

# SABD GURU

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## ABSTRACT

*'Sabd' and 'Guru' are two words, which have been used extensively in the Aad Guru Granth Sahib (AGGS). Although these words have been discussed in the ancient philosophy from time immemorial, they have special meanings and applications in the AGGS. New meanings of 'Sabd' and 'Guru' have been discovered. This discovery will help to understand the depth of unique philosophy of Guru Nanak embodied in his Bani to construct precise and comprehensive philosophy of Sikhi (Sikhism) for the humanity of the Current Science Age.*

## INTRODUCTION

It is widely accepted that Guru Nanak (1469-1539 CE) founded *Sikhi* (Sikhism) during the 15<sup>th</sup> century, the Period of Renaissance. During the Period of Renaissance (14<sup>th</sup> to 16<sup>th</sup> centuries), the scientists were challenging some of the religious concepts in Europe and Guru Nanak was busy in challenging the ancient mythology and rituals in South Asia and Middle East. But *Sikhi* founded by Guru Nanak is now generally considered as syncretism, the combination of Vedanta and Islam [2, 10 & 19]. Moreover, the *Sikhi* has also been declared as firmly imbedded in *Sant* Tradition of North India [8]. Most probably this is based on the justification by Prof Sahib Singh [22] and others that the Bani of Sikh Gurus and that of Bhagats and *Sants* are at the same spiritual level.

### Is it so because of lack of comprehension of Gurbani in its real perspective?

The answer to the above question is yes. It was Guru Nanak himself, who had noticed this fact as is indicated in his following verse:

ਬਾਣੀ<sup>੧</sup> ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ<sup>੨</sup> ਹੋਇ ॥  
 ਇਹ ਬਾਣੀ<sup>੧</sup> ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥  
 ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੯੩੫.

Only rare Guru-oriented<sup>2</sup> will deliberate and contemplate on the word<sup>1</sup> (philosophy).

*This is the word<sup>1</sup> (philosophy) of the pre-eminent preceptor that is to be imbibed in one's own mind.*

AGGS, M 1, p 935 [1]

The philosophy of Guru Nanak revolves around two words, 'Sabd' and 'Guru'. To understand Gurbani in its real perspective it is, therefore, necessary to understand the intrinsic values of 'Sabd' and 'Guru' and their implications. Before we discuss 'Sabd' and 'Guru' let us first define 'SIKHI'.

## WHAT IS SIKHI?

It is generally accepted by many Sikh theologians and historians that '*Guru Nanak laid the foundation of Sikhi*'. They believe that Guru Nanak laid the foundation of a building (*Sikhi*) and the Sikh Gurus, who succeeded to the 'House of Nanak', constructed walls of that building and the roof was put by Guru Gobind Singh. However, a critical study of Bani of Guru Nanak indicates that '*Guru Nanak founded Sikhi*', which conveys quite different meanings than that of '*Guru Nanak laid the foundation of Sikhi*'. The word 'founded' is the past participle of 'found' which means = *to bring into being, establish*. Therefore, when I say '*Guru Nanak founded Sikhi*' that means he promulgated complete philosophy and the Sikh Gurus, who succeeded to the 'House of Nanak', explained and strengthened it in their Bani which has been incorporated by Guru Arjan along with the Bani of Guru Nanak in the Aad Guru Granth Sahib (AGGS) [1].

The above fact was first pointed out very briefly by Prof Taran Singh [23] of Punjabi University, Patiala in his book, *Gurbani dian Viakhia Parnalian*, in Punjabi and later it has been expounded by Chahal [5] in his latest book, *NANAKIAN PHILOSOPHY: Basics for Humanity*. The following phrase confirms that *Sikhi* is based on the philosophy of Guru Nanak:

ਸਿਖੀ<sup>੧</sup> ਸਿਖਿਆ<sup>੨</sup> ਗੁਰ ਵੀਚਾਰਿ<sup>੩</sup> ॥ ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੪੬੫.

*Sikhi<sup>1</sup> is the teachings<sup>2</sup> of the Guru's philosophy<sup>3</sup>.*

AGGS, M 1, p 465 [1].

Although some theologians and scholars may interpret it differently but critical examination of the following phrase of Guru Nanak will clearly explains that *ਸਿਖੀ* in the above phrase means (ਗੁਰੂ ਦੀ) ਸਿਖਿਆ (Teachings of the Guru):

ਗੁਰੂ ਸਮੁੰਦ੍ਰੀ ਨਦੀ<sup>੨</sup> ਸਭਿ ਸਿਖੀ<sup>੩</sup> ਨਾਤੇ ਜਿਤੁ ਵਡਿਆਈ<sup>੪</sup> ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੧੫੦.

*Guru is like a sea<sup>1</sup> and all its rivers<sup>2</sup> are like various*

branches of Guru's teachings<sup>3</sup> and by practicing such teachings one attains glorious greatness<sup>4</sup>.

AGGS, M 1, p 150.

Prof Sahib Singh [22] has interpreted ਸਿਖੀ in this phrase as (ਗੁਰੂ ਦੀ) ਸਿੱਖਿਆ (Teachings of the Guru).

On the other hand, ਸਿਖੀ is also used as plural of 'Sikh':

ਉਪਦੇਸ਼<sup>1</sup> ਜਿ ਦਿਤਾ ਸਤਿ ਗੁਰੂ ਸੇ ਸੁਣਿਆ ਸਿਖੀ ਕੰਨੇ ॥

AGGS, M 4, p 314.

*The teachings<sup>1</sup>, given by the True Guru, was listened (taken as advice) by the Sikhs<sup>2</sup>.*

(ਸੁਣਿਆ ਸਿਖੀ ਕੰਨੇ = It is an allegoric expression which means: to make a conscious effort to hear; attend closely; to take advice.)

The above short discussion confirms that **'Sikhi' means teachings of the Guru**. Moreover, 'Sikhi' is the word which has been anglicized as 'Sikhism' after adding suffix, '-ism'. But on the contrary the common belief is that 'Sikhism' has been derived from 'Sikh' (Sanskrit word *Sisya*), meaning 'follower/student' as is generally represented in the Sikh literature [14].

