Chapter-V

Methods for the Understanding of Guru Granth Sahib

Guru Granth Sahib contains the Divine inspired word and in Sikhism, this Divine inspired word (Gurbani) is bestowed with the rank of Guru. The Gurbani is the source of eternal knowledge and illumination which dispels the darkness of ignorance. In Guru Granth Sahib, the Sikh Gurus have string together the spiritual consciousness of whole Indian culture by including the compositions of saints and sages from different caste and creed. This spiritual consciousness has its own philosophical and historical background which is different from its previous rigid religious traditions. The Vedas are known for initiation of human metaphysical experience and in the same context the vast treasure of Gurbani in Guru Granth Sahib emerges as the extreme of the past and contemporary spiritual-philosophy. Many scholars accept Guru Granth Sahib as Rigveda due to its spiritual grandeur.\(^\text{309}\)

The Gurbani is not only for the recitation but also the emissary of Divine Order. The main objective of Gurbani is to communicate the eternal experience, knowledge and the Will of God to humanity. Therefore, the Gurabni is called as ‘Dhur-Ki-Bani’.

From the Primal One, has emanated the Gurbani, and it has effaced all the anxiety.\textsuperscript{310}

I, the minstrel, make obeisance unto the Creator and sing His praises.\textsuperscript{311}

As the word of the Lord comes to me, so do I utter, O Lalo.\textsuperscript{312}

Gurbani is the embodiment of the Guru and the Guru is the embodiment of Gurbani. In the whole of Gurbani is contained the Nectar.\textsuperscript{313}

By myself I know not how to speak. I utter all, that is the command of my Lord.\textsuperscript{314}

The Divine inspired Word in Guru Granth Sahib is not accessible without elaboration. The need of exposition was felt even during the time of the Gurus. The attempts and efforts were put in this direction. It developed into a full-fledged discipline, first in the West by the interpreters of the Bible, later it is adopted in the East, especially by the Sikh interpreters of twentieth century. The hermeneutics is ‘a science of interpretation’ but this definition is an unsuccessful attempt to limit its universality. In the modern times, it is very difficult to define the hermeneutics in few words which is emerging as such a vast discipline of studies. One of the reasons is that in its area of study the concepts related to religion not only to be touched but also be explored to understand the revealed text. Due to its interdisciplinary approach, the

\textsuperscript{310} Guru Ki Bharti, p. 628. \textsuperscript{311} Ibid., p. 148. \textsuperscript{312} Ibid., p. 722. \textsuperscript{313} Ibid., p. 982. \textsuperscript{314} Ibid., p. 763.
importance and necessity of hermeneutics is increasing day-by-day. The need of the time is to dare the challenges of hermeneutics and to understand it in depth; and not to avoid and reject it by referring it as a Western or Christian discipline. The religious intelligentsia of the world has given their own methodologies to understand any revealed text; these are classified into tools, ways, ideas, policies, approaches, research tools, etc. To define all these methodologies the most appropriate word is ‘hermeneutics’. The hermeneutics, i.e., the science of interpretation but it will be more suitable if it is called the science of research tools or the science of understanding.

Before initiating any discussion, it is needable to make it clear that what is the meaning of methodology or a research tool on which the entire process of research is based. Every discipline has its own research methodologies. Does it mean that we need to establish a separate research methodology for a particular religion? Here, it is notable that we are trying to explore the hermeneutics in the context of Sikh religion which is emerging as a new discipline. Therefore, every concept should be analyzed in the light of Gurmat so that a new discipline, i.e., ‘Sikh Hermeneutics’ can establish.

Iain Mclean and Alistair Mcmillan say that a methodology is “the study of methods to be used in any form of inquiry”. A

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methodology or a tool can be said a systematic investigation to establish new facts, to solve new or existing problems, to prove new ideas or to develop new theories, etc. The goal of research process is to produce new knowledge and this process entirely depends on our ways, tools or methodologies used during the research. These tools or methodologies include various factors, techniques, approaches and can be said the research instruments. The construction of these tools or methodologies is most important aspect of desired research project. These research tools provide the input to study, and therefore, the quality and validity of the output findings are solely dependent upon it.

**Objectives of Research Tools related to Gurmat**

1. The research studies and interpretations related to Gurmat need to be based on such research tools which are best suited to interpret the Gurbani. The Gurmat interpretation does not simply mean to prepare an exegesis or a commentary but it should be an attempt to interpret the explanatory Divine experience and the message of Ultimate Reality. Therefore, any research is considered to be systematic which has set its own limitations of research tools. For example, the grammar as a research tool has its own limitations and cannot go beyond the philology. So, on the basis of grammar only, it is very difficult for an interpreter as well as the reader to reach on the eternal meaning of text.
2. While interpreting the text, the tradition of mystic meanings and spiritual powers can be commonly seen in the revealed text. It is a metaphorical method of showing the grandeur of Eternal Reality. In Gurmat perspective, there is no such prohibition on considering symbolic manifestation of the spiritual world but to take it as only a connotative meaning of the Gurbani is not a scientific exegesis. Such type of interpretation is mostly based on superstitions and in fact, it helps in enhancing them. The interpreter has to understand the nature of the language-oriented communication. So, the widely accepted interpretation of Gurbani is one which intensifies the Sikh ideology instead of superstitions.

3. The interpretation is an art which has many dimensions, viz. linguistic, literary, and philosophical. Many other subjects are incorporated in it. While interpreting the Gurbani all these dimensions need to be considered for a positive and purposeful research. Apart from these, it is necessary that any research or interpretation of Gurbani should not overlook the Sikh ideology. The formation of new concepts related to Gurmat is permitted in the interpretation of Gurbani but these should be a part of Sikh ideology.

316 ‘... पुष्प भावन दी टीककारी विचित्र दिख फली अनौठी सामग्रिया शेखर ने दिख दिखु हिस्सकम दे हुमायूँ बी लिखते है लिख बच्च वहाँ नजर आई और अपना चेतना प्रवाह सभी विचित्र खिंच संग है ने दीख के शिकित्सा लिखता है; शिका फिर हार मन लों रगाये, तो हुई समझने तथा लिख दिख करही तुप विचित्र वहाँ सवार क्रिया संघर्ष है। हुई ही रही मनाबे लिख लिख शापित्तु दी अपना सवारी हो पुष्पदार्पन दे हिख अलव्यक्तच डेढ़ है।’ For more details, see Piar Singh, 'Tikakari: Sidhantak Vishleshan' in Tikakari, Itihaaskari Te Patarkari: Kujh Drishtikon, Third Punjabi Development Conference, Punjabi University, Patiala, 7-9 December, 1984, p. 110.
4. An ideal exegesis or interpretation not only brings forth the Divine message with all the possible dimensions like scriptural, mystic and esoteric but also provides the pictorial view of revealed experience.

5. The desired objective of interpretation fixed by the interpreter is not easy to achieve due to some reasons. Firstly, every literary composition consists of different aspects of literary arts, viz. language, grammar, script, etc. which are difficult to understand for a layman. Secondly, it is also a fact that every literary writing is influenced by some important contemporary factors like history, culture, society, economy, politics, philosophy and spirituality. Thirdly, every composition may have denotative as well as connotative meanings. In this way, all these dimensions make interpretation more difficult. So, an ideal interpretation demands a versatile personality of the interpreter.

6. The interpreter should always keep in mind that the Gurbani has its own unique diction and ideology. So, while defining the new frames of ideology the universal oneness of entire Gurmat principles must be there.317

7. Every human being has his own individual Divine experience of the Almighty but the Ultimate Reality cannot be explained through the intellect. Although these attempts of an individual related with the Revealed Word can be designated as the imaginative symbols of Divine Reality. On the other hand, the research projects based on logic only cannot attain the Divine experience of the Gurbani. Such research can be free from logical mistakes and can have unity of thoughts; but it is not

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317 Jaswant Singh Neki, Sada Vigas, Singh Brothers, Amritsar, 2007, p. 211.
necessary that it justifies the true experiences of Ultimate Reality. So, actual revealed experience should be the evaluation parameter of the interpretation.\textsuperscript{318}

8. The Mul Mantra is considered as the primal revelation of Gurbani and defines the entire Gurmat ideology. According to the Sampardai School of interpretation, the Gurbani is the endless interpretation of the Mul Mantra. So, whatever the new concept of interpretation is defined it should be in accordance with the Mul Mantra.

Thus, it can be concluded that whenever a new doctrine is formulated regarding the interpretation of Gurbani, the above given objectives of research tools must be considered.

After discussing the objectives of research tools related to Gurmat, the hermeneutical tools or Gurmat methodologies can broadly be divided into two main parts: (i) Hermeneutical tools within the Gurmat literature, and (ii) Hermeneutical tools within the Gurbani.

\textsuperscript{318} Ibid.
Section-I

Hermeneutical Tools within the Gurmat Literature

In this section, an attempt has been made to study all those hermeneutical tools which are commonly used to interpret the Gurmat literature. These include historical, social, linguistic factors etc. Just as the references related to the understanding of Gurbani in Guru Granth Sahib cannot be ignored; similarly, many important facts of Sikh literature can also not be ignored. For some scholars, history is an important tool, while for others language is more important to understand a text. Due to the limitations of the present study it is not feasible to analyze all the available hermeneutical tools. So, in this section, hermeneutical tools given by prominent Sikh exegetes are included so that hermeneutical study of Guru Granth Sahib can be done through important and appropriate facts. Some important Sikh exegetes are as follows:

1. Bhai Kahan Singh Nabha

Bhai Kahan Singh Nabha says, “It is natural that when we come across the different views in reference to literature of our religion then mind is got confused and it’s not easy to decide which reference is true and appropriate to Gurmat but when we think logically; just as Christianity, Hinduism, Islam have considered Bible, Vedas, Quran, etc. as primary Scriptures and approved their sayings; then in the same way,
the rationalizing of references in the context of Gurbani dispels the difference of views and we find the direct way of understanding the Gurmat.”

Continuing this debate he further provides more points.

‘Bhai Mani Singh wrote in Bhagat Ratnavali that a Sikh should follow the sayings of the Sikh Gurus. A Sikh should do those things which are ordered by his Guru and should listen to those which his Guru has asked him to listen. It means that the sayings of the Sikh Gurus confirm the Sikh principles.’

(i) Guru Arjan Dev says:

*He alone is redeemed from the great noose, who, within his mind, has the Guru’s word.*

*From the Primal One, has emanated the Gurbani, and it has effaced all the anxiety.*

*Sing thou the Guru’s word, O brother. That is ever fruitful and peace-giving.*

(ii) Guru Ram Das says:

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319 ‘हिंदु मुनाफिख झंडे ते विद्रोह संसारी आपदे भय डरीगं भुजलगं विद्रोह देवियें जों जों भय बुझ–बुझ विद्रोह देव संसार ते अवश्य ही कवियट विद्रोह मोडें जों जों भय बुझ–बुझ विद्रोह करन मूल दरीगं दिवकर विद्रोह निकल जैसे, बुझ–बुझ विद्रोह निकल जैसे, अगर ही कवियट विद्रोह मोडें जों जों भय बुझ–बुझ विद्रोह निकल जैसे, बुझ–बुझ विद्रोह निकल जैसे, अगर ही कवियट विद्रोह मोडें जों जों भय बुझ–बुझ विद्रोह निकल जैसे, बुझ–बुझ विद्रोह निकल जैसे, अगर ही कवियट विद्रोह मोडें जों जों भय बुझ–बुझ विद्रोह निकल जैसे, बुझ–बुझ विद्रोह निकल जैसे, अगर ही कवियट विद्रोह मोडें जों जों भय बुझ–बुझ विद्रोह निकल जैसे, बुझ–बुझ विद्रोह निकल जैसे, अगर ही कवियट विद्रोह मोडें जों जों भय बुझ–बुझ विद्रोह निकल जैसे, बुझ–बुझ विद्रोह निकल जैसे, अगर ही कवियट विद्रोह मोडें जों जों भय बुझ–बुझ विद्रोह निकल जैसे.

320 ‘बाही भाई सिख की ‘ब्रज वरन्दली’ विद्रोह निकले रहा विद्रोह देव से विद्रोह सिख ब्रज देव हेत, तैयार नरे, तैयार पहुँचे। ब्रज विद्रोह सिख हैं ब्रज सिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं ब्रज ब्रज वरन्दली हैं ब्रज जयसिख जयसिख हैं ने हैं
Gurbani is the embodiment of the Guru and the Guru is the embodiment of Gurbani. In the whole of Gurbani is contained the Nectar. If the attendant acts up to what Gurbani enjoys, the Guru is person (verily) saves him.\textsuperscript{324}

(iii) Guru Amar Das says:

\textit{Come ye the beloved disciples of the True Guru and sing the True hymns of the Guru. Sing ye the word of the Guru, which word is the most sublime of all the words.}\textsuperscript{325}

\textit{Without the True Guru, all other word is false. Without the True Guru every other word is false. All other sermons are but false.}\textsuperscript{326}

(iv) Guru Nanak Dev says:

\textit{Deem thou the Guru’s hymns over and above all. Utter thou not any other discourse, as all else is but ashes.}\textsuperscript{327}

Bhai Kahan Singh has further explained his points by saying that we should have a firm faith in the sayings of the Guru and should never be in doubt after reading unapproved literature.\textsuperscript{328} He intensifies this fact as follows:

**(a) Contrary to Morals:** In \textit{Gurmat Nirmay Sagar} (Urmi 28), Pandit Tara Singh Narotam explains that why Guru Nanak Dev has started his all

\textsuperscript{324} \textit{\textit{Ibid.}, p. 982.}

\textsuperscript{325} \textit{\textit{Ibid.}, p. 920.}

\textsuperscript{326} \textit{\textit{Ibid.}, p. 920.}

\textsuperscript{327} \textit{\textit{Ibid.}, p. 904.}

\textsuperscript{328} ‘\textit{\textit{Ibid.}}.’ Bhai Kahan Singh Nabha, \textit{op. cit.}, p. iv.
compositions with ‘ॐ’ of ‘Om’ word. He answers that ‘Om’ is the central idea of all the Vedas and Guru Nanak is the founder of the tradition of the Vedas. So, we find ‘ॐ’ in his compositions. Bhai Kahan Singh Nabha objecting to this interpretation and says if Pandit Narotam would have read the couplets of Bhai Gurdas he would never have interpreted the concept in such a way.

Writing the numeral One (१) in a different way in एक (Ek Oaṅkār) Gurū Nānak disclosed the initial form of the Lord.
He then placed the alphabet उ (pronounced ūrā) next to it denoting His creative characteristic and pronounced it as Oaṅkār.329

We may find many other examples on page no. 5 of Gurmat Martand written by Bhai Kahan Singh Nabha.330

(b) Contrary to History: Bhai Santokh Singh mentions an unexpected incident in his writing related to the compilation of Guru Granth Sahib in 1604. He writes that the Bhagats came secretly to Guru Arjan Dev to get their compositions included in the Guru Granth Sahib but Bhai Gurdas was unaware of this incident. Bhai Kahan Singh Nabha is contrary to...
this fact and argues that Bhai Santokh Singh would not have seen the Pothis brought by the fifth Guru from Baba Mohan which had already included the Bhagat Bani. If Bhai Santokh Singh would have aware about this reality he could never wrote such an irrelevant fact.331

(c) Contrary to Approach: It is said that once there was an idol of Vishnu laid in appropriately in Mecca which was put in place by Guru Nanak Dev. From this, it is derived that Guru Nanak was an idol worshipper and was much concerned with idols.332 Bhai Kahan Singh Nabha says that the author was unaware of the fact that Guru Nanak was against the idol worship. He strongly condemned the idol worship in his Bani:

Why worship goddesses and gods O brother; what can one ask from them and what can they give him?

