

# CONCEPT OF GOD BY NANAK

ARTICLE

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## INTRODUCTION

God is understood differently in different world religions. Although God is Monotheistic in Abrahamic faiths, in Christian doctrine, God occurs in the Trinity: the unity of Father, Son, and Holy Spirit as three persons in one Godhead. In Islam, according to the Qur'an, there is only one God. The Muslims believe the Holy Spirit is Angel Gabriel, and Mohammad is the only Prophet of that God. In Hinduism, God is also claimed as Monotheistic, but It incarnates in the Trinity of Brahma, Vishnu, Shiva, and many other gods and goddesses.

Before writing about the “*Concept of God by Nanak*,” I asked Artificial Intelligence (AI) to define God. The answer is as follows:

“The word “god” has multiple meanings depending on the context. It can refer to a superhuman being or spirit worshiped as having power over nature or human fortunes. It can also refer to the creator and ruler of the universe and the source of all moral authority. In addition, it can be used to describe an adored, admired, or influential person. The concept of God has been a topic of discussion for centuries and has been interpreted in various ways by different cultures and religions. The meaning of God is subjective and varies from person to person.” (Bing Chat with GPT-4)

After that, I consulted definitions from the *Dictionary of Oxford Languages*:

God /gäd/ noun

1. (in Christianity and other monotheistic religions) the creator and ruler of the universe and source of all moral authority; the supreme being.

## ABSTRACT

God is considered a superhuman being or spirit who has all power over the Universe and human fortune and is worth worshiping. Even then, God is considered different in different religions. This paper discusses that the concept of the God of Guru Nanak is quite different than all other Gods accepted in the major world religions. He conceptualized God in a logo, ੴ, by taking ‘One’ from numerals, ੴ (Open Oora) from Gurmukhi letters, and the extended end of open Oora (∞) from Geometry. It has been discussed that ‘One’ in ੴ is like the Singularity of Einstein, which expanded into the Nature/Universe. Nevertheless, some Sikh theologians right from the beginning declared that ੴ is ਏਕੁ ਓਅੰਕਾਰੁ Ek Oankaar) or ਏਕੁ ਓਮਕਾਰੁ Ek Aumkaar) under the influence of Vedas and Vedanta philosophies. It has also been discussed that some Sikh scholars are refusing to accept ੴ as ਏਕੁ ਓਅੰਕਾਰੁ Ek Oankaar) or ਏਕੁ ਓਮਕਾਰੁ Ek Aumkaar) instead they prefer to pronounce it as Ekoooo, Ekko, or Ekankaar.

2. (in certain other religions) a superhuman being or spirit worshiped as having power over nature or human fortunes; a deity.

## CONCEPT OF GOD BY NANAK

Various companies, organizations, and religions convey their main objectives or products using a logo or symbol. For example, symbols of different religions are shown in Fig. 1.

In Christianity, the Cross is a symbol to represent the crucifixion of Jesus, the Messiah and son of God, who died at the cross to deliver the sins of all the people.

In Hinduism, the AUM or OM represents the Universe and the Ultimate Reality. The AUM represents the three aspects of God: The Brahma (A), the Vishnu (U), and the Shiva (M). It also means the sound of the Universe.

In Islam, the Crescent and Star is a religious symbol. The Crescent, the early phase of the moon, represents progress. The star represents the light of knowledge. The definition of Islam means submission to Allah and peace.



Figure 1. religious-sign-symbols-world-collection-isolated-white-background-vector-illustration-53229119 (Dreamtime.com)

If we investigate symbols of various religions reported on different Websites, we do not find any symbol of Sikhi or Sikhism. However, the symbol shown in Fig. 1 from Dreamtime.com has included a *Khanda* (☐ (as a symbol of Sikhism. No Guru, including Guru Gobind Singh, has designed this symbol. This symbol neither represents the philosophy of Sikhi nor Sikhism. Since every religion has its logo or symbol, Nanak has conceptualized the Eternal Entity) God) in a logo, ੴ, on which his enlightening philosophy (Sikhi) revolves.

**How a Logo is Designed**

A 'logo' is a symbol comprising text, images, and lines identifying a business, institution, organization, religion, etc. For example, Landor Associates created the Northwest Airlines logo.

The triangle within the circle points to the compass's northwest direction and implies a W when combined with the shape of the N. (Logo of Northwest Airlines, n.d.)

ZIP designer Mike Erickson: The "I" has been replaced with a zipper to connect the Z & P to look like ZIPPER. (Mike Erickson, n.d.)

**CONCEPTUALIZATION OF ETERNAL ENTITY (GOD) IN A LOGO, ੴ, BY NANAK**

Guru Nanak conceptualized God in a logo, ੴ, by taking ੴ (one) from numerals, open ਓ (oora) from Gurmukhi script, and its extended end (∞) from Geometry. The components ੴ + ਓ ∞ + of ੴ are described by Nanak as follows:

ੴ) One). It is taken from Numerals, but in science, it is a Physical ONE like the SINGULARITY of Albert Einstein. Some scientists consider SINGULARITY as NOTHINGNESS. But for Nanak, Nothingness is ਸੁੰਨ (Sunn) or ਨਿਰਗੁਨ (Nirgun) state of God.

ਓ) open Oora). It is taken from the Gurmukhi Alphabet, but here it is an abbreviation of ਓਹ (Oh – That).

∞ The extended end of ਓ) open Oora) is taken from geometry representing INFINITE (amount of Energy). ਓ) open Oora) and its extended end (∞) are qualifiers words for ੴ) One) in ੴ, indicating That 'One' in ੴ is Infinite (amount of energy) Therefore, ੴ can be pronounced as ਇਕੁ ਓ ਬੇਅੰਤ) Ek Oh Beant) in Punjabi and as 'That the One and Only is Infinite' in English.

Note: Geometry is the branch of mathematics that deals with the measurement and relationships of points, lines, angles, and figures. During Guru Nanak's time, there was no sign of 'infinity.' The infinity sign (∞) was developed by John Wallis in 1655, more than 100 years after Guru Nanak (1469-1539). Therefore, Guru Nanak could only use the extended end of open Oora (ਓ (to represent 'Infinity.'

Further explanation of all components of ੴ from the

Bani of Guru Nanak incorporated in the Aad Guru Granth Sahib (AGGS) is as follows:

ੴ (One)

The 'One' in this logo means 'One and Only' according to Nanak:

ਸਾਹਿਬੁ <sup>1</sup>ਮੇਰਾ ਏਕੈ <sup>2</sup>ਰੈ ॥

Sāhib merā eko hai.

ਏਕੈ <sup>3</sup>ਰੈ ਭਾਈ ਏਕੈ <sup>4</sup>ਰੈ ॥੧॥ ਰਹਾਉ ॥

Ēko hai bhāī eko hai. ||1|| rahāo.

ਅਗਗਸ ,ਮ , :ਪੰਨਾ .350

*My Eternal Entity (God)<sup>1</sup> is One and Only<sup>2,3,4</sup>, Hey Brother!*

AGGS, M 1, p 350.