Now a big question arises:

Who is that Guru, on whose philosophy 'Sikhi' has been formulated?

### 1. GURU

'Guru' is the word that covers many aspects. 'Guru' in English dictionary is:

1. Personal religious teacher and spiritual guide, esp. in Hinduism.
2. A teacher and especially intellectual guide in matters of fundamental concern.
3. An acknowledged leader or chief proponent.

According to Bhai Kahn Singh [17] the word 'Guru' originated from 'Gri' meaning that engulfs and enlightens, i.e. the one that engulfs the darkness (ignorance) and enlightens (makes to understand). According to him [17] 'Guru' in Gurbani is spelled as: ਗੁਰ, ਗੁਰੂ, and ਗੁਰੂ. In addition to these spelling, it is also spelled as ਗੁਰਿ. In spite of different spellings, all the forms are pronounced as 'Guru' [17].

Bhai Kahn Singh in *Gurmat Martand* explains 'Guru' as follows [18]:

*One that dispels ignorance and teaches the truth, affection, interest, and benefit (human rights). According to him Nanak is the Guru sent by God for dispelling the ignorance and preaching the truth and the human rights.*

Now it is evident that the 'Guru' in the above phrases means the 'One who enlightens'. Here the Guru is Nanak

himself since he has discussed his philosophy with various spiritual leaders of Hinduism and Islam, and Yogis, Siddhas, Sufis, etc and he has enlightened them with his philosophy, which is embodied in his Bani incorporated in the AGGS. It is further confirmed by the Sikh Gurus that Nanak is the Guru under item 1(iv).

Besides, the above meanings of 'Guru', a critical analysis of Gurbani indicates that 'Guru' has more meanings as follows:

#### i) God as Guru

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕੁ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜਾਇ ॥

ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੫੯੯.

*The One, Who is Infinite, Transcendent, and Supreme, is the Guru (Enlightener) realized\* (by Nanak).*

AGGS, M 1, p 599.

\*Whenever, I use the word 'realized' it means understood fully.

#### ii) God as Sat Guru

Guru Ramdas explains 'Sat Guru' based on the above principle of Guru Nanak as follows:

ਸਤਿ ਗੁਰੂ<sup>1</sup> ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥

ਉਹ<sup>2</sup> ਅਬਿਨਾਸੀ<sup>3</sup> ਪੁਰਖੁ<sup>4</sup> ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

ਅਗਗਸ, ਮ: ੪, ਪੰਨਾ ੭੫੯.

*My Ever-Existing Entity<sup>1</sup> (God) is that Who exists forever and neither takes birth nor dies.*

*Oh<sup>2</sup> is imperishable<sup>3</sup> Entity<sup>4</sup> and pervades everywhere.*

AGGS, M 4, p 759.

The above interpretation of 'ਸਤਿ ਗੁਰੂ' (Sat Guru) as Ever-Existing Entity is based on the adjective 'ਸਤਿ', which means the One that Exists forever. 'ਸਤਿ' also means 'True'.

Wherever the word, **God**, is used in this article it means that **'Entity'** which is Infinite, Transcendent, Exists Forever, neither takes birth nor dies.

#### iii) Who else can be 'Sat Guru'?

a) 'Sat Guru' as True Enlightener: Although in the above phrases 'Sat Guru' means Ever-existing Entity (God), but here Guru Arjan has mentioned that the one (anyone) who has realized the Ever-Existing Entity is also 'Sat Guru' meaning 'True Guru – True Enlightener' :

ਸਤਿ<sup>1</sup> ਪੁਰਖੁ<sup>2</sup> ਜਿਨਿ ਜਾਨਿਆ ਸਤਿ<sup>3</sup> ਗੁਰੁ<sup>4</sup> ਤਿਸ ਕਾ ਨਾਉ ॥

ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਪਰੈ ਨਾਨਕ ਹਰਿ<sup>1</sup> ਗੁਨ ਗਾਉ ॥

AGGS, M 5, p 286.

*The one who has understood the Ever-Existing<sup>1</sup> Entity<sup>2</sup> is named as the True<sup>3</sup> Enlightener<sup>4</sup>. And whose association saves the Sikhs.*

Nanak says:

*Sing the attributes of Ever-Existing Entity<sup>5</sup>.*

Note: ਹਰਿ<sup>1</sup> is interpreted as ਸਤਿ<sup>1</sup> ਪੁਰਖੁ<sup>2</sup> (Ever-Existing Entity) and ਸਤਿ ਗੁਰੁ as the ‘True Guru – True Enlightener).

b) ‘Sat Guru’ as Wisdom/Conscience: Here Guru Ramdas explains that ‘ਸਤਿਗੁਰੁ’ (Sat Guru – True Enlightener) means ‘wisdom’:

ਸਤਿਗੁਰੁ ਹੈ ਗਿਆਨੁ ਸਤਿਗੁਰੁ ਹੈ ਪੂਜਾ ॥

ਸਤਿਗੁਰੁ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥

ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਰਤਨ ਧਨੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਭਾਈ ਹੇ ॥੩॥

ਅਗਗਸ, ਮ ੪, ਪੰਨਾ ੧੦੬੯.

*The ‘True Enlightener’ is wisdom/conscience.*

*And this wisdom (True Enlightener) is my adoration.*

*I serve (follow) this wisdom (True Enlightener) not any other.*

*By using this wisdom (True Enlightener) I found the treasure (knowledge) to know the God.*

*I like to serve this wisdom (True Enlightener).*

AGGS, M 4, p 1069.

