

THE CONCEPT OF ETERNAL ENTITY IN THE GURBANI

ARTICLE

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INTRODUCTION

Eons ago the people, following the replacement of hunting and gathering by domestication, agriculture, and the raising of animals, a major change occurred in religious beliefs as well. The people started believing powerful natural resources as various gods and goddesses helping survival, procreation, and other natural phenomena as attributes of God. Now the whole world believes (and some do not) in the anthropomorphic or non-anthropomorphic Supreme Eternal Entity. The religious people believing in anthropomorphic gods and goddesses feel consoled by having personal Idol-gods and goddesses according to their religious perceptions. The believers in the nonanthropomorphic supreme Eternal Entity having no physical forms and features consider God indescribable, fathomless, non-judgmental, Just, not visible, and infused in the incarnation. The primal Sikh Guru, Guru Nanak believed in the truth fusing anthropomorphic and nonanthropomorphic of the EE and he wrote:

ਅਦਿ¹ ਸੱਚੁ² ਜੁਗਾਦਿ³ ਸੱਚੁ² ਹੈ⁴ ਭੀ⁵ ਸੱਚੁ² ਨਾਨਕ⁶ ਹੋਸੀ⁷ ਭੀ⁵ ਸੱਚੁ² ॥

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

*Primal¹ Truth², Truth² from Eons³, Truth² in⁴ Present⁵,
verily Nanak⁶ Truth² shall⁷ Prevail⁷ forever.*

AGGS, M1 p. 1. (Translation by author)

The holy scripture Aad Guru Granth Sahib (AGGS)^[1] is basically an enquiry into the “Truth” regarding every aspect of life, religious beliefs, and praxis. It was written by Guru Nanak and supplemented by subsequent Sikh

ABSTRACT

Every living human on the Earth believes in some superpower administering diverse control over universal creation and addressing It by names according to ethical and geographic locations. Every religion has its own Holy Scripture (philosophy) and attributes of God, although it admits that there is only ONE GOD for everybody. The primal Sikh Guru, Guru Nanak, initiated the concept of the Eternal Entity based upon the TRUTH. The whole holy Scripture, Aad Guru Granth Sahib (AGGS), written by Guru Nanak and succeeding Sikh Gurus, along with holy Sages and saints of similar ideology, is based upon the Truth. An attempt is made in this paper to elaborate existence of the Eternal Entity, its attributes, and its role in the creation of the Universe.

Gurus, Sages, and Saints having similar beliefs. In this paper, I have attempted to answer some of the most popular questions regarding the Eternal Entity (God):

1. Is there any Eternal Entity?
2. What is the Naam of the Eternal Entity in AGGS?
3. What role the Eternal Entity plays in the Creation?
4. Is the Eternal Entity Universal?
5. What are the attributes of the Eternal Entity?

Before endeavoring into questions let us review the dominant persisting religions in India. Dominant in India (15th century) was the Hindu religion until Islamic invaders (600-1707CE) started with looting, plundering, killing, and finally establishing Islam. The British East India Company was established in the 16th century, bringing Christianity to India. There were and are numerous pagan idols (33 million) worshiped in India. For example, rats, monkeys, snakes, and ants to elephants, Cow being the most worshipped. In addition, people worship trees and graves also. Some of the local population was converted into

Islam by persuasion and fear of persecution.

Guru Nanak (1469-1539CE) came and evolved a whole new concept of believing in the Eternal Entity based upon the Truth. Guru Nanak was educated and experienced in all religious traditions, ethics, cultures, and various religious and non-religious literature. Guru Nanak traveled for 28 years in four odysseys in all directions in India and abroad but could not find the Truth in various religious and philosophical praxis. He observed some people believing in diverse forms of human-created Pagan gods and goddesses. He found most of the religious praxis were presumptuous for the selfish gains of the religious mentors which, unfortunately, are on a commercial scale at the present. In contrast, there are some people who believe in an ineffable, unknowable, and unfathomable Spirit as Eternal Entity. Now let us take the questions.

1. Is there any Eternal Entity?

Apparently, every believer in God is supplicating to some personal god, goddess, or Supreme authority in one form or the other for thanking their blessings or asking for Boone of their wishes. The Supreme Entity, depending upon the belief, is either transcending nonanthropomorphic (Nirankaar- or Nirgunn) or anthropomorphic eminent and visible (Saakaar-Surgunn). Most of the people believing in pagan Idols while holding the essence of God in mind think God is physically visible through their Idols but, higher up, judgmental punisher for wrongs in life and the afterlife.

However, Guru Nanak realized and promulgated diffusion of dichotomous reflections (Nirgunn and Surgunn) of the Eternal Entity as One and the Same. For the existence of Eternal Entity, I would refer to Guru Arjan when he wrote.

ਰੈ ਤੂ ਹੈ ਤੂ ਹੋਵਨਹਾਰ॥ ਅਗਮ ਅਗਾਦਿ ਉਚ ਅਪਾਰ॥

Hai tū hai tū hovanhār. Agam agādh ūch āpār.

O' yes, You² are¹, You² are¹, and You promising shall ever³ be,

O' inaccessible⁵, Unfathomable⁴, Supreme⁶, and Infinite⁷ Entity.

M5, AGGS, p. 724 (translation by author)

In the earlier quotation, Guru Arjan affirms the existence of an ever-present Eternal Entity with attributes such as inaccessibility, Unfathomability, supremacy, and infinity. The fundamental belief in the Sikhi (Sikh Religion) is not

merely as blind faith but as a *concept as a real entity*. Compared to the pagan gods and goddesses, none of the Sikh Gurus and other authors of the AGGS ever claim to be God or demigods. God is unfathomable, unknowable, indefinable, yet perceivable and realizable through the virtuous attributes to anyone willing to spend time comprehending the reality through the Gurbani. For the believers in Gurbani, the Eternal Entity is transcendent and immanent as well. The Reality in Immanence is the entire Creation of the Universe; wonderfully, the Eternal Entity is infused in every atom of the Universe. Thus eliminating the confusion between non-anthropomorphic (ਨਿਰਗੁਨ) and anthropomorphic (ਸਰਗੁਨ) perceptions created by the religious clergy. Guru Arjan Dev Ji in Sukhmani Bani wrote:

ਨਿਰਗੁਨੁ¹ ਆਪਿ² ਸਰਗੁਨੁ³ ਭੀ⁴ ਓਹੀ⁵ ॥

ਕਲਾ⁶ ਧਾਰਿ⁷ ਜਿਨਿ⁸ ਸਗਲੀ⁹ ਮੇਹੀ¹⁰ ॥

Nirgun āp sargun bhī ohī. Kalā dhār jin saglī mohī.

The non-anthropomorphic¹ and⁴ the anthropomorphic³ entities of the Eternal Entity are one and the same⁵. Manifesting⁶ in the natural phenomena⁷ Fascinates¹⁰ the entire⁹ universe.

AGGS. M 5, p 287. (Translation by author)

Guru Nanak's understanding the ever-presence of a universal Entity has confirmed the truth when he wrote.

ਰੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

Hai bhī hosī jāe na jāsi rachnā jin rachāī.

The Ever-present¹ Eternal Entity² that created³ the universe⁷ IS³ and shall not⁵ depart⁴

AGGS. M 1, p 9. (Translation by author)

Guru Arjun further supplements the existence of Eternal Entity by writing.

ਰੈ ਅਪਰੰਪਰ ਹਰਿ ਹਰੇ ਰੈ ਭੀ ਹੋਵਨਹਾਰ॥

O¹, promising⁷ remotest² Eternal Entity³; You⁵ are ever-present⁴ and shall⁶ be.

AGGS. M 5, p 26.

All the referred quotations earlier by the Sikh Gurus affirm the existence of an Eternal Entity that is ever-present for our supplication and consolation. Gurbani does not believe in any anthropomorphic

representation of the Eternal Entity because Gurbani considers the Eternal Entity is not physically born but conceived as a Concept represented by the icon 'ੴ' through the attributes mentioned in the definition written by Guru Nanak:

ੴ¹ ਸਤਿਨਾਮੁ² ਕਰਤਾ³ ਪੁਰਖੁ⁴ ਨਿਰਭਉ⁵ ਨਿਰਵੈਰੁ⁶ ਅਕਾਲੁ⁷ ਮੂਰਤ⁸ ਅਜੂਨੀ⁹ ਸੈਭੰ¹⁰ ਗੁਰ¹¹ ਪਰਸਾਦਿ¹² ॥

Ik^ooa'ṅkār saṭ nām karṭā purakhḥ nirbhā^oo nirvair akāl mūraṭ ajūnī saibhā'n gur parsād.

