BACKGROUND

The word, ‘Ek Oora’, with which the Commencing Verse (commonly called as Mool Mantra) of the Aad Guru Granth Sahib (AGGS) [1] starts, is a unique and original logo coined by Guru Nanak [2, 3]. The irony is that it is mispronounced as ‘Ek Oankar’ or ‘Ek Onkar’ or ‘Ek Omkar’ and is misunderstood to be originated from ‘OM’ (Oam/Aum) by majority of the Sikh scholars and the Sikhs at large. The Sikh literature indicates that Bhai Gurdas [25] was the first, who has introduced that ‘Ek Oora’, used in the title of this Bani and in the first Pauri (stanza) is mispronounced as well as is misunderstood. The present study of the first stanza clearly indicates that Guru Nanak is talking about the philosophy of the Puratid of Omkar Temple. In rest of the Bani (from stanza # 2 to 54 including Rahaoo - Pause) Guru Nanak is clearing the confusion of the Puratid about nature and attributes of God. Guru Nanak explains to the Puratid that there is no Trinity (Brahma, Vishnu, and Shiva) of God to which the word, ‘Oankar’ or ‘Omkar’, is implied. Guru Nanak further explains to the Puratid that God is ‘One and Only’; does not come into anthropomorphic form (AwjUnI); and no specific/descriptive (ikrqm) name can be coined for God since God is an ‘Eternal Entity’ and ineffable. The critical analysis of the first stanza of this Bani (EAMkwru) also indicates that the word, ‘Ek Oora’, has no bearing on the ‘Ek Oankar’ or as Ek Oankar or Ek Onkar or Ek Omkar or Ek Aumkar under the influence of ancient philosophy should be forsaken.

ABSTRACT

If there is any word that is misunderstood in the Sikh Scripture - the Aad Guru Granth Sahib (AGGS) and leads the Sikhs to accept ancient philosophy or Hindu Mythology, it is the word, ‘Oankar’ (EAMkwru), also pronounced by many Sikhs as ‘Omkar’ or ‘Aumkar’. The chief cause of this misunderstanding is the Bani known as “Dakhni Oankar” under Ramkali Raga appearing on page 929-938 of the AGGS. This Bani, in fact, is a discourse between Guru Nanak and a Pundit of Omkar Temple in South India. The various translations / interpretations of this Bani indicate that the word, ‘Ek Oora’, used in the title of this Bani and in the first Pauri (stanza) is mispronounced as well as is misunderstood. The present study of the first stanza clearly indicates that Guru Nanak is talking about the philosophy of the Puratid of Omkar Temple. In rest of the Bani (from stanza # 2 to 54 including Rahaoo - Pause) Guru Nanak is clearing the confusion of the Puratid about nature and attributes of God. Guru Nanak explains to the Puratid that there is no Trinity (Brahma, Vishnu, and Shiva) of God to which the word, ‘Oankar’ or ‘Omkar’, is implied. Guru Nanak further explains to the Puratid that God is ‘One and Only’; does not come into anthropomorphic form (AwjUnI); and no specific/descriptive (ikrqm) name can be coined for God since God is an ‘Eternal Entity’ and ineffable. The critical analysis of the first stanza of this Bani (EAMkwru) also indicates that the word, ‘Ek Oora’, has no bearing on the ‘Ek Oankar’ or as Ek Oankar or Ek Onkar or Ek Omkar or Ek Aumkar under the influence of ancient philosophy should be forsaken.

OANKAR OR OMKAR
(‘ईन्कर’/ ‘एक ओरा’)

The Misunderstood Word

ANNOTATION BY GURU NANAK

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If there is any word that is misunderstood in the Sikh Scripture - the Aad Guru Granth Sahib (AGGS) and leads the Sikhs to accept ancient philosophy or Hindu Mythology, it is the word, ‘Oankar’ (EAMkwru), also pronounced by many Sikhs as ‘Omkar’ or ‘Aumkar’. The chief cause of this misunderstanding is the Bani known as “Dakhni Oankar” under Ramkali Raga appearing on page 929-938 of the AGGS. This Bani, in fact, is a discourse between Guru Nanak and a Pundit of Omkar Temple in South India. The various translations / interpretations of this Bani indicate that the word, ‘Ek Oora’, used in the title of this Bani and in the first Pauri (stanza) is mispronounced as well as is misunderstood. The present study of the first stanza clearly indicates that Guru Nanak is talking about the philosophy of the Puratid of Omkar Temple. In rest of the Bani (from stanza # 2 to 54 including Rahaoo - Pause) Guru Nanak is clearing the confusion of the Puratid about nature and attributes of God. Guru Nanak explains to the Puratid that there is no Trinity (Brahma, Vishnu, and Shiva) of God to which the word, ‘Oankar’ or ‘Omkar’, is implied. Guru Nanak further explains to the Puratid that God is ‘One and Only’; does not come into anthropomorphic form (AwjUnI); and no specific/descriptive (ikrqm) name can be coined for God since God is an ‘Eternal Entity’ and ineffable. The critical analysis of the first stanza of this Bani (EAMkwru) also indicates that the word, ‘Ek Oora’, has no bearing on the ‘Ek Oankar’ or as Ek Oankar or Ek Onkar or Ek Omkar or Ek Aumkar under the influence of ancient philosophy should be forsaken.

BACKGROUND

The word, ‘Ek Oora’, with which the Commencing Verse (commonly called as Mool Mantra) of the Aad Guru Granth Sahib (AGGS) [1] starts, is a unique and original logo coined by Guru Nanak [2, 3]. The irony is that it is mispronounced as ‘Ek Oankar’ or ‘Ek Onkar’ or ‘Ek Omkar’ and is misunderstood to be originated from ‘OM’ (Oam/Aum) by majority of the Sikh scholars and the Sikhs at large. The Sikh literature indicates that Bhai Gurdas [25] was the first, who has introduced that ‘Ek Oora’ is coined by Guru Nanak by placing ‘One’ (Ek) before the ‘Oora’ (Open Oora with extended end) and pronounced it as ‘EAMkwru’ (Oankar/Omkar). Then Bhai Kahn Singh [17] and Dr Sahib Singh [21] followed him and confirmed that ‘Ek Oora’ is ‘EAMkwru’, which originated from ‘OM’ (Ek + EAMkwru meaning 1 + Om + Kar. Kar is a suffix of Sanskrit words). Thereafter, many scholars followed them and the pronunciation of this original and unique logo, ‘Ek Oora’, became permanently imbibed in the Sikh psyche as ‘Ek Oankar’ or ‘Ek Onkar’ or ‘Ek Omkar’. Consequently the ‘Ek Oora’ , the logo coined by Guru Nanak lost its originality and uniqueness and became the part and parcel of philosophy of Vedas and Upanishads. Moreover, the Commencing Verse also became the Mool Mantra according to the Veda’s philosophy.

