase of life. The founder of Sikhi, Guru Nanak, has clearly demarcated the One God that is invisible, unfathomable and an unknowable entity from the creation (Nature), where God's mergence is reflected into every aspect of the nature (qudrat); letting perpetuation of individualities at their own pace and time. The clergy and some scholars at times under influence of Vedantic philosophy manipulate interpretation of Gurbani written by the Sikh Gurus, when the God is introduced into doing daily chores of life. The paper presents one such Sabd from the Gurbani, reviews existing translations, discusses the Creator, role of the Creator in the Creation (Nature), and explication of the Sabd for human comprehension and applications in life.

INTRODUCTION

The Gurbani incorporated in the Aad Guru Granth Sahib (AGGS)[1] is the Holy Scripture written, compiled and canonized by the Sikh Gurus guiding human beings for living righteously. The Sikh Gurus wrote Gurbani in the classical poetic form. They have used sophisticated vocabulary and complex syntax in writing precisely formed Sabds (hymns), to arouse subtleties of nature and socio-religious culture creating certain effects on human psyche. It is most important to critically analyze content and form of the Sabd to comprehend the actual meaning of each and every word. Highly accomplished poets use allusive references to something outside the poem that may be events or people from the history, mythology or religion. The Gurbani mostly illustrated in the form of metaphors, similes, analogies, allegories and personifications, represents theme or essence of the Sabd expressed in specific words [2]. To interpret Gurbani in the proper perspective is not easy with the literal translation of the applied words and neither can theosophical interpretations justify correct understanding. Still Gurbani being the most significant aspect of the Sikh life, comprehending each syllable, word and sentence in its inherent realistic meaning is essential for realization of the Creator, natural phenomena and role of the human in nature. To elucidate an understanding of the Creator, Its role in the creation (Nature) and enigma of human comprehension, the selection of following sentence from the Gurbani seemed pertinent:

ਦੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥

AGGS, M 5, p 628

Guru Arjan wrote the sentence in a Sabd reflecting gratitude to the God protecting human from sufferings in

life. Some reputable scholars differ in their interpretation of the sentence. Taking the translation of the word 'Dhur' as originated from the Primal source according to Bhai Kahn Singh Nabha [6], Sant Singh Khalsa [5] interpreted it as:

"... the *Bani emanated from the Primal Lord, and it eradicated all anxiety.*"

Whereas, Prof. Sahib Singh [8] interprets 'Dhur ki Bani' as:

"... *the praise worthy Bani of the Almighty, when imbibed by a devotee, all anxieties vanish.*

(ਹੇ ਸੰਤ ਜਨੋ! ਪਰਮਾਤਮਾ ਦੀ ਸਿਫਤ-ਸਾਲਾਹ ਦੀ ਬਾਣੀ ਜਿਸ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਆ ਵੱਸੀ, ਉਸ ਨੇ ਆਪਣੀ ਸਾਰੀ ਚਿੰਤਾ ਦੂਰ ਕਰ ਲਈ।)

This paper is an attempt to bring forth difficulties in comprehending role of the Creator, the creation (nature) and role of human being in the natural phenomena.

DISCUSSION

The Creator

The God, according to Guru Nanak is in the books of neither east or in the west, nor in any particular denomination; but 'One' God of the whole creation is everywhere. Guru Nanak has described God as ineffable, transcendent, incomprehensible, formless, unfathomable, infinite, inaccessible, and immanent yet beyond all, Self-existent. The God fears no one, nor hates anybody. The truth as explained by Guru Nanak depicting God in these terms was before the beginning, prevailed through the ages of evolution, is in existence presently, and will continue in the future. **Guru Nanak, vehemently emphasized against anthropomorphic form of God and assuming any responsibilities in the human form as promulgated in the Vedantic philosophy calling upon deity gods in daily life chores.** The sensuous