ONE Universal Eternal Entity¹, Truth² is thy Name, Creator³ Being⁴, Fearless⁵, Sans enmity⁶, Timeless⁷, Reflection⁸, Unborn⁹, Self-Extent¹⁰, Realization Blessed¹² by Guru¹¹.

AGGS. M1, P. (Translation by author)

In Sanatan Dharma 'Aum-Om' is believed to be of primal sound origin followed by the Creation. The Symbol '(ॐ) Aum^[2], appeared for the first time in the 'Samaveda' as claimed by some Hindu scholars to be the primal sound of the Creation, recognized by the Creator. If that is so, what was the need to enumerate 33 million different manifestations of gods, demigods, and goddesses? The symbol '(ॐ)" represents the sound, not the source of the sound; rather, it reflects a sound in natural phenomena, but not the One originating the phenomena. It does not have any cognitive reliability other than enforced inquiry of environmental exploration. It served a different purpose in the context it was developed.

Guru Nanak was aware of the existing symbol "OM" and its extension as 'OMKAR' promulgated in the *Upanishads* and the Vedanta. When Guru Nanak was traveling in Southern India, he encountered a preaching Brahman in *Omkareshwar Jyotirlinga* teaching his disciples misinformation about 'OM' and "OMKAR." In AGGS the Bani is called *Dakhni-Omkar*. Prof Chahal^[3]. has written a critical analysis of the 'OM' and 'Omkar' in his article "Omkar ('EAMkwru') The Misunderstood Word ANNOTATION BY GURU NANAK, printed in the Journal of Understanding Sikhism."

The first few stanzas of "Dakhni-Omkar" are the teachings to his students by the Pundit, followed by 53 stanzas of explaining the Truth by Guru Nanak.

The Brahman was preaching.

ੴਕਾਰਿ¹ ਬ੍ਰਹਮਾ² ਉਤਪਤਿ³ ॥

O^oankār barahmā uṭpaṭ.

Oankar¹ created³ the Brahmā²(Universe),

ੴਕਾਰਿ⁴ ਕੀਆ⁵ ਜਿਨਿ⁶ ਚਿਤਿ⁷ ॥

O^oankār kī^oā jin chit.

Brahma Kept⁵ Oankar⁴ in His⁶ consciousness⁷.

ੴਕਾਰਿ ਸੈਲ⁸ ਜੁਗ⁹ ਭਏ¹⁰ ॥

O^oankār sail jug bhā^oe

From Oankar¹, the mountains⁸, and the Yugas⁹ were created¹⁰.

ੴਕਾਰਿ ਬੇਦ¹¹ ਨਿਰਮਏ¹² ॥

Oankar beḍ nirma^oe.

Oankar created¹² the Vedas¹¹.

ੴਕਾਰਿ ਸਬਦਿ¹³ ਉਧਰੇ¹⁴ ॥

O^oankār sabaḍ udhre

Ongkar saved the world¹⁴ through the sabd¹³, (emancipated all.)

ੴਕਾਰਿ ਗੁਰਮੁਖਿ¹⁵ ਤਰੇ¹⁶ ॥

O^oankār gurmukhḥ ṭare.

Through Ounkar the God-men¹⁵ are saved¹⁶

ੴਨਮ¹⁷ ਅਖਰੁ¹⁸ ਸੁਣਰੁ¹⁹ ਬੀਚਾਰੁ²⁰ ॥

Onam akhar sunhu bīchār.

Hear¹⁹ to the Message of primal¹⁷ Word¹⁸ and delve²⁰ on it,

ੴਨਮ²¹ ਅਖਰੁ²² ਤ੍ਰਿਭਵਣ²³ ਸਾਰੁ²⁴ ॥੧॥

Onam akhar ṭaribhavan sār. ||1||

Primal²¹ Word²² indeed, is the essence²⁴ of three worlds²³.

(1)

Guru Nanak challenged the Pundit about his confusing preaching and wrote.

ਸੁਣਿ²⁵ ਪਾਡੇ²⁶ ਕਿਆ²⁷ ਲਿਖਰੁ²⁸ ਜੰਜਾਲਾ²⁹ ॥

ਲਿਖੁ³⁰ ਰਾਮ³¹ ਨਾਮ³² ਗੁਰਮੁਖਿ³³ ਗੁਪਾਲਾ³⁴ ॥

Suṇ pāde ki^oā likhahu janjālā. Likhḥ rām nām gurmukhḥ gopālā. ||1|| rahā^o.

Listen²⁵, O Pandit²⁶, why²⁷ are you writing²⁸ confusing²⁹ reflections?

Pray, write³⁰ only the Name³² of the Ram³¹ for the Gurmukh³³ to utter Gopala³⁴ ||1||Pause||

AGGS. 1. P. 929-930 (Translation modified by author)

Prof. Chahal^[3] writing an article about 'OM' and 'OMKAR'

critically analyzed various authors like Gopal Singh^[14], Manmohan Singh^[15], Pritam Singh Chahil^[7], Gurbachan Singh Talib^[17], Sant Singh Khalsa^[8], Prof. Sahib Singh^[15], and Giani Harbans Singh^[10], interpreting the earlier quoted verses of the Pundit with hardly any variation in their transliteration. The trinity, Brahma, Vishnu, and Mahesh (Shiva), worshiped as Guru Nanak, does not recognize gods taught to his students by the Pundit. Prof. Chahal added further, “God for Guru Nanak is ‘One and Only’, does not come into anthropomorphic form (ਅਜੂਨੀ - Ajoonee-unborn) and no specific/descriptive name can be coined for God (as explained in the rest of 53 stanzas of *Dakhni-Omkar Bani*. The Eternal Entity for Guru Nanak is the “One-ness in ੴ with the open arc into space representing vast Creation.”

Sant Singh Khalsa^[8] is quite different from all others and (ੴਕਾਰ) is transliterated by him as ‘Ongkaar’; and ‘Onam’ is translated as ‘Lord’.

Because of their emotional attachments influenced by the five vices (lust, anger, greed, affection, and egotism), people believe in the ‘doubts’ created by the religious liturgy that there is a better “after-life” in the heavens. Nobody knows anything about heaven except presumptuous representations by the clergy. Heaven is supposedly a place for a beautiful vision in the presence of God, where one is at complete peace and the ultimate eternal bliss. In Nanakian philosophy^[5] there are hardly any fundamentals that direct the adherents of Sikhi to desire heaven, although some of the Sikh clergy, influenced by Vedantic ideology, have been prompting beliefs about heaven and hells like Hinduism. According to Vedanta, there are 21 realms (Lokas-Purries) named after various gods before reaching the Ultimate presence of the Eternal Entity. Islam believes in 14 *Tabaks* that are 7 above in the heavens and 7 below in the underworld. To clear the doubts about heaven and hell in the Sikhi, Guru Arjun wrote:

ਹੇਮ¹ ਜਗ² ਤੀਰਥ³ ਕੀਏ⁴ ਬਿਚਿ⁵ ਹਰਿਮੈ⁶ ਬਧ⁷ ਬਿਕਾਰ⁸ ॥

Hom jag tīrath kī'e bich ha^umai baḍhe bikār.
Making⁴ burnt offerings¹, sacrificial feasts², and pilgrimages³ to sacred shrines in⁵ Egotism⁶, but only increases⁷ corruptions⁸.

⁹ ਸੁਰਗ¹⁰ ਦੇਇ¹¹ ਤੁੰਚਨਾ¹² ਹੋਇ¹³ ਬਹੁਰਿ¹⁴ ਬਹੁਰਿ ਅਵਤਾਰ¹⁵ ॥੨॥

Narak surag du^e bhunchanā ho^e bahur bahur avṭār.
||2||

Subject to both¹¹ heaven¹⁰ and hell⁹ is just being¹³ entangled¹² in the vicious cycle of being born¹⁵ again¹⁴ and again¹⁴.