The stone gods are washed with water, O brother, but they themselves sink in water. 333

(2) Bhai Vir Singh

331 ‘टिरिट्राम एल डियूप- बाट्टी मंड़ेख सिंध नी लिखें तथा बि मिन देखें गुरु अलम देख गुरु धूम मंचिय ही बीज डिसाव जलंड फढ़न मन, उर् गुरु गुरु गिर ब्राह्मण अपूर्ण हाथी रतन बवरुद्ध कही आने मन, सिंह दूं हो बि बहुत सुधाम सह रश कहीं मरें। सेवा बाटी मंड़ेख सिंध नी गूहा एम्बियल, से रेहल नी घासे परीक्षण गुरु है वे आने मन देख रखने उं अभिभावकों गोलं बारी रा लिखने, विद्वान गूहा लीड एम्बियल ब्राह्मण बिख्र ब्राह्मण ब्राह्मण भानु भानु भानु।’ Ibid., p. xxiv.

332 ‘जुल्ली एल डियूप- मिने भंवे बिख्र दिख दिखती ही भुजूरी हूनी धरी मी, से गुरु मिनिय हे मिनी लीडी, रिम दुं मिन ब्रीड संपूर्ण हो वि गुरु ही भुजूरी जीवन मन महे भुजूरीं हूं सुपारों हिलें मरे।’ Ibid., p. xxvii.

333 ऐले देखा पुलिकों बाटी विलाय भानु श्रीमान लिखा देखी || प्रत्युष्ट सीधव प्रत्युष्ट बाटी सल मिन देखी देखी || Guru Granth Sahib, p. 637
Bhai Vir Singh explains that the essence of Gurbani is beyond space. It is from the Primal One; the Guru is full of Nectar. The Gurbani is the message of unapproachable and limitless Ultimate Being. So, the Gurbani itself is beyond the limits. In this way, Gurbani is as an institute of Divine knowledge which provides the Divine experience of the Almighty. Therefore, an ideal interpreter or an exegete should try to understand the meaning of Gurbani with the help of Gurbani itself. Every attempt of an interpreter can have logical mistakes but the Gurbani is the only single universal authority which is perfect and beyond omissions. As Guru Nanak says in Sri Raga:

>All are apt to commit an error.  
>The Guru and the Creator alone are infallible.  
>He who has chastened his mind through Guru’s instruction comes to embrace Lord’s love.

(3) Jaswant Singh Neki

(i) The systematic methodology for the formation of Gurmat principles should be based on particular features of Gurmat literature. The Guru Granth Sahib is a primary source of Gurmat principles and these principles have already been included as a philosophical background since ages. The objective of Gurbani is not to present a

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334 “शुब्धक्षण सिद्धि में भूल दें भूल दें क्या करते हैं, भूल दें भूल दें क्या करते हैं, भूल दें भूल दें क्या करते हैं। भूल दें भूल दें क्या करते हैं। भूल दें भूल दें क्या करते हैं। भूल दें भूल दें क्या करते हैं।” Bhai Vir Singh, santhya Sri Guru Granth Sahib, Vol. I, Bhai Vir Singh Sahit Sadan, New Delhi, 2007, p. ii.

335 “इत्यतः सिद्धि में भूल दें, भूल दें क्या करते हैं। भूल दें, भूल दें क्या करते हैं। भूल दें, भूल दें क्या करते हैं।” Guru Granth Sahib, p. 61.
monograph at some academic levels rather it is a collection of reality in a single Scripture. So, while making the new concepts of Gurmat, it is needable that all the related references from Gurbani should be collected and analyzed comparatively. Here, it is pertinent to note that no reference should be overlooked in the formation of concepts. If there is a minute of dissent in the formation of concepts then the study should be reconsidered'.

(ii) Emphasizing the justification of meaning J.S. Neki says that the justified meanings of the Gurbani can only be those that are in accordance with the primary objectives of Guru Granth Sahib. The interpretation of Gurbani should be sincere and honest. The motive of interpretation should be to determine and intensify the Gurmat principles which are emerging through the contemplation of Gurbani rather than to justify the previous conception. The interpreter should not be in pursuit of the demonstration of his erudition rather he must concentrate on his research of Gurmat. Not only a new interpretation can be derived through mental determination and honesty somewhat it can

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336 ‘गुरभाड़ नियम ती डिस्युल्ड फिलीपर्ड लक्ष्य इनरिड नूबट निम ने मूंड ने इदेसे बुद्ध लक्ष्य अं ‘इनदिश नही लागी युगीनी है। निर्देश ‘दुर्गुण लिखणिय बिनण’ है ‘सुदुर्गुण नियम अं भुल मूंड मी बुद्ध गोंच मनिस है। धन निम गीत इन्दिश नियम जिमे साजसजित क्षेत्र पृथ्वी है तुझ तुझी पृथ्वी जीवे बाहे। इदिन नियम उंग बाही उं साजसजित हिभेल्व दे ते जी हुम अंद्वह बहुआ उन। निम लक्ष्य नियम फिलीपर्ड देव पहिज उरभ इदिन गोंच जीवीह है जि नियम दिशेत तल सयहिफ सही तीव्र समां टूल हूं बे बे दिवेळिदी जीवा नाहे। इदिए इदेसे इदेस ‘इं बुद्ध तल समां भर बे इदेसे इदेसे इदिन्दिश जी कुपह-तेळो हिभाधर रंग बलद जीवा नाहे। इदिन नही है जि नियम फिलीपर्ड सहिफार्ड टूल इदिन्दिश टूल इदेसे इदेसे इदेसे इदेस हूं जी तल अंदर द जीवा नाहे। नेकड़ जेंडी टूल फिलीपर्ड दे उंदे नियम तल जीवे एंडी मुंडह इदिन्दिश उं दे इदिन अंदर दुर्गुण-लिखण सी पैंतब बनवे है’।Jaswant Singh Neki, op. cit., pp. 214-225.
also be correlated to already established principles of interpretations. Even the internal important facts and difficult explanations of principles can be finalized. The overlapping of principles and individual differences may have separated through such a methodology.\textsuperscript{337}

(iv) One of the major problems in the interpretation of Gurbani is continuous absence of spiritual experience in the academic world. While interpreting the Gurbani one should lay stress on the practice of Naam, though it is not necessary to be a spiritually experienced personality in academic environment or other departments of the universities, yet it is a universally accepted fact that without Divine experience of the Gurbani the related researches are merely intellectual studies. The Eternal meanings cannot be traced by applying the only intellectual approach to Gurmat studies.\textsuperscript{338}

\textbf{(4) Mohinder Kaur Gill}

\textsuperscript{337} ‘……ਪ੍ਰਭਾਵਿਤ ਨਾਮ ਵੇਲਾਂ ਦੀਆਂ ਦੇ ਸਮੇਂ ਦੁਆਰਾ, ਨੇ ਦੁਰੱਸ਼ੀ ਦੇ ਭਾਲ ਅਭਿਆਸਿਕਾਂ ਦੇ ਪੁਲਿਸਮੁੱਖ ਤੇ ਦੇਣੀਆਂ ਜਨਰਲੀ ਚਲਣਾਂ ਹੋਂਦੀਆਂ ਹਨ। ਹਿਮ ਦਾ ਮੰਨਨਾ ਕਿਸੇ ਪੁਲਿਸ-ਪਰੱਤਰ ਵਿੱਚ ਮੰਗਣ ਫੁੱਲਠੀ ਉੱਭਾਰ ਕਾਲੀਨਾ, ਸਾਹਿਤ ਜਨਰਲੀ ਦੇ ਅਭਿਆਸ਼ਾਂ ਦੇ ਵਿਚਕਾਰ ਕਲੀਨਾ ਸ਼ਾਮਲਤ ਹੀ ਸੰਜਮ ਹੀ ਸੰਸਕ੍ਰਿਤ ਹੀ ਦੀਆਂ ਸੰਦਰਿਗ ਖ਼ਾਸ ਦੂਕੋਡ ਵੀ ਹੋਂਦੇ, ਹਿਮ ਦੀ ਪੈਦਾ ਇਸ ਮੁਤਾਬਕਤ ਤਲ ਵਿਚਕਾਰ ਉੱਭਾਰ ਕਾਲੀਨਾ ਹੈ। ਭਾਸ਼ਣ ਦੀਗਤ ਦੇ ਪੁਲਿਸਨਾਲ ਹੀ ਲਾਖ ਨਿਜੀ ਕੀਤਾ ਹੋਣ ਦੇ ਤੌਰ ਤੇ, ਹਿਮ ਦੇ ਦੁਰੱਸ਼ਹਤ ਦੀ ਪੈਦਾ ਸਤ੍ਰਥੀ ਮਮਤਾ ਹੋਈ ਹੈ। ਭਾਸ਼ਣ ਦੀਗਤ ਦੀ ਹਵਾਜ਼ੀ ਦੇ ਅਭਾਵ ਤਾਦ ਦੇ ਵੇਲਾਂ ਪੁਲਿਸ ਅਤੇ ਪੀਠ ਸੀ ਦੀ ਨਵਾਜ਼ਦ ਹੋਣ ਦੇ ਮੁਤਾਬਕਤ ਦੇ ਸੈੜੀ ਸੀਆਰਫ ਦੀ ਸੀਆਰਫ ਹੀ ਸੰਬੋਧਨ ਦੇ ਸਾਧਨ ਹੈ ਸੰਸਕਤ ਦੇ ਸੀਆਰਫ ਦੀ ਸੀਆਰਫ ਹੀ ਸੀਆਰਫ ਹੀ ਸੀਆਰਫ ਹੀ। ਸੰਥਨਾ ਦੇ ਇਲਾਵਾ ਹੀ ਦੀਆਂ ਸਤ੍ਰਥੀ ਅਸੁਰ ਦੀਆਂ ਸੀਆਰਫ ਹੀ ਸੀਆਰਫ ਹੀ ਸੀਆਰਫ ਹੀ। 

\textsuperscript{338} ‘ਗੁਰਬਾਰੀ ਦੇ ਅਬਾਦ ਵਰਤਿਆਂ ਵਿਚ ਸੀਆਰਫ ਲਾਲ ਨੇ ਕੇਵੇਲੇ ਪ੍ਰਭਾਵਿਤ ਦੇ ਸੁਮਾਰ, ਕਿ ਅਬਾਦਚਾਰ ਤਾਲ ਵਿਚ ਅਸਰਕਸ਼ਾਲ ਅਭਿਆਸ਼ਾਂ ਦੇ ਸੀਆਰਫ ਹੀ ਸੀਆਰਫ ਹੀ ਸੀਆਰਫ ਹੀ। 

Mohinder Kaur Gill argues that the Guru Granth Sahib is not only a philosophical Scripture but also a primary literary work of Punjabi. The literary rules are working in unique uniformity since the composition of Gurbani. The variety of poetic forms presented in the Gurbani has their own different traditions and customs of Indian society. Here, it is notable that the Sikh Gurus and other contributors of Guru Granth Sahib renewed the contemporary literary diction and also provided an important place to folklores. It is necessary for the scholars and students to know the real essence of Gurbani as well as the folklore included in the Guru Granth Sahib.339

(5) Devinder Singh Chahal

Devinder Singh Chahal has given various research tools from Guru Granth Sahib for the understanding of Gurbani. He asserts that the philosophy expressed by Guru Nanak starts with direct Divine revelation. Guru Nanak and his philosophy is totally independent of the prior religious traditions of any kind. He named it as Nankian Philosophy.340

Types of Expressions in Gurbani


(a) Allegories, Metaphors, and Similes: ‘Guru Nanak has used allegories, metaphors and similes extensively from the ancient epics and the mythical works in his Bani (Word). Thus, understanding of these terms is important to interpret his Bani in its real perspective. These terms are as follows:

Allegory: The expression by means of symbolic fictional figures and actions of truths or generalizations about human existence; an instance (as in a story or painting) of such expression; a symbolic representation.”³⁴¹ As Guru Nanak says:

Were I to be a she-fawn, live in a forest, and pick up and eat fruits and tubers. I am ever a sacrifice unto my Master, who is obtained through Guru’s grace. I am the retail-dealer of my All-pervading Lord. Thy Name is my merchandise, and trade. Pause. Were I to become cuckoo, and live in a mango-tree, I would still meditate on my Master’s World. I would then, easily meet my Spouse, whose sight and beauty is unsurpassed. Were I to become a fish, and abide in water, I would, even then, remember Him who watches over all the sentient beings. My husband dwells on this side, and on that. I would meet Him by stretching forth mine arms. Were I to be a female snake, and dwell in the ground I would, still, reside in my Lord’s Name, and my dread would depart. Nanak, they are, ever, happy married wives, home the Luminous Lord blends with His light.³⁴²

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³⁴¹ Ibid. ³⁴²
To know Thy way, (O’Lord)! is as horse, saddle and gold crupper for me.
To run after virtues is as quiver, arrow, bow, spear and sword-belt for me.\(^{343}\)

The True Lord Himself is all wise and forgets not.
He is a great husbandman.
He first prepares the mind ground and then gives (sows) the seed of the True Name.
From the Name of One Lord the nine treasures are produced and the mortal comes to bear the mark of His grace.\(^{344}\)

**Metaphor:** ‘A figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them.’\(^{345}\) Guru Sahib says:

> Shall I have palaces, built of rubies, set with gems and plastered with musk, saffron and saw dust of eagle and sandal wood, by which yearning ambition may arise in the mind?
No, lest by seeing them, I may go astray, forget Thee, O’ God! and Thy Name may not enter my heart.\(^{346}\)

> Though the floor be a mosaic of diamonds and rubies, the couch be enchased with gems and a fascinating houri with emerald bedecked face invites me to the couch with love and capturing jestures.
May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.  

The wine of truth is prepared without molasses and in that there is the True Name.

Simile: ‘A figure of speech comparing two unlike things that is often introduced by like or as (as in cheeks like roses).

The virtuous wife repeats the virtues (of her Spouse) and the virtueless one repents.

O’ Woman if thou desiriest thy Bridegroom then the consort cannot be met through falsehood.

Thy Beloved is far off:

Thou cannot meet Him.

There is no boat nor a raft (to ferry thee across).

What for do the renunciators, revellers and mendicants in tatters roam in foreign land?

They understand not Guru’s instruction and the excellent reality within them.

As a lotus-flower remains unaffected in water, as also a duck swims against the stream’s current and becomes not wet, so with fixed intent on the Guru’s word and uttering the Name, O Nanak, the dreadful world-ocean is crossed.

(b) Question-Answer Methodology: ‘Guru Nanak often poses question in first phrase and then answer is given in the second phrase.

Sometimes, the question is in the first part of the verse and then answer

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is given in the second part of the same verse. However, most of the time it is difficult to distinguish a phrase whether it is a question or a normal phrase since such questioning phrase/verse is a poetical form. If this question-answer system were not understood properly then it would be difficult to interpret the Gurbani in its real perspective. The importance of this question-answer format increases when Guru Nanak uses the said format in the beginning of the Guru Granth Sahib:

How can we be true and how can the screen of untruth be rent?
By obeying, O Nanak! the pre-ordained order of the Lord of will.

In this body (lamp), put the oil of the practice of reciting the religious books and the wick of Lord’s fear. Light this lamp with the fire of the knowledge of the Truth.
With this oil thus shall (thy) lamp burn.

Embrace such gnosis, O my soul that thou mayest become the True Lord’s slave.

(c) Use of Practical Methods: ‘Many times very simple methods practiced almost everyday are quoted to explain the philosophy’;

By washing with water the dust, of the besmeared hands, feet and other parts of the body, is removed.
The garment polluted with urine, that is washed clean by applying soap.

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353 Devinder Singh Chahal, op. cit., p. 5.
355 Ibid., p. 25.
356 Ibid., p. 728.
357 Devinder Singh Chahal, op. cit., p. 6.
The soul, defiled with sins, that is cleaned with the love of (God’s) Name.\textsuperscript{358}

The words by speaking which honour is obtained, that utterance of the words acceptable.

By uttering harsh words man comes to grief. Hearken, O’ my foolish ignorant soul! They, who are pleasing to Him, are good.

What else is to be said or described? \textsuperscript{359}

Demerits, then, turn into enemies and falsehood sounds the bugle (in glee).\textsuperscript{360}

\textbf{(d) Use of Established Concepts, Ancient Philosophy:} There is another method where Guru Nanak uses pre-established old concepts or notions or ancient philosophy in the beginning of the verse and then at the end of the verse explains his own philosophy.\textsuperscript{361} For example:

There are nether-worlds below the nether-worlds and lacs of skies over skies.

