

EXPLICATION OF THE POTTER AND THE POTTER'S CLAY

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ABSTRACT

The Sabd, "mittee Musulman ki" (AGGS, M 1, p 466.) became contentious in the court of Aurangzeb (1661 CE), when his Islamic clerks applied sophistic interpretation to embarrass Baba Ram Rai, son of the 7th Sikh Guru, Guru Har Rai. Their misinterpretation of the Sabd implying disposition (burial) of human remains according to Islamic law and then the potter digging clay from the grave of a Muslim to make pots, pans and bricks; has never been challenged by any Sikh or Non-Sikh scholar. The critical and discrete analysis of the Sabd provided logical certitude completely opposing premise that the Sabd is about the creation of a human from clay and suffering through the worldly entanglements. To elaborate on the notion that human sufferings brought on by the individuals themselves regardless of their faiths; Guru Nanak expounded a unique way of substantiating emancipation of human in the Sabd "mittee Musulman ki", known only to the Creator of it ALL. This paper will discuss the potter, potter's clay, and reasonable explication of the Sabd to emphasize UNIQUE Philosophy of Guru Nanak in its true interpretation.

INTRODUCTION

The year 1661CE marks a significant point in the history of Sikhs, when Islamic clerks in the court of ruling king Aurangzeb applied sophistic approach in the quest of suppressing Sikhi, questioned Baba Ram Rai, a 15 year old son of 7th Sikh Guru, Guru Har Rai. In their limited understanding of the Sabd, "mittee Musulmān ki paiddae paeyee kumhiaar--the lump of clay for creating a Musulmān (human) falls into the hands of the Potter-the Creator" (AGGS, M 1, p. 466)[1], uttered and written by Guru Nanak, interpretation got misconstrued as referring to the burial of Human (Muslim) remains according to the Islamic ethics. The next sentence related to the potter digging clay from the grave of the Musulman for creating pots, pans and then firing it, was misinterpreted also in literal translation. Baba Ram Rai, supposedly an intelligent young man and very savvy in history of Sikhi and Gurbani was quarried for use of the word 'Musulman' in the Sabd. Baba Ram Rai, being deluded by the lure of royalty, and possible personal glory, altered the word 'Musulman' to 'bayimaan' (faithless person), claiming error in inscribing. For the last 350 years, the sophistic misinterpretation of the Sabd by the Islamic clerks, however, had been carried ever since by the clergy, Sikh and the non-Sikh scholars. There is not a single document available that challenges the interpretation "the potter digs clay from the Musulmān's grave to make pots, pans and bricks."



With current information available in scriptures of Semitic and Asian religions, it is fare to say that the translations and interpretations of 'the Sabd' have been grossly incorrect and not even close to the intended text in the Sabd. This paper is an attempt to discuss the clay, the potter, and their relation to the creation along with the reasons why Guru Nanak chose the specific word 'Musulman' in the Sabd, and provide comprehensive and correct explication of the Sabd.

HISTORICAL BACKGROUND

The Sabd organized in 'Asa Di Vaar' in a genre reflects Guru Nanak's intense feelings and concerns for social, political and religious subjugations of the common person by the domineering Brahmanism superimposed by Islamic

supremacy. To expose the hypocrisy of religious struggle for dominance, Guru Nanak was elaborating practicing methods of Brahmanism both in Islam and Hinduism, with conclusion that it is the Creator that knows the best. The Sabd he wrote follows:

ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮਿਆਰ ॥
ਘੜਿ ਭਾਂਡੇ ਇਟਾਂ ਕੀਆਂ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥
ਜਲਿ ਜਲਿ ਰੇਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ ॥
ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥
ਅ ਗ ਗ ਸ, ਮ:੧, ਪੰਨਾ ੪੬੬

Guru Nanak is neither describing disposition of human remains according to the ethics of any religion, nor elaborating any consequences in after life (if there is one). To realize complexity of essence in the Sabd, it is essential to comprehend each and every word applied by Guru Nanak, with specific inherent translation and interpretation. His critique of other religions not being rhetorical is honorably thorough and systematic. He has written Gurbani referring to the Holy Scriptures of Islam and Hinduism with clarity of insights, depth of originality in an extraordinary rich content to the specificity of the applied words.