ਸਿਵ¹⁵ ਪੁਰੀ¹⁶ ਬ੍ਰਹਮ¹⁷ ਇੰਦ੍ਰ¹⁸ ਪੁਰੀ

ਨਿਹਚਲ¹⁹ ਕੇ²⁰ ਬਾਓ²¹ ਨਾਹਿ²² ॥

Siv puri barahm indar purī nihchal ko thā^o nāhi. Siv purī

The realms¹⁶ of Shiva¹⁵, Brahma¹⁷, and Indra¹⁸ are²⁰ not²² any permanent¹⁹ places²¹.

ਬਿਨ²³ ਹਰਿ²⁴ ਸੇਵਾ²⁵ ਸੁਖ²⁶ ਨਹੀ²⁷ ਹੋ²⁸ ਸਾਕਤ²⁹ ਆਵਹ³⁰ ਜਾਹਿ³¹ ॥

Bin har sevā sukḥ nahī ho sākaṭ āvahi jāhi. ||3||

Without²³ serving²⁵ the Eternal Entity²⁴ with righteous²⁶ deeds there is no²⁷ happiness²⁶ at all. The faithless cynic²⁹ is²⁸ in³⁰ and out³¹ of vicious entanglements. (Translation by Sant Singh Khalsa)

AGGS. M 5, p 214. (Translation modified by author)

The concept of Heaven and Hell has been questioned by Bhagat Kabir as well, and he wrote:

ਜੇ¹ ਜਨ² ਪਰਮਿਤਿ³ ਪਰਮਨੁ⁴ ਜਾਨ⁵ ॥ ਬਾਤਨ⁶ ਹੀ⁷ ਬੈਕੁੰਠ⁸

ਸਮਾਨ⁹

Jo jan parmit parman jānā. Bāṭan hī baikunṭh samānā.
||1||

The one² who¹ claims⁴ but does not know⁵ beyond measure and beyond thought about Eternal Entity⁴, enters¹⁰ heavens⁹ by mere talking⁷ in⁸ discussion.

ਨਾ¹¹ ਜਾਨਾ¹² ਬੈਕੁੰਠ¹³ ਕਹਾ¹⁴ ਹੀ¹⁵ ॥ ਜਾਨੁ¹⁶ ਜਾਨੁ¹⁶ ਸਭਿ¹⁷ ਕਹਹਿ¹⁸

ਤਹਾ¹⁹ ਹੀ²⁰ ॥੧॥ ਰਹਾਉ²¹ ॥

Nā jānā baikunṭh kahā hī. Jān jān sabh kahēh ṭahā hī.
||1|| rahā^o.

I don't¹¹ know¹² where¹⁴ heavens¹³ are¹⁵, although everyone¹⁷ claims¹⁸ it is²⁰ there¹⁹. (Pause²¹)

ਕਹਨ²² ਕਹਾਵਨ²³ ਨਹ²⁴ ਪਤੀਅਈ²⁵ ਹੈ²⁶ ॥ ਤਉ²⁷ ਮਨ²⁸ ਮਾਨੈ²⁹ ਜਾ

³⁰ ਤੇ³¹ ਹਉਮੈ³² ਜਈ³³ ਹੈ³⁴ ॥੨॥

Kahan kahāvan nah paṭī^aī hai. Ṭā^o man mānai jā ṭe ha^umai jāⁱ hai. ||2||

Mind²⁸ is²⁶ not²⁴ satisfied²⁵ by mere²² talking²³ about it, Mind²⁸ is³⁴ appeased²⁹ only²⁷ when³⁰ egotism³² disappears³³,

ਜਬ³⁴ ਲਗ³⁵ ਮਨਿ³⁶ ਬੈਕੁੰਠ³⁷ ਕੀ³⁸ ਆਸ³⁹ ॥ ਤਬ⁴⁰ ਲਗੁ⁴¹ ਹੋਇ⁴² ਨ

ਹੀ⁴³ ਚਰਨ⁴⁴ ਨਿਵਾਸੁ⁴⁵ ॥੩॥

Jab lag man baikunṭh kī ās. Ṭab lag ho^e nahī charan nivās. ||3||

So³⁴ long as³⁵ Mind³⁶ is filled with³⁸ desire³⁹ to enter heavens³⁷, until⁴⁰ then⁴¹ realization of His presence⁴⁴ is⁴² not⁴³ accomplished⁴⁵.

ਕਹੁ⁴⁶ ਕਬੀਰ⁴⁷ ਇਹ⁴⁸ ਕਹੀਐ⁴⁹ ਕਾਹਿ⁵⁰ ॥ ਸਾਧਸੰਗਤਿ⁵¹

ਬੈਕੁੰਠੈ⁵² ਆਹਿ⁵³ ॥੪॥੧੦॥

Kaho Kabir ih kahī=ai kāhi. Sādhsangaṭ baikunṭhe āhi. ||4||10||

Says⁴⁶ Kabir⁴⁷, unto whom⁵⁰ should I tell⁴⁹ this⁴⁸, Sadhsangat⁵¹, assembly of the holy, is⁵³ heaven⁵². ||4||10|| (translation by author)

AGGS. Kabir, p. 325

Guru Arjun described the world play and the human indulgence in it as influenced by greed and emotional attachments, mostly believing in ‘doubt’ created by religious mentors. Guru Ji wrote.

ਭਰਮ¹ ਲੋਭ² ਮੋਹ³ ਮਾਇਆ⁴ ਵਿਕਾਰ⁵ ॥

Bharam lobh moh māi=ā vikār.

The Doubt¹ comes⁵ from greed², and affections³ of corrupted Maya⁴.

ਭ੍ਰਮ⁶ ਛੁਟੇ⁷ ਤੇ⁸ ਏਕੰਕਾਰ⁹ ॥

Bharam chhūte te ekankār. ||3||

When⁸ Doubt⁶ is broken⁷ away, then remains Oneness⁹ (Aekankaar).

AGGS. M 5, p 736.

There are several Sabds in AGGS referring to the Oneness of the Eternal Entity like:

ਏਕੰਕਾਰ¹ ਸਤਿਗੁਰ² ਤੇ³ ਪਾਈਐ⁴ ਰਉ⁵ ਬਲਿ⁶ ਬਲਿ ਗੁਰ⁷ ਦਰਸਾਇਣਾ⁸ ॥

Ēkankār satgur te pāi=ai ha=ō bal bal gur ḍarsāiṇā. ||8||

The Aekankaar¹ (the One universal Entity) obtained⁴ through³ the True Guru², I am⁵ sacrificed⁶ to the blessed vision⁸ of Eternal Entity⁷.

AGGS. M 5, p 1078.

ਕਈ¹ ਬਾਰ² ਪਸਰਿਓ³ ਪਾਸਾਰ⁴ ॥ ਸਦਾ⁵ ਸਦਾ ਇਕੁ⁶ ਏਕੰਕਾਰ⁷ ॥

Kaī bār pasri=ō pāsār. Saḍā saḍā ik ekankār.

Though Creation⁴ has expanded³ many¹times² over, but forever⁵ and ever⁵ there is One⁶ Aekankaar⁷ (The One universal Entity).

AGGS. M 5. P 276.

“ਸਾਹਾ¹ ਗਣਹਿ² ਨ³ ਕਰਹਿ⁴ ਬੀਚਾਰ⁵ । ਸਾਰੇ⁶ ਉਪਰਿ⁷ ਏਕੰਕਾਰ⁸ ॥

Sāhā gaṇēh na karahi bīchār. Sāhe ūpar ekankār.

Calculating² the Auspicious¹ days does not³ make⁴ one analyze⁵,

The Aekankaar⁸ (The One universal Entity) is beyond⁷ these auspicious⁶ day calculations.

AGGS. M 1, p 904.

Union or Meeting with the Eternal Entity?

There are some accomplished people (like Gurus and prophets who have realized the Ultimate Reality) claiming their ‘Realization’ of the Eternal Entity. But some people considering the physical characteristics of the Eternal Entity have interpreted it as a self-hypnotic psychic power to be united or meet with the Eternal Entity. It is the ‘Realization’ of attributes of the Eternal Entity and not union or meeting with the ‘Eternal Eternity’. Thus, Gurbani believes in the Concept of non-anthropomorphic ‘Eternal Entity’ known by transcendence of the immanent attributes. And recommends interpreting the ‘Truth’ in written words (Sabds-Gurbani), understanding it, internalizing it, and finally realizing its essence.

