OANKAR OR OMKAR
(‘ਓਅੰਕਾਰੁ’ / ਓਂਮ ਕਾਰੁ)
The Misunderstood Word
ANNOTATION BY GURU NANAK

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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’ (ਓਅੰਕਾਰੁ), 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, ਓਅੰਕਾਰੁ, 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 Pundit of Omkar Temple. In rest of the Bani (from stanza # 2 to 54 including Rahaoo - Pause) Guru Nanak is clearing the confusion of the Pundit about nature and attributes of God. Guru Nanak explains to the Pundit 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 Pundit that God is ‘One and Only’; does not come into anthropomorphic form (ਆਜੂਨੀ); and no specific/descriptive (ਕਿਰਤਮ) name can be coined for God since God is an ‘Eternal Entity’ and ineffable. The critical analysis of the first stanza of this Bani (ਓਅੰਕਾਰੁ) also indicates that the word, ਓਅੰਕਾਰੁ, has no bearing on the ੴ , the original and unique logo coined by Guru Nanak, which is the first word of the Commencing Verse (commonly called Mool Mantra) of the AGGS. The AGGS starts with this logo, ੴ . It is just ‘੧ + Open Oora with its open end extended’, which should be pronounced as ‘Ek Oh Beant or Anant’ (One Oh ∝). " The mispronunciation of ੴ as Ek Oankar or Ek Onkar or Ek Omkar or Ek Oamkar or Ek Aumkar under the influence of ancient philosophy should be forsaken.

BACKGROUND

The word, ੴ , 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 ੴ is coined by Guru Nanak by placing ‘One’ (੧) before the ‘Oora’ ਓ (*Open Oora with extended end*) and pronounced it as ‘ਓਅੰਕਾਰੁ’ (*Oankar/Omkar*). Then Bhai Kahn Singh [17] and Dr Sahib Singh [21] followed him and confirmed that ੴ is ਇਕ ਓਅੰਕਾਰੁ, which originated from **‘OM’** (੧ + ਓ

+ ਕਾਰ 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, ੴ , became permanently imbibed in the Sikh psyche as *Ek Oankar* or *Ek Onkar* or *Ek Omkar*. Consequently the ‘ੴ ‘ , 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, ੴ , either as *Ek Oankar* or *Ek Onkar* or *Ek Omkar* is based on the misunderstanding of Bani of *Omkar* (*Oankar* or *Onkar*). In the present study this mispronunciation of ੴ and its misunderstanding have been resolved to prove that philosophy of Guru Nanak is original and unique.

INTRODUCTION

The word 'ਓਅੰਕਾਰੁ' is transliterated into Roman differently by different authors, for example, *Oankar, Onkar, Omkar, Aumkar, Oamkar, Ongkar,* etc. But here in this study 'ਓਅੰਕਾਰੁ' will be spelled as **'Omkar'**, 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 Shivnab 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 Shabd Ratnakar,* Punjabi Mahan Kosh.
3. This is a dialogue between Guru Nanak and a Pundit of Banaras (Varanasi) in '*Punjgranthi 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 (*updesh*) to Gopal Misar in South India according to Pundit Tara Singh Narouttum.
6. Some authors say that this Bani is called '*Dakhni Omkar*' since it was composed in South India.

After giving different views of above scholars Giani Harbans Singh further says that:
1. The title of the Bani is just '*Omkar*' not '*Dakhni Omkar*' because the adjective '*Dakhni*' is for the Raga *Ramkali*. Therefore, its right title is '*Omkar*' under the Raga *Ramkali Dakhni*. He is following the views held by Prof Sahib Singh [21], and Dr Trilochan Singh [24].
2. We are not concerned with the above different views of different authors, the main theme of this Bani is that Guru Nanak has composed this Bani to explain to the Pundit, who teaches to his students, to write '*O Namo*' at the top of *patti* (a small wooden board used to write with a washable paste) but he himself does not have any faith in '*Omkar*'.

(*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.

b. Dr Sahib Singh [21]
Dr Sahib explained the meanings of '*Omkar*' as follows:
"ਪਦ ਅਰਥ :···ਓਅੰਕਾਰਿ···ਓਅੰਕਾਰ ਤੋਂ ।