The question here to be resolved is:

Was Guru Nanak preaching the philosophy of Vedas and Upanishads or his own original and unique philosophy?
A critical study of Sikh history and ancient philosophy about the Omkar Temple in the South India; Guru Nanak’s visit to that temple; and a discourse between Guru Nanak and the Pundit of Omkar Temple revealed that mispronunciation of the original and unique logo, ᐆ, either as Ek Oankar or Ek Omkar or Ek Omkār is based on the misunderstanding of Bani of Omkār (Oankar or Omkar). In the present study this mispronunciation of ᐆ and its misunderstanding have been resolved to prove that philosophy of Guru Nanak is original and unique.

**INTRODUCTION**

The word ‘‘Omkāra’’ is transliterated into Roman differently by different authors, for example, Oankar, Omkar, Omkār, Aumkar, Oumkār, Ongkār, etc. But here in this study ‘‘Omkāra’’ will be spelled as ‘‘Omkār’’, which has been explained later. Moreover, there are also different stories and views about ‘‘Omkar’’.

**a. Giani Harbans Singh [15]:**

1. This Bani is a dialogue between Guru Nanak and a Pundit of Raja Shiv nab in the Janam Sakhi Volume 2 of Harji.
2. This is a dialogue between Guru Nanak and the Priest of a famous temple named ‘‘Omkar’’ on an island in Madh Bharat (Central India) in Guru Shabad Rattanakar, Punjabi Mahan Kosh.
3. This is a dialogue between Guru Nanak and a Pundit of Banaras (Varanasi) in ‘‘Punjgranthis Steek’’ by Bhai Veer Singh.
4. This is a discussion between Guru Nanak and a Pundit Brij Nath in ‘‘Twarikh Guru Khalsa’’ according to Giani Gian Singh.
5. This is a teaching (upadesh) to Gopal Misar in ‘‘Sangladip’’ and passing through Somnath Duarka on the bank of river Nirbda reached a place where a temple, known as Omkar Mandir, was situated. He observed that the people of that place worship an idol of ‘‘Shiva’’ as the idol of ‘‘Om’’. In the beginning, middle and end of this Bani is so impressive that one who reads or listens to it attentively, even during his sleep, is imbibed in this great Bani that he does not want to leave it at all.

**b. Dr Sahib Singh [21]**

Dr Sahib explained the meanings of ‘‘Omkar’’ as follows:

(‘‘Ek Omkar’’ is misunderstood as Akal Purkh by Giani Harbans Singh.)

3. The beginning, middle and end of this Bani is so impressive that one who reads or listens to it attentively, even during his sleep, is imbibed in this great Bani that he does not want to leave it at all.

**c. Dr Trilochan Singh [24]**

Dr Trilochan Singh [24- p 293] writes about the story of visit of Guru Nanak to the Omkar Temple as follows:

**Omkar the Temple and Omkar the Song**

About 53 kilometers from Khandwa is a small township called Mandhata on the Narmada River, which is considered sacred because it is believed to have sprung from the body of Shiva. A small streamlet named Kaveri forms a loop and encircling around merges back into Narmada forming a small island. This island resembles the mystic word Om. The place is known as Omkareshwar and the main temple in it is known as
Omkar. The island is also known as Shivapuri while the section on southern bank is divided into Brahmapuri and Vishnupuri, bringing the whole Hindu Trinity there, but identifying Shiva with the “Supreme Being”….According to tradition, the linga, representing Shiva, was installed here by King Mandhata Chakravarti who gave his name to the town. This linga is called Parameshvara (the Supreme Being) and is considered to be one of the most sacred of the twelve lingas.

Guru Nanak was surprised to note that profound polytheistic worship of the Hindu Trinity. He composed here his famous composition Omkar in the Raga Ramkali Dakhni and its relation to the Absolute. The opening verse of this composition gives the Guru’s views on Omkara:

From Omkar Brahma was created,  
From Omkar was created mind and spirit;  
From Omkar, Time and space were created.  
From Omkar, Books of wisdom were created.  
Omkar is the world of liberation.  
Reflect seriously on the Word Om,  
The Word Om is the essence of three worlds.

d. Cultural Holiday Web Site [Note 5]  
Omkareshwar, the sacred island, shaped like the holiest of all Hindu symbols, ‘Om’, has drawn to it hundreds of generations of pilgrims. Here, at the confluence of the rivers Narmada and Kaveri, the devout gather to kneel before the Jyotirlinga (one of the twelve Lingas of Shiva throughout India) at the temple of Shri Omkar Mandhata.

The information given by this Web site clearly indicates that there was one of the nine Lingas, called Jyotirlinga in this temple of Omkar.

From information given by Giani Harbans Singh [15], Dr Sahib Singh [21], Dr Trilochan Singh [24], and Cultural Holiday Web Site [Note 5], it becomes crystal clear that word एमक्वर् (Omkar) is generally pronounced as ‘Oankar’ or ‘Onkar’ by many Sikhs is in fact ‘Omkar’ = Om + kar.’ Omkar designates the Linga of Shiva or Idol of Shiva. It was also established word (Omkar) for Om to designate Trinity of God: Brahma, Vishnu, and Shiva. The word ‘Omkar’ is very common in South India where a temple is also named as Omkar Temple. This temple existed on the island of Omkareshwar (Mandhata) thousands of years before the visit of Guru Nanak during his odyssey (odasi) in South India.

Therefore, the world, एमक्वर्, is transliterated as ‘Omkar’ throughout this study, since it was known as ‘Omkar’ thousands of years before the arrival of Guru Nanak in South India.

Therefore, it also confirms that word एमक्वर् (Omkar) has not been coined by Guru Nanak for the Akal Purkh (Eternal Entity) as is generally accepted by many scholars. Therefore, this word, एमक्वर् (Omkar), cannot be Akal Purkh (Eternal Entity) since it represents either the Idol of Shiva or the Linga of Shiva or the Trinity – Brahman, Vishnu, and Shiva according to ancient philosophy.

OMKAR BANI  
This Bani of Guru Nanak has been named as एमक्वर् (Omkar) after the name of Omkar Temple where one of the nine Lingas of Shiva or Idol of Shiva (called Omkar) is installed for worshiping. This is a discourse between Guru Nanak and the Pundit of Omkar Temple on the subject, Omkar. The Omkar Bani is composed of 54 pauri (stanzas) and one Rahaoo (Pause). Let us compare the translations in English and in Punjabi by some selected authors:

Comparison of Translations of First Stanza and Rahaoo of Omkar Bani

1. Gopal Singh [13]  
Onkar is He who Created Brahma;  
Yea, Brahma, who treasured God in his mind.  
Onkar is He who Created the mountains, the Yugas.  
Onkar is He who created the Vedas.  
Onkar is He who Created the Word, Emancipated all.  
Onkar is he who, through whom the God-men are saved.  
Hear ye the meaning of the Word “Aum” which, indeed, is the Essence of the three worlds.  
O Pandit, why writest thou of strife and involvement?  
Pray, write only the God’s Name, by the Guru’s Grace. Pause.