Obvious from the preceding quotations is that Nature and natural phenomena are responsible for the whole creation, sustaining it and annihilating it while the Eternal Entity being infused in it delights itself. The human’s purpose in life is to comprehend, analyze, understand, internalize, and realize the mystery of the Naam.

2. What is Naam in AGGS?

The Naam of Eternal Entity irrespective of various (ਕਿਰਤਮ) pretentious names is not just any specific name like in Islam it is Allah remembered by 99 different names, God-Lord in Christianity and in Hindu religion among the multiple names common are ‘Ram, Govind, Gopal, Hare Krishna, etc., etc. In Gurbani, Naam is remembering the Eternal Entity by the attributes recommended by Gurus. Guru Ram Das Ji while reflecting on the very topic of naming the Eternal Entity reviewed for praising in perpetuity, referred to various prevalent religious attributes, virtues, and commands of the Eternal Entity, and wrote the conclusive statement:

ਆਪਿ¹ ਕ੍ਰਿਪਾਲੁ² ਕ੍ਰਿਪਾ³ ਪ੍ਰਭ⁴ ਧਾਰੇ⁵ ਹਰਿ⁶ ਆਪੇ⁷ ਗੁਰਮੁਖਿ⁸ ਮਿਲੈ⁹ ਮਿਲਾਏ ਆ¹⁰ ॥

Āp kirpāl kirpā parabḥ ḍhāre har āpe gurmukḥ milai milāi=ā

The God⁴ itself⁴ being Kind² Master, blesses⁵ kindness³, and

the God^f causes Gurmukh⁸ (devotee) to completely internalize⁹ and realize¹⁰ the virtues of the Almighty.

ਜਨੁ¹¹ ਨਾਨਕੁ¹² ਬੋਲੈ¹³ ਗੁਣ¹⁴ ਬਾਣੀ¹⁵ ਗੁਰਬਾਣੀ¹⁶ ਹਰਿ¹⁷
ਨਾਮਿ¹⁸ ਸਮਾਏਆ¹⁹ ॥

Jan Nānak bole guṇ baṇī gurbāṇī har nām samā^oiā.
//4//5//

This is the most significant statement by Guru Ram Das¹ using the pen name of Guru Nanak² naming¹³ ATTRIBUTES AND VIRTUES¹⁴ of the God^f as “NAAM¹⁶” vested¹⁹ in the Gurban¹⁶ incorporating the ‘GUNN¹⁴ BAN¹⁵-ਗੁਣ ਬਾਣੀ’ spoken virtuous attributes of the Eternal Entity. AGGS. M4, p. 494

Still, the Gurus raised the question of the specific attributes and virtues for naming the Eternal Entity.

To answer that question Guru Ram Das wrote:

ਤੇਰੇ¹ ਕਵਨ² ਕਵਨ ਗੁਣ³ ਕਹਿ⁴ ਕਹਿ ਗਾਵਾ⁵ ਤੂੰ⁶ ਸਾਹਿਬ⁷
ਗੁਣੀ⁸ ਨਿਯਾਨਾ⁹ ॥

Fere kavan kavan guṇ kahi kahi gāvā tū sāhib guṇī nīḡhānā.

You^f Sahib⁷ being the treasure⁹ house of countless virtuous attributes⁸, which² of all attributes³ should be recited^f for praise?

ਤੁਮਰੀ¹⁰ ਮਹਿਮਾ¹¹ ਬਰਨਿ¹² ਨ¹³ ਸਾਕਉ¹⁴ ਤੂੰ¹⁵ ਠਾਕੁਰ¹⁶ ਉਚ¹⁷
ਭਗਵਾਨਾ¹⁸ ॥੧॥

Fumrī mahimā baran na sāka^o tūṅ ṡhākur ūch bhagvānā.
//1//

Your¹⁹ grandeur¹¹ reflection cannot¹³ be described¹², You¹⁵ Eternal Entity¹⁶ are so higher¹⁷ up Bhagwana¹⁸. (Translation by author)

AGGS. M 4, p 735.

There is no personal identification of Eternal Entity even though the virtuous attributes are described aplenty in AGGS, Guru Arjun wrote:

ਤੂੰ¹ ਵਰਨਾ² ਚਿਹਨਾ³ ਬਾਹਰਾ⁴ ॥ ਹਰਿ⁵ ਦਿਸਹਿ⁶ ਹਾਜਰੁ⁷ ਜਾਹਰਾ⁸ ॥

Fūṅ varnā chihṅā bāhrā. Har ḡisēh hājar jāhrā.

YOU¹ are without⁴ caste², features³, or forms. But the Eternal Entity^f can be seen⁶ presenting⁸ as omnipresent⁷.

ਸੁਣਿ⁹ ਸੁਣਿ⁹

ਤੁਝੈ¹⁰ ਧਿਆਇਦੈ¹¹ ਤੇਰੇ¹² ਭਗਤ¹³ ਰਤੇ¹⁴ ਗੁਣਤਾਸੁ¹⁵ ਜੀਉ¹⁶ ॥੨੦॥

Suṅ suṅ ṡujhāi ḡhī^oāide ṡere bhagaṡ raṡe guṅṡās jī^o.
//20//

Hearing⁹ of Your grandeur Your¹² devotees¹³ imbued¹⁴

with virtuous attributes¹⁵ recite¹¹ Your¹⁰ praise. ॥20॥

(Translation by author)

AGGS. M 5, p 74.

The Eternal Entity is not visible because ‘It’ is immersed in every atom of Natural Phenomena, Guru Nanak wrote:

ਘਟ¹ ਘਟ ਅੰਤਰਿ² ਬ੍ਰਹਮੁ³ ਲੁਕਾਇਆ⁴ ਘਟਿ⁵ ਘਟਿ ਜੇਤਿ⁶ ਸਬਾਈ⁷ ॥

Gḡat gḡat anṡar barahm lukā^oiā gḡat gḡat joṡ sabā^oi.

Deep within² each atom¹ of Creation, the Eternal Being³ is immersed⁴ enlightening⁶ everything⁷. (Translation by author)

AGGS. M1, p.597

People have been wondering as to what Naam is most suitable to remember for Eternal Being that can be remembered to get emancipation, Guru Teg Bahadur Ji wrote:

ਕਉਨੁ¹ ਨਾਮੁ² ਜਗੁ³ ਜਾ⁴ ਕੈ⁵ ਸਿਮਰੈ⁶ ਪਾਵੈ⁷ ਪਦੁ⁸ ਨਿਰਬਾਨਾ⁹ ॥੧॥

Ka^oun nām jag jā kai simrai pāvai paḡ nirbānā. //1//

What¹ is that Naam² the world³ can⁵ chant⁶? Which by remembering Nirvana⁹ is attained⁸.

ਭਏ¹⁰ ਦਇਆਲ¹¹ ਕ੍ਰਿਪਾਲ¹² ਸੰਤ¹³ ਜਨ¹⁴ ਤਬ¹⁵ ਇਹ¹⁶ ਬਾਤ¹⁷
ਬਤਾਈ¹⁸ ॥

Bḡa^oe ḡa^oiāl kirpāl sanṡ jan ṡab ih bāṡ baṡā^oi.

When the saintly¹³ souls¹⁴ became¹⁰ kind¹¹ and compassionate¹², then¹⁵ they told¹⁸ me this¹⁶, ਸਰਬ¹⁷ ਧਰਮ¹⁸ ਮਾਨੇ¹⁹ ਤਿਹ²⁰ ਕੀਏ²¹ ਜਿਹ²² ਪ੍ਰਭ²³ ਕੀਰਤਿ²⁴ ਗਾਈ²⁵ ॥੨॥

Sarab ḡḡaram māno ṡih kī^oe jih parabh kīraṡ ḡā^oi. //2//

By singing²⁵ the praises²⁴ of Eternal Entity²³, then²² faith¹⁹ in All¹⁷ religions¹⁸ are²¹ understood¹⁹,

ਰਾਮ²⁰ ਨਾਮੁ²¹ ਨਰੁ²² ਨਿਸਿ ਬਾਸੁਰ²⁴ ਮਹਿ²⁵ ਨਿਮਖ²⁶ ਏਕ²⁷ ਉਰਿ²⁸
ਧਾਰੈ²⁹ ॥

Rām nām nar nis bāsur mēh nimakh ek ur ḡḡarai.