human mind searching cause for everything happening in life, identifying every possible source, has always intended to rely upon the unknown Entity, the God. With education and progress in science and technology, the human have evolved from the basic stage of 'hunter and gatherer, and reached the 'stage of wisdom'. Guru Nanak in the fifteenth century realized the potential in people to comprehend the truth in the attributes of the Creator in the creation and the relation between them. He promulgated doctrine of Creator's mergence in the creation (Nature) progressing as natural phenomena under the universal laws [2]. Guru Nanak disapproved the common myth of a distant God sitting somewhere either in the cosmos or beyond that could be called upon by human wishes. He preached that the God created Itself, designated a name, then secondarily, created 'nature' that he called 'qudrat'. The God merged Itself into every aspect of 'qudrat' (nature) providing specifications, then delighting Itself by watching various individualities to run their course. Guru Nanak relegated responsibility to human and promoted self-analysis for realization of God's presence within self. Guru Nanak held human responsible for their actions and often reminded to utilize blessed faculties to comprehend the natural phenomena (*Hukm*) [2]. He realized God's magnanimous splendor in the nature and thanked God for the ability to comprehend natural phenomena progressing under the Laws of the Universe (*Hukm*), when he wrote:

ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥
ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥

Truthful is the Praise and true is the Adoration, the Natural Phenomena are also true, O' True King.
AGGS, M 1, p 463.

He elaborated the relationship between the Creator and the creation (*qudrat*) in various aspects. The significant part of creating nature/*qudrat* is that subsequent to evolutionary initiation, human development is progressing perpetually to realize the awesome attributes of the Creator. However, only rare sensuous devotee (*Gurmukh*) can comprehend the natural phenomena through the praise worthy attributes specified in the Name. Guru Nanak wrote:

ਪ੍ਰਭੁ ਨਿਕਟਿ ਵਸੈ ਸਭਨਾ ਘਟ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਵਿਚਲੈ ਜਾਤਾ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥੮॥੫॥੨੨॥

Only the rare Gurmukh can realize closeness of God through mergence in the creation.

Nanak says:

By appreciating attributes in the Sabd (Word) of the Guru, realizes Greatness in the Name. ॥8॥5॥22॥

AGGS. M 3, p 67.

The Gurbani has plethora of hymns (Sabds) recommending to sing praises of the God and deliberate on the praiseworthy attributes.

The Creation (nature) and the natural phenomena

The mergence of the God in nature causing natural phenomena is still not acceptable to the egoistic human, even though Guru Nanak has written the factual details many times in Gurbani. The human, ignoring personal responsibility and natural phenomena, for some odd reason believes in omnipotence of ineffable and unfathomable God for everything happening in life. The message in Guru Nanak's Bani that the God as the Creator merged in the creation, watching delightfully the natural phenomena governed by universal laws, is completely ignored. Instead of comprehending every syllable, word and sentence in a Sabd for inherent interpretation, signifying role of the nature and its relation with the Creator, God is credited for every good or bad happening in life.

It is clear from the following referenced Sabd that Guru Nanak definitely adores nature and the natural phenomena to function of its own without much interference from the Creator. The God pervading the nature does not react to the virtuous or demonic activities such as rains, fires, earthquakes, tsunamis, floods and managing the universal display of the Sun, the moon and the stars etc. Overall, in the natural phenomena the human has to assume responsibility for its own actions as it relates to existence, sustenance and realization of the truth. The God does not tend to the individual needs or wishes of anybody; however, by natural phenomena everything survives or dies.

In the following Sabd, Guru Nanak confirms the Nature and the Natural phenomena obeying the laws of Nature/ Universe as the Truthful and acceptable presence of the God:

ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥
ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥
ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥
ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨਣੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ ॥
ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨੁ ॥
ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ॥
ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ ॥
ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥
ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ ॥੨॥

It is by the Natural Phenomena that we see, hear and experience suffering and pleasure. The underworlds, the heavens' and the manifestations are All part of the Nature. The Vedas, Puranas and other Semitic Scriptures are part of natural occurrence, And it is but Natural that All gain knowledge from these books. The process of eating, drinking, and dressing up is also natural, As is the Love, that is natural in all of us. It is by natural phenomena that there are different colors and species, And it is the nature playing role in all kinds of life. The Natural phenomena is responsible for goodness and evil, Much as the nature plays the role in honor and dishonor The natural

phenomena created the Winds, water and fire, As well as the dust that help create the Earth. Yes God, it is All due to the Natural phenomena that You created, Acclaiming, Your Name as the purest of the pure. Nanak says: *The God enjoys the Nature following laws of the Universe, In addition, watches discretely the Natural phenomena into play.* (2)

AGGS, M 1, p 464.