ਏਕ <sup>1</sup>ਮਹਿ ਸਰਬ <sup>2</sup>ਸਰਬ <sup>2</sup>ਮਹਿ ਏਕਾ <sup>3</sup>ਏਹ ਸਤਿ <sup>4</sup>

ਗੁਰਿ <sup>5</sup>ਦੇਖਿ <sup>6</sup>ਦਿਖਾਈ <sup>7</sup>॥੫॥

Ēk mēh sarab sarab mēh ekā eh satgur dekḥ dikhāī.

॥5॥

ਅਗਗਸ ,ਮ ,1 :ਪੰਨਾ.907

Nanak says:

*The True<sup>4</sup> enlightenment<sup>5</sup> has shown<sup>7</sup>) me) the vision<sup>6</sup> that the One<sup>1</sup> is in everything<sup>2</sup> and everything<sup>2</sup> is the One<sup>3</sup>.*

AGGS, M 1 ,p 907.

About 20 centuries before Nanak, a Greek philosopher, Anaxagoras (born ca. 500–480) propounded a physical theory of “everything-in-everything.” However, Nanak says it more explicitly “that the One<sup>1</sup> is in everything<sup>2</sup> and everything<sup>2</sup> is the One<sup>3</sup> .The “One” here is the same as described above. Anaxagoras also claimed that nous (intellect or mind) was the motive cause of the cosmos (meaning denied the divinity of all other gods but his principle, the mind). (Chahal, 2020)

Guru Arjun has accepted the above explanation of Nanak as follows:

ਨਾਨਕ ਵਰਤੈ <sup>1</sup>ਇਕੁ <sup>2</sup>ਇਕੈ <sup>3</sup>ਇਕੁ <sup>4</sup>ਤੂੰ ॥੨੨॥੧॥੨॥ ਸੁਧੁ ॥

Nānak varṭai ik iko ik tūn. ||22||1||2|| sudh.

ਅਗਗਸ ,ਮ ,5 :ਪੰਨਾ.966

"Nanak Says:

*You<sup>5</sup>, the One and Only<sup>2,3,4</sup>, pervade<sup>1</sup> everywhere.*

AGGS, M 5, p 966.

Some scholars, without correctly understanding the following phrase of Nanak, justify that he says that God is also 'One' in Vedas:

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

Bed vakhāṇ kahēh ik kahīai.

ਉਹੁ <sup>5</sup>ਬੇਅੰਤੁ <sup>6</sup>ਅੰਤੁ <sup>7</sup>ਕਿਨਿ <sup>8</sup>ਲਹੀਐ <sup>9</sup>॥

Oh beant ant kin lahīai.

ਅਗਗਸ ,ਮ ,1 :ਪੰਨਾ.1188

However, a critical study of the above phrase shows that here ਬੇਦ/ਵੇਦ) *bed/ved*) means intellect/wisdom according

to Bhai K. Singh (1981), although ਬੇਦ/ਵੇਦ) *bed/ved*) also means sacred books in Hinduism. Therefore, the above phrase has been interpreted as follows:

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

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

AGGS, M 1, p 1188.

Another example ਬੇਦ/ਵੇਦ) *bed/ved*) means knowledge/wisdom to justify the above interpretation, is found in JAP bani:

ਅਹਰਣਿ <sup>1</sup>ਮਤਿ <sup>2</sup>ਵੇਦੁ <sup>3</sup>ਰਥੀਆਰੁ <sup>4</sup>॥

Ahraṇ maṭ ved hathīār.

ਅਗਗਸ ,ਜਪੁ ,38 ਪੰਨਾ.8

*Wisdom<sup>2</sup> should be anvī<sup>1</sup>, and knowledge<sup>3</sup> be the tools<sup>4</sup>.*

AGGS, Jap 38, p 8.

Therefore, it is wrong to say that Nanak followed Vedic philosophy to address the Eternal Entity (God) as 'One.' The following verse of Nanak further confirms that the Eternal Entity (God) is 'One and Only:

ਝੰਝੈ <sup>1</sup>ਨਦਰਿ <sup>2</sup>ਕਰੇ ਜਾ ਦੇਖਾ <sup>3</sup>ਦੂਜਾ <sup>4</sup>ਕੇਈ <sup>5</sup>ਨਾਹੀ ॥

Ṟāṇai naḍar kare jā dekḥā dūjā koī nāhī.

ਏਕੈ <sup>6</sup>ਰਵਿ <sup>7</sup>ਰਹਿਆ ਸਭ <sup>8</sup>ਥਾਈ <sup>9</sup>ਏਕੁ <sup>10</sup>ਵਸਿਆ <sup>11</sup>ਮਨ <sup>12</sup>ਮਾਹੀ ॥੧੩॥

Ēko rav rahiā sabḥ thāī ek vasiā man māhī. ||13||

ਅਗਗਸ ,ਮ ,1:ਪੰਨਾ.433

*When visioned<sup>2</sup>, then saw<sup>3</sup> that there is no<sup>5</sup> other<sup>4</sup> like It.*

*The One<sup>6</sup> pervades<sup>7</sup> everywhere<sup>8,9</sup> and the One<sup>10</sup> also pervades<sup>11</sup> in my mind<sup>12</sup>.*

AGGS, M 1, p 433.

Note: ਝੰਝੈ <sup>1</sup> is a letter of Gurmukhi script used to start the phrase, a style of writing poetry.

All the above phrases confirm that this 'One' for the Eternal Entity (God) is not numeral since there is no other

like It. Thus, the Eternal Entity (God) of Nanak could be Monotheistic.

ੳ (ੳਹੁ - Oh) (meaning 'That'). It is a qualifier noun for ੴ (One) in ੴ, Eternal Entity (God):

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥

Nā oh marai na hovai sog

ਅਗਗਸ ,ਮ ,1 :ਪੰਨਾ 9 ਅਤੇ 349.

*Oh (That) does not die; thus, there is no reason to mourn.*  
AGGS, M 1, p 9 and 349.

ੳਹੁ<sup>1</sup> ਅਬਿਨਾਸੀ<sup>2</sup> ਅਲਖ<sup>3</sup> ਅਭੇਵਾ<sup>4</sup> ॥੨॥

Oh abhināsi alakḥ abhevā. ||2||

*Oh (That)<sup>1</sup> is Imperishable<sup>2</sup>, Invisible<sup>3</sup>, and Inscrutable<sup>4</sup>. 2.*  
AGGS, M 1, p 227.

ੳਹੁ<sup>1</sup> ਬੇਅੰਤੁ<sup>2</sup> ਅੰਤੁ<sup>3</sup> ਕਿਨਿ<sup>4</sup> ਲਹੀਐ<sup>5</sup> ॥

Oh be<sup>1</sup>antḥ antḥ kin lahī<sup>5</sup>ai.

*Oh (That)<sup>1</sup> is Infinite<sup>2</sup>, and nobody<sup>4</sup> has found<sup>5</sup> Its limit<sup>3</sup>.*  
AGGS, M 1, p 1188.

