

UNDERSTANDING OF THE FIRST STANZA OF OANKAR (ੴਕਾਰੁ) BANI

Further Research on ੴ

ARTICLE

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INTRODUCTION

The *Oankar* (ੴਕਾਰੁ) bani is composed of 54 stanzas (*pauris*) and a *Rahao* (Pause). The first stanza is about *Oankar*, and *Onam* (Om) being taught by the Pundit of the Omkareshwar temple in South India. *Rahao* represents the main theme of the bani. In rest of the 53 stanzas Guru Nanak discusses the Eternal Entity (God) for which Guru Nanak designed a logo, ੴ, found in the beginning of ਅਰੰਭਿਕ ਵਾਕ (*arambic vaak*) which has been translated as “Commencing Verse” in English language. The Commencing Verse is found in the beginning of the Aad Guru Granth Sahib (AGGS). [1] It also appears as such on the beginning of each Raga (major sections) or in variously abbreviated forms in the beginning of sub-sections of the AGGS.

The first stanza (*pauri*) of *Oankar* bani is understood by many Sikh theologians and researchers as God/Creator. Bhai Gurdas, the most respected theologian of the Sikh world, was the first who pronounced ੴ as ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankar*) as is evident from his *Pauri* 15 of *Vaar* 3. Thereafter, other Sikh theologians followed Bhai Gurdas’ pronunciation of ੴ. Let us discuss Bhai Gurdas’ *Pauri* 15 of *Vaar* 3 [2]:

ਮੂਲ ਮੰਤ੍ਰ ਦਾ ਗੁਹਝ ਭੇਦ

Mool mantar da guhjh Baed.

The Deep Secret of Mool Mantra

ਏਕਾ¹ ਏਕੰਕਾਰੁ² ਲਿਖਿ³ ਦੇਖਾਲਿਆ⁴।

ABSTRACT

The first stanza of Oankar Bani is understood by most of the Sikh theologians as the philosophy of Guru Nanak. And Oankar is considered as Eternal Entity (God) being represented as a logo, ੴ, by Guru Nanak. The confusion started when Bhai Gurdas, most respectable Sikh scholar, declared ੴ as ਏਕੁ ਓਅੰਕਾਰੁ (Ek Oankar). Nevertheless, ਓਅੰਕਾਰੁ (Oankar) represents OM according to the Upanishads which represents Trinity of God: Brahma, Vishnu and Shiva. In fact, the first stanza is about the delusion of ਓਅੰਕਾਰੁ (Oankar) being taught by the Pundit of Omkareshwar temple to his students. This article resolves the delusion of Pundit about ਓਅੰਕਾਰੁ (Oankar) being taught to his students. It also discusses that this ਓਅੰਕਾਰੁ (Oankar) has nothing to do with the logo, ੴ, of Eternal Entity (God).

Aykaa Aykankaaru Likhi Daykhaaliala.

ੴੴ⁵ ਓਅੰਕਾਰੁ⁶ ਪਾਸਿ⁷ ਬਹਾਲਿਆ⁸। 15। ਵਾਰ। 3।

Oorhaa Aoankaaru Paasi Bahaaliala.

The heading of this *Pauri* indicates that the ‘Commencing Verse’ has been declared as ‘Mool Mantra’ by Bhai Gurdas according to Vedic philosophy. Parma Nand [3] has endorsed 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 chanted repeatedly under certain conditions that forces the deity or

deities to perform miraculous work to fulfill the desires of the performers (devotees). Under this influence, the 'Commencing Verse' is recommended by many Sikh preachers to be chanted repeatedly as Mool Mantra to fulfill their wishes.

