

SELECTED BANI OF GURU AMAR DAS The Universally Acceptable Philosophy

ARTICLE

Prof Devinder Singh Chahal, PhD

Institute for Understanding Sikhism
Laval, Quebec, H7W 5L9
Email: sikhism@iuscanada.com

INTRODUCTION

Guru Amar Das composed almost as many bani (907) as Guru Nanak (974) (Kapoor, 2002) (Shackle, Christopher; Mandair, 2013). Moreover, Guru Amar Das has accepted Nanak as his Guru as is evident in his following bani:

ਨਾਨਕ ਜਿਨ੍ਹ ਕਉ ਸਤਿ¹ ਗੁਰੁ² ਮਿਲਿਆ ਤਿਨ੍ਹ ਕਾ ਲੇਖਾ³
ਨਿਬੜਿਆ⁴ ॥

Nānak jinḥ kaᵒ satgur miliᵒā ṭinḥ kā lekḥā nibṛiᵒā. ||
Those to whom Nanak, the true¹ Guru² (Enlightened), has imparted his philosophy, their deeds³ have been accounted⁴ for.
AGGS, M 3, p 435.

In this phrase, many scholars interpret ‘Nanak’ as the pen name of Guru Amar Das; however, Guru Amar Das has declared Nanak as ‘ਸਤਿ¹ ਗੁਰੁ²’. Guru Arjun has defined ਸਤਿ¹ ਗੁਰੁ² (Sat Guru) as one who has recognized the ‘Ever Existing God’ in his following phrase:
ਸਤਿ¹ ਪੁਰਖੁ² ਜਿਨਿ ਜਾਨਿਆ ਸਤਿ³ ਗੁਰੁ⁴ ਤਿਸ ਕਾ ਨਾਉ ॥

Saṭ purakhḥ jin jāniᵒā saṭgur ṭis kā nāᵒ. *The one who understood the Ever-Existing¹ God² is called the True³ Guru⁴.*
ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ⁵ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥੧॥

Ṭis kai sang sikhḥ udḥrai Nānak har gun gāᵒ. ||1||
In the company of that Sat Guru, the life of the Sikh is improved⁵.

ABSTRACT

Guru Amar Das composed as many bani as Guru Nanak. He was the first to caution that people started to compose Kachi (false) bani under the pen name of ‘Nanak’ after Guru Nanak’s demise. Since Guru Nanak has pointed out that only rare people can deliberate bani properly, this paper discusses the need to interpret bani by applying logic and scientific information. This paper discovers that some of Guru Amar Das’s bani are directly related to the philosophy embodied in the bani of Guru Nanak.

Note. ‘Bani’ is used in this article in singular and plural forms.

Nanak (Guru Arjan) says:
Let us sing (understand) about God (Hari) in the company of that Sat Guru. 1.
AGGS, M 5, p 286.

It is evident from the above example that interpretation of bani in its actual perspective is not an easy task. Guru Nanak has already noticed this problem even during his life, as explained in his following phrase:

ਬਾਣੀ¹ ਬਿਰਲਉ² ਬੀਚਾਰਸੀ³ ਜੇ ਕੇ ਗੁਰਮੁਖਿ⁴ ਹੋਇ ॥

ਇਹ ਬਾਣੀ⁵ ਮਹਾ⁶ ਪੁਰਖ⁷ ਕੀ ਨਿਜ⁸ ਘਰਿ⁹ ਵਾਸਾ¹⁰ ਹੋਇ ॥੪੦॥

Baṇī birlaᵒ bīchārsī je ke gurमुखḥ hoᵒe. *Ih baṇī mahā purakhḥ kī nij ḡhar vāsā hoᵒe. ||40||
Only rare persons², who are Guru-oriented (oriented towards enlightenment)⁴, will contemplate³ the Word (bani/sabd/philosophy)¹.*

This Word (bani/sabd/philosophy)⁵ of the pre-eminent preceptor^{6,7} will be imbibed¹⁰ only in particular/unique receptive minds^{8,9}. 40.

AGGS, M 1, p 935 (Oankar Bani)

This phrase of Guru Nanak demonstrates that bani must be interpreted from its actual perspective by applying logic and scientific information.

DISCUSSION

I have selected some of Guru Amar Das' bani to present his universally acceptable philosophy based on Guru Nanak's philosophy.

Kachi (False) Bani

After the demise of Guru Nanak, many people started to write bani under the pen name of 'Nanak.' Guru Amar Das noticed this and warned about false (*kachi*) bani. Therefore, in 1604, while compiling the *Pothi* (Sacred Granth), Guru Arjun strictly evaluated the collected bani to avoid the inclusion of false (*kachi*) bani, ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥

Satgurū binā hor kachī hai banī.