ਓਅੰਕਾਰ···{ਨੋਟ :···'ਕਾਰ' ਸੰਸਕ੍ਰਿਤ ਦਾ ਇਕ 'ਪਿਛੇਤਰ' ਹੈ, ਇਸ ਦਾ ਅਰਥ ਹੈ 'ਇਕ-ਰਸ, ਲਗਾਤਾਰ, ਵਿਆਪਕ' ਜਿਵੇਂ ਲਫ਼ਜ਼ 'ਧੁਨਿ' ਦਾ ਅਰਥ ਹੈ "ਆਵਾਜ਼" ਤੇ, ਲਫ਼ਜ਼ 'ਧੁਨਿਕਾਰ' ਦਾ ਅਰਥ ਹੈ 'ਇਕ-ਰਸ ਆਵਾਜ਼'} ਓਅੰ + ਕਾਰ, ਇਕ-ਰਸ ਓਅੰ, ਸਰਬ-ਵਿਆਪਕ ਓਅੰ, ਸਰਬ ਵਿਆਪਕ ਪਰਮਾਤਮਾ । ··· ਓਨਮ···{ਪਾਠਸ਼ਾਲਾਂ ਵਿਚ ਪਾਂਧੇ ਲੋਕ ਮੁੰਡਿਆਂ ਨੂੰ ਪੜ੍ਹਾਣ ਵੇਲੇ ਉਹਨਾਂ ਦੀ ਪੱਟੀ ਤੇ ਲਫ਼ਜ਼ (ਓ ਨਮਃ) 'ਓਅੰ ਨਮਹ' ਲਿਖ ਦੇਂਦੇ ਹਨ, ਜਿਸ ਦਾ ਅਰਥ ਹੈ 'ਓਅੰ ਨੂੰ ਨਮਸਕਾਰ ਹੈ, ਪਰਮਾਤਮਾ ਨੂੰ ਨਮਸਕਾਰ ਹੈ' । ਪਹਿਲੀ ਉਦਾਸੀ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਜਦੋਂ ਸੰਗਲਾਦੀਪ ਤੋਂ ਮੁੜ ਕੇ ਸੋਮਨਾਥ ਦੁਆਰਕਾ ਹੁੰਦੇ ਹੋਏ ਦਰਿਆ ਨਰਬਦਾ ਦੇ ਕੰਢੇ ਕੰਢੇ ਉਸ ਥਾਂ ਅੱਪੜੇ ਜਿਥੇ ਓਅੰਕਾਰ ਦਾ ਮੰਦਰ ਹੈ, ਉਹਨਾਂ ਵੇਖਿਆ ਕਿ ਲੋਕ ਮੰਦਰ ਵਿਚ ਥਾਪੀ ਹੋਈ ਸ਼ਿਵ-ਮੂਰਤੀ ਨੂੰ 'ਓਅੰਕਾਰ' ਸਮਝ ਕੇ ਪੂਜਾ ਕਰਦੇ ਹਨ । ਮੰਦਰ ਦੀ ਪਾਠ-ਸ਼ਾਲਾ ਦੇ ਚਾਟੜੇ ਪੱਟੀਆਂ ਉਤੇ 'ਓਅੰ ਨਮਹ' ਲਿਖਦੇ ਲਿਖਾਂਦੇ ਹਨ, ਪਰ ਉਹ ਭੀ ਉਸ ਸ਼ਿਵ-ਮੂਰਤੀ ਨੂੰ ਹੀ 'ਓਅੰ' ਸਮਝ ਰਹੇ ਹਨ । ਇਸ ਪਹਿਲੀ ਪਉੜੀ ਵਿਚ ਇਹ ਦੋਵੇਂ ਭੁਲੇਖੇ ਸਮਝਾਏ ਗਏ ਹਨ ।

(*According to Dr Sahib Singh 'Omkar' is combination of Om + Kar. And 'Kar' means 'Ek Ras - pervades everywhere' supported by quoting that as in 'Dhunkar', 'Dhun' means sound and word 'Dhunkar' means the sound, which pervades everywhere. "During first odyssey (odasi) when Guru Nanak was returning from 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 'Omkar'. The students of that temple used to write 'Om Namha' on the wooden plank and they also considered the idol of 'Shiva' as the idol of 'Om'. In the first Pauri (stanza) the differences between 'Shiva' and 'Omkar' have been explained.*"

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 ਓਅੰਕਾਰੁ, which 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, ਓਅੰਕਾਰੁ, 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 ਓਅੰਕਾਰੁ **(Omkar)** has not been coined by Guru Nanak for the **Akal Purkh** (Eternal Entity) as is generally accepted by many scholars. Therefore, this word, ਓਅੰਕਾਰੁ **(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 ਓਅੰਕਾਰੁ **(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

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥ ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥
ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥ ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥
ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥ ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥
ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥ ਓਨਮ ਅਖਰ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥੧॥

ਸੁਣਿ ਪਾਡੇ ਕਿਆ ਲਿਖਹੁ ਜੰਜਾਲਾ ॥
ਲਿਖੁ ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਗੋਪਾਲਾ ॥੧॥   ਰਹਾਉ ॥

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. 1.

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 'ਓਅੰਕਾਰਿ' 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 the 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 'ਓਅੰਕਾਰਿ ' as **'One Lord'** and also says that 'One Lord' is the Creator. **'Onam'** is translated as **'Imperishable Lord'** and **'Eternal Lord'**.

3. Pritam Singh Chahil [6]

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 y*ugas.
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.

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.

Talib translates 'ਓਅੰਕਾਰਿ' 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 '*ਓਅੰਕਾਰਿ*' is transliterated as '***Ongkaar***'; and 'Onam' is translated as **'Lord'**.

Note: Changing the spellings of '*ਓਅੰਕਾਰਿ*' as '*Ongkaar*' cannot be separated from its connection with Om. Since all these words with different spellings (*Oankar, Onkar, Omkar, Oamkar, Aumkar, 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 (ਕਿਰਤਮ) name for God since God is ineffable.