Gopal Singh pronounces ‘ओमकार’ as ‘Onkar’ and ‘Onkar’ is understood as the Creator. And ‘Onam’ is translated as ‘Aum’, which pervades everywhere.
2. Manmohan Singh [18]
Brahma was created through the one Lord.
Brahma cherished the one Lord in the mind.
It is from the one Lord that mountains and ages have emanated.
It is the Lord who created Vedas.
It is through one Lord that the world is saved.
It is through the Lord that the God-conscious people are emancipated.
Hear though the account of the Imperishable Lord worthy of obeisance
The Eternal Lord is the essence of the three worlds.
Hear, O Pundit, why writest thou the worldly puzzles?
By Guru's grace, write thou only the Name of the Lord, the cherisher of the world. Pause

Manmohan Singh translate '胚estinal' as 'One Lord'
and also says that 'One Lord' is the Creator.
‘Onam’ is translated as ‘Imperishable Lord’ and ‘Eternal Lord’.

Brahma was created through one Lord.
Brahma cherished the one Lord in his mind.
It is from one Lord that mountains and ages were emanated.
It is the Lord who created Vedas.
It is through the one Lord that the world is saved.
It is through the Lord that the God-conscious people are emancipated.
Listen thou the account of the Imperishable Lord worthy of obeisance
The Eternal Lord is the essence of the three worlds.
Listen, O Pundit, what rigmarole writes thou?
By Guru's grace, write thou only the Name of the Lord, the cherisher of the world. Pause

Chahil’s translation is almost word-by-word copy of Manmohan Singh’s translation.

4. Talib, Gurbachan Singh [26]
From the Supreme Being, Sole and Unique got Brahma his existence.
Who in mind bore the Supreme Being, Sole and Unique.
From the Supreme Being, Sole and Unique, took birth mountains and yugas.
By the Supreme Being, Sole and Unique were created the Vedas.
By grace of the Supreme Being, Sole and Unique were beings saved through the holy Word.
By grace of the Supreme Being, Sole and Unique, by guidance of the Master are being saved.

Talib translates ‘胚intestinal’ as the ‘Supreme Being’, ‘Sole and Unique’, and says that is the Creator; and ‘Onam’ as ‘Om’.

5. Sant Singh Khalsa [9]
From Ongkaar, the One Universal Creator God, Brahma was created.
He kept Ongkaar in his consciousness.
From Ongkaar, the mountains and the ages were created.
Ongkaar created the Vedas.
Ongkaar saves the world through the Shabad, Ongkaar saves the Gurmukhs.
Listen to the Message of the Universal, Imperishable Creator Lord.
The Universal, Imperishable Creator Lord is the essence of the three worlds. ||1||

Listen, O Pandit, O religious scholar, why are you writing about worldly debates?
As Gurmukh, write only the Name of the Lord, the Lord of the World. ||1||Pause||

Sant Singh Khalsa is quite different from all others and ‘胚intestinal’ is transliterated as ‘Ongkaar’; and ‘Onam’ is translated as ‘Lord’.

Note: Changing the spellings of ‘胚intestinal’ as ‘Ongkaar’ cannot be separated from its connection with Om. Since all these words with different spellings (Oankar, Onkar, Onkar, Omkar, Aumkar, Omkaar, Ongkaar, etc.) still represent OM, the Trinity, in Vedas and Upanishad. This word has not been coined by Guru Nanak since it was already being used thousands of years before the visit of Guru Nanak in South India and writing of the Omkar Bani. The Sikh theologians generally forget that Guru Nanak has not coined any specific/descriptive (胚胎) name for God since God is ineffable.

6. Dr Sahib Singh [21]
(Translator’s notes: Guru exists in the infinite void before the creation of the universe. After the creation of the universe, the Infinite Void continues to exist in its existence. God is omnipotent, omnipresent, and eternal.

Listen to the discourse on the syllable Om worthy of obeisance –
Om, worth of obedience that of the three worlds is the essence.

Listen thou Brahmin pedagogue! What rigmarole art the writing?
Indite by the Master’s guidance, the Name Divine, cherisher of the universe. Pause.

6. Dr Sahib Singh [21]
Literal Translation:
(Hey Pundit! You call the installed idol of Shiva (as mentioned earlier by Dr Sahib Singh but Dr Trilochan Singh [24] says it is Shiva’s Linga) as Omkar and you say Brahma created the world but Omkar is that which pervades everywhere which Brahma took birth, that Brahma has kept that, which is Pervading Everywhere, in his mind. The whole world was created by that, Pervading Everywhere, and Veda also came from Omkar.

From Omkar Vedas came into existence.
From Omkar through the Sadb the living beings were saved (from drowning into the sea of bad deeds). Through Omkar the Guru–oriented swam (worldly sea).

(Repeats! 'Om' that is worth respecting and hear it philosophy.
(This) word, ‘Om’ is the basic gist of Three Worlds.

Hey Pundit! (You) Listen! The worldly word you are writing (has no benefit at all).
(Leave such words) Write the name of the Preserver of the world. Rahao.

Giani Harbans Singh does not correlate ‘Omkar’ with the idol of Shiva or Linga of Shiva or Om in his translation but interprets Omkar as ‘Akal Purkh’; and Onam as the basic gist of Three Words.

Inference from the above Translations
- The first stanza of Omkar Bani has been translated word-by-word by all these authors.
- Omkar is considered as Akal Purkh, Creator, Lord, Supreme Being, or Eternal Lord by all these authors.
- These authors (and many others) consider the first stanza as if Guru Nanak is explaining his own philosophy.

The Fact
1. According to the ancient history and ancient philosophy ‘Omkar’ is either an ‘Idol of Shiva’ or the ‘Linga of Shiva’ installed in a temple, which is called Omkar Temple. Therefore, ‘Omkar’ cannot be considered as God or Akal Purkh since Shiva is one of the
three gods of the Trinity.

2. **Om** is considered as sound according to Vedas and Upanishads, which represents Trinity. Guru Nanak does not accept Trinity of God.

3. In the first stanza Guru Nanak is talking about the ancient concept being taught by the Pundit: The Idol of Shiva or Linga of Shiva is considered as ‘अंकुर’ (Omkar) by the Pundit of Omkar Temple. And the Pundit also equates ‘Omkar’ to **OM**, which represent Trinity of God.

Therefore, it is not the philosophy of Guru Nanak as is explained in details in the following section.

**ANALYSIS AND INTERPRETATION OF FIRST STANZA OF OMKAR BANI**

A critical analysis of the first *Pauri* (stanza) indicates that it is about the ancient philosophy being taught by the Pundit to his students. In fact, it is not the philosophy of Guru Nanak. The gist of Guru Nanak’s philosophy is given in the *Rahaoo* (pause), which is followed immediately after the first stanza. In the rest of the Bani (from stanza # 2 to 54) Guru Nanak is clearing the confusion of the Pundit about the God. Guru Nanak does not accept the Trinity of God as is accepted in ancient philosophy, which was being taught by the Pundit to his students.