With the analytical approach of Guru Nanak's Bani, it will be helpful to translate applied words and explicate correctly the Sabd, when, the following questions are kept in mind.

1. Is it not desecration of Semitic faiths and humanitarian ethics to dig into the grave of any deceased person?
2. Under prevailing Islamic Rule at the time in India 500 years ago, would it not have been suicidal for the potter to dig into the grave of a Mussalmaan?
3. With abundance of clay in the Earth available to potter, why would he seek the clay from a Mussalmaan's grave?
4. How many pots and pans could a potter make from the clay dug from the grave?
5. Finally, why would Guru Nanak use unethical references involving digging up grave of a Muslim for a potter's trade?

Available Translations

Now, let us review interpretations of the Sabd done by scholars in the Punjabi and in the English languages. Following is the interpretation in Punjabi by Dr Sahib Singh [17], that he wrote in Sri Guru Granth Darpan: ਅਰਥ:- (ਮੁਸਲਮਾਨ ਇਹ ਖਿਆਲ ਕਰਦੇ ਹਨ ਕਿ ਮਰਨ ਤੋਂ ਪਿਛੋਂ ਜਿਨ੍ਹਾਂ ਦਾ ਸਰੀਰ ਸਾੜਿਆ ਜਾਂਦਾ ਹੈ, ਉਹ ਦੋਜ਼ਕ ਦੀ ਅੱਗ ਵਿਚ ਸੜਦੇ ਹਨ,) ਪਰ ਉਸ ਥਾਂ ਦੀ ਮਿੱਟੀ ਭੀ ਜਿੱਥੇ ਮੁਸਲਮਾਨ ਮੁਰਦੇ ਦੱਬਦੇ ਹਨ (ਕਈ ਵਾਰੀ) ਕੁਮਿਆਰ ਦੇ ਵੱਸ ਪੈ ਜਾਂਦੀ ਹੈ (ਭਾਵ, ਉਹ ਮਿੱਟੀ ਚੀਕਣੀ ਹੋਣ ਕਰਕੇ ਕੁਮਿਆਰ ਲੋਕ ਕਈ ਵਾਰੀ ਉਹ ਮਿੱਟੀ ਭਾਂਡੇ ਬਣਾਣ ਲਈ ਲੈ ਆਉਂਦੇ ਹਨ)

(????); (ਕੁਮਿਆਰ ਉਸ ਮਿੱਟੀ f) ਘੜ ਕੇ (ਉਸ ਦੇ) ਭਾਂਡੇ ਤੇ ਇੱਟਾਂ ਬਣਾਉਂਦਾ ਹੈ, (ਤੇ ਆਵੀ ਵਿਚ ਪੈ ਕੇ, ਉਹ ਮਿੱਟੀ, ਮਾਨੋ) ਸੜਦੀ ਹੋਈ ਪੁਕਾਰ ਕਰਦੀ ਹੈ, ਸੜ ਕੇ ਵਿਚਾਰੀ ਰੋਂਦੀ ਹੈ ਤੇ ਉਸ ਵਿਚੋਂ ਅੰਗਿਆਰੇ ਝੜ ਝੜ ਕੇ ਡਿਗਦੇ ਹਨ, (ਪਰ ਨਿਜਾਤ ਜਾਂ ਦੋਜ਼ਕ ਦਾ ਮੁਰਦਾ ਸਰੀਰ ਦੇ ਸਾੜਨ ਜਾਂ ਦੱਬਣ ਨਾਲ ਕੋਈ ਸੰਬੰਧ ਨਹੀਂ ਹੈ), ਹੇ ਨਾਨਕ! ਜਿਸ ਕਰਤਾਰ ਨੇ ਜਗਤ ਦੀ ਮਾਇਆ ਰਚੀ ਹੈ, ਉਹ (ਅਸਲ ਭੇਦ f) ਜਾਣਦਾ ਹੈ ॥੨॥

Translation: The Moslems believe that the cremated dead bodies go to hell. That is why the Moslems prefer to bury their dead. Occasionally, the potter digs the clay from the grave of the Mussalmaan. Because, the burial grounds dirt gradually turns into clay, is preferred by the potter to fashion pots, pans and bricks etc. The potter, when fires the fashioned pots, pans and bricks the burning clay produces crackling sounds. The clay weeps and the sparks burst out of it. (But, Liberation or emancipation of the soul has nothing to do with cremation or burial of the dead). O' Nanak, the Creator who fashioned all this creation only knows the truth.