The scriptures say one thing; searching after (God’s) limit and bounds, (without success, people) have grown weary.

The semitic scriptures say that there are eighteen thousand worlds, but in reality there is only one essence, (that the Lord is limitless).

If there be any account (of His), then alone man can write that the Lord’s account finishes not and whilst describing the account (man Himself) finishes.

\textsuperscript{358} \textit{बहुँत गृहीत उठ भर रेन॥}
\textit{पह्ती यिदं भूषत भे॥}
\textit{भू महो बवीड़ि जवट जे॥}
\textit{महं सम्पद्द रूकी महं रेण॥}
\textit{बहुँत भू महं धरण तै में॥}
\textit{खल यिदं तहं तै तं॥ \textit{Guru Granth Sahib}, p. 4.}

\textsuperscript{359} \textit{निःश्च वेतस्य यिदं पह्ती स्थित वर्द्धन भव भव भव भव॥}
\textit{ने महं वायां मे वहँ तोति वि वर्द्धन वर्द्धन॥ \textit{Ibid.}, p. 15.}

\textsuperscript{360} \textit{अंधिकं दिलिन मनं बुधे चृति विस्तरे देन॥}
\textit{विषम मर्यदे वर्द्धनीहूं दृष्टिया देवि थू}px ॥ \textit{Ibid.}, p. 19.

\textsuperscript{361} Devinder Singh Chahal, \textit{op. cit.}, p. 6.
O Nanak! call Him great.
He Himself knows His Own-self.\(^{362}\)

The Veda is but a trader.
The soul’s capital-stock is only the Lord’s comprehension, which is obtained through the Lord’s grace.
Nanak, without this capital-stock none has ever departed laden with the profit of the Lord’s Name.\(^{363}\)

The Vedas proclaim that virtue and vice are the seed of heaven and hell.
Whatever man sows that alone grows.
The soul realizes it, when it eats the fruit of his deeds.\(^{364}\)

**Bhagat Singh Hira**

Bhagat Singh Hira says that ‘the Onkar Philosophy is not a subject of intellectuals. It is not only difficult rather impossible to put the Ultimate Reality in space which is beyond the space; to bring in form which is formless; and to bound the limit which is limitless. As it is a major stream of philosophy, its study cannot be denied by any human sciences. In fact, the philosophy as an independent discipline includes some special practices through which Divine sources can be searched and attained. Therefore, the Onkar studies cannot be separated from the

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362. \( \text{Guru Granth Sahib, p. 5.} \)

363. \( \text{Guru Granth Sahib, p. 5.} \)

364. \( \text{Ibid., p. 1243.} \)
philosophy. The Onkar can be searched through philosophy; if it doesn’t search Onkar then it is meaningless’.365

**Section-II**

**Hermeneutical Tools within the Gurbani**

These tools are those references which are searched from the Guru Granth Sahib to get the methodology for the understanding of Gurbani. The meaning of Eternal Reality can be understood in a more appropriate way through these tools. For example, Guru Arjan Dev tells us the way to contemplate through the concentration. He says that any effort is fruitful only if it includes concentration of mind.

*Sing the praise of the Lord, O friendly saints, with alertness and single-mindedness.*366

It is noteworthy that only those hermeneutical tools have been studied which are used to interpret the Gurbani so that excessive explanation can be excluded. These hermeneutical tools are as follows:

**Realization of Sabad with Surti (सूरति) (Consciousness)**

The realization of Sabad with concentration is an essential research tool for the understanding of Divine revelation. As Guru Sahib says:

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365 ‘ईंकलव’ झिलमाही (इंकलव) उजु उमरी आ फिरा रही। जवाहर श्री बाबा बाबा, जवाहर श्री बाबा बाबा। जवाहर श्री बाबा बाबा। जवाहर श्री बाबा बाबा।।

366 पुछ जी इंकलव जवाहर बाबा।।


Guru Granth Sahib, p. 295.
God Himself is the Word and Himself the understanding, which is tuned to its music.\textsuperscript{367}

With Pervading Lord’s Name, my mind is pierced through.
What else should I reflect upon?
By fixing attention on the Divine Word happiness is produced.
Imbued with the Lord, sublime joy emanates.\textsuperscript{368}

Without reflecting on the Guru’s word, he suffers transmigration, loses honour and continues coming and going.\textsuperscript{369}

Through the Guru, God’s Name becomes manifest in man’s mind.\textsuperscript{370}

As a lotus-flower remains unaffected in water, as also a duck swims against the current and becomes not wet, so with fixed intent on the Guru’s word and uttering the Name, O Nanak, the dreadful world-ocean is crossed.\textsuperscript{371}

When human light blends with the Supreme Light and the union of wisdom is effaced with the universal wisdom, then, mortal’s killing-instinct and egotism depart and suspiciation and sorrow afflict him not. The Guru-ward, within whose mind abides the Lord, him the Guru unites with Lord’s union.\textsuperscript{372}

There is the same inner consciousness amongst all the beings.
Without inner consciousness, He has created none. As is consciousness, so is their way.
He alone (calls mortals) to account (and subject to His order) they come and go.\(^{373}\)

The Lord is seen, heard of and known, but His relish is not obtained.
How can a lame, armless and blind person run to embrace the Lord?
Make fear of God thine feet, His love thine hands and His understanding thine eyes.
Sayeth Nanak, in this way, O’ wise woman! The union with the Bridegroom is accomplished.\(^{374}\)

The body is the dust, and the wind speaks therein. Consider, O, wiseman, who it is that has died.
It is the inner-understanding, strife, and ego which have died.

He, who is the Seer, dies not.\(^{375}\)
I understand not the worth of remaining awake in Lord’s service nor have I felt the sublimity of His meditation.
O my Inaccessible and Incomprehensible Lord, the Life of the world, Thou art my main-stay.\(^{376}\)

By meeting the True Guru truth is produced and becoming truthful man is absorbed in the True Lord.

\(^{373}\) Ibid., pp. 24-25.

\(^{374}\) Ibid., p. 139.

\(^{375}\) Ibid., p. 152.

\(^{376}\) Ibid., p. 218.
When by the Guru’s teachings the mortal is filled with Divine fear he obtains understanding and honour welcomes him.

O’ Nanak! the True King Himself then blends man with His Ownself.\(^{377}\)

As much is the sound in the mind, that much is Thy tune, O God, and all the forms are Thy body.

Thou Thyself art the tongue and Thyself the nose, O Lord.

Talk not of any other, O my mother.\(^{378}\)

Without there is Truth in the heart, then man becomes true and obtains the True Lord.

Without the Lord’s writ, understanding is not attained and by babbling and prattling man wastes himself. Wherever thou, may go and sit, speak well and inscribe the Lord’s Name in thy mind.\(^{379}\)

Make the ever-decreasing age thy shop and make the Lord’s True Name thy merchandise.

Make understanding and meditation thy ware-house and in that ware-house, put thou the True Name.

Have dealing with the Lord’s dealers and gaining the profit rejoice in thy mind.\(^{380}\)

I have no intellect, wisdom, sense and cleverness.

If Thou, O Lord, leadest me on to Thyself then alone can I meet with Thee.\(^{381}\)

**Concentration of Mind with Sabad**

In the Lord’s love is the spiritual vision and through the spiritual vision the Lord is comprehended.

\(^{377}\) Ibid., p. 18.

\(^{378}\) Ibid., p. 350.

\(^{379}\) Ibid., p. 566.

\(^{380}\) Ibid., p. 595.

\(^{381}\) Ibid., p. 804.
By Guru’s grace, this ineffable discourse is known.\textsuperscript{382}

Through the Guru, divine knowledge, concentration and mind’s satiation are attained.\textsuperscript{383}

The man attached to mammon is very blind and deaf. He hears not the Name, and makes a great uproar and tumult.

The pious persons are known by enshrining love for Lord’s Name. They hear and believe in God’s Name and in God’s Name they are absorbed. Whatever pleases Him, that He does and causes to be done.

Nanak, human being, the instrument, plays as the Lord causes him to play.\textsuperscript{384}

Without the Name, what other support can one have?\textsuperscript{385}

The evil-minded man, bereft of gnosis loses even his capital.

How can he earn profit?

Meditating on the Name, one indrinks the Lord’s elixir and is pleased with Truth, O Nanak.\textsuperscript{386}

Meditate I on the Lord’s feet and am a sacrifice unto them.

My Guru is himself the Supreme Lord Master.

Within my mind and heart, embrace I His contemplation.\textsuperscript{387}

\textsuperscript{382} पुरिं मधि विभातु विभातु मधि साधिंग साधिंग वनाधि वनाधि लगव लगव। \textit{Ibid.}, p. 879.

\textsuperscript{383} गुजाधि विभातु विभातु मधि भागु मधि भागु। \textit{Ibid.}, p. 414.

\textsuperscript{384} भाविभागानी भाव भाव भाव \| नमस्तु न महसी वनसी वनसी ||

\textsuperscript{385} वनच नभ मदि भें दिव सदि मसादि \|

\textsuperscript{386} ने डिमु भरे मु करे बलादिम ||

\textsuperscript{387} युद्ध उत्तर मो मुहम रामानिभ || \textit{Ibid.}, pp. 313-14.

\textsuperscript{385} नह तरी निभा टेल टिबानि \| \textit{Ibid.}, p. 1031.

\textsuperscript{386} बेठिक भाल युद्ध वर धनि सबमेर विभातु विभातु \|

\textsuperscript{387} नमस्तु वीकिसिं वाम सम साधिंग साधिंग भागु भागु \| \textit{Ibid.}, p. 1126.

\textsuperscript{387} वाह दे बजर सधि सधि लुकाइ \|

\textsuperscript{387} वाह भाल भक्तिवाद धनभागु द क दिजे पाव मधि मधि \| \textit{Ibid.}, p. 827.
As the deer follows the sound of huntsman’s bell, and
gives up its own life, but ceases not to think of that;
In the same and likewise manner see I my Lord.
Forsaking the Lord, I turn not my mind to another.
Pause.
As the fisherman gazes on the fish.
As the goldsmith steals gold while fashioning it.
As the lustful man gazes on another’s woman and as
the gambler marks the throwing of shell.
Similarly wherever Nama sees, he sees the Lord there.
Nam Dev ever meditates upon the Lord’s feet.388

Becoming the embodiment of the Lord’s meditation,
he attains to a seat of equilibrium.
He fixes his mind’s attention to the True Name.389

Reflect thou over the Guru’s image in thy mind and by
Guru’s instruction propitiate thy soul with the Guru’s
hymns.390

O’ Lord of Thy will! to obey Thy command is to praise
and eulogise Thee.
That alone is the Divine comprehension and
visualisation which pleases Thee.391

Appoint such a Guru, that thou mayest not have to
appoint another again.
Utter such word that thou mayest not have to utter another again.
Embrace such meditation that thou mayest not have to embrace another again.
Die thou in such a way, that thou mayest not have to die again.\(^\text{392}\)

**Interpretation and Understanding of Sabad**

For the interpretation of the Divine Word, the understanding of Sabad is the most essential factor.

*Being propitiated with the Guru’s word, this soul is enraptured.*\(^\text{393}\)

*With the true wooden slate of the true mind read thou the supremely sublime Gurbani. Nanak, he alone is learned and he the wise scholar, who wears the Necklace of the Lord’s Name.*\(^\text{394}\)

*The sole will of the One Lord prevails all over. The entire creation emanates from the One Lord. Nanak, the supreme Guru unites man in the Lord’s union. It is by the Guru’s grace, that he goes and blends with the Lord God.*\(^\text{395}\)

*The Luminous Lord, who has infused His Light amongst all, is Himself the Name and Himself the true instruction. In this frail body, within which rings the breath, the Name-Nectar is received through the Guru.*\(^\text{396}\)
Within the mortal, the life is of the Lord’s Name, by which he meet’s with his Spouse. Without the Name, there is darkness in the world. Through the Name, the Lord becomes manifest. Of reading, reading, the scholars and the silent sages are tired, and weary are the sectarians of washing their bodies. Without the Name no one attains unto God and the woe-begone depart wailing. Nanak, if man’s good destiny awakes, he attains unto the Merciful Master.397

The Creator Himself does and causes others to do. He Himself enshrines the Guru’s hymns in man’s mind. From God emanates ambrosial Gurbani, which the Exalted Guru narrates and preaches to the world.398

The blind apostate neither knows the Name, nor understands the Gurbani and so he passes his life in misery.399

Blind and deaf are they, who know not the Name. What for did they come in the world? They attain not God’s elixir, waste their life in vain and are born again and over again. The foolish and idiotic infidels are the worms of ordure and in ordure putrefy they.400

397 ਨੀਆਂ ਮੋਹੀਤ ਸੀਤਿਹੀ ਮਸ਼ਹੂਦ ਹੈ ਸਿਰੂ ਮੁਤਾ ਭੈਣ ਵਾਣੀ ਵੀਜਾਂ।
ਬਿਨ੍ਹ ਮਸ਼ਹੂਦ ਸਾਧਨੀ ਭੈਣ ਹੈ ਮਸ਼ਹੂਦ ਧਰਮਾਰਤ ਵੀਜਾਂ।
ਪ੍ਰੋਡਿਉ ਭੈਣੀ ਪਤੀ ਪਤੀ ਬਲੇ ਹੋ ਹੋ ਉਹ ਪ੍ਰਤੀ ਬਿਨ੍ਹ ਮਸ਼ਹੂਦ ਂਚਿਆ ਹੋ ਪਤੀ ਬਿਨ੍ਹ ਮਸ਼ਹੂਦ ਂਚਿਆ ਹੋ ਪ੍ਰਤੀ।
ਰਾਜ ਪਤਦੀ ਪਤਦੀ ਅਸ਼ਿਆ ਅਸ਼ਿਆ ਪ੍ਰਤੀ ਬਿਨ੍ਹ।
Ibid., p. 1250.

398 ਅਧਿਆ ਮਸ਼ਹੂਦ ਗੁਰ ਭਾਨੀ ਹੋਸਤ।
ਮਸ਼ਹੂਦ ਦੁਰੰਤੀ ਅਸ਼ਿਆ ਦੁਰੰਤੀ ਅਸ਼ਿਆ ਮੂਲਾਸਤੀਸ਼ਾ।
Ibid., p. 125.

399 ਹੀ ਮਸ਼ਹੂਦ ਹੀ ਸਾਧਨੀ ਹੀ।
ਮੁੰਤੀ ਭਾਨੀ ਚੁਢਾ ਕੀਰਤੀ।
Ibid., p. 665.

400 ਹੀ ਮਸ਼ਹੂਦ ਹੀ ਸਾਧਨੀ ਹੀ ਸਾਧਨੀ ਹੀ ਸਾਧਨੀ ਹੀ।
ਪ੍ਰਤੀ ਦੁਰੰਤੀ ਅਸ਼ਿਆ ਜਿਹਾਂ ਅਸ਼ਿਆ ਜਿਹਾਂ ਅਸ਼ਿਆ ਜਿਹਾਂ।
ਫ਼ਿਰ ਦੇ ਜੀਡੇ ਫ਼਼ਿਰ ਜੀਡੇ ਭਾਨੀ ਮਸ਼ਹੂਦ ਭਾਨੀ ਮਸ਼ਹੂਦ ਭਾਨੀ ਗੁਰਾਪ ਗੁਰਾਪ।
Ibid., p. 601.
Without the Name, the bride becomes not pure, even though she may make many decorations. She knows not the worth of her spouse and is attached to another's love.