6. Dr Sahib Singh [21]

(ਹੇ ਪਾਂਡੇ! ਤੁਸੀ ਮੰਦਰ ਵਿਚ ਅਸਥਾਪਨ ਕੀਤੀ ਹੋਈ ਇਸ ਮੂਰਤੀ ਨੂੰ 'ਓਅੰਕਾਰ' ਸਿਮ ਰਹੇ ਹੋ, ਤੇ ਆਖਦੇ ਹੋ ਕਿ ਸ੍ਰਿਸ਼ਟੀ ਨੂੰ ਬ੍ਰਹਮਾ ਨੇ ਪੈਦਾ ਕੀਤਾ ਸੀ । ਪਰ 'ਓਅੰਕਾਰ' ਉਹ ਸਰਬ-ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਹੈ ਜਿਸ)

ਸਰਬ-ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਤੋਂ ਬ੍ਰਹਮਾ ਦਾ (ਭੀ) ਜਨਮ ਹੋਇਆ, ਉਸ ਬ੍ਰਹਮਾ ਨੇ ਭੀ ਉਸ ਸਰਬ-ਵਿਆਪਕ ਪ੍ਰਭੂ ਨੂੰ ਆਪਣੇ ਮਨ ਵਿਚ ਵਸਾਇਆ । ਇਹ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਤੇ ਸਮੇ ਦੀ ਵੰਡ ਉਸ ਸਰਬ-ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਤੋਂ ਹੀ ਹੋਏ, ਵੇਦ ਭੀ ਓਅੰਕਾਰ ਤੋਂ ਹੀ ਬਣੇ ।

ਜੀਵ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਜੁੜ ਕੇ ਉਸ ਸਰਬ-ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਦੀ ਸਹੈਤਾ ਨਾਲ ਹੀ ਸੰਸਾਰ ਦੇ ਵਿਕਾਰਾਂ ਤੋਂ ਬਚਦੇ ਹਨ, ਤੇ ਗੁਰੂ ਦੇ ਦੱਸੇ ਰਾਹ ਉਤੇ ਤੁਰ ਕੇ ਸੰਸਾਰ-ਸਮੁੰਦਰ ਵਿਚੋਂ ਪਾਰ ਲੰਘਦੇ ਹਨ ।

(ਹੇ ਪਾਂਡੇ! ਤੁਸੀ ਆਪਣੇ ਚਾਟੜਿਆਂ ਦੀਆਂ ਪੱਟੀਆਂ ਉੱਤੇ ਲਫ਼ਜ਼ 'ਓਅੰ ਨਮਹ' ਲਿਖਦੇ ਹੋ, ਪਰ ਇਸ ਮੂਰਤੀ ਨੂੰ ਹੀ 'ਓਅੰ' ਸਮਝ ਰਹੇ ਹੋ) ਉਸ ਮਹਾਨ ਹਸਤੀ ਦੀ ਬਾਬਤ ਭੀ ਗਲ ਸੁਣੋ ਜਿਸ ਦੇ ਵਾਸਤੇ ਤੁਸੀ ਲਫ਼ਜ਼ 'ਓਅੰ ਨਮਹ' ਲਿਖਦੇ ਹੋ ।

ਇਹ ਲਫ਼ਜ਼ 'ਓਅੰ ਨਮਹ' ਉਸ (ਮਹਾਨ ਅਕਾਲ ਪੁਰਖ) ਵਾਸਤੇ ਹਨ ਜੋ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਦਾ ਕਰਤਾ ਹੈ ।੧।

ਹੇ ਪਾਂਡੇ! ਸੁਣ, ਨਿਰੀ (ਵਾਦ-ਵਿਵਾਦ ਤੇ ਸੰਸਾਰਕ) ਝੰਬੇਲਿਆਂ ਵਾਲੀ ਲਿਖਾਈ ਲਿਖਣ ਤੋਂ (ਕੋਈ ਆਤਮਕ) ਲਾਭ ਨਹੀਂ ਹੋ ਸਕਦਾ ।

(ਜੇ ਤੂੰ ਆਪਣਾ ਜੀਵਨ ਸਫਲਾ ਕਰਨਾ ਹੈ ਤਾਂ) ਗੁਰੂ ਦੇ ਸਨਮੁਖ ਹੋ ਕੇ ਸ੍ਰਿਸ਼ਟੀ ਦੇ ਮਾਲਕ ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ (ਭੀ ਆਪਣੇ ਮਨ ਵਿਚ) ਲਿਖ ।੧।ਰਹਾਉ।

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 the Omkar and say Brahma created the world but Omkar is that who pervades everywhere from 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.
Living beings are saved from bad deeds with the help of Sabd of that Pervading Everywhere Parmatma and one can swim through the sea of life by following his way.
(Hey Pundit! You write 'Om Namah' on the planks of your students but consider that idol as 'Om'.)
Listen about that Great Entity for whom you write the word, 'Om Namah'.
This word, 'Om Namah' is for (that Great Akal Purkh) who is the creator of the whole world.1.