Without the True Guru, the bani of others is false.

ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥

Banī ṭa kachī satgurū bājhahu hor kachī banī.

It is a repeat as above.

Without the True Guru, the bani of others is false.

ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕਚੇ ਕਚੀ ਆਖਿ ਵਖਾਣੀ ॥

Kahde kache sunde kache kachīn ākh vakhānī.

The speakers and listeners of such bani are false, and those who explain such bani are also false.

AGGS, M 3, p 920.

ਸਤਿਗੁਰੂ (Sat Guru – True Guru) in this stanza has already been defined by Guru Arjun as above.

ਗੁਰਬਾਣੀ (Gurbani) Promotes Divine Enlightenment to Eradicate Ignorance

The following phrase of Guru Amar Das is often quoted in Sikh writings to promote ਗੁਰਬਾਣੀ (Gurbani) as the "Divine Light" in this world:

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥

Gurbānī is jag meh chānaṇ karam vasai man āe. 1.

I have compared the interpretations of the well-established theologians from www.srigranth.org to show that applying logic and science can make a difference in interpreting bani from its actual perspective:

Manmohan Singh, SGPC, Amritsar

Gurbani is the Divine Light in this world. Through God's

grace does it come to abide is mortal's mind.

Dr Sant Singh Khalsa:

Gurbani is the Light to illuminate this world; by His Grace, it comes to abide within the mind. ||1||

Faridkot Vala Teeka (1883):

ਤਾਂ ਤੇ ਗੁਰ ਉਪਦੇਸ ਰੂਪ ਜੋ ਬਾਣੀ ਹੈ ਸੋਈ ਸੰਸਾਰ ਮੈਂ (ਚਾਨਣੁ) ਗਿਆਨ ਰੂਪ ਪ੍ਰਕਾਸ ਕੇ ਕਰਨੇ ਵਾਲੀ ਹੈ॥ ਪਰੰਤੂ ਉਤਮ ਭਾਗੋਂ ਕਰਕੇ ਮਨ ਮੈਂ ਆਈ ਬਸਤੀ ਹੈ॥੧॥

Prof. Sahib Singh:

ਕਰਮਿ = ਮਿਹਰ ਨਾਲ। ਮਨਿ = ਮਨ ਵਿਚ। ਆਏ = ਆਇ, ਆ ਕੇ ॥੧॥

ਸਤਿਗੁਰੂ ਦੀ ਬਾਣੀ ਇਸ ਜਗਤ ਵਿਚ (ਜੀਵਨ ਦੇ ਰਸਤੇ ਵਿਚ) ਚਾਨਣ (ਕਰਦੀ) ਹੈ। ਇਹ ਬਾਣੀ (ਪਰਮਾਤਮਾ ਦੀ) ਮਿਹਰ ਨਾਲ (ਹੀ) ਮਨੁੱਖ ਦੇ ਮਨ ਵਿਚ ਆ ਵੱਸਦੀ ਹੈ ॥੧॥

AGGS, M 3, p 67.

Manmohan Singh, Dr Sant Singh Khalsa, and Prof. Sahib Singh interpret 'Gurbani' as 'Gurbani.' While *Faridkot Vala Teeka* says, 'Gurbani' is 'Guru Ka Updesh' (Teachings of Guru), none of them explain the meaning of ਗੁਰਬਾਣੀ (Gurbani). However, Bhai Kahn Singh defined 'Gurbani' as the bani (sabd), uttered by the mouth of Guru Nanak and his successor (to the 'House of Nanak'), 'Satgurus,' under the intuition of the Almighty, is called 'Gurbani.' He further emphasized in a note that although Bhai Gurdas uses this term for the bani of all other *Atam Gianis*, however, this term is reserved, especially for the bani of our Satgurus. (Singh, 1996)

Every writer interpreted 'Divine Light' as 'to illuminate' the world except *Faridkot Vala Teeka*, which said illuminating means disseminating 'wisdom.' Let us explore the real meanings of ਗੁਰਬਾਣੀ (Gurbani) before interpreting that phrase of Guru Amar Das.

ਗੁਰਬਾਣੀ: It is composed of two words –

ਗੁਰ (Gur) + ਬਾਣੀ (bani).

The word ਗੁਰ (Gur) is spelled in the following four forms in the Aad Guru Granth (AGGS): (i) ਗੁਰ, ii) ਗੁਰੁ, iii) ਗੁਰੂ, and iv) ਗੁਰਿ.