God for Guru Nanak is ‘One and Only’, does not come into anthropomorphic form (अंकुर) and no specific/descriptive (विकल्प) name can be coined for God (as explained in the rest of 53 stanzas of this Bani). The God for Guru Nanak is the ‘Eternal Entity’ [2, 3].

Before interpreting the first stanza of this Bani, it is very important to understand the *‘Nanakian Methodology’* used by Guru Nanak and other Sikh Gurus to express their philosophy [3, 4]. In most of the cases Guru Nanak first talks about the ancient philosophy or the concepts usually accepted or held true by people, then he explains his own philosophy. For example, in stanza # 22 of JAP Guru Nanak first quotes the concept of universe according to Vedas then he quotes the Semitic concept about the universe. Finally Guru Nanak explains his own philosophy [3]:

**Cosmos**

![AGGS, Jap 22, p 5.](image)

**Trinity or One Entity**

![AGGS, Jap 22, p 5.](image)

- **After great research the Vedas have concluded that there are hundreds of thousands of nether worlds, and hundreds of thousands of skies.**
- **The Semitic books say that there are eighteen thousand worlds and that is the fact.**
- **However, Nanak says:**
  - It cannot be possible to count (number of the celestial bodies in the universe) because the accounting person may reach the end of his life during counting, it will still be incomplete.
  - He further says that (the God) is the Great who knows the account (of the celestial bodies in the universe). 22.

**Note:** The first three phrases give the information of Vedas and Semitic books; this is not the view of Guru Nanak. However, some scholars and preachers erroneously interpret that it is Guru Nanak who says that there are *lacs* (hundreds of thousands) of *Patal* (nether worlds) and *lacs* of skies.

**Theme**

In this stanza Guru Nanak is referring to that the Vedas say that there are hundreds of thousands of *Patal* (nether worlds) and hundreds of thousands of skies and on the other hand Semitic books say that there are 18,000 worlds.

**Explanation:** Scientifically there is no nether world. It is an ancient myth. Similarly, there is no sky. The blue color we see is the color due to the deflection of light in the air through which the sunlight passes before coming to us. In fact it is a void or space.

After quoting the information available or the accepted concept at that time Guru Nanak gives his own observations. He says that the cosmos (universe) contains countless number of celestial bodies. The real number would be only known to the God, the creator.

According to the present scientific information available there are billions of galaxies and each galaxy is composed of billions of stars and their planets and moons. Our sun is one of the billions of stars of our galaxy, Milky Way, having nine planets revolving around it.

Another similar example [3] also indicates that Guru Nanak first talks about the concept generally accepted then he explains his own philosophy:

- **Trinity or One Entity**
- **Cosmos**
- **After great research the Vedas have concluded that there are hundreds of thousands of nether worlds, and hundreds of thousands of skies.**
- **The Semitic books say that there are eighteen thousand worlds and that is the fact.**
- **However, Nanak says:**
  - It cannot be possible to count (number of the celestial bodies in the universe) because the accounting person may reach the end of his life during counting, it will still be incomplete.
  - He further says that (the God) is the Great who knows the account (of the celestial bodies in the universe). 22.
(It is a concept that) A mother was conceived through some (unknown) method and she produced three well-known disciples (gods) to run the world.

• These are: Brahma - the creator; Vishnu – to give sustenance; and Shiva - the destroyer.

(But) Nanak says:

• The truth is that the God runs the world according to the ordained Laws of Universe/Nature.
• It is the God who looks after every action and reaction in the universe but It (God) is not visible that how these actions and reactions are happening, which make us wonder.
• I pay my obeisance to That (God)
• It was there before appearing of time and space; free from any taint (Pure); without any beginning; and remained in the same Form (in fact Formless) throughout all the Ages. 30.

Theme
The generally accepted concept of Trinity (Brahma, Vishnu, and Shiva) is rejected in this stanza and Guru Nanak says that there is only One Entity that controls everything (every action and reaction) under Its Laws of Universe. It has also been mentioned in the previous stanza # 29 of Jap (आदिर समुदिर सच न ली…) that The God is the Controller who controls everything, ...'. But almost all the interpreters have accepted the assignment of three different duties to three different deities by God, which is contrary to the basic philosophy of 'One and Only, the Infinite', who controls every action and reactions under Its Laws of Universe.

Similarly the first stanza of Omkar Bani conveys the concept of Omkar, the Linga of Shiva/Idol of Shiva, as the creator of everything. This is the ancient concept being taught by the Pundit of Omkar Temple to his students and the concept of Vedas and Upanishads.

Careful interpretation of the first stanza will clearly indicate that it is not the concept of Guru Nanak about the Eternal Entity but the concept of ancient philosophy: The first couplet is interpreted as follows:

हिंक्षोय गुणां सिद्धु पद्धति
हिंक्षोय लीलां सिद्धिः
Omkar created the Brahma.
Brahma keeps the name of Omkar in his mind.

Let us examine in the light of the information in history recorded in INTRODUCTION. It appears that the Linga of Shiva or Idol of Shiva is considered as ‘Omkar’ as is being taught by the Pundit to his students. Pundit teaches to his students that Omkar created the Brahma, who keeps the name of Omkar in his mind.

But according to Upanishads [Note 1] Brahma is as follows:

“Brahman is the central theme of almost all the Upanishads. Brahan is the indescribable, inexhaustible, omniscient, omnipresent, original, first, eternal and absolute principle who is without a beginning, without an end, who is hidden in all and who is the cause, source, material and effect of all creation known, unknown and yet to happen in the entire universe.”

If it is so then Omkar cannot create Brahma. And Brahma needs not keep the name of Omkar in his mind since he himself is the creator according to Upanishads.

At the same time it is also accepted in Upanishad as [Note 1]:

“Lord Brahma even being the first among the Trinity and the first among the created, was simultaneously excluded from the ritualistic worship, probably for the similarity in names.”

If it is so then there is no consistency in the philosophy in Upanishads since at one place Brahma is Eternal at other it is the first of three gods of Trinity, the Om.

In the next four phrases Pundit teaches a few more attributes of Omkar as follows:

हिंक्षोय सुकुम दियुतिः
हिंक्षोय वैष्णव तetre क जिवै
हिंक्षोय मातिः दिगते
हिंक्षोय शुद्धिः उलौ
Mountains and different yugas (periods of time) came into existence from Omkar.
Vedas were born from Omkar.
Omkar saved the world through Sabd.
Through Omkar the Guru-oriented swim across (the sea of life) safely.

Here Pundit says that Omkar created mountains, various yugas (periods of time) and Vedas; saves the world and the people with Sabd (word). But in ancient philosophy it is generally accepted that Vedas were written by Brahma. What is the truth?

Were Vedas created by Omkar or by Brahma as is general accepted in ancient philosophy?

It indicates that there is no consistency about the creation of Vedas in ancient philosophy.