ੳਹੁ<sup>1</sup> ਅਗਮੁ<sup>2</sup> ਅਗੋਚਰੁ<sup>3</sup> ਏਕੰਕਾਰੁ<sup>4</sup> ॥੫॥

Oh agam agoḥar ekankār. ||5||

*Oh (That)<sup>1</sup> is Inaccessible<sup>2</sup>, Incomprehensible<sup>3</sup>, and One and Only<sup>4</sup>. 5.*

AGGS, M 1, p 1188.

Extended End (∞) of Open Oora' (ੳ ( is also a qualifier sign for ੴ) One) in ੴ to represent its Infinite (amount of energy):

ਗੁਰਮੁਖਿ<sup>1</sup> ਬੇਅੰਤੁ<sup>2</sup> ਧਿਆਈਐ<sup>3</sup> ਅੰਤੁ<sup>4</sup> ਨ ਪਾਰਾਵਾਰੁ<sup>5</sup> ॥੪੬॥

Gurmukḥ be<sup>1</sup>antḥ dhī<sup>3</sup>ai antḥ na pā<sup>5</sup>rāvār. ||46||

ਅਗਗਸ ,ਮ ,1 :ਪੰਨਾ.936

*The enlightened person<sup>1</sup> contemplates<sup>3</sup> the Infinite<sup>2</sup>, That (Oh) has no limit<sup>4</sup> or end<sup>5</sup>.*

AGGS, M 1, p 936.

ਤਾ<sup>1</sup> ਕੇ ਅੰਤ<sup>2</sup> ਨ ਪਾਏ<sup>3</sup> ਜਾਹਿ ॥

Tā ke antḥ na pā<sup>3</sup>e jāhi.

ਏਹੁ ਅੰਤੁ<sup>4</sup> ਨ ਜਾਣੈ<sup>5</sup> ਕੇਇ<sup>6</sup> ॥

Ēhu antḥ na jāṇai ko<sup>6</sup>e.

ਅਗਗਸ ,ਜਪੁ ,24 ਪੰਨਾ.5

*The infiniteness<sup>2</sup> of That<sup>1</sup> cannot be comprehended<sup>3</sup>.*

*(In fact) Nobody<sup>5</sup> knows<sup>5</sup> its infiniteness<sup>4</sup>.*

AGGS, Jap 24, p 5.

ੳ (ੳਹੁ - Oh) (meaning 'That') and Extended End (∞) meaning 'Infinite' are the qualifier nouns pointing towards 'One' of ੴ is similar to the SINGULARITY of Einstein.

(Anonymous, n.d.-a)

WHAT IS NOTHINGNESS OR SINGULARITY?

To comprehend ੴ (One) in ੴ, it is necessary to understand 'Nothingness' or 'Singularity.' Their understanding would further strengthen our thesis that ੴ is an original and unique logo conceptualized by Guru Nanak to represent the Eternal Entity (God).

Singularity

According to the standard Big Bang Theory, (Anonymous, n.d.-b) our Universe sprang from "Singularity" around 13.7 billion years ago. Singularities are zones that defy our current understanding of physics. They are thought to exist at the core of "black holes." Black holes are areas of intense gravitational pressure. The pressure is believed to be so intense that finite matter is squished into infinite density (a mathematical concept that truly boggles the mind). These zones of infinite density are called "Singularities." Our Universe is thought to have begun as an infinitesimally small, infinitely hot, infinitely dense something - a Singularity.

Nothingness

Nothingness has been defined by (Kaup, 2009; Kaup C., 2007) as follows:

"Nothingness Theory defines nonexistence as being the absence of existence, the absence of nothingness, and the absence of absence. It is what is not being referred to under any circumstances. Nonexistence is that which cannot be referred to, named, or defined. So, referring to it in any way violates its strict definition. Nevertheless, this fundamental paradox is at the basis of Nothingness Theory and must be referred to anyway. Despite it is not being absolutely nonexistent exerts a detectable force. We have proven through simple logic that the Universe has and always will exist. Therefore, the Universe must have existed before the "Big Bang" and will exist forever. This also means that the Universe must have existed relative to absolute

nonexistence, given that absolute nonexistence is not achievable. So, energy-matter and space-time can attain relative nonexistence by collapsing into infinite density, a uniform state of static equilibrium. Examples of this state of relative nonexistence can be seen throughout the Universe as black holes. A ‘black hole’ is the pinnacle of perfectly symmetrical uniformity of energy, matter, space, and time.

Therefore, ‘Nothingness’ does not mean ‘without anything.’ However, it is in such a small volume that it appears to be ‘Nothingness.’ According to the ‘Big Bang Theory,’ the energy was in such a small volume that it has been termed as ‘Nothingness’ by some scientists and as ‘Singularity’ by others. This ‘Nothingness’ is termed as ਸੁੰਨ (Sunn) and ਨਿਰਗੁਨ (Nirgun)

state by Nanak. It is also termed as ‘Jyot’ (energy) by Nanak.

Is ‘ੴ’ (Ek – One) in ‘ੴ’ Singularity’ in Gurbani?

Yes.

Earlier, we discussed that the ‘One’ in ‘ੴ’ is the same as the ‘Singularity’ of scientists in which energy-matter and space-time have attained relative nonexistence by collapsing into infinite density, a uniform state of static equilibrium. Therefore, the Big Bang Theory can be considered equivalent to Nanak’s view that the Universe exploded and started to expand from ‘ੴ’ (One) of ‘ੴ’:

ਕੀਤਾ ਪਸਾਉ <sup>1</sup>ਏਕੇ <sup>2</sup>ਕਵਾਉ <sup>3</sup>॥

Kītā pasāo eko kavāo.

ਤਿਸ ਤੇ ਹੋਏ ਲਖ <sup>4</sup>ਦਰੀਆਉ <sup>5</sup>॥

Fis te ho'e lakh dārīāo.

ਅਗਗਸ ,ਜਪੁ ,16 ਪੰਨਾ.3

It is interpreted by some writers as follows: (Thind, n.d.)

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

*Hundreds of thousands of rivers began to flow.*

AGGS, Jap 16, p 3.

Using present-day science and the methodology of Nanak, remembering that he would express his philosophy allegorically, metaphorically, and symbolically, therefore, my interpretation will be quite different from that of all other writers:

*The Universe exploded from One<sup>2</sup>, the source of energy (Singularity)<sup>3</sup>, that started to expand<sup>1</sup>, and*

*after that appeared many<sup>4</sup> things<sup>5</sup>.*

The above phrase of Nanak indicates the One (Singularity, Nothingness- ਸੁੰਨ-Sunn, the ਨਿਰਗੁਨ- Nirgun state) has given rise to everything means ਸਰਗੁਨ (Sargun) state, the Nature/Universe.

ਪਸਾਉ<sup>1</sup> (pasao) means to expand.

