

# APPLICATION OF SCIENCE AND LOGIC IN INTERPRETATING GURBANI

## Part I: Etymology

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### ABSTRACT

Although Guru Nanak has used definite Methodology to write his Bani, our pioneer interpreters of Gurbani have not paid any attention to look into his Methodology to interpret Gurbani. Therefore, it is not only important to understand that Methodology of 15<sup>th</sup> century and to use it for interpreting Gurbani but also to supplement it with modern Methodology. The present paper deals with the Application of Science and Logic for interpreting Gurbani. This paper has been divided into two parts. First part deals with "Etymology" along with the application of Science and logic. The second part discusses the use of "Ontology" to interpret the concept and existence of God.

### INTRODUCTION

Guru Nanak composed his *Bani* (*Bani* has been used in both as singular and plural form) during 15<sup>th</sup> and 16<sup>th</sup> century in the language spoken by the people of the Punjab. I call this language as 'Punjabi'. This language includes vocabulary from different languages spoken in rest of India and in Middle East. Moreover, the Punjabi spoken during 15<sup>th</sup> and 16<sup>th</sup> centuries was quite different than that of today's Punjabi. Under those conditions Guru Nanak had great limitation about the availability of adequate scientific terminology to express his philosophy; therefore, he had to depend on allegoric, metaphoric and symbolic expression in his writings as noticed by Chahal {(3) p 64}. Besides, Guru Nanak also used other methods of representing his philosophy. For example, first posing questions then answering those questions; first describing the concepts accepted by people and then expounding his philosophy; and also using logic to explain his philosophy {(3) p 64}. In spite of this fact that Guru Nanak used certain Methodology for propounding his philosophy but no theologian and researcher ever tried to formulate any Methodology for interpreting Gurbani in the Aad Guru Granth Sahib (AGGS). Consequently, the interpretations available now are mostly literal translations and based on Vedic and Vedantic philosophies

as reported by Joginder Singh, Taran Singh and Chahal (15), (20) {(3) p 81} or on whims of the modern interpreters.

### Methodology for Interpretation

Although I have not come across any article on the Methodology to interpret Gurbani or any article in which Methodology has been explained. But when I talk to some scholars; some say that one must examine Gurbani through *anubhav* while others say that it should be based on the historical facts and tracing out meanings of the old words. Therefore, it becomes a very important step for a researcher to establish 'Methodology' before starting any research project. 'Methodology' is defined by Dictionary.com as follows:

*A set or system of methods, principles and rules for regulating a given discipline as in the arts or sciences.*

There can be many methods which could be of great help to interpret Gurbani, however, application of Science, Etymology, Ontology, understanding of Metaphors and Allegories, Modern Technology and Logic will be a great help to achieve interpretation of Gurbani as close to its real philosophy as meant by Sikh Gurus.

In the Part I of this paper Application of Science, Logic and Etymology to interpret

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Gurbani will be discussed. Somebody may pose a question:

How application of Science could be logical when there was no Science at the time of Guru Nanak?

The answer is discussed as follows:

### **Guru Nanak: Founder of Natural Philosophy**

Guru Nanak is generally accepted as a founder of Sikhi (sm). However, if we analyze his Bani scientifically and logically then it will appear that he was the founder of “Natural Philosophy” which revolves around Cosmos, Laws of Nature/Universe, God, Morality, Modus Vivendi and Service to Humanity. A separate article is under pen to justify “Guru Nanak deserves to be called as the “Founder of Natural Philosophy” by the author if we accept the following definition of Natural Philosophy:

‘Natural Philosophy’ is defined as:

*The study of nature and the physical universe before the advent of modern science.*

(<http://www.answers.com/topic/natural-philosophy>)

In fact what was called ‘Natural Philosophy’ was the foundation of “Science”. For a long time, philosophers as diverse as David Hume (1711-1776), Karl Marx (1818–1883), and Edmund Husserl (1859-1939) have seen the value of their work in the claim that they were making philosophy “scientific”. Those claims should have ended with Immanuel Kant (1724-1804), who for the first time clearly provided a distinction between the issues that science could deal with and those that it couldn't, but since Kant's theory could not be demonstrated the same way as a scientific theory, the spell of science, even if it is only through pseudo-science, continued. The word “science” itself is simply the Latin word for knowledge: *scientia*. Until the 1840's what we now call science was “**Natural Philosophy**,” so that even Isaac Newton's great book on motion and gravity, published in 1687, was *The Mathematical Principles of Natural Philosophy* (*Principia Mathematica Philosophiae Naturalis*). Newton was, to himself and his contemporaries, a “philosopher.”(10)

Here I would say that Guru Nanak (1469-1539) laid the foundation of “Natural Philosophy” in the East by observing the events about Cosmology and Nature and behavior of people about 200 to 500 years before all the above philosophers of the West. The irony is that some Sikh theologians are still keeping the philosophy of Kant alive and profess that Science cannot deal with some issues of religion. They are forgetting that Guru Nanak was the founder of ‘Natural Philosophy’ which became ‘Science’. On the other hand something new

(similar to that of Guru Nanak) was happening about ‘Natural Philosophy’ in Europe, and it was called the *nova scientia*, the “new” knowledge, which began with Nicolaus Copernicus (1473-1543), a contemporary of Guru Nanak (10).

According to the facts explained above it becomes evident that application of current knowledge of Science and logic would be a great help to achieve interpretation of Gurbani in its real perspective.

## **DISCUSSION**

### **Application of Science, Logic and Etymology**

#### **Evolution of Universe**

Although the Big Bang Theory is widely accepted by many scientists, however, some have started to put new theories - String Theory, Anti-inflationary Theory, Quantum Theory, etc. against Big Bang Theory. Amanda Gefter, Consultant for *New Scientist*, puts this controversy as follows (7):

“Cosmologists are still digesting the new proposal, with some questioning whether the assumptions it makes are justified. Guth says that as yet no one is sure about the validity of the specific holographic correspondence Hertog, Hawking and Hartle have employed. “*It's certainly a worthwhile line of research, but what they are trying to establish is a very difficult thing*”, she says.

The Evolution of Universe as described by Guru Nanak during the 15<sup>th</sup> century with the following single phrase (and rest of the expansion of the Universe has been explained in Raga Maru at pages 1037-1038 and other places) is very similar to that of widely accepted Big Bang Theory of 20<sup>th</sup> century:

ਕੀਤਾ ਪਸਾਉ ਏਕੇ ਕਵਾਉ ॥

Kīṭā pasāo eko kavāo.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

Fis te ho'e lakh darīāo.