Nanak, she is impure, she is of ill-conduct and, amongst women, an evil woman.\textsuperscript{401}

Without the Name, the world has gone so much mad that one can describe it not. They, whom the Lord saves, are saved and they remain attuned to His Name. Nanak, the Creator-Lord, who has created all the creation, knows every thing.\textsuperscript{402}

To read scriptures, to reflect upon grammar and to say prayers three times a day, avail not. Without Guru’s word, where is emancipation, O mortal? Without the Lord’s Name, one is entangled to death.\textsuperscript{403}

The Guru’s word is heard in the four corners of the world and through it, the mortal merges in True Name.\textsuperscript{404}

By his preaching the Perfect True Guru instructs the mortal.\textsuperscript{405}

The Name is the dispeller of distress, only if some one enshrines it in the mind.\textsuperscript{406}

The Guru’s word abides in the Guru. It becomes not manifest through any one else.\textsuperscript{407}

\textsuperscript{401} धिनो मस्तके सूप त बेहिसी ने भलें चै बली वेपाल।।
धिनो वी माँ लाभ त सनी इन्हे बाज रिहाज।।
मा के दुम ना सुमन्ती सप्ना साधै शिन्द सुरूज।। \textit{Ibid.}, pp. 651-52.

\textsuperscript{402} धिनो मस्तके सान्तु घविंधम वडहर बढ़ ह सांडी।।
उत्ति तपे मे दिखे बनाकर उद बिन्ट सांडी।।
लक्ष्म वडहर सब विधु सत्तरा निन्न यसी घडद घडगम्।। \textit{Ibid.}, p. 1417.

\textsuperscript{403} धुमर भान विवधबजट धुमाइ सूनिंद्र त्रांम विहर विहर लोग।।
धिनो भुज सरच भूर्णुड वडहर धयी सप्ना सांडै विन्दु धरू।। \textit{Ibid.}, p. 1127.

\textsuperscript{404} बुवबाबी चउँ ख्वेनी मुल्लीम रशु रुम्भ माधालिंग।। \textit{Ibid.}, p. 1065.

\textsuperscript{405} मस्तके भुजियुड धुना। \textit{Ibid.}, p. 1021.

\textsuperscript{406} धुम मिनसूद मस्तक ने से मौरी बमाइ वेडी।।
भुज विलिम ने मौरी बम भक्त धर्मप्रभू नैने।। \textit{Ibid.}, p. 1413.

\textsuperscript{407} भुज हर समस्त भुज हर तिके वेल के धुमाट ह वेडी।। \textit{Ibid.}, p. 1249.
Through great good fortune I am blessed with this body and in this human life I have fixed my mind on God.
Without the Name, all is utter darkness.
Rare is the one, who understands this through the Guru’s grace.\textsuperscript{408}

True is the Lord and true is His Gurbani.\textsuperscript{409}

From the Guru, gnosis is obtained and the mortal reflects upon the Supreme Reality.
Through the Guru man attains Lord’s mansion and court and the treasurefulls of His devotional service.
Through the Guru, one dwells on the Name and realises the worth of Lord’s meditation.
Through the Guru is the saint dedicated to God’s praise, and in his mind is enshrined the Infinite Name.\textsuperscript{410}

He, to whom the Lord shows mercy; that man obtains Him and reflects over the Guru’s hymns.\textsuperscript{411}

He, who understands Gurbani, is absorbed in the True Lord.
Meditate on the One Name, O man, with an uninterrupted love.
Nanak, blessed is Lord, the Embellisher of the mortal.\textsuperscript{412}

The Lord God abides in the saints congregation.
Reflecting on the Guru’s word, thou shalt realise Him.\textsuperscript{413}

\textsuperscript{408} वहै ब्रजिंद्र विलु मसीतु धारितिः
मधुमस्ति सर्ववरिं मिदु लारिः
विलु मस्ति मस्तु अमुि अपेति चुलमारि धिष्विलि विरिजिः बुखरिः \textit{Ibid.}, p. 1065.

\textsuperscript{409} मस्त मस्तु मस्ति है गढ़ी
चुलमारि तुलिन तुलिन भार्यि रामारि \textit{Ibid.}, p. 424.

\textsuperscript{410} दुरें विभलिन छूटिने मजा दुरू धीरुिपारा
दुरे दुरू धारि पार्थिपा डजारी डजे डजरा
चुलमारि तुलिन विभलिने बुखी हीरुि
चुलमारि बजारिस मलव नै मोंदिनि मस्तु भार्यि \textit{Ibid.}

\textsuperscript{411} निम्न हैं तनिएं चर्जे मंडि तहू मस्ते तुर्जे तथा मस्तु मस्ते \textit{Ibid.}, p. 797.

\textsuperscript{412} गढ़ी बुखी मस्ति मस्ते
मस्तु हीरुि बजेरिं मिये दुरा
समदिन जेठें महाज्ञजा \textit{Ibid.}, p. 412.
They who meditate on their Lord are imbued with His love and their ego and desire are stilled. The Pure Lord is permeating there within and amongst all they see the Pervading God, the Enemy of ego.\textsuperscript{414}

He ponders over the very pure word of the Guru.
O Nanak, the Name of the Lord is man’s embellisher.\textsuperscript{415}

I ponder on the Name, do sublime deeds and I am blessed with the standard of the Lord’s Name. Without the Name, the false find no place of rest. The jewel of the Lord’s Name alone becomes acceptable.\textsuperscript{416}

He alone understands the Lord, whom he Himself instructs.\textsuperscript{417}

If the Lord so wills, then summons He the mortal into His presence. If man pierces his soul with the Word, then obtains he glory. They who wear religious robes, burn in pride and are ruined. Through truth, the truthful ones merge in the True Lord.\textsuperscript{418}

The Creator Himself does and causes others to do. He Himself enshrines the Guru’s hymns in man’s mind.
From God emanates ambrosial Gurbani, which the Exalted Guru narrates and preaches to the world.\textsuperscript{419}

\textsuperscript{413} हिंदू संगीत उद्वृत्त एवं मंत्र संगीतिक मंत्रकी नादिव || \textit{Ibid.}, p. 1314.

\textsuperscript{414} मंत्र संगीतिक मंत्रकी नादिव || \textit{Ibid.}, p. 1314.

\textsuperscript{415} भव भव मंत्रकी नादिव || \textit{Ibid.}, p. 1233.

\textsuperscript{416} भव भव मंत्रकी नादिव || \textit{Ibid.}, p. 362.

\textsuperscript{417} मंत्रकी नादिव नादिव मंत्रकी नादिव || \textit{Ibid.}, p. 765.

\textsuperscript{418} मंत्रकी नादिव नादिव मंत्रकी नादिव || \textit{Ibid.}, p. 839.

\textsuperscript{419} मंत्रकी नादिव नादिव मंत्रकी नादिव || \textit{Ibid.}, p. 839.
Nectar-sweet is the Guru’s instruction and the Gurbani.
Night and day, utter I the God’s Name.
Within whose heart, the True Lord-God abides; That heart of the mortal becomes immaculate.\textsuperscript{420}

There is but one Divine sermon, uttered by the only Guru; there is One Name to reflect upon.
True is the merchandise, true the shop and true the garners filled with jewels.
If the Beneficent Lord bestows, then alone are they obtained by the Guru’s grace.\textsuperscript{421}

**Historical References**

The Hindu comes to the house of the Hindu.
Chanting the sermon, he puts on the yarn-sacred thread on the boy’s neck.
Putting on the thread, he commits sins.
For his ablutions and washings, he is approved not.\textsuperscript{422}

There raged a battle between the Mughals and Pathans and the sword was wielded in the battle-field.
They, the Mughals, aimed and fired their guns and they, the Pathans attacked with their elephants.
They, whose letter has been torn in God’s court, must die, O my brethren.

\textsuperscript{419} अथे बदु क्वद्वे क्वस्ये \|
अथे मव्रु बुधि भिम्भि दमारे \|
मवारे दुह्में अर्हिद मादी जुवामुद्धि भाधि मुहारिदिः || \textit{Ibid.}, p. 125.

\textsuperscript{420} गुज ला मव्रु अम्बिध हे वाह्दी ||
भारसि दवि वा राम रवारी ||
विवि दवि मवान दम अंदिव मे भादु विगम्वु उप दे || \textit{Ibid.}, p. 1057.

\textsuperscript{421} विवि वाह्दी विवि गुज टिके मवान व्रीम्भि ||
मवान महिशु उट मवा उवती बडे बंधस ||
गुज विलध दे पार्दीवाहि मे देवे सर्दसवानु || \textit{Ibid.}, p. 646.

\textsuperscript{422} विवि वै पार्दी विवि भावे ||
मवु सलहु झंडि तगि धारे ||
मवु पार्दि वचे महिभासी ||
लवां वेंड बाहि र वाहि || \textit{Ibid.}, p. 951.
There were the women of Hindus, Muslims, Bhattis and Rajputs.
The robes of some were torn from head to foot, and some had their dwellings in the cremation ground.
How did they, whose majestic husbands came not home, pass their night?
The Creator, of Himself, acts and causes others to act.
To whom should we complain?
Weal and woe, O God, are according to Thy will.
To whom should man go to wail?
The Commander issues His command and is pleased.
Nanak, the mortal obtains, what is destined for him.423

The narratives of the fore-fathers make their descendants good children.
They accept that which is pleasing to the Guru and perform the deeds accordingly.424

Thou alone art Sire Ram Chand, who hast no form and outline.
Thou, O Flower-girt God, of fascinating sight, has a quoit in Thy hand.
Thou hast thousands of eyes and thousands of forms.
Thou alone art the Giver and all others are beggars.425

The holy man is the bridge, built by God, the Destiny-scribe.
Through him the body-Ceylon is robbed off its wickedness and the demons are annihilated.

423  

424  

425
The Ram Chand of the mind slays the Rawan of pride and through the Guru is realised the secret, which Babhikhan disclosed.
The holyman ferries across the ocean, even the stones. The holyman saves thirty-three crores (millions) of men.\footnote{Ibid., p. 942.}

With great mental effort Ram Chander gathered his army, in utter sadness.
The army of monkeys was also at his service and in his mind and body, he became infinitely zealous of war.
Ten-headed Rawan had taken away Sita, his wife and Lachhman had died of the curse.\footnote{Ibid., p. 1412.}

Within his mind, Ram chander mourned for Sita and Lachhman.
He remembered, Hanuman the monkey-god and he came to meet him.
He misguided demon knows not that wonderous are the deeds which He, the Lord does.
Nanak, ineffaceable are the past deeds which He, the Care-free Lord rewards.\footnote{Ibid.}

The Hindu is blind and the Muslim is one-eyed.
The Lord-divine is the wiser of the two.
The Hindu worships at the temple and the Muslim at the mosque.
Nama serves that Lord, who has neither a temple, nor a mosque.\footnote{Ibid., p. 875.}
The Hindu have forgotten the Primal Lord and are going the wrong way. As Narad instructed so they worship the idols. They are blind, dumb and the blindest of the blind. The ignorant fools take stones and worship them. Those stones when they themselves sink, how shall they ferry thee across?\(^{430}\)

Ahalya was the wife of Gotam, the penitent. Seeing her Indra was fascinated.

When he got thousand marks of vulva on his body, then did he regret in his mind.\(^{431}\)

Vyas instructed and taught Janmeja, the king, to refrain from doing three things, riding a horse, bringing home a fairy and accepting her word.\(^{432}\)

References of Grammar

**Noun** (होन)

The saints proclaim that the Venerable Lord abides in all hearts.\(^{433}\)
The saints have put me on the God’s path.\(^{434}\)

O’ Lord ! incomparable and infinite are Thy words. They are the mainstay of Thy saint. Reflect on Gurbani, O’ Man !\(^{435}\)

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\(^{430}\) तीन भूले बुधके अफटी संती ||
संपन्न विषय मि धूल बरली ||
मांसे गुंजी मंघ मंपातु ||
प्रभुति है पुजिये भूपाय बरत ||

\(^{431}\) हैं आ पलकेत बुध बुध बुध डरतातु || \textit{Ibid.}, p. 556.

\(^{432}\) देवभु उपा अतिशय दिमुंडी दिन देंदि तितुरू मुंडियाम ||
मंघ संतीं दिपठ बरा तूटे उर मंघ मंटपाटिया \textit{Ibid.}, pp. 1343-44.

\(^{433}\) अत बट मे उधु न बने मंटप बरंडर धूलिया \textit{Ibid.}, p. 1426.

\(^{434}\) मंटप मे बरंड उधु उधु मंघ मंटपाटिया \textit{Ibid.}, p. 100.

\(^{435}\) देव बस्तर अफट पुराय मंटप आपात बरी सीतींकीमे सीह || \textit{Ibid.}, p. 80.
The patronage of the Lord’s Feet and obeisance unto the saints, in these I find the comfort of comforts.\[436\]

**Preposition (ञञञञ)\[436\]**

*If a mighty man smites another mighty man, then the mind feels not anger.*\[437\]

He is said to be saintly teacher; if he imparts true instruction to his pupils.\[438\]

The scholars, teachers and astrologers, ever, read the mythological books.\[439\]

The kings are tigers and the courtiers dogs, they go and (harass) or (awaken) the sitting and the sleeping ones.\[440\]

*If some one gives himself a big name and revels to please his mind, in the eyes of the Lord, he is but a worm, for all the corn that he pecks.*\[441\]

O Mulla, it is not known at what place death shall come to the mortal?\[442\]

O my soul, ever abide thou with thy Lord.\[443\]

O man, meditate thou on the Lord, till there is breath in thy body.\[444\]

O Creator, seeing Thy creation I have become Thy devotee.\[445\]

Come, O dear saints, let us utter the discourse of the Ineffable Lord.\[446\]
O ears of mine, ye were sent to hear the True Name.447

**Pronoun (ਪਹਲਵੰਡ)**

Within my mind and body is an exceedingly great pang of separation.  
How shall my Beloved come to meet me in my home?448

O’ my True Guru! without Thee, I have none else.449

Come and meet me my maids and unite me with my Beloved.450

**Masculine and Determinative Pronoun (ਪ੍ਰਤਿਯੋਗਿਤਾਵਾਦਕ ਪ੍ਰਤਿਯੋਗਿਤਾਵਾਦਕ ਪਹਲਵੰਡ)**

This Gurbani is enshrined in the minds of those, why are so destined by the Primal Being.451

It is inexhaustible and exhausts not ever, whether one eats, expends or ties it to one’s skirt.452

That Care-free-Lord is unweighable and His real worth is known through Guru’s instruction.453

He, who is everywhere contained, dies not.454

**Indefinite Pronoun (ਅਨਿਕਵਰਣਚ ਅਨਿਕਵਰਣਚ ਪਹਲਵੰਡ)**

Neither the yogi nor anyone else knows the lunar day, week day seasons and the month.455

Amongst all is the light of the One Lord, if some mortal were to realize it.456
Who-so-ever has found God, has found Him in the congregation of the righteous.
Through the perfect good luck Lord’s love is obtained.\textsuperscript{457}

No one asks for less.
Whom should we acclaim then?\textsuperscript{458}

**Interrogative Pronoun** (पूर्वसंवच्च प्रक्ष्ण)

Who is unmanifest?
Who is emancipated?
Who is that who is united from within and without?\textsuperscript{459}

Who says Thou cannot do a thing.
Thou, O Lord, art infinitely powerful.\textsuperscript{460}

He alone is the Giver.
Why to mention any other?\textsuperscript{461}

**Personal or Reflective Pronoun** (तिक्रुतवच्च प्रक्ष्ण)

He Himself is True and True is all that He has made.\textsuperscript{462}

Thyself repeat the Name and make others to repeat it.\textsuperscript{463}

The Creator Himself makes man perform His service and Himself blesses him with the Name treasure.\textsuperscript{464}