Hey Pundit! Listen! There can be no benefit of writing only (worldly strife) jumbled words.
(If you want to succeed in your life) write the name of the Parmatama, the Lord of the world. Rahaoo

Dr Sahib Singh says that the Pundit accepts the Idol of Shiva or Linga of Shiva as 'ਓਅੰਕਾਰਿ' (**Omkar)** as well as **'Om'.** On the other hand he himself considers Omkar as the **Akal Purkh**.

7. Giani Harbans Singh [15]
(ਹੇ ਪਾਂਡੇ!) ਇਕ-ਰਸ ਵਿਆਪਕ ਅਕਾਲ ਪੁਰਖ ਤੋਂ ਬ੍ਰਹਮਉ ਦੀ ਉਤਪਤੀ ਹੋਈ ਹੈ, ਜਿਸ (ਬ੍ਰਹਮਾ) ਨੇ (ਉਸ) ਅਕਾਲ ਪੁਰਖ ਨੂੰ (ਆਪਣੇ) ਚਿਤ ਵਿਚ (ਵਸਾਇਆ ਉਸ) ਓਅੰਕਾਰ ਤੋਂ ਹੀ ਪਹਾੜ (ਦੇਸ ਤੇ) ਜੁਗ ਹੋਂਦ ਵਿਚ ਆਏ।

ਓਅੰਕਾਰ ਤੋਂ ਹੀ ਵੇਦ ਬਣੇ ।

ਓਅੰਕਾਰ ਤੋਂ ਹੀ ਸ਼ਬਦ ਦੁਆਰਾ (ਜੀਵ ਵਿਕਾਰਾਂ ਰੂਪੀ ਸੰਸਾਰ ਵਿਚ ਡੁਬਣੋਂ) ਬਚ ਗਏ।

ਓਅੰਕਾਰ ਦੁਆਰਾ ਹੀ ਗੁਰਮੁਖ (ਸੰਸਾਰ ਰੂਪੀ ਸਮੁੰਦਰ ਤੋਂ) ਤਰ ਗਏ।

(ਹੇ ਪਾਂਡੇ ਤੁਸੀ ਜੋ) ਏ-ਨਮੇ ਅਖਰ (ਲਿਖਦੇ ਹੋ ਉਹ ਨਮਸਕਾਰ ਦੇ ਸੂਚਕ ਹਨ ਪਰ ਉਨ੍ਹਾਂ ਅਖਰ ਦੇ) ਵੀਚਾਰ ਸੁਣੋ।

(ਇਹ) ' ਓਅੰ ' ਅਖਰ ਤਿਨਾਂ ਲੋਕਾਂ ਦਾ ਮੂਲ-ਤੱਤ ਹੈ।

ਹੈ ਪੰਡਿਤ! (ਤੂੰ) ਸੁਣ ਕੀ ਸੰਸਾਰਕ ਧੰਧਿਆਂ (ਵਾਲੇ ਅਖਰ) ਲਿਖ ਰਿਹਾ ਹੈ (ਭਾਵ ਇਹਨਾਂ ਦਾ ਕੋਈ ਲਾਭ ਨਹੀ ਹੈ)।

(ਇਨਾਂ ਨੂੰ ਛੱਡ ਕੇ) ਗੁਰੂ ਦੁਆਰਾ ਪ੍ਰਿਥਵੀ ਦੇ ਪਾਲਕ ਰਾਮ ਦਾ ਨਾਮ ਲਿਖ।੧। ਰਹਾਉ।

Literal Translation:
(Hey Pundit!) Brahma was created by Akal Purkh, which pervades everywhere, and that Brahma has kept that Akal Purkh in his mind, from Omkar the mountains and yugas (Periods of time) came into existence.
From Omkar Vedas came into existence.
From Omkar through the Sabd the living beings were saved (from drowning into the sea of bad deeds).
Through Omkar the Guru–oriented swam (worldly sea).
(Hey Pundit!) Listen! What you write as O Namey word (that is worth respecting) and hear its 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. Rahaoo.

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 the 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 'ੴ' (**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 (ਆਜੂਨੀ) and no specific/ descriptive (ਕਿਰਤਮ) 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
ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥
ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥
ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥ ੨੨ ॥
AGGS, Jap 22, p 5.

- *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
ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥
ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥
ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੦ ॥

AGGS, Jap 30, p 7.

- *(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 (ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ…) 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:

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥

ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥

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. Brahman 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:

ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥

ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥

ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥

ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥

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 moutains, 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:**
ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥

ਓਨਮ ਅਖਰ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥੧॥

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 reponsible 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 **'Om'**, who pervades everywhere. In ancient philosophy **'Om'** 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)
ਸੁਣਿ ਪਾਡੇ ਕਿਆ ਲਿਖਹੁ ਜੰਜਾਲਾ[1] ॥
ਲਿਖੁ[2] ਰਾਮ[3] ਨਾਮੁ[4] ਗੁਰਮੁਖਿ[5] ਗੋਪਾਲਾ[6] ॥੧॥   ਰਹਾਉ ॥

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[1] (which does not convey any idea)?
With the help of Guru's wisdom[5], write down[2] (in your mind) the One, Who is prevading everywhere[3], Who is without any specific name[4], and Who takes care for everything[6].