Puran Singh [16] had translated the Sabd in the English language, as:

"In vain do the Moslems think of burial to save their soul? The Clay of Musulmán's body falls into the potter's lump like other earth, and is fashioned into pots; and the Musulmán's clay is in the fire: the pots baked, and while burning, bemoans its fate. It burns and weeps; its tears are the sparks that fly about. Vain and foolish are these discussions of burial and cremation. Who knows the secret of such things? The Creator who made all this knows about it."

There is hardly any variation in the translation of the Sabd referred above by Sant Singh Khalsa [6] and others relating to the disposition of dead person's remains in different religions and *specifying especially to the clay from the grave of the Mussalmaan*. The highly notable Sikh scholars and non-Sikh scholars have written interpretations of the Sabd exactly the same whether it is in the Punjabi or the English language. (Faridkot wala Teeka [3] Mahan Kosh--Bhai Kahn Singh Nabha[10], Sri Guru Granth Sahib Darpan-Dr Sahib Singh [17], Sri Guru Granth Sahib (Eng.) Dr Gopal Singh [14], The Sikh Religion—Max Arthur McAuliffe [7] Asa di Vaar-G.S. Randhawa [12]).

The Slokas (Sabds) in *Asa Di Vaar* with accompanying stanzas 2-6 (pauree 2-6) are related to traditional practices for worship and reflection upon the gods and goddesses by the Brahmanic scholars among the Hindu clergy and common people. Guru Nanak is also similarly elaborating the preaching and practice of Islam among Moslems. **In spite of the best efforts in research, it was hard to capture anywhere in the Sabds/pauree 2**

through 6, that Guru Nanak was even indicating the disposition of human remains according to ethics in either religion. There is neither a single word that reflects Islamic traditional emancipation of soul in burial nor burning in hell of soul during cremation. Prof Sahib Singh [17] in his Punjabi translation of the Sabd, has also noted that the Sabd has nothing to do with liberation of the Soul in burial or in cremation.

The Clay, its composition and relation to Humans

The clay covers almost two third surface of the Earth [13] and is responsible in holding it together. The fine particulate of earthly dust having undergone some degree of consolidation turns into clay. The clay particles expand when contacted with water and shrink to harden when exposed to heat. During the exchange process when water is evaporating from the clay particulate, it produces crackling sounds varying in frequency depending upon its chemical composition. In a moistened phase clay acts like plastic and thus can be molded into any shape. It does not take much water to expand the clay particles and then it becomes an impermeable rock and water flows on the surface without getting soaked into the clay particles. That explains the water holding ability in various water reservoirs or its application as a core in water dams. The plastic properties of clay are secondary to the crystals of minerals like hydrous silicates of Aluminum and Magnesium along with iron, potassium, sodium, phosphorus, Sulphur and organic substances. In mechanical analysis of soil carried out by Shaw and Weaver [13] and according to the international classification, the clay particle has a grain size of 0.002 mm/0.00008in. According to the report published in, “*Engineering Geology Special Publications*; 2006 CE”, Shaw and Weaver [13] in 1965CE conducted a bulk mineral analysis of over 400 samples, and reported the modal mineralogical composition of siliciclastic mudrocks to be:

- 60% clay minerals
- 30% quartz and chert
- 5% feldspar
- 4% carbonates
- 1% organic matter
- 1% iron oxides

Harper *et al* [5] outlined percentages of various components found essential in human body, as follows:

1. Oxygen (65%)
2. Carbon (18%)
3. Hydrogen (10%)
4. Nitrogen (3%)
5. Calcium (1.5%)
6. Phosphorus (1.0%)
7. Potassium (0.35%)
8. Sulfur (0.25%)
9. Sodium (0.15%)
10. Magnesium (0.05%)

11. Copper, Zinc, Selenium, Molybdenum, Fluorine, Chlorine, Iodine, Manganese, Cobalt, Iron (0.70%)
12. Lithium, Strontium, Aluminum, Silicon, Lead, Vanadium and arsenic, Bromine (trace amounts)

From the analysis cited above, it is obvious that the basic natural components of clay and human body are essentially similar in nature; since, human body gets most of its nutrients from the earth (plants, vegetables, meats etc. etc.) The evolutionary development of human beings, though originated from amphibian sources, is dependent upon the earthly products for survival and sustenance. The ancient believers in Asian mythology and Semitic religions have been confiding in the creationism, but, subsequent Vedic/Vedantic beliefs staying coherent with timely changes have aligned with the evolutionary development of human beings. Guru Nanak believed and promulgated philosophy of evolution.