The person²² enshrining²⁹ the Naam²¹ of Raam in the heart²⁴ even²⁸ for a²⁷ moment²⁶,

ਜਮ³⁰ ਕੇ³¹ ਤ੍ਰਾਸੁ³² ਮਿਟੈ³³ ਨਾਨਕ³⁴ ਤਿਹ³⁴ ਅਪੁਨੇ³⁵ ਜਨਮੁ³⁶ ਸਵਾਰੈ³⁷

॥੩॥੨॥

Jam ko ṡarās mitai Nānak ṡih apuno janam savārai.

॥3॥2॥

fear³² of³¹ death³⁰ eradicated³³, O’ Nanak, then³⁴ has

his³⁵ life approved³⁷ and fulfilled. ||3||2|| (*Translation by author*)

AGGS. M9, p.902

The prominent aspect of Eternal Entity is being featureless and formless, unfathomable, and indescribable. It is beyond my understanding then how can you unite or meet such an Entity? Having studied AGGS several times in my life I comprehended that it is understanding in-depth, internalizing, and realizing through the attributes that make sense to me. Mostly immortals claiming union with the Eternal Entity are experiencing some sort of self-hypnosis. However, the accomplished prophets, sages, and saints do claim lifting their souls so close and so complete that it is merged in being of Entity and losing sense of separate-ness is union with the Entity, for example, Bhagat Kabir wrote:

ਅਬ¹ ਤਉ² ਜਾਇ³ ਚੜ੍ਹੇ⁴ ਸਿੰਘਾਸਨਿ⁵ ਮਿਲੇ⁶ ਹੈ⁷ ਸਾਰਿੰਗਪਾਨੀ⁸ ॥

Ab ʃa-o jā-e chadhē singhāsan mile hai saringpānī.

I¹ have³ mounted⁴ to the throne⁵ of the Lord; I have⁷ met⁶ the God, the sustainer⁸ of the world.

ਰਾਮ⁹ ਕਬੀਰਾ¹⁰ ਏਕ¹¹ ਭਏ¹² ਹੈ¹³ ਕੇਇ¹⁴ ਨ¹⁵ ਸਕੈ¹⁶ ਪਛਾਨੀ¹⁷

॥੬॥੩॥

Rām kabīrā ek bhā-e hai ko-e na sakai pachhānī.
//6//3//

The Lord Rama⁹ and Kabir¹⁰ have¹³ become¹² one¹¹. No one¹⁴ can¹⁶ tell¹⁷ them apart. (*Translation by Sant Singh Khalsa*).

AGGS. Kabir, p.969

Guru Nanak recognized he worldly display “Maya²ⁿ” as a feminine character and called it ‘ਮਾਈ’ (Mai) that through mystic technology³ became wedded⁴ and produced three⁵ well known⁷ Disciples⁶.

ਏਕਾ¹ ਮਾਈ² ਜੁਗਤਿ³ ਵਿਆਈ⁴ ਤਿਨਿ⁵ ਚੇਲੇ⁶ ਪਰਵਾਣੁ⁷ ॥

Ēkā mā-ī jugat vi-ā-ī ʃin ʃele parvāṇ.

Guru Nanak recognized he worldly display “Maya²ⁿ” as a feminine character and called it ‘ਮਾਈ’ that through mystic technology³ became wedded⁴ and produced three⁵ well known⁷ Disciples⁶.

ਇਕੁ⁸ ਸੰਸਾਰੀ⁹ ਇਕੁ ਭੰਦਾਰੀ¹⁰ ਇਕੁ ਲਾਏ¹¹ ਦੀਬਾਣੁ¹² ॥

Ik sansārī ik bhāndārī ik lā-e dībāṇ.

One⁸ is Brahma-the Creator⁹, and one⁸ (Vishnu)-to

give Sustenance¹⁰, and other one⁸ Shiva-Annihilator¹².

ਜਿਵ¹³ ਤਿਸੁ¹⁴ ਭਾਵੈ¹⁵ ਤਿਵੈ¹⁶ ਚਲਾਵੈ¹⁷ ਜਿਵ¹⁸ ਹੋਵੈ¹⁹ ਫੁਰਮਾਣੁ²⁰ ॥

Jiv ʃis bhāvai ʃivai ʃalāvai jiv hovai furmāṇ.

Guru Nanak says, “God, the way¹³ ‘Divinity¹⁴’, willed¹⁵ runs¹⁷ the creation as the order²⁰ through¹⁹ natural Phenomena. (*Translation by Sant Singh Khalsa*)

Jap Ji, AGGS. Guru Nanak. P.7

Guru Nanak’s Concept of Eternal Entity is very different than the trinity worshipped and accepted in the Vedas and the Holy Scriptures of Semitic religions. According to Guru Nanak Eternal Eternity is not anthropomorphic (ਅਜੂਨੀ)

unborn and does not have any physical features, is unfathomable, and infinite although infused in the whole Creation. There are some accomplished people (the prophets have realized the Ultimate Reality) claiming their ‘Realization’ of the Eternal Entity. But some having self-hypnotic psychic power consider man-made physical characteristics of Eternal Entity and have interpreted it as being united or meeting with the Entity. Whereas the true seekers recognize the ‘Realization’ of attributes of the Eternal Entity and not union or meeting with the ‘Eternal Entity’. Thus, the Gurbani believes in the Concept of non-anthropomorphic ‘Eternal Entity’ known by transcendence of the attributes that are immanent as well. And recommends interpreting the ‘Truth’ in the written words (Sabds-Gurbani), understanding it, internalizing, and finally realizing its existence.

3. Is the Eternal Entity Universal for everybody?

Guru Nanak initiated the iconic symbol ‘ੴ’ (IkOnkar), represented with alpha numeric ‘ੴ-1’, with adjoining open

‘oorah E’ reflecting universality of the Oneness in the *Eternal Entity*. Nikky-Guninder Singh^[10] illustrates that three modes of knowledge have been used to signify the Divine symbol – numerical, alphabetical, and geometrical. Significantly, the prime number ‘1’ is recognized by individuals of all languages, cultures, and religions. The numeric ‘ੴ’ is in the Gurmukhi script, which is the sign for

One (being) “followed by the sound of “oun or ong” and completed by the sign for Kar (Is), a geometrical arc reaching away into space. This doctrine of Oneness in the whole universe is frequently expressed by Guru Nanak and his successor Gurus as ੴ throughout the SGGs: the

Gurbani says.

ਏਕੈ¹ ਏਕੁ² ਏਕੁ³ ਹਰਿ⁴ ਆਪਿ⁵ ॥

Ēko ek ek har āp.

The One¹ Lord⁴ Himself⁵ is the One² and Only³. (SGGS, M.5, P. 289)

ਏਕੋ⁶ ਹੈ⁷ ਭਾਈ⁸ ਏਕੋ⁹ ਹੈ¹⁰ ॥

Éko hai bhāī eko hai. ||1|| rahāo.

He is⁷ the One⁶ and Only; O Siblings⁸ of Destiny, He is⁷ the One⁹ alone. (AGGS, M.1, P. 350)

ਏਕੋ⁶ ਕਹੀ¹⁰ ਨਾਨਕਾ¹¹ ਦੂਜਾ¹² ਕਾਹੇ¹³ ਕੂ¹⁴ ॥

Éko kahī ai nānkā dūjā kāhe kū. ||2||

Speak¹⁰ of the One⁶ Lord, O Nanak¹¹; how¹⁴ could¹³ there be any other¹²? (AGGS, M. 1, P. 1291)''

Some adamant self-gaining religious mentors of various religions wishing to keep hold on the gullible adherents keep on promulgating their belief in the personal pagan pantheon Gods. When asked sometimes they say yeah, their God is the only One and that is anthropomorphic in one form or the other. But He is sitting somewhere higher up although micromanaging daily life affairs every second for the living on earth. Their God is judgmental, miraculous, gets angry and punishes for the wrongs done in life and after life. At times, zealots, fanatics, and extremist followers of individual religions claiming their God as the only One have caused lot of blood shed because of misinterpretation of the holy scriptures.