The exact date of writing of *Vaaran* by Bhai Gurdas is not known. However, it could be considered as the first writing dealing with Gurbani in Sikh literature after the compilation of the AGGS in 1604. Therefore, his *Vaaran* are considered next to the Gurbani by many Sikh theologians. Moreover, his *Vaaran* have also been declared as the **KEY** to the Gurbani by Guru Arjun as reported by Bhai (Dr) Veer Singh. [2] Nevertheless, critical analysis of *Vaaran* of Bhai Gurdas indicates that none of the *Vaar* interprets any sabd of Gurbani rather he used Gurbani in his own way to discuss various topics. Bhai Gurdas has pronounced ਏਕਾ¹ (*ekaa*) as ਏਕੰਕਾਰੁ² (*ekankar*) and ਊੜਾ³ (*Oora*³) as ਓਅੰਕਾਰੁ⁶ (*Oankar*⁶). Therefore, ੴ should be pronounced as ਏਕੰਕਾਰੁ ਓਅੰਕਾਰੁ (*Ekankaar Oankaar*) according to Bhai Gurdas' interpretation. However, ੴ is being pronounced as ਏਕੁ ਓਅੰਕਾਰੁ (*Ek Oankaar*) in general by the Sikhs at large. Nevertheless, it becomes evident that Bhai Gurdas was the first scholar – trained at Banaras, who declared open *Oora*³ (ੴ) in ੴ as ਓਅੰਕਾਰੁ⁶ (*Oankaar*⁶) and ਅਰੰਭਿਕ ਵਾਕ (*arambic vaak*), Commencing Verse, as Mool Mantra thus interpolating the bani of Guru Nanak with Vedic philosophy. Consequently, ੴ, the logo of the Eternal Entity (God), lost its originality and uniqueness. [4]

Thereafter, it were Nirmalas, also

trained at Banaras, who do not accept 5Ks and wear *bhagwa* (saffron-colored or ochre colored) clothes and were the first to translate the AGGS during 1980s under the influence of Vedas and Vedanta philosophies. Their translation is called *Faridkot Vala Teeka*. [5] Since then *Faridkot Vala Teeka* became a prototype *teeka* (exegesis) for further translations but trend remained the same under the influence of Vedas and Vedanta philosophies till today. In fact, right from the time of demise of Guru Nanak in 1539 the bani of Guru Nanak was systematically undermined by the so-called followers of Guru Nanak.

Omkareshwar Temple

During one of the travels of Guru Nanak in Madhya Pradesh he visited Omkareshwar Temple and had a dialogue with the Pundit of that temple. The Omkareshwar Temple is named after the Hindu ॐ symbol. The ॐ symbol is called OM or Omkar or Oankar according to the Upanishads. The Hindu ॐ symbol represents Trinity of God: Brahma, the Creator; Vishnu, the sustainer of the Universe; and Shiva, the Destroyer (Fig. 1.). The Omkareshwar temple is dedicated to God Shiva. It is situated on an island called Mandhata or Shivapuri in the Narmada River; the shape of the island is said to be like the Hindu ॐ symbol. [6] It is situated in the Khandwa district of Madhya Pradesh state in India. It is about 12 miles (20 km) from Mortakka in Madhya Pradesh.



Figure 1. Trinity of God in Hinduism.

The question is:

Why did Guru Nanak compose the Oankar (ੴ) Bani?

When Guru Nanak visited Omkareshwar Temple he saw the statue of Shiva (Fig. 2), one of the Trinity of Omkar or Oankar or Om (ॐ). However, according to Upanishads Om (ॐ) represents Trinity of God: Brahma, the Creator; Vishnu, the sustainer of the Universe; and Shiva, the Destroyer. On the other hand, in Shaivite temples the lingam of Shiva (Fig.3) is often at the centre, surrounded by *murtis* (sacred images of deities). However, Guru Nanak had a dialogue with the Pundit of Omkareshwar temple to know what he was teaching about the Omkar or Oankar to his students.



Figure 2. Shiva - God of Destruction

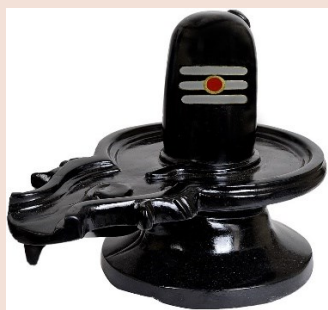


Figure 3. Shiv_lingam_Tripundra - from CC BY-SA 4.0

Oankar (ਓਅੰਕਾਰੁ) Bani

The Oankar (ਓਅੰਕਾਰੁ) bani is composed of 54 stanzas (*pauris*) and a *Rahaoo*. The first stanza is about *Oankar*, and *Onam* (Om) being taught by the Pundit of the temple. *Rahaoo* represents the main theme of the bani. In rest of the 53 stanzas Guru Nanak discusses the Eternal Entity for which Guru Nanak designed a logo, ੴ, found in the beginning of ਅਰੰਭਿਕ ਵਾਕ (*arambic vaak*), which has been translated as “Commencing Verse” in English language.