The potter

The *Gurmukhi* word commonly used for ‘potter’ is ‘*kumhar*’ (ਕੁਮ੍ਹਾਰ), ‘*Ghumhar*’ (ਘੁਮ੍ਹਾਰ) or ‘*kumbhaar*’ (ਕੁੰਬ੍ਹਾਰ). All these words according to Bhai Kahn Singh Nabha are from the root word of ‘*Kumbhkaar*’ (ਕੁੰਭਕਾਰ) that is conjoined word as *Kumbh+kaar* (ਕੁੰਭ+ਕਾਰ), meaning *kumbh*, ‘a pot’ and *kaar*, the artist that creates it.

The characteristic of the potter’s ability to create has been applied as a metaphor by the religious minds conceiving God as the Creator either to fashion human beings and other forms of creation from the potter’s clay or creating environments for evolutionary development and progress.

Bhagat Kabir[1] in the following Sabd addresses the Creator as a potter-kumhar, when he wrote:

ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ॥

The Creator using the same resources of clay has designed varied forms,

ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭ੍ਹਾਰੈ॥

Neither the created receptacles have any defects nor the Creator-kumhar.

AGGS, Bhagat Kabir, p. 1350.

Dr Sahib Singh, in translating these sentences has also called the Creator in Punjabi language a potter—kumhar.

[17]

ਸਿਰਜਨਹਾਰ ਨੇ ਇੱਕੋ ਹੀ ਮਿੱਟੀ ਤੋਂ (ਭਾਵ, ਇੱਕੋ ਜਿਹੇ ਹੀ ਤੱਤਾਂ ਤੋਂ) ਅਨੇਕਾਂ ਕਿਸਮਾਂ ਦੇ ਜੀਆ-ਜੰਤ ਪੈਦਾ ਕਰ ਦਿੱਤੇ ਹਨ । (ਜਿੱਥੋਂ ਤਕ ਜੀਵਾਂ ਦੇ ਅਸਲੇ ਦਾ ਸੰਬੰਧ ਹੈ) ਨਾਂਹ ਇਹਨਾਂ ਮਿੱਟੀ ਦੇ ਭਾਂਡਿਆਂ (ਭਾਵ, ਜੀਵਾਂ)

ਵਿਚ ਕੋਈ ਉਣਤਾ ਹੈ, ਤੇ ਨਾਂਹ (ਇਹਨਾਂ ਭਾਂਡਿਆਂ ਦੇ ਬਣਾਣ ਵਾਲੇ) ਘੁਮਿਆਰ ਵਿਚ ।੨।

One very significant aspect forgotten by the translators of Guru Nanak's Sabd in discussion (AGGS, M 1, p 466) is that the kumhars are not expected to dig into the graves of anybody to get clay for their trade. The kumhars existed in India way before the invasion of the Muslims and their graves. They had been using clay to fashion all kinds of pots and pans, bricks etc. ever since the man became domesticated and learnt agriculture. The origin of pottery in India described by John Marshall [8] in an official account of Archaeological Excavations at Mohenjo-Daro Carried out by the Government of India between the Years 1922CE and 1927CE, being “multiplicity and variety of its shapes-most of them peculiar to the Indus valley and quite distinct from those of Persia and Mesopotamia”, is evidence enough that the craft of the potter had been practiced there from time immemorial. These cultures at the time even had wheel-made pottery as done by the potter of today.

The Potter's Clay

Since the concept of Creation has been accepted by the Semitic religions, origin of human beings most commonly is believed to be from the potter's clay [11]. All Semitic Scriptures in one form or another are promulgating that God created everything in six days. The Creator (as a potter) fashioned the figurine from clay first, then breathed life into its nostrils and formed the human being. (Genesis 2:6)

ISLAM

The followers of Islam believe in every word written in the Holy Scripture called Quran. In Surah 15, verse 26, the Holy Mohammed stated the following;

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾

‘Walaqad khalaqna al-insana minsalsalin min hama-in masnoonin’15:26 [12]

(Translation) “Verily We **created man of potter's clay of dark mud altered.**”

Islam claiming the same fundamental belief as Christianity and Judaism relies upon the creationist which essentially entails that God created the cosmos in six days; hence human being created from a figurine made from potter's clay and God breathing life into the nostrils.