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 eveywhere. 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:

ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥
ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ ॥੫੦॥
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 ਓਅੰਕਾਰੁ (OMKAR)

The word, ਓਅੰਕਾਰੁ (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, ਓਅੰਕਾਰੁ (Omkar), has not been used at all by Guru Nanak in this Bani. In fact, Guru Nanak has not used this word, ਓਅੰਕਾਰੁ (Omkar), at all in any of his Bani except at one place in the following phrase:

ਗੁਰਮੁਖਿ[1] ਓਅੰਕਾਰਿ[2] ਸਚਿ[3] ਸਮਾਇਆ[4] ॥
AGGS, M 1, p 1285.
Through Guru (Guru-oriented)[1] imbibed (comprehended)[4] the Ever-existing[3] Creator[2].

In general Guru Nanak prefers not to use any descriptive (ਕਿਰਤਮ) name for God. Here the word, ਓਅੰਕਾਰਿ[2], has been used as metaphor for the 'Creator', which has been further specified by using ਸਚਿ[3] - The Ever-Existing.

The other Sikh Gurus, for example, Guru Amardas and Guru Ram Das used ਓਅੰਕਾਰੁ (Omkar) once (AGGS, pp 1061, AGGS, p 1310, respectively), and Guru Arjan used it twice (AGGS, pp 885, 1003). All of them have used ਓਅੰਕਾਰੁ (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 ਓਅੰਕਾਰੁ (Omkar) as a Creator by the Sikh Gurus, the Pundit considers the 'Linga of Shiva' or the 'Idol of Shiva' as ਓਅੰਕਾਰੁ (Omkar). And consider this ਓਅੰਕਾਰੁ (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. And this confusion has been resolved by Guru Nanak in stanzas from # 2- 54 of Omkar Bani and the gist is given in the Rahaoo immediately after the first Stanza of confusion.

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 (ਇਕੋ ਇਕੁ). Moreover, Guru Nanak has not used ਓਅੰਕਾਰੁ (Omkar) in stanzas from # 2 to # 54 in which he explains about the Eternal Entity. However, he has used some specific/descriptive (ਕਿਰਤਮ) names but none of them is from the three gods of Trinity.

RELATIONSHIP OF ਓਅੰਕਾਰ (OMKAR) WITH ੧ਓ

The word, ਓਅੰਕਾਰ (Omkar), has nothing to do with ੧ਓ in the Commencing Verse (commonly called Mool Mantra) of the AGGS. Moreover, ੧ਓ is not an abbreviation of ਓਅੰਕਾਰ with which numeral 'One' (੧) has been added as is generally accepted by many Sikh theologians and Sikh writers.

The irony is that this misunderstanding and mispronunciation of ੧ਓ has been introduced by Bhai Gurdas [25] through his following *Pauri* (stanza):

Vaar 3, Pauri 15
ਏਕਾ ਏਕੰਕਾਰ ਲਿਖ ਦਿਖਾਲਿਆ॥
ਊੜਾ ਓਅੰਕਾਰ ਪਾਸ ਬਹਾਲਿਆ॥
One, Ekankar, *was shown by writing numeral one* (੧).
Then Oora *was placed beside it as* Oankar.

Through this couplet Bhai Gurdas has shown that the ਓ (Open Oora) is **Oankar**. Therefore, Bhai Gurdas was the first to introduce this misunderstanding and mispronunciation of ੧ਓ as **'Ek Oankar'**. Bhai Kahn Singh [17] also accepted ੧ਓ as ਓਅੰਕਾਰ and further explained that it means ਓਅੰ ਧੁਨਿ (ਓਅੰ ਦਾ ਉਚਾਰਨ) (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 ੧ਓ in the Commencing Verse of the AGGS has been interpreted as ਕਾਰ (*kar*) by Dr Sahib Singh. According to him 'kar' is a suffix of some Sanskrit words and it means ਇਕ-ਰਸ, ਜਿਸ ਵਿਚ ਤਬਦੀਲੀ ਨਾਹ ਆਵੇ (The One that is unchangeable) as explained above. Then he quotes some words with *'Kar'* as suffix from Gurbani, for example**,** ਨੰਨਾਕਾਰ (*nanakar*), ਨਿਰਤਿਕਾਰ (*nritkar*), and ਧੁਨਿਕਾਰ (*dhunkar*) to indicate that *'kar'* means ਇਕ-ਰਸ. However, in Punjabi these words mean, the 'one who refuses, 'one who dances'; ' the musician who makes the tune, melody', respectively. In no way these words mean ਇਕ-ਰਸ, ਜਿਸ ਵਿਚ ਤਬਦੀਲੀ ਨਾਹ ਆਵੇ (The One that is unchangeable) as explained above by Dr Sahib Singh.

Contrary to Dr Sahib Singh's [21], *'kar'* in Punjabi Dictionary [8] and according to Bhai Kahn Singh [17] means 'work':

ਕਾਰ ਕਮਾਵਹਿ ਸਿਰਿ ਧਣੀ ਲਾਹਾ ਪਲੈ ਪਾਇ ॥
AGGS, M 1, p 936.
One gets the reward from the Master by performing work.