From the verse of Guru Nanak quoted above becomes clear that the natural phenomena play the significant role in every aspect of human life as well.

The human and the human spirit

The human evolved as part of the natural phenomena possesses fundamental sensuous faculties along with independent thinking mechanism. It is the only species among living beings that can communicate, possess, and progress to kill others and demolish anything and everything within reach. It is rather incomprehensible for human to appreciate the natural phenomena displayed in human life as compared to seeking solace in an unfathomable Entity. *Guru Nanak through his Gurbani promulgated the manifested reflection of the wholeness in the creation itself.* He gave stupendous importance to the reality of natural phenomena influencing human thoughts, for logic and reasoning, making human believe in what they are. An inherent character of human spirit is to search for non-existence more than comprehending the obvious manifested form. Occasionally, the power of suggestion can alter the mechanism of thoughts and change the understanding of incomprehensible subjects. Guru Nanak proved the point applying logical thinking many a times in his writings. For example, giving significance to the 'word', he wrote:

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਰ ॥

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵਾਹਿ ॥

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਬਾਉ ॥

ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

With words, one describes the praise worthy attributes, Through words, one gains intellect to sing deep meaning hymns, with words, we speak, write, and communicate, With words, we realize 'Your' mergence in the nature,

However, the one who wrote is not subject to the words, Nevertheless, accepts every word as narrated by natural mechanism. *'Your' mergence expands throughout the creation (nature), There is not a place without manifestation of 'Your' existence. Qudrat (Nature) is beyond any description, and I am sacrifice unto You many times over. Whatever pleases 'You' (God) is acceptable, 'You' are eternal and omnipotent even without form.* AGGS, Jap # 19, p 4.

Guru Nanak in the 19th stanza of Jap referenced earlier is describing the vast expanse of nature manifested in every aspect with mergence of the God. He also elucidates the 'Word' for the human as mode of communication and its applications in life. Accordingly, the human sensual faculties developed languages to be spoken, written and signaled as essential tools of communicating with fellow human beings. **The bold phrase clearly signifies that the narrated Bani is of the God and not from the God.** But Prof. Chahal [2] thinking progressively with the scientific logic explained it further as:

"With alphabet one writes spoken words.

With alphabet characteristics are written on the forehead (on the DNA-genes).

The One (God), Who has written the characteristics of all the living beings on the foreheads (on the DNA-genes); the Almighty is not under these rules,

The characteristics of all the living beings will be same as was written (on their DNA in the beginning).

Guru Nanak has provided in the Gurbani ample evidence of the 'Word' being very significant part in the human life to accomplish analysis. It may be of significance to mention here that in every normal human self-analysis starts with the self-image. The self-image built upon a realistic appraisal of person's abilities, potentials, weaknesses, and objectives in life, is important in relationship within nature and other people. Supported by the everlasting messages of the Guru, the self-analysis supplies a sense of unity and integration to the personality and a framework within which to approach oneself in nature of manifestation. If one wants to realize full potential in the creation, one has to reflect self-image clearly as the true self. Then, the role of the Creator merged in the creation (nature) becomes clear and the natural phenomena within the laws of universe are more acceptable, thus allaying dependence upon anthropomorphic god.