By his own acts, he forfeits his credit.\textsuperscript{465}

\textsuperscript{456} मह देव संवि तथै ते वेदि || Ibid., p. 120.
\textsuperscript{457} तिरु दिक्कु यथाज्ञाम समसंदर्णी सुहे वृक्ष क्षेत्रविचा || Ibid., p. 29.
\textsuperscript{458} वेजा दिक्कु नि भजस्वी दिक्कु वतीभो माणाम || Ibid., p. 1238.
\textsuperscript{459} वर्ग भे उपस्थ वर्ग भे सम्बो || Ibid., p. 939.
\textsuperscript{460} वर्ग भे को उम पे वर्ग परी उम समस्य आपाविच || Ibid., p. 1303.
\textsuperscript{461} जीम दे वतीभो रांगा दिखा मेही || Ibid., p. 158.
\textsuperscript{462} आप्प्रभ मह जीवाण मह मार्ग || Ibid., p. 294.
\textsuperscript{463} आप्प्रभ समसु अवन रमू समस्य || Ibid., p. 290.
\textsuperscript{464} आप्प्रभ आप्प्रभ वर्ग आप्प्रभ समस्य इंजेव || Ibid., p. 911.
\textsuperscript{465} आप्प्रभ पडकैक आप्प्रभ जी पेडे || Ibid., p. 268.
Relative Pronoun (सम्बन्धसा वीर्य)

They who are come; They all shall assuredly depart.\(^{466}\)

Whatever pleases Him, O Nanak; that alone is the good deed.\(^{467}\)

We emulate with those who stand and serve at Lord’s door.\(^{468}\)

Verb (विनिधा)

By Thy grace do I understand Thee.\(^{469}\)

Thou art an ocean and the mine of jewels. Thy worth, O Lord, I know not.\(^{470}\)

With a moment’s ambrosial glance of Thine, O Lord, live I and enjoy all the delights and dainties.\(^{471}\)

O people, I am in red, and am wearing a red-robe.\(^{472}\)

Intransitive Verb (अब्दरस्वर विनिधा)

The Righteous Judge is under command to sit and administer even-handed justice.\(^{473}\)

Blest and acceptable is the pious person who never suffers defeat.\(^{474}\)

God’s Saints have the wealth and stock of God and they trade in consultation with the Guru.\(^{475}\)

Auxiliary Verb (मत्त्वविनिधा)

\(^{466}\) \(\text{iid., p. 1047.}\)
\(^{467}\) \(\text{iid., p. 1239.}\)
\(^{468}\) \(\text{iid., p. 85.}\)
\(^{469}\) \(\text{iid., p. 103.}\)
\(^{470}\) \(\text{iid., p. 779.}\)
\(^{471}\) \(\text{iid., p. 785.}\)
\(^{472}\) \(\text{iid., p. 38.}\)
\(^{473}\) \(\text{iid., p. 28.}\)
\(^{474}\) \(\text{iid., p. 785.}\)
Slave Nanak’s mind is filled with bliss, when he sees God’s sight even for an instant.\textsuperscript{476}

Only the saint of the World-Lord becomes eternally stable.\textsuperscript{477}

Forsaking the Lord, if one becomes a servant of another, one’s honour, dignity and reputation get decreased, therewith.\textsuperscript{478}

**Adjectives** (विशेषण)

*Great is the Lord and high (His) seat.*\textsuperscript{479}

*Priceless is Thy Divine law and priceless Thy Court.*\textsuperscript{480}

*Depend thou only on thy Guru-Gods’ prop and give up all other hopes.*\textsuperscript{481}

**Conjunctions** (कैण्य)

*The praisers praise (the Lord), but they obtain not this much understanding (that they may know His greatness), as the steams and the rivers falling into the ocean understand not (its extent).*\textsuperscript{482}

*Though man may practise purification day and night, but filth of the heart departs not from his body.*\textsuperscript{483}

*By Guru’s favour He abides within the mind, and then everlasting peace ensues.*\textsuperscript{484}

**Languages**

**Sehaskarita** (मंजरईविछि)

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\textsuperscript{484}
Some read the Vedas, which are written in Sanskrit language and some read the Puranas.
Some utter the Name on their rosaries and in it their attention is fixed.
I know nothing of now and then, but recognise Thy One Name alone, O Lord.  

Sadhu (सद्ध)

I make supplication, listen to me, O’ my Friend! This is the high time to serve the saints.
Over here, earn the profit of God’s Name and depart, here-after, thou shalt have adorned abode.
By day and night, the life goes on decreasing.
By meeting the Guru, O’ Man! set aright thine affairs.

To be sung in the tune of ‘Eksuan’.
The mother thinks that her son is growing up; but this much she understands not, that day by day his age is diminishing.
Calling him “mine, my own”, she fondles him excessively.
The King of death’s couriers looks and laughs.
So much hast Thou, O’ Lord! misled the world in illusion.
How can it understand Thee, O’ Master! since mammon has bewitched it? Pause.
Says Kabir, abandon the pleasures of sin, for thou shalt assuredly die in their association.
O’ mortal! remember thou the Omnipresent Lord, by means of Gurbani, the grantor of eternal life.
In this way, thou shalt swim across the terrible ocean.

485 बेदै धरक हयमहिलवा बेदै धरै धुरलो।
बेदै रघू सरो सरभारी ब्रजें दिरी दिलभारी।
भव ति ब्रज बिहृत ता नाति देव देवेः रघु धरक। ।
Ibid., p. 876.

486 वाटें बेदेंडी महरुः भेंते भीजु संभ टवल ली बेदें।
टीरा भट चलुः वदि लञ्चा भाजी घमरु मुरल।
अरुप्र बहै दिलमू सैढ़िमे।
मण गुत बिसित बनन सबारे। ।
Ibid., p. 13.

487 देखु समन्तूः कै वधि गाउँगा सलें नारू गहुः बड़ूः है टिकुः लुः ल सतैं मि दिकु दिकु
अरुप भटूः है।
भें भें लल भय अन्तिक लमः लल पेघुः दी समजूः गामै।
Ibid., p. 13.
Punjabi (ਪੰਜਾਬੀ)

Avarice is a dog, falsehood the sweeper and cheating the eating of a carrion.
Slandering others, solely amounts to putting other's filth in ones own mouth and fire of wrath is a pariah.
In such sins, sweet and saline savour, and self-praise, I am engrossed.
These are my doings, O' my Creator!
O' Brother! Utter the words which may bring honour.
Good are they who are styled good in Lord's Court.
The devilish sit and bewail. Pause.488

O' God! Thou art the true creator, my Master.
That alone happens what pleaseth The.
I receive that what Thou givest me. Pause.
All are thine and all meditate on Thee.
He, unto whom Thou showest mercy, obtains the jewel of Thy Name.
The pious persons obtain the Name, and the self-willed lose it.
Thou Thyself separatest the mortals and Thyself unitest them.489

Lenhndi (ਲੰਘਣਦੀ)

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489

Ibid., p. 91-92.

Ibid., p. 15.

Ibid., p. 11.
Farid, when she is young, the bride enjoys not her spouse; when she grows old, she dies.

Lying in the grave, the bride cries, “I could met Thee not, O my Spouse.”

Farid, how long canst thou run on the house top?
Abandon thou my sleep towards thy love.
The numbered days, which were allotted to thee; they have passed away, by passing day by day.

If Thou say so, I would cut off my head and give it to Thee, O my Friend.
Mine eyes long for Thee.
When shall I see Thine vision, O Lord?

Braj (ब्रज)

If thou hast not sung the praises of the World Lord thou hast wasted thy life in vain.
Says Nanak, meditate thou on God, O man, like the way, the fish loves water.

O man, what evil understanding hast thou harboured?
Thou art engrossed in the pleasure of other men’s women and in slander, and the Pervading God thou, worshipped not.
Thou knowest not the way to emancipation, but runnest about to amass wealth.
At last nothing shall keep company with thee; in vain hast thou entangled thyself.

Sanskrit (संस्कृत)

Brahma 8, 118

Ibid., p. 1380.

Ibid., p. 1094.

Ibid., p. 1426.

Ibid., p. 632.
In the very beginning was the Unrivalled Lord, who loves the qualities like truthfulness, etc. He is supremely wonderful and beyond Nature; by remembering whom, all secure salvation. Utter thou only the beauteous Name of the Lord, who is the embodiment of Nectar and Reality. By remembering whom, the fear of birth, old age and death befalls not the man.495

**Persian**

I utter one supplication before Thee. Hear it Thou, O my Creator. Thou art the true, great, merciful and faultless cherisher. The world is a perishable place. Know it for certain in thy mind, O man! Azrail, death’s courier, has caught me by the hair of my head, yet I know it not in the least, in my heart.496

**Sahaskirti**

You read books, say vesper prayers, argue, worship stones and sit in trance like a crane. With your mouth you utter falsehood like the excellent ornaments and recite the tripod gaotri three times a day. Round your neck in the rosary, on your forehead the sacred mark and on your head a towel and you have two loin-clothes. If you know the nature of the Lord, then you will find that all beliefs and rites are vain. Says Nanak, in good faith, meditate thou on the Lord. Without the True Guru, man finds not the way. Until the mortal knows the pervading God, his human birth is unprofitable.

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495 धन्यभावं पूजयते सूर्यायः माँतु भाद्रादिद्राइ इरृं वर्य ||
भवनाय सर्वजयं यस्मि सर्वसमस्त स्वयं यस्मि यज्ञं ||
ब्रह्म हम नम भलेरम ||
शरि भविन्द उर भलेरम ||

to shree sahaskirti, p. 526.

496 जात्र अभासु गुड़दुर भेम उं दर गीँ मुरू वड़ुर ||
उज्ज अवराण भरीं ले श्रेष्ठ परमसागं ||

to shree sahaskirti, p. 721.
The world ocean, only a few cross over by the Guru’s grace.\textsuperscript{497}

Nanak, he who utters the God’s Name with his tongue, all his sins are washed off and he obtains the merit of millions of charities and ebulation and of various purifications and pieties.\textsuperscript{498}

**Culture (मसिवान)***

The eyes, which charmed the world; those eyes I have seen, O Farid.

They could endure not the streak of collyrium, but the now the birds have hatched their young in them.\textsuperscript{499}

I may apply otto of aloe would and sandal to my body limbs, I may wear and carry on my body silk and silk clothes, Without God’s Name, where can I find peace?

What should I wear and in what dress should I show myself?

**Without the World-Lord, how can I obtain comfort? Pause.**\textsuperscript{500}
Then alone, does the red-robed one become the true bride, when she accepts the True Name. Please thou thy True Guru, then alone shalt thou be greatly beautified. Without God, there is no other place of rest. Put on thou such decorations, that may never be tarnished and make thee love thy Spouse day and night. Nanak, what is the characteristic of the chaste bride? Within her is Truth, her face is bright and she merges in her Groom.\(^501\)

The remotest of the remote is He. Who can utter His praise? My soul lives by hearing of His tidings. By serving Thee, O Lord, the mortals of four religious orders and four castes are emancipated.\(^502\)

He is the hero, and he is of high family, who has meditated on the Fortunate Lord. The warriours, priests, menials, the farmers and pariahs are saved by remembering the Lord.\(^503\)

There are four castes of the literates, warriors, cultivators and menials and the four stages of life. He who meditates on the Lord, is most distinguished amongst men.\(^504\)

The Hindus die worshipping and worshipping the idols and the Musalmans die bowing their heads. The former burn the dead and the latter bury them. Neither of the two finds Thy real state, O Lord.\(^505\)

There are five prayers, five times for prayers, and the five have five names.

\(^{501}\) suub qw sohwgxI jw mMin lYih scu nwau\[siqguru Apxw mnwie lY rUpu cVI qw Aglw dUjw n whI Qwau\]AYsw sIgwru bxwie qU mYlw kdy n hoveI Aihinis lwgY Bwau\[nwnk sohwgix kw ikAw ichnu hY AMdir scu muKu aujlw KsmY mwih smwie\]Ibid. , p. 785.

\(^{502}\) Agm AgMmw kvn mihMmw mnu jIvY suin soaU\[cwir Awsrm cwir brMnw mukiq Bey syv qoaU\]Ibid. , p. 535.

\(^{503}\) so
sUrw kulvMqu soie ijin BijAw BgvMqu\[KqRI bRwhmxu sUdu bYsu auDrY ismir cMfwl\]Ibid. , p. 300.

\(^{504}\) bRwhmxu KqRI sUd vYs cwir vrn cwir AwsRm hih jo hir iDAwvY so prDwnu\[Ibid. , p. 861.]

\(^{505}\) buq pUij pUij ihMdU mUey qurk mUeyy isru nweI\[Eie ly jwry Eie ly gwfy qyrI giq duhU n pweI\]Ibid. , p. 654.
The first is truthfulness, second the honest earning and third charity in God’s Name.\textsuperscript{506}

Make mercy thy mosque, faith thy prayer-mat, what is just and lawful, thy Quran, modesty thy circumcision and civility thy fast. 
So shalt thou be a Moslem. 
Make right conduct thy Mecca, truth thy spiritual guide and pious deeds thy creed and prayer. 
Rosary is that, what is pleasing to Him. 
Thus the Lord shall preserve thy honour, O’ Nanak.\textsuperscript{507}

Some are Jains, who wonder in wilderness. 
They are wasted away by the Primal Being. 
In their mouth is not the Lord’s Name and they bathe not at the place of pilgrimage.\textsuperscript{508}
Some besmear their body-limbs with ashes and wash off not their filth. 
Some wear unshorn matted locks and look hideous. 
They thus dishonour their lineage and dynasty.\textsuperscript{509}

I have seen the Lord midst the Yogis, various sects, solitarians, wandering saints, celibates and patched-coat wearers. 
I have seen Him amongst penitents, austere men, silent sages actors, dramas and dances.\textsuperscript{510}

Qualities of an Interpreter

He alone is learned, he alone scholarly and wise, who practices the Lord’s Name.\textsuperscript{511}
All say that the Lord is the greatest of the great. None calls Him less. No one has ascertained His worth. He becomes not great just by saying.\textsuperscript{512}

Whosoever in their heart and mind, dwell on the One Lord, without the One Lord, they recognise not another.\textsuperscript{513}

Rare is the gnostic, who understands this by meeting with the True Satguru. The glories are in the hand of the Lord. Him alone He blesses with them, whom He likes. Some rare one, if he becomes resigned to Guru’s will, reflects over the Guru’s word. This Gurbani is of the supreme person and through it, man abides in his own home.\textsuperscript{514}

They, who meditate on the Lord’s Name, in their mind, they are imbued with the Lord God’s Name.\textsuperscript{515}

With the true wooden slate of the true mind read thou the supremely sublime Gurbani. Nanak, he alone is learned and he the wise scholar, who wears the Necklace of the Lord’s Name.\textsuperscript{516}

They who serve their True Lord, with single mind; Fall I at the feet of those persons. Through the Guru’s word, God dwells in the mind and the hunger for wealth departs. Immaculate and clean are the persons, who through the Guru, merge in the Lord’s Name.\textsuperscript{517}
To utter God’s praise and to fix attention with God, is the true self-mortification.  

Within the mortal, the life is of the Lord’s Name, by which he meet’s with his Spouse.
Without the Name, there is darkness in the world.
Through the Name, the Lord becomes manifest.
Of reading, reading, the scholars and the silent sages are tired, and weary are the sectarians of washing their bodies.
Without the Name no one attains unto God and the woe-begone depart wailing.
Nanak, if man’s good destiny awakes, he attains unto the Merciful Master.

The blind apostate neither knows the Name, nor understands the Gurbani and so he passes his life in misery.

Meeting with the society of the True Guru, only a few obtain the relish of the Name-Nectar.
So long as, man realises not the mystery of the Lord’s Name, till then death continues to torture him.
To read scriptures, to reflect upon grammar and to say prayers three times a day, avail not.
Without Guru’s word, where is emancipation, O mortal?
Without the Lord’s Name, one is entangled to death.
Nanak seeks the company of those who are of low caste among the lowly, nay rather the lowest of the low. Why should he (he has no desire to) rival the lofty. Where the poor are looked after, there does rain the look of Thy grace, O’ Lord! 523

Avarice is a dog, falsehood the sweeper and cheating the eating of a carrion. Slandering others, solely amounts to putting other’s filth in ones own mouth and fire of wrath is a pariah. In such sins, sweet and saline savour, and self-praise, I am engrossed.

These are my doings, O’ my Creator! O Brother! utter the words which may bring honour. Good are they who are styled good in Lord’s Court. The devilish sit and bewail.524

Reflecting over Gurbani, one should read and think of God. By meditating on God and reading of Him, man’s self-conceit is stilled.525

What shalt thou offer to him, who reads out Guru’s hymns to thee; and mercifully enshrines the Name in thy mind? Shedding thy self-conceit, offer thou, thy this head unto him.