Even Dr Sahib Singh himself [21] has interpreted **'ਕਾਰ'** means 'work/service' in the following phrase from AGGS:
ਮਾਇਆ ਦਾਨੀ ਭਗਤਾ ਕੀ ਕਾਰ ਕਮਾਵੇ॥
AGGS. M 3, p 231.
Servant money (maya) does service for Bhagat.

'ਕਾਰਿ' also means 'useful' as in:
ਗੁਰ ਕੀ ਮਤਿ ਜੀਇ ਆਈ ਕਾਰਿ ॥
AGGS, M 1, p 220.
Guru's philosophy has become useful for mind.

The word ਕਾਰ ਸੇਵਾ (*Kar Sewa*) (means work performed for Gurdwaras without any monetary benefit) also indicates that *Kar* is work, not ਇਕ-ਰਸ (unchangeable) as coined by Dr Sahib Singh [21].

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

ਦੇਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ ॥ (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 ੴ 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 ੴ as ਇਕ + ੳ or ੳਅੰ or ੳਂ (Oam or Om) + ਕਾਰ **and pronounces** ੴ **as ' ਏਕੰਕਾਰੁ ' or ' ਏਕ 'ੳਅੰਕਾਰੁ' or 'ਏਕ ੳਮਕਾਰ'. Finally, he interprets it as: ਜੋ ਇਕ-ਰਸ ਹੈ; ਜੋ ਹਰ ਥਾਂ ਵਿਆਪਕ ਹੈ.** (One, Unchangeable, is prevalent everywhere.)

His interpretation clearly takes us back into the ancient philosophy that ੴ originated from 'Om' or 'Omkar' 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 ੴ with that of ੳਅੰ (*Om, Oam, Aum*) that it is composed of ੳ, ਅ, ਮ 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 ੴ 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' (ੳ) (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, Oankar (Omkar)*, according to the predilection and cultural affiliation of the speaker. Swami Harnam Das quotes *Taittiriyopanishad* to corroborate his view, but claims Vedic sanction for assigning the phonetic value of 'O' to ' ੳ' . 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* (ੳਮ + ਕਾਰ ਜਾਂ ੳਅੰ + ਕਾਰ) but Sohan Singh* believe that *kar* should be read as '*akar*'. Says he:

Ikoankar = 1(Ik) + Oam + akar.

Oamkar: 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 *urdham*, 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**."

(* Galhotra, Sohan Singh. *Jap(u)ji Sahib Sandesh*. (Punjabi) Sital Sahit Bhavan, Amritsar.)

Pritam Singh [20] has also mentioned that:
1. The members of *Udasis* and *Nirmalas* 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 '*Prasad*' 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: " *Varnatkarah*: 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 ੳਅੰ (Ohm) was already being used and Guru Nanak added 'kar' and a new word, **'ੳਅੰਕਾਰੁ'** (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.
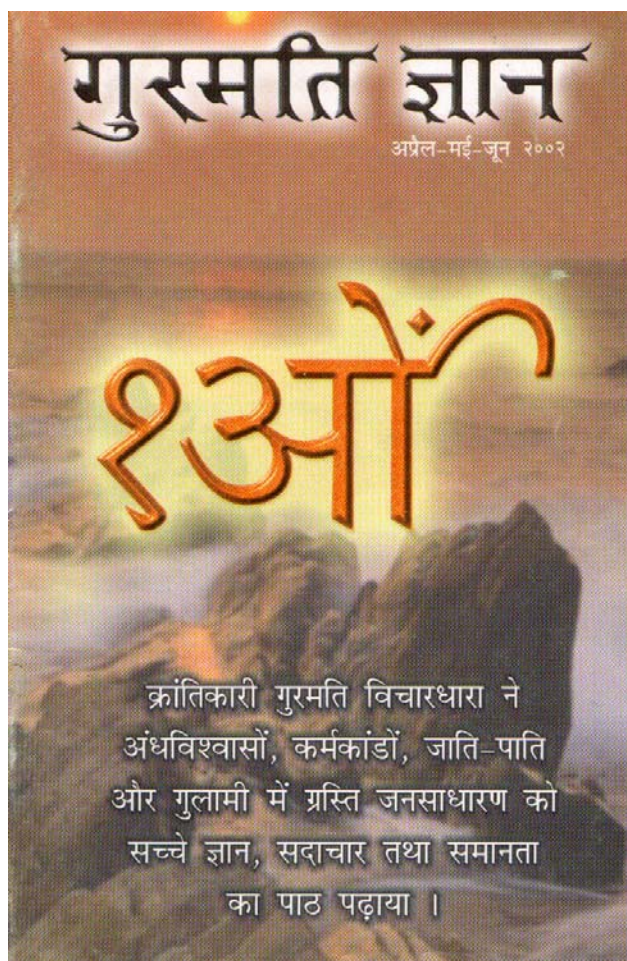
With this seminar the pronunciation of word, ੴ , has been permanently stamped as Om + Kar or Oam + Kar.
Now it has become an established fact in the Sikh psyche that ੴ is *Ek Oankar, Ek Onkar, Ek Omkar, Ek Oamkar*, was originated from *OM*. It is mentioned in the same way on the Hindu Internets. For 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 ੴ 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 ੴ as ਇਕ ੳਅੰਕਾਰੁ (*Ek Oankar*) 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 ੴ by the Sikh scholars as ' ਇਕ

ੴਕਾਰੁ' (*Ek Oankar* or *Ek Onkar* or *Ek Omkar* or *Ek Oamkar* or *Ek Uamkar*) has been done under the influence of ancient philosophy given in Vedas and Upanishads. The irony is that the stalwart Sikh scholars like, Bhai Gurdas [25], Bhai Kahn Singh [17], Dr Sahib Singh [21], Pritam Singh [20], et al failed to understand ੴ in its real perspective.