AGGS, Jap # 16, p 3.(1)

However, our pioneer Sikh theologians have translated/ interpreted this phrase as “Creation” rather as “Origin” or “Evolution” under the influence of ancient philosophy, for example:

#### **Faridkot Vala Tika (21) :**

ਕੀਤਾ ਹੈ ਪਸਾਰਾ ਇਕ (ਕਵਾਉ) ਇਕ ਵਾਕ ਤੇ ਭਾਵ ਐਸੇ ਸੰਕਲਪ

ਕੀਆ ਕਿ ਮੈ ਏਕ ਸੇ ਬਹੁਤੁ ਹੋ ਜਾਵਾਂ ॥

ਤਿਸ ਸੰਕਲਪ ਕਰਣੇ ਸੇ (ਲਖ) ਬਹੁਤੇ ਹੀ (ਦਰੀਆਉ) ਭਾਵ ਪਰਵਾਰ

ਰੂਪ ਜਗਤ ਹੋਤੇ ਭਏ ।

{(God) expanded from one to many with a Word and by

doing so hundreds of thousands of rivers meanings world of living beings appeared.}

**Manmohan Singh (SGPC) in English (21):**

ਇਕ ਸ਼ਬਦ ਨਾਲ ਤੂੰ ਜਗਤ ਦਾ ਖਿਲਾਰਾ ਕਰ ਦਿਤਾ ਤੇ ਇਸ ਦੁਆਰਾ ਲਖਾਂ ਦਰਿਆ ਵਹਿਣੇ ਸ਼ੁਰੂ ਹੋ ਗਏ।

*With One Word Thou didst affect the world's expansion. And whereby lacs of rivers began to flow.*

**Prof Sahib Singh (21):**

(ਅਕਾਲ ਪੁਰਖ ਨੇ) ਆਪਣੇ ਹੁਕਮ ਨਾਲ ਸਾਰਾ ਸੰਸਾਰ ਬਣਾ ਦਿੱਤਾ,

ਉਸ ਹੁਕਮ ਨਾਲ (ਹੀ ਜ਼ਿੰਦਗੀ ਦੇ) ਲੱਖਾਂ ਦਰਿਆ ਬਣ ਗਏ।

{God created the whole Universe with his Order (Will), and with the same Order hundreds of thousands of rivers (of lives) appeared.}

**Sant Singh Khalsa (21):**

*You created the vast expanse of the Universe with One Word!*

*Hundreds of thousands of rivers began to flow.*

The contemporary scientists working on Sikhi (Sikhism) have interpreted this phrase as follows:

Virk, a Physicist, (22) (p 37) in his book, *Harmony in Science and Sikh Religion*, said that the creation hypothesis is summed up by Guru Nanak as follows:

ਕੀਤਾ ਪਸਾਉ ਏਕੇ ਕਵਾਉ ॥

*'God created the Universe by uttering a word.'*

On the other hand another Physicist, Devinder Pal Singh, had involved ਹੁਕਮ (Laws of Nature) in creation of the Universe as follows {(13)- p 28-29}:

ਪ੍ਰਭੂ ਨੇ ਆਪਣੇ ਇਕੋ ਹੁਕਮ (ਜਾਂ ਨਿਯਮ) ਨਾਲ ਸਾਰੀ ਸਿਰਸ਼ਟੀ ਰਚ ਦਿੱਤੀ ਅਤੇ ਉਸ ਦੇ ਹੁਕਮ ਨਾਲ ਹੀ ਜ਼ਿੰਦਗੀ ਦੇ ਦਰਿਆ ਬਣ ਗਏ।

(God created whole Universe with one law and with the same law rivers of lives appeared.)

Still another scientist, Avtar Singh {(12) (p -95-96)}, had interpreted this phrase also involving Laws of Nature as follows:

ਕੀਤਾ ਪਸਾਉ ਏਕੇ ਕਵਾਉ ॥

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰਿਆਉ ॥

ਰੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰ ॥

*"The manifested universe is governed by the One Hukam or one set of laws.*

*(One means the law of conservation or the law of existence or truth – Ek Onkar Sat Naam).*

*Under the governance of the one set of laws many rivers are manifested.*

*How can the governing power of natural law be*

*contemplated or questioned?"*

It is Avtar Singh, who is against the concept of the involvement of supernatural creator as follows:

"However, most religious folks state the following misinterpretation to the above words of Guru Nanak as if he were pointing to a supernatural creator who is above the natural laws of the universe creating something from nothing:

*'You created the vast expanse of the Universe with One Word! Hundreds of thousands of rivers began to flow. How can Your Creative Potency be described?'*

There is no bigger dishonor to an eternal and formless God than equating him/her as an illusory creator violating the natural laws of the Universe and performing the cheap illusory tricks of creation from nothing like a street side magician. No one including God is above its own created laws, the universe would be an unlawful and disorderly place and not an orderly cosmos as it exists. An honorable God must live in concert with its own created laws. No one can imagine a non-law-abiding creator God that would be an oxymoron within itself and unworthy of honor from those it created."

A critical analysis of above translations/interpretations indicates that the first exegesis of AGGS known as *Faridkot Vala Tika* interpreted the above phrase literally and under the influence of Vedic and Vedantic philosophies as:

*God created the Universe with one word from that hundreds of thousands of rivers (and living beings) were created.*

The same theme has been kept without making any improvement by all the other famous Sikh scholars except Manmohan Singh and Sant Singh Khalsa who have even failed to mention living beings. Thereafter, some Sikh scholars followed Prof Sahib while others followed Manmohan Singh's English translations.

**Now the question is:**

Why do modern Sikh scholars avoid interpreting Gurbani with application of Science and logic?

I am sure a new and more accurate interpretation representing the real theme of Gurbani will appear after the application of Science and logic. Einstein's view about this approach is as follows:

*"After religious teachers accomplish the refining process indicated, they will surely recognize with joy that true religion has been ennobled and made more profound by scientific knowledge."*

Now let us try to interpret this phrase of Guru Nanak by the application of Science, Etymology and Logic:  
ਕੀਤਾ ਪਸਾਉ<sup>1</sup> ਏਕੇ ਕਵਾਉ<sup>2</sup> ॥

Kīṭā pasāo eko kavāo.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ<sup>3</sup> ॥

Fis te ho'e lakh darīāo.

ਅਗਗਸ, ਜਪੁ 16, ਪੰਨਾ 3.

Our first attempt was as follows (3):

*The Universe exploded with one sound<sup>2</sup> (bang) and started to expand<sup>1</sup>.*

*Thereafter many things<sup>3</sup> appeared.*

AGGS, Jap # 16, p 3.

I have interpreted the word ਕਵਾਉ as 'sound'; in fact, it means 'Bang' (the swift release of a store of effective force or energy). When the Bang occurred for the first time actually no sound was produced at that time. But our pioneer theologians have mostly interpreted ਕਵਾਉ (*Kawao*) as 'Sabd' (Word). Let us look into the etymological meanings of ਕਵਾਉ (*Kawao*):

ਕਵਾਉ (*Kawao*)

SGGS Gurmukhi-Gurmukhi Dictionary (21)

ਹੁਕਮ। ਉਦਾਹਰਣ: ਕੀਤਾ ਪਸਾਉ ਏਕੇ ਕਵਾਉ॥

Mahan Kosh Encyclopedia (21)

ਦੇਖੋ, ਕਵਾ। ਕੁਆਉ. ਵਾਕਯ. ਹੁਕਮ. "ਕੀਤਾ ਪਸਾਉ ਏਕੇ ਕਵਾਉ".

(ਜਪੁ) ਦੇਖੋ, ਕਵ ਯਾ। ਦੇਖੋ.

ਕਵਾਉ (*Kawao*) means ਹੁਕਮ (Laws of Nature) and Mahan Kosh advises to see ਕਵਾ (*Kawa*).

ਕਵਾ (*Kawa*)

Mahan Kosh Encyclopedia

ਅ. \_\_ ਕੁੱਵਾ. {ਸੰਗਯਾ}. ਕੁੱਵਤ ਦਾ ਬਹੁ ਵਚਨ. ਤਾਕਤ. ਸ਼ਕਤਿ.