#### iv) Nanak as ‘Guru’

Many of the Sikh theologians, philosophers, writers and researchers think that whenever the word ‘Guru’ and ‘Sat Guru’ appear in the Gurbani most of the time these are considered as Infinite, Ever Existing and Transcendent Entity (commonly called God). However, the ‘Guru’ is also accepted as ‘teacher’ and ‘enlightener’ in the Gurbani. But a very few Sikh scholars consider that Nanak has been addressed as the ‘Guru’ in the Bani of Sikh Gurus. The following phrases of the Gurus, who succeeded to the ‘House of Nanak’, indicate that Nanak is the ‘Guru’ and ‘Sat Guru’. Nevertheless, many scholars may interpret that ‘Nanak’ is pen name in these phrases. It is generally accepted in Sikh literature that when Guru Nanak handed over his *Pothi*, containing his Bani, to Angad to carry on his mission, Guru Angad expressed that what could he teach to those who have Nanak as their Guru. The following verse of Guru Angad indicates that he accepts Nanak as his Guru:

ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ ॥

ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੈਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ<sup>੧</sup> ॥

AGGS, M 2, p 150.

*They, to whom the instructions (of Nanak) has taught and put on the right path, remain imbued in the praises of God.*

*What instructions can be imparted to them, who have Guru Nanak as their Guru<sup>1</sup>.*

The next Guru, Amar Das, also says that Nanak is the Guru:

ਨਾਨਕ ਜਿਨੁ ਕਉ ਸਤਿ ਗੁਰੁ ਮਿਲਿਆ ਤਿਨੁ ਕਾ ਲੇਖਾ ਨਿਬੜਿਆ ॥

AGGS, M 3, p 435.

*Those to whom Nanak, the True Enlightener, has imparted his philosophy their deeds have been accounted for."*

Then the following Guru, Ram Das, also says the same thing:

ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਨਾਨਕੁ ਸਮਦਰਸੀ\* ਜਿਨਿ ਨਿੰਦਾ ਉਸਤਤਿ ਤਾਰੀ ਤਰਾਂਤਿ ॥

AGGS, M 4, p 1264.

*"Blessed is Guru Nanak, who treats everybody equal\*, and has himself crossed and helps the others to cross the stream (instinct) of slander and praise."*

\*Without any discrimination of caste, creed, sex, social status, etc.

Finally, the fifth Guru, Arjan, clearly confirms that Nanak is the Guru:

ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ ਪੇਖਿਆ ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ ॥

ਅਗਗਸ, ਮ: ੫, ਪੰਨਾ ੬੧੨.

In support of above thesis I am quoting some interpretations of the above phrase by different scholars, which clearly indicate that Nanak is the Guru:

1. *"Those who have heard of, or seen Guru Nanak, do not fall into womb again."*  
Sahib Singh [22].
2. *"They who have heard of, or seen Nanak, the Guru, they are cast not into the womb again."*  
Gopal Singh [12].
3. *"Whoever to Nanak has listened or beheld his sight - nevermore into transmigration falls."*  
Gurbachan Singh Talib [24].
4. *"They, who have heard, and seen Guru Nanak, fall not, again, into the womb."*  
Manmohan Singh [20].
5. *Those, who have seen and heard Guru Nanak do not fall into the womb.*  
Harbans Singh [13].

Besides, the above similar statement Giani Harbans Singh [13] emphasized that it is not only seeing and hearing his (Nanak's) philosophy it is by practicing his philosophy one is liberated.

The above interpretations clearly indicate that Nanak is the Guru. However, I interpret the above phrase with almost same meanings except that I have interpreted ‘ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ’ – an allegoric expression, for ‘liberated’:

*"Those, who have heard and analyzed the philosophy of Guru Nanak, are liberated (from evil thinking)."*

AGGS, M 5, p 612.

Now the above discussion clearly proves that it is the Nanak, who is the ‘Guru’ in this phrase:

ਸਿਖੀ<sup>1</sup> ਸਿਖਿਆ<sup>2</sup> ਗੁਰ ਵੀਚਾਰਿ<sup>3</sup> ॥ ਅਗਗਸ, ਮ: ੧, ਪੰਨਾ ੪੬੫.  
*Sikhi<sup>1</sup> is the teachings<sup>2</sup> of the Guru's philosophy<sup>3</sup>.*  
 AGGS, M 1, p 465.

Here ‘Guru’ is Nanak, as accepted by the next four Gurus (Guru Angad, Guru Amardas, Guru Ramdas, and Guru Arjan) in their Bani. And “Guru’s philosophy’ means philosophy of Nanak. This philosophy of Guru Nanak has been termed as ‘*Nanakian Philosophy*’ [5 – Chapter 4].

Now there is a big question:

If Nanak is the Guru as accepted by the Sikh Gurus, who succeeded to the ‘House of Nanak’ then *who is the Guru of Nanak?*

#### v) Who is the Guru of Nanak?

The Siddhas are known to have complete knowledge of philosophy established up to their time. Besides, they also claim to have mystical and miraculous powers. When Guru Nanak had some discussions with Siddhas about their philosophy, they posed a very typical questions to Nanak to test his knowledge and his philosophy:

ਕਵਣ ਮੂਲ ਕਵਣ ਮਤਿ ਵੇਲਾ ॥ ਤੇਰਾ ਕਵਣ ਗੁਰੂ, ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥  
 ਅਗਗਸ, ਮ ੧, ਪੰਨਾ ੯੪੨.

*What is origin of everything? And what are the teachings of current period?*

*Who is your Guru and of whom are you the disciple?*  
 AGGS, M 1, p 942.

#### Response of Guru Nanak

Guru Nanak was a philosopher of the Period of Renaissance (14<sup>th</sup>-16<sup>th</sup> centuries), the period of advent of science when some of the religious concepts were being challenged by scientists in Europe and Guru Nanak was challenging some religious concepts in South Asia and Middle East. Therefore, his answers to the Siddhas should be interpreted in the light of science rather than under the influence of ancient philosophy and mythology. The critical analysis of translations/interpretations by various Sikh scholars indicates that they have interpreted the answer of Guru Nanak under the same prevailing ancient philosophy and mythology:

ਪਵਨ ਅਰੰਭੁ, ਸਤਿ ਗੁਰ ਮਤਿ ਵੇਲਾ ॥  
 ਸਬਦੁ<sup>੧</sup> ਗੁਰੂ<sup>੨</sup> ਸੁਰਤਿ<sup>੩</sup> ਧੁਨਿ<sup>੪</sup> ਚੇਲਾ<sup>੫</sup> ॥  
 ਅਗਗਸ, ਮ ੧, ਪ-੯੪੩.

