

# THE CONCEPT OF GOD IN SIKHI

ARTICLE

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## INTRODUCTION

A clarification about the parameter deployed in this essay needs to be laid out at the outset. The framework within which the arguments of this piece are presented is Sikhi – which means the philosophical foundations that Guru Nanak laid; the spiritual messages of Guru Nanak and 34 other composers of Gurbani that are contained within the Aad Guru Granth Sahib (AGGS); and the body of enlightenment that is termed as the spirituality of ੴ.

This framework of Sikhi is contrasted with that of Sikhism – which, in turn is taken to mean the institutionalized religion that Sikhs practice in current times.

The God of Sikhi is not the God of Sikhism. It requires no more than a cursory examination to realize that all aspects of the religion of Sikhism – its beliefs, practices, and rituals – indulge in the notion of a God that is no different from the God of virtually all other existing religions, so much so that when it comes to the notion of God, Sikhism has nothing new to offer to the world of religions. Just like the God of other religions, the God of Sikhism is separate from and is above and beyond His creation; who sits up in the heavens; who

## ABSTRACT

*The God of Sikhi does not exist external to His creation. Creation is, in essence, an extension of the Creator. In that sense, then, the God of Sikhi resides within creation or nature. Guru Nanak advocated that the entirety of the universe that we see around us is essentially an expanded form of the Creator Himself. Within the Sikh Scripture, the Aad Guru Granth Sahib (AGGS), God is depicted by a symbol that Guru Nanak created - ੴ. The first part of the symbol ੴ is the numeral one. It represents the oneness of the Creator with His creation. The second part, the open Oorra ੴ, represents the entirety of creation. Taken together, the symbol represents the notion that creation is an extension of the Creator and that the Creator and His creation are the same. On this basis, then, the God of Sikhism resides within creation. By extrapolation of this principle, God resides within the human being. He lives within all human beings. This is because all human beings are created in His light. Guru Nanak prescribed two additional facets to his notion of God. God in Sikhi is referred to as ਹੁਕਮੀ Hukmi – the quintessence of the law of nature. It is a core principle of Sikhi that nature operates on a set of laws and principles, which are termed as ਹੁਕਮ Hukm within the AGGS. One may hence equate Hukm to the Law of Nature or Law of the Universe. These laws of nature or ਹੁਕਮ Hukm is thus the God of Sikhi. Guru Nanak postulated that since the Creator or ਹੁਕਮੀ Hukmi was within creation, then these laws of nature were written within creation too, or in his own words ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ Nanak Likhia Naal. The realization of God within was thus the realization of the Hukm within, or in Guru Nanak's words ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ Hukm Rajayee Chalnaa. Guru Nanak prescribed a second facet about the God of Sikhi to enable Sikhi to acquire a meaningful and practical component towards the betterment of humanity and humanity. Guru Nanak's God is a conglomeration of divine virtues ਦੇਵੀ ਗੁਣ. Within the divinity of Guru Nanak and the spirituality of Sikhi, to realize God within was to realize divine virtues. In other words, to become Godly was to become divine, which in turn was to become virtuous.*

runs the universe through the process of micro-management; who brings and removes calamities and disasters; and who needs praying to, worshipping and pleasing.

The religious Sikh of today looks up to the heavens for a praise-thirsty God sitting up there, prays to that God for miracles to resolve his worldly affairs, and makes offerings to please that God. The religious Sikh begs, pleads, and implores this God; plants his forehead at the feet of this God and rubs his nose on the ground as his act of the highest order of worship of this God; and lives in continuous fear of the wrath of this God. (Dhillon, 2022a).

All facets of the institution of Sikhism, namely the clergy that consists of *granthis*, *ragis*, *parcharaks*, and *kathavachaks*; the Gurdwaras as the central body of the practice of Sikhism; the majority establishments of the religion with which a vast majority of Sikhs associate themselves, particularly the *deras*, *taksals*, and *sampardayi* outfits; and writers, speakers, and content creators related to or otherwise influenced by these establishments – promote the notion of such a God – a God that is not dissimilar to the God of all other religions. The one and perhaps only difference being that the God of Sikhism has been allotted a different name.

The name of the God of Sikhism – Vaheguru – is considered a *mantra* to be chanted by the self or by hired hands to please this God to obtain material wealth and cures for diseases as well as other askings. The rich philosophical principles of the concept of *Nam* (as postulated by Guru Nanak and the AGGS) have been stripped bare by such religious Sikhs to being a “name fit for parroting and chanting complete with breathing techniques imported from other belief systems. In fact, the entire compositions of the AGGS have been similarly reduced as fit for reciting and chanting. The religious Sikh thus makes deals with this God to undertake recitations

of *Akhand patths*, *sehej patths*, and *Sukhmani patths* if God would solve his problems.

But this God of Sikhism is not the God of Sikhi. This is not the God of Guru Nanak either. Nor is it the God of the AGGS. If at all, this God is both critiqued as a concoction of the clergy and soundly rejected in Sikhi. It may be worth noting at the outset that the word “Vaheguru” was never used within the AGGS by any of its 35 composers to refer to God. (Dhillon, 2023a, 2023b). For instance, Guru Nanak has 947 *shabds* comprising 5,600 verses in the AGGS. He did not use the word “Vaheguru” even once in his entire *bani* – not for God, not for anything at all. Hence, the total and complete acceptance of “Vaheguru” as the name of God by Sikhs today establishes the dichotomy between Sikhi as the philosophical foundations of Guru Nanak and the AGGS and Sikhism as the institutionalized religion that the Sikhs practice in current times.

There are three primary assertions within this essay. The first is that the God of Sikhi is not only not the same as the God of Sikhism but that the notion of the former is a repudiation and rejection of the latter.