ਬਲ।

{ ਕਵਾ (*Kawa*) means Energy, Power. }

Therefore, we can conclude that the word ਕਵਾਉ (*Kawao*) means 'Hukm' (Laws of Nature) according to two above Dictionaries.

Mahan Kosh also says ਦੇਖੋ, ਕਵਾ (see *Kawa*) which means Power, Energy.

It appears that etymologically ਕਵਾਉ (*Kawao*) comes from ਕਵਾ (*Kawa*), which means 'Energy'.

There is another word, ਕਵਾਵੈ (*Kawaway*), which comes from ਕਵਾ (*Kawa*). For example,

ਕਵਾਵੈ (*Kawaway*) in SGGS Gurmukhi-Gurmukhi Dictionary means

ਕਵਾਉ (*Kawao*): ਬਚਨ, ਹੁਕਮ। ਉਦਾਹਰਣ: ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ॥ {ਮਾਰੂ ੫, ੧੭, ੧:੬ (1003)}

And in SGGS Gurmukhi-English Dictionary says that ਕਵਾਉ (*Kawao*) is from ਕਵਾ (*Kawa*),

ਕਵਾ (*kawa*) in Mahan Kosh Encyclopedia means 'Energy' as follows:

ਅ. \_\_ ਕੁੱਵਾ. {ਸੰਗਯਾ}. ਕੁੱਵਤ ਦਾ ਬਹੁ ਵਚਨ. ਤਾਕਤ. ਸ਼ਕਤਿ. ਬਲ।

Therefore, we have modified the above interpretation while keeping in view the meaning of ਕਵਾਉ (as ਕਵਾ) as 'Energy':

*The Universe exploded from one source of energy<sup>2</sup> (Singularity) and started to expand<sup>1</sup>. Thereafter many things<sup>3</sup> appeared.*

Because:

1. ਪਸਾਉ (*Pasao - Pasara*) means to expand.

2. ਕਵਾਉ (*Kawao*) means 'Energy'.

Therefore, ਏਕੇ ਕਵਾਉ means 'From one source of Energy' (ਏਕੇ stands for 'Singularity', which is also called 'Nothingness'. This 'Singularity' and 'Nothingness' has been discussed somewhere else in details. as SUNN (5).

ਦਰੀਆਉ (*Daryao*) has been literally interpreted as rivers by many scholars. Keeping in view the methodology used by Guru Nanak to express his philosophy 'ਦਰੀਆਉ' has been used as a metaphor for 'things'. What are those things? Scientifically what appeared after the 'Big Bang' was a large number of galaxies each composed of a large number of stars (Suns) and their planets? Therefore, the 'ਲਖ ਦਰੀਆਉ' (*Lakh Daryao*) has been used to represent 'many things' because of limited vocabulary available at that time. However, one must understand that no water was formed immediately after the Big Bang. It took billions of years to form Earth and water in our Solar System. Therefore, 'ਲਖ ਦਰੀਆਉ' (*Lakh Daryao*) is a metaphoric expression of 'many things' (that means starting from elementary particles to particles to nucleosynthesis of atoms which gave rise to many



galaxies.

The concept of 'ਦਰੀਆਉ' (*Daryao*) in Nanakian Philosophy means 'everything' as explained by Guru Ramdas:

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥

Tūn dārīāo sabh tujh hī māhi.

ਅਗਸਤ, ਮ: 4, ਪੰਨਾ 11.

*You (God) are river since everything is in You (God).*

AGGS, M 4, p 11.

The God has been compared metaphorically to river, which mean God has 'everything/many things' when it was in the state of 'ਏਕੇ' (One) or ਸੁੰਨ (*Sunn*) or ਨਿਰਗੁਨ (*Nirgun*) State (Singularity or Nothingness according to Physics) which has everything (from element particles to particle to atoms to galaxies to every living being).

Similarly, Guru Arjan has also explained metaphoric 'ਦਰੀਆਉ' (*Daryao*) as 'everything/many things' not to be misunderstood as 'rivers' as has been understood by almost all scholars in the above phrase of Guru Nanak:

ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥੧॥

Ēk kavāvai te sabh hoā. ॥1॥

ਅਗਸਤ, ਮ: 5, ਪੰਨਾ 1003.

*From one source of energy<sup>1</sup> (Singularity) everything<sup>2</sup> appeared.*

AGGS, M 5, p 1003.

'ਏਕ ਕਵਾਵੈ' in the above phrase is same as 'ਏਕੇ ਕਵਾਉ'

of Guru Nanak's previous phrase. And ਕਵਾਵੈ is from

ਕਵਾ. ਕਵਾ means 'Energy' according to *Mahan Kosh*.

The above discussion clearly leads us to believe that Guru Nanak had explained Big Bang in one phrase:

ਕੀਤਾ ਪਸਾਉ<sup>1</sup> ਏਕੇ ਕਵਾਉ<sup>2</sup> ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ<sup>3</sup> ॥

(Kīṭā pasāo eko kavāo. Fis te hoē lakh dārīāo.)

*The Universe exploded from one source of energy<sup>2</sup> (Singularity) and started to expand<sup>1</sup>. Thereafter many things<sup>3</sup> appeared.*

### Fusion and Fission (ਸੰਜੋਗੁ ਵਿਜੋਗੁ)

ਸੰਜੋਗੁ (*Sanjog*) and ਵਿਜੋਗੁ (*Vijog*) are two words in Gurbani which have not been interpreted properly keeping in view the context of the Sabd. For example, the following phrase from JAP, Stanza # 29 at page 7 has been interpreted differently by different authors as follows:

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

Sanjog vijog dūe kār chālāvēh lekhe āvahi bhāg.

### Faridkot Vala Tika

ਜੋਗੀਯੋ ਕੇ ਸਾਥ ਚੇਲੇ ਹੋਤੇ ਹੈ ਜੇ ਵਸਤੂ ਆਵਣੇ ਵਾਲੀ ਹੋਤੀ ਹੈ ਸੇ ਸੰਜੋਗ ਕਰਨੇ ਵਾਲਾ ਕਰਮੁ ਰੂਪੁ ਚੇਲਾ ਲੇ ਆਵਤਾ ਹੈ॥ ਜੇ ਵਸਤੂ ਜਾਣੇ ਵਾਲੀ ਹੈ ਸੇ ਵਿਜੋਗ ਕਰਨੇ ਵਾਲਾ ਕਰਮ ਰੂਪੁ ਚੇਲਾ ਲੇ ਜਾਤਾ ਹੈ ਭਾਵ ਪ੍ਰਾਰਥਯ ਕੇ ਅਨੁਸਾਰ ਸੁਖ ਦੁਖ ਆਵਤਾ ਜਾਤਾ ਰਹਿਤਾ ਹੈ ਐਸੇ ਸੰਜੋਗ ਔਰ ਵਿਜੋਗ ਦੋਨੇ ਚੇਲੇਕਾਰ ਚਲਾਵਤੇ ਹੈ ਜੇ ਹਮਾਰੇ ਲੇਖ ਮੈ ਲਿਖਾ ਹੈ ਸੇ ਹਮਾਰੇ ਕੇ (ਭਾਗ) ਛਾਂਦਾ ਆਇ ਜਾਤਾ ਹੈ ਭਾਵ ਮਿਲ ਜਾਤਾ ਹੈ॥