ਕਵਾਉ<sup>2</sup> (kavao) does not mean sound, word, or note. It means ‘energy’, the word, ਦਰੀਆਉ<sup>3</sup> (dariao) has been explained with a new word, ਸਭਿ (sabh - everything), and ਕਵਾਉ (kavao) with another word, ਕਵਾਵੈ (kavavai - energy) by Guru Arjun in the following phrase:

ਏਕ <sup>1</sup>ਕਵਾਵੈ <sup>2</sup>ਤੇ ਸਭਿ <sup>3</sup>ਹੋਆ <sup>4</sup>॥੧॥

Èk kavāvai te sabh hoā. ||1||

*From One<sup>1</sup>, source of energy<sup>2</sup> (Singularity), everything<sup>3</sup> appeared<sup>4</sup>.*

AGGS, M 5, p 1003.

‘ਏਕ <sup>1</sup>ਕਵਾਵੈ <sup>2</sup>ek kavavai) in the above phrase is the same as ਏਕੇ ਕਵਾਉ<sup>2</sup> (eko kavao) used by Nanak in his previous phrase.

ਕਵਾਵੈ <sup>2</sup>kavavai) is from ਕਵਾ (kava), which means ‘energy’ according to Mahan Kosh. (K. Singh, 1981)

ਦਰੀਆਉ<sup>3</sup> (daryao) has been interpreted as rivers by many scholars. Keeping in view the methodology used by Nanak, ‘ਦਰੀਆਉ<sup>3</sup> (daryao) has been used as a metaphor for ‘things.’ What are those things? These are explained later.

The word, ‘ਲਖ ਦਰੀਆਉ’ (lakh dariao), has been used to mean ‘many things’ because of the limited vocabulary available at that time. However, one must understand that no water was formed immediately after the Big Bang. It took billions of years to form water on the Earth. Therefore, ‘ਲਖ ਦਰੀਆਉ’ (lakh dariao) is a metaphoric expression of many things (that means starting from elementary particles to protons, electrons, neutrons, and neutrinos which formed various elements. The first element formed was Hydrogen, with one proton encircled with one electron. Then Helium was formed, joining two protons and two neutrons in a nucleus encircled by two electrons. Then, many more elements appeared to give rise to many galaxies containing many stars and planets, as explained in the following Fig. 2.

(Wesley, n.d.) has explained the evolution of the Universe

from Singularity (Nothingness or ਸੁੰਨ Sunn) after the Big Bang as follows: (Fig. 2)

- After about  $10^{-43}$  seconds, is it the Planck Era?
- after about  $10^{-35}$  seconds, Elementary particles appeared.
- after about 0.001 seconds to 3 minutes, Electrons, neutrons, neutrinos, and neutrons appeared.
- after about 3 minutes to 300,000 years, the plasma of Hydrogen, Helium nuclei plus electrons gave rise to more elements.
- after about 1 billion years, Galaxies, stars (suns), and planets started to form.
- Today, the Universe is 13.7 billion years old.
- our Solar System, including our Earth, was formed 4.6 billion years ago.

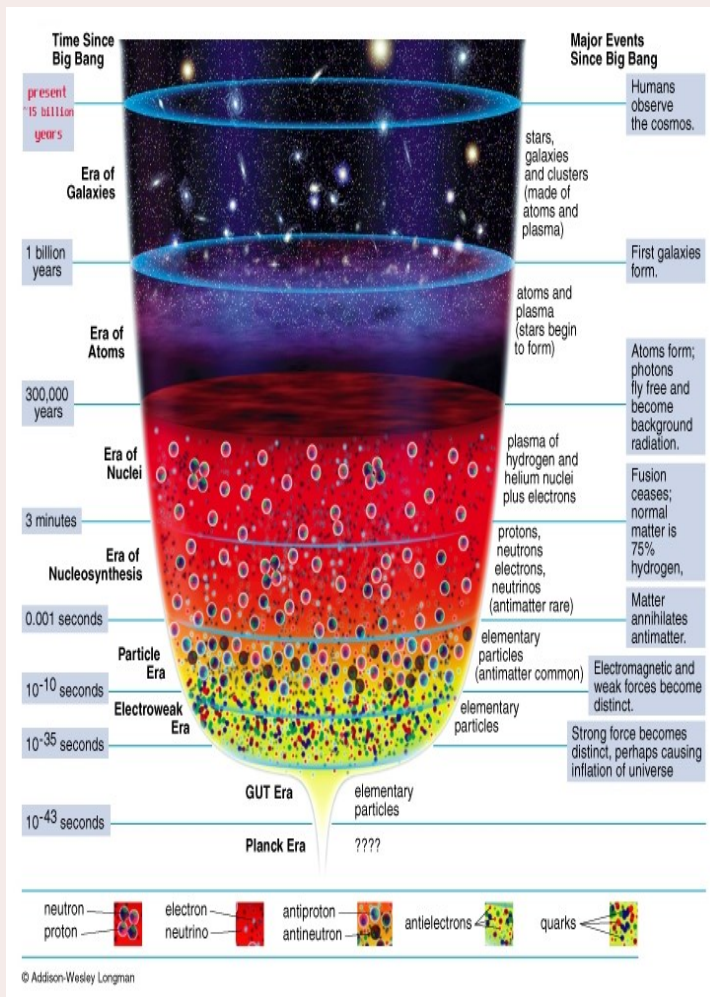


Figure 2. Origin of Universe from Singularity (Nothingness or ਸੁੰਨ Sunn) according to the Big Bang Theory based on the above description. (Wesley, n.d.). Picture Credit: Wesley, Addison

The above discussion about ਕੀਤਾ ਪਸਾਉ<sup>1</sup> ਏਕੇ<sup>2</sup> ਕਵਾਉ<sup>3</sup> ||) Kīṭā pasāo eko kavāo.) indicates that the One (Singularity, Nothingness- ਸੁੰਨ - Sunn, the ਨਿਰਗੁਨ - Nirgun state) has given rise to everything means ਸਰਗੁਨ )Sargun) state, the Nature/Universe. It is comparable to the 19th-century Theory of the Big Bang.

Nature – God

Nanak has further explained that the ਸਰਗੁਨ) Sargun) state of ੴ is recognized as Nature/Universe in the following phrase:

ਨਾਨਕ<sup>1</sup> ਸਚ<sup>2</sup> ਦਾਤਾਰੁ<sup>3</sup> ਸਿਨਾਖਤੁ<sup>4</sup> ਕੁਦਰਤੀ<sup>5</sup> ||੮||

Nānak sach dātār sinākhaṭ kuḍratī. ||8||

Nanak says:

*The Ever-Existing<sup>2</sup> and Bountious<sup>3</sup> (Eternal Entity - ੴ) is recognized<sup>4</sup> as Nature<sup>5</sup> (the Universe).* AGGS, M 1, p 141.

Here, Nanak is equating ੴ God, explained above, to Nature (Universe). That means “God is Nature.” If one wants to see the God of Nanak, one should see the NATURE. Every action and reaction is going on according to a set of Laws of Nature/Universe, called Hukm (ਹੁਕਮ), described by Nanak as follows:

ਹੁਕਮੈ<sup>1</sup> ਅੰਦਰਿ<sup>2</sup> ਸਭੁ<sup>3</sup> ਕੇ ਬਾਹਰਿ<sup>4</sup> ਹੁਕਮ<sup>1</sup> ਨ ਕੋਇ<sup>5</sup> ||

Hukmai andar sabh ko bāhar hukam na ko<sup>e</sup>.

