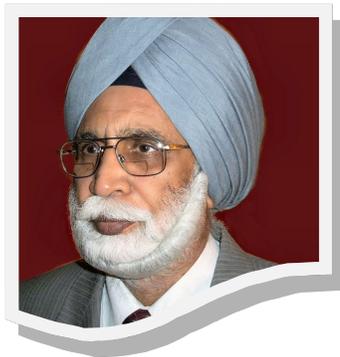


APPLICATION OF SCIENCE AND LOGIC IN INTERPRETATING GURBANI

Part II: Ontology of God

**Devinder Singh
Chahal**



ABSTRACT

In continuation of our work on the "Application of Science and Logic in Interpreting Gurbani" we have discussed in the Part I that "Etymological Study" of words, used in Gurbani, was a great help to achieve interpretation very close to the theme of the Sabd. Existence of the God has been and will continue to be a "Question" in comprehending the Truth in its propriety by the evolving humanity. The theologians in almost every known religion of the world are promulgating the existence of God in one form or another based upon their imagined descriptive attributes reflected in the natural phenomena. Most of the terminology applied in describing God as an Entity is either reductive or deductive of existing attributes in natural phenomena. In this article we are looking for if existence of God or "Ontology of God" can also be demonstrated by the application Science and Logic?

INTRODUCTION

Right from the beginning we must admit that 'Ontology of God' is most difficult topic to cover in this article. The word 'Ontology' seems to create a lot of controversies about its definition, concept, and origin. The term is borrowed from Philosophy, where Ontology means "The Nature of Being". Having a philosophical origin, the contemporary definition of Ontology seems slightly difficult to grasp at first hand. However a detailed study of its origin, history and use of the word in different context not only demystifies it but also makes it an interesting field to study and explore. The latest 'Oxford English Dictionary' defines it as 'A branch of Metaphysics concerned with the nature of being' as reported by Mushtaque (24). We have tried to collect some pertinent references to draw some preliminary conclusions for further consideration by the expert scientists and theologians.

ONTOLOGY OF GOD

Besides the above definition of 'Ontology' in Oxford Dictionary other definitions are as follow:

Study of existence - the most general

branch of metaphysics, concerned with the nature of being.

Encarta Dictionary

The branch of metaphysics that studies the nature of existence or being as such.

Dictionary.com

Of or relating to the argument for the existence of God holding that the existence of the concept of God entails the existence of God.

<http://www.thefreedictionary.com/ontology>

Ontology is a specification of a conceptualization.

Tom Gruber

<http://www-ksl.stanford.edu/kst/what-is-an-ontology.html>

It becomes evident from different definitions of 'Ontology' that it is a study of nature of existence or being. While Freedictionary.com defines it as the argument for the existence of God, however, Gruber defines it as a specification of a conceptualization. The definition given by Gruber appears to be more appropriate for many theologians for discussing the existence of God which can

be conceptualized easily as compared to proving the existence of God.

Houdmann (16) writes about existence of God as follows:

“The question of whether there is a conclusive argument for the existence of God has been debated throughout history, with exceedingly intelligent people taking both sides of the dispute. In recent times, arguments against the possibility of God’s existence have taken on a militant spirit that accuses anyone daring to believe in God as being delusional and irrational. Karl Marx asserted that anyone believing in God must have a mental disorder that caused invalid thinking. The psychiatrist Sigmund Freud wrote that a person who believed in a Creator God was delusional and only held those beliefs due to a “wish-fulfillment” factor that produced what Freud considered to be an unjustifiable position. The philosopher Friedrich Nietzsche bluntly said that faith equates to not wanting to know what is true. The voices of these three figures from history (along with others) are simply now parroted by a new generation of atheists who claim that a belief in God is intellectually unwarranted.”

In spite of the above report against the belief in God and religion we still do not have any convincing scientific proof about the existence of God. However, a new survey conducted by the Ipsos/Reuters shows that 51 percent of people in the world believe in God. Only 18 percent don’t and 17 percent are undecided. It also shows that 51 percent believe that there is an afterlife while 23 percent believe they will just “cease to exist” and around a quarter (26 percent) simply don’t know what will happen after death (25).

Larson and Witham (19) reported that the question of religious belief among US scientists has been debated since early in the century. Their latest survey found that Disbelief in God and immortality (of so-called soul) among National Academy of Sciences (NAS) biological scientists it was 65.2% and 69.0%, respectively, and among NAS physical scientists it was 79.0% and 76.3%, respectively. Most of the rest were agnostics on both issues, with few believers. Richard Dawkins (12) the famous author of “*God the delusion*”, Stephen Hawking (15) - world's pre-eminent scientist advocates atheism in his book *The Grand Design*, Carl Sagan - Astronomy, Francis Crick and James D. Watson – DNA, etc are among hundreds of atheists (4).

On the other hand Francis S. Collins, MD, PhD is the

director of the Human Genome Project is a famous theist. His most recent book is “*The Language of God: A Scientist Presents Evidence for Belief*” (10). He is a scientist and a believer in God and Jesus, and he does not find any conflict between Science and faith. He sees DNA, the information molecule of all living things, as God's language, and the elegance and complexity of our own bodies and the rest of Nature as a reflection of God's plan. John Borland, Waukegan from Illinois considers his interview to CNN more like an advertisement for Christianity than a thoughtful discussion of spirituality (11). Collin is a strong believer that it is the God who does every action and reaction very intelligently and precisely whereas Francis Crick and James D. Watson, who discovered the double helix structure of DNA, are included in the list of atheists (4).

Lennox (20) is of the opinion that God is a person and not a theory, therefore, it is to be expected that one of the prime evidences of God’s existence is personal experience. He is very critical about the “*The Grand Design*” of Hawking (15). Lennox (20) is also against the atheists and remarked that they are only too eager to denounce the possibility that there exists a vast, intelligent being “out there”, namely God, who has left his fingerprints all over his creation.