### Prof Sahib Singh

ਸੰਜੋਗੁ = ਮੇਲ, ਅਕਾਲ ਪੁਰਖ ਦੀ ਰਜਾ ਦਾ ਉਹ ਅੰਸ ਜਿਸ ਨਾਲ ਜੀਵ ਮਿਲਦੇ ਹਨ, ਜਾਂ ਸੰਸਾਰ ਦੇ ਹੋਰ ਕਾਰਜ ਹੁੰਦੇ ਹਨ। ਵਿਜੋਗੁ = ਵਿਛੋੜਾ, ਅਕਾਲ ਪੁਰਖ ਦੀ ਰਜਾ ਦਾ ਉਹ ਅੰਸ ਜਿਸ ਦੀ ਰਾਹੀਂ ਜੀਵ ਵਿਛੜਦੇ ਹਨ, ਜਾਂ ਕੋਈ ਹੋਂਦ ਵਾਲੇ ਪਦਾਰਥ ਨਾਸ ਹੋ ਜਾਂਦੇ ਹਨ। ਦੁਇ = ਦੋਵੇਂ। ਕਾਰ = ਸੰਸਾਰ ਦੀ ਕਾਰ। ਚਲਾਵਹਿ = ਚਲਾ ਰਹੇ ਹਨ। (ਜੋਗੀਆਂ ਵਿਚ ਭੰਡਾਰੇ ਵਸਤੇ ਇਕ ਮਨੁੱਖ ਰਸਦ ਲਿਆਉਣ ਵਾਲਾ ਹੁੰਦਾ ਹੈ; ਇਹ ਅਕਾਲ ਪੁਰਖ ਦੀ 'ਸੰਜੋਗੁ'-ਰੂਪ ਸੱਤਾ ਸਮਝ ਲਵੇ। ਦੂਜਾ ਵਰਤਾਣ ਵਾਲਾ ਹੁੰਦਾ ਹੈ, ਜੋ 'ਵਿਜੋਗੁ' ਸਤਾ ਹੈ)। ਲੇਖੇ = ਕੀਤੇ ਕਰਮਾਂ ਦੇ ਲੇਖੇ ਅਨੁਸਾਰ। ਆਵਹਿ = ਆਉਂਦੇ ਹਨ, ਮਿਲਦੇ ਹਨ। ਭਾਗ = ਆਪੇ ਆਪਣੇ ਹਿੱਸੇ, ਆਪਣੇ ਆਪਣੇ ਛਾਂਦੇ। (ਜੋਗੀ ਭੰਡਾਰਾ ਵਰਤਾਣ ਵੇਲੇ ਹਰੇਕ ਨੂੰ ਦਰਜਾ-ਬ-ਦਰਜਾ ਛਾਂਦਾ ਦੇਈ ਜਾਂਦੇ ਹਨ, ਅਕਾਲ ਪੁਰਖ ਦੀਆਂ 'ਸੰਜੋਗੁ' 'ਵਿਜੋਗੁ' ਸੱਤਾ ਸਭ ਜੀਵਾਂ ਨੂੰ ਉਹਨਾਂ ਦੇ ਕੀਤੇ ਕਰਮਾਂ ਦੇ ਲੇਖ ਅਨੁਸਾਰ ਸੁਖ ਦੁਖ ਦੇ ਛਾਂਦੇ ਵਰਤਾ ਰਹੀਆਂ ਹਨ)।

ਅਕਾਲ ਪੁਰਖ ਦੀ "ਸੰਜੋਗ" ਸੱਤਾ ਤੇ "ਵਿਜੋਗ" ਸੱਤਾ ਦੋਵੇਂ (ਮਿਲ ਕੇ ਇਸ ਸੰਸਾਰ ਦੀ) ਕਾਰ ਨੂੰ ਚਲਾ ਰਹੀਆਂ ਹਨ (ਭਾਵ, ਪਿਛਲੇ ਸੰਜੋਗਾਂ ਕਰ ਕੇ ਟੱਬਰ ਆਦਿਕਾਂ ਦੇ ਜੀਵ ਇੱਥੇ ਆ ਇਕੱਠੇ ਹੁੰਦੇ ਹਨ। ਰਜਾ ਵਿਚ ਫਿਰ ਵਿਛੜ ਵਿਛੜ ਕੇ ਆਪੋ-ਆਪਣੀ ਵਾਰੀ ਇੱਥੋਂ ਤੁਰ ਜਾਂਦੇ ਹਨ) ਅਤੇ (ਸਭ ਜੀਵਾਂ ਦੇ ਕੀਤੇ ਕਰਮਾਂ ਦੇ) ਲੇਖ ਅਨੁਸਾਰ (ਦਰਜਾ-ਬ-ਦਰਜਾ ਸੁਖ ਦੁਖ ਦੇ) ਛਾਂਦੇ ਮਿਲ ਰਹੇ ਹਨ (ਜੇ ਇਹ ਯਕੀਨ ਬਣ ਜਾਏ ਤਾਂ ਅੰਦਰੋਂ ਕੂੜ ਦੀ ਕੰਧ ਟੁੱਟ ਜਾਂਦੀ ਹੈ)।

### Manmohan Singh

*Union and separation both regulate the world's business and by destiny man obtains his share.*

### Sant Singh Khalsa

*Union with Him and separation from Him, come by His Will. We come to receive what is written in our*

destiny.

Examination of these interpretations indicates that all the four authors have interpreted ਸੰਜੋਗੁ (*Sanjog*) and ਵਿਜੋਗੁ (*Vijog*) differently from each other. *Faridkot Vala Teeka* interpreted that according to Yogic philosophy one person receives bounties from God that is *Sanjog* and the other person gives it away that is *Vijog* and this way whole system goes on in this world and we receive according to our Karmas. Prof Sahib Singh followed *Faridkot Vala Teeka* and also includes meeting of family members because of karmas of past lives and then separation.

Manmohan Singh said that business in this world runs according to union and separation and man gets his share according to his destiny. But Sant Singh Khalsa interpreted it as the union with and separation from God by the Will of God and man gets what is written in his destiny.

The above phrase has been interpreted by all the four theologians according to their own whims and under the influence of ancient philosophy without keeping in view the theme in the first two sentences before it, which are as follows:

ਭੁਗਤਿ<sup>1</sup> ਗਿਆਨੁ<sup>2</sup> ਦਇਆ<sup>3</sup> ਭੰਡਾਰਣਿ<sup>4</sup> ਘਟਿ<sup>5</sup> ਘਟਿ<sup>5</sup>

ਵਾਜਰਿ<sup>6</sup> ਨਾਦ<sup>7</sup> ॥

Bhugat gi=ān da=i=ā bhandāraṅ ghat ghat vājeh nād.  
Let the knowledge<sup>2</sup> be the food<sup>1</sup> and compassion<sup>3</sup> as your possession<sup>4</sup>.  
Then, the bells<sup>7</sup> of contentment will ring<sup>6</sup> in everybody<sup>5</sup>.