In the Gurbani incorporated in the Aad Guru Granth Sahib, praise worthy adoration is signified to be the essential mode for glorifying the Creator. At the same time, the Creator, though signified with the attributes like omnipotent, ineffable, infinite, fearless, unborn, is invisible, unfathomable unknown Entity. Universal laws governing creativity in the nature are in fact consistently active in managing the natural phenomena that is not only beyond comprehension but beyond human control as well. Most probably, having no control over natural phenomena, human led by the clergy believes every activity in the nature is act of the God, thus, calls upon the God for fulfilling personal desires. Guru AmarDas realized the natural phenomena and wrote a Sabd appreciating close relationship between the Creator and the creation as follows:

ਸਚੁ ਸਚਾ ਕੁਦਰਤਿ ਜਾਣੀਐ ਦਿਨੁ ਰਾਤੀ ਜਿਨਿ ਬਣਾਈਆ ॥
ਸੋ ਸਚੁ ਸਲਾਹੀ ਸਦਾ ਸਦਾ ਸਚੁ ਸਚੇ ਕੀਆ ਵਡਿਆਈਆ ॥
ਸਾਲਾਹੀ ਸਚੁ ਸਲਾਹ ਸਚੁ ਸਚੁ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ॥
ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੁ ਤਾ ਹਾਜਰੁ ਨਦਰੀ ਆਈਆ ॥
ਸਚੁ ਗੁਰਮੁਖਿ ਜਿਨੀ ਸਲਾਹਿਆ ਤਿਨਾ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥੨੩॥

The True God is truly known for His all-powerful creative nature;

He fashioned the days and the nights. I praise that True God, forever and ever; True is the glorious greatness of the True God. True are the Praises of the Praiseworthy True God; the value of the True God cannot be praised. When someone meets the Perfect True Guru, then His Sublime Presence comes to be seen. Those Gurmukhs who praise the True Lord - all their hunger desires) is gone. ||23|| AGGS. M 4, p 313.

The Gurbani written by the Sikh Gurus contains Sabds (hymns) full of deep meaning words selected diligently and applied in appropriate places in the verse. The interpretations of Gurbani, often varies from one person to the next due to metaphoric and allegoric style of the poetry. The literal translation of various words applied in the Gurbani is mostly lacking the essence of the inherent interpretation. Dr Gopal Singh [7] commenting on the misunderstanding of the Guru's word wrote, "*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 as resulted in such 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 all too-literal translation, leaving the seeker as uninitiated to the Guru's Word as he was before.*"

Dr. Gopal Singh translated (ਪੁਰ ਕੀ ਭਾਣੀ ਆਈ, ਤਿਨਿ ਸਗਲੀ ਚਿੰਤੁ ਮਿਟਾਈ) in the Sabd of Guru Arjan as follows:

"I am blest with the Word of God, and All my woes are dispelled."

The Gurbani, when analyzed critically, is very logical and rationale covering cause and effect derived from the cognitive aspect of the nature. The centuries old Vedantic influence (having personal god for everything in life) over the Sikh philosophy has confused Sikh liturgy and some adherents to the extent that despite Guru's Word depicting emergence of the Creator in the Creation (Nature), they are still expecting the Creator's role as a 'Doer' in every aspect of life.

To comprehend full essence of the sentences in question applied in the Sabd, it will be appropriate at this time to review the whole Sabd as follows:

ਪਰਮੇਸਰਿ ਦਿਤਾ ਬੰਨਾ ॥ ਦੁਖ ਰੋਗ ਕਾ ਡੇਰਾ ਭੰਨਾ ॥

ਅਨਦ ਕਰਹਿ ਨਰ ਨਾਰੀ ॥ ਹਰਿ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥੧॥

ਸੰਤਹੁ ਸੁਖੁ ਹੋਆ ਸਭ ਥਾਈ ॥

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸਰੁ ਰਵਿ ਰਹਿਆ ਸਭਨੀ ਜਾਈ ॥ ਰਹਾਉ ॥

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤੁ ਮਿਟਾਈ ॥

ਦਇਆਲ ਪੁਰਖ ਮਿਹਰਵਾਨਾ ॥

ਹਰਿ ਨਾਨਕ ਸਾਚੁ ਵਖਾਨਾ ॥੨॥੧੩॥੨੨॥

*The God has given me His refuge. The pains and sufferings abiding within me have been demolished. The men and women are enjoying the spiritual bliss. For the beneficent God extended kind grace ||1|| O Saints, there peace everywhere. Cause, the Supreme, Transcendent God, pervades everywhere. ||Pause|| **blest by the Word of God, All my worries are dispelled.** The God is compassionate and loving to everyone. And Nanak proclaims the Reality to everybody. ||2||13||77|| AGGS. M 5, p. 628.*