According to Bhai Kahn Singh (Singh, 1981), all these forms are pronounced as ਗੁਰੂ (guru). He explains that guru means “that devours darkness/ignorance means enlightening/enlightener.”

ਗੁ (GU) = means darkness, and ਰੂ (RU) = means light which devours darkness/ignorance.

Thus, ‘guru’ is light that dispels darkness (ignorance); it means ‘enlightener’ or ‘enlightening.’

Moreover, the word ‘guru’ has many other meanings; therefore, it is essential to interpret it within the context in which it has been used. It has been used as an ‘enlightening’ that removes darkness (Ignorance). Therefore, the following very important phrase of Guru Amar Das is interpreted logically and scientifically as follows:

ਗੁਰਬਾਣੀ¹ ਇਸੁ ਜਗ² ਮਹਿ ਚਾਨਣੁ³ ਕਰਮਿ⁴ ਵਸੈ ਮਨਿ⁵ ਆਏ ॥੧॥

Gurbāṇī is jag meh chānaṇ karam vasai man āe. 1. *Enlightening words¹ eliminate darkness (ignorance)² from those minds³ who work⁴ to understand the enlightening³ words in the world².* AGGS, M 3, p 67.

GURU AMAR DAS RECOMMENDS UNDERSTANDING NAAM (NAAM)

ਮਨ ਰੇ ਨਾਮੁ ਜਪਹੁ ਸੁਖੁ ਹੋਇ ॥

Man re nām japahu sukh hoē. *Hey Mind! The one who understands the Naam find all the pleasure of life.*

ਗੁਰੁ ਪੂਰਾ ਸਾਲਾਹੀਐ ਸਹਜਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੇਇ ॥੧॥ ਰਹਾਉ ॥

Gur pūrā salāhīai sahj milai parabh soē. ||1|| rahāo.

By practicing the philosophy of the complete Guru, one can easily understand God. Pause. AGGS, M 3, p 67.

Note: ਜਪਹੁ (Japoo) has been interpreted as ‘to understand’

The above *Rahao* (Pause) of Guru Amar Das is based on the following *Rahaos* (Pauses) of Guru Nanak:

ਜਪਹੁ¹ ਤ ਏਕੇ² ਨਾਮ³ ॥

Japahu ṭa Ek nāmā.

Try to understand¹ the only one² Naam³.

ਅਵਰਿ⁴ ਨਿਰਾਫਲ⁵ ਕਾਮ⁶ ॥੧॥ ਰਹਾਉ ॥

Avar nirāfal kāmā. ||1|| rahāo.

All other⁴ actions⁶ are fruitless⁵. 1. Pause. AGGS, M 1, p 728.

And

ਤੇਰਾ¹ ਏਕੁ² ਨਾਮੁ³ ਤਾਰੇ⁴ ਸੰਸਾਰੁ⁵ ॥

Ferā ek nām ṭāre sansār.

ਮੈ⁶ ਏਹਾ⁷ ਆਸ⁸ ਏਹੇ⁹ ਆਧਾਰੁ¹⁰ ॥੧॥ ਰਹਾਉ ॥

Mai ehā ās eho āḍhār. ||1|| rahāo.

Naam³ is one² of your¹ basic principles, on which^{7,9} I and the whole world⁵ have hope⁸ and support¹⁰ to across⁴ dreadful sea of life. 1. Pause.

AGGS, M 1, p 24.

What is Naam in the above phrases of Guru Amar Das and Guru Nanak?

Guru Nanak has explained Naam as ਹੁਕਮੁ (hukm -Laws of Nature/Universe):

ਸਤਾ¹ ਸੰਗਤਿ² ਕੈਸੀ³ ਜਾਣੀਐ⁴ ॥

Saṭsangāṭ kaisī jāṇīai.

ਜਿਥੈ⁵ ਏਕੇ⁶ ਨਾਮੁ⁷ ਵਖਾਣੀਐ⁸ ॥

Jithai Ek nām vakhāṇīai.

ਏਕੇ⁹ ਨਾਮੁ¹⁰ ਹੁਕਮੁ¹¹ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ¹² ਦੀਆ ਬੁਝਾਇ¹³ ਜੀਉ ॥੫॥

Ēko nām hukam hai Nānak saṭgur ḍīā bujhāie jīo. ||5||

Question:

How³ the congregation² of noble people¹ can be recognized⁴?

Answer:

It is that congregation where⁵ only⁶ the Laws of Nature/ Universe⁷ are discussed/explained⁸.