First Stanza (Pauri) of ਓਅੰਕਾਰੁ (Oankar) Bani

I am comparing interpretations/translations of three famous theologians (*Faridkot Vala Teeka*, Prof Sahib Singh, Manmohan Singh, SGPC, and Dr Sant Singh Khalsa) from the Web site of Dr Kulbir Singh Thind (www.srigranth.com). Besides, the interpretation by Brig. Rawel Singh is also included (personal Communication):

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥

ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥

O^oankār barahmā utpat̄.

O^oankār kī^oā jin chit̄.

Faridkot Vala Teeka:

ਓਅੰਕਾਰ ਰੂਪੁ ਪਰਮਾਤਮਾ ਸਰੂਪ ਤੇ ਬ੍ਰਹਮਾ ਜੀ ਉਤਪਤ ਹੋਏ ਹੈਂ ਕੈਸਾ ਹੈ ਬ੍ਰਹਮਾ ਜੀ ਜਿਸਨੇ ਓਅੰਕਾਰ ਪ੍ਰਮਾਤਮਾ ਕੇ (ਚਿਤਿ) ਸਿਮਰਨ ਕੀਆ ਹੈ॥

(English: *Oankar, a form of God, created Brahma and Brahma kept Oankar in his mind.*)

Prof Sahib Singh:

(ਹੇ ਪਾਂਡੇ! ਤੁਸੀਂ ਮੰਦਰ ਵਿਚ ਅਸਥਾਪਨ ਕੀਤੀ ਹੋਈ ਇਸ ਮੂਰਤੀ ਨੂੰ 'ਓਅੰਕਾਰ' ਮਿਥ ਰਹੇ ਹੋ, ਤੇ ਆਖਦੇ ਹੋ ਕਿ ਸ੍ਰਿਸਟੀ 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।

(English: *Hey Pundit! You are considering the statue/idol of Shiva, installed in the temple as Oankar, and saying that the Earth/Universe was created by Brahma. But Oankar is pervading everywhere. From this Oankar Brahma was also created and that Brahma kept that God (Oankar) in his mind.*)

Manmohan Singh:

Brahma was created through the One Lord. That Brahma cherished the one Lord in the mind.

Sant Singh Khalsa:

From Ongkaar, the One Universal Creator God, Brahma was created. He kept Ongkaar in his consciousness.

Rawel Singh

(Oankar-i) the all-pervasive Almighty (utpat-i) created Brahma –

who in Hindu belief is the creator; (jin -i = who) Brahma (keea) keeps Oankar (chit-i) in mind, i.e. acts by directions of the Almighty.

Comments by Chahal:

If we look critically all the above interpretations/translations of four different theologians it appears that all of them are following the first interpretation done by Nirmalas under the influence of Vedas and Vedanta philosophies. However, interpretation of Prof Sahib Singh is a little in details but conveys the same message.

Almost all Sikh theologians think that the first stanza (*pauri*) of *Oankar Bani* is the view of Guru Nanak. In fact, Guru Nanak says that in this Stanza the *Panda* (Pundit) of Oankar (Omkareshwar) Temple is explaining to his students that Oankar is the Creator.

However, according to Upanishads Oankar is the OM or Aum or Omkar or Aumkar, which represents Trinity of God: Brahma, the Creator; Vishnu, the sustainer of the Universe; and Shiva, the Destroyer. If it is so then who is this Oankar, who created Brahma?

ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥

ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥

O^oankār sail jug bhā^e.

O^oankār beḍ nirma^e.