Now the Pundit starts talking about Onam:

हिंक्षोय सुकुम दियुतिः किरँगुः

Listen to the word ‘Onam’ and comprehend it. The Onam world pervades in the three worlds.

In first six sentences the Pundit is using ‘Omkar’ where Omkar is responsible for creation of everything including Brahma. Then he talks about ‘Onam’, which pervades in the (mythic) Three Worlds, and teaches to his students to comprehend it. But according to the Upanishads Brahma pervades everywhere as discussed above.

Is it Omkar that pervades everywhere or Onam? What is the truth?

But the word ‘Onam’ has been interpreted as ‘Om’ + ‘obeisance’ meaning the ‘Om’ is worth obeisance by Dr Sahib Singh [21] and Giani Harbans Singh [15].

In Hindu philosophy ‘Om’ means [Note 2]: “Sacred syllable used in meditation, which combines the spiritual energy of Brahma, Vishnu, and Shiva.”

According to another definition ‘Om’ is [Note 3]: “According to the Vedas, the most sacred of all words, out of which emanated the universe. The symbol of both the personal God and the Brahman or Absolute. Om is regarded by Hindus as the greatest mantra being of incalculable spiritual potency.

According to still another definition, ‘Om’ is [Note 4]: The sacred sound and symbol, which represents Brahman in its un-manifest and manifest aspects.

Here again there is no consistency in the ancient philosophy.

Who pervades everywhere?
Is it Om or Brahma?

From the above discussion it becomes evident that the Pundit considers idol of Shiva or of its Linga as Omkar. He teaches that Omkar created Brahma, mountains, yugas (different periods of time), created Vedas, saves the people and the world. Then the Pundit is teaching to his students to listen and comprehend ‘Omkar’, who pervades everywhere. In ancient philosophy ‘Omkar’ represents Trinity: Brahma – the Creator, Vishnu – responsible for preservation, and Shiva – responsible for destruction; and as a mantra.

Therefore, it is evident that Guru Nanak is talking about the ancient philosophy accepted by the Pundit of Omkar Temple but it is not the philosophy of Guru Nanak as is generally considered by the Sikh theologians since Guru Nanak does not accept that God exists in Trinity. Therefore, Omkar or Onam or Om cannot be equated to Akal Purkh as is generally understood by my Sikh theologians. Guru Nanak describes the Eternal Entity to the Pundit in the next stanzas from #2 to # 54 and the gist of his concept is explained in the Rahaoo as follows:

**Nanakian Philosophy in Rahaoo (Pause)**

Interpretation of Rahaoo will better be understood after understanding the next stanzas from # 2 to # 54 of this Bani, especially stanza # 5-7, 53, and 54. Nevertheless, it is interpreted as follows:

Listen, O’Pundit. What are you writing this worldly puzzles (which does not convey any idea)? With the help of Guru’s wisdom⁴, write down⁵ (in your mind) the One, Who is pervading everywhere⁶. Who is without any specific name⁴, and Who takes care for everything⁶.

**Note:** Guru Nanak has used the metaphoric name, Ram, many times in his Bani. When Ram is used by him it means that Eternal Entity which pervades everywhere. It is not that Rama who was son of Dasharatha, a king of Ayodhya. Or Lord Rama, the dark skinned God - is considered the seventh Avatar (incarnation) of Vishnu. Born during the second age of the world called Treta Yuga, he is the immortal hero of the great religious epic of India, the Ramayana. Lord Ram, the most famous incarnation of God, appeared on Rama-navami (Chaitra 9). He is known as Maryada Purusottama and is the emblem of righteousness. This Rama cannot be equated to God since he is mortal like any human according to Nanakian Philosophy as follows:

**Ram राम अमलेति वर्षाते वर्षाते न वर्षाते या भवते**

**वर्षाते रामम् रामम् देवी सुधी निष्ठुं निष्ठुं १३०॥**

AGGS, M 9, p 1429.

Ram, the King, passed away, as did Rawan, the king, and all his relatives.

Says Nanak:

Nothing lasts forever (immortal); the world appears to be like a dream. 50.

Therefore, the metaphoric name, Ram, used by Guru Nanak and other Sikh Gurus in their Gurbani is not that mortal Ram but that Ram, which pervades everywhere.

**DISCUSSION ON अमलेति (OMKAR)**

The word, अमलेति (Omkar) as the Creator, is found only in the first stanza of the Omkar Bani, which denotes ancient philosophy being taught by the Pundit. Actually this is the wording of the Pundit, not of Guru Nanak. The world, अमलेति (Omkar), has not been used at all by Guru Nanak in this Bani. In fact, Guru Nanak has not used this word, अमलेति (Omkar), at all in any of his Bani except at one place in the following phrase:
Through Guru (Guru-oriented) imbibed (comprehended) the Ever-existing Creator.

In general Guru Nanak prefers not to use any descriptive name for God. Here the word, EAMkwr, has been used as metaphor for the 'Creator', which has been further specified by using - The Ever-Existing.

The other Sikh Gurus, for example, Guru Amardas and Guru Ram Das used EAMkwr (Omkar) once (AGGS, pp 1061, AGGS, p 1310, respectively), and Guru Arjan used it twice (AGGS, pp 885, 1003). All of them have used EAMkwr (Omkar) as a Creator – as a metaphoric name for God as the other metaphoric names (Ram, Gopal, etc.) have been used in the Gurbani.

Contrary to the above use of EAMkwr (Omkar) as a Creator by the Sikh Gurus, the Pundit considers the 'Linga of Shiva' or the 'Idol of Shiva' as EAMkwr (Omkar). And consider this EAMkwr (Omkar) as the Creator in the first stanza of Omkar Bani. But according to Upanishads 'Omkar' represents 'Om', the Trinity: Brahma, Vishnu, and Shiva. According to this philosophy Brahma is also the Creator as discussed earlier. It means there is a great confusion about the Creator in the ancient philosophy.

Acceptance of God in Trinity is contrary to Nanakian Philosophy. It has been explained in detailed in stanzas 5-7 that God is one and Only (Ekankar). Moreover, Guru Nanak has not used EAMkwr (Omkar) in stanzas from # 2 to # 54 in which he explains about the Eternal Entity. However, he has used some specific/descriptive names but none of them is from the three gods of Trinity.

RELATIONSHIP OF EAMkwr (OMKAR) WITH

The word, EAMkwr (Omkar), has nothing to do with in the Commencing Verse (commonly called Mool Mantra) of the AGGS. Moreover, is not an abbreviation of EAMkwr with which numeral ‘One’ (1) has been added as is generally accepted by many Sikh theologians and Sikh writers.

The irony is that this misunderstanding and mispronunciation of EAMkwr has been introduced by Bhai Gurdas [25] through his following Pauri (stanza):

One, Ekankar, was shown by writing numeral one (1). Then Oora was placed beside it as Oankar.