Although almost all religions, except Buddhism and Jainism, believe in existence of God but so far no theologian of any religion has been able to prove the existence of God. “The first, and best-known, ontological argument was proposed by St. Anselm of Canterbury in the 11th century CE. In his *Proslogion*, St. Anselm claims to derive the existence of God from the concept of a *being than which no greater can be conceived*. St. Anselm reasoned that, if such a being fails to exist, then a greater being—namely, a *being than which no greater can be conceived, and which exists*—can be conceived. But this would be absurd: nothing can be greater than a being than which no greater can be conceived. So a being than which no greater can be conceived—i.e., God—exists.” <http://plato.stanford.edu/entries/ontological-arguments/>

Then there are ontological arguments that God is Perfect, Benevolent, and Exists everywhere. In almost all religions God is described as Eternal; created by Itself from nothing; and God created the Universe from nothing. But no religion defines that “Nothingness” from which God appeared and then that “nothingness” from which God created the Universe. It was only Guru Nanak (1469-1539) (9) who has defined this “Nothingness” as ਸੁੰਨ (Sunn) in his Bani (*Siddh Gost*) incorporated in the Aad Guru Granth Sahib (AGGS) (1).

Is there any scientific, logical, reasonable argument for the existence of God?

The answer is, **YES**, if we know what the God is.

Almost all religions believe in Monotheism (One God) but in Christianity the God has a son, Jesus; in Islam God has only one Prophet, Mohammad; in Hinduism God exists in Trinity – Brahma, Vishnu and Shiva besides God also has millions of its manifestations. Over and above Hinduism also believes in One God. On the other hand Sikhism in general believes in One God and calls itself as Monotheistic religion. But if we study Nanakian Philosophy in depth we will find that Guru Nanak's God is Monistic rather than Monotheistic which may manifest Itself into many forms but not in many anthropomorphic gods and goddesses.

Monism is defined as:

There are two sorts of definitions for Monism (5):

The wide definition: a philosophy is monistic if it postulates unity of origin of all things; all existing things go back to a source which is distinct from them.

The restricted definition: this requires not only unity of origin but also unity of *substance* and *essence*.

Baruch Spinoza (1632-1677) held that the two are the same, and this monism is a fundamental quality of his philosophy. He was described as a "God-intoxicated man," and **used the word God to describe** the unity of all substance. Spinoza contends that "*Deus sive Natura*" ("God or Nature") is a being of infinitely many attributes, of which thought and extension are two (2).

Sodhi (3) defines **Monism** in Sikhism as: "Besides its monotheism, Sikhism also emphasizes another philosophical idea, which is known as monism. Monism is the belief that all that our senses apprehend is only appearance; that God is the sole Reality. Forms being subject to Time, shall pass away. God's Reality alone is eternal and abiding. However, this Monism is not the same as defined above where Monism means "unity of origin of all things; all existing things go back to a source which is distinct from them." If it is so then that all substances do not pass away as mentioned by Sodhi but, in fact, change forms.

According to German philosopher Karl Jaspers (17), when Spinoza wrote "*Deus sive Natura*" (God or Nature) Spinoza meant God was *Natura naturans* NOT *Natura naturata*, that is, "a dynamic nature in action, growing and changing, not a passive or static thing." In simple language 'Nature is God' for Spinoza.

EXISTENCE OF GOD IN NANAKIAN PHILOSOPHY

Name of God

In this article the term, God, will be used for an Entity, which is considered to be 'Eternal Entity' or 'Transcendent Entity' or 'Supreme Being' or 'Supernatural Being' by most of the religions of the world. And this term, God, can be easily understood by the English-speaking people throughout the world, although God is known by hundreds of names in different religions and in different languages. Malaysian Muslim Government is trying to monopolize the name of God as ALLAH and this name cannot be used by non-Muslims in Malaysia.

Various names of God, used in Hinduism as well as in Islam, have been used in the Bani incorporated in the Sikh scriptures, *Aad Guru Granth Sahib* (AGGS) (1). For example, Brahma, Vishnu, Mahesh, Shiva, Ram, Krishan, Gobind, Ishwar, Swami, Narain, Gosain etc. from Hinduism; and Allah, Rahim, Kareem, etc. from Islam. Besides 'Nirankaar' (without any form) and 'Akal Purakh' (Timeless Entity) have also been used in Gurbani.

However, Bhatt Giand has used 'Waheguru' (Vaheguru) to address Guru Ramdas and some theologians think that 'Waheguru' has also been used to address God by him (AGGS, Giand, p 1402-1403) (1). Moreover, Bhai Gurdas has declared that 'Waheguru' is a '*Gurmantra*' for the Sikhs. He further says that 'Waheguru has been coined by taking first letter from the name of different gods from Hinduism, like 'Wawa' (W/V) from Vishnu, 'Haha' (H) from Hari (Krishna), 'Gaga' (G) from Gobind, and 'Rara' (R) from Ram to coin the name of God as "Waheguru" (28) *Vaar 1, Pauri 49*. Now the word, 'Waheguru', has been accepted as the name of God by many Sikh theologians and scholars.

In fact neither Guru Nanak – the founder of Sikhi (Sikhism), nor any Sikh Guru has assigned 'Waheguru' or any other specific/descriptive name to the God. In spite of the above fact the name 'Waheguru' for God is extensively used by the Sikhs in their literature and everyday talks. And this name, 'Waheguru', is repeated several times in Gurdwaras continuously for hours as '*Naam Japna*' or as '*Naam Simrana*' and also repeated again and again while reciting *Kirtan* (Sabd).

In general, God is addressed as male by almost all religions of the world although there are many female Goddesses as the manifestation of God (Brahman) in Hinduism and as 'Athena' – the Greek goddess of wisdom. When God is addressed or presented as a male, some women become offended that how come God is

never addressed as female. Since Guru Nanak has not assigned any specific/descriptive name, therefore, he prefers to address God as ਓਹੁ, ਆਪਿ, ਆਪੇ, ਏਕੁ, ਤੁ, ਤੂ, ਤੁਹੀ, ਅਗਮ, ਅਗੋਚਰ, ਬੇਅੰਤੁ, etc. Contrary to this rule Guru Nanak himself has addressed or presented God as ‘Husband’ and the devotee as ‘woman’ and by all other Vedic and Vedantic names from Hinduism and also Islamic names but as metaphors to represent God.