He, who understands Lord’s command, obtains eternal peace.526

523 नानाक बनारसी तीन सावित तीनी तु भावित तीनोऽ॥
तालब गित वै मंगित माहित हिंदिता मिठिदित गितम।।
सिद्धो तीन माहितीभिदित दिवं नायति देवी सत्यमी॥ I bid., p. 15.

524 राध राधा ओला वजला ठानि सादा भवनातु॥
पति ठिठो पति सहु मुति साजित हेयु ठंडा।।
कर बर आधु मस्तहम ये बरम भेजे बरउण॥१॥
बार्ष बहलीमें खाड़ि गेते॥
युंवक ने दंति युंवक गीतिभावित तीन बर बर ब्रह्म ब्रह्म वेदिन॥ I bid.

525 घोरसे ताथित पट्टीसे बुत मस्तू बीजाति ॥
घोर सदित पट्टीशे उल्लॊदि भावित ॥ I bid., p. 424.

526 रिम बिखर दीनीरे वि मस्तु मुरणे ॥
बिखर बिखर रामू भिखर हमरे॥
All the scholars and astrologers read, peruse and scream aloud. Whom do they want to instruct? 527

Thou may practice celibacy, truth, self-mortification and rituals, but without the Guru, thou art emancipated not. Nanak, the Guru brings home the Name unto him who goes and seeks the Lord’s protection. 528

They, who serve not the Omnipotent True Guru and reflect not on the Lord’s Name. They are not said to be human beings, rather they are the foolish beasts and animals. Within them is neither Divine knowledge nor contemplation.

They are dedicated not the Lord’s love and affection. The perverse persons die in sin and they come and go again and again. 529

The meditation on the Name is a sweet Nectar. By stilling his ego, the mortal can enjoy it night and day. He, unto whom the Lord shows mercy, is blessed with Divine bliss. He is imbued with the Name and ever loves the True Lord. 530

The Lord God abides in the saints’ congregation.
Reflecting on the Guru’s word, thou shalt realise Him.\textsuperscript{531}

They who meditate on their Lord are imbued with His love and their ego and desire are stilled. The Pure Lord is permeating there within and amongst all they see the Pervading God, the Enemy of ego.\textsuperscript{532}

This is the worship, that one loves the True One. Without service one cannot be a saint. If man remains dead in life, i.e. controls his self, then does he reflect on the Name and then alone, can he obtain the True Lord. \textsuperscript{533}

He, the detached one enters not into religious controversies and practices not hypocrisy, but by Guru’s grace reflects on the Lord’s Name. He, who practises chastity and truth and ponders over the Name is the pious Yogi, who practises the Real Yog.\textsuperscript{534}

Reflecting on the Lord’s Name, one comes to belong to the Formless Lord. Awakening to the Guru’s instruction, one’s evil-intellect is erased. By remaining wakeful night and day, and professing love for the Lord, he is emancipated in life and finds this state form within him.\textsuperscript{535}

The Lord-conscious being utters the Unutterable Divine comprehension.

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\textsuperscript{531} इनके मंगान्ति गति पृथु रजा दर्वा सूक्त मंकु साजाति। \textit{Ibid.}, p. 1314.
\textsuperscript{532} मस्त साचाति मण्ड वैशि चाँडे उठइ मे द्वमन भारी। अंगति विनद्वृत् उति तत्वासा मधु भाजबानु मुक्तिः। \textit{Ibid.}, p. 1233.
\textsuperscript{533} देवा बाजाति मने निधु पिंड लोणे धिंदु मेंख बाजाति त देवी। सीद्ध महे उः मस्तु भीजंचे उः मधु धाे मे बेदी। \textit{Ibid.}, p. 506.
\textsuperscript{534} केवें वाणु र परंतु अम्बी गुजमधि मरपिती बीचजी। गुजमधि नेतृ जम्ने अम्बी मधु मध्य मरपिती शीचजी। \textit{Ibid.}, p. 908.
\textsuperscript{535} मस्तु साचाति वहे विनद्वृति। गुजमधि नाते हावमधि धवजारी। अभिमुख मणि वहे निधु लाती। सीद्ध म्हात्रि गाडि अंगमति धातिः। \textit{Ibid.}, p. 904.
Abiding with his family, the Lord-conscious being practises righteousness.
The holyman contemplates his Lord with hearty love.
The pious person obtains the Name and good conduct.
He, who Himself knows the Name’s mystery makes others know it.
Burning his ego, he merges in the Lord, O Nanak.536

True is the person, who reflects on the Name and within whose mind is He, the True Lord.
If man performs the Lord’s true service day and night, then his body suffers not sorrow.537

Divine knowledge, from which substantial understanding is obtained, enters not man’s mind.
Without perception, how can he sing God’s praise?
A blind man ever does blind things.
Nanak, when the mortal realises the Lord, the Name comes to abide in his mind.538

The Lord abides in the soul and the soul in the Lord. Through the Guru’s wisdom, I have realised this.
By the Guru’s instruction, ambrosial Gurbani is realised and one’s sorrow is ended and ego eliminated.539

Hear thou the Name, understand thou the Name, and keep thou thy attention fixed on the True Name.540
Rare is the gnostic, who understands this by meeting with the True Satguru.

The glories are in the hand of the Lord.
Him alone He blesses with them, whom He likes.
Some rare one, if he becomes resigned to Guru’s will, reflects over the Guru’s word.
This Gurbani is of the supreme person and through it, man abides in his own home.\textsuperscript{541}

By truly believing (in the Lords’ Name) Divine comprehension enters (man’s) mind and understanding.
By truly believing (in God’s Name) the knowledge of all the spheres is acquired.\textsuperscript{542}

In the domain of knowledge Divine deliberation is greatly resplendent.
Celestial strain resounds there from whom myriads of amusements and joys proceed.

Beauty is the language of the realm of spiritual effort.
There, an extremely incomparable make, is made.
The proceedings of that place cannot be described.
If any one endeavours to describe, he shall afterwards repent.

There inner consciousness, intellect, soul and understanding are moulded (afresh).
There the genius of the pious persons and men of occult-powers is moulded (anew).\textsuperscript{543}

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{541} \begin{verbatim}
ulsive vishnati bhadrudhi madhyam tattvam bhite tilade ||
sthru gatva dhanyatma sa bhadre hre pada ||
ghati vishnati shriya shirami se ye gokul tithi ||
vidh vartai maha purusho hari khet tithi hama tethi || \textit{Ibid.}, p. 935.
\end{verbatim}
\item \textsuperscript{542} \begin{verbatim}
myai suradi tei bhita brupi ||
myai sovar bhad deh brupi || \textit{Ibid.}, p. 3.
\end{verbatim}
\item \textsuperscript{543} \begin{verbatim}
ulsive bhad bhita vishnata bhadrud ||
dive rahe vishade vechka sattu ||
svam bhadh kri vartai tumpu ||
dive dharudi vartai namiya bhad rud ||
du vishnata bhavam abhiv maha ripu ||
ne ye kare dhide bhadrudh ||
dive vartai suradi bhita bhita brupi ||
\end{verbatim}
\end{enumerate}
\end{footnotesize}
Having created the body, the Creator infused life therein and made arrangements to protect it. 
Man sees with his eyes, speaks with his tongue and fixes his attention by hearing with his ears. 
He walks with feet, works with hands and wears and eats what is given to him. 
He knows not Him who made the make. 
The blind man does dark deeds.\textsuperscript{544}

In the mind are gems, jewels and rubies, provided thou hearken to (and act upon) one instruction of the Guru.\textsuperscript{545}

By hearkening to (the Lord's Name) truthfulness, contentment and Divine knowledge are obtained.\textsuperscript{546}

By truly believing (in the Lord's Name) Divine comprehension enters (man's) mind and understanding.\textsuperscript{547}

Through words (Thy) Name is uttered and through words (Thou art) praised. 
Through words the songs of (Thy) theology and (Thine) attributes are hymned.\textsuperscript{548}

Gurbani is the Divine Word, Gurbani the Lord's knowledge and through Gurbani the Lord is realised to be all pervading.\textsuperscript{549}

Make continence thy furnace, patience thy goldsmith, understanding thy anvil, Divine knowledge thy tools,
God's fear thine bellows, practising of penance thy fire and Lord's love thy pot, where in filter the Nectar of God's Name.\textsuperscript{550}

Even though thou readest the Vedas for four ages, thou shalt not be freed of the filth, O Pandit. The three modes are the roots of worldly attachments. In ego, the mortal forgets the Name. The Pandits are deluded, being attached to another and they deal in worldly goods. Within them are desires and cravings and they, the ignorant fools, are straved to death.\textsuperscript{551}

What is good of reading the Vedas and the Puranas? It is like loading a donkey with Sandal wood. Thou realisest not the loftiness of the Lord's Name. How shalt thou cross over? Thou killest life and deemest that as religious act. Tell me then, O my brother, what callest thou an irreligious act? Thou callest thyself an excellent sage. Then whom callest thou a butcher? Thou art blinded in the mind and understandest not thyself. How canst thou make others understand, O brother. For the sake of money, thou sellest thy knowledge. Vain is thy life, O brother.\textsuperscript{552}

\textsuperscript{550} नन्दु भारतवं पीङ्गु मालिखातुः॥
अवधित मिः वै नन्दु उवाहतुः॥
बहुः वल्न महालिं उप उल्लुः॥
ब्रह्म ब्राह्म भेमुः निन्यु चन्दिः॥।

\textsuperscript{551} प्रीति श्रेय न सुभक्षी ने देश धैरू सुरा चादिः॥
वृई नमुह मांषिक भूत ते विचित उत्तुमे तम रिमाति॥
प्रीति श्रुते थाँ रुणे माँषिका ते दुःखाति॥
मंदि रिमाति दुःख तै भूरुक भूखिका महे गाहात॥ \textit{Ibid.}, p. 8.

\textsuperscript{552} वेश धुरुकम धैरू वा विजी गुरुः भव संघु तम धृषु॥
कम राम वी बौद यती साही वैमे दुःखाति धा॥ १

\textit{Ibid.}, p. 647.
The Lord is seen, heard of and known, but His relish is not obtained.

How can a lame, armless and blind person run to embrace the Lord?

Make fear of God thine feet, His love thine hands and His understanding thine eyes.

Sayeth Nanak, in this way, O’ wise woman! The union with the Bridegroom is accomplished.553

The wayward person sells his knowledge.
He earns poison and poison he eats.
The fool contemplates not the Name.
He has no understanding and comprehension.554

Ineffable discourse of Lord, obtains the immortal status.
But rare is the one who understand this thing by Guru’s grace.
He merges in the Name, effaces his self-conceit, and the knowledge of the three worlds is revealed unto him.555

Everything appears manifest to him, to whose eyes the collyrium of wisdom is applied.
In the darkness of spiritual ignorance, the man sees nothing and again wanders in transmigration.556

He has gone mad with wine of mammon, and knows not even a bit of divine knowledge.
Within his mind abides the mammon-free Lord, but he knows not His secret.557

Rare is the person who understands Gurbani.

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553 दिवं मुहम्मद नाहीं माहुं त वाहिना लाल।
नागण टूक्र अमूल बिचू बाल चों पार।
तैं वे चांह वत जां ते ना चेर नुचरि चाली।
ताज़ तिये मिसारी दिच-कं बिलिया रेत। \textit{Ibid.}, p. 139.

554 भवहुं विचरिया विशुं धरे विशुं भरह।
भवः भव तो हृदीं मुह भज रव जार। \textit{Ibid.}, p. 938.

555 भवह वलर्य हर्ष तिराहरी दे विचल तुलामधि बुझे।
इति सर्वर भवरे भा हरे विशमेंति सुधे। \textit{Ibid.}, p. 844.

556 विषाण अच्छा ना ही बेंजी मंडी उ बर भज भुजामा।
अकिदिया भोजें मुहम्मद नर्वी वसुरि बुझि बुझामा। \textit{Ibid.}, p. 610.

557 भंि भविना ले दूरियि बति मुहुं रव बद भिदामा।
प्रट भी ब्लूडि बमा निकाम उ भे भवहुं त नारा। \textit{Ibid.}, p. 633.
When man effaces his self-conceit, then does he come
to possess the knowledge of the three worlds.
Then he remains dead in life and dies not again.
He rather easily blends with the True Lord.\textsuperscript{558}

The mindward reads and is called a Pandit.
Because of another’s love he suffers great pain.
Intoxicated with evil passions he understands nothing
and falls into existence again and again.\textsuperscript{559}

He alone, who is the assayer of the Name jewel,
reflects upon the Name jewel.
Spiritually ignorant and totally blind man knows not
the worth of the Name jewel.
The jewel is the Gurbani and the knower alone knows
its worth.
The fools pride on their-self and they are distressed in
coming and going.
Nanak, he alone obtains the Name jewel, who
enshrines affection for the Exalted Guru.\textsuperscript{560}

The words by speaking which honour is obtained, that
utterance of the words becomes acceptable.
By uttering harsh words man comes to grief.
Hearken, O’ my foolish ignorant soul!
They, who are pleasing to Him, are good.
What else is to be said or described?\textsuperscript{561}

The wine of truth is prepared without molasses and in
that there is the True Name.\textsuperscript{562}

\textsuperscript{558} gur kw sbdu ko ivrlw bUJY

\textsuperscript{559} mnmuK pVih pMifq khwvih
dUjY Bwie mhw duKu pwvih

\textsuperscript{560} rqnw pwrKu jo hovY su rqnw kry vIcwru

\textsuperscript{561} iju boilAY piq pweIAY so boilAw prvwxu

\textsuperscript{562} The wine of truth is prepared without molasses and in
that there is the True Name.
Burn worldly love and pound it into ink and turn thy intelligence into superior paper.

Make Lord’s love thy pen, mind the scribe and write God’s deliberation after consulting the Guru.

Pen down the praises of God’s Name and continuously write that He has no end and limit.  

To know Thy way, (O’ Lord)! is as horse, saddle and gold crupper for me.

To run after virtues is as quiver, arrow, bow, spear and sword-belt for me.

Music as a Research Tool

The music sublimates the soul and soul floats towards its destination, i.e., Ultimate Reality. It tranquilizes the perturbed soul and leads it to the union with God. The message given through the music goes straight to the heart and mind of the seeker. That is why music is inseparable part of it from the very beginning. The music is an important and inseparable medium or unit to understand the meanings of Gurbani. It is a notable fact that the Sikh Gurus themselves were great pioneer musicians. Guru Arjan Dev felt the spiritual need of music; therefore, he arranged the whole Gurbani according to the musical measurements.

The importance of music in Gurbani can be thought from the fact that except from Japuji and Ragmala the rest of Bani have been allotted their own measurements along with the name of composition. It

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562 मत्स्र जन्म नुक्त श्रद्धा निम्न दिनि सिद्ध मन्त्र श्रु। || "Ibid.
563 नामिन स्थान मन्त्र विष भद्र वर्णां वर्ण मन्त्र ||
कालम करि विषु एवं निम्न ज्ञानी गुड़ धुड़ि लिखु श्रीचन्द्र ||
लिखु रामु मधुज लिखु लिखु भाँड़ु ह याजूछु॥ "Ibid.
564 पोँडे ध्वस्त मुखिदे नामहि बुझू हेजी भाट॥
उजवम धीर वमि मूँग उड़ाइसे गुड़ पाठ॥ "Ibid.

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is pertinent to note that for the perfect singing and understanding of Gurbani, it is necessary to sing it according to the given measurements. In this way, music emerges as an unavoidable important factor in the interpretation of Gurbani. A Sikh scholar, Amritpal Kaur says that the attainment of spiritual experience is not possible without acknowledging the internal structure of Guru Granth Sahib. For the understanding of the internal structure of Guru Granth Sahib, it is necessary to perceive the meaning of spiritual expansion and theological concepts of Gurbani. By recognising music as an important hermeneutical tool, it is essential to know the musical scheme of Gurbani. In Sikh religion, the music is considered as a supreme facilitator for the spiritual intuition that is why Gurbani is communicated through the mode of musical recitation.