The second assertion is that Guru Nanak rejected all prevalent religious beliefs, practices, and institutions. Taken as a whole, he rejected, effectively, the notion of institutionalized religion. He rejected every foundational component of organized religion – the clergy, rituals, and symbols (all of which have ironically rooted themselves in Sikhism as it stands today). In place, Guru Nanak advocated spirituality, humanity, and the unity of both. He replaced the twin instruments of religion - fear and promise - with blissful love for all creation and humanity. The God of religion did not fit into his spiritual designs; Guru Nanak thus rejected that God. The God of Guru Nanak, and by extension, the God of Sikhi, consisted of a distinctive notion that fitted his spiritual parameters of

spirituality, humanity, humanity, love, and bliss in the here and now.

The third assertion is that the clergy that consists of *granthis*, *ragis*, *parcharaks*, and *kathavachaks*; the Gurdwaras as the central body of Sikhism; the *deras*, *taksals*, and *sampardayi* outfits; and writers, speakers, and content creators associated with Sikhism preach, promote and propagate the God of Sikhism based on their claims that such a God is indeed supported within the AGGS. These individuals, groups, and establishments within Sikhism have either inadvertently missed grasping the notion of God that exists within the pages of the AGGS or have purposively neglected, ignored, and rejected it altogether because the God of Sikhi does not serve the twin objectives of fear and promise that form the basic designs of the religion of Sikhism that has come to exist today. So much of the self-preservation designs, livelihoods, and futures of these individuals, groups, and establishments are invested in the religion and God of Sikhism that the consideration of any view other than its perpetuation is unthinkable for them. The religion of Sikhism cannot exist without this clergy-created God of Sikhism. The only calculation for its proponents, therefore, is to perpetuate its existence, even at the expense of misinterpreting the AGGS.

This state of affairs, however, cannot obliterate the fact that the notion of God as contained within the framework of Sikhi that is espoused within the philosophical foundations that Guru Nanak laid, and within Gurbani and which forms the primary consideration of realization and enlightenment within the spirituality of ੴ is unique and distinctive. Gurbani makes it clear that the God of religion is a clergy-concocted notion, which, together with the entire gamut of related notions, runs the chariot of religion on the wheels of real fears in the here and

now and unreal promises in the future, including the afterlife. It is thus worthy of critique and has been precluded from the spirituality of Sikhi.

## DISCUSSION

The God of Sikhi is symbolized as ੴ.

ੴ is Guru Nanak's depiction of the Creator. It captures – originally and concisely - the core essence of the notion of God in Sikhi. It depicts the spiritual genius and devotional brilliance of Guru Nanak. One is hard-pressed to find so much divinity, spirituality, and humanity being captured - in so few syllables - as is embodied in this amazingly illuminative concept of ੴ - elsewhere. This is perhaps because ੴ is a graphic, an illustration, or a drawing, if one prefers, that is worth a thousand words.

Most Sikhs understand ੴ to mean that there is one God or that God is one. Consequently, then, for such Sikhs, theirs is a monotheistic belief system. This is probably because we have put a lot of emphasis on one aspect of the illustration, namely the numeric component as being represented by the numeral ੧ on the left. The second part of the illustration - the open *Oorra* ੴ is often missed, even if it is equally if not more important. Then, there is the third part –the interaction between the ੧ and the open *Oorra*. It is argued that the intersection between the ੧ and the open *Oorra*, the nexus between them, or the overlap between both aspects of the graphic is the crucial aspect that lays out the notion of God of Sikhi.

If we consider the most common pronunciation of ੴ as *Ek Oangkar* (ੴਮੰਕਾਰ), then right at the beginning of it – consisting of the first three alphabets - we have the word *Eko*. In a sense, then, this is the interaction. *Eko* is the intersection, the overlap, or the nexus, as mentioned above. *Eko* means one-ness and becoming one. *Eko* also means one within everything. It further means one extends into everything. Taken as a whole, *Eko* then means one becoming all.

When we consider the concept of *Eko* then ੴ represents the One Creator within creation. ੴ represents the One

Creator extended to become creation. As Gurbani says  
ਏਕ ਰੂਪ ਸਗਲੇ ਪਾਸਾਰਾ ॥

Eyk Roop Saglo Pasara.

AGGS, M 5, p. 803.

*One Form Extended into Everything.*

And

ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ ਨਾਨਕ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ ॥

Ekas Tay Hoeyo Ananta Nanak Ekas Mahe Smaye Jio.

*One Manifested into Multitudes (of Creation), Nanak the One is Imbued Within the Multitudes.*

AGGS, M 5, p. 131.

It's clear, therefore that ੴ as Guru Nanak's depiction of the Creator is his rendering of the notion that creation was the manifest extension of the Creator. The first part of the symbol, *Ek*, depicted as the numeral one ੧, represents the one-ness and the unity of both the Creator and His creation. The second part of the symbol, the open *Oorra* ਓ, represents the manifest extension of the Creator into creation. In other words, the open *Oorra* ਓ represents the Creator flowing onto and extending into His creation to become one.

This is what is meant by the interaction between the two parts of ੴ, the intersection between the *Ek* and the open *oorra*, the nexus, and the overlap between the left side and the right side of the graphic. It needs to be noted that this is a two-way process. Seen from left to right - the one Creator extends into the entirety of creation, and seen from right to left - the entirety of creation is the manifestation and abode of the one Creator. This, then is the practical or operative meaning of *Eko*, which translates as "one and the same." The Creator and His creation are ਇਕੋ *Eko* – one and the same.

Consequently, then, in Sikhi, there is no concept of a God out there or a God up there. Sikhi does not have a God distinct or separate from His Creation. Sikhi does not ascribe to the notion of a God who sits up there while creation is down here.

Guru Nanak's concept of the Creator then, is that the Creator is within His creation. The following verses of Guru Nanak establishes this notion.