Scientifically, it may be difficult to explain that a figurine of clay can be made alive by breathing into its nostrils. However, spirituality/religiosity based upon metaphoric

language explains the same evolutionary process of human being from a single cell first appearing in the gaseous altered materials. This also explains the difference in basic mythology of man in creationism and evolution.

The Muslim invaders, in addition to robbing India of her riches, came with an agenda to enslave Indians and establish another Islamic state in the Southeast Asia. They started promulgating Islamic philosophy according to the supremacist views of the Islamic hierarchy. It's no wonder that, they stretched the metaphor of the potter and the potter's clay associated with the Muslim as their reason to question relevance of the Sabd. By associating clay of the grave with the Muslim, Islamic clerks developed sophistic explanation to discredit cremation in the Hindu and Sikh traditions. Somehow, they had forgotten the verses Al Hijr 15:26-29 mentioned in the Holy Quran for the clay as the altered mud in creation of human being.

Sikhism

Guru Nanak recognized the perpetual struggle of Islamic leaders strengthening to dominate India with promulgation of creationism as recorded in the Holy Quran. This stated that “human beings came to be when God breathed into the nostrils of the figurine made from potter's clay.” But, Guru Nanak had already credited evolution by stating:

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੇ ਤੇ ਜਲੁ ਹੋਇ ॥

Gaseous material originated from the Primal creation, and produced water from it.

ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੇਤਿ ਸਮੇਇ ॥

from water life evolved in three places (air, earth and water), and depicts life in each and every form.

AGGS, M 1, p 19.

Guru Angad further augmented the human relation to earth, water and wind in his Sloka that is part of the Jap ji, opening Bani in AGGS. He wrote: ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤ ਮਹਤ॥

Mother Earth the Supreme, water as father and the wind is the Guru that supports life helping in communications. ਦਿਵਸ ਰਾਤ ਦੋਇ ਦਾਈ ਦਾਇਆ ਖੋਲੈ ਸਗਲ ਜਗਤ॥

The day is care taker and playmate, and night working as a nurse helps hygiene and sleep; (the human working during day and sleeping at night) keeps the world going all the time.

The Nanakian Philosophy though, claims evolutionary development of human, but, there are some Sabds written by the Sikh Gurus that also relate physical body of human to earth/clay.

Why did Guru Nanak use the word ‘Musulman’ in the Sabd?

Guru Nanak comprehended the praxis of Islam and Brahmanism by the practitioners of both religions. He realized that they were entirely prejudiced and different than the preaching in their Holy books. The clergy practicing religions in traditional form depicted nothing more than a hidden and self deceiving façade. Guru Nanak had written several Sabds elaborating falsehood in the practice of Mullahs and Qazies and telling them correct tools and techniques of a perfect Musulman. He had realized the ‘Truth’, thus he gave credit to the Creator for knowing best of logic in creation, when he wrote;

ਨਾਨਕ ਜਿਨਿ ਕਰਤੇ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥

O’Nanak, the logic behind activity in the creation is best known to the Creator.

AGGS, M 1, p 466.

Thus, Guru Nanak applied the word ‘Musulman’ appropriately for the egoistic Islamic religious leaders promulgating Islamic superiority in divinity, piety, individuality (Allah is the only God), and Moslem supremacy as the chosen people by the Allah (Quran YA-112-1-4) [11]. He wanted to address these high headed Moslems, reminding them about their own sacred Holy script; relating it to the ‘Equality in humanity of all religions suffering through the worldly entrapments of Maya (material world, considered in reality to be an illusion) and emancipation only best known to the Creator of it all. Thus, *The phrase ‘mittee Mussalmaan ki.’ is a metaphoric substantiation of verse Al.Hijr 15:26-29 in Holy Quran as explained.*

Comprehensible Explication of ‘The Sabd’

The Sikh Gurus wrote Gurbani incorporated in the Aad Guru Granth Sahib (AGGS)[1], the Sikh Holy Scripture in the classical poetic form. They have used sophisticated vocabulary and complex syntax in writing precisely formed Sabds (hymns), so as to arouse subtleties of nature and socio-religious culture creating certain effects on human psyche. To fully appreciate complex feelings expressed in the Sabd, the person must examine its words and phrasing from the perspective of rhythm, images, obvious and implied meaning. An ‘explication’ simply translated means an explanation of how all the elements in a poem work together to achieve the actual meaning and effect. 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.