The above philosophy, “no name can be assigned to the God”, of Guru Nanak has been explained by Guru Arjan as follows:

ਕਿਰਤਮਾ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ⁴

Kirtam nām kathe tere jihbā.

ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ⁸

Sat nām terā parā pūrbalā.

ਅਗਗਸ, ਮ: 5, ਪਨਾ 1083.

“Your tongue⁴ recites³ the descriptive names¹ of That (Eternal Entity), which existed^{5,6} even before⁷ the beginning of the time and space⁸ appeared.

(Therefore, Its name is Ever-existing Entity - ਸਤਿ)

AGGS, M 5, p 1083 (1).

Van Biema (32) reported about a debate, GOD VS. SCIENCE, between Richard Dawkins, an atheist Biologist, who occupied the Charles Simonyi Professorship for Public Understanding of Science at Oxford University, and a Christian Geneticist, Francis Collins, the Genome pioneer and Director of the US National Human Genome Research Institute since 1993. The discussion was based on the best seller, *The Language of God: A Scientist Presents Evidence for Belief*, of Francis Collins (Free Press). The conclusions were:

Richard Dawkins said:

“Close reading of the physical evidence should lead towards atheism.”

And

Francis Collins says:

“Material signs point to God but that God also exists outside of space and time.”

Let us now discuss the following statement of Dawkins, the protagonist of atheism and author of ‘*The God Delusion*’ in that discussion:

“I don’t see the Olympian gods or Jesus coming down and dying on the cross as worthy of that grandeur. They strike me as parochial. If there is God, it’s going to be a whole lot bigger and whole lot more incomprehensible than anything

that any theologian of any religion has ever proposed.”

I appreciate Dawkins’ comprehension about God: “I don’t see the Olympian gods or Jesus coming down and dying on the cross as worthy of that grandeur.”, since that is very cogent to that proclaimed by Guru Nanak in the Commencing Verse of the AGGS that God is ਅਜੂਨੀ (Ajuni) - does not take birth or die {ਜਨਮਿ ਮਰਣਿ ਨਹੀ ਧੰਧਾ ਧੈਰੁ || AGGS, M 1, p 931 (1), (6). (Birth and death are not the God’s attributes: God is free from birth and death cycle.)}. It means exactly the same what Einstein proclaimed that: “God does not come to this earth in anthropomorphic form.”

Again I feel proud to compare Dawkins’ other statement, “If there is God, it’s going to be a whole lot bigger and whole lot more incomprehensible than anything that any theologian of any religion has ever proposed.” with that of Guru Nanak, who had declared it consistently in his Bani that God is whole lot bigger and whole lot incomprehensible more than 500 years before Dawkins could realize these attributes of God. A typical verse of Guru Nanak in this respect is cited as follows:

ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ ਪਵਣੁ ਪੀਅਣੁ ਅਪਿਆਉ ||

Kot kotī merī ārjā pavāṇ pīaṇ apiāo.

ਸੂਰਜੁ ਦੁਇ ਗੁਫੈ ਨ ਦੇਖਾ ਸੁਪਨੈ ਸਉਣ ਨ ਥਾਉ ||

Chand sūraj duḡe gūfai na dekḡā supnai saun na thāo.

ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ || □ ||

Bhī terī kīmat nā pavai haḡ kevad ākhā nāo. ||1||

If my life is millions of millions years and air is my food and drink;

If by living in cave and not seeing moon or sun to know whether it is day or night and never slept even in dream; even then I cannot evaluate that how great God is and how could I name the God?

ਸਾਚਾ ਨਿਰੰਕਾਰੁ ਨਿਜ ਬਾਇ⁴ ||

Sāchā nirankār nij thāe.

ਸੁਣਿ⁵ ਸੁਣਿ ਆਖਣੁ ਆਖਣਾ⁶ ਜੇ ਭਾਵੈ⁷ ਕਰੇ ਤਮਾਇ⁸ || □ || ਰਹਾਉ ||

Suṇ suṇ ākhāṇ ākhāṇā je bhāvai kare tamāe. ||1|| rahāo.

God¹ is Formless² and by Itself^{3,4}.

(After) hearing again and again⁵ about Gods attributes from various sacred Granths (books) Guru Nanak says should I long⁸ to say⁶ so if it pleases⁷ God. Pause.

ਕੁਸਾ ਕਟੀਆ¹⁰ ਵਾਰ ਵਾਰ ਪੀਸਣਿ¹¹ ਪੀਸਾ ਪਾਇ ॥

Kusā katīā vār vār pīsāṅ pīsā pāe.

ਅਗੀ ਸੇਤੀ ਜਾਲੀਆ¹² ਭਸਮ¹³ ਸੇਤੀ ਰਲਿ ਜਾਉ ॥

Agī setī jālīā bhāsam setī ral jāo.

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੦॥

Bhī terī kīmatī nā pavai ha'o kevad ākhā nāo. ॥2॥

If I slash¹⁰ my body and cut it into pieces and then put it into the grinding mill to grind¹¹ it into paste (flour); if I burn myself¹² into ashes¹³ even then I cannot evaluate that how great God is and how could I name the God?

ਪੰਖੀ¹⁴ ਹੋਇ ਕੈ ਜੇ ਭਵਾ ਸੈ ਅਸਮਾਨੀ ਜਾਉ ॥

Pankhī ho'e kai je bhavā sai asmānī jāo.

ਨਦਰੀ ਕਿਸੈ ਨ ਆਵਉ ਨਾ ਕਿਛੁ ਪੀਆ ਨ ਖਾਉ ॥

Nadrī kisai na āvū nā kiḥhū pīā nā khāo.

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੩॥

Bhī terī kīmatī nā pavai ha'o kevad ākhā nāo. ॥3॥

If I were a bird¹⁴ soaring (flying) through hundreds of skies without drinking and eating and go far away to become invisible; even then I cannot evaluate that how great God is and how could I name the God?3.

ਨਾਨਕ ਕਾਗਦ ਲਖ ਮਣਾ ਪੜਿ ਪੜਿ ਕੀਚੈ ਭਾਉ ॥

Nānak kāgad lakh maṇā paṛ paṛ kīchhai bhāo.