Various musical facts like measurements, dictions, pause, and other factors included in its systematic musical arrangements to guide the chorus singer and disciple. So, it is essential that without comprehending the musical system of Gurbani no one can attain the experience of the Ultimate Reality. It is very important to know the communication and working of various musical facts of Gurbani.

Guru Granth Sahib contains the scientific approach of the Sikh Gurus towards the music and organizational tradition of Gurmat Sangeet for the motivation and establishment of a best music tradition. This is the proof of differentiation and establishment of Gurmat Sangeet from the contemporary musical traditions. Thus, it can be concluded from the above discussion that the study and analysis of Gurbani is
incomplete without the basic understanding of the systematic representation of music. So, it is essential to study the inherent methodologies of music as primary paradigms.\footnote{565} The musical references of Gurbani are as follows:

*He whose tongue ever utters God’s Name, enjoys plenteous food, raiment and music.*\footnote{566}

*The Lord has lit up the two lamps of the moon and the sun and has placed them in the four corners of the world.*

*The ten, whore-like sense faculties and five passions are the singers.*

*They are sitting as comrades in the one body.*

*They are dallying separately and all speak different tongues.*\footnote{567}

*To be honourably distinguished are my bands and lances and Thy favour is my caste (lineage).*\footnote{568}

*Good many measures with their consorts and good many minstrels hymn (Thee).*\footnote{569}

*The fascinating celestial strain is obtained through the discerning wisdom imparted by the Guru.*\footnote{570}

*Amongst strains Sri Rag is the best strain, if through it one comes to enshrine affection for the True Lord.*\footnote{571}


\footnote{566} Guru Granth Sahib, p. 290.

\footnote{567} Ibid., p. 884.

\footnote{568} Ibid., p. 16.

\footnote{569} Ibid., p. 6.

\footnote{570} Ibid., p. 21.
Unbeaten celestial strain ever plays for me and in the state of exaltation I am absorbed in God’s affection.\textsuperscript{572}

The celestial strain resounds through the pure Name. Through the Guru’s instruction the man is absorbed in the True One.\textsuperscript{573}

He whose tongue ever utters God’s Name, enjoys plenteous food, raiment and music.\textsuperscript{574}

By remembering whom, one hears the celestial strain.\textsuperscript{575}

The unbeaten melody resounds in my home, and for me and my Beloved a joint bedding is spread.\textsuperscript{576}

How can a dumb man sing Lord’s staves?
Though he may make an effort even then, his voice breaks.\textsuperscript{577}

Gauri Rag is auspicious, if in it man remembers His Master.\textsuperscript{578}

The mind’s impulses are like cymbals and ankle-bells and with them, continually thumps the drum of the world.\textsuperscript{579}

\textit{Sayeth Nanak, the meak, that He, the Lord, is absorbed in the celestial strain of the Name.}\textsuperscript{580}

\begin{flushright}
\textsuperscript{571} तःषा खिड़ मीढ़गु जै से मखि पते किंवाकु \textsuperscript{Ibid.}, p. 83.
\textsuperscript{572} अलोउ मुली मर इनदे इत्तमलत वागि खिड़ खानि \textsuperscript{Ibid.}, p. 91.
\textsuperscript{573} अलोउ घरी सिरमल मसदे दसाटे गुत मसदी मखि मधवकिका \textsuperscript{Ibid.}, p. 115.
\textsuperscript{574} धड़ केनत वथं तंजीड \textsuperscript{Ibid.}, p. 290.
\textsuperscript{575} नाम मधुर मुखि अलोउ पुहे \textsuperscript{Ibid.}, p. 236.
\textsuperscript{576} अलोउ धमे दसाटि धश मधि धिन मंजि मेन खिड़न्ती \textsuperscript{Ibid.}, p. 247.
\textsuperscript{577} धड़ किरातपुर दाने खुंब \textsuperscript{Ibid.}, p. 267.
\textsuperscript{578} गाउवी वालिक सुमुखसी ने धमने तिलि रविदिन \textsuperscript{Ibid.}, p. 311.
\textsuperscript{579} ऐश कुमारी दर्पानि दग \textsuperscript{Ibid.}, p. 349.
\textsuperscript{580} मधवि अलोउलि मे मू तुड़ तरठ करे खिड़न्ति \textsuperscript{Ibid.}, p. 351.
\end{flushright}
Men sing religious songs but in their mind is wickedness. They sing music and call themselves divines.\textsuperscript{581}

By Guru’s grace, the soul renounces other songs and relishes.\textsuperscript{582}

Divine music and the Divine music plays to the accompaniment of the air of the musical instruments.\textsuperscript{583}

Some sing Lord God through music, musical instruments and religious books in various ways, but, by these methods, Master, the King is not pleased.\textsuperscript{584}

Many sit on the thrones and have the play of good many musical instruments.\textsuperscript{585}

There ever is bliss and merry-making and resound there the celestial strain.\textsuperscript{586}

He sits as a hypocrite professing Lord’s love and affection; but what can he obtain from God?\textsuperscript{587}

The celestial strain is the sounding of temple drums.\textsuperscript{588}

The musical instruments of truth and contentment play and the spontaneous music resounds with me.\textsuperscript{589}

There, the saints of God, the Destroyer of fear, ever sport in glee and the musical instruments ceaselessly play.\textsuperscript{590}

\textsuperscript{581} \textit{वाप्ति वीड़े चीड़ि भलिड़े} || \textit{वन्य मुर्थाट्टि वर्षान्धि ढीड़े} \textit{Ibid.,} p. 414.

\textsuperscript{582} \textit{कुलुथि तन्य सुभाष अभ हियाने} || \textit{Ibid.,} p. 415.

\textsuperscript{583} \textit{भलवे भलवे दहे दृढ़ डूटवे दहे} || \textit{Ibid.,} p. 436.

\textsuperscript{584} \textit{बेदी बादे उनानी तरसी बेदी बुध डूड़ बान तन तन बान बान बान बान बान} \textit{Ibid.,} p. 450.

\textsuperscript{585} \textit{बिजी बैठिये बैठिये भस्म दमपित हर} \textit{Ibid.,} p. 518.

\textsuperscript{586} \textit{उन भलवे बिंठें सन्य भलवे इतवृते दहे} \textit{Ibid.,} p. 545.

\textsuperscript{587} \textit{बाबा बाबनी दिन्द वेंटि बेठा ढीति तनि तनि दिखा शीला} \textit{Ibid.,} p. 654.

\textsuperscript{588} \textit{भलवे मस्तक दरिया बेडी} \textit{Ibid.,} p. 663.

\textsuperscript{589} \textit{मठ मठू पनं दमनी दहे भलवे इतवृते} \textit{Ibid.,} p. 778.
The five virtues, like contentment he makes his musical instruments and walking in the Lord’s love his seven notes. The forsaking of pride of his power, he makes the note of his musical instruments and places.591

The separated soul is like the broken chord of a rebeck, which sounds not in separation. Awakening their destiny, the Lord unites the separated souls with Himself, O Nanak.592

This mind of mine I have tinged with and attached to the celestial strain.593

Blessed, blessed is the flute which the Lord plays sweet, sweet and unbeaten sound issues forth from it.594

Through the Lord’s love-worship and the perfect instruction of the Guru, celestial strain is realised.595

The mind of Yogi, within whom resounds the celestial strain, wabbles not, nor does the wind of desire drift him.596

Myraids are the beauteous melodies, which sing of the Lord.597

There is no impurity in music and nor there is any impurity in the Vedas.598

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590 अन्तर्ग चेन ज्ञान उद त्रिक अन्तर्ग हासे दुष्टीमै उभ || Ibid., p. 783.
591 धेय चसितू लेटे मंडेन्हात्रा हास मुख है चलें || यहाँ अन्तर्ग उद अनि उदात्र पाठि है शीतार अधे || Ibid., p. 885.
592 तुडी उदा अनुष्ठ दी हामी अनि दी दिनें || हिन्दिनभा मैंश हूह कल्तज वज मंडेन्हा || Ibid., p. 934.
593 अर्टकित चैंडे विवेक बहु काहिन्हा || Ibid., p. 940.
594 परि पारित है उभ बेठू गसैं || भवच भवच पृथि अन्तर्ग जामे || Ibid., p. 988.
595 बरात्र बाढ़े बुम जी भवद पृथि अन्तर्ग मंडित स्वामी वे || Ibid., p. 1025.
596 त भान बचै ह पटक्कू दुर्योगें || सेवी मंडित अन्तर्ग बचैं || Ibid., p. 1040.
597 भवित्र पृथि हि मंडित मंडित || Ibid., p. 1236.
598 नृथि ह नसैं नृथि ह देखी || Ibid., p. 1240.
Some there are, who sing tunes and sub-tunes, but the Lord is fascinated not with rhythms. Some dance about and about and beat time, but performs not the Lord’s love-worship.\textsuperscript{599}

Singing and hearing temporal music, man’s mind is attached to duality.\textsuperscript{600}

Amongst all the musical measures, that alone is sublime, O brother, by which the Lord comes to abide into the mind. The melodies, in which the Guru’s word is sung, are all true. Their worth can be told not. The Lord is beyond melodies and airs. Merely through these, His will can be realised not.\textsuperscript{601}

**Qualities and Limitations of an Interpreter**

1) The multi-dimensional knowledge of an interpreter holds great significance in the interpretation of a Scripture. The ideal interpretation not only demands the knowledge about the discipline to which it is concerned but also demands the inter-disciplinary approach of an interpreter. An ideal exegete should himself have direct and apparent experience of the Eternal Word incorporated in the Scripture. In theological as well as spiritual field, the disciplines like Tasawwuf, Vedanta, Gurmat, Yoga, etc. become even more important. For example, the personal experience of yoga proves itself as supporter in justice of

\textsuperscript{599} त्रित्रि तासूल रणज क्षरीधा तंगि ठ बीवती॥
हिति तुदि तरि पुलति उरु दजादि ठ बीवती॥ \textit{Ibid.}, p. 1285.

\textsuperscript{600} तंगि ताफि महे हुते बादि॥ \textit{Ibid.}, p. 1342.

\textsuperscript{601} महतं तरज दिकि मे हल दाखी मितू लवमा भाति भाई॥
रकह टाफू मही महू दै बभिंडि बटी ठ नााँि॥
रत्नै रत्नै रत्नै रत्नै दिरी हजामु ठ वुडिआ मानि॥ \textit{Ibid.}, p. 1423.
yoga. In the same way, to define the revealed text, it is mandatory to experience it before.602

2) The interpreter uses language as a major tool in the interpretation. So, it is necessary to have sufficient knowledge about the language and vocabulary used in the Scripture. Simultaneously, the ideal approach related to interpretation will be that the exegete must not only know the lexicon and idiom of the revealed language but should also know the words from their semantics to till date usage. In other words, the interpreter ought to have complete understanding about the improvements in those meanings. The knowledge about the local dialects is also included in this approach.603

It is right to say that Punjabi is an easier language in comparison with Sanskrit, Prakrit, Braj, Avadhi, Marathi, etc., but it is not so easy that it needs no work hard for attainment of basic knowledge. The interpretation of Gurbani can only be justified if the interpreter has

602 ‘टीकाकारी दे मुख मध्ये धुधाण करते जीवी धुधाण चलने ठीकीकारण पाहिए सधी मुद्र-मुद्र की भाषा का अनुसार लघुक्त विषय माध्यमी पूजी है। दिन टीकाकरण पाहिए बुधवारी विधानी यह मंत्र मंत्र का लघुक्त शिक्षण कार्य का है हम नहीं हम शिक्षित अथवा पुरातत्त्व प्रभावी करते है, तबह मुद्र मध्यम राग शिक्षण दिखाना है तथाकथी माध्यम यह मंत्र मंत्र का लघुक्त शिक्षण का है। हम नहीं ठीककारणी यह दिन मुद्र मध्यम शिक्षण मध्यम दिन है विषय मध्यम का भी मुद्र का भी कठिना लघुक्त लघुक्त का है। हम नहीं मुद्र मध्यम राग शिक्षण दिखाने तथाकथी माध्यम यह मंत्र मंत्र का लघुक्त शिक्षण का है। हम नहीं मुद्र मध्यम राग शिक्षण दिखाने तथाकथी माध्यम यह मंत्र मंत्र का लघुक्त शिक्षण का है। में हमल दिन मुद्र मध्यम राग शिक्षण दिखाने तथाकथी माध्यम यह मंत्र मंत्र का लघुक्त शिक्षण का है। पिए हम नहीं ठीककारणी माध्यम का भी मुद्र का भी कठिना लघुक्त लघुक्त का है। Piar Singh, Tikakari: Sidhantak Vishleshan’ in Tikakari, Itihaskari Te Patarkari: Kujh Drishtikon, Third Punjabi Development Conference, Punjabi University, Patiala, 7-9 December, 1984, pp. 103-104.

603 ‘पुरातत्त्व दश मेधिकार दिन भाषा बुधवारी में धुधाण चलने हूँ ठीककारण हमार डिंग्क दस्ते आदि दिन हम नहीं हम शिक्षित अथवा पुरातत्त्व प्रभावी करते है, तबह मुद्र मध्यम शिक्षण दिखाना है तथाकथी माध्यम यह मंत्र मंत्र का लघुक्त शिक्षण का है। हम नहीं मुद्र मध्यम राग शिक्षण दिखाने तथाकथी माध्यम यह मंत्र मंत्र का लघुक्त शिक्षण का है। में हमल दिन मुद्र मध्यम राग शिक्षण दिखाने तथाकथी माध्यम यह मंत्र मंत्र का लघुक्त शिक्षण का है। Piar Singh, Tikakari: Sidhantak Vishleshan’ in Tikakari, Itihaskari Te Patarkari: Kujh Drishtikon, Third Punjabi Development Conference, Punjabi University, Patiala, 7-9 December, 1984, pp. 103-104.

Ibid., pp. 105-107.
enough knowledge of Punjabi language and its local dialects specifically the Lehndi, Hindvi, Persian and Sanskrit as well as the other languages used in the Gurbani.604

3) Sometimes due to the insufficient understanding of lexicon and idioms the meaning of a particular term can be misinterpreted. One such example can be seen in the couplet of Sheikh Farid:

Farid, how long canst thou run on the house top? Abandon thou thy sleep towards thy love.605

In words ‘kothe dhukan’ appearing in the couplet given above have been interpreted as ‘to jump’ by the Sampardai and modern exegetes which seems to be out of context here. The word ‘koth’ has been derived from Sanskrit word ‘kroshth’ which conveys two meanings; one means ‘koth’ and the other as ‘peacock’ also. So, here the word ‘kothe dhukan’ means a peacock is desperate in the wait for someone. Thus, the correct interpretation of the couplet is achieved because of the knowledge of the idiom.606

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604 ‘ਗੁਰਦੁਆਰਾਂ ਦੀ ਕੰਮ ਹੁੰਦੀ ਸਧਾਰਨ ਜਾਦੂਐ ਦੇ ਹਿੰਦੂ ਸੜਕ ਚਲ ਨਾ ਪੰਜਾਬੀਆਂ ਹਿਚ ਆਲ ਬਹਿਸਣ ਦਿੱਤੇ ਹਨ। ਹਦਾਕੀਜ਼ ਦੀ ਹਿਚ ਸੰਸਕ੍ਰਿਤਾਂ, ਪੁਰਾਤੰਤਰ ਲੋਕਵਿਦਿਆਂ, ਮਾਨਵ ਅਦਾਵਾ ਜਾਨਕਰੀ ਦੀ ਸਧਾਰਨ ਜਾਦੂਐ ਹੋ ਪੰਜਾਬੀ ਜੀਵਨ ਦੀ ਕਰਨ ਦਾ ਤਰ੍ਹਾਂ ਹੋ ਪੰਜਾਬੀ ਅਲਹਾਦੀਆਂ ਦਿਸ਼ਾ ਦਿੱਤੇ ਹਨ। ਸਮਾਨ ਜਾਦੂਐ ਜਾਣਕ ਪੰਜਾਬੀ ਜਾਣਕ ਦੀ ਹਿਚ ਆਲ ਬਹਿਸਣ ਹੋ ਪੰਜਾਬੀ ਜੀਵਨ ਦੀ ਕਰਨ ਦਾ ਤਰ੍ਹਾਂ ਹੋ ਪੰਜਾਬੀ ਅਲਹਾਦੀਆਂ ਦਿਸ਼ਾ ਦਿੱਤੇ ਹਨ।

605 ਹਦਾਕੀਜ਼ ਦੇ ਪੁਬਟਾ ਪੁਬਟਾ ਮੀਸ਼ ਤੀਰਤਨੀ ਹਿੰਦੂ ਗੁਰੁ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪ. 1380.