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥

Balhari Kudrat Vasia.

Tayra Unt Na Jayi Lkheya. Rahao.

AGGS, M 1, p. 469.

*Vasia* is to reside, while *Kudrat* refers to nature as creation. Hence, the phrase *Kudrat Vasia* means "the one who resides within His creation." The meaning of the verse is: *I Am in Veneration (Balhari) of You Existing Within Your Creation (Kudrat Vasia). Your Limits Are Beyond Fathom.* (Dhillon, 2020b p. 193)

Here is another set of verses, also of Guru Nanak, that establishes the above notion.

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ ॥

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥

Apeenaiy Aap Sajeyo Apeenaiy Racheyo Nao.

Duyi Kurdrat Sajeeaiy Kar Asann Dittho Chao.

Daata Karta Aap Tu Tus Deveh Kreh Psao

AGGS, M 1, p. 464 (Dhillon, 2020b, p. 87-88)

The Creator Is Self-Created, and the Creator Created the Law of Nature. The word *Nao* within the phrase ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ *Appenaiy Racheyo Nao* comes from the word *Niyem*, which means order, structure, rule, and law.

The meaning of verse two is *He Expanded Himself into Nature, Residing Within, to Oversee it in Earnest. The phrase ਕਰਿ ਆਸਣੁ Kar Asann depicts such a situation and makes clear that the Creator exists within His creation.*

The meaning of verse three is *You, O Creator, Are Extended into Creation. The phrase ਕਰਹਿ ਪਸਾਉ Kreh Psao means extended into. ਪਸਾਉ Pasao comes from the word ਪਸਾਰਾ Pasara, which means extended.*

In summary, then, four things are made clear by Guru Nanak in the set mentioned above of verses. First, that creation is all an extension of the Creator; second, that creation is a manifestation of the Creator; third, that the Creator is extended into creation; and fourth, that the Creator is manifested within His creation.

Here is yet another set of verses of Guru Nanak that further establish the above mentioned depictions of Guru Nanak's God.

ਸਲੋਕ ਮ: ੧ ॥

ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ ॥

ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ ॥

ਕੁਦਰਤਿ ਹੈ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥

ਜਾ ਕੀਮਤਿ ਪਾਇ ਤ ਕਹੀ ਨ ਜਾਇ ॥

ਸਿਦਕੁ ਕਰਿ ਸਿਜਦਾ ਮਨੁ ਕਰਿ ਮਖਸੂਦੁ ॥

ਜਿਹ ਧਿਰਿ ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਉਜੁਦੁ ॥ ੧ ॥

*Sloka M: 1.*

Kudrat Kar Kaiy Vseya Soye.

Vakhat Vicharay So Banda Hoye.

Kudrat Hai Keemat Nahi Paye.

Ja Keemat Paye Ta Khee Na Jayey.

Sidek Kar Sijda Man Kar Makhsood.

Jeh Dhir Dekha Teh Dhir Maujood.

AGGS, M 1, p. 83

The phrase ਵਸਿਆ ਸੋਇ *Vseya Soye* in the first verse means the Creator resides within His creation. The phrase ਵਖਤੁ ਵੀਚਾਰੇ *Vakhat Vicharay* in the second verse means the premise of spirituality is to recognize this reality in a timely fashion. The phrase ਸੁ ਬੰਦਾ ਹੋਇ *So Banda Hoye* in the second verse means recognizing this premise is to recognize humanity.

The meaning of the first two verses is thus as follows:

*The Creator Resides Within the Creation that He Created. To Recognise Such in a Timely Manner is to Recognize Humanity.*

The meaning of the third verse is: *Creation is Beyond Value and Beyond Narration.* This is because the Creator Himself is beyond value and beyond narration. And because the Creator who is beyond

value resides within His creation, His creation becomes beyond value.

The meaning of the fifth verse is: *O Mind, Make this My Objective.* The objective is specified in the sixth verse, which translates as follows: *That I See the Creator Within Everything and Everyone.*

What, then are the consequences of all the above to our practical spirituality? Three implications are worthy of consideration. The first is that it brings humanity into our spirituality.

The Creator is within creation. He is, therefore within each and every human being. Once we start to accept that He is within all, then our perspective toward all human beings transforms into one of love, peaceful coexistence, and mutual respect. The principle that the God of Sikhi is within all human beings is discernible from the following couplet of verses.

ਮਹਲਾ ੫ ॥

ਫਰੀਦਾ ਖਾਲਕੁ ਖਲਕ ਮਹਿ ਖਲਕ ਵਸੈ ਰਬ ਮਾਹਿ ॥

ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ ॥

Mahla 5.

Freeda Khalak Khaluk Meh Khaluk Vsaiy Rabb Mahe.

Manda Kis No Akhiaiy Ja Tes Ben Koyi Nahe.

AGGS, M 5, p. 1381.

The word ਖਾਲਕੁ *Khalak* refers to the Creator and ਖਲਕ *Khaluk* (from *Khalqat* ਖਲਕਤ) to human beings within Creation. Guru Arjun is thus saying in the first verse: *Fareed, the Creator is Within His Creation, and Within His Creation is Where He is Realized.* The meaning of the second verse is: *What Part of Creation Can I Deem Bad When There is None Without Him Within?* (Dhillon 2022b).

Kabir makes the same point, using the same terms – ਖਾਲਕੁ *Khalak* and ਖਲਕ *Khaluk* in his verses as follows.

ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥

ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੁਰਿ ਰਹਿਓ ਸੂਬ ਠਾਂਈ ॥ 1 ॥

Logha Bharm Na Bhulho Bhayi.