ਮਸੂ ਤੋਟਿ ਨ ਆਵਈ ਲੇਖਣਿ ਪਉਣੁ ਚਲਾਉ ॥

Masū tot na āvī lekhaṅ paṅ chhalāo.

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੪॥੨॥

Bhī terī kīmatī nā pavai ha'o kevad ākhā nāo.

॥4॥2॥

ਅਗਸ, ਮ: 1, ਪੰਨਾ 14-15.

Finally Guru Nanak says:

If I read and try to comprehend already written about God's greatness on hundreds of kilograms of paper; if I have thousands of kilograms of paper to write with infinite quantity of ink and my pen writes at the speed of wind even then I cannot evaluate that how great God is and how could I name the God?4. 2.

AGGS, M 1, p 14-15.

EXISTENCE OF GOD AS ENERGY

We have discussed that the logo, **ੴ**, of God

represents 'Singularity'. And 'Singularity' is highly concentrated form of Energy into a smallest point which is invisible, therefore, it is also called 'Nothingness' (9). Thus this God (**ੴ**) was always there as described by Guru Nanak:

ਆਦਿ¹ ਸਚੁ² ਜੁਗਾਦਿ³ ਸਚੁ ॥

Ādī sach jugādī sach.

ਹੈ⁴ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ⁵ ਭੀ ਸਚੁ ॥੧॥

Hai bhī sach Nānak hosī bhī sach. ॥1॥

ਅਅਗਸ, ਸਲੋਕ, ਪੰਨਾ 1.

The above ਸਲੋਕ (Sloka) appears as a *Manglacharan* just after title ਜਪੁ (JAP). In the above Sloka there is no indication of any subject to which it is addressed. This is based on the philosophy of Guru Nanak that there is no descriptive or specific name for that **Entity** which is commonly known as God in English; Allah, Bhagwan, Gobind, Gosain, Ram, etc in Indian languages and many other names in other languages. In fact this is an extended description of **ੴ** in the Commencing Verse. It is important to understand the meanings of ਸਚੁ (*sach*) and ਸਤਿ (*sat*) before interpreting the above stanza.

The words ਸਚੁ (*sach*) and ਸਤਿ (*sat*) are commonly used in the Gurbani and both mean 'true' or 'truth' and/or 'exist' or 'existence' depending on the context these words have been used. 'Sach' in English means 'Truth', which means as follows:

Truth: noun, plural truths [truth z, truths] (Dictionary.com)

The true or actual state of a matter: *He tried to find out t he truth.*

Conformity with fact or reality; verity: *the truth of a statement.*

A verified or indisputable fact, proposition, principle, or the like: *mathematical truths.*

The state or character of being true.

Actuality or actual existence.

The antonym of 'Truth' is 'Falsehood'.

According to Christian Science "Truth" is God. (<http://www.merriam-webster.com/dictionary/truth>)

According to the view of Christian Science, 'Truth' means God, was first used by Macauliffe (21) who interpreted 'Sach' as 'True' in the above Sloka. The same interpretation was accepted by Dr Gopal Singh (26) in his English translation then Manmohan Singh (SGPC) accepted the same meanings and Sant Singh Khalsa follows Manmohan Singh's interpretation in their English translations (31). Later on many more writers interpreted 'Sach' as 'Ture' and now 'Sach' is

considered as a 'truth' by Sikhs at large.

On the other hand it was *Faridkot Vala Tika* which has interpreted 'sach' as 'True' in Punjabi. However, Prof Sahib Singh (31) and Giani Harbans Singh (29) have interpreted 'sach' as 'exists'. This 'sach' represents that 'Entity', which has no descriptive/specific name, but exists. Here the word 'sach' has been interpreted as 'exists', which appears to be appropriate interpretation in this Sloka. Therefore, this Sloka is interpreted as follows:

ਆਦਿ¹ ਸਚੁ² ਜੁਗਾਦਿ³ ਸਚੁ ॥

Ād sach jugād sach.

ਹੈ⁴ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ⁵ ਭੀ ਸਚੁ ॥੧॥

Hai bhī sach Nānak hosī bhī sach. ||1||

Was in existence² before the beginning of the time and space¹;

Was in existence in the past³; Is in existence in the present⁴;

And will remain in existence forever⁵ (in the future).

As discussed above some theologians interpret ਸਚੁ (sach) as 'true' or 'truth'. It is not appropriate interpretation since 'truth' is not an entity but a qualification of some 'entity' which must meet the conformity to fact or actuality or actual existence. Moreover, 'truth' has an antonym as 'falsehood'. Therefore, here 'sach' represents some Entity which exists forever and has no antonym since according to Nanakian Philosophy there is no equivalent or opposite of that 'Entity'. That 'Entity' is the God of Guru Nanak. No name for that 'Entity', which exists forever, has been assigned by Guru Nanak in this Sloka and anywhere else in his Bani.

What is that Entity?

In the above Sloka Guru Nanak is describing that 'Entity' in such a way that leads us to believe that God could be the **Energy** which existed before the time and space appeared, existed in the past, is existing now in the present and will exist forever.

Guru Nanak has also described that God can neither be constructed nor created since It came into existence of by Itself:

ਥਾਪਿਆ¹ ਨ ਜਾਇ ਕੀਤਾ² ਨ ਹੋਇ ॥

ਆਪੇ³ ਆਪਿ³ ਨਿਰੰਜਨੁ⁴ ਸੋਇ⁵ ॥

Thāpiā nā jāi kīṭā nā hoī e.

Āpe āp niranjan soī e.

(The God) neither can be structured¹ nor can be created².

That One without any flaw⁴ came into being⁵ of Its Own³.
AGGS, Jap 5, p 2.

And that FACT has been expressed by Albert Einstein for 'Energy' exactly in such a way that it is comparable to meets the characteristics of ਖੌੜ :

"Energy cannot be created or destroyed; it can only be changed from one form to another."