ਆਪਿ<sup>8</sup> ਨਾਥੁ<sup>9</sup> ਨਾਥੀ<sup>10</sup> ਸਭ<sup>11</sup> ਜਾ ਕੀ ਰਿਧਿ<sup>12</sup> ਸਿਧਿ<sup>13</sup>

ਅਵਰਾ<sup>14</sup> ਸਾਦ<sup>15</sup> ॥

Āp nāth nāthī sabh jā kī riḍh siḍh avrā sād.  
The God Itself<sup>8</sup> is the Controller<sup>9</sup>; It controls<sup>10</sup> every<sup>11</sup> action and reaction in this Universe through the Laws of Nature. The desire for possession of miracle power<sup>5</sup> is a mere instinct.

The first two sentences clearly indicate that Guru Nanak says that the knowledge, the food for thought, and compassion helps to achieve contentment; and the God Itself is the controller of every action and reaction in this Universe according to the Laws of Nature (ਹੁਕਮ), therefore, nobody else (Siddhas or Yogis) have any such power to perform any miracle.

Guru Nanak explains that two processes, fusion and fission {ਸੰਜੋਗੁ (*Sanjog*) and ਵਿਜੋਗੁ (*Vijog*)} generate the energy required to carry out every action in the

Universe. The scientific explanation of these sources of energy is as follows:

### Source of Energy

There are two sources of energy in the Universe:

**i) Fusion:** The union of atomic nuclei to form heavier nuclei resulting in the release of enormous quantity of energy. (The simple meanings are union of two things into one.)

Technically it is explained as: Two hydrogen nuclei or protons smash into each other hard enough to fuse, forming a deuterium nucleus with one proton and one neutron. As the protons fuse, they release energy, partly in the form of a neutrino. Neutrinos are odd particles that seem to be able to penetrate almost anything, including Earth and us as if neither existed. Next the deuterium nucleus rams another free proton and fuses with it, giving off energy in the form of gamma rays. Finally, this clump of three particles smashes into another clump like itself and forms a helium nucleus. In this last collusion two protons are knocked loose and the process begins again. At each step, energy is given off in the form of photons. It is this energy that keeps the Sun shining and Earth alive. And this is how a hydrogen bomb works. The Sun is an enormous hydrogen bomb that just keeps on exploding (6). Now this source of energy (Fusion) is being exploited in USA in collaboration with other countries.

**ii) Fission:** Splitting of an atomic nucleus resulting in the release of large amount of energy. The simple meaning is splitting of a thing into two parts. Atom bomb is the result of fission (splitting) of an element to release energy. This source of energy (Fission) is already being used in many countries.

Most of the interpreters express *sanjog and vijog* either a union or separation of families or union and separation of man with/from the God. But the above interpretation is based upon the fact that Guru Nanak is talking about the control (*nathi*) of all the actions and reactions, i.e. the work (*kaar*) and its control rests with the God (*Nath*) according to *Hukm* (Laws of Nature) as explained in the preceding phrase:

ਆਪਿ<sup>8</sup> ਨਾਥੁ<sup>9</sup> ਨਾਥੀ<sup>10</sup> ਸਭ<sup>11</sup> ਜਾ ਕੀ ਰਿਧਿ<sup>12</sup> ਸਿਧਿ<sup>13</sup>

ਅਵਰਾ<sup>14</sup> ਸਾਦ<sup>15</sup> ॥

Āp nāth nāthī sabh jā kī riḍh siḍh avrā sād.  
The God Itself<sup>8</sup> is the Controller<sup>9</sup>; It controls<sup>10</sup> every<sup>11</sup> action and reaction in this Universe. The desire for possession of miracle power<sup>5,6</sup> is a mere instinct.

Therefore, the main phrase of *Sanjog* and *Vijog* is

interpreted as follows:

ਸੰਜੋਗੁ<sup>16</sup> ਵਿਜੋਗੁ<sup>17</sup> ਦੁਇ<sup>18</sup> ਕਾਰ<sup>19</sup> ਚਲਾਵਹਿ<sup>20</sup> ਲੇਖੇ<sup>21</sup>

ਆਵਹਿ<sup>22</sup> ਭਾਗ<sup>23</sup> ॥

Sanjog vijog dūe kār chālāvèh lekhe āvahi bhāg.

*The work<sup>19</sup> is performed<sup>20</sup> by the energy released by fusion<sup>16</sup> and by fission<sup>17</sup>; and the resulting work<sup>21</sup> becomes<sup>22</sup> assets (blessing)<sup>23</sup> for the humanity.*

Guru Amardas has also used fusion and fission in the same sense of Nanakian Philosophy as follows:

ਆਪੇ ਜੋੜਿ<sup>1</sup> ਵਿਛੋੜੇ<sup>2</sup> ਆਪੇ ॥ ਆਪੇ ਥਾਪਿ<sup>3</sup> ਉਥਾਪੇ<sup>4</sup> ਆਪੇ ॥

Āpe jor vichhore āpe. Āpe thāp uthāpe āpe.

*Fusion<sup>1</sup> and fission<sup>2</sup> occur of its own.*

*Creation<sup>3</sup> and reversing<sup>4</sup> back to original state also goes on of its own.*

ਸਚਾ ਹੁਕਮੁ<sup>5</sup> ਸਚਾ ਪਾਸਾਰ<sup>6</sup> ਹੋਰਨਿ ਹੁਕਮੁ<sup>7</sup> ਨ ਹੋਈ ਹੇ ॥੪॥

Sachā hukam sachā pāsārā horan hukam na hoī he. ॥4॥

*The expansion<sup>6</sup> of the Universe occurs (under the Laws of Nature as discussed earlier)<sup>5</sup>, and There is no other governing body, That can issue such orders/laws<sup>7</sup>."*

AGGS, M 3, p 1045.

Guru Arjan has used fusion and fission to explain the conception and birth of human. Here fission is splitting of pairs of chromosomes of sex cells (sperms) of a man and sex cell (egg) of a woman. And fusion is the combination or pairing of one set of n-number of chromosomes from the man sex cell (sperm) with the n-number of chromosomes of woman sex cell (ovum) resulting in a zygote of 2n-chromosomes. This zygote continues to divide resulting into a multi-cellular organism, which later develops into a new human being. This phenomenon has been described as follows:

ਸੰਜੋਗੁ<sup>1</sup> ਵਿਜੋਗੁ<sup>2</sup> ਧੁਰਹੁ<sup>3</sup> ਹੀ ਹੁਆ<sup>4</sup> ॥

Sanjog vijog dhurahu hī hūā.

ਪੰਚ<sup>5</sup> ਧਾਤੁ<sup>6</sup> ਕਰਿ<sup>7</sup> ਪੁਤਲ<sup>8</sup> ਕੀਆ<sup>9</sup> ॥

Panch dhāt kar putl kīā.

ਸਾਰੈ<sup>10</sup> ਕੈ ਫੁਰਮਾਇਅੜੈ<sup>11</sup> ਜੀ<sup>12</sup> ਦੇਹੀ<sup>13</sup> ਵਿਚਿ ਜੀਉ<sup>14</sup>

ਆਇ ਪਇਆ ॥੧॥

Sāhai kai furmāiāraī jī dehī vich jīō āe paīā. ॥1॥

ਅਗਸਤ, ਮ: 5, 1007.

*Splitting<sup>2</sup> (fission) and pairing<sup>1</sup> (fusion) (of chromosomes) are performed<sup>4</sup> according to the already ordained Laws of Nature<sup>3</sup>.*

*By putting together<sup>7</sup> five<sup>5</sup> elements<sup>6</sup> (means many elements) a new body<sup>8</sup> was created<sup>9</sup>.*

*Then according to the Laws of the Nature<sup>10</sup>, life<sup>12</sup> originates in the newly formed body<sup>13</sup> and a new being<sup>14</sup> comes on the Earth.*

AGGS, M 5, p 1007.