Guru Nanak attempted to clear the confusion by claiming there is only One God universal for everybody and everything. Guru Nanak's God non-anthropomorphic transcending and immanent, is loving, non-judgmental during life. Instead of God punishing people for any wrong doings during life, Guru Nanak holds every human being responsible for his /her deeds and one benefits or suffers accordingly. The old proverb, "as you sow, so shall you reap" seems to be appropriate for human conduct. The acceptance of One Universal God in the Gurbani is Unique phenomena as it eliminates lot of confusion. To help us understand the presence of God among the creation and avoiding any egotism, Guru nanak wrote.

ਏਕੋ¹ ਏਕੋ² ਕਰੈ³ ਸਭ⁴ ਕੋਈ⁵ ਹਉਮੈ⁶ ਗਰਬ⁷ ਵਿਆਪੈ⁸ ॥

Éko ek kahai sabh koī haumai garab viāpai.

Everyone says God is the One and only, but they engrossed by egotism and pride (because of misinterpretation of the Holy Scriptures).

ਅੰਤਰਿ⁹ ਬਾਹਰਿ¹⁰ ਏਕੋ¹¹ ਪਛਾਣੈ¹² ਇਉ¹³ ਘਰੁ¹⁴ ਮਹਲੁ¹⁵ ਸਿਵਾਪੈ¹⁶ ॥

Anṭar bāhar ek pachhānai i'o ghar mahal siñāpai.

However, if they realize Oneness of the God inside the mind and out in the natural phenomena, that way Divinity's presence can be realized.

ਪ੍ਰਭੂ¹⁷ ਨੇੜੈ¹⁸ ਹਰਿ¹⁹ ਦੂਰਿ²⁰ ਨ²¹ ਜਾਣਹੁ²² ਏਕੋ²³ ਸਿਸਟਿ²⁴ ਸਬਾਈ²⁵ ॥

Parabh nerai har dūr na jānhu eko sarisat sabāī.

Never²¹ think²² that God¹⁹ is distant²⁰, God is very near while the One permeating the entire universe.

ਏਕੰਕਾਰੁ²⁶ ਅਵਰੁ²⁷ ਨਹੀ²⁸ ਦੂਜਾ²⁹ ਨਾਨਕ³⁰ ਏਕੋ³¹ ਸਮਾਈ³² ॥੫॥

Ékankār avar nahī dūjā Nānak ek samāī. ||5||

Nanak³⁰ says, there is only One³¹ Universal Creator²⁶ second²⁹ to none²⁸, permeating³² in the creation. (Translation by Sant Singh Khalsa)

M1, AGGS. P.930

Kabir Ji realized that there is only One Universal God and he found that people believing in multiple gods and goddesses were upset, so he wrote.

ਜਬ ਹਮ ਏਕੋ ਏਕੁ ਕਰਿ ਜਾਨਿਆ ॥

Jab ham eko ek kar jāniā.

When I have realized One Universal God,

ਤਬ ਲੋਗਹ ਕਾਹੇ ਦੁਖੁ ਮਾਨਿਆ ॥੧॥

Fab logah kāhe dukh māniā. ||1||

Why should it pain the religious people?

Kabir, AGGS. P.324

Bhagat Kabir was supposedly low caste weaver by profession (believing in ONENESS of the eternal Divinity) among the wild community of Brahmans. So, the Brahmans could not tolerate his narratives while believing in multi- million pantheon pagan gods and goddesses. They did not allow him even to enter the Hindu god temples.

The Snatan Dharma being dominant, the Brahmans were/are promulgating various rites and rituals to impress upon gullible people about demi-gods and goddesses for their personal gains.

To promulgate universality and Oneness of the Eternal Entity Guru Arjan Dev Ji wrote:

ਕਰਮ¹ ਧਰਮ² ਪਾਖੰਡ³ ਜੋ⁴ ਦੀਸਰਿ⁵ ਤਿਨ⁶ ਜਮੁ⁷ ਜਾਗਾਤੀ⁸ ਲੂਟੈ⁹ ॥

Karam dharam pakhand jo dīseh tin jam jāgātī lūtai.

The religious rites¹, rituals² and hierocracies³ that⁴ are visible⁵, get plundered⁹ by the messenger of death⁷, the ultimate tax collector⁸.

AGG. M5, p. 747 (Translation by Sant Singh Khalsa)

ਨਿਰਬਾਣ¹⁰ ਕੀਰਤਨ¹¹ ਗਾਵਹੁ¹² ਕਰਤੇ¹³ ਕਾ¹⁴ ਨਿਮਖ¹⁵ ਸਿਮਰਤ¹⁶
ਜਿਤ¹⁷ ਛੁਟੈ¹⁸ ॥੧॥

*Nirbāṇ kīrtan gāvhu karṭe kā nimakh simraṭ jīṭ
chhūtai. ||1||*

Chanting¹² Nirvan¹⁰ keertan¹¹ of¹⁴ the Creator¹³ even
for moment¹⁵ and get emancipated¹⁸.

AGGS. M5, p.747 (Translation by Sant Sin Khalsa)

And then promulgating universality of Eternal Divine
Guru added:

ਖੜ੍ਹੀ¹⁹ ਬਾਹਮਣ²⁰ ਸੂਦ²¹ ਵੈਸ²² ਉਪਦੇਸੁ²³ ਚਹੁ²⁴ ਵਰਨਾ²⁵ ਕਉ²⁶
ਸਾਝਾ²⁷ ॥

*Kḥṭrī barāhmaṇ sūd vais updes chahu varnā ka-o
sājhā.*

The religious teachings²³ are equally²⁷ given²⁶ to all
four castes²⁴, the Chhatriya¹⁹, Brahmins²⁰, Sudras²¹,
and Vaishyas²².

ਗੁਰਮੁਖਿ²⁸ ਨਾਮੁ²⁹ ਜਪੈ³⁰ ਉਧਰੈ³¹ ਸੇ³² ਕਲਿ³³ ਮਹਿ³⁴ ਘਟਿ³⁵ ਘਟਿ

ਨਾਨਕ³⁶ ਮਾਝਾ³⁷ ॥੪॥੩॥੫੦॥

Gurmukh²⁸ nām japai udhrai so kal meh ghat ghat
Nānak mājhā. ||4||3||50||

The Gurmukh²⁸ remembering the Naam²⁹ chants³⁰
and³² gets saved³¹ in³⁴ this Kali Yuga³³, O' Nanak³⁰,
Eternal Divine is permeating³⁷ everywhere³⁵.

AGGS. M5, p. 747-8 (Translation by Sant Singh Khalsa)

4.. What role Eternal Entity plays in the Creation?

The AGGS, containing narratives and writings of 6
Sikh Gurus, Sages, and saints belonging to the Hindu
and Muslim religions, is the most unique catholic
Script compared to others. It is misunderstood that it
belongs to the Sikhs only. Rather, it is for everybody
who can revere it and respect it as the most authentic
modern religious Script. It is universal, reflecting
truthful messages to the whole of humanity. There
are no messages recommending enmity or hate
against fellow beings. Guru Nanak recommends
truthful living, earnest earning, remembering the
Eternal Entity, and sharing with the needy.
*Interestingly, Amsterdam Declaration 2002 of
Humanism^[3] is identical to the principles of Nanakian
philosophy.*

To comprehend the role of Eternal Entity in the
Creation one must compare the results of
preconceived opinions of the Eternal Entity by

historical interpreters based on Theology against the
scientific approach appreciated and adapted by Guru
Nanak himself. He applied all available evidence at the
time including non-religious/religious literatures and praxis
in search of the Eternal Truth and realized that ultimate
explanation of reality lies in accepting the freedom of
natural phenomena and living by abiding it. His narrative of
countless universe gives evidence of universal natural
phenomena when he wrote.

ਸਾਚੇ¹ ਤੇ² ਪਵਨਾ³ ਭਇਆ⁴ ਪਵਨੈ⁵ ਤੇ⁶ ਜਲ⁷ ਹੋਇ⁸ ॥

Sāche te pavnā bhāiā pavnai te jal ho-e.