Faridkot Vala Teeka:

ਓਅੰਕਾਰ ਪ੍ਰਮਾਤਮਾ ਸੇ ਚਾਰ ਪਰਬਤ ਹੁਏ ਪ੍ਰਿਥੀ ਕੇ ਮਰਜਾਦਾ ਕੇ ਲੀਏ ਉਦਾਚਲ ਅਸਤਾਚਲ ਬਿੰਧਾਚਲ ਮੰਦ੍ਰਾਚਲ ਅਰੁ ਜੁਗ ਭੀ ਚਾਰ ਸਤਿਜੁਗ ਆਦੀ ਹੁਏ ਓਅੰਕਾਰ ਪ੍ਰਮਾਤਮਾ ਤੇ ਬੇਦ (ਨਿਰਮਏ) ਉਤਪਤ ਹੁਏ ਹੈ॥

(English: *Oankar, the God, created*

four mountains on Earth: Oodachal, Astachal, Bandyachal and Mandrachal and four Yugas (Four Ages of Time, like Sat Yuga...) were also created. The Vedas were also created by Oankar, the God.)

Prof Sahib Singh:

ਇਹ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਤੇ ਸਮੇਂ ਦੀ ਵੰਡ ਉਸ ਸਰਬ-ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਤੋਂ ਹੀ ਹੋਏ, ਵੇਦ ਭੀ ਓਅੰਕਾਰ ਤੋਂ ਹੀ ਬਣੇ।

(English: *The whole Universe was created by the same God, Oankar; and the Ages of Time and Vedas were created by Oankar.*)

Manmohan Singh:

It is from the One Lord that mountains and ages have emanated. It is the Lord who created the Vedas.

Sant Singh Khalsa:

From Ongkaar, the mountains and the ages were created. Ongkaar created the Vedas.

Sant Singh Khalsa pronounce *Oankar* as *Ongkaar*.

Rawel Singh:

(Sail = rocks) physical existence and (jug = ages) time (bhaey) were created by Oankar. (Beyd) the Vedas were (nirmaey) created (oankar-i) by Oankar.

Comments by Chahal:

All the above interpretations/translations again follow the *Faridkot Vala Teeka* except that the details about **ਸੈਲ ਜੁਗ** (*sail jug*) has been omitted by all other theologians. Pundit continues to teach that: *Oankar created mountains and different Periods of Ages (jug). Oankar created the Vedas.*

But Hindu philosophy says that Brahma created the Vedas. On the

other hand, some Hindu scholars say that Vedas were written by *Rishis* (sages) during various periods of time.

ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥

ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥

O^oankār sabad̄ udh̄re.

O^oankār gurmukh̄ t̄are.

Faridkot Vala Teeka:

ਓਅੰਕਾਰ (ਸਬਦਿ) ਬ੍ਰਹਮ ਕੀ ਉਪਾਸਨਾ ਕਰਕੇ ਜੀਵ ਉਧਰੇ ਹੈਂ ਵਾ ਓਅੰਕਾਰ ਬ੍ਰਹਮ ਨੇ ਦੈਤ ਕਰ ਰਹੇ ਹੁਏ (ਸਬਦਿ) ਬੇਦ ਉਧਰੇ ਹੈ ਓਅੰਕਾਰ ਕੀ ਉਪਾਸਨਾ ਸੇ (ਗੁਰਮੁਖਿ) ਗੁਰਾਂ ਦੁਆਰੇ ਸੰਸਾਰ ਸਮੁੰਦ੍ਰ ਸੇ ਜੀਵ ਤਰੇ ਹੈਂ॥

(English: *Persons are liberated by praising Oankar (sabd) as Brahma or Oankar and ghosts have been liberated through Vedas of Brahma. By praising Oankar, gurmukhs can cross the sea of life through the Gurus.*)

Prof Sahib Singh:

ਜੀਵ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਜੁੜ ਕੇ ਉਸ ਸਰਬ-ਵਿਆਪਕ ਪਰਮਾਤਮਾ ਦੀ ਸਰੈਤਾ ਨਾਲ ਹੀ ਸੰਸਾਰ ਦੇ ਵਿਕਾਰਾਂ ਤੋਂ ਬਚਦੇ ਹਨ, ਤੇ

ਗੁਰੂ ਦੇ ਦੱਸੇ ਰਾਹ ਉਤੇ ਤੁਰ ਕੇ ਸੰਸਾਰ-ਸਮੁੰਦਰ ਵਿਚੋਂ ਪਾਰ ਲੰਘਦੇ ਹਨ।

(English: *A person by connecting with the sabd of Guru and with the help of God can be liberated from vices; and following the way of the Guru one can cross the sea of life.*)

Manmohan Singh:

It is through the One Lord, that the world is saved.

It is through the Lord, that the God-conscious beings are emancipated.