ਨਾਨਕ ਹੁਕਮੈ<sup>1</sup> ਜੇ ਬੁਝੈ<sup>6</sup> ਤ ਹਉਮੈ<sup>7</sup> ਕਰੈ<sup>8</sup> ਨ ਕੋਇ<sup>9</sup> ||੨||

Nānak hukmai je bujhai ta ha<sup>o</sup>umai kahai na ko<sup>e</sup>. ||2||

ਅਗਰਾਸ, ਜਪੁ 2, ਪੰਨਾ 1.

Nanak says:

*Everything<sup>3</sup> (every action and reaction) is going on under<sup>2</sup> the Laws of Nature/Universe<sup>1</sup>, Nothing<sup>5</sup> is outside<sup>4</sup> the laws of Nature<sup>1</sup>.*

*If one can realize<sup>6</sup> the above fact of Laws of Nature/Universe<sup>1</sup>,*

*Then one can get rid<sup>8,9</sup> of egoism<sup>7</sup>/egotism.*

AGGS, Jap 2, p 1.

Nanak has not mentioned any role of God or any deity in converting One of ੴ into the NATURE/Universe and to play any part in working of the Nature/Universe.

Note: Nature:

1. Physical World - all natural phenomena and living things.
2. The forces and processes collectively that control the phenomena of the physical world independently of human volition or intervention.

According to German philosopher Karl Jaspers, when Baruch Spinoza (1632-1677) wrote "Deus sive Natura" ("God or Nature"), Spinoza meant God was Natura naturans, not Natura naturata, that is, "a dynamic nature in action, growing and changing, not a passive or static thing." (Spinozium, n.d.) In 1929, Rabbi Herbert Goldstein sent a telegram to Albert Einstein (Livio, 2018) asking, "Do you believe in God?". In response, Einstein wrote that he admired the Dutch Jewish philosopher Baruch Spinoza and stated: "I believe in Spinoza's god, who reveals Himself in the lawful harmony of the world, not in a god who concerns himself with the fate and the doings of mankind."

Is it not strange that the discovery of Nanak, GOD IS NATURE, was accepted by Spinoza and Einstein after about 140 and 390 years, respectively, after the demise of Nanak?

It is evident from the above discussion that the Eternal Entity (God), conceptualized by Nanak as a logo, ੴ, became Nature/Universe after the explosions of One in ੴ. Therefore, according to Nanak's philosophical doctrine, his God (ੴ) is Pantheistic. Nevertheless, in the whole AGGS, there is a Pantheistic as well as panentheistic God.

Note:

Pantheism is defined as follows:

- The doctrine that God is the transcendent reality of which the material Universe and human beings are only manifestations: it involves a denial of God's personality. It expresses a tendency to identify God and nature.
- Any religious belief or philosophical doctrine that identifies God with the Universe.

•

(Dictionaly.com)

- Panentheism is defined as follows: ("Panentheism," n.d.)
- Panentheism is meant to be different from

pantheism, which ontologically equates the Universe with God. Thus, the panentheistic God is an inherent force within all creation and the transcendent power over the Universe.

- In pantheism, God is impersonal; in panentheism, God is considered personal in almost all religions.

IS 'Nothingness' ਸੁੰਨ) SUNN) or ਨਿਰਗੁਣ) Nirgun) state Comparable to the 'Singularity' of Einstein and 'One' in ੴ?

Yes.

As explained previously, the 'ੴ) Ek – One) in ੴ is comparable to the 'Singularity' of Einstein. This 'ੴ) 'Ek – One) in ੴ is also called ਸੁੰਨ) (Sunn) or ਨਿਰਗੁਣ) (Nirgun) state by Nanak, but called 'Nothingness' in science, is explained as follows:

The first three phrases are in the form of questions about ਸੁੰਨ) (Sunn):

ਸੁੰਨੇ <sup>1</sup>ਸੁੰਨੁ ਕਰੈ ਸਭੁ ਕੇਈ ॥

Sunno sunn kahai sabh koī.

ਅਨਹਤ <sup>2</sup>ਸੁੰਨੁ <sup>3</sup>ਕਰਾ ਤੇ ਹੋਈ <sup>4</sup>॥

Anhaṭ sunn kahā te hoī.

ਅਨਹਤ <sup>5</sup>ਸੁੰਨਿ <sup>6</sup>ਰਤੇ <sup>7</sup>ਸੇ ਕੈਸੇ <sup>8</sup>॥

Anhaṭ sunn raṭe se kaise.

*Everyone speaks about the sunn<sup>1</sup>.*

*How did Infinite<sup>2</sup> sunn<sup>3</sup> originate<sup>4</sup>?*

*How<sup>5</sup> can one understand<sup>7</sup> the Infinite<sup>5</sup> sunn<sup>6</sup>?*

Then Nanak answers it as follows:

ਜਿਸ <sup>9</sup>ਤੇ ਉਪਜੇ <sup>10</sup>ਤਿਸ <sup>11</sup>ਹੀ ਜੈਸੇ <sup>12</sup>॥

Jis te upje tis hī jaise.

*That (Sunn - Nothingness)<sup>9</sup> originated<sup>10</sup> from the Universe<sup>11</sup>; therefore, it is like a Universe because this Universe will become Sunn – Nothingness<sup>12</sup> again.*

AGGS, M 1, p 943.

Nanak explained the origin of ਸੁੰਨ) (Sunn) as follows:

ਅਵਿਗਤੇ <sup>1</sup>ਨਿਰਮਾਇਲੁ <sup>2</sup>ਉਪਜੇ <sup>3</sup>ਨਿਰਗੁਣ <sup>4</sup>ਤੇ ਸਰਗੁਣ <sup>5</sup>ਬੀਆ <sup>6</sup>॥

Avigaṭo nirmā'il upje nirgunṭe sargunṭe thīā.

ਅਗਗ, ਮ, 1:ਪੰਨਾ.940

*The Nirgun<sup>4</sup> state of the Eternal Entity originated<sup>3</sup> purely<sup>2</sup> from Nothingness<sup>1</sup>, and this Nirgun state became<sup>6</sup> Sargun<sup>5</sup> state (Nature/Universe). AGGS, M 1, p 940.*

This is comparable to today's theory that the Universe will go into a "big crunch," ending up at one point called Singularity, Nothingness, ਸੁੰਨ) *Sunn*, or ਨਿਰਗੁਣ) *Nirgun*) state. This is already happening in our galaxy, the Milky Way through Black Holes.

**Black Hole:**

Now, in the following phrase, Nanak is indicating that this Nothingness (ਸੁੰਨ -*Sunn*) and ਨਿਰਗੁਣ) *Nirgun*) state of ੴ, (the Eternal Entity) does not take birth or die since it is always present in one form or other (Singularity, Nothingness, and ਸੁੰਨ -*Sunn*) or Nature/Universe:

ਜਨਮਿ <sup>1</sup>ਨ ਮਰਹਿ <sup>2</sup>ਨ ਆਵਹਿ <sup>3</sup>ਜਾਹਿ <sup>4</sup>॥

O<sup>e</sup> janam na marēh na āvahi jāhi.