Nanak says:

The true Guru¹² (enlightenment) discloses¹³ that there is only one⁹ Naam¹⁰, which means the Laws of Nature/ Universe¹¹.

AGGS, M 1, p 72.

Guru Arjun explain ਨਾਮ (naam) as the Laws of Nature/ Universe as follows:

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਸਗਲੇ³ ਜੰਤ⁴ ॥

Nām ke ḍhāre sagle jāṭ.

All² living beings⁴ are living according² to the Laws of Nature/Universe¹

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਖੰਡ⁵ ਬ੍ਰਹਮੰਡ⁶ ॥

Nām ke dḥāre kḥand barahmand.

Every action and reaction in different galaxies⁵ of the Universe⁶ is going on according² to the Laws of Nature/ Universe¹

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਸਿਮ੍ਰਿਤਿ⁷ ਬੇਦ⁸ ਪੁਰਾਨ⁹ ॥

Nām ke dḥāre simriṭ beḍ purān.

The sacred Hindu Granths—Smritis⁷, Vedas⁸, and Puranas⁹—were written according to the Laws of Nature/ Universe¹.

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਸੁਨਨ¹⁰ ਗਿਆਨ¹¹ ਧਿਆਨ¹² ॥

Nām ke dḥāre sunan giān dḥiān.

We hear¹⁰ wisdom¹¹, and contemplate¹² according² to the Laws of Nature/Universe¹.

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਆਗਾਸ¹³ ਪਾਤਾਲ¹⁴ ॥

Nām ke dḥāre āgās pātāl.

Every action and reaction in the celestial bodies in space¹³ and the Netherlands¹⁴ is according to the Laws of Nature/ Universe¹.

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਸਗਲ¹⁵ ਆਕਾਰ¹⁶ ॥

Nām ke dḥāre sagal ākār.

Every action and reaction in all¹⁵ forms (celestial bodies)¹⁶ is going on according² to the Laws of Nature/Universe¹.

ਨਾਮ¹ ਕੇ ਧਾਰੇ² ਪੁਰੀਆ¹⁷ ਸਭ¹⁸ ਭਵਨ¹⁹ ॥

Nām ke dḥāre purīā sabḥ bhavan.

All¹⁸ the continents¹⁹ of the world are full¹⁷ of valuable materials under² the Laws of Nature/Universe¹

ਨਾਮ ਕੈ ਸੰਗਿ²⁰ ਉਧਰੇ²⁰ ਸੁਨਿ²¹ ਸ੍ਰਵਨ²² ॥

Nām kai sang udhre sun sarvan.

We listen²¹ through our ears²² according² to the Laws of Nature/Universe¹ to save²⁰ (ourselves from dangers).

ਕਰਿ²³ ਕਿਰਪਾ²⁴ ਜਿਸੁ ਆਪਨੈ²⁵ ਨਾਮਿ²⁶ ਲਾਏ²⁷ ॥

Kar kirpā jis āpnai nām lāe.

ਨਾਨਕ ਚਉਥੇ ਪਦ²⁸ ਮਹਿ ਸੇ ਜਨੁ²⁹ ਗਤਿ³⁰ ਪਾਏ³¹ ॥੫॥

Nānak cḥa^uthe paḍ meh so jan gaṭ pāe. ||5||

Those²⁹, who are²³ bound²⁴ to use the Laws of Nature/ Universe of the Eternal Entity²⁵, have achieved^{30,31} the higher status of existence²⁸.

AGGS, M 5, p 284. (Sukhmani Bani)

The above discussion demonstrates that ਜਪਹੁ (*Japoo*) has been interpreted as 'to understand' and ਨਾਮੁ (NAAM) as Laws of Nature/Universe. This discussion also proves how interpreting even a single phrase involves understanding many other phrases. Such interpretations are called 'holistic interpretation'.

MIND IS FULL OF EVIL THINKING

Guru Amar Das explains in the following phrase: if the mind is full of evil thinking, it cannot be cleansed by washing the body:

ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥

Man mailai sabḥ kichḥ mailā ṭan dḥoṭai man hacḥā na ho^e.

When the mind is full of evil thinking, it cannot be cleansed by washing the body.

ਇਹ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥੧॥

Ih jagatḥ bharam bhulāi^oā vir^lā būjḥai ko^e. ||1||

The people of this world are lost in doubt but rare are those who discover the right path. 1. AGGS, M 3, p 558.

The above philosophy of cleansing the mind is based on the following JAP Bani, Pauri # 20