Sant Singh Khalsa:

Ongkaar saves the world through the Shabad.

Ongkaar saves the Gurmukhs.

Rawel Singh:

The creatures (udhrey) are emancipated with obedience (sabad-i = with the word) by obedience to commands, (oankar-i) of Oankar. (Gurmukh-i) those who follow the guru to obey Oankar (tarey = swim) get across the world-ocean (oankar-i) to Oankar – the all-pervasive Creator.

Comments by Chahal:

Prof Sahib Singh and Manmohan Singh have intentionally avoided to use Oankar. On the other hand Sant Singh Khalsa used 'Ongkaar' instead of 'Oankar' in the phrase. There is no such word, 'Ongkaar' either in the AGGS or in Vedas or Upanishads. However, the main theme remains the same as told by Pundit to his students.

The Pundit again says:

Oankar saves the world through the sabd.

Oankar also saves the Gurmukh.

Contradiction:

But according to Vedas and Vedanta Vishnu saves or preserves or sustains the world.

ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥

ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥੧॥

Onam akḥar suṇhu bīchār.

Onam akḥar t̄ribḥavaṇ sār. ||1||

ਅਗਗਸ, ਮ: 1, ਪੁੰਨਾ 929-930.

AGGS, M 1, p 929-930.

Faridkot Vala Teeka:

ਓਅੰਕਾਰ ਜੇ ਨਮਸਕਾਰ ਕਰਨੇ ਜੋਗ ਅਬਨਾਸੀ ਹੈ ਐ ਓਅੰਕਾਰ ਹੀ ਤ੍ਰਿਲੋਕੀ ਮੈਂ ਸਾਰ ਰੂਪ ਹੈ

ਤਿਸ ਕਾ ਬੀਚਾਰ ਤੁਮ ਸੁਨੇ॥੧॥

(English: listen to the attributes of Oankar, Who is worth praising and is ever-existing in the three mythical worlds.)

Prof Sahib Singh:

(ਹੇ ਪਾਂਡੇ! ਤੁਸੀਂ ਆਪਣੇ ਚਾਟੜਿਆਂ ਦੀਆਂ ਪੱਟੀਆਂ ਉੱਤੇ ਲਫਜ਼ 'ਓਅੰ ਨਮਹ' ਲਿਖਦੇ ਹੋ, ਪਰ ਇਸ ਮੂਰਤੀ ਨੂੰ ਹੀ 'ਓਅੰ' ਸਮਝ ਰਹੇ ਹੋ) ਉਸ ਮਹਾਨ ਹਸਤੀ ਦੀ ਬਾਬਤ ਭੀ ਗੱਲ ਸੁਣੋ ਜਿਸ ਦੇ ਵਾਸਤੇ ਤੁਸੀਂ ਲਫਜ਼ 'ਓਅੰ ਨਮਹ' ਲਿਖਦੇ ਹੋ। ਇਹ ਲਫਜ਼ 'ਓਅੰ ਨਮਹ' ਉਸ (ਮਹਾਨ ਅਕਾਲ ਪੁਰਖ) ਵਾਸਤੇ ਹਨ ਜੋ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ ਦਾ ਕਰਤਾ ਹੈ॥੧॥

(English: Hey Pundit! You are writing the word 'Om' as praise to Him and think that the idol (Shiva) in the temple is 'Om'.

Listen to the teachings of that great Entity for which you are writing as 'Om'. The praise to the word 'Om' is for that (Great Akal Purakh) who created the whole world.)

Manmohan Singh:

Hear thou the account of the imperishable Lord, worthy of obeisance. The eternal Lord is the essence of the three worlds.

Sant Singh Khalsa:

Listen to the Message of the Universal, Imperishable Creator Lord. The Universal, Imperishable Creator Lord is the essence of the three worlds. ||1||

Rawel Singh:

(Akhar-u) the word Onam stands for the Almighty who is (saar-u) the essence or Creator/Sustainer of (tribhavan = three regions – jal = water, thal = land, maheal –

between the sky and earth - space) the whole world. 1.

Comments by Chahal:

Faridkot Vala Teeka translates ਓਨਮ

(Onam) as Oankar. Prof Sahib Singh and Rawel Singh use Onam as 'Om' and also as Akal Purakh while Manmohan Singh and Sant Singh uses Onam as 'Lord'.