Punjabi translation by Prof. Sahib Singh [8]:

ਅਰਥ :...ਹੇ ਸੰਤ ਜਨੋ! (ਜਿਸ ਮਨੁੱਖ f ਇਹ ਯਕੀਨ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ) ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸਰ ਸਭ ਥਾਵਾਂ ਵਿਚ ਮੌਜੂਦ ਹੈ (ਉਸ ਮਨੁੱਖ f) ਸਭ ਥਾਵਾਂ ਵਿਚ ਸੁਖ ਹੀ ਪ੍ਰਤੀਤ ਹੁੰਦਾ ਹੈ। ਰਹਾਉ। ਹੇ ਸੰਤ ਜਨੋ! (ਜਿਸ ਮਨੁੱਖ ਦੇ ਆਤਮਕ ਜੀਵਨ ਵਾਸਤੇ) ਪਰਮੇਸਰ ਨੇ (ਵਿਕਾਰਾਂ ਦੇ ਰਾਹ ਵਿਚ) ਡੱਕਾ ਮਾਰ ਦਿੱਤਾ, (ਉਸ ਮਨੁੱਖ ਦੇ ਅੰਦਰੋਂ) ਪਰਮੇਸਰ ਨੇ ਦੁੱਖਾਂ ਤੇ ਰੋਗਾਂ ਦਾ ਡੇਰਾ ਹੀ ਮੁਕਾ ਦਿੱਤਾ। ਜਿਨ੍ਹਾਂ ਜੀਵਾਂ ਉੱਤੇ ਪ੍ਰਭੂ ਨੇ (ਇਹ) ਕਿਰਪਾ ਕਰ ਦਿੱਤੀ ਉਹ ਸਾਰੇ ਜੀਵ ਆਤਮਕ ਆਨੰਦ ਮਾਣਦੇ ਹਨ। ੧। ਹੇ ਸੰਤ ਜਨੋ! ਪਰਮਾਤਮਾ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦੀ ਬਾਣੀ ਜਿਸ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਆ ਵੱਸੀ, ਉਸ ਨੇ ਆਪਣੀ ਸਾਰੀ ਚਿੰਤਾ ਦੂਰ ਕਰ ਲਈ। ਹੇ ਨਾਨਕ! ਦਇਆ ਦਾ ਸੋਮਾ ਪ੍ਰਭੂ ਉਸ ਮਨੁੱਖ ਉੱਤੇ ਮੇਹਰਵਾਨ ਹੋਇਆ ਰਹਿੰਦਾ ਹੈ, ਉਹ ਮਨੁੱਖ ਉਸ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲੇ ਪ੍ਰਭੂ ਦਾ ਨਾਮ (ਸਦਾ) ਉਚਾਰਦਾ ਹੈ। ੨।੧੩।੨੨।

The explication of the 'Sabd' provided by respectable scholars like Dr Gopal Singh and Prof Sahib Singh clearly reflects that the words 'Dhur ki bani' applied in this Sabd by Guru Arjan, are **of the God and not from the God. The God did not utter these words, however, Guru Arjan having Divine Inspiration thought of these words and narrated appropriately.**

Apparently, Prof Sahib Singh, regarding the relationship of the Creator, the nature and the human was very familiar with Bani of Guru Arjan that he interpreted another verse written by the latter as follows:

ਮਾਈ ਹੋਨਹਾਰ ਸੋ ਹੋਈਐ ॥

ਰਾਚਿ ਰਹਿਓ ਰਚਨਾ ਪ੍ਰਭ ਅਪਨੀ ਕਹਾ ਲਾਭ ਕਹਾ ਖੋਈਐ ॥੧॥ਰਹਾਉ॥

O mother, whatever is going to happen, will happen (nobody can control natural phenomena).

The gain (good) and the loss (evil) happening in the world is all because the God's mergence in the nature.
AGGS, M 5, p. 528.