Let us discuss the first phrase:

ਪਵਨ ਅਰੰਭੁ, ਸਤਿ ਗੁਰ ਮਤਿ ਵੇਲਾ ॥

#### Faridkotwala Teeka [6]:

“ਵਾਸਨਾ ਕੇ ਰੋਕਨੇ ਕਾ ਵਾ ਸੁਵਾਸਾਂ ਕੇ ਨਾਮ ਜਪਨੇ ਮੈਂ ਜੋੜਨੇ ਕਾ ਜੋ ਅਰੰਭ ਕੀਆ ਹੈ ਸੇ ਉਤਮ ਮਤਿ ਪਰਾਪਤੀ ਕਾ ਮੂਲੁ ਹੈ” (To recite the *Naam* (name of God) by controlling the breath and to join the breath to the recitation of *Naam* in this process is the root to attain spiritual wisdom.)

#### Sahib Singh [22]:

ਪ੍ਰਾਣ ਹੀ ਹਸਤੀ ਦਾ ਮੁੱਢ ਹਨ। (ਇਹ ਮਨੁੱਖਾ ਜਨਮ ਦਾ) ਸਮਾ ਸਤਿਗੁਰੂ ਦੀ ਸਿੱਖਿਆ ਲੈਣ ਦਾ ਹੈ।

{*Soul is the root of existence. (This human life) is the time of receiving the teachings of the Sat Guru.*}

#### Manmohan Singh [20]:

In Punjabi:

ਸੁਆਸ ਜੀਵਨ ਦਾ ਮੂਲ ਹੈ [ਇਹ ਸੱਚੇ ਗੁਰਾਂ ਦੇ ਧਰਮ ਦੀ ਹਕੂਮਤ ਦਾ ਸਮਾਂ ਹੈ।

In English:

*The breath is the origin of life. It is the time of the sway of the faith of the True Guru)*

Every writer has interpreted ‘ਪਵਨ ਅਰੰਭੁ’ (*pavan aramb* as ‘air/breath is the origin of life’, whereas, the Siddhas are asking about the ‘ਅਰੰਭੁ’ (origin) of Universe (everything). If we keep the current knowledge about the origin of Universe [5, Chapter 15] in mind then the above phrase ‘*Pavan aramb*’ could be interpreted as “*Gas (Hydrogen) is the origin of everthing.*” Because after Big Bang the first basic atom formed was **Hydrogen** (gas), which gave rise to other atoms (elements) in this Universe. Thereafter, these atoms elements) gave rise to everything including living and non-living.

Breath is the air we breath in. The air is composed of mostly of Nitrogen (78.0842%), some Oxygen (20.947%), Argon (0.931%) and very little Carbon Dioxide (0.033%) and traces of other gases. These gases were formed after many millions of years after the formation of Hydrogen, therefore, the air cannot be the origin of every thing in this Universe.

Therefore, I would interpret this phrase as follows :

ਪਵਨ ਅਰੰਭੁ, ਸਤਿ ਗੁਰ ਮਤਿ ਵੇਲਾ ॥

*Gas (hydrogen) is the origin of everything and this is the age of teachings of the Sat Guru.*

(Who is the ‘Sat Guru’ here? It will be discussed later.)

Let us discuss the second phrase now:  
ਸਬਦੁ<sup>੧</sup> ਗੁਰੂ<sup>੨</sup> ਸੁਰਤਿ<sup>੩</sup> ਧੁਨਿ<sup>੪</sup> ਚੇਲਾ<sup>੫</sup> ॥

**Faridkote Wala Teeka [6]:**

(ਸਬਦੁ) ਬ੍ਰਹਮ ਹੀ ਮੇਰਾ ਗੁਰੂ ਹੈ (ਸੁਰਤਿ) ਸ੍ਰੇਸ਼ਟ ਪਰੀਤੀ ਕਰਕੇ  
ਬ੍ਰਹਮ ਕੇ ਜਾਪ ਕੀ ਧੁਨੀ ਲਗਾਈ ਹੈ ਇਸੀ ਕਰਕੇ ਮੈਂ ਤਿਸ ਕਾ ਚੇਲਾ  
ਰਾਂ ॥

{(Sabd) God is only my Guru, I have fixed my  
(consciousness) major love in repetition of Naam and that  
is why I am the student (follower) of That (God).}

**Sahib Singh [22]**

ਸ਼ਬਦ (ਮੇਰਾ) ਗੁਰੂ ਹੈ, ਮੇਰੀ ਸੁਰਤਿ ਦਾ ਟਿਕਾਉ (ਉਸ ਗੁਰੂ ਦਾ) ਸਿੱਖ ਹੈ ।  
(Shabd is (my) Guru; my consciousness (towards that  
Guru) is Sikh.)

**Manmohan Singh [20]:**

(In Punjabi): ਪ੍ਰਭੂ ਮੇਰਾ ਗੁਰੂ ਹੈ, ਜਿਸ ਦੇ ਸਿਮਰਨ ਨੂੰ ਮੈਂ, ਉਸ ਦਾ  
ਮੁਰੀਦ, ਬਹੁਤਾ ਹੀ ਪਿਆਰ ਕਰਦਾ ਹਾਂ।

(In English): *The Shabad is the Guru, upon whom I  
lovingly focus my consciousness; I am the chaylaa, the  
disciple.*

Every translation/interpretation is of its own kind but is  
failing to portray the real philosophy of Guru Nanak in the  
above answer.

Jodh Singh [15- p 64] says that “Sabad” has been clearly  
accepted as Guru.” based on the Siddh Gost of Guru  
Nanak. He further says that “This conception of Shabada  
as God and Guru by Guru Nanak is consistent also with  
the Indian religious tradition, in which Shabda-brahman  
principle has been widely accepted.”