606 ‘ਹਦਾਕੀਜ਼ ਦੇ ਪੁਬਟਾ ਮੀਸ਼ ਤੀਰਤਨੀ ਹਿੰਦੂ ਗੁਰੁ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪ. 103-104.
4) The esoteric words always demand for an accurate interpretation; the understanding of traditions and contemporary society is helpful in the fixation of proper meaning of these words. In ‘Manusmriti’, it is written that a person who embarrasses his father, wife, brother, son or his teacher, should be fined with a ‘pana’. In medieval Indian society, the ‘pana’ (पन) was prevalent as a bronze coin in the currency. In the above context, the ‘pana’ (पन) is used as a part of punishment. For example, Guru Nanak says in Asa Ki War:

_The harsh man is called a fool and he receives shoe-beating as punishment._

It is pertinent to note that the term ‘paana’ (पन) is written as ‘pana’ (पन) in Manusmriti and in the medieval society, the word ‘paana’ was commonly used for shoe-beating as a punishment. So, hundred ‘paana’ means hundred shoe-beatings. It is the duty of an interpreter to examine the authenticity of the words. Similarly, Guru Angad Dev writes a couplet in Asa Ki War.

_Talkative, he ears not the pleasure of his Master._

There is another word ‘Saad’ (ਸਦ) in the above reference of Gurbani which is interpreted as ‘taste’ by prominent interpreters. The

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608 Piar Singh, _op. cit._, p. 105.
609 Ibid., p. 474.
interpretation of the above couplet has been taken as a person who talks much can’t taste the savour of union of the soulmate. But if we want to derive the deeper meaning then we need to look into the rich treasure of our culture. In earlier times, the kids were asked to take the dictation on the slate and the teacher corrected the errors and marked it with a symbol called ‘Saad’ (ساد). The teacher used to put ‘Saad’ on their slates and this symbol was identical to the Urdu word ‘Sahi’ (صحي) which reflected the dictation to be correct. The word ‘Sahi’ starts with ‘Saad’ in Arabic and Persian languages. The elder people used to mark the first symbol of ‘Saad’ instead of writing ‘Sahi’ on the slate. So, it is clear that Sahi or ‘Saad Pana’ (ساد پانا) means to mark something as correct. From the examples given above, it is clear that the interpreter must have a strong hold over the languages. The knowledge of etymological sciences, power of word, grammar of particular language, idioms and vocabulary are the primary sources of the interpretation.\footnote{Piar Singh, \textit{op. cit.}, p. 106.}
5) The exegetics of the books can be done without much difficulty, what where the exegete comes across the complex poetic experience of the writer, i.e., where he has to deal with the expressions, hopes, objectives, thoughts, feelings and symbolic reflections of the writer, the exegetics while rising from its general level terms into a kind of deeper description. Then it becomes a creative art and demands the real experience of that imagination. It is a multifaceted and modern form of exegesis.\(^{611}\)

6) It is a notable fact that the factual incidents play an important role in the origin of the text and it is also believed that some reasons must work behind the interpretation of the text, either it is based on ancient standards or is affected by the personal feelings of an exegete. The following reference from the Bani of Guru Amar Das is said to be the basic measurement in the above context.

_The pious persons speak for some spiritual motive._\(^ {612}\)

Consequently, a new principle of exegesis is formed that one should understand meaning of composition by searching the fact behind the origin of the text. This has introduced the tradition of relating interpretation of the text to the lives of Sikh Gurus. The Sakhis and

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\(^{611}\) Ibid., p. 107.

\(^{612}\) Guru Granth Sahib, p. 755.
dialogue literature are believed to be sprouted from the attempt of interpretation of the text. There is a custom of describing the utterances of the Gurus by taking an example from their life. For example, the Janam Sakhi of ‘Patti da Paramarth’ (पैटी दा परमथ) (dialogue with Pandha) and the interpretation of the reference of Gurbani, ‘Mann hali Kirsani Karni’, (मन हली किरसनी कर्नी) is explained the meeting of Guru Nanak with his parents. Contrary to it, the meaning of the words in ‘Kira Thap Deve Padshahi Lashker Kare Asgah’ has been interpreted with reference to ‘Keet Nagar Di Sakhi’ (कीट नगर दी साखी). The Indian and non-Indian traditions have many references of such type of interpretations which co-relate the Gurbani with the life of the Gurus.

The legends and Sakhis have their own role to play in the field of exegetics. Sometimes, even the most complex thought can be understood easily with their reference. These references make the interpretation more interesting and clear which results in enhancing the richness of literature.\(^\text{613}\) One should always try to interpret the text with...
the help of relevant legends and Sakhis. But the significance of these Sakhis in contemporary history and other sources also needs to be considered.

7) In the history of India, for centuries together, the scriptural texts like Quran, Vedas and Upanishads etc. were understood by way of reading only. The tradition of their interpretation is believed to have started after a long time. Also, there was no dearth of people who could understand the complex language of text and its meanings easily. Even in the present times, we should learn to have the understanding from its original text only. However, if we are trying to interpret or understand it, this principle should always be of utmost importance that Gurbani is the revelation of God and in its interpretation, we should add minimum of our own. Here, another thought is raised that the interpreter should provide only the meanings of difficult words and central idea of the original text for the convenience of readers and scholars. The practice to

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understand the internal meanings of the text should be left to them. The modern trend of exegesis in Gurbani is based upon the least interpretation principle of Western educated exegetes. The Sikh exegetes like Bhai Jodh Singh, Prof. Teja Singh, and Sahib Singh can be categorized in this category.

This principle of least involvement is appreciable as it makes reader’s own thought stable but it is not possible for every person to understand the Eternal meaning of the spiritual text. Therefore, this principle is always opposed but still the thing to be considered in this is that even the least words are very important. The explanation from prudent and experts related to this field, not only stimulates the mind of the readers and listeners but also increases the knowledge of a person. So, the emphasis should be not on stopping the interpretation but to keep it in limits.615

615 ‘हिरार छूट टिम मिरान्द से टिम बंद १० नतम डिंग वि केल। चुके सब सब थे बचाव थे अलब लिंथ दिए नाट; तां घिरे, भूल-भाट थे परिमांत थे बचाव सुमेर, सबसे दिन्दी लिंग दिए नाट, ते दिंशें थे बुधेन अलब ईल दी बिनिम एक थे मूंडियां दुढ़त एंड दिंगी नाटे। गुजवारी हिंस टीवर्चरी दी ैं बड़े बड़े बुधवाली हिस्सेहा दे साठु हिस्सेहा, बारी सैंग मिंश, ये: उसा मिंश, साधार मिंश बाहिर थे दिलामब थे, ते सम लिंथ हुए आपके आप हुए बचाव थे ईलाम उंद सीमित बंधने गह, दिमे बाटों थे बाट अपनी दी मिरान्द ैं बड़े बड़े बुधवाली। बाटों थे बाट क्षेत्र अपनी ही लिम मिरान्द दी लिम पंढ दे मजबूमंदी है वि लिम पाल नमुंदे ही अपर्ची मिंश हुए मजबूम की की बहर; धर दिंश दिम रोल १० दी हुए साप हे अव उंद अव तिम दी हुए साप है वि बुद्धवाली लिम पंढ ही बंध था सबसे तत्त्व राजी-माली है बंध नीं। मिंश दे मिंश पंढ क्षेत्र दिंश हुए सी हिम दीमंडा न हेंलिप्म्स न हे केलेय पाल हुए मुटल लाइमान दी बूम्पी हुए पुल्डु बत रंगी है, तांं अंहुंदुं दे अमानुसार हिंस है बुधु रूपा जवसी है। दिम लाक्षिमस्त दिम मिरान्द ही अवर बुधपान हुंदुस्त दुम्पी आयी है। अं। दी विमान ईल दे मिरान्द दी “बाटों थे बाट” बलत बचे अवदूता उठ। हिंस हुए बलत ने ईल
8) The tradition of interpretation of the revealed text also provided that the solution of difficult words does not lie outside, rather it lies within the text itself. This principle says that the meanings of the difficult words of Quran should be searched in it and the understanding of the meanings of Gurbani should be searched from Gurbani itself. Basically, this principle is also based upon the theory of non-interference in the original text. The interpreter should solely depend upon the original author of the text to impose restriction on interference of views in the interpretation.616

9) In case of any irrelevance of a commentary to the original text it is appropriate to search the meanings of the concerned compositions in the works of other commentators who hold an equivalent experience in the interpretation of the original text. The principle of explaining the ideology of one Guru by referring to another is common among the Sikh exegetes. It is noteworthy that there is a tradition to assume all the Gurus as One Divine soul in Sikh religion. As all the Gurus have similar Divine

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616 'गुरु जी आपकी आपकी दुनिया में खुदाई करना' आदे 'कुरुक्षेत्र जी आपकी आपकी दुनिया में खुदाई करना' दिखे मिलाएं 'जी आपकी आपकी दुनिया में खुदाई करना', 'गुरु जी आपकी आपकी दुनिया में खुदाई करना'। Piar Singh, op. cit., p. 109.

Ibid.
experience and ideology which lead the interpretation in a balanced approach.\(^{617}\)

10) The meaning of the word is always contextual so an ideal interpreter should always try to understand the scheme of phrases used in text to attain the eternal meaning of the revealed Word. As Bhagat Kabir says:

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\text{Kabir, Thy slave, has entered into Thy refuge.}
\]
\[
\text{Keep me near Thee, O Merciful Master and that is heaven for me.}^{618}\]

The couplet has been interpreted in various ways by different scholars. The prominent Sikh exegete, Teja Singh interpretes the above couplet as follows:

(i) O merciful God let me stay in your shelter, it is heaven for me.\(^{619}\)

Sahib Singh, a well known interpreter of the Sikhs explains the above reference in another way.

(ii) Me, your servant Kabir, has come under your patronage, O merciful keep me near your feet, and this is heaven for me.\(^{620}\)

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617 ‘सर्दी सेवन ते अपदी तहना सची ते लवही देवे, ते दिन सुहंद विषं अंवलं ते एन तरी आसुन ती देवे? जिउद माधूर ते जिसमिन ना माधयम माधय दिवसितिविस्तर केंद्र दले ते मध्य मध्युदान केंद्र जले लेखन दीना विज्ञान ते लक्षित सदादि। तुमहारी विशेष विशेषता दिव्य जुड़े दिव्य विधर्मों सूर नाव बंद सरी रहता हुया आपनी पुष्प प्रेम सदा का विश्वास है। दिव साथ हुया हूण में “देव नंदे” भंड वे चलदत दी लोध है। दिव लोध दवे बुध मत्विन दे महदकों से तवदान वे विश्व जुड़े आपकहर वे, ते ब्रह्म विज्ञानव्याप आपतः में पुष्प दी सच्ची लोध। दिव विश्व दिव्य “समान दिवसितिविस्तर जे मध्य मध्युदान” वाले लेखन दे रिव दुःसे दे रिवर्म बंद दवे पुष्प प्रेम दे विज्ञानव्याप मित्रं दे विश्व विश्वास दिमस। इसमें दिव विश्व दिव्य “समान दिवसितिविस्तर जे मध्य मध्युदान” दे दिव दुःसे दे पुष्प प्रेम दे निमित्त दे दे रिव जैसूधे है। दिव विश्व दीविन केंद्रसाधी दे हुज्जालक आपतः में चंद्र दे को नि स्मृति दिव्य दे, कबीर विस्मृतात्मक सेवन दे दिव दे देवन्त-जुविनां तिंत घर दे अविच दिव्य दे। \textit{Ibid.}

618 ते जीवन दे पुष्प प्रेम साधन। || Guru Granth Sahib, p. 1161.

Another commentator of Gurbani, Kirpal Singh describes the same verse as:

(iii) Kabir (I) Das has mingled in your shelter O Eternal Being with merciful heart! Keep me near your self, for me this is heaven.\(^{621}\)

The meaning of the above three interpretations is that ‘O merciful I have come under your shelter, keep me with you, this is heaven for me’. But these interpretations are not in accordance with the original composition. The contextual meaning of the above verse is that ‘O merciful Lord I have come under your shelter now I don’t need heaven or hell, you can keep it with you’. Another example of the contextual meaning can be seen in the Bani of Bhagat Kabir:

*Kabir, by the True Guru’s grace, I have escaped from paradise and hell.\(^{622}\)

11) The ideal interpretation of the Scripture is really a difficult task for an exegete. It includes the individual revealed experience of the interpreter and special skill for the creation of a new literary work. The interpreter should focus his attention on the revealed Word of the Scripture rather than the commentaries. The experience of the revealed Word is the most important factor for the understanding of the Scripture.


\(^{622}\) वर्षों तुझे रहिया ते हैं उदिति मोझुए ते धिममारः। *Guru Granth Sahib*, p. 1370.
in its original sense. In the words of Harold Coward, “It opened the way to a recovery of the kind of direct and transforming experience of the word.” But in case of any complexity of words or esoteric terms, the interpreter can consult the existed commentaries, exegesis, etc.

12) Guru Granth Sahib contains the Bani of the Sikh Gurus and various Bhagats. Some scholars are misled due to different ways of portrayal of various concepts by Gurus in the Gurbani. The research moves in a wrong direction when a scholar formulates his own theory on the basis of scattered concepts and ignores the specific religious ideology. In present times, the attitude of human being has moved from centralization to decentralization. As a result, the study of the factual representation of the whole ideology has become difficult, if not impossible. So, we ought not to ignore the religious ideology while studying religion.

13) Bhai Vir Singh beautifully explains the role of an interpreter of Gurbani in his foreword to ‘Santhiya Sri Guru Granth Sahib’. He says that it is very difficult to interpret the ultimate experience of the revealed Word as compared to explaining a meaning in lexicon form. It is an art of writing but it is attained by those who have purity of heart and are

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selfless like a mirror that not only reflects the light but also transmits the effect of the heat.624

Hence, all talk of multiple or different levels or methods of approach and interpretations are faulty *ab initio*. The Gurus emphasize that the sure method of understanding and interpretation of their thesis is to start with deeds as the basis, which would give one a clue or glimpse of their spiritual experience. Otherwise, we shall have the same crop of confusion as that of this Parnali or that Parnali, Western Parnali or Eastern Parnali; and most of these would be products of egoistic self-justification or personal prejudices.

Consequently, the essence of a text is not behind the text, but in text itself. It is not something hidden, but something disclosed. What has to be understood is not the initial stage of a disclosure but what points towards a possible world. The text speaks of a possible world and a possible way of orienting oneself within it. Understood in this way, hermeneutics is a task of always coming back to the text under new circumstances and in new situations and it is always a re-reading of Scriptures and of ourselves, our world, our society and our history.

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This discussion about the emergence of a new focus in the interpretation of religion and its basis, shows very clearly how direly we are in need of studies on the various aspects of hermeneutics. With religions becoming more and more dynamic and their social and political involvements becoming more provoking and problematic, it is the task of every society to contextualize the message of its Scriptures and to seek their faithful meaning in and for its particular, cultural, geographical and historical situation. Any hermeneutics that pretends first to discover general, ‘time and space transcending interpretations,’ which are then to be adapted and applied to particular situations, is not only deluding itself but is actually failing to fulfil precisely the task to which it is, in fact, and cannot possibly lead to any kind of real contextuality.