— Albert Einstein

Since the logo, ਖੌੜ, for God is represented as Singularity, Nothingness, ਸੁੰਨ (Sunn), ਨਿਰਗੁਨ (Nirgun), which is a state of highly concentrated form of Energy which is also called as ਜੋਤ (Energy) by Guru Nanak (8), therefore, this logo, ਖੌੜ, for God and the above Sloka lead us to believe that God of Guru Nanak is 'Energy', which became ਸਰਗੁਨ (Sargun) in the form of Universe (9). It is well established theory that this Universe was in highly concentrated form of energy in a very minute point (Singularity) almost to 'Nothingness' when it exploded (Big Bang) and everything was created thereafter as we see the Universe today. About this Guru Nanak has explained it as follows:

ਕੀਤਾ ਪਸਾਉ¹ ਏਕੇ ਕਵਾਉ² ॥

Kīṭā pasāo eko kavāo.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ³ ॥

Tis te hoī lakh dārīāo.

ਅਗਗਸ, ਜਪੁ 16, ਪੰਨਾ 3.

AGGS, Jap # 16, p 3.

The Universe exploded from one source of energy² (Singularity) and started to expand¹. Thereafter many things³ appeared.

This Sloka has been discussed in details in Part I of this paper.

EXISTENCE OF GOD AS ਕੁਦਰਤਿ (KUDRAT - NATURE)

Guru Nanak has used the word, ਕੁਦਰਤਿ (Kudrat - Nature) extensively in his Bani. It appears that he has picked up an Arabic word, *kudrat*, while he was in Middle East possibly from 1511 to 1521 CE (7). 'Kudrat' has many meanings:

'Kudrat' (Nature) in Arabic means (13): Power, *Power of God, *Will of God, *Divine Power, and it also means *majaal* = to dare (To have enough courage or audacity for some act; be fearless; venture).

*Power of God, *Will of God, *Divine Power: in scientific terms all these powers mean "Laws of

Nature’.

‘Kudrat’ in Punjabi-English Dictionary means (18): Nature, created existence, universe, phenomenal or material world, omnipotence and destruction, providence, Divine Will.

‘Kudrat’ (spelled as: ਕੁਦਰਤ, ਕੁਦਰਤਿ, ਕੁਦਰਤੁ, ਕੁਦਰਿਤ) in Bhai Kahn Singh’s Mahan Kosh (encyclopedia) means (30): Power, Maya (illusion), Creation of God (Nature).

‘Kudrat’ according to Gurcharan Singh (27) means: Power, nature, Maya, astonishing, play, unlimited power.

Nature (Noun) in

<http://www.thefreedictionary.com/nature> means:

1. The material world and its phenomena.
2. The forces and processes that produce and control all the phenomena of the material world: *the laws of nature*.

The Dictionary of Science and Technology (23) does not define or explain terms like, the ‘God’, and the ‘Nature’, except that it describes the ‘Nature’ only of its involvement in the living organisms as follows:

“An abstract entity regarded as regulating or epitomizing the general activities of plants and animals, especially higher animals.” This term is restricted to the living organisms, i.e. the nature of plants, or animals (23).

The English Language dictionaries have defined the ‘Nature’ as follows:

The Nature

“A creative and controlling force in the universe.”(22)

A more explanatory definition of the ‘Nature’ is as follow (14):

“A creative, controlling agent, force, or principle, or set of such forces or principles, operating or operative in a thing and determining wholly or chiefly its constitution, development, well-being, or the like.” Specifically:

(a) In the universe, such a force or agency, often viewed as a creative guiding intelligence, or such principles regarded as established for the regulation of the universe or observed in its operation □ often personified and sometimes equivalent to God, natural laws, universal order, etc.

(b) In an individual, an inner driving or promoting force, as instinct, appetite, desire, or the sum of such.”

(It is almost same definition given in the Dictionary of Science and Technology as above (23).

The God

“The supreme or ultimate reality.”

[It is almost the same definition as given above in (a)]

“The being perfect in power, wisdom, and goodness whom men worship as creator and ruler of the universe.” (22)

(This is almost the same concept of the God as that of the major religions of the world.)

The Almighty

“Having absolute power over all (Almighty God). Relatively unlimited in power.”(22)

Since Guru Nanak has not assigned any specific name to the ‘Transcendent Entity’, commonly called ‘God’, therefore, for the sake of simplicity and consistency in this book, the ‘Transcendent Entity’ will also be called as ‘God’. But a pronoun, ‘It’, has been assigned instead of ‘He’ or ‘She’ used by many theologians. The ‘It’ was considered the most appropriate pronoun for this ‘Transcendent Entity’ since it is free from gender classification.

i) Kudrat (Nature)

In the following phrase, Guru Nanak says since God is not comprehensible so is the ‘Kudrat’ (Nature):

ਕੁਦਰਤਿ ਕਵਣ ਕਰਾ ਵੀਚਾਰੁ ॥

Kudratḥ kavaṇ kahā vīchār.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vāriā nā jāvā ek vār

ਅਗਗਸ, ਜਪੁ 17, ਪੰਨਾ 4.

What is Nature¹ and how to comprehend It?

Guru Nanak says:

I am not worth to be sacrificed² myself upon Nature even once.

AGGS, Jap 17, p 4.

ii) Kudrat (Nature) as God

Then in the following phrase Guru Nanak considers ‘Kudrat’ (Nature) is God:

ਨਾਨਕ¹ ਸਚ² ਦਾਤਾਰੁ³ ਸਿਨਾਖਤੁ⁴ ਕੁਦਰਤੀ⁵ ॥੮॥

Nānak sachḥ dātār sinākhaṭḥ kudratī. ||8||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 141.

Nanak says¹:

The Ever-existing² Bountious³ (God) is recognized⁴

(identified) as Nature⁵.

AGGS, M 1, p 141.

Here Guru Nanak is equating God with Nature. That means “God is Nature” or “Nature is God”.

In the following phrase Guru Nanak makes it clear that “God is Nature”:

ਕਹਣਾ ਹੈ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਇ ॥

Kahṇā hai kiḥḥ kahaṇ na jāe.

ਤਉ ਕੁਦਰਤਿ³ ਕੀਮਤਿ⁴ ਨਹੀ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

Ta° o kudrat̄ kīmat̄ nahī pāe. ||1|| rahā°o.

ਅਗਸ, ਮ: 1, ਪੰਨਾ 151.

Guru Nanak says:

I want to describe¹ (God) but cannot describe It.

Since You² (God) are the Nature³, therefore, I cannot evaluate⁴ You (God).