The interpretation of the above verses in their real perspective would have not been possible without the application of etymology of word *Kawao* from *Kwa*; and metaphoric meanings of *Drayao* as 'many things' beside the application of knowledge of Physics, Biology, and Genetics. However, at many other places in AGGS 'sanjog' and 'vijog' have been used in their simple meaning as meeting of a person with another person or God and separation of a person from other person or God, respectively. It also becomes clear from these phrases that interpretation of certain words should be done by keeping in view the context in which they have been used.

### Interpretation of ੴ

The ੴ is the first part of Commencing Verse (*Mangalacharan* but commonly called as Mool Mantra):

ੴ<sup>1</sup>

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂ  
ਨੀ ਸੈਭੰ<sup>2</sup>

ਗੁਰ ਪ੍ਰਸਾਦਿ<sup>3</sup> ॥

In fact the first part, ੴ, of the Commencing Verse is a logo coined by Guru Nanak to represent the God as an Entity\* or Reality\*\*.

\*Entity: something that exists as or is perceived as a single separate object.

\*\* Reality: actual being or existence, as opposed to an imaginary, idealized, or false nature.

The second and third parts of Commencing Verse represent the attributes of that God, ੴ. Although ੴ as the unique logo has already been discussed extensively by Chahal {(3) p 96}, (4), here it will be discussed briefly with special emphasis on its etymological study. The first part is a logo coined by Guru Nanak by the combination of ੴ + ੴ + ੴ. It is hard to understand the reasons why the Sikh theologians pronounce it as ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankaar*) or ਏਕੁ ਓਮਕਾਰੁ (*Ek Aumkaar*). It could be due to the heavy influence of Vedic and Vedantic influence on the minds of our pioneer theologians or researchers who have been trained at the highest educational School of Hinduism at Banaras (now Varanasi).

According the literature available it becomes clear that it was Bhai Gurdas, educated from Banaras, who has pronounced One (ੴ) as ਏਕੁ (*Ek*) and Open Oora (ੴ) as ਓਅੰਕਾਰੁ (*Oankaar*) as is evident from his *Pauri* 15 of *Vaar* 3 (16):

ਮੂਲ ਮੰਤ੍ਰ ਦਾ ਗੁਹੜ ਭੇਦ

Mystery of Mulmantr

ਏਕਾ ਏਕੰਕਾਰੁ ਲਿਖਿ ਦੇਖਾਲਿਆ।

Aykaa Aykankaar Likh Daykhaaliaa.

By writing 1 (one) it has been shown that God is One.

ਊੜਾ ਓਅੰਕਾਰੁ ਪਾਸਿ ਬਹਾਲਿਆ।...

Oorhaa Oankaar Paas Bahaaliaa.

Then Oora (ੳ) has been placed besides One to represent Oankaar.

The first formal *Tika* of Sikh scriptures was written by Giani Badan Singh of Dera Sekhwan at the request and encouragement of Maharaja Bikram Singh of Faridkot. It took him six and a half years to complete it. It was completed in 1883 CE. This *Tika* was further reviewed by a committee appointed by Mahant Bawa Shamer Singh of Patna. After incorporating the comments of this committee, the first edition of this *tika* was published by funds provided by the Maharaja Balvir Singh of Faridkot in 1906. It was printed by the Wazir Hind Press (started by Bhai Vir Singh) at Amritsar. The second edition of this *Tika* was published by Maharaja Harinder Singh of Faridkot in 1928 {(18)– pp 205-206}. Therefore, this formal *Tika* became available in printed form only in 1928 (about 324 years after the compilation of the Aad Granth in 1604). Giani Badan Singh belonged to Nirmalas who are experts in Vedas and Vedanta.

This *Tika* is known as the "*Faridkoti Tika*" or "*Faridkot Vala Tika*." For all future attempts on interpretation of the AGGS it became an ideal Prototype *Tika*. In this *Tika* the ੳ (Open Oora) in ੳੳ has been equated with ੳ (Om / Aum), the Trinity of God, which is a compound word formed with A (*Akaar*), AU (*Aukaar*), and M (*Makaar*). It is mentioned in this *Tika* that Bhai Gurdas has pronounced Open Oora (ੳ) as ਓਅੰਕਾਰੁ (*Oankaar*), which means Aum or Om (21). Then Bhai Kahn Singh (17) recorded in his *Mahan Kosh* that:

i) ੳ (Open Oora) with extended end; ii) ਓਅੰ (Aum); and iii) ਓਅੰਕਾਰੁ (*Oankaar*) all the three forms represent ਓਅੰ (Om / Aum) as in *Faridkot Vala Tika* and is pronounced as ਓਅੰਕਾਰੁ (*Oankaar*) as has been pronounced by Bhai Gurdas. Thereafter, Prof Sahib Singh (19) also followed *Faridkot Vala Tika* that ੳ (Open Oora) in ੳੳ is Om (Aum) and further explained ੳੳ as ਇਕ + ੳ or ਓਅੰ or ੳ (Aum or Om) + ਕਾਰ

(extended end of Oora) and pronounced ੳੳ as ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankaar*) or ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Aumkaar*). Consequently, all other theologians and researchers pronounced ੳੳ as ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankaar*) or ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Aumkaar*) and it became permanent part and parcel of Sikh psyche.

We have discussed earlier that ੳੳ is a logo coined by Guru Nanak by the combination of ੳ + ੳ + ੳ to represent God. Let us discuss each part of ੳੳ etymologically, scientifically and logically:

### ੳ (One)

Guru Nanak makes it very clear that the One is his God:

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੈ ਹੈ ॥ ਏਕੈ ਹੈ ਭਾਈ ਏਕੈ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Sāhib merā eko hai. Ēko hai bhāī eko hai. ॥1॥ rahāo.

*Hey Brother! My God<sup>1</sup> is One and Only<sup>2,3,4</sup>.*

AGGS, M 1, p 350.

I may add here that some scholars may quote the following verse of Guru Nanak to justify that Guru Nanak himself says that God is 'One' in Vedas:

ਬੇਦ<sup>1</sup> ਵਖਾਣਿ<sup>2</sup> ਕਹਹਿ<sup>3</sup> ਇਕੁ<sup>4</sup> ਕਹੀਐ<sup>5</sup> ॥

ਉਹੁ<sup>6</sup> ਬੇਅੰਤੁ<sup>7</sup> ਅੰਤੁ<sup>8</sup> ਕਿਨਿ<sup>9</sup> ਲਹੀਐ<sup>9</sup> ॥

Beḍ vakhāṇ kahēh ik kahīai.

Oh be<sup>ant</sup> ant kin lahīai.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1188.

But critical study of the above phrase shows that here ਬੇਦ/ਵੇਦ means 'knowledge/wisdom' according to Bhai Kahn Singh (17) and Dr Gurcharan Singh (21), therefore, the above phrase should be interpreted as follows (Although ਬੇਦ/ਵੇਦ also means sacred books in Hinduism.):

*Intellectual<sup>1</sup> deliberation<sup>2</sup> reveals<sup>4</sup> that It (God) is 'One'<sup>3</sup>.*

*The That<sup>5</sup> (God) is Infinite<sup>6</sup> and nobody<sup>8</sup> has found<sup>9</sup> Its limit<sup>7</sup>.*

AGGS, M 1, p 1188-89.