The above discussion indicates that Jodh Singh [15],  
Manmohan Singh [20] and some other authors follow  
*Faridkote Wala Teeka* and interpret ‘ਸਬਦੁ’ (Sabd) as  
‘God’ under the influence of Indian religious tradition. On  
the other hand Sahib Singh [22] took courage to reject  
‘ਸਬਦੁ’ as ‘God’ instead transliterated ‘ਸਬਦੁ’ into ‘Sabd’  
and Manmohan Singh also translated ‘ਸਬਦੁ’ into ‘Sabd’ in  
his English translation. Some authors followed Sahib  
Singh (‘ਸਬਦੁ’ as ‘Sabd’) rather than *Faridkote Wala Teeka*  
(‘ਸਬਦੁ’ as ‘God’). Moreover, whenever the word ‘ਸਬਦੁ’  
appears in Gurbani most of the time it is just transliterated  
as ‘SABD’ by many authors. The irony is that neither Sahib  
Singh nor any other author has ever tried to explain what  
does this ‘ਸਬਦੁ’ mean?

## 2. SABD

The word ‘Sabd’ is being spelled differently by different  
writers. However, Chahal [4] has standardized the  
spelling as ‘SABD’, which is based on the root word,  
‘ਸਬਦੁ’, without any vowels, and this spelling is used  
consistently by him in his articles and books. Different  
forms of ਸਬਦ found in Gurbani are – ਸਬਦਿ, ਸਬਦੁ, ਸਬਦੰ,  
ਸਬਦਾਹੀ, ਸਬਦੀ, ਸਬਦੀਂ, ਸਬਦੇ, ਸਬਦੈ, ਸਬਦੇ, ਸਬਦੌ. It  
indicates that various vowels have been added to the basic  
word ‘ਸਬਦੁ’ to convey the context in which this word has  
been used.

Let us examine what does Nanakian Philosophy,  
embodied in the Gurbani incorporated in the Aad Guru  
Granth Sahib (AGGS) [1], says about ‘SABD’. Although  
the word ‘SABD’ simply means a ‘word’ but in Gurbani  
it has many meanings as explained by Bhai Kahn Singh  
[17]:

- i) Sound, Word, Speech, Conversations;
- ii) Religion, duty,
- iii) Message, advice,
- iv) hilosophy, and
- v) Guru (as in Siddh Gost or just as ‘Sabd’ also in  
Siddh Gost as well as elsewhere in the Gurbani.)

Beside, Chahal has found a few more meanings in the  
Gurbani [4]:

- vi) Purifier,
- vii) Vehicle to Meet God,
- viii) Peace of Mind, and
- ix) Elixir of Life (*Amrit*).

These meanings have already been well documented by  
Chahal [4] by quoting appropriate phrases from Gurbani,  
therefore, I will go directly to discuss the meanings of  
‘ਸਬਦੁ’ used in the answer given to the Siddhas by Guru  
Nanak.

## New Meanings of Sabd

Now let us try to interpret the following answer given by  
Guru Nanak to the above question posed by the Siddhas:

ਪਵਨ ਅਰੰਭੁ, ਸਤਿ ਗੁਰ ਮਤਿ ਵੇਲਾ ॥

ਸਬਦੁ ਗੁਰੂ, ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥...[44]

ਅਗਸਤ, ਮ ੧, ਪੰਨਾ ੯੪੩.

Keeping in view the previous discussion on the first  
phrase the answer is simply interpreted as follows:

*Gas (Hydrogen) is the origin of everything,*

*And this is the Age of teachings of the Sat Guru.*

*Sabd is my Guru and my consciousness is the disciple of  
this Guru.*

The ‘ਪਵਨ ਅਰੰਭੁ’ has been interpreted as discussed

previously. Here the rest of the portion is literally translated into English as above to initiate discussion to understand the meanings of the ‘ਸਤਿ ਗੁਰ’ (*Sat Guru*) and the ‘ਸਬਦ ਗੁਰੂ’ (*Sabd Guru*) as follows:

In the first phrase Guru Nanak says ‘teaching of the *Sat Guru*’ and in the second phrase he says that his Guru is ‘Sabd’. It raises two questions:

- i) Who is this ‘ਸਤਿ ਗੁਰ’ (*Sat Guru* – True Guru) in the first phrase?
- ii) What does ‘ਸਬਦ ਗੁਰੂ’ (*Sabd Guru*) mean in the second phrase?

i) ‘ਸਤਿ ਗੁਰ’ (*Sat Guru*): Here ‘*Sat Guru*’ means the ‘True Enlightener’ who has understood the ‘*Sat Purakh*’ (God) and it also means ‘Wisdom/Conscience’ as discussed earlier under item 1 – iii, **Who else could be Sat Guru?**

Now the complete interpretation of the first phrase is as follows:

ਪਵਨ ਅਰੰਭੁ, ਸਤਿ ਗੁਰ ਮਤਿ ਵੇਲਾ ॥

*Gas (Hydrogen) is the origin of everything,  
And this is the Age of teachings of the True Enlightener /  
Wisdom / Conscience.*

ii) Now let us discuss what does ‘ਸਬਦ ਗੁਰੂ’ (*Sabd Guru*) mean in the second phrase?

To understand the meanings of ‘SABD’ it is important to look into the theme of the *Rahaoo* (Pause) of this Bani, Siddh Gost:

ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ ॥

ਸਾਚ ਸਬਦ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

This ਰਹਾਉ (*Rahaoo* - pause) explains the main theme of this Bani, Siddh Gost. Before interpreting *Rahaoo*, it is necessary to understand the intrinsic meanings of ਸਚਿ/ਸੂਚਾ/ਸਾਚ (*sach*) and ਸਬਦ (*Sabd*).

To understand ਸਚਿ/ਸੂਚਾ/ਸਾਚ (*sach*) it is again necessary to look into the meanings of the word ਸਚਿਆਰਾ used in the stanza # 1 of JAP as follows [3]:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥

Question:

- How can one achieve purification (peace) of mind?
- And how can one break the vicious circle of lies (falsehood)?