AGGS, M 1, p 151.

iii) God Pervades in Kudrat (Nature)

In the following phrase Guru Nanak has indicated that Kudrat (Nature) Itself is God since God pervades in It:

ਕੁਦਰਤਿ¹ ਕਰਿ ਕੈ ਵਸਿਆ² ਸੇਇ ॥

Kudrat̄ kar kai vasiā soe.

*ਵਖਤੁ³ ਵੀਚਾਰੇ⁴ ਸੁ ਬੰਦਾ⁵ ਹੋਇ ॥

vakhṭ̄ vīchāre so bandā ho°e.

ਕੁਦਰਤਿ⁶ ਹੈ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥

Kudrat̄ hai kīmat̄ nahī pāe.

ਜਾ ਕੀਮਤਿ ਪਾਇ ਤ ਕਹੀ ਨ ਜਾਇ ॥

Jā kīmat̄ pāe ta kahī na jāe.

ਸਰੈ⁷ ਸਰੀਅਤਿ⁸ ਕਰਹਿ ਬੀਚਾਰੁ ॥

Sarai sarīat̄ karahi bīchār.

ਬਿਨੁ ਬੁਝੇ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰੁ ॥

Bin bījhe kaise pāvahi pār.

ਸਿਦਕੁ⁹ ਕਰਿ ਸਿਜਦਾ⁹ ਮਨੁ¹⁰ ਕਰਿ ਮਖਸੂਦੁ¹¹ ॥

Sidak kar sijdā man kar makhsūd.

ਜਿਹ ਧਿਰਿ¹² ਦੇਖਾ ਤਿਹ ਧਿਰਿ¹³ ਮਉਜੂਦੁ¹⁴ ॥੧॥

Jih dh̄ir dekḥā tih dh̄ir ma°ujūd. ||1||

ਅਗਸ, ਮ: 1, ਪੰਨਾ 83-84.

It (God) created the Nature¹ and then pervades² in it. (It means that God created Itself as Nature.)

If one comprehends⁴ the time³ then one becomes bound⁵ to it.

(The one, who understands Vakht (time) as explained in the following note, becomes Banda (man) bound to Laws if Nature.)

It is the Nature⁶, which cannot be appraised.

If someone can appraise It (Nature) even then one cannot describe it.

Although one tries to contemplate on Shriat⁷ (Islamic Laws/Code of conduct),

However, one cannot cross the sea of life without understanding It (Nature).

Being contented⁸ and praying⁹ for conquering the mind¹⁰ should be your goal¹¹ (of life).

Wherever¹² I see, You (as Nature) are pervading¹⁴ everywhere¹³.

AGGS, M 1, p 83-84.

*Note: *ਵਖਤੁ³: Here ‘Vakht’ means ‘Time’: Indefinite, unlimited duration in which things are considered as happening in the past, present, or future; every moment there has ever been or ever will be.

a) the entire period of existence of the known Universe; finite duration, as distinguished from infinity

b) the entire period of existence of the world or of humanity; earthly duration, as distinguished from eternity.

iv) God Created by Itself and is Pervading in Nature

According to Guru Nanak It (the God) was created by itself, It created its own characters, then It became the Nature since It (God) pervades in the Nature. The following verses explain some characteristics of It, creation of the Nature, the Laws of the Nature, and Its absolute power over all.

ਆਪੀਨ੍ਹਰੈ¹ ਆਪੁ² ਸਾਜਿਓ³ ਆਪੀਨ੍ਹਰੈ⁴ ਰਚਿਓ⁵ *ਨਾਉ⁶ ॥

Āpīnh̄ai āp sāji°o āpīnh̄ai rach̄i°o nā°o.

ਦੁਯੀ⁷ ਕੁਦਰਤਿ⁸ ਸਾਜੀਐ⁹ ਕਰਿ ਆਸਣੁ¹⁰ ਡਿਠੇ ਚਾਉ¹¹ ॥

Duyī kudrat̄ sājī°ai kar āsan̄ dith̄o ch̄ā°o.

You² became into existence (God)³ by Yourself⁴ and established⁵ Laws of Nature⁶ by Yourself⁴.

Then⁷ became^{9,10} Yourself as Nature⁸ to delight Yourself¹¹.

ਦਾਤਾ¹ ਕਰਤਾ² ਆਪਿ³ ਤੂੰ⁴ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ⁵ ॥

Dātā kartā āp tūn̄ tus dev̄eh karahi pasā°o.

ਤੂੰ⁶ ਜਾਣੇਈ⁷ ਸਭਸੈ⁸ ਦੇ ਲੈਸਹਿ⁹ ਜਿੰਦੁ¹⁰ ਕਵਾਉ¹¹ ॥

tūn̄ jāñēī⁷ sab̄hsai⁸ de lais̄hi jin̄d̄ kavā°o ॥

Tūn̄ jāñō°ī sab̄hsai de lais̄hi jin̄d̄ kavā°o.

Kar āsan̄ dith̄o ch̄ā°o. ||1||

ਅਗਸ, ਮ: 1, ਪੰਨਾ 463.

You⁴, Yourself⁶, are benevolent¹ and creator² and give rise to expansion⁵ of the Universe.

You⁶ know⁷ how to give and take away⁹ the energy¹¹ of

life¹⁰ from all⁸ (under the Laws of Nature).

Guru Nanak again repeats:

You are Nature since You are sitting¹² in Nature and delight^{13,14} Yourself.

AGGS, M 1, p 463.

*ਨਾਉ = It is usually interpreted as the "Name of God" but critical analysis of theme indicates that here ਨਾਉ means 'Laws of Nature'. In Punjabi Dictionary (18) it also means Dynamic creative principle, God, mystical word or formula to recite or meditate, but according to Bhai Kahn Singh (30) it means name, justice, boat, and to take bath/shower.

The above verse is detailed explanation of ਸੈਭੰ (*Saibang*), an attribute of God in the Commencing Verse of Guru Nanak, which means the God came into existence by 'Itself'.

Finally, Guru Nanak praises the vastness of God as *Kudrat* (Nature) as follows:

v) Vastness of Kudrat (Nature)

ਬਲਿਹਾਰੀ¹ ਕੁਦਰਤਿ² ਵਸਿਆ³ ॥

Balihārī kudrat vasiā.