Khalek Khaluk Khaluk Meh Khalek Pur Raheyo

Srab Tthayi(n). AGGS, Kabir, p. 134

Meaning: *Have No Illusion, O People. The Creator Is Within Creation; Creation Is a Manifestation of the Creator in The Complete Sense.*

Kabir is thus effectively saying that the Creator is within creation in the total and absolute sense, and anything to the contrary is simply an illusion.

So that's the first consequence of the God of Sikhi being thus considered. Spirituality must co-exist with humanity. If we cannot see God in all of His creation, we cannot see him at all. That's because the Creator resides within his creation, and creation is an extended form of the Creator.

The second consequence is that the Creator exists within me. He will thus have to be realized within. Guru Teg Bahadur ji has made this point within his verses as follows, providing two specific illustrations to allow us to appreciate the notion that the Creator resides within us.

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥  
ਕਾਹੇ ਰੇ ਬਨ ਖੇਜਨ ਜਾਈ ॥  
ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥ ੧ ॥  
ਪੁਰਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥  
ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੇਜਹੁ ਭਾਈ ॥

Dhnasri Mehla 9. Kahey Ray Ban Khojan Jayi.

Sarab Nivasi Sda Alaypa Tohi Sang Smayi.

Pohp Madh Jion Bas Basat Hai Muker Mahe Jaisay Chchayee.

Taisay Hi Har Bsaiy Nirantar Ghatt Hi Khojho Bhayi.

AGGS, M 9, p. 684

*O Mind! Why Search The Creator Outside In The Wilderness.*

*He Resides Within You, As He Resides Within All and Everything.*

*Just Like Fragrance Resides Within a Flower,*

*And Just Like an Image Within a Mirror.*

*Similarly, He Resides Within Us, That Is Where We Will Realize Him.*

The third consequence is that we will treat all of creation – animate and inanimate – with care, love, and respect, whether they are our forests, oceans, or rivers. We will appreciate the entirety of creation, whether it is the air around us or outer space. We will responsibly share this world with everyone and everything – including the animal and plant kingdoms. That's because all of these are the abode of the Creator. ੴ is Guru Nanak's message to us towards this practical effect. It's Guru Nanak's way of telling us to be filled with one-ness—the one-ness with the Creator on the one hand, and one-ness with His creation on the other. Most importantly, to be filled with one-ness towards humanity.

All of these practical objectives required the notion of a God that flowed onto and extended into His creation to become one with creation. It required the notion of the Creator and His creation being ਇਕੋ *Eko* – one and the same. It required a God who could not be distinguished and differentiated from his creation, humanity, and humanity. It required the notion of a God that could be seen within everything and everyone. It was the God of a spirituality that needed to co-exist with humanity. It required a Creator who was to be *realized* within. This was the God of Guru Nanak, the God of Sikhi, the God of the AGGS.

Guru Nanak, the AGGS, and Sikhi ascribe a second facet to such a God – as discussed below.

The God of Sikhi is symbolized as *Hukm*, the Law of Nature.

Guru Nanak refers to the Creator as *Hukmi* ਹੁਕਮੀ, meaning the quintessence of the law of nature. The word ਹੁਕਮ *Hukm* appears in a variety of grammatical forms within the AGGS some 500 times across its 1429 pages to signify the centrality of the law within which creation operates, functions, and remains sustainable. The first two stanzas alone, of the first composition of

the AGGS named *Jup*, contain this word 12 times to anchor the point that *Hukm* was a core facet of the God of Sikhi. The God of Guru Nanak and the AGGS can neither be understood nor articulated sans the notion of *Hukm*. Taken in its totality, *Hukm* is the God of Sikhi. The God of the AGGS is in essence, *Hukm*. The following set of verses captures this central idea of Sikhi.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥  
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

Hukmi Hovan Akaar Hukm Na Khya Jayee.

Hukmi Hovan Jea Hukm Milaiy Vadeayee.

AGGS, M 1, p.1.

*Creation (ਆਕਾਰ Akaar) Is by The One Who is The Embodiment of the Law of Nature (ਹੁਕਮੀ Hukmi), Even If the Law Cannot Be Stated (In Its Entirety). Life is Created by The Embodiment of the Law of Nature (ਹੁਕਮੀ Hukmi), as is its Glory.*

It is a core principle of Sikhi that nature operates on a set of laws and principles, which are termed as ਹੁਕਮ *Hukm* within the SGGs. One may thus equate *Hukm* to the Law of Nature or the Law of the Universe. Guru Nanak postulated that no part of nature was exempt from *Hukm*.

The verse is

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥

Hukmeiy Ander Sabh Ko Bahar Hukm Na Koye.

AGGS, M 1, p. 1.

*Everything is Within Hukm; no Part of Nature is Exempt from Hukm.*

To make the point that the God of Sikh was indeed *Hukm*, another way of putting the translation of the above verse would be that everything was within God, and no part of nature was exempt from God.

Guru Nanak further advocated that the *Hukm* for every element of creation was within the element itself. The verse is:

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

Hukm Rajayi Chalna Nanak Likhia Naal.

AGGS, M 1, p. 1.

*Live Life Within the Flow of This Hukm Because the Hukm for Every Element of Creation Was Within the Element Itself.*

Again, to make the point that the God of Sikh was indeed *Hukm*, the above translation could well be stated as “live life within the flow created by God within...”

Such a postulation is not unlike the fact that the laws of nature about the growth and development of a seed were within the seed, not without. The *Hukm* for the seed was inherent within the nature of the seed itself. How and under what conditions it would sprout, die, grow, or flourish, etc., were all contained within this very nature (of the seed).

Since the God of Sikhi is within, and the realization of this Creator is within; it follows that as *Hukmi*, God is in operation within. It cannot be that the Creator is within us but that His *Hukm* is not or that His *Hukm* is without.