Through this couplet Bhai Gurdas has shown that the (Open Oora) is Oankar. Therefore, Bhai Gurdas was the first to introduce this misunderstanding and mispronunciation of EAMkwr as ‘Ek Oankar’. Bhai Kahn Singh [17] also accepted EAMkwr as EAMkwr and further explained that it means kwr (sound of OM and pronunciation of OM). Then it was confirmed by Dr Sahib Singh [21] as follows:

The extended end of 'Open Oora' in EAMkwr in the Commencing Verse of the AGGS has been interpreted as kar (kar) by Dr Sahib Singh. According to him 'kar' is a suffix of some Sanskrit words and it means kwr (work/service) in the following phrase from AGGS:

Servant money (maya) does service for Bhagat.

Even Dr Sahib Singh himself [21] has interpreted 'kar' means 'work/service' in the following phrase from AGGS:

Servant money (maya) does service for Bhagat.

'Kar' also means useful as in:

Guru's philosophy has become useful for mind.
The word लग्न नेत्व (Kar Sewa) (means work performed for Gurdwaras without any monetary benefit) also indicates that Kar is work, not दिव्य-मन (unchangeable) as coined by Dr Sahib Singh [21].

According to Bhai Kahn Singh [17] it also means a 'line' based on the following phrase:

रेखा रखनी वाली लंध II (AGGS, M 1, p 472).

The line is drawn around the kitchen to separate it from the rest of the unclean area.

If the meaning of 'kar' is taken as 'work' then it does not fit in the interpretation of Dr Sahib Singh [21]. Besides, if the meaning of 'kar' is taken as a line as explained above then, it means line is drawn to limit the area. Then, it fails to convey 'openness' and 'infiniteness' attributes of 'Open Oora' in नीति shown graphically by extending its open-end by Guru Nanak.

In spite of the above facts in the Gurbani, Dr Sahib Singh [21] still sticks to the ancient philosophy and explains नीति as दिव्य + दिन or दिन or (Om or Om) + वर्ण and pronounced नीति as 'रेखेलंध' or 'रेख दिव्यलंध' or 'रेख दिनलंध'. Finally, he interprets it as: जब दिन दिन दिन दिन (One, Unchangeable, is prevalent everywhere).

His interpretation clearly takes us back into the ancient philosophy that नीति originated from 'Om' or 'Onkar' as is found in the Vedas and Upanishads.

Although Dr Sher Singh [22] accepts that Guru Nanak does not believe in the philosophy of Vedas, nevertheless, he (Dr Sher Singh) still compared नीति with that of अकार (Om, Oam, Aum) that it is composed of ह, अ, म representing Brahma, Vishnu, and Shiva, respectively. He said that Guru Nanak added numeral '1' before 'Om' to confirm that Brahma is One. He (Dr Sher Singh) has explained almost the same idea given by Bhai Kahn Singh [17] and Dr Sahib Singh [21]. Parma Nand [11] also pronounce नीति as 'Ek Oamkar' says that 'Om/Aum' is a compound word of letters 'A' (Vaishvanara), 'U' (Taijasa), and 'M' (Prajna) in Upanishads and are identified as Vishnu, Brahma, and Mahesh, respectively.

**Seminar at Guru Nanak Dev University**

A seminar on ‘Mool Mantra’ was held at Guru Nanak Dev University, Amritsar, which was sponsored by the University Grant Commission (UGC), New Delhi, under Pritam Singh, Retired Professor and Head of Department of Guru Nanak Studies, in March 1973. The proceedings of the seminar were published in 1985 (after 12 years) under the title: *Sikh Concept of the Divine* [19]. I would summarize the outcome of the seminar from the paper presented by Pritam Singh as follows [20]:

‘O’ (ई) (with open end extended) is believed to be the initial Gurmukhi character of the age-old mystic Indian term Om. It is pronounced as O, Om, Oamkar (Onkar), according to the predilection and cultural affiliation of the speaker. Swami Harnam Das quotes Taittiriya Upanishad to corroborate his view, but claims Vedic sanction for assigning the phonetic value of ‘O’ to ‘ई’ . Some readers, especially, those belonging to Udasi and Nirmla denominations, generally pronounce ‘O’ as ‘Om’: while most of the Sikhs pronounce it as Onkar. Normally, etymologists explain Onkar as the combination of Om + Kar or Oam + Kar (ई + लंध नीति + लंध) but Sohan Singh* believe that kar should be read as ‘akar’. Says he:

Ikoankar = I(Ik) + Oam + akar.

Onkar: The word has been explained in many different ways by many different writers. But as far as Sikh writings are concerned, the prefix Oam makes its meaning clear. Oam consists of three letters O, a, m – O stands for urdhma, i.e. above; a for adham, i.e. below; and m for madham, i.e. between, i.e. the entire universe. The word akar means the visible expanse or simply the expanse. Taking the three components of Ik Oamkar together, then, we can say that it means One Universal Being.”


Pritam Singh [20] has also mentioned that:

1. The members of Udasis and Nirmlas accept ‘O’ as ‘Om’. (This was also reported by Joginder Singh [16].)
2. Bhai Santokh Singh expressed his view that Guru (Nanak) did not at all deviate from Veda.
3. (Pundit Tara Singh) Narottam believes that the text beginning with ‘O’ and ending with ‘Praasad’ original revelation granted by Lord Vishnu to Guru Nanak to represent mystic essence of Veda.

Parma Nand [11] define Oamkar as follows:

Ek Oamkar means ‘One God’. ‘Om’ is the proper name of God and kar is grammatically a suffix added to it to denote the sound of ‘Om’. According to the following Vartika Sutra of Panini, this suffix kara is added in the sense of nirdesa (denotation: “ Varanakaraha: 2227). The examples are akara, Kakara which means the sound of ‘A’ and ‘K’, respectively. R. B. Prahlad C. Diwanjee explains the phrase Oamkara in his Critical Word Index to the Bhagavad Gita:

Oamkara: Om is the sound produced by the word (kar) while recited/pronounced during recitation. Again he says “the particular sound, produced by the pronunciation of the syllable OM".
Thus grammatically Oamkara means the sound Om. Parma Nand [11] has also tried to portray that the Commencing Verse is called Mool Mantra according to the rules of Vedas for declaring a word or sentence as Mantra, Beej Mantra or Mool Mantra. Mantra, according to Vedas, is a word or sentence repeated again and again under certain condition forces the deities to perform miraculous work to fulfill the desires of the performers (devotees).

Teja Singh [23] says that ओम (Ohm) was already being used and Guru Nanak added ‘kar’ and a new word, ओमकार्क (Omkar), was coined:

Sade des vich sargun rup lai Om sabad age hi prachalit si. Guru ji de vele ih, wadha kita gia ki ‘Om’ di than ‘Oamkar’ sabad banaia gia ate is da bhav ih ki uh wahiguru jisda prakash lagatar hunda rahe.

But Parma Nand [11] refuted his claim by saying that it is partly wrong: “The word Oamkar has not been created or introduced during the time of our great Gurus. I have already given a number of quotations containing the word Om as well as Oamkar, used in the same sense.”