The above etymological, scientific and logical study of ੳ (ONE) from the Bani of Guru Nanak clearly indicates that the ONE is not numeral 'One' but the only ONE which represents 'Singularity' of Scientists and/or ਸੁੰਨ (*Sunn*) of Guru Nanak, which represents 'Nothingness' of scientists (5).

### ੳ (Open Oora)

Although Bhai Kahn (17) has explained that ੳ (Open



*Oora*) represents Aum/Om as interpreted by *Faridkot Vala Tika* but etymology of **ੳ** (Open *Oora*) has also been explained in his *Mahan Kosh* as **ੳਹ ਦਾ ਸੰਕੇਪ** {abbreviation of **ੳਹ** (*Oh*)}. The open *Oora* (**ੳ**) has been used as **ੳਹ** ('Oh' meaning 'that') by Bhagat Naam Dev for the flute of Rama as follows:  
ਧਨਿ ਧੰਨਿ ਓ ਰਾਮ ਬੇਨੁ ਬਾਜੈ ॥

ਮਧੁਰ ਮਧੁਰ ਧੁਨਿ ਅਨਹਤ ਗਾਜੈ ॥੧॥ ਰਹਾਉ ॥

Ḍhan ḍhan o rām ben bājai.  
Maḍhur maḍhur ḍhun anhat gājai. ॥1॥ rahā=0.  
ਅਗਗਸ, ਨਾਮ ਦੇਵ, ਪੰਨਾ 988.

*Blessed is that (ੳ - Oh) flute of Ram, which is played by him.*

*Then pleasant but unbeaten sound vibrates.*  
AGGS, Naam Dev, p 988.

### ^ (Extended End of Open Oora)

The 'Extended End of Open Oora' has been declared as '*Kaar*' by Prof Sahib Singh (21). He further takes the aid of Sanskrit to explain that **ਕਾਰ** (*kaar*) is a suffix of some Sanskrit words and it means **ਇਕ-ਰਸ**, ਜਿਸ ਵਿਚ ਤਬਦੀਲੀ ਨਾਹ ਆਵੇ (The One that is unchangeable). Then he quotes some words with '*Kaar*' as suffix from Gurbani to indicate that **ਕਾਰ** (*kaar*) means **ਇਕ-ਰਸ**. For example, **ਨੰਨਾਕਾਰ** (which means who refuses), **ਨਿਰਤਿਕਾਰ** (which means dancer), and **ਧੁਨਿਕਾਰੁ** (which means musician who makes the tune, melody) but none of these words indicate anything like, **ਇਕ-ਰਸ - ਜਿਸ, ਵਿਚ ਤਬਦੀਲੀ ਨਾਹ ਆਵੇ**. Prof Sahib Singh concocted fictitious meanings to justify his own whimsical meanings. In fact '*kaar*' in Punjabi Dictionary (8) and according to Bhai Kahn Singh means 'work':

ਕਾਰ<sup>1</sup> ਕਮਾਵਹਿ<sup>2</sup> ਸਿਰਿ ਧਈ ਲਾਹਾ<sup>3</sup> ਪਲੈ ਪਾਇ ॥

Kār kamāvēh sir ḍhaṇī lāhā palai pāe.  
ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 936.

*One gets the reward<sup>3</sup> from the Master for performing<sup>2</sup> work<sup>1</sup>*  
AGGS, M 1, p 936.

Even Prof Sahib Singh himself has shown that '**ਕਾਰ**' means 'work/service' while interpreting the following phrase:

ਮਾਇਆ<sup>1</sup> ਦਾਸੀ<sup>2</sup> ਭਗਤਾ ਕੀ ਕਾਰ<sup>4</sup> ਕਮਾਵੈ<sup>5</sup> ॥

Māi=ā dāsī bhagatā kī kār kamāvai.  
ਅਗਗਸ, ਮ: 3, ਪੰਨਾ 231.

*Money<sup>1</sup> (Maya) is servant<sup>2</sup>, which performs<sup>5</sup> work<sup>4</sup> for devotees<sup>3</sup>.*

AGGS. M 3, p 231.

'**ਕਾਰਿ**' also means 'useful' as in:

ਗੁਰ<sup>1</sup> ਕੀ ਮਤਿ<sup>2</sup> ਜੀਇ<sup>3</sup> ਆਈ ਕਾਰਿ<sup>4</sup> ॥੧॥

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 221.

*The philosophy<sup>2</sup> of the Guru<sup>1</sup> is useful<sup>4</sup> for everybody<sup>3</sup>.*  
AGGS, M 1, p 221.

The word **ਕਾਰ ਸੇਵਾ** (*Kaar Sewa*) (means work performed for Gurdwaras without any monetary benefit) also indicates that *Kaar* is work, not **ਇਕ-ਰਸ** (unchangeable) as coined by Prof Sahib Singh. According to Bhai Kahn Singh it also means a 'line' based on this verse:

"**ਦੇਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰਾ**" (*They draw line around them after plastering the ground with cow-dung*) (AGGS, M 1, p 472.).

If the meaning of **ਕਾਰ** (*kaar*) is taken as 'work' then it does not fit in the misconstrued interpretation as **ਇਕ-ਰਸ**, ਜਿਸ ਵਿਚ ਤਬਦੀਲੀ ਨਾਹ ਆਵੇ (The One that is unchangeable) done by Prof Sahib Singh (19). Besides, if the meaning of '*kaar*' is taken as a 'line' as explained above then, it means line is drawn to limit the area. Then, it again fails to convey 'openness' and 'infiniteness' attributes of 'Open Oora' shown by graphically extended end of open *Oora* (**ੳ**) by Guru Nanak. I do not understand why some scholars intentionally try to interpret Gurbani under the influence of Vedic and Vedantic philosophies. By doing so they are undermining the lofty, scientific and logical philosophy of Guru Nanak.

Now it is the time to sum up the whole discussion about **ੳੳ** as follows:

**ੳੳ** is a unique logo coined by Guru Nanak by the combination of **ੳ + ੳ + ^** to represent GOD.

'**ੳ**' represents 'One and only' (Singularity).

'**ੳ**' represents **ੳਹ** (Oh - That) meaning 'That' which has been added to represent '**ੳ**'.

'**^**', represents the infinity of That (**ੳ**) One (**ੳ**).

In **ੳੳ** " 'ੳ' stands for 'One and Only', 'ੳ' stands for 'Oh' ('That'), and ' ^ ' extended-end of **ੳ** (Open Oora) stands for 'Infinite'. Therefore, in Punjabi **ੳੳ**

can be pronounced as ਇਕੁ ਓ ਬੇਅੰਤ (*Ek Oh Beant*) and in English **ੴ** can be pronounced as 'The One and Only, Oh (That), the Infinite'.

The above discussion clearly indicates that etymological study of Gurbani words is a great help to discover the proper meanings for right interpretation of Gurbani.

### Observations about ੴ by other Researchers

I can imagine how difficult it is for some researchers to go against the well-established concept promulgated by the authorities in Sikhism, like Bhai Gurdas, the author of *Faridkot Vala Tika* and Prof Sahib Singh because of draconian sword of excommunication hanging on the heads of every Sikh scholar who would go against the well-established concepts.