Guru Arjan, as explained earlier had completely comprehended the integrated aspect of the Creator and the nature that he reflected in his writing as:

ਅੰਤਰਿ ਏਕੋ ਬਾਹਰਿ ਏਕੋ ਸਭ ਮਹਿ ਏਕੁ ਸਮਾਈਐ ॥

ਘਟਿ ਅਵਘਟਿ ਰਵਿਆ ਸਭ ਠਾਈ ਹਰਿ ਪੂਰਨ ਬ੍ਰਹਮੁ ਦਿਖਾਈਐ ॥੧॥

Inside and out, it is the same One (God) merged in all the aspects of the nature. Permeating inside and outside the core of every aspect, the God reflects Itself.

AGGS, M5, p. 528.

In consideration of the above explanation, it may be fair to say that 'Dhur ki Bani' is praise worthy adoration of the God, realized by the prophets and passed onto the populace. The fourth Guru, Guru RamDas realized that the word of Gurbani actually provided the source and reasonable logic to believe in the Truth. He promulgated his doctrine in a Sabd as follows:

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ ॥

The Bani narrated by ever existing truthful Guru (Guru Nanak), is an actual reflection of the Creator's manifestation of mergence in the nature, and when realized as the praise worthy adoration of the Creator, one is exalted.

AGGS, M 4, p. 304

Guru RamDas further applied the same theme in adoration of the Creator's mergence in the nature (*qudrat*) and appreciating the natural phenomena, he wrote;

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ, ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ, ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਢਾਏ ॥

O GurSikhs, know that the Bani, (the Word) of the Guru (Guru Nanak), is true, absolutely true, cause', The Creator Itself (acting through the natural phenomena) makes the Guru to chant it.

AGGS, M 4, p 308.

The above-mentioned phrase composing three parts is also complicated when literal and explanative interpretation is considered. The literal translation by Dr Gopal Singh is, "and know ye all that the word of the Guru alone is True, for, the God Himself Speaks (through the Guru's Word). Whereas it becomes more comprehensible when interpretation of the same phrase in the light of explained relation of the Creator, the nature and the human, is considered. The 'SatGur' mentioned in the phrase is referring to Guru Nanak [3], and the first part of the phrase is:

'True is the Bani of Guru Nanak,' and the second part, 'O' Gursikho (devotees)-comprehend it as the Truth,' and the third part, 'because the Creator (merged in the nature) helps it to be uttered by the human.'

There is no question that the God as the Creator, protector, provider and judgmental Entity has been mentioned in several hymns incorporated in the AGGS, but the mergence of God in the *qudrat* (nature) has been given precedence. The natural phenomena operating under the universal laws (*Hukm*) has been feloniously propagated as acts of the God. The author is well aware of the dominant enforcement of the Vedanta into the Sikh philosophy ever since Guru Nanak started promulgating logical and truthful realities about the Creator, the creation and the role of human in it. Thus, essence of the Gurbani comprehended in the inherent meaningful interpretation is much better than any literal translation. The phrase, "Dhur ki Bani", when applied as interpreted by Prof Sahib Singh (ਸਿਫਤਿ ਸਾਲਾਹੁ ਦੀ ਬਾਣੀ) is more meaningful and better comprehensible.

CONCLUSIONS

Since the nature and the natural phenomena came into vogue, everything having played its role vanishes only to emerge again in the expanding creation. Nobody has any control on anything in the natural phenomena. Ignoring Guru Nanak's affirmation of God's mergence in nature and relegating specific individualities to run their course following natural phenomena; some people still wish to credit God for every mundane happening in their life.

The human blessed with the evolved faculties created by the God merging in the nature is to contemplate on the praise worthy adoration for realization of the Truth. The natural phenomenon is propagating its activity in the *Hukm*. The perception of God is variable depending upon the intellectual orientation of the seeker. Some believe God to be distant, higher up somewhere and call on to help in their tasks. In their belief, God is judgmental, rewards for the good deeds and punishes for the bad ones. However, as elucidated in this paper, Gurbani refers to God merged in the Creation and helps propagation of the natural phenomenon under the Universal laws.

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