Implications of Equating ੴ with 'ਓਅੰਕਾਰੁ' (Omkar)

All the above Sikh scholars who have equated ੴ with 'ਓਅੰਕਾਰੁ' (Omkar) and Om have encouraged Parma Nand [11] and others to declare that:

1. **Guru Nanak had no originality in his philosophy of coining ੴ as a new term or word because it is already found in the form of 'Om' ('ਓਅੰਕਾਰੁ' -** *Oankar* or *Onkar* or *Omkar* or *Oamkar* or *Uamkar*) **in Vedas and Upanishad.**
2. **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 ੴ is ਏਕੁ ਓਅੰਕਾਰੁ' (*Ek Oankar* or *Ek Onkar* or *Ek Omkar* or *Ek Oamkar* or *Ek Uamkar*) originated from 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 ੴ COINED FROM OM BY GURU NANAK?

Contrary to all the above description of ੴ , 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 ੴ with '*Om*' - the Trinity of Brahma, Vishnu, and Shiva.

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

MEANINGS OF ੴ AND ITS PROUNCIATION

Although it has been discussed earlier in details [3], it is worth to repeat briefly the meanings of ੴ and its pronunciation here in this study of Omkar Bani, since this is the Bani which has helped to resolve the riddle that ੴ is not *Ek Oankar* or *Ek Onkar* or *Ek Omkar* or *Ek Oamkar* 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 ੴ is composed of two parts, i.e. numeral '1' and the first letter of Gurmukhi alphabet, ੳ, with an open end. The numeral '1' should be pronounced as '*Ek*' and the letter ੳ (*Oora*) with open end as 'Oh'. It was also observed by Kalsi [10] that ੴ should be pronounced as ਇਕੋ (Ekoooooo). Our further research lead us that the letter open '*Oora*' means 'Oh' in Punjabi-English Dictionary [8] and in *Mahan Kosh* of Bhai Kahn Singh [17]. 'Oh' of Punjabi and 'Oh' of English means 'That' in English [27]. The open end of 'Oora' has been extended to characterize it as infinite (ਬੇਅੰਤ – *Beant* or ਅਨੰਤ – *Anant*). Thus, the ੴ should be pronounced as ਇਕੁ ੳ ਬੇਅੰਤ (*Ek + Oh + Beant*) (One Oh ∝ = One and Only, Oh, the Infinite or the One Infinite Being). Or ਇਕੁ ੳ ਅਨੰਤ (*Ek Oh Ananat*) as suggested by Harchand Singh of Calgary, Canada that '*Anant*' is equally good for '*Beant*'. (Personal Communication).

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.

There are many more stanzas in the Gurbani to prove that the Eternal Entity has also been addressed as One and Only, Oh, and the Infinite Being:

i) Oneness:
ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥ ਰਹਾਉ॥

AGGS, M 1, p 350.

The Almighty is One and Only, Hey Brother!

ਏਕੈ ਰੇ ਹਰਿ ਏਕੈ ਜਾਨ ॥ ਏਕੈ ਰੇ ਗੁਰਮੁਖਿ ਜਾਨ ॥ ਰਹਾਉ ॥

AGGS, M 5, p 535.

Hey Gurmukh! Comprehend the Almighty as One and Only.

ਏਕੰਕਾਰੁ[1] ਅਵਰ ਨਹੀ ਦੂਜਾ ਨਾਨਕ ਏਕੁ[2] ਸਮਾਈ ॥

AGGS, M 1, p 930. (Stanza # 5 of Omkar Bani)
Nanak says:
There is One and Only[1], not any other, and the One[2] pervades everywhere.

ਏਕ ਮਹਿ ਸਰਬ ਸਰਬ ਮਹਿ ਏਕਾ ਏਹ ਸਤਿ ਗੁਰਿ ਦੇਖਿ [1] ਦਿਖਾਈ [2] ॥

AGGS, M 5, p 907.

The True Guru has shown [2] (me) the vision[1] that the One is in everything and everything is the One.

ਨਾਨਕ ਵਰਤੈ ਇਕੋ ਇਕੁ ਤੂੰ ॥

AGGS, M 5, p 966.

"Nanak Says:
You, the One and Only, pervades everywhere.

ਬੇਦ ਵਖਾਣਿ ਕਹਹਿ ਇਕੁ ਕਹੀਐ ॥
ਓਹੁ ਬੇਅੰਤ ਅੰਤ ਕਿਨਿ ਲਹੀਐ ॥

AGGS, M 1, p 1188-89.