Four points are thus discernible from the discussion thus far and worth noting. First, the Creator is within. Second, the realization of the Creator is within. Third, His *Hukm* for us is, therefore within (The *Hukmi* cannot be within us sans His *Hukm*). The fourth consequential point is that virtually everything else about Sikhi is also within. For instance, the accounting of our deeds is within, too. Pre-existing notions of judgment by an external God or external “entities” such as Dharam-raj, Chiter Gupat, Lekha, etc., are thus redefined in Gurbani as processes that occur within.

Spiritual or divine living according to Sikhism was thus to realize the *Hukm* and to live life within the flow of this *Hukm*. Guru Nanak posed the question pertaining to the ‘how’ of spirituality and proceeded to answer it in terms of *Hukm* in the following set of verses.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥  
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

Kiv Schiara Hoeyey, Kiv Kooray Tootey Paal.

Hukm Rajayi Chalna Nanak Likhiya Naal.

AGGS, M 1, p. 1.

*How, Then, Do I Become a Creator-Realized Being Within? How Do I Remove the Obstacle of My Non-Realized State Within? Nanak, The Way to Realize the Creator Within is to Remain Within the Confines of and Abide in Sehej (Chalna) of His Hukm, as Contained Within Me.* (Dhillon, 2020a p.91-92)

For all practical intents, the message within the above couplet was to live life within the flow of this *Hukm* because the *Hukm* for every element of creation was within the element itself.

Attempting to live life in contravention of the *Hukm* was not only against the laws of nature as the God of Sikhi and hence futile; the attempt and the effort were a wasteful expense of one's life and a recipe for disaster. One primary *Hukm* about life pertained to choice and consequences. Guru Nanak postulated it as the "Sow as you reap *Hukm*" as described in the verses below:

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥  
ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥ ੨੦ ॥

Apey Beej Apey Hee Khah.

Nanak Hukmee Aveh Jah.

AGGS, M 1, p. 1.

*Nanak, to Reap as One Sows, is The Hukm of the Creator About My Cycle of Spirituality.* (Dhillon, 2020a p. 156)

This *Hukm* provided that the outcomes of life at any given moment were the result of prior choices - made in the form of thoughts, speech, and actions. If the consequences were deemed unsuitable, then it is the choices that need to be altered. The notion of blaming an external God sitting up in the heavens and micro-managing the universe for one's outcomes in life is critiqued in the Sikh scripture. The verse is:  
ਦਦੈ ਦੇਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੇਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥

ਜੇ ਮੈ ਕੀਆ ਸੇ ਮੈ ਪਾਇਆ ਦੇਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥

Daday Dosh Na Deyu Kisay Dosh Krama Aapnneya.

Jo Mein Keeya So Mein Paya Dosh Na Dejayi Avar Jnaa.

AGGS: M 1, p. 433.

*No One Bears Blame for My Deeds Except Myself. What I Reap is What I Sowed, I Hold Not Anyone Else Responsible for It.*

The notion of "praying to God" for the outcomes of one's choices to be changed essentially meant that one was "praying" for the *Hukm* to be violated. Such "praying" was no more than attempting to live life in contravention of the *Hukm* of our choices. Guru Nanak made it clear that nothing was above *Hukm*, and as such, altering, changing, or violating *Hukm* was not an option for spiritual life. The verse is  
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

Hukmeiy Ander Sabh Ko Bahar Hukm Na Koye.

AGGS, M 1, p. 1.

*Everything is within Hukm; no Part of Nature is exempt from Hukm.*

It appears that this facet of the God of Sikhi, namely the inevitability of *Hukm* within (ਲਿਖਿਆ ਨਾਲਿ *Likhiya Naal*) in the form of choice and consequence (ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ *Apey Beej Apey Hee Khah*), is the one that is most unacceptable to the propagators and practitioners of the religion of Sikhism. The entire gamut of prayers, *ardas*, chantings, and repeated recitations that form the central activities and rituals of the religion is aimed at circumventing the consequences of one's choices. A cursory examination of the intentions behind the activities mentioned above and rituals in a Gurdwara makes the point clear. At the individual level, parents of a child who has not studied and is thus ill-prepared for his exams are seen conducting recitations of *banis* with an *ardas* for the child to be accepted into medical school. Individuals who are otherwise unqualified are seen doing *Sukhmani* recitations for their overseas visa approvals.



Unemployable persons and individuals who live unhealthy lifestyles are engaged in prayers and *ardas* to circumvent the *Hukm* of outcomes for their poor choices. At the societal level, Gurdwaras conduct *Akhand patths* for calamities (caused by human behaviors) such as floods and pandemics to be removed by their God. This is because the God of Sikhism is seated up in the heavens and creates these disasters. This God then waits for human beings to suffer and to cry out for them to be removed and does so only if enough human beings plead for the catastrophes to be stopped.

As pointed out above - and going by the illogic of a God first creating calamities and then waiting for human beings to suffer and plead for their termination - is not the God of Guru Nanak. The God of Sikhi is within the human being who is consequently empowered with the capacity, ability, resources, and intellect to make the right choices and understand the *Hukm* of choice and consequences. The irony is that our clergy, *granthis*, *ragis*, *parcharaks*, *kathavachaks*, writers, speakers, and content creators promote the notion of their God through the lens of *Hukm* as well – albeit a distorted lens. The most common adage of such people is that “without His *Hukm*, even a leaf cannot swing.” The fact that this is a corrupted and self-serving exegesis of Guru Nanak’s concept of *Hukm* notwithstanding, such a distortion aims to suggest that Guru Nanak, Sikhi, and the AGGS advocate the notion of a God sitting up in the heavens who micromanages creation to the point of deciding if and when a particular leaf swings. One wonders why Sikhs remain caught up in such archaic and impractical notions of God when Guru Nanak told us that the laws of nature that are built into creation determine the growth, flourishing, and movement of everything, so much so that these laws were God as much as God was these laws.