However, the Pundit simply says:

Listen to the word OM (Onam) and try to understand that it pervades in the three mythical worlds.

However, according to Nanakian Philosophy there are no such three mythical worlds in this Universe. However, ਐਂਓ does pervade in the whole Universe and living beings.

What is Brahma in Hindu Philosophies?

What is the difference between Brahma mentioned in the above stanza and the Brahma explained by Guru Nanak as accepted in Hindu Philosophies?

ਨਾਭਿ¹ ਕਮਲ² ਤੇ ਬ੍ਰਹਮਾ³ ਉਪਜੇ⁴ ਬੇਦ⁵ ਪੜ੍ਹਿ⁶ ਮੁਖਿ ਕੰਠਿ ਸਵਾਰਿ⁷ ॥

ਤਾ ਕੇ ਅੰਤੁ⁸ ਨ ਜਾਈ ਲਖਣਾ⁹ ਆਵਤ ਜਾਤ¹⁰ ਰਹੈਗੁਬਾਰਿ¹¹॥੧॥

AGGS, M 1, p 489.

Nābh̥ kamal̥ t̥e barahmā upje bed̥ par̥eh mukh̥ kan̥ṭh̥ savār̥.

Fā ko an̥ṭ na jāī lakh̥ṇā āvaṭ̥ jāṭ̥ rahai gubār̥. ||1||

Guru Nanak explains the Brahma as accepted in Hindu Philosophies as follows:

It is accepted fact that Vedas⁵ were written by Brahma and Pundits recite⁶ the Vedas⁵ in melodious voice⁷ and this Brahma³ was born⁴ in the tubular stem of lotus flower², which grew from the naval¹ of Vishnu.

Brahma started to find¹ the limit⁸ of the Eternal Entity (God) in that tubular stem of lotus flower for many Ages of Time¹⁰ still could not find Its limit and remained in darkness¹¹.

And

ਪਵਣੁ¹ ਪਾਣੀ² ਅਗਨਿ³ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ⁴ ਬਿਸਨੁ⁵ ਮਹੇਸ⁶ ਅਕਾਰ⁷ ॥

ਸਰਬੇ⁸ ਜਾਚਿਕ⁹ ਤੂੰ ਪ੍ਰਭੁ¹⁰ ਦਾਤਾ¹¹ ਦਾਤਿ¹²

ਕਰੇ ਅਪੁਨੈ¹³ ਬੀਚਾਰ¹⁴ ॥੪॥

AGGS, M 1, p 504.

Pavaṇ̥ pāṇī agan̥ ṭin̥ kīā barahmā bisan̥ mahes akār̥.

Sarbe jāchik̥ ṭūṅ parabh̥ dātā dāt̥ kare apunai bīchār̥. ||4||

Guru Nanak says according to Hindu Philosophies as follows:

The Eternal Entity (God) first created air¹, water² and agni (energy)³ from these three That (Eternal Entity) created⁷ Brahma⁴, Vishnu⁵ and Shiva⁶.

Thereafter, Guru Nanak says:

All of them⁸ are the beggars⁹ and the Eternal Entity¹⁰, benevolent¹¹ is the only One who rewards¹² according to Its own¹³ thoughts (evaluation)¹⁴.

ਬ੍ਰਹਮਾ¹ ਬਿਸਨੁ² ਮਹੇਸ³ ਇਕ⁴ ਮੂਰਤਿ⁵ ਆਪੇ ਕਰਤਾ⁶ ਕਾਰੀ⁷ ॥੧੨॥

AGGS, M 1, p 908.

Barahmā bisan̥ mahes ik̥ mūrāt̥ āpe kartā kārī. ||12||

Guru Nanak says that:

Although in Hindu philosophies there are Brahma¹, Vishnu² and Shiva³ have different duties - creation, preservation and destruction, respectively but Guru Nanak says that all these duties are under⁷ the control⁶ of ONE⁴, ਐਂਓ, the Eternal Entity⁵.

The above discussion indicates that there are different philosophies in Hinduism:

According to Upanishads Oankar or Omkar represents AUM or OM, which further represents Trinity of God: Brahma, Vishnu and Shiva.