Answer:

Nanak says:

*Understanding and abiding the Laws of Nature<sup>1</sup>, ordained<sup>2</sup> by the God, can achieve purification and peace of mind.*

ਹੁਕਮਿ = Laws of Nature/Universe.

The word ਸੂਚਾ used in the *Rahaoo* of *Siddh Gost* also means same as that of the word ਸਚਿਆਰਾ ‘to achieve purification (peace) of mind’. The other two words ਸਚਿ and ਸਾਚ in the *Rahaoo* means ‘truth’. The word ‘truth’ has many meanings:

- *The quality or state of being true; specif., a) orig., loyalty; trustworthiness; b) sincerity; genuineness; honesty; c) the quality of being in accordance with experience, facts, or reality; conformity with fact; d) reality; actual existence; e) agreement with a standard, rule, etc.; correctness; accuracy.*

Webster’s Dictionary:

- *The most adequate comprehension of reality that man’s mind and reason make accessible to him. Man is fallible and can never become omniscient or absolutely certain that what he considers as certain truth is not error. The criterion of truth is that it works even if nobody is prepared to acknowledge it. B. 113; HA. 24,68; UF. 94.*  
[www.mises.org/easier/T.asp](http://www.mises.org/easier/T.asp)

- *That which is universally and at all times the determining basis for the reality of existence. Factuality, and the which, exists regardless of view point or relative opinion. The essence of natural law and its principles.*

- [www.eoni.com/~visionquest/library/glossary.html](http://www.eoni.com/~visionquest/library/glossary.html)

Some scholars interpret ਸਚਿ/ਸਾਚ (*sach*) as God but Guru Nanak has used ‘*sach*’ as truth; the essence of natural law and its principles; **reality; actual existence**; and as truthfull living according to the Laws of Nature (ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ) - explained in Stanza # 1 of JAP.

Now let us interpret ਸਬਦ (*Sabd*) in the *Rahaoo*. The *Sabd* is such a word which has been extensively used in Gurbani. Majority of scholars interpret ਸਬਦ (*Sabd*) merely as ਸਬਦ (*Sabd*), however, the irony is that none

has tried to discover the intrinsic value of ‘Sabd’. The word, ਸਬਦੁ (*Sabd*) has many meanings in the Gurbani as mentioned earlier. In Siddh Gost Guru Nanak has used ‘Sabd’ with entirely different meanings. Keeping in view the above discussion the *Rahaoo* (Pause) of Siddh Gost can now be interpreted as follows:

ਕਿਆ ਭਵੀਐ ਸਚਿ<sup>੧</sup> ਸੂਚਾ<sup>੨</sup> ਹੋਇ ॥  
ਸਾਚੀ ਸਬਦ<sup>੩</sup> ਬਿਨੁ ਮੁਕਤਿ<sup>੪</sup> ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

Guru Nanak says:

*It is of no use to wonder on the sacred places or in forests, it is only truthfull living<sup>1</sup> that begets purity (peace) of mind<sup>2</sup>.*

And

*One cannot get salvation<sup>4</sup> without the use of intellect<sup>3</sup> and truthfull living<sup>1</sup>.*

\* ਮੁਕਤਿ (*Mukt/Mukti*) has been interpreted as ‘salvation’: being saved from danger, evil, difficulty, destruction, etc. but not as understood by *Theologians*: deliverance from sin and from the penalties of sin; redemption.

This *Rahaoo* has given another meaning to ਸਬਦ<sup>੩</sup> as *intellect, wisdom* – a new addition to the list of different meanings of ‘Sabd’ reported in my previous study [4].

The above meaning of ‘ਸਬਦ<sup>੩</sup>’ as ‘*intellect*’ is based on the following verse, where Guru Nanak advises the Sikhs to coin a ‘Sabd’ then to follow it to be a noble person:

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥  
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥  
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥  
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ੩੮ ॥

AGGS, Jap # 38, p 8.

*Self-control should be the furnace, and patience of goldsmith. Let wisdom be the anvil and knowledge be the tools. Love for God should be the bellows to blow air into fire to make it super-hot. The body is the melting pot where self-control, patience, wisdom and knowledge to be melted together to mould (prepare) Amrit (elixir) by coining the **Sabd**\* in the mint of truth. Nanak says: God has blessed everybody with these qualities, the one, who works for it, is blessed by God to achieve it.*

\*Now question arises:

What is that ‘Sabd’, which is to be coined by the use of ‘*self-control, patience, wisdom and knowledge*’ in the above stanza?

In 2003, I explained the above phrase that Guru advises to the Sikhs to coin ‘Sabd’ to prepare the *Amrit* (elixir), which will make a person noble. And I further inferred to that it can be assumed that ‘Sabd’ in the phrase, ਸਬਦੁ ਗੁਰੂ

ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥, in the answer of Guru Nanak to the Siddhas, means that ‘Sabd’, which has been realized by Guru Nanak, and was written down in his *Pothi* and that ‘Sabd’ is the Guru of Nanak [3].

In this connection when I was scanning through a textbook, *Principles of Neural Science*, of Deepy - my Grand daughter and student of Physiology in McGill University, Montreal - I found two very simple definitions [7]:

- *Thinking* is the ability to have ideas and to infer new ideas from the old ones.
- *Language* is ability to encode ideas into signals for communication to someone else.

This language when written down becomes the ‘SABD’ (Word/Logos).

It appears to me that when Guru Nanak says ‘ਘੜੀਐ ਸਬਦੁ’ (*gharyai Sabd*) means to develop the ability by the use of ‘*self-control, patience, wisdom and knowledge*’ to have original ideas or to infer new ideas from the old ones and to encode them into a language to communicate to others. When this language is written down that becomes the ‘Sabd’, being mentioned in this Stanza #38 of JAP. Therefore, this is entirely different meaning of ‘Sabd’ than all those reported or understood so far by the Sikh theologians, philosophers, and researchers.