Explication of ‘the Sabd’

“*ਮਿਟੀ ਮੁਸਲਮਾਨੁ ਕੀ ਪੈੜੈ ਪਈ ਕੁਮਿਆਰੁ*”

(mittee Mussalmaan ki paiddae paiyee kumhiaar)- As explained earlier, Guru Nanak is referring to the origin of human according to Al Hijr 15:26-29 (Qur’an)[11] and addressing to the Islamic religious leaders, is reminding of their belief and wherefrom they originated. Even though the reference to kumhiaar in literal translation appears to be the ‘worldly potter’ and his trade of designing pots and pans etc. etc.; however, Guru Nanak is describing metaphorically, the Creator Supreme as ‘kumhiaar’ and the ability to create nature in enumerable forms. Specifically, Guru is referring to the creative activity surrounding Humans in various forms. Guru AmarDas supplemented philosophy of Guru Nanak by describing the universality of the Creator and varied forms of creation supported by the Creator Itself; when he wrote:

ਮਾਟੀ ਏਕੁ ਸਗਲੁ ਸੰਸਾਰਾ ॥

The entire world is created from the same clay,

ਬਹੁ ਬਿਧਿ ਭਾਂਡੇ ਘੜੈ ਕੁਮ੍ਹਾਰਾ ॥੩॥

Like the potter shaped all sorts of vessels.]3]

AGGS, M 3, p 1128.

“ਘੜਿ ਭਾਂਡੇ ਇਟਾਂ ਕੀਆਂ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ॥” in this sentence, metaphoric representation of pots, pans and bricks etc. made of clay by the potter, when stoked into fire, produce crackling sounds; is applied to elaborate humanity in varied forms of social, political, economical, and religious status suffering in worldly entanglements. The emotional disturbances triggering imbalance in the human psyche caused by aggravated overindulgence in greed for more, anguish over inability or failed desires, constant egotistical highs, excessive attachments in affection and passion reflect emotional painful pangs of survival. The emotions (physical or spiritual) squeezed by both failures and successes causing pains usually leaves a person feeling helpless, unsatisfied and without peace of mind.

“ਜਲਿ ਜਲਿ ਰੋਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ ॥” again referring to the physical characteristics of wet wretched clay as a metaphor, burning in fire and demolishing sparks, Guru Nanak elaborates the physical, economical, social, moral and psychological state of humanity facing challenges in worldly entanglements (Maya). To understand the depth of this line, it would be better to review the Paurree 18 (stanza) in Jap ji, where Guru Nanak explained the anguish of countless effected cynics. He wrote:

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥
 ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ ਅਸੰਖ ਗਲਵਡ ਹਤਿਆ ਕਮਾਹਿ ॥
 ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥
 ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥
 ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

*Countless fools are lost in the dark of ignorance.
 Countless are thieves & embezzlers.
 Countless impose their will upon others. (Enforcing supremacy)
 Countless murderers hesitate not beheading others. (Tyrants)
 Countless sinners are busy in committing sins.
 Countless liars habitually keep spreading lies. (False witnesses)
 Countless wretches survive on filth (drugs, alcohol, narcotics etc.)
 Countless slanderers keep on gathering loads disrepute for themselves.
 Nanak, most humbly describes critical analysis of Cosmos,
 And gets completely exalted many times over.
 I accept 'Your Will' as it is,
 O' God, You are ineffable and omnipresent.
 For further details, please refer to Chahal, [2] particularly for pauree (stanza) 18.*

“ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥”

To have a clear comprehension of Nanakian Philosophy, it is essential to know basic fundamentals of syntax and composite ways of Guru Nanak describing his realizations of the Truth, applying metaphors in other religious Scriptures and Universal laws of Nature itself. For example, in the sentence quoted above as a theme or essence of the Sabd, he has accredited the God as the One knowing best logical reasons for universal activity. **‘ਕਾਰਣੁ’ (Kaarann) –reason applied to the ideal of an end—explained.**