Hindu philosophy also says as explained by the Pundit of Omkareshwar Temple that Oankar created Brahma and Brahma created Vedas, different worlds and Ages.

In another Hindu philosophy Brahma was born in tubular stem of lotus flower from the naval of Shiva.

In Omkareshwar temple the idol is of Shiva and Its Lingam instead of OANKAR or OMKAR (ॐ).

Under these delusions, the Sikh at large and theologians have accepted the pronunciation of ੴ as Oankar as first declared by Bhai Gurdas and ੴ is erroneously interpreted as "One Creator".

However, ੴ is the logo of the Eternal Entity quite different than that Oankar or Om or Omkar.

It becomes evident from the above discussion that Pundit of Omkareshwar Temple is in delusion about the functions/duties of Brahma and Oankar. And there are different philosophies in Hinduism which contradict each other.

Rahaoo

ਸੁਣਿ ਪਾਡੇ² ਕਿਆ³ ਲਿਖਹੁ⁴ ਜੰਜਾਲਾ⁵ ॥

Suṅ pāde kiā likhahu janjālā.

Listen¹, O Pundit!² Why³ are you writing⁴ the deluding⁵ concepts about the Eternal Entity (ੴ) ?

ਲਿਖੁ⁶ ਰਾਮ⁷ ਨਾਮ⁸ ਗੁਰਮੁਖਿ⁹ ਗੋਪਾਲਾ¹⁰

॥੧॥ ਰਹਾਉ ॥

Likh rām nām gurmukh gopālā. ||1|| rahā=0.

Oh Pundit! Be an enlightened person⁹ and write⁶ the truth about the Eternal Entity, which pervades everywhere and in everything^{7,10} and the Laws of

Nature/Universe⁸ for your students.

Finally, the *Rahaoo* (pause) of Oankar Bani confirms that the Pundit of Omkareshwar Temple is deluding his student about Brahma and Oankar since he himself is not aware what the Eternal Entity (ੴ) is.

The Eternal Entity has been described by Guru Nanak in a logo, ੴ.

What is this logo, ੴ?

Chahal [4, 7-11] has described this logo, ੴ, many times for over 20 years, but nobody has tried to understand it. They always fall back to pronounce ੴ as Ek Oankar after Bhai Gurdas and insist that Guru Nanak has used Oankar in Oankar Bani many times as Creator. Nevertheless, the above discussion clearly indicates that the Pundit of Omkareshwar temple is in delusion and Hindu philosophies are contradicting each other in describing Oankar, Omkar or OM. Chahal has summarized the description of ੴ as follows:

The logo, ੴ, has been dissembled for explanation as follows:

ੴ = ੧ + ਓ + ੜ

'੧' (*Ek – One*) represents Oneness (Singularity) – the ਨਿਗੁਣ (*nirgun*) state of the Eternal Entity (God).

'ਓ' (open *oora*) represents 'ਉਹ' (*Oh -That*) for ੧ (One) since there is no descriptive/specific name for the ੧ (One). This ੧ (One) is not a numerical one rather it is a physical "Singularity".

ੜ (Extended end of the open *oora - 'ਓ'*) represents infinity (ਬੇਅੰਤ

- *beant*) for ਓ (That), i.e. for the ੧ (One).

If it is so, then we can infer that the '੧' (*Ek – One*) in ੴ, is That (ਉਹ – Oh), where matter/Energy - space/time are in an infinitely small unit (Singularity), which looks like Nothingness, ਸੁੰਨੁ (*Sunn*), but expanded into the Universe after the Big Bang. The above analysis clearly indicates that the logo ੴ designed by Guru Nanak, can be pronounced as 'ਇਕੁ ਉਹ ਬੇਅੰਤ (*Ek Oh Beant*)' in Punjabi. It can be pronounced as 'The One and Only That is Infinite' in English.

CONCLUSIONS

It can be easily concluded from the whole discussion as follows:

The logo, ੴ, of the Eternal Entity has nothing to do with "Oankar".

The ੴ should be pronounced 'ਇਕੁ ਉਹ ਬੇਅੰਤ (*Ek Oh Beant*)' in Punjabi and 'The One and Only That is Infinite' in English.

Therefore, ੴ should not be pronounced as OANKAR or OMKAR or OANGKAR.

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