ਤੇਰਾ⁴ ਅੰਤੁ⁵ ਨ ਜਾਈ ਲਖਿਆ⁶ ॥੧॥ ਰਹਾਉ ॥

Terā ant na jāī lakhiā. ||1|| rahāo.

ਅਗਸ, ਮ: 1, ਪੰਨਾ 469.

Nanak praises the Nature:

I sacrifice myself¹ on That Who pervades³ in the Nature²; Your⁴ limit/vastness⁵(as Nature) cannot be comprehended⁶. Pause.

AGGS, M 1, p 469.

From the above five phrases (i to v) it can be concluded that Guru Nanak's God is *Kudrat* which means 'Nature' in English. Therefore, God and Nature are identical with each other as described earlier by Spinoza (1632-1677) about 200 years after Guru Nanak.

Kudrat (Nature) also means Laws of Nature:

In the following phrase Guru Nanak says that one sees and hears according to the Nature, ie. Laws of Nature:

ਦਿਸੈ¹ ਕੁਦਰਤਿ² ਸੁਣੈ³ ਕੁਦਰਤਿ⁴ ਭਉ⁵ ਸੁਖ⁶ ਸਾਰੁ ॥

Kudrat disai kudrat sunī ai kudrat bhāo sukḥ sār.

ਅਗਸ, ਮ: 1, ਪੰਨਾ 484.

We see¹ and listen³ according to the Laws of Nature^{2,4}; similarly the love⁵ and happiness⁶ also occurs according to Laws of Nature.

AGGS, M 1, p 484.

'Naam' as Laws of Nature

Repetition of NAAM (some name of God) in the *Sangat* (congregation) is usually considered as the most important religious duty. But in the following stanza Guru Nanak explains that it is also important to discuss collectively in the congregation to understand that NAAM also means 'Laws of Nature':

ਸਤ¹ ਸੰਗਤਿ² ਕੈਸੀ ਜਾਣੀਐ ॥

Satsangat kaisī jāṇī ai.

ਜਿਥੈ ਏਕੇ ਨਾਮੁ³ ਵਖਾਣੀਐ ॥

Jithai eko nām vakhāṇī ai.

ਏਕੇ ਨਾਮੁ³ ਹੁਕਮੁ⁴ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ⁵ ਦੀਆ ਬੁਝਾਇ⁶ ਜੀਉ ॥੫॥

Ēko nām hukam hai Nānak satgur dīā bujhāi e jīo.

||5||

ਅਗਸ, ਮ: 1, ਪੰਨਾ 72. .

Guru Nanak poses a question:

How do we know the true¹ congregation²?

Then Guru Nanak answers:

That congregation is true where only Naam³ (Name of God) is discussed.

What is that Naam?

Here Guru Nanak is explaining one of the various meanings of NAAM that:

Here the NAAM³ is HUKM⁴, which means the Laws of Nature; this has been known⁶ to me through true enlightenment⁵ (his intellectual vision.)

AGGS, M 1, p 72.

'Hukm' as Laws of Nature

Hukm has been used as Laws of Nature:

ਹੁਕਮੈ¹ ਅੰਦਰਿ² ਸਭੁ ਕੇ ਬਾਹਰਿ³ ਹੁਕਮ ਨ ਕੋਇ

ਨਾਨਕ ਹੁਕਮੈ⁴ ਜੇ ਬੁਝੈ⁵ ਤ ਹਉਮੈ⁶ ਕਰੈ ਨ ਕੋਇ २

ਅਗਸ, ਜਪੁ 2, ਪੰਨਾ 1.

Hukmai andar sabḥ ko bāhar hukam na ko e.

Nānak hukmai je bujhāi ta ha umai kahai na ko e. ||2||

Nanak says:

If one can understand⁵ the Laws of Nature⁴ then one will not boast⁶ about one's pride because every action and reaction is going on under² these laws¹ and nothing is out³ of them.

ਹੁਕਮੁ¹ ਪਛਾਣੈ² ਸੁ ਹਰਿ³ ਗੁਣ⁴ ਵਖਾਣੈ⁵ ॥

Hukam pachāṇai so har guṇ vakhāṇai.

ਅਗਸ, ਮ: 1, ਪੰਨਾ 109.

Those who understand² the Laws of Nature¹ know⁵ what the God³ is.

AGGS, M 1, p 109.

‘Naam’ (Laws of Nature) in the ‘House of Nanak’

Guru Arjan sums up that the NAAM in the ‘House of Nanak’ (Teachings of Nanak) means Laws of Nature to understand and use them for the welfare of the humanity:

ਏਹੁ ਅਹੇਰਾ ਕੀਨੇ ਦਾਨੁ ॥

ਨਾਨਕ ਕੈ ਘਰਿ ਕੇਵਲ ਨਾਮੁ ॥੪॥੪॥

Èhu aherā kīno dān.

Nānak kai ghar keval nām. ॥4॥4॥

ਅਗਰਾਸ, ਮ: 5, ਪੰਨਾ 1136.

There is only Naam (Laws of Nature) in the ‘House of Nanak’ (teachings of Nanak).

He (Nanak) has given me this Naam (Laws of Nature) as gift (methodology) to control my life.*

AGGS, M 5, p 1136.

*Nanak has been accepted as Guru by Guru Arjan.

CONCLUSIONS

The available literature indicates that no theologian or scientist has been able to prove “Ontology of God”. Almost all the prophets including Guru Nanak admit that it is difficult to describe God; however, some have conceptualized the essence of God in various forms of personal God which can only be experienced but cannot be described. On the other hand many scientists and philosophers plus many Buddhists and Jainis do not accept the existence of God.

Guru Nanak is of the view since it is difficult to describe God, therefore, no specific /descriptive name (*Kirtam Naam*) could be assigned to God although he himself has used many such descriptive names as metaphors in his Bani.