Guru Nanak, the AGGS, and Sikhi ascribe a third facet to God – as discussed below:

The God of Sikhi symbolized as Divine Virtues **ਦੈਵੀ ਗੁਣ**. A critical prong of Sikhi – aimed at making the world a better place, instilling humanity, and bettering humanity – was for the individual to discard basic human vices and adopt divine virtues. Five basic human vices were listed by Guru Nanak – Ego, Greed, Attachment, Desire, and Anger. The terms used in the AGGS are *Ahangkar*, *Hangkar*, *Garab*, and *Abhiman* for Ego, *Lobh* for Greed, *Moh* for Attachment, *Kaam* for Desire, and *Krodh* for Anger. Since these five vices were interlinked in the sense that one most certainly led to the other and given that an unlimited number of evils emanated out of these basic five, keeping these five in check was the key to avoiding spiritual death and creating spiritual life. The verse is

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥

Panch Doot Tudh Vas Keetay Kaal Kantuk Mariya.

AGGS, M 3, p. 917.

*Having Controlled My Five Vices, I Have Eliminated Spiritual Death.* (Dhillon, 2020d, page 76).

Divine virtues were also unlimited, given that divinity itself was unlimited. One can thus find an entire gamut of verses within the AGGS that speak of virtues such as love, contentment, kindness, compassion, service, courage, and humanity. The advocacy pertaining to this aspect of spiritual living was for the Sikh to understand the nature of any number of virtues: accept, adopt, practice, habitualize, inculcate, and internalize them within one’s daily living and thus become virtuous. The verse is:

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ ॥

Satgur Ki Bani Sat Saroop Hai Gurbani Banneay.

AGGS, M 5, p. 304.

*The Messages of the Creator-Connecting Guru Are Divine; Become Them.*

Within the parameters of Guru Nanak’s teachings, becoming divine was becoming virtuous. In a nutshell,

then, becoming divine in the here and now, was the essence of Sikh spirituality.

Given the defining of God as being within creation and human beings; and given the primacy of living in the *Hukm* and aspiring to become divinely virtuous – God was not a subject of finding, meeting, meditating upon, discovering, uniting with, looking up to, praying to or pleading with. The God of Sikhi was a subject of realization. The term used for realization in the AGGS is *Jup*. The first composition of the AGGS on pages one till 7 – authored by Guru Nanak – is named *Jup* and lays out 38 incremental stanzas that form the “rungs of a ladder” for the human mind to ascend towards obtaining the realization of the Creator within. (Dhillon, 2020a p. 85).

The realization of God was the realization of the primacy of *Hukm* and the realization of divine virtues. The realization of God was the realization that God resided within every human being and every living thing. The realization of God within was the realization of the need to become divine through living a virtuous life towards becoming divinely virtuous. Guru Nanak puts it this way  
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

Venn Gunn Keetey Bhagat Na Hoey.

AGGS, M 1, p. 4.

*There Can Be No Divinity Sans the Realization of Divine Virtues.*

In other words, there could be no realization of God without the realization of divine virtues. The realization of divine virtues was the realization of God. This was because Guru Nanak’s God was a conglomeration of divine virtues.

Given the emphasis on the notion of realization, the basic focus of the AGGS is enlightenment. The verse is:  
ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥

Gurbani Es Jug Meh Chanan Karm Vseyi Mun Aiye.

AGGS. M 5, p. 67.

*The Messages of Gurbani are Enlightenment that Bring*

*About Realization Within.*

One needs to be enlightened as a pre-cursor step towards realization. There can be no realization sans enlightenment. The basic objective within Sikhi is thus to elevate the human being from a point of un-enlightenment or inner darkness to one of inner enlightenment that would lead to realization within.

The verse is:

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Eyet Rah Pat Pavreeah Chareeah Ekees.

AGGS, M 1, p.7.

*This Journey of Realization of the Creator Within is One of Elevating the Human Mind into a State of Becoming One.*

The AGGS is a manual for a living - by understanding, inculcating, and internalizing which messages - one becomes enlightened about things such as God, *Hukm*, and virtuous living. Such enlightenment allowed for an individual to become spiritual towards the goals of serving humanity, being one with humanity, and making the world a better place to live. The AGGS also provides enlightenment pertaining to a whole host of futile and vain acts such as rituals, penances, pilgrimages, offerings, etc., in the name of a God that needs pleasing, fearing, and worshipping. In this sense, then, Sikh spirituality is one of being enlightened to the point of actively investing one’s lifetime towards becoming a better human being and leaving the world a better place than the one that one was born into.

The God of Sikhi symbolized as *Nam* ਨਾਮ

The word *Nam* ਨਾਮ appears some 5,500 times within the AGGS. Even if one puts aside its meaning, context, and usage, the frequency of its appearance alone suggests its centrality within the AGGS. It is argued that *Nam* is, in essence a philosophical reference to the God of Sikhi.

Adherents of the institutionalized religion of Sikhism have interpreted *Nam* ਨਾਮ to mean “name.” The God of Sikhism is thus prescribed the name “Vaheguru,” and the adverbs of *Nam*, such as “*Simran*” and “*Jup*,” are translated as repetitious recital and chanting of God’s name. A vast gamut of English translations translate ਸਤਿਨਾਮ *Satnam* – the first word used by Guru Nanak after his symbolic representation of God as ੴ as “True Name” – ignoring both the grammar of the word ਸਤਿ *Sat* as denoted by the vowel of *sihari* as well as its Sanskrit origin – to suggest that Sikhism had the “true name” of God (as Vaheguru) while the rest of the world was indulging in names that were “untrue” or “false.”