It was Kalsi (9) who challenged that ੴ cannot be pronounced as 'OM/AUM' or '*Ek Oankaar*' under any circumstances. He is of the opinion that to compare ੴ, an invaluable and unique gift, with 'OM/AUM' or '*Ek Oankaar*', which is a Vedic Mantra, is injustice and disgrace to Gurbani and to do so is our ignorance. Although some friends may not agree for the time being they will accept this fact some day:

“ੴ ਨੂੰ ਓਮ ਜਾਂ ਓਅੰਕਾਰ, ਜੇਹੜਾ ਕਿ ਵੇਦਾਂ ਦਾ ਮੰਤਰ ਹੈ, ਨਾਲ ਤੁਲਨਾ ਦੇਣੀ, ਗੁਰੂ ਸਾਹਿਬ ਦੀ ਬਖਸ਼ੀ ਹੋਈ ਅਮੋਲਿਕ ਅਤੇ ਅਨੋਖੀ ਵਸਤੂ ਨਾਲ ਬੇ-ਅਨਸਾਫੀ, ਗੂਰਬਾਣੀ ਦੀ ਨਿਰਾਦਰੀ, ਸਤਿਗੁਰਾਂ ਦੀ ਅਵਗਾਯਾ ਅਤੇ ਸਾਡੀ ਅਗਿਆਨਤਾ ਦਾ ਸਬੂਤ ਹੈ। ਕਈ ਸੱਜਣ ਸਾਇਦ ਫਿਲਹਾਲ ਸਿਹਿਮਤ ਨਾ ਹੋਣ ਪ੍ਰੰਤੂ ਅਖੀਰ ਵਿਚ ਉਹ ਅਸਲੀਅਤ (Reality) ਨੂੰ ਜਰੂਰ ਸਵੀਕਾਰ ਕਰਨਗੇ।

After lot of documentation he has suggested that ੴ should be pronounce as “**Ekooo...**”:

ੴ ਦਾ ਉਚਾਰਣ ਬਣਦਾ ਹੈ ‘ਇਕੋੋੋ...’।

He presented his book (9) to me when I visited him in 1997. After critical analysis of his argument I appreciated that he was the first to challenge that ੴ is not “*Ek Oankaar*” he was pronouncing only ‘One’ in the ੴ by extending the sound of ੴ (One) “**Ekooo...**”.

However, I suggested him that we need to explain the meanings of all the parts of ੴ i.e. ‘one’ (ੴ) ‘Open Oora’ (ੴ) and its extended end (ੴ).

Sandhu reported that (11): “*According to Dr Ahluwalia atomization of integral concepts is another aspect of the methodology crisis under analysis; this is also the*

*hangover of Vedantic approach... Ik is separated off from Oankaar; the latter is further divided into O(a)n and Akaar. O(a)n is equated with Vedantic Om, and hence deemed as the composed of three elementary sounds – A U M – each symbolizing a distinct aspect of the Hindu trinity.”*

Sandhu further reported about the study of ੴ as follows :

“*I(b) – IKOoh or IK Oankaar: for the first time, Nirmal Singh Kalsi revised the interpretation of word and symbol, ੴ as IKOOo-infinite, in place of Ik Oankaar; that has become most popular after Sahib Singh used it for about half a century. However, Kalsi suggested that ‘the Kaar leads to the sound and knowledge of ‘ੴ’ into endlessness, meaning infinity’. This is a corollary of the proverbial sound, attributed to AUM as the creator of the Universe in Hinduism. This proposal of Kalsi that the ‘sound of IKOOoo goes to infinity’, creates a dilemma for those who are not ready to accept the concept of Om or AUM of Hindu religion.”*

Sandhu further writes:

“*Dr Chahal (2) suggested an improvement over the suggestions of Kalsi by proposing that ੴ should be pronounced as IKOH-oo in which oo stands for infinite. Thus according to Chahal it should be written as ‘One and Only’.*”

Later on it was Inder Singh (14) who recognized that the logo ੴ is not based on the Vedantic philosophy of OM. He says that it is matter of great concern that today’s scholars well-conversant with more than four or five languages that Guru Granth Sahib re-interprets the tradition of Oneness of OM through *Ikoankar*. He accepts that it is not correct interpretation but is distortion and is absolutely incorrect and misleading. He continues to emphasize that ‘prima facie’ it looks like a well-designed philosophical approach to misguide the readers. ੴ (*Ekoankar*) has not emerged from the word OM of Sanskrit. OM is Trinity of God – Brahma, Vishnu and Mahesh (Shiva) whereas ੴ has a prefix of 1 to ੴ which means creator God is One and Only one which does not come into counting.

The irony is that in spite of accepting that ੴ has not emerged from OM Inder Singh still falls back to Vedantic philosophy by declaring that ‘One’ has been prefixed before ‘*Oankar*’, without understanding that ‘*Oankar*’ is OM according to Upanishads. He further confirms that the genuine pronunciation sabad ੴ is ‘*Ekoankar*’.

It looks like that although Kalsi, Sandhu and Inder Singh are ready to accept that ੴ is not *Oankaar* but Inder Singh still has a strong attachment to *Oankaar* in the back of his mind. It indicates that ੴ as *Oankaar* is stuck deep in the minds of Sikh theologians and it is a long way to convince them that ੴ has no relationship with *Oankaar*, which represents OM (AUM) the Trinity of God. And Trinity of God is not accepted by Guru Nanak.

## CONCLUSIONS

The application of Science and logic; and etymological study of Gurbani words reveal interpretation which is quite different than that of the conventional interpretations which is mostly either literal or interpreted under the influences of Vedic and Vedantic philosophies.

The right pronunciation and interpretation of the logo, ੴ, is as ਇਕੁ ਓ ਬੇਅੰਤ (*Ek Oh Beant*) in Punjabi and “One and Only That Infinite” in English.

ੴ is the Energy in a state of ‘ONE’ (Singularity) which burst as a BIG BANG to become the Universe as explained by the following phrase of Guru Nanak:

ਕੀਤਾ ਪਸਾਉ<sup>1</sup> ਏਕੇ ਕਵਾਉ<sup>2</sup> ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ<sup>3</sup> ॥

(Kīṭā pasāo eko kavāo. Fis te ho'e lakh darīāo.)

*The Universe exploded from one source of energy<sup>2</sup> (Singularity) and started to expand<sup>1</sup>.*

*Thereafter many things<sup>3</sup> appeared.*

To achieve such an interpretation was only possible through the etymological study that the word ਕਵਾਉ (*Kawao*) comes from ਕਵਾ (*Kawa*), which means ‘Energy’.

If the etymological meanings of words, ਸੰਜੋਗੁ (*Sanjog*) and ਵਿਜੋਗੁ (*Vijog*) are taken as ‘Fusion’ and ‘Fission’, respectively only then interpretation of some phrase came out to be representing the theme as close to that meant to be explained by the Gurus.

In nutshell application of Science, logic and etymology proved to be a great asset in interpreting Gurbani close to its real theme. Although it may not be perfect one still it forms some bases to work on these lines to achieve best interpretation.

It may be very hard to accept such interpretations by many theologians and research scholar on one or other pretext. However, the application of Science, logic and etymological analysis of meanings of Gurbani words and application of the right meanings keeping in view the context in which these have been used will definite yield right interpretation of Gurbani.

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