Intellectual deliberation will reveal that It (God) is 'One'.
Oh (God) is Infinite and nobody has found its limit.

It must be noted before interpreting the above verse that *Bed/Ved* does not means the sacred books but here it means Wisdom. The following verse of Guru Nanak from Jap explains that '*Ved*' means wisdom:

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥਿਆਰੁ ॥

AGGS, Jap 38, p 8.

Wisdom should be anvil, and knowledge should be the tools.

ii) Oh:
ਓਹੁ [1] ਬਿਧਾਤਾ [2] ਮਨੁ [3] ਤਨੁ [4] ਦੇਇ[5] ॥

AGGS, M 1, p 931. (Stanza # 9 of Omkar Bani)
Oh[1], Destiny-Scriber[2] blesses[5] the mind[3] and body[4].

iii) Infiniteness:
ਗੁਰਮੁਖਿ ਬੇਅੰਤੁ ਧਿਆਈ ਅੰਤ ਨ ਪਾਰਾਵਾਰੁ ॥

AGGS, M 1, p 936. (Stanza # 46 of Omkar Bani)
The Guru-oriented (the Sikh) contemplates the Infinite, Who has no limit or end.

ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥ਏਹੁ ਅੰਤ ਨ ਜਾਣੈ ਕੋਇ ॥

AGGS, Jap 24, p 5.

The infiniteness of That cannot be comprehended.
(In fact) Nobody knows its infiniteness.
(Meaning the Almighty is Infinite).

iv) No Other:
ਵੰਵੈ ਨਦਰਿ ਕਰੇ ਜਾ ਦੇਖਾ ਦੂਜਾ ਕੋਈ ਨਾਹੀ ॥
ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਏਕੁ ਵਸਿਆ ਮਨ ਮਾਹੀ ॥

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.

ਜਿਨਿ ਸਿਰਿ ਸਾਜੀ ਤਿਨਿ ਫੁਨਿ ਗੋਈ ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥

AGGS, M 1, p 355.

The One, Who has created, the same One can destroy.
There is no other than the One.

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 destryer in Nanakian Philosophy.

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

Therefore, ੴ 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 ੴ 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 ਆਜੂਨੀ (*Ajuni*) [3].

Personal discussion with a few scholars indicated that they want to stick to their own old conviction to pronounce ੧ਓ as ਏਕੁ ਓਅੰਕਾਰ (*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:
ੴ is not a new word coined by Guru Nanak but he borrowed it from Upanishads because 'Oankar' 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 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 ੴ as *Ek Oankar* or *Ek Onkar*, or *Ek Omkar* or *Ek Oamkar*. Therefore, right pronunciation of ੴ is:

ਇਕੁ ੳ ਬੇਅੰਤ (*Ek + Oh + Beant*) (One Oh ∝ = One and Only, Oh, the Infinite Being). Or ਇਕੁ ੳ ਅਨੰਤ (*Ek Oh Ananat*)

The present study of ਓਅੰਕਾਰੁ (*Omkar*) Bani also indicates that:
The ੴ has nothing to do with ਓਅੰਕਾਰ (*Omkar*) Bani or OM since in Nanakian Philosophy God is 'One and Only'; does not come into anthropomorphic form (ਆਜੂਨੀ); and no specific/ descriptive (ਕਿਰਤਮ) 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.
- ਓਅੰਕਾਰੁ (*Oankar, Onkar, Omkar, Oamkar, Aumkar*) was not coined by Guru Nanak as claimed by many Sikh scholars including Bhai Gurdas.
- ਓਅੰਕਾਰੁ (*Omkar*) **Bani** was composed by Guru Nanak to explain to the Pundit of Omkar Temple that

God cannot be represented as **OMKAR** since it originated from **OM** – The Trinity: Brahma, Vishnu, Shiva.
- Since ਓਅੰਕਾਰੁ (*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 (ਆਜੂਨੀ); and no specific/descriptive (ਕਿਰਤਮ) name can be coined for God since God is an 'Eternal Entity' and 'Ineffable'.
- **Open *Oora*** with extended end in ੴ is neither an abbreviation of ਓਅੰਕਾਰ nor has any connection with the ਓਅੰਕਾਰ (*Oankar, Onkar, Omkar, Oamkar, Aumkar*) as is generally accepted by all the Sikh scholars and Sikh theologians, including Bhai Gurdas.
- ਓਅੰਕਾਰ is just another descriptive (ਕਿਰਤਮ) 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 ੴ is: ਇਕੁ ੳ ਬੇਅੰਤ (*Ek + Oh + Beant*) (One Oh ∝ = One and Only, Oh, the Infinite). Or ਇਕੁ ੳ ਅਨੰਤ (*Ek Oh Ananat*).
- **ੴ is original and unique logo/emblem coined by Guru Nanak not found anywhere else.**
- ੴ is original and unique logo coined by Guru Nanak which has no connection with ਓਅੰਕਾਰ or ਏਕੰਕਾਰੁ or OM
- This logo (emblem), ੴ , 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.

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 ੴ in its real perspective to save the originality and uniqueness of Nanakian Philosophy from being amalgamated into Hinduism.

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