ਨਾਨਕ ਗੁਰਮੁਖਿ <sup>5</sup>ਮਨੁ <sup>6</sup>ਸਮਝਾਹਿ <sup>7</sup>॥੫੨॥

Nānak gurmukh man samjhāhi. ||52||

ਅਗਸਤ ,ਮ ,1 :ਪੰਨਾ.943

*This state of ਸੁੰਨ) Sunn) to the Universe and back to ਸੁੰਨ) Sunn) is a continuous cycle<sup>3,4</sup>. Therefore, neither it is born<sup>1</sup> nor dies<sup>2</sup>.*

*Oh, Enlightened person<sup>5</sup>! Orientate<sup>7</sup> your mind<sup>6</sup> so that you can understand the above fact. 52.*

AGGS, M 1, p 943.

Nanak's philosophy is that when Nothingness (ਸੁੰਨ - *Sunn*) or Singularity becomes Nature/Universe after the Big Bang, then it will go back to Nothingness (ਸੁੰਨ - *Sunn*) or Singularity again through 'Big Crunch.'

Guru Arjun has explained the above philosophy of Nanak in his own words as follows:

ਕਈ <sup>1</sup>ਬਾਰ <sup>2</sup>ਪਸਰਿਓ <sup>3</sup>ਪਾਸਾਰ <sup>4</sup>॥

Kaī bār pasri<sup>o</sup> pāsār.

ਸਦਾ <sup>5</sup>ਸਦਾ <sup>6</sup>ਇਕੁ <sup>7</sup>ਏਕੰਕਾਰ <sup>7</sup>॥

Sadā sadā ik ekankār.

ਅਗਸਤ ,ਮ ,5 :ਪੰਨਾ.276

*The Universe<sup>4</sup> came into existence<sup>3</sup> many<sup>1</sup> times<sup>2</sup>. Nevertheless, the Universe becomes One and Only<sup>6</sup> (Ekankaar<sup>7</sup> -Singularity) every<sup>5</sup> time<sup>5</sup> back to Nothingness (ਸੁੰਨ - *Sunn*) or Singularity again.*

AGGS, M 5, p 276.

The above phrases of Guru Nanak and Guru Arjun, respectively, had expressed the same theory about 550

years ago as formulated by Bergman now. Bergman (2003) says if there is enough matter in the Universe, eventually, gravitational forces will stop its expansion. When this happens, gravity will cause the Universe to reverse its direction and collapse under its weight. This phase of the Universe's life is known as the 'Big Crunch' (Bergman, 2003; Villanueva, 2009). Bergman says that some theorize that the Universe could collapse into the same state it began and then blow up in another Big Bang. In this way, the Universe would last forever but continually go through these expansion and contraction phases - Big Bang, Big Crunch, and so on. That is what Albert Einstein said:

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

However, Nanak explained the same phenomenon that energy exists forever as follows during the 16<sup>th</sup> century:

ਆਦਿ<sup>1</sup> ਸਚੁ<sup>2</sup> ਜੁਗਾਦਿ<sup>3</sup> ਸਚੁ ॥

Ād sach jugād sach.

ਚੈ<sup>4</sup> ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ<sup>5</sup> ਭੀ ਸਚੁ ॥੧॥

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

*Was in existence<sup>2</sup> before the beginning of the space and time<sup>1</sup>.*

*Was in existence in the past<sup>3</sup>; Is in existence in the present<sup>4</sup>.*

*Will remain in existence forever<sup>5</sup> (in the future)."*

AGGS, Jap Sloka 1, p 1.

Nanak has not mentioned the name of that entity. However, it is evident that it could be 'energy' which occurred in the form of Singularity of Einstein or One of ੴ before the beginning of the space and time, after 'Big Bang' it existed as Nature/Universe during various Ages, exists in the present and will exist in the future till the 'Big Crunch' starts to become Singularity or One of ੴ. As discussed earlier, (Kaup, 2009; Kaup C., 2007) says: We have proven through simple logic that the Universe has and always will exist. Therefore, the Universe must have existed before the "Big Bang" and will exist forever.

All material made up of protons, neutrons, and electrons is called "baryonic matter." About thirty years ago, the Universe was composed of only "baryonic matter." Some evidence suggests that there is something in the Universe that we can not see by current means. (*What Is the Universe Made Of*, n.d.)



The Wilkinson Microwave Anisotropy Probe (WMAP) measures the relative density of baryonic and non-baryonic matter to an accuracy more significant than a few percent of the overall density. It is also able to determine some of the properties of non-baryonic matter. The breakdown of the total density of the universe is as follows (fig. 3):

- 4.6% Atoms - “Baryonic Matter”. Our Universe.
- 24% Cold Dark Matter. Dark matter is likely composed of one or more species of sub-atomic particles that interact very weakly with ordinary matter.
- 71.4% Dark Energy.
- Fast-moving neutrinos do not play a significant role in the evolution of structure in the Universe. (*What Is the Universe Made Of*, n.d.)

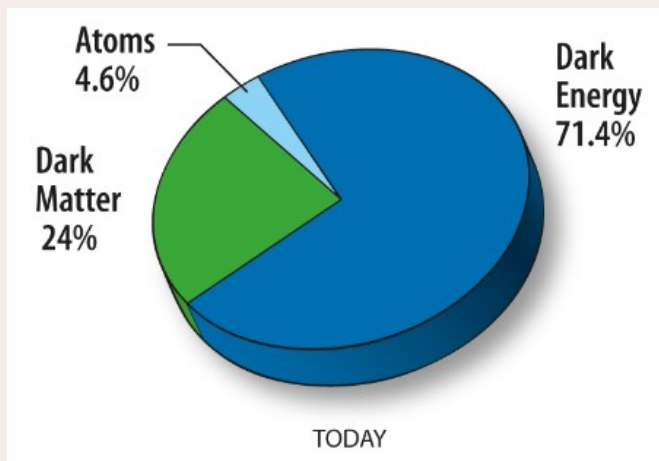


Fig. 3. *Composition of the Universe.*

Credit: [https://map.gsfc.nasa.gov/universe/uni\\_matter.html](https://map.gsfc.nasa.gov/universe/uni_matter.html)

Atoms/elements and various celestial bodies evolved from the ਸੁੰਨ (Sunn) (Nothingness).

Guru Nanak says that *panj tatt* (five elements) originated from the ਸੁੰਨ (Sunn - Nothingness or Singularity), which is comparable to the evolution of the Universe from Singularity:

ਪੰਚ <sup>1</sup>ਤਤੁ <sup>2</sup>ਸੁੰਨਚੁ <sup>3</sup>ਪਰਗਾਸਾ <sup>4</sup>॥14...