Let us consider the word, ‘ਸਬਦੁ’ (*Sabd*) from another angle. It is usually translated/interpreted into English as ‘**The Word**’ and according to Webster’s Dictionary ‘**The Word**’ is ‘**Logos**’, which means : *Gr. Philos. reason, thought of as constituting the controlling principle of the universe and as being manifested by speech.*

Here the meaning of ‘Sabd’ is almost same as discussed above.

In the following stanza of JAP Guru Nanak says that one has to use the ‘ਅਖਰ’ (letter) or ‘ਸਬਦ’ (word) to describe, to write or explain about wisdom and God, to praise somebody, and to speak to somebody :

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥... ੧੯॥

ਅਗਗਸ, ਜਪੁ ੧੯, ਪੰਨਾ ੪.

*With words one tries to describe/write Naam (God) and praise (of God). With words one writes wisdom; with words one writes songs and with words one sing the songs of (God’s) virtues. With alphabet one writes spoken words. ...19*

AGGS Jap.# 19, p4. [3].

Now the answer given by Guru Nanak to the Siddhas can be interpreted as follows:

ਸਬਦੁ<sup>੧</sup> ਗੁਰੂ<sup>੨</sup> ਸੁਰਤਿ<sup>੩</sup> ਧੁਨਿ<sup>੪</sup> ਚੇਲਾ<sup>੫</sup> ॥

ਅਗਗਸ, ਮ ੧, ਪ-੯੪੩.

*The Word<sup>1</sup> is the Guru<sup>2</sup>, consciousness<sup>3</sup> and intention<sup>4</sup> toward it make one its disciple (Sikh)<sup>5</sup>.*

AGGS, M 1, p 943.

From the above discussion it is evident that here ਸਬਦੁ<sup>੧</sup> (*The Word<sup>1</sup>*) means wisdom or original idea or new idea inferred from the old ones conceived through the physical and chemical reactions of millions of neurons and synapses. Such a 'Sabd' is coined through the use of self-control, patience, wisdom and knowledge. When such wisdom, knowledge and ideas are encoded into signals for communication to someone else becomes 'Sabd' (philosophy).

After hearing the above response of Guru Nanak, the Siddhas posed another question:

ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਥੀਅਲੇ ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ ਸੰਸਾਰੇ ॥... ਪ੮.

AGGS, M 1, p 944.

*Where does that Sabd (God) resides with which one can cross the dreadful sea of life?*

In the above phrase the Siddhas consider 'Sabd' as God and are questioning Guru Nanak: Where does the 'Sabd' (God) reside?

Guru Nanak answers the first portion (ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਥੀਅਲੇ) of the above phrase as follows:

ਸੁ ਸਬਦ<sup>੧</sup> ਕਉ ਨਿਰੰਤਰਿ<sup>੨</sup>\* ਵਾਸੁ<sup>੩</sup> ਅਲਖੰ<sup>੪</sup> ਜਹ ਦੇਖਾ ਤਹ ਸੇਈ ॥

*That wisdom<sup>1</sup> reside<sup>3</sup> (originate)<sup>2</sup> within<sup>2</sup> (in the brain of) all beings. (That wisdom) makes them realize that That Entity<sup>4</sup> (to which the Siddhas call Sabd/God), cannot be explained, since It does not live in a particular place but pervades everywhere.*

\*ਨਿਰੰਤਰਿ<sup>੨</sup> means ਪੂਰੀ ਤਰਾਂ ਅੰਦਰ. ਦਿਲ ਵਿੱਚ. {Completely inside; in the heart (in the mind)} according to Bhai Kahn Singh [17] as follows: "ਸੇ ਛੁਟੇ<sup>੧</sup> ਮਹਾਜਾਲ<sup>੨</sup> ਤੇ ਜਿਸੁ ਗੁਰਸਬਦ<sup>੩</sup> ਨਿਰੰਤਰਿ<sup>੩</sup>". ਅਗਗਸ, ਮ ੫, ਪੰਨਾ ੩੯੭.

*Those who use the Wisdom/intellect<sup>੩</sup>, which originate in the brain<sup>੩</sup>, are liberated<sup>੧</sup> from the great web of lies<sup>੨</sup>.*

AGGS, M 5, p 397.

In this phrase Guru Nanak consistently emphasizes that the 'Sabd' (wisdom/intellect) resides within all being and that originate in the brain through the physical and chemical reactions of millions of neurons and synapses. This answers the second part (ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ ਸੰਸਾਰੇ) of the above phrase that this is the Sabd with which one can cross the dreadful sea of life.

Guru Nanak answers the later part again as follows:

ਸਬਦਿ ਗੁਰੂ ਭਵਸਾਗਰੁ ਤਰੀਐ ਇਤ ਉਤ ਏਕੇ ਜਾਣੈ ॥...59.

AGGS, M 1, p 944.

If 'ਸਬਦੁ ਗੁਰੂ' as discussed earlier '*The Word is the Guru of Nanak*' then what does 'ਸਬਦੁ ਗੁਰੂ' means when it appears in above stanza # 59 of the Siddh Gost?

Many famous theologians have interpreted 'ਸਬਦੁ ਗੁਰੂ' as 'Teachings of the Guru' in this phrase #59 as follows:

#### a) Faridkotwala Teeka [6]:

ਗੁਰੋ ਕੇ ਉਪਦੇਸ ਦੁਆਰਾ ਭਵਸਾਗਰ ਸੇ ਤਰੀਤਾ ਹੈ ਅੰ ਇਤ ਉਤ ਏਕ ਕੇ ਜਾਣੈ ਹੈ ॥

(Through the teachings of the Guru, the terrifying sea of life can be crossed and one can recognize the God here in this world and the other.)

Here 'Sabd Guru' has been interpreted as: "*Through the Teachings of the Guru*".