From¹ the Eternal Entity¹ came⁴ the Air (Gaseous matter)³
and from⁶ the Air⁵ developed⁸ water⁷,

ਜਲ⁹ ਤੇ¹⁰ ਤ੍ਰਿਭਵਣੁ¹¹ ਸਾਜਿਆ¹² ਘਟਿ¹³ ਘਟਿ ਜੋਤਿ¹⁴ ਸਮੇਇ¹⁵ ॥

Jal te taribhavan sājiā ghat ghat joṭ samo-e.

From¹⁰ the water⁹ evolved¹² life in the three¹¹ worlds
(underworld, land, and sky) and got Light (Itself)¹⁴ infused¹⁵
in everything¹³.

M1, AGGS. P.19 (Translation by author)

Guru Nanak affirmed compliance with logic and scientific
search to comprehend the nature and natural phenomena.
He realized the 'ultimate truth' and asserted the ordained
impact of the Creator ministering natural phenomena in
perpetuity *occurring, sustaining, and annihilating*. The
Nature and natural phenomena are the main architects of
everything in the universe, and interestingly for delight,
Eternal Entity is infused in every aspect of Nature. To
explain this phenomena Guru Nanak wrote.

ਕੁਦਰਤਿ¹ ਕਰਿ² ਕੇ³ ਵਸਿਆ⁴ ਸੋਇ⁵ ॥

Kudraṭ kar kai vasiā so-e.

Created² Nature¹ and Infused⁴ Itself³ in³ it,

ਵਖੜ੍ਹ⁶ ਵੀਚਾਰੋ⁷ ਸੁ⁸ ਬੰਦਾ⁹ ਹੋਇ¹⁰ ॥

vakḥṭ vīchāre so bandā ho-e.

If one reflects⁷ upon timing⁶ of natural phenomena,
becomes¹⁰ humane⁹.

ਕੁਦਰਤਿ¹¹ ਹੈ ਕੀਮਤਿ¹² ਨਹੀ¹³ ਪਾਇ¹⁴ ॥

Kudraṭ hai kīmaṭ nahī pā-e.

The value¹² of Natural¹¹ Creative power cannot¹³ be
evaluated¹⁴,

ਜਾ¹⁵ ਕੀਮਤਿ¹⁶ ਪਾਇ¹⁷ ਤ ਕਹੀ¹⁸ ਨ¹⁹ ਜਾਇ²⁰ ॥

Jā kīmaṭ pā-e ṭa kahī na jā-e.

Even¹⁵ if the values¹⁶ of Natural Phenomena were known¹⁷,
it could not¹⁹ be described²⁰.

M1, AGGS. P, 967

The mystery of creative power of the Eternal Entity cannot be evaluated and even if one realizes it, cannot explain.

Guru Nanak emphasized the significance of Nature and natural phenomena in creating everything in the universe. He contributed the human functions and everything else to the natural phenomena when he wrote.

ਕੁਦਰਤਿ¹ ਦਿਸੈ² ਕੁਦਰਤਿ¹ ਸੁਣੀਐ³ ਕੁਦਰਤਿ¹ ਭਉ⁴ ਸੁਖ⁵ ਸਾਰੁ⁶ ॥

Kudraṭṭ dīṣai kudraṭṭ suṇīai kudraṭṭ bhāo sukḥ sār.
By the natural¹ phenomena we see², we hear³, we revere⁴, and enjoy⁵ with happiness⁶.

ਕੁਦਰਤਿ ਪਾਤਾਲੀ⁷ ਆਕਾਸੀ⁸ ਕੁਦਰਤਿ ਸਰਬ⁹ ਆਕਾਰ¹⁰ ॥

Kudraṭṭ pātālī ākāsī kudraṭṭ sarab ākār.
By the natural¹ phenomena exist the Akashik⁸ ethers and neither⁷ world, and the creation¹ of entire⁹ universe¹⁰.

ਕੁਦਰਤਿ ਵੇਦ¹¹ ਪੁਰਾਣ¹² ਕਤੇਬਾ¹³ ਕੁਦਰਤਿ ਸਰਬ¹⁴ ਵੀਚਾਰੁ¹⁵ ॥

Kudraṭṭ veḍ purāṇ kaṭebā kudraṭṭ sarab vīchār.
Because deliberations of the natural¹ phenomena, the Vedas¹¹, Puraanas¹² exist as well as the Holy Scriptures¹³ of Jewish, Christianity, and Islam.

ਕੁਦਰਤਿ ਖਾਣਾ¹⁶ ਪੀਣਾ¹⁷ ਪੈਣਨੁ¹⁸ ਕੁਦਰਤਿ ਸਰਬ¹⁹ ਪਿਆਰੁ²⁰ ॥

Kudraṭṭ khāṇā pīṇā painḥaṇ kudraṭṭ sarab piār.
It is the natural¹ phenomena that we eat¹⁶, drink¹⁷ and dress¹⁸, and love²⁰ everything¹⁹.

ਕੁਦਰਤਿ ਜਾਤੀ²¹ ਜਿਨਸੀ²² ਰੰਗੀ²³ ਕੁਦਰਤਿ ਜੀਅ²⁴ ਜਹਾਨ²⁵ ॥

Kudraṭṭ jāṭī jinsī rangī kudraṭṭ jīa jahān.
By the natural¹ phenomena come various species²¹ of all colors²³ and kinds²²; it's the natural¹ phenomena that all the living²⁴ beings make up the world²⁵.

ਕੁਦਰਤਿ ਨੇਕੀਆਂ²⁶ ਕੁਦਰਤਿ ਬਦੀਆਂ²⁷ ਕੁਦਰਤਿ ਮਾਨੁ²⁸ ਅਭਿਮਾਨੁ²⁹ ॥

Kudraṭṭ nekīā kudraṭṭ badīā kudraṭṭ mān abhimān.
By natural¹ phenomena the virtues²⁶, and vices²⁷ exist and by NP (natural phenomena) comes honor²⁸ and dishonor²⁹.

ਕੁਦਰਤਿ ਪਉਣੁ³⁰ ਪਾਣੀ³¹ ਬੈਸੰਤਰੁ³¹ ਕੁਦਰਤਿ ਧਰਤੀ³² ਖਾਕੁ³³ ॥

Kudraṭṭ paṭṭ paṇī baisantar kudraṭṭ dhartī khāk.
By natural phenomena winds³⁰, water³¹ and fire³² exists and the NP creates¹ the earth³² and dirt³³.

ਸਭ³⁴ ਤੇਰੀ³⁵ ਕੁਦਰਤਿ ਤੂੰ³⁶ ਕਾਦਿਰੁ³⁷ ਕਰਤਾ³⁸ ਪਾਕੀ³⁹ ਨਾਈ⁴⁰ ਪਾਕੁ⁴¹

॥

Sabhḥ ṭerī kudraṭṭ ṭūn kāḍir karṭā pākī nāī pāk.
Everything³⁴ in natural¹ phenomena is due to Eternal³⁷ Entity the powerful creator³⁶, Your name⁴⁰ is the holiest³⁹

of the Holy⁴¹

ਨਾਨਕ⁴² ਹੁਕਮੈ⁴³ ਅੰਦਰਿ⁴⁴ ਵੇਖੈ⁴⁵ ਵਰਤੈ⁴⁶ ਤਾਕੈ⁴⁷ ਤਾਕੁ⁴⁸ ॥੨॥

Nānak hukmai anḍar vekḥai varṭai ṭāko ṭāk. ||2||
Nanak⁴² (pen name) observes⁴⁵, "through⁴⁴ the command⁴³ of Your Will O' Eternal Entity beholding⁴⁶ and pervading the creation⁴⁷ as unrivalled⁴⁸. (2)

AGGS, M1 P. 464 (Translation by Sant Singh Khalsa)

Obvious from the preceding quotations is that the Nature and natural phenomena are responsible for the whole creation, sustaining it and annihilating while the Eternal Entity being infused in it, delights itself. The human's purpose of life is to comprehend, analyze, understand, internalize, and realize the mystery of it all through Gurbani-

5. Universality and Oneness of Eternal Divine.

According to the Gurbani (AGGS) there is only One God for everybody and everything although some adamant self-gaining religious mentors wishing to keep hold on the gullible followers of various religions keep on promulgating their belief in the personal pantheon pagan Gods. They believe it as convenience to pray and praise their personal god and goddess in Idols, for the blessings and occasionally peace of mind. When asked sometimes they say yeah, their god is the only One and that is anthropomorphic in one form or the other. But He is sitting somewhere higher up although, for the living micromanaging daily life affairs every second. Their God is judgmental, gets angry and punishes for the wrongs done here and here-after.