Examining the meaning, context, and usage of the word *Nam* within the AGGS makes clear that it actually refers to the two critical facets of the God of Sikhi, as postulated by Guru Nanak and discussed above, namely *Hukm* and divine virtues. The following verse of Guru Nanak makes the first meaning of *Nam* (as *Hukm*) clear.

ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥  
Eyko Nam Hukm Hai Nanak Satgur Deeya Bujhaye Jio.  
AGGS, M1. Pp 72.

*The Nam About the One (Creator) is Hukm Nanak, the Satguru Provides This Enlightenment.*

The following set of verses is further evidence of *Nam* referring to *Hukm* or the law of nature.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥ ਨਾਮ ਕੇ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸੁਵਨ ॥

Nam Kay Dharay Saglay Jant. Nam Kay Dharay Khand Brehmund.

Nam Kay Dharay Simrat Beyd Puran. Nam Kay Dharay Sunan Gyan Dhiyan.

Nam Kay Dharay Agas Pataal. Nam Kay Dharay Sagal

Akaar.

Nam Kay Dharay Puriya Sabh Bhavan. Nam Kaiy Sang Udray Sun Sarvan.

AGGS, M 5, p. 284.

*Nam Kay Dharay* ਨਾਮ ਕੇ ਧਾਰੇ is a phrase that is common for the entire set of verses. Its literal translation would be: “In accordance with *Nam*” or “on the basis of *Nam*. The concepts that exist “on the basis of *Nam*” according to the verses above are *Saglay Jant* ਸਗਲੇ ਜੰਤ (all living things); *Khand Brehmund* ਖੰਡ ਬ੍ਰਹਮੰਡ (the Universe); *Simrat Beyd Puran* ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ; *Sunan Gyan Dhiyan* ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ (knowledge, enlightenment, wisdom); *Agas Pataal* ਆਗਾਸ ਪਾਤਾਲ (planets and celestial bodies); *Sagal Akaar* ਸਗਲ ਆਕਾਰ (All of creation); and *Puriya Sabh Bhavan* ਪੁਰੀਆ ਸਭ ਭਵਨ (worlds and realms).

The contextual meaning of *Nam Kay Dharay* ਨਾਮ ਕੇ ਧਾਰੇ in these verses must therefore be one that fits all the above mentioned concepts. Given that this is an *Ashtpadee*, the context must come from the *Salok* that precedes this *pada* (para). The *Salok* is:

ਸਲੋਕੁ ॥  
ਰੂਪੁ ਨ ਰੇਖੁ ਨ ਰੰਗੁ ਕਿਛੁ ਤਿਹੁ ਗੁਣੁ ਤੇ ਪ੍ਰਭੁ ਭਿੰਨੁ ॥  
ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨੁ ॥ ੧ ॥

Salok. Roop Na Reykh Na Rung Kich Treh Gunn Tay Prabh Bhin.

Tisay Bujhaye Nanaka Jis Hoveiy Soparsan.

AGGS, M 5, p. 283.

*Nanak, blessed in Joy, Is the One Who Realizes the One Who Has No Form, No Shape, No Color, and Is Beyond These Three Characteristics.*

The first verse of this *Slok* is descriptive of the Divine. And the second of His realization within is the joy of spirituality. Within this context, then, the word ਨਾਮ *Nam* within the *Ashtpadee* that follows it refers to Divine *Hukm* or Law of Nature. The contextual meaning of the phrase *Nam Kay Dharay* ਨਾਮ ਕੇ ਧਾਰੇ is thus “in accordance with Divine *Hukm* or Law.

So, the meaning of the verses of the Asthpadee is that *The Entirety of Creation Exists in accordance with the Divine Law. The Universe Functions in accordance with the Divine Law. The Simratees, Vedas, and Puranas Came into Being in accordance with the Divine Law. Realization, Knowing, and Contemplation Come into Being in accordance with the Divine Law.* (Dhillon, 2023c).

It is worth noting that there is no judgment on the validity or otherwise of the Simratees, Vedas, and Puranas within this set of verses. It is a neutral statement that these texts did not come about from outside the realm of *Hukm*. The *Hukm* about writing texts is the result of the use of our intellect – thinking, writing, and analytical skills – to produce such texts. It is the dictate of *Hukm* or the law of Nature that human beings are endowed with intellect. It is this endowment through *Hukm* that allowed the texts to come into existence. (ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ *Nam Kay Dharay Simrat Beyd Puran*).

Within the parameters of the argument that *Nam* is, in essence a philosophical reference to the God of Sikhi, its second allusion is towards divine virtues. The following verse clarifies not just the distinction between *Nam* and name but also that *Nam* refers to virtues.

ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥  
ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੁਰਬਲਾ ॥

Kirtem Nam Kthay Tayray Jehba.

Sat Nam Tera Pra Poorbla.

AGGS, M 5, p. 1083.

*All the names that I utter (ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ Kthay Tayray Jehba) are descriptive of your virtues (ਕਿਰਤਮ ਨਾਮ Kirtem Nam). Your foundational (ਪਰਾ ਪੁਰਬਲਾ Pra Poorbla) virtue (ਨਾਮੁ Nam) is that you are eternal and permanent (ਸਤਿ Sat).*

The word ਸਤਿ *Sat* is derived from and is the Punjabi version of its Sanskrit form ਸਤਯ *Satyay*. It means eternal, perpetual, and permanent. Since this word is a

virtue of God, the word *Nam* as its suffix can only mean virtue.

The use of the word ਸਤਿਨਾਮ *Satnam* as the first by Guru Nanak after his symbolic representation of God as ੴ in the preamble or commencing verse of the AGGS is an indication of Guru Nanak's intent to say that the first, primary and foremost virtue of my God ੴ pertains to its eternal, perpetual and permanent nature.

The following set of verses makes this assertion clearer.

ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ ॥  
ਗੁਰ ਕਾ ਸਿਖੁ ਵਡਭਾਰੀ ਹੇ ॥

Satgur Sikh Kao Nam Dhan Deye.