Panch *tāt* sunnahu pargāsā... 14

ਅਗਗਸ ,ਮ ,1 :ਪੰਨਾ.1038

*The five<sup>1</sup> elements<sup>2</sup> have originated<sup>4</sup> from Nothingness<sup>3</sup> (Sunn)...14.*

AGGS, M 1, p 1038.

Nanak further says that stars and planets were evolved from ਸੁੰਨ (Sunn - Nothingness or Singularity):

ਸੁੰਨਚੁ<sup>1</sup> ਚੰਦੁ <sup>2</sup>ਸੂਰਜੁ <sup>3</sup>ਗੈਣਾਰੇ <sup>4</sup>॥

Sunnahu *chāṇḍ* sūraj gaināre.

ਤਿਸ<sup>5</sup> ਕੀ ਜੋਤਿ <sup>6</sup>ਤ੍ਰਿਭਵਣ <sup>7</sup>ਸਾਰੇ ॥

Fis kī joṭ *ṭaribḥavaṇ* sāre.

ਸੁੰਨੇ <sup>8</sup>ਅਲਖ<sup>9</sup> ਅਪਾਰ<sup>10</sup> ਨਿਰਾਲਮੁ<sup>11</sup> ਸੁੰਨੇ <sup>12</sup>ਤਾੜੀ <sup>13</sup>ਲਾਇਦਾ ॥੫॥

Sunne alakḥ apār nirālam sunne *ṭārī lāidā*. ||5||

ਅਗਗਸ ,ਮ ,1 :ਪੰਨਾ.1037

*Moons<sup>2</sup> and Suns<sup>3</sup> (planets and stars) have originated<sup>4</sup> from Nothingness<sup>1</sup> (ਸੁੰਨ- Sunn).*

*The Energy<sup>6</sup> of That<sup>5</sup> (ਸੁੰਨ- Sunn) pervades the whole Universe<sup>7</sup> (mythical three worlds).*

(Nanak is talking about the Eternal Entity (God) in the state of Nothingness (ਸੁੰਨ- Sunn) and Universe.)

*The Ineffable<sup>9</sup>, Infinite<sup>10</sup>, without any flaw<sup>11</sup> (the Universe), originated from Nothingness (ਸੁੰਨ- Sunn)<sup>8</sup> and will go back/ imbibe<sup>13</sup> in the same Nothingness (ਸੁੰਨ- Sunn)<sup>12</sup>. 5.*

AGGS, M 1, p 1037.

This explanation by Nanak is comparable to ‘Big Crunch.’

Nanak continued to describe that the human body was formed by the *Panj Tatt* (five elements + many elements), which originated from ਸੁੰਨ (Sunn):

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ॥

Panch *tāt* mil kāiā kīnī.

*Five elements made the human body.*

AGGS, M 1, p 1030.

And he repeats the same as follows:

ਪੰਚ ਤਤੁ ਮਿਲਿ ਇਹੁ ਤਨੁ ਕੀਆ ॥

Panch *tāt* mil ih *ṭan* kīā.

*The human body is made of five elements.*

AGGS, M 1, p 1039.

Nanak does not mention the names of *Panj Tatt*. However, he has indicated that *panj tatt* (five elements) originated from the ਸੁੰਨ (Sunn) or Nothingness. Therefore, these *panj tatt* could be five essential elements – Carbon, Hydrogen, Oxygen, Nitrogen, and Phosphorus.

Bhagat Kabir also says that the human body was made by mixing five elements:

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੁਹੀ ਤਤੁ ਕਹਾ ਤੇ ਕੀਨੁ ਰੇ ॥

Panch *tāt* mil kāiā kīnī *tāt* kahā *ṭe* kīn re.

*Kabir says God created the body by mixing five elements,*



*Oankaar*). However, ੴ is being pronounced as ਏਕੁ (ੴ) *Ek Oankaar*) in general by Sikh scientists and theologians and the Sikhs at large. Nevertheless, it becomes clear that Bhai Gurdas was the first scholar who interpolated (ੴ) *Oankaar*) in place of open *Oara* (ੴ (in ੴ. Bhai Gurdas has misconstrued ੴ (open *Oora*) and its extended end ੴ as ੴ) Oan/ Om) and ਕਾਰੁ) *kaar*), respectively, making ੴ) *Oankaar* or ੴਮਕਾਰ (*Aumkaar*). Therefore, it is evident that it was Bhai Gurdas, who misconstrued ੴ as ਏਕੁ ੴ) *Ek Oankaar*) or ਏਕੁ ੴ) *Ek Aumkaar*). ੴ) *Oankaar*) or ੴ) *Aumkaar*) represent OM – Trinity of Brahma, Vishnu, Shiva. However, Guru Nanak does not accept his God (ੴ) in the Trinity.

After that, Gyani Badan Singh, another Nirmala trained at Banaras, interpreted the Aad Guru Granth Sahib (AGGS) in 1883. After that, Gyani Badan Singh, another Nirmala trained at Banaras, interpreted the Aad Guru Granth Sahib (AGGS) in 1883 under the patronship of Raja Bikram Singh, ruler of Faridkot (1842-98) and patron of the Amritsar Khalsa Diwan. This interpretation is known as *Faridkot Teeka* or *Faridkkoti Teeka*. This *teeka* (exegesis) is in *Braj Bhasha* and is fully saturated with Vedas and Vedantic philosophies. Gyani Badan Singh confirmed the interpretation of ੴ as ਏਕੁ ੴ) *Ek Oankaar*) related to OM that is deeply rooted in the Vedas and Vedantic philosophies. In 1972, Prof. Sahib Singh (1972) also confirmed that ੴ is ਏਕੁ ੴ) *Ek Oankaar*) strongly related to OM.

In March 1973, a seminar on '*Mool Mantra*' was held at Guru Nanak Dev University, Amritsar, under Pritam Singh, Retired Professor and Head of the Department of Guru Nanak Studies. The seminar proceedings were published in 1985 (after 12 years) under the title *Sikh Concept of the Divine*. (P. Singh, 1985) The outcome of the seminar from the papers presented is summarized by Pritam Singh (editor) as follows:

'O' (ੴ) ((open *Oora*) 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 Taittiriyanopanishad to corroborate his view but claims Vedic sanction for assigning the phonetic value of 'O' to 'ੴ'. Some readers, especially those from Udasi and Nirmala denominations, generally pronounce 'O' as 'Om,' while most Sikhs pronounce it as *Onkar*. Normally, etymologists explain *Onkar* as the combination of Om + Kar or Oam + Kar (ੴਮ+ ਕਾਰ ਜਾਂ ੴਮ + ਕਾਰ.)

The Dharam Parchar Committee of the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar, under the strong influence of Vedanta philosophy, had structurally misconstrued ੴ into '*Ek Aumkaar*' by adding a line coming out of Aum (ੴੴੴ) as is found in 'Open *Oora*' in ੴ on the title page of the July 2002 issue of *Gurmat Gian*—fig. 4.