Perma Nand [11] further mentioned that the only thing Guru Nanak did was to add numeral ‘1’ to confirm the ‘Oneness’ of God but this characteristic is also accepted in Vedas and Upanishads.

Moreover, the historical fact about the existence of Omkar Temple thousands of years before Guru Nanak’s visit to this temple in South India also supports that ‘Oamkar’ or ‘Oankar’ was not coined by Guru Nanak.

With this seminar the pronunciation of word, ओमकार, has been permanently stamped as Om + Kar or Oam + Kar.

Now it has become an established fact in the Sikh psyche that ओमकार is Ek Oankar, Ek Onkar, Ek Omkar, Ek Oamkar, was originated from OM. It is mentioned in the same way on the Hindu Internet. For example, Prem Sanjeev, member of Sikh Diaspora and Learning Zone Internet Discussion Groups, says [Note 6]:

“Om is the essence of the Vedas. The Upanishads and the Geeta glorify It. With this one sacred syllable all Vedic mangalaacharans are considered done. By remembering and invoking the Lord as Om, Shri Guru Nanak Dev dutifully maintains the Vedic paramparaa or ‘tradition’, for that new philosophy which disregards age-old wisdom can never bear fruit. When new thoughts or ideologies are based upon the wisdom of the ancient, they have not only the fragrance and freshness of the new but also the strength and tenacity of the old. Saints never come into this world to destroy the link with the ancient; rather, they come to fulfill the wisdom of the past; Shri Guru Nanakji did the same. The approach was new, but the knowledge was not. The language was different, but the essence the same.”

The Dharam Parchar Committee of the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar has gone a step further to structurally misconstrue ओमकार into ‘Ik Oamkar’ as it appears on the title page of the April-May-June 2002 issue of Gurmat Gian as shown in the following figure:

The Dharam Parchar Committee of SGPC did realize their mistake but insisted to call ओमकार as ईक ओमकार (Ek Oamkar) indicating that they still failed to realize its implications (whether it is Ek Oankar or Ek Oamkar) on the amalgamation of Nanakian Philosophy as a part of ancient (Hindu) philosophy.

From the history of Omkar Temple and preaching of a Pundit in South India and presentations of Pritam Singh [20] and Parma Nand [11] it becomes clear that the interpretation of ओमकार by the Sikh scholars as ओमकार
Guru Nanak had no originality in his philosophy of coining 'Ek Omkar' as a new term or word because it is already found in the form of 'Om' (Ek Om) in Vedas and Upanishad.

The Commencing Verse has also been declared as Mool Mantra according to Vedic formula of declaring a word or phrase as mantra or Mool Mantra.

The irony is that these statements were declared by Parma Nand [11] in a conference held in Guru Nanak Dev University, Amritsar in 1973 in the presence of stalwarts of Sikhism (List of participants is in Note 7). And from the paper of Pritam Singh [20] it is also evident that all the participants agreed to the above fact that 'Ek Omkar' is a word or phrase as 'Omkar' and 'Om' have encouraged Parma Nand [11] and others to declare that:

1. Guru Nanak had no originality in his philosophy of equating 'Om' with 'Omkar' (Omkar) is an original and unique logo coined by Guru Nanak to represent God explained as follows:

MEANINGS OF 'Ek Omkar' AND ITS PROUNCIATION

Although it has been discussed earlier in details [3], it is worth to repeat briefly the meanings of 'Ek Omkar' and its pronunciation here in this study of Omkar Bani, since this is the Bani which has helped to resolve the riddle that 'Ek Omkar' is not Ek Oankar or Ek Onkar or Ek Omkar or Ek Aumkar and it has nothing to do with Om, which represents Trinity of God.

It was Dr Parminder Singh Chahal (personal discussion) who gave very simple and convincing logic that 'Ek Omkar' is composed of two parts, i.e., numeral '1' and the first letter of Gurmukhi alphabet, 'Ek', with an open end. The numeral '1' should be pronounced as 'EK' and the letter 'Ek' (Oora) with open end as 'Oh'. It was also observed by Kalsi [10] that 'Ek Omkar' should be pronounced as 'Eieku Ek Omkar' (Eieku Ek Om - The Trinity which is contrary to the concept of the Eternal Entity of Guru Nanak, which does not come into anthropomorphic form.

I ask the following question to the Sikh theologians: Was Guru Nanak preaching philosophy of Vedas and Upanishads?

- If the answer is yes then the Sikhs should forget that Sikhism is unique and different religion than Hinduism.
- If the answer is NO then the Sikhs should have to rediscover Gurbani and Sikhism in their real perspective.

My response to the above question is that:

Nanakian Philosophy is original and unique and has all the characteristics of universal acceptability by the humanity of the Science Age provided it is presented scientifically and logically [5].

Was 'Ek Omkar' Coined From Om By Guru Nanak?

Contrary to all the above description of 'Ek Omkar', Guru Nanak does not accept the Trinity of God, i.e., Brahma - the Creator, Vishnu - the Sustainer, and Shiva - the Destroyer (AGGS, Jap 30, p 7) as discussed earlier. It appears that most of the Sikh scholars including Bhai Gurdas [25], Bhai Kahn Singh [17], Dr Sahib Singh [21], Dr Sher Singh [22], Pritam Singh [20], et al. are under strong influence of ancient philosophy as they put aside Nanakian Philosophy and the logic while equating 'Ek Omkar' with 'Om' - the Trinity of Brahma, Vishnu, and Shiva.

However, the 'Ek Omkar' is an original and unique logo (emblem) coined by Guru Nanak to represent God explained as follows:

Stanzas # 5-7, 9, 11, 23, 29, 31, 34, 35, 46 of the Omkar Bani clearly indicate that the Eternal Entity is One and Only; Oh; and the Infinite Being.
i) Oneness:

AGGS, M 1, p 350.
The Almighty is One and Only, Hey Brother!

AGGS, M 5, p 535.
Hey Gurmukh! Comprehend the Almighty as One and Only.

AGGS, M 1, p 930. (Stanza # 5 of Omkar Bani)
Nanak says:
There is One and Only¹, not any other, and the One² pervades everywhere.

AGGS, M 5, p 907.
The True Guru has shown² (me) the vision¹ that the One is in everything and everything is the One.

AGGS, M 1, p 966.
"Nanak Says:
You, the One and Only, pervades everywhere.

AGGS, M 1, p 433.
When blessed, I saw that there is no second.
The One pervades everywhere and the One also pervades in my mind.

AGGS, M 5, p 433.
It means the Creator and the Destroyer is the same One God. This verse also mentions that Guru Nanak does not accept the Trinity of God. There is no Brahma as creator and no Shiva as destroyer in Nanakian Philosophy.

Since no specific/descriptive (विलाप) name has been coined either by Guru Nanak or by any other Sikh Guru for the Eternal Entity, therefore, it is concluded that 〈 should be pronounced as इं (Ek + Oh + Beant) (One Oh ∝ = One and Only, Oh, the Infinite Being). Or इं (Ek Oh Ananat) that portrays the characteristics of Oneness and Infiniteness of Oh, the Eternal Entity.