Explanation of logo, , of God as Singularity or ਸੁੰਨ (*Sunn*) or ਨਿਰਗੁਨ (*Nirgun*) state of God in highly concentrated form of ENERGY which became ਸਰਗੁਨ (*Sargun*) – the Nature and/or

Universe and is operative under the ‘Laws of Nature’ leads us to believe that , which represents God, is ENERGY. Spinoza also declared that ‘God is Nature’ about 200 years after Guru Nanak.

This ENERGY existed before the time and space appeared, existed in the past, exists now and will

exist in the future- forever (ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥) And God cannot be structured or created. Einstein also made a similar statement about Energy after 400 years after Guru Nanak:

“Energy cannot be created or destroyed; it can only be changed from one form to another.”

God is *Kudrat* (Nature).

God as *Kudrat* (Nature) also means Laws of Nature.

God as *Naam* also means Laws of Nature.

If God according to Guru Nanak is , which is as ‘Singularity’ or ਸੁੰਨ (*Sunn*) or ਨਿਰਗੁਨ (*Nirgun*) - the state of highly concentrated form of ENERGY; God is *Kudrat* that means ‘Nature’, Laws of Nature: God is also *Naam* and *Hukm* that means Laws of Nature, therefore, that God exists and exists forever.

ACKNOWLEDGMENTS

The author is very grateful to Dr Devinder Pal Singh from Canada: Dr Opinderjit Kaur Takhar from UK; and Dr Kulbir Singh Thind, Dr Avtar Singh Dhaliwal, Dr Sukhraj Singh Dhillon for their critical reading of the manuscript and giving valuable suggestions for making both the papers (Part I: Etymology and Part II: Ontology) more understandable.

REFERENCES

1. AGGS. 1983. Aad Guru Granth Sahib, . Amritsar, Punjab, India: Shiromani Gurdwara Parbandhak Committee). (M = Mahla, i.e., succession number of the Sikh Gurus to the House of Nanak, M is replaced with the name of Bhagat/ Bhatt for their Bani, p = Page of the AGGS
2. Anonymous. Baruch Spinoza. In http://en.wikipedia.org/wiki/Baruch_Spinoza#Expulsion_from_the_Jewish_religious_community
3. Anonymous. Hukam. In <http://en.wikipedia.org/wiki/Hukam>, ed. SS Sodhi
4. Anonymous. List of Atheists in Science and Technology. In http://en.wikipedia.org/wiki/List_of_atheists_in_science_and_technology
5. Anonymous. Monism. In <http://en.wikipedia.org/wiki/Monism>
6. Chahal DS. 2003. *JAP: The Essence of Nanakian Philosophy*. Laval, Quebec, Canada Institute for Understanding Sikhism, Distributors: Singh Brothers, Amritsar
7. Chahal DS. 2007. How Long was Guru Nanak 's travel towards Middle East? *Understanding Sikhism Res. J.* 9:34-6 & 26
8. Chahal DS. 2011.  : The Unique Logo *Understanding Sikhism Res. J.* <http://>

- www.iuscanada.com/journal/archives/2011/j1312p18.pdf 13:18-29, 84
9. Chahal DS. 2013. Concept of Sunn in Nanakian Philosophy. *The Sikh Bulletin* 15:3-14
 10. Collins F. 2006. *The Language of God: a Scientist Presents Evidence for Belief*. New York: , Simon and Schuster Inc. 203 pp.
 11. Collins F. 2007. Collins: Why this scientist believes in God. Special interview to CNN. <http://www.cnn.com/2007/US/04/03/collins.commentary/>
 12. Dawkins R. 2006. *The God Delusion*. Boston, New York: Houghton Mifflin Company. 406 pp.
 13. Ferozuddin M. 2000. *Ferozul-Lughat Jadeed*. Delhi: Educational Publishing House
 14. Gove PB. 1961. Webster's New International Dictionary of English Language (Unabridged). Springfield, Mass, USA: G. C. Merriam Comapny
 15. Hawking SM, Leonard. . 2010. *The Grand Design*. pp 199. New York: Bantam Books Trade Paperbacks
 16. Houdmann SM. Is there an argument for the existence of God? In <http://www.gotquestions.org/argument-existence-God.html>
 17. Jaspers K. 1974. *Spinoza (Great Philosophers)*. Harvest Books 14, 95 pp.
 18. Joshi SS, Gill, Mukhtiar Singh. 1994. Punjabi-English Dictionary. Patiala, India: Punjabi University
 19. Larson EJ, Witham, Larry 1998. Leading Scientists Still Reject God. *Nature* 394:313
 20. Lennox JC. 2011. *God and Stephen Hawking: Whose Design is it Anyway*. pp 96. Oxford, London: Lion Hudson
 21. Macauliffe MA. 1978. *The Sikh Religion: Its Gurus, Sacred Writings and Authors*. New Delhi: S. Chand & Company Ltd
 22. Merriam-Webster. 1991. Webster's Ninth New Collegiate Dictionary. Markham, Ontario: Thomas Allen & Son Ltd.
 23. Morris Ce. 1992. *Academic Press Dictionary of Science and Technology* New York: Academic Press
 24. Mushtaque N. Ontology: Origin, definition and its currency of use as domain representational concept.: Department of Informatics and Media, Uppsala University, 2010. Nadeem.mushtaque.7819@student.it.uu.se
 25. Rey AR. 2011. Global Poll: Most Believe in God, Afterlife. In <http://www.christianpost.com/news/global-poll-most-believe-in-god-afterlife-49994/>
 26. Singh G. 1960. *Sri Guru Granth Sahib (English Version)*. New Delhi, London, New York: World Sikh Center Inc
 27. Singh G. 2000. *Sri Guru Granth Kosh: Gurmukhi to Gurmukhi (In Punjabi)*. Patiala, India: Prof Sahib Singh Trust
 28. Singh H. 1911 (1984). *Vaaran Bhai Gurdas - With Tika*. Amrtsar: Khalsa Smachar
 29. Singh H. 1988. *Aad Sri Guru Granth Sahib (Punjabi)*. Vols. 14. Patiala, India: Gurmat Seva Parkashan
 30. Singh K. 1981. *Mahan Kosh*. Patiala, India: Bhasha Vibagh Punjab
 31. Thind KS. In www.srigranth.org
 32. Van Biema D. 2006. God vs. Science. *Time, Canadian Edition*:32-9