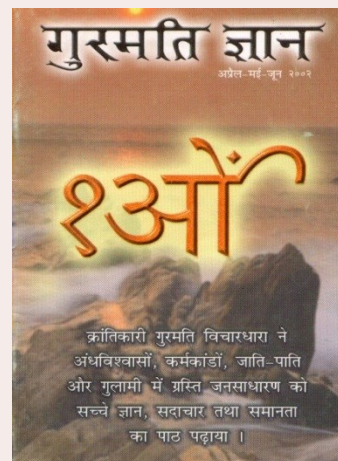





Figure 4. ੴ has been misconstrued as ੴੴੴ on the title page of *Gurmat Gian*, Monthly Magazine in Hindi.



Recently, Dr. Harbhajan Singh (2019) of Punjabi University Dr Balbir Singh Center of Literature, Dehradun, India proved in a detailed explanation that ੴ is ਏਕੁ ੴ) *Ek Oankaar*) and ੴ) *Oankaar*) is deeply rooted in Vedas and various Vedanta representing OM, the Trinity of Brahma, Vishnu, and Shiva. Now ੴ as ਏਕੁ ੴ) *Ek Oankaar*) has been ingrained permanently in the psyche of the Sikhs. The Sikh scholars right from 1604 the time of Bhai Gurdas (J. Singh, n.d.; V. Singh, 1984) to Gyani Badan Singh (1883) to Prof. Sahib Singh (1972), and many more scholars after 1972 to Dr. Harbhajan Singh (2019) have erased entirely the

originality and uniqueness of **ੴ** as **ਇਕੁ ਓ ਬੇਅੰਤ**) *Ek Oh Beant*) in Punjabi and as 'That the One and Only is Infinite' in English. The 'One' in **ੴ** is Infinite amount of Energy, equivalent to Singularity of Einstein, which expanded to give rise to Nature/Universe as is as is accepted in the Big Ban Theory.

However, I am happy that some scholars are refusing to accept **ੴ** as **ਏਕੁ ਓਅੰਕਾਰੁ**) *Ek Oankaar*). For example, Nirmal Singh Kalsi (Kalsi, 1996) may be the first who refused to accept **ੴ** as *Ek Oankaar*. Instead, he pronounced it as "Ekoooooooo...". However, he ignored pronouncing open *Oora* with its extended end (**ੴ** with extended end (  ). After that, Gulbarg Singh Basi (Basi, n.d., 2020) and Dr. Iqbal Singh Dhillon (2019) followed him and pronounced **ੴ** as "Ekko." However, both Basi and Dhillon involve open *Oora* (**ੴ** (with One of **ੴ** to pronounce "Ekko" and ignore its extended end (  ) as calligraphy. At the same time, Col. Manmohan Singh Scout thinks that **ੴ** should be pronounced as **ਏਕੰਕਾਰ**) *akankar*) (Personal communication). Similarly, Gurpreet Singh (2022) in his detailed study, has tried to convince that it should be pronounced as **ਏਕੰਕਾਰ**) *akankar*). Because **ਏਕੰਕਾਰ**) *akankar* has been used many times in the Aad Guru Granth Sahib. However, Bhai Gurdas has already pronounced 'One' in **ੴ** as **ਏਕੰਕਾਰ**) *akankar*), meaning *Eko Ek* (One and Only). He does not involve open *Oora* (**ੴ** (to make it *Eko Ek*. All of them have ignored to pronounce open *Oora* and its extended end (**ੴ** with its extended end (  ) which are the most critical qualifier word and sign referencing to 'One' of **ੴ** to make complete pronunciation as **ਇਕੁ ਓ ਬੇਅੰਤ**) *Ek Oh Beant*) in Punjabi and as 'That the One and Only is Infinite' in English.

## CONCLUSIONS

Although God is considered a superhuman being or spirit who has all power over the Universe and human fortune and is worth worshipping still, it is viewed differently in different religions. The concept of the God of Guru Nanak is quite different than all other Gods accepted in the major world religions. Nanak conceptualized God in a

logo, **ੴ**, by taking 'One' (ੴ) from numerals, **ੴ** (Open *Oora*) from Gurmukhi letters, and the extended end of open *Oora* (  ) from Geometry. The **ੴ** (**ੴ** - Oh) (meaning 'That') and its Extended End (  ) meaning 'Infinite' are the qualifier nouns pointing towards 'One' (ੴ) of **ੴ** is an infinite amount of energy similar to the SINGULARITY of Einstein. Therefore, **ੴ** can be pronounced as **ਇਕੁ ਓ ਬੇਅੰਤ**) *Ek Oh Beant*) in Punjabi and as 'That the One and Only is Infinite' in English. Some scientists consider SINGULARITY as NOTHINGNESS. But for Nanak, Nothingness is **ਸੁੰਨ**) *Sunn*) or **ਨਿਰਗੁਨ**) *Nirgun*) state of God. That 'One' (ੴ) from **ੴ** expanded (**ਕੀਤਾ ਪਸਾਉ 1ਏਕੇ 2ਕਵਾਉ 3॥ Kīṭā pasāo eko kavāo.**) to become NATURE/Universe (**ਸਰਗੁਨ - Sargun state**). It means **ੴ**, the God of Nanak, is Nature/Universe. If someone wants to see God should see the Nature/Universe and it is working in order. Therefore, the God, **ੴ**, of Nanak is a Pantheistic God that does not interfere with Nature and human affairs. However, in the Aad Guru Granth Sahib (AGGS), God is accepted as a Pantheistic and impersonal as well as Panentheistic and personal.

Nevertheless, the first famous Sikh scholar, Bhai Gurdas, interpreted 'One' (ੴ) of **ੴ** as **ਏਕੰਕਾਰ**) *ekankar*) and interpolated **ਓਅੰਕਾਰੁ**) *Oankaar*) in place of **ੴ** (Open *Oora*). Thus, **ੴ** can be pronounced as **ਏਕੰਕਾਰ ਓਅੰਕਾਰੁ**) *Ekankar Oankaar*). But the Sikhs at large pronounce **ੴ** as **ਏਕੁ ਓਅੰਕਾਰੁ**) *Ek Oankaar*). Bhai Gurdas undermined the originality and uniqueness of **ੴ**, which led the Sikhs to accept that **ੴ** is deeply rooted in Vedas and Vedanta Philosophies since **ਓਅੰਕਾਰੁ**) *Oankaar*) represents OM, the Trinity of Brahma, Vishnu, and Shiva. After that, many Sikh scholars confirmed that **ੴ** as **ਏਕੁ ਓਅੰਕਾਰੁ**) *Ek Oankaar*) originated from ancient Hindu philosophies of Vedas and Vedanta.

Despite that, some Sikh scholars have refused to accept **ੴ** as **ਏਕੁ ਓਅੰਕਾਰੁ**) *Ek Oankaar*) and are coming out of Vedas and Vedanta philosophies. They prefer to

pronounce ੴ as *Ekoo, Ekko, or Ekankaar*. I hope the Sikh scholars will soon realize the intrinsic meanings of ੴ (ਇਕੁ ਓ ਬੇਅੰਤ) *Ek Oh Beant*) in Punjabi and as 'That the One and Only is Infinite' in English.

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