Therefore, इं is the original and unique logo created by Guru Nanak.

In the context of ‘Ek Oh Beant’ (One Oh ∝) it is important to quote a thought of Nobel Laureate, Einstein (1879-1955) as reported by Alan Harris (Translator of his autobiography), "If he had a God it was the God of Spinoza." [7]. {Spinozism: (1728) The philosophy of Baruch Spinoza (1632-1677) who taught that reality is one substance with an infinite number of attributes of which only thought and extension are capable of being comprehended by the human mind.} I am proud to say that this is very close to इं of Guru Nanak, prophesied about 200 years before Spinoza. After about 450 years Einstein, a scientist, realized the same concept of God defined by Guru Nanak, whereas, many Sikh theologians and Sikh scholars failed to recognize the originality and uniqueness of the Almighty given in the Commencing Verse by Guru Nanak.
Moreover, Einstein [12] also accepts the philosophy of Guru Nanak that God does not come into anthropomorphic form since God is an ‘Eternal Entity’ and ‘Ineffable’ [2, 3].

Personal discussion with a few scholars indicated that they want to stick to their own old conviction to pronounce एक ऋणकर (Ek Oankar / Ek Omkar) originating from Om. Their views strengthen the view of Parma Nanad [11] to nullify the originality and uniqueness of Nanakian Philosophy. His declaration is repeated here as follows:

‘Omkar’ has been used in various Upanishads. The only thing Guru Nanak did was to add numeral ‘1’ to confirm the ‘Oneness’ of God, which is also found in the Upanishads.”

The interpretation of first stanza of Omkar Bani in its real perspective was necessary to put a final nail in the coffin of the wrong pronunciation of Omkar or ‘Omkar’ has been used in various Upanishads. The only thing Guru Nanak did was to add numeral ‘1’ to confirm the ‘Oneness’ of God, which is also found in the Upanishads.”

The right pronunciation and meaning of एक ऋणकर (Ek + Oh + Beant) (One Oh ∝ = One and Only, Oh, the Infinite Being). Or एक ऋणकर (Ek Oh Ananat)

The present study of ऋणकर (Omkar) Bani also indicates that:

The एक ऋणकर has nothing to do with ऋणकर (Omkar) Bani or OM since in Nanakian Philosophy God is ‘One and Only’; does not come into anthropomorphic form (आलोचनात्मक); and no specific/ descriptive (विवरण) name can be assigned to God since God is an ‘Eternal Entity’ and ineffable [2, 3].

CONCLUSIONS

- Omkar Temple has existed in South India thousands of years before the visit of Guru Nanak to this temple.
- The temple is named after Omkar, which refers to the ‘Idol of Shiva’ or ‘Linga of Shiva’ installed in that temple.
- Omkar is the name originated from OM, which represents Trinity: Brahma, Vishnu, and Shiva.
- Omkar is variously spelled as Oankar, Onkar, Oumkar, Oamkar, and Aumkar in Vedas and Upanishads.
- ऋणकर (Omkar) was not coined by Guru Nanak as claimed by many Sikh scholars including Bhai Gurdas.
- ऋणकर (Omkar) Bani was composed by Guru Nanak to explain to the Pandit of Omkar Temple that God cannot be represented as OMKAR since it originated from OM – The Trinity: Brahma, Vishnu, Shiva.
- Since ऋणकर (Omkar) originated from OM – The Trinity, therefore, it cannot be equated with Akal Purkh as is generally considered by many theologians and writers.
- According to Guru Nanak God (Akal Purkh) does not come into anthropomorphic form (आलोचनात्मक); and no specific/descriptive (विवरण) name can be coined for God since God is an ‘Eternal Entity’ and ‘Ineffable’.
- Open Oora with extended end in एक is neither an abbreviation of ऋणकर nor has any connection with the ऋणकर (Oanak, Oankar, Omkar, Oamkar, Aumkar) as is generally accepted by all the Sikh scholars and Sikh theologians, including Bhai Gurdas.
- ऋणकर is just another descriptive (विवरण) name or metaphoric name of God like Ram, Hari, Gopal, Dyal, etc used in AGGS. There is no verse in the entire AGGS other than the Commencing Verse (commonly called 'Mool Mantra') that gives concise and precise description of God in accordance with Nanakian Philosophy. Such a concise and precise description of God is not found anywhere else (outside of the AGGS).
- The right pronunciation and meaning of एक is: एक (Ek + Oh + Beant) (One Oh ∝ = One and Only, Oh, the Infinite). Or एक (Ek Oh Ananat).
- एक is original and unique logo/emblem coined by Guru Nanak not found anywhere else.
- एक is original and unique logo coined by Guru Nanak which has no connection with ऋणकर or ऋणकर or OM
- This logo (emblem), एक, which is the keystone of Sikhism (Nanakian philosophy) should neither be misinterpreted nor be reckoned by Sikhs as originating from ancient (Hindu) philosophy, failing which Sikhism in all likelihood will be gradually absorbed as a branch of Hinduism.

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careful in presenting sensitive issues like this and for preparing this article for the Web site: www.iuscanada.com (UNDERSTANDING SIKHISM – The Research Journal) and its maintenance. I must admit here that if there is any mistake in this study it is my fault not of any reviewer. Finally, I am very grateful to Mr Ajit Singh Batra of New York, USA, who has taken special interest to improve its presentation and also for his encouragement to settle the pronunciation of ननक in its real perspective to save the originality and uniqueness of Nanakian Philosophy from being amalgamated into Hinduism.

REFERENCES
1. AGGS = Aad Guru Granth Sahib. 1983 (reprint). Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar. (M = Mahla, i.e., succession number of the Sikh Gurus to the House of Nanak, p = Page of the AGGS. M is replaced with the name of Bhagat or Bhatt with their Bani.)

NOTES
2. www.manilsuri.com/glossary.htm
3. www.vedanta-newyork.org/glos.htm
7. List of Participants of the seminar: Pritam Singh, Dr. Krishnan Lal, Sharma, (The Late) Dr Parma Nand, Ram Singh, Dr Manmohan Singh, Dr Jaswant Singh Nehi, Dr Jasbir Singh Ahluwalia, (The Late) Dr Bhai Jodh Singh, Dr Jagjit Singh Saluja, Dr Trilochan Singh, (The Late) Dr Taran Singh, Sohan Singh, Dr Wazir Singh, Hardev Bahri, Dr B. B. Chauhey, M. P. Christianand Pillai, G. S. Talib, Dr Gurinder Kaur (was not participant but her paper was included in the proceedings).

Note: It is a pre-print, which will be appearing in the UNDERSTANDING SIKHISM - The Research Journal of July 2005 issue. It is being posted on www.iuscanada.com for general information to those who are involved in correcting the UNESCO Dossier for the award World Heritage Status to Darbar Sahib, Amritsar.