#### b) Sahib Singh [22 ]:

ਸਤਿਗੁਰ ਦੇ 'ਸਬਦ' ਦੀ ਰਾਹੀਂ ਸੰਸਾਰ-ਸਮੁੰਦਰ ਤਰੀਦਾ ਹੈ। (ਜੇ ਤਰਿਆ ਹੈ ਉਹ) ਇਥੇ ਉਥੇ (ਲੋਕ ਪਰਲੋਕ ਵਿਚ ਹਰ ਥਾਂ) ਇੱਕ ਪ੍ਰਭੂ ਨੂੰ ਵਿਆਪਕ ਜਾਣਦਾ ਹੈ।

(Through the Sabd of Satgur one can across the sea of life. The One, who has crossed that sea of life, recognizes the God here in this world and the other.)

Here 'Sabd Guru' has been interpreted as: "*Through the Sabd of Sat Guru*" by Prof Sahib Singh but he failed to interpret what is the 'Sabd' and who is the 'Sat Guru'?

#### c) Manmohan Singh [20]:

ਗੁਰਾਂ ਦੇ ਉਪਦੇਸ ਦੁਆਰਾ ਭਿਆਨਕ ਸੰਸਾਰ ਤੋਂ ਪਾਰ ਹੋ ਜਾਈਦਾ ਹੈ ਅਤੇ ਬੰਦਾ ਏਥੇ ਤੇ ਉੱਥੇ ਇੱਕ ਪ੍ਰਭੂ ਨੂੰ ਹੀ ਜਾਣਦਾ ਹੈ। in Punjabi.

*The Shabad is the Guru, to carry you across the terrifying world-ocean. Know the One Lord alone, here and hereafter.*

Here 'Sabd Guru' is again translated as 'Sabd is Guru', which is different than that in his Punjabi translation as "*Through the teachings of the Guru*".

Here the 'Sabd Guru', which appears in the 59<sup>th</sup> stanza of Siddh Gost, has been interpreted merely as '*Through the Sabd of the Guru (Sat Guru)*' or as '*Through the teachings of the Guru*'.



However, here ‘Sabd Guru’ means the wisdom which enlightens one to resolve certain problems of life as discussed earlier. Thus this phrase # 59 can be interpreted as follows:

ਸਬਦਿ<sup>1</sup> ਗੁਰੂ<sup>2</sup> ਭਵਸਾਗਰੁ<sup>3</sup> ਤਰੀਐ ਇਤ ਉਤ ਏਕੇ ਜਾਣੈ ॥...59.

AGGS, M 1, p 944.

*The wisdom<sup>1</sup> is the enlightener<sup>2</sup> through which one can cross the terrible sea of life<sup>3</sup> and also makes one to realize that there is One and Only (God) everywhere.*

Final interpretation of the complete response of Guru Nanak to the question of Siddhas is as follows:

ਪਵਨ ਅਰੰਭੁ, ਸਤਿ ਗੁਰ ਮਤਿ ਵੇਲਾ ॥

ਸਬਦੁ<sup>1</sup> ਗੁਰੂ<sup>2</sup> ਸੁਰਤਿ<sup>3</sup> ਧੁਨਿ<sup>4</sup> ਚੇਲਾ<sup>5</sup> ॥

ਅਗਸ, ਮ ੧, ੫-੯੪੩.

*Gas (Hydrogen) is the origin of everything,*

*And this is the Age of teachings of the **True Enlightener**.*

*The Word<sup>1</sup>\*(wisdom) is the Guru<sup>2</sup>, consciousness<sup>3</sup> and intention<sup>4</sup> toward it make one its disciple (Sikh)<sup>5</sup>.*

AGGS, M 1, p 943.

\* **Word<sup>1</sup>**: From the above discussion it is evident that here ਸਬਦੁ<sup>1</sup> (*The Word<sup>1</sup>*) means wisdom or original idea or new idea inferred from the old ones conceived through the physical and chemical reactions of millions of neurons and synapses. Such a ‘Sabd’ is coined through the use of self-control, patience, wisdom and knowledge. When such wisdom, knowledge and ideas are encoded into signals for communication to someone else becomes ‘Sabd’ (philosophy).

I may add here that somebody may raise a question if my interpretation is right since it is quite different than that of others. Who has this authority to decide what is right and what is wrong? It has not been resolved during the last 404 years since the time of compilation of the Aad Guru Granth Sahib (AGGS) that who is the final authority to declare any interpretation right or wrong. And it is difficult to say how long it will take to decide whose interpretation is right. In fact no single person has any authority to decide which interpretation is right and which one is wrong.

I have interpreted the verses of Gurbani according to the best of my knowledge and understanding. However, it is open for further improvement. I think that only the collective effort of at least five scholars expert in each of the following fields: Physical and Natural Sciences, Philosophy, Psychology, Neuroscience, Sikh History, Languages, especially the Archaic Punjabi, etc. may be able to interpret Gurbani that may be very close to the real theme/philosophy embodied in it.

## CONCLUSIONS

1. The above discussion clearly leads us to conclude that **Nanak is the Guru**, who promulgated a unique philosophy.
2. Guru Angad, Guru Amardas, Guru Ramdas, and Guru Arjan have emphasized this point very clearly in their above verses from the AGGS.
3. ‘Guru’ also means enlightener, wisdom, intellect, conscience.
4. Two new meanings of ‘Sabd’ have been discovered.
5. The ‘Sabd’, which is the ‘Guru’ of Nanak means the ability of thinking to have original ideas and to infer new ideas from the old ones and the ability to encode ideas into signals for communication or language to someone else. This language when written down becomes the ‘SABD’ (Word/Logos).
6. The ‘Sabd’ means the ‘idea’ (intellect, wisdom), which frees a person from ignorance and helps to resolve the problems of life.
7. This discovery of new meanings of ‘Sabd’ and ‘Guru’ will help us to understand the depth of unique philosophy of Guru Nanak embodied in his Bani.
8. If we apply the real meanings of ‘Sabd’ and ‘Guru’ in the context these words have been used in Gurbani then it will be much easier for Sikh theologians, philosophers, and researchers to construct integrated and comprehensive philosophy of Sikhi (Sikhism) for the humanity of the Current Science Age.

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