In the sentence quoted above as a theme or essence of the Sabd, Guru Nanak has accredited the God as the One knowing best logical reasons for universal activity. *The term ‘reason-kwrxu’, by the consideration of an organic whole is invariably applied to the ideal of an end-the truth.* No positive conception of this ideal can be formed since an end is a thing in itself. The teleological character of occurrences, the immanent impulse towards the development and consummation of their purpose and essence reveals the incompleteness and one-sidedness which characterizes the individual stages in the course of the development. But the teleological nature of events happening shows not only the incompleteness of the event vis-à-vis the completed nature of the occurrence itself; it also reveals the dependence of the essence of the

event on its environment. Nothing develops in a vacuum, but only in interaction with other things.

The logical expression of his theme is neither derogatory to any religious belief nor crediting supremacist views held by Islamic religious leaders. The Sabd does not support any thoughts in disposition of the human remains; rather it emphasizes the creative activity of the Creator and worldly life of the created-human.

As mentioned in the introductory remarks, Guru Arjan has synchronized the essence of Guru Nanak’s Sabd with the pauree 6 following Mahla 1 in Asa di Vaar that held fundamentals of Nanakian Philosophy. The pauree 6 stated below further augments theme of Guru Nanak elaborated in the Sabd. It says:

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ॥

No body ever did and no body has ever realized the Truth, without the True Guru.

ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ ॥

Because of the True Guru, revelations could be realized through the utterances.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੇਹੁ ਚੁਕਾਇਆ ॥

those, who abandoned worldly attachments are liberated and through the Guru, attain eternal bliss.

ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥

This is supreme thought, that one's consciousness be attached to the True Lord.

ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥੬॥

then, the attributes of the Beneficent God are realized during life. ॥6॥

AGGS, M 1, p 466.

The stanza/Pauree referred above and its translation is pretty much self explanatory when combined with the interpretations of the Sabd given earlier. The main objective of life is achievement of exultation through higher consciousness and realization of eternal bliss. Guru Nanak has written the supreme advice in the Pauree 6 that amelioration of worldly attachments is essential for liberation of thoughts, hence emancipation of mind/soul. A liberated mind needs guidance of a Sat Guru to experience attributes of a supreme Beneficent God. One is advised to realize, accept and live the exalted life in equipoise.

CONCLUSIONS

In conclusion, Guru Nanak, applying the theme of a potter, his trade, the clay and its physical characteristics as metaphors, depicted in the Al: Hijr, Surah 15, vs.26 of the Quran; wrote the Sabd, *‘mittee Mussalmaan ki...’*. He emphasized the universal phenomena of nature at

play in creation that is best known to the Creator alone. He signified the origin of humanity from one and the same source, even though it has variety of multiple colors, status, languages and genders. When exposed to heat in suffering from pains of life, every body is screaming mercy.

It is essential for every sensuous seeker of the Truth to thoroughly comprehend the certitude incorporated in the Holy Scripture. It is rather incumbent upon the honest and intelligent searcher to apply discrete analysis and logical interpretation to distinguish the Truth from the false. Apparently, reasonable consideration in the interpretation of the Sabd in discussion had been foiled from the very beginning; when the Islamic clerks in the court of Aurangzeb misinterpreted the Sabd. They did not comprehend the word ‘dirt/clay’ applied in the Sabd that it was neither intended for dirt of the grave nor it had to do anything with disposal of human remains according to the Islamic law. The alteration in the word ‘Musulman’ applied in the Sabd certainly pleased the Islamic clerks and hence the ruling King, but it also altered the history of Sikhism.

The composition of clay, history of pottery and the potter mentioned in the paper leaves no doubt that the true explication of the Sabd in the light of information obtained from the AH-15:26-29 (Holy Qur’an), was overdue.

In light of the newly comprehended interpretation of the Sabd, I would most humbly request the Sikh and Non-Sikh scholars, Sants, preachers, kirtinias and granthies to review the interpretation of the Sabd carefully. While discussing this Sabd, the questions raised in the paper and the facts revealed should be explained as in this paper. By doing so, there will not be any need either to apologize to other religions or to change wording in the Sabd.

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