Guru Nanak's God is universal, transcending-(ਨਿਰਗੁਣ), and immanent-(ਸਰਗੁਣ), loving, non-judgmental during life. And helps devotees to realize the truthful living, shedding their ego, fear of death, and becoming emancipated (JEEVAN MUKAT) during their life. Guru Nanak holds every human being responsible for his / her deeds and one benefits or suffers accordingly. The God does not punish anybody during life. And he wrote.

ਜੈਸਾ¹ ਬੀਜੈ² ਸੇ³ ਲੁਣੈ⁴ ਜੇ⁵ ਖਟੈ⁶ ਸੇ⁷ ਖਾਇ⁸ ॥

Jaisā bījai so luṇe jo khate so khāe.
As¹ one sows², so³ does one reap⁴; whatever⁵ one earns⁶, so⁷ does one eat⁸.

ਅਗੈ⁹ ਪੁਛ¹⁰ ਨ¹¹ ਹੋਵਈ¹² ਜੇ¹³ ਸਣੁ¹⁴ ਨੀਸਾਣੈ¹⁵ ਜਾਇ¹⁶ ॥

Agai puchh na hovaī je saṇ nīsāṇai jāe. ||2||

No body¹¹ questions¹⁰ in the world hereafter⁹ if³ one goes¹⁶ remembering¹⁴ the Eternal Entity¹⁵.

AGGS. M1, P. 730

6. How does the attributes of Eternal Entity explain existence and ministering in Natural Phenomena?

Guru Nanak, while appreciating Nature and natural Phenomena in awe (*ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ Kudrat kavan kahā vīchār*) and indescribable that is beyond wonder permeating and pervading in every aspect of creation and recognizable only by the true seeker is, always perfect (*ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ - Fū sadā salāmaṭ niranākār AGGS.M1, p. 4*) without any form and feature, wrote.

ਮੇਰੇ ਲਾਲ ਜੀਓ ਤੇਰਾ ਅੰਤ ਨ ਜਾਣਾ ॥

Mere lāl jīo terā ant na jānā.

O my¹ Dear Beloved³ Lord², Your⁴ limits⁵ are not⁶ known⁷.

ਜਲਿ⁸ ਥਲਿ⁹ ਮਹੀਅਲ¹⁰ ਭਰਿਪੁਰ¹¹ ਲੀਣਾ¹² ਆਪੇ¹³ ਸਰਬ¹⁴

ਸਮਾਣਾ¹⁵ ॥੧॥ ਰਹਾਉ¹⁶ ॥

Fūn jal thal mahīal bharipur līṇā lūn āpe sarab samāṇā. ||1|| rahāo.

The water⁸, land⁹, and the space¹⁰ are fulfilled¹¹ with¹³ Your infusion¹⁵ in All¹⁴. (Pause¹⁶)

AGGS. M1, P. 731 (*Translation by Sant Singh Khalsa*)

ਜਰ¹⁷ ਜਹ ਦੇਖ¹⁸ ਤਰ¹⁹ ਜੋਤਿ²⁰ ਤੁਮਾਰੀ²¹ ਤੇਰਾ²²

ਰੂਪ²³ ਕਨੇਹਾ²⁴ ॥

Jah jah dekḥā ṭah joṭ tumārī terā rūp kinehā
Wherever¹⁷ one looks¹⁸ there¹⁹ finds Your²¹ Light²⁰,
but what²⁴ is Your²² Form²³?

ਇਕਤੁ²⁵ ਰੂਪ²⁶ ਫਿਰਹਿ²⁷ ਪਰਛੰਨਾ²⁸ ਕੋਇ²⁹ ਨ³⁰ ਕਿਸ³¹

ਹੀ³² ਜੇਹਾ³³ ॥੨॥

Ikaṭ rūp firēh parchḥannā ko'e na kis hī jehā. ||2||

Your One²⁵ form²⁶ is present²⁸ everywhere²⁷ but still
no³⁰ one²⁹ is³² like³³ the other³¹ ॥੨॥

Mostly everybody regardless of their mode of belief is supplicating to the Supreme authority for the peace and consolation of their mind. Guru Nanak praised the devotees remembering the Eternal Entity by the virtuous attributes for the blessings and boons. And he wrote.

ਸਿਖ¹ ਮਤਿ² ਸਭ ਬੁਧਿ³ ਤੁਮਾਰੀ⁴ ਮੰਦਿਰ⁵ ਛਾਵ⁶ ਤੇਰੇ ॥

Sikh maṭ sabḥ budḥ tumhārī mandir chḥāvā tere.

Teachings¹, intelligence², and intellect³ are All⁴ Yours⁵ along with Your⁶ shadow⁷ in the sanctuary⁸.

ਤੁਝੋ ਬਿਨ¹⁰ ਅਵਰ¹¹ ਨ¹² ਜਾਣ¹³ ਮੇਰੇ¹⁴ ਸਾਹਿਬਾ¹⁵ ਗੁਣ¹⁶ ਗਾਵ¹⁷

ਨਿਤ¹⁸ ਤੇਰੇ¹⁹ ॥੩॥

Fujh bin avar na jānā mere sāhibā guṇ gāvā niṭ tere. ||3||

Without¹⁰ You⁹, none¹² other¹¹ I know¹³, O' my¹⁴ God and master¹⁵, I continue singing¹⁷ Your¹⁹ glorious attributes¹⁶ daily¹⁸.

ਜੀਅ²⁰ ਜੰਤ²¹ ਸਭਿ²² ਸਰਣਿ²³ ਤੁਮਾਰੀ²⁴ ਸਰਬ²⁵ ਚਿੰਤ²⁶ ਤੁਝ²⁷ ਪਾਸੇ²⁸ ॥

Jīa janṭ sabḥ sarāṭ tumhārī sarab chintṭ uḥh pāse.

All²² beings²⁰ and creatures²¹ seek Your²⁴ protection²³ of Your Sanctuary; All²⁵ thought²⁶ of their care rests²⁸ with You²⁷.

ਜੋ²⁹ ਤੁਝ³⁰ ਭਾਵੇ³¹ ਸੋਈ³² ਚੰਗਾ³³ ਇਕ³⁴ ਨਾਨਕ³⁵

ਕੀ³⁶ ਅਰਦਾਸੇ³⁷ ॥੪॥੨॥

Jo uḥh bhāvai soī chāṅga ik Nānak kī arḍāse. ||4||2||

Whatever²⁹ pleases³¹ Your³⁰ Will is³² good³³: this alone³⁴ is³⁶

Nanak's³⁵ prayer³⁷. ||4||2||

AGGS.M1, p. 795

Guru Nanak dedicating All intellectual abilities to the Eternal Entity praises glorious attributes while admitting there is not any second. Thus, the role of glorious attributes is more significant in appreciating the Eternal Entity rather than parroting any term.

Some of the major virtuous attributes kept in mind while praising the Eternal Entity are:

Unfathomable, Inaccessible, knows all, indescribable, Belongs to ALL, Non-judgmental, Omnipotent, Omniscient, Omnipresent, Benevolent and Compassionate.

CONCLUSION

The Supreme reality being invisible, infinite, unfathomable, without any form or figure, unborn but mysteriously omnipresent and omniscient, is realized as a concept through nature and natural phenomena. Since time immemorial, humanity has been searching for some sort of solace from the aggravations and frustrations of life indulgences. To keep one's feelings and emotions personal and secret yet be able to express and share with some superior authority, humanity confides in a personal, powerful entity of the choice – the Eternal Entity. People longing to meditate, revere, worship, and supplicate their

wishes and wants need a personal god of their choice attributes. Humanity, under prevailing environments of advanced technology, increased violence, and wars increasing stress and strains, affecting every aspect of life, is also looking for shortcuts through virtuous attributes of the Eternal Divine. Every religion is experiencing a change in meditative practices, adapting shortcuts in prayers and using single syllables for the name of their God. However, in Nanakian philosophy, there is no specific name, but the term 'NAAM' has been applied to the virtuous attributes of the Eternal Entity. The Sikhs believe in the Concept of the Eternal Entity, not in any anthropomorphic form.

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