Gur Ka Sikh Vadbhagi Hay.

AGGS, M 5, page 286.

*Satgur Gives the Sikh the Treasure of Divine Virtues. The Sikh of the Guru is thus Blessed.*

It would be meaningless to translate the verses as “Satgur gives the treasure of God's name. Human beings create all of God's names, and one is no different in value than the other. Here is another verse that supports the assertion mentioned above.

ਸਲੋਕੁ ॥ ਸਾਥਿ ਨ ਚਾਲੈ ਬਿਨੁ ਭਜਨ ਬਿਖਿਆ ਸਗਲੀ ਛਾਰੁ ॥  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਇਹੁ ਧਨੁ ਸਾਰੁ ॥ ੧ ॥

Salok. Sath Na Chailaiy Ben Bhajan Bekheya Sagli Chaar.

Har Har Nam Kmavna Nanak Eh Dhan Saar.

AGGS, M 5, p. 288.

*My Devotion Towards God Within Supports My Spirituality; All Else Is Worthless. Acquire Divine Virtues, Nanak, This Is a Spiritual Treasure.*

It would be similarly meaningless to translate the second verse with the word *Nam* as “Acquire God's name... A name is not meant to be acquired or inculcated (ਕਮਾਵਨਾ *Kmavna*); divine virtues are.

Here is yet another set of verses that support the above assertion.

ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਸਾਜਨ ਸੈਨਾ ॥  
ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਲੈਨਾ ॥ ੧  
॥ ਰਹਾਉ ॥

Nam Jpho Mayray Sajan Saina.

Nam Bina Mein Avar Na Koyi Vdaiy Bhag Gurmukh  
Har Laeyna. Rahao.

AGGS. M 4, p. 366.

*Realize Divine Virtues O Mind. I Have No Recourse  
Sans Divine Virtues; Blessed are Those Who Acquire  
Them from the Guru's Messages.*

Given that Sikhism's clergy - *granthis*, *ragis*, *parcharaks*, and *kathavachaks* have propagated the notion that *Nam* refers to the "name of God," they have mistranslated Gurbani concepts such as *Jappna* ਜਪਣਾ, *Simran* ਸਿਮਰਨ, *Dhiaonna* ਧਿਆਉਣਾ as reciting, parroting, chanting, etc. for the simple reason that these are the only activities that can associate with a "name." (Dhillon, 2022a). The proponents of chanting would, for instance, translate the above verses as Chant the name of God. I have no recourse sans chanting; blessed are those who chant. The four questions that need asking are, firstly, "Why is the Guru promoting chanting? Secondly, "What is so blessed about being able to chant." Thirdly, "Was not the whole pre-1468 religious world *already* chanting? And finally, "did not our Guru's already consign chanting to the dustbin of spirituality –as the following verse makes clear?

ਰਾਮੁ ਰਾਮੁ ਕਰਤਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਰਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥

Ram Ram Karta Sabh Jug Firey Ram Na Paiya Jaye.

AGGS, M 3, pp 555.

*The Entire Spiritual World Goes About Chanting, But  
None Realized Him.*

The notion of chanting, repeated calling of the name, and fixed period of recitals of a particular name of God is accepted within the parameters of Sikhism the

religion because it fits the notion of the God of Sikhism who sits up in the heavens and who needs praying to, worshipping and pleasing. Chanting and repeatedly calling the name is considered an act that significantly pleases God. Within such a parameter, then, *Nam* is translated (wrongly) as "name" and *Jup* as "chanting" (wrongly too).

The God of Guru Nanak, Sikhi, and the AGGS, on the other hand is one who is to realize within. Within this parameter, *Nam* is, in essence a philosophical reference to two facets of the God of Sikhi – *Hukm* and divine virtues, and *Jup* is to realize. *Hukm* and divine virtues are the subject of realization. *Nam* ਨਾਮੁ, which represents both these aspects of the God of Guru Nanak, is the subject of realizing. All this is because the God of Sikhi is the subject of realizing.

#### CONCLUSIONS.

This essay has sought to provide a discourse on the God of Sikhi as advocated within the AGGS. An accurate depiction of this God has firstly required that it be contrasted with the God of Sikhism as the institutionalized religion that Sikhs practice in current times. Such contrast is necessary to establish the uniqueness and distinctiveness of the God that Guru Nanak presented to us.

Within the AGGS, God is depicted through a symbol that Guru Nanak created - ੴ. It is a God that is in one-ness with, an extension of and resides within His creation. By extrapolating this principle, the God of Sikhi resides within all human beings.

To root the notion of the God of Sikhi into a spirituality that functioned towards the betterment of humanity, humanity and the everyday life of a Sikh, Guru Nanak ascribed two additional meaningful and practical components, namely that the God of Sikhi was the quintessence of the law of nature ਹੁਕਮੀ *Hukmi* and a conglomeration of divine virtues ਦੈਵੀ ਗੁਣ. Guru Nanak used the concept of *Nam* ਨਾਮੁ to represent both these aspects of

the God of Sikhi.

The God of Sikhi was the subject of realization within. Such realization involved the realization of both *Hukm* and divine virtues. To be realized of God was to become Godly or become divine. Within such parameters, to become divine was to become *Hukm*-abiding and to become virtuous.

While the God of Sikhism, by virtue of it being no different from the God of virtually all other pre-1468 religions, has nothing new to offer to both the world of religions and humanity, the God of Sikhi in being a novel, unique, and distinctive notion of Guru Nanak offered the human being an opportunity towards making the world a better place, instilling humanity and bettering humanity.

NOTE:

All transliterations, translations, and interpretations of verses presented from within the AGGS in this essay are the author's work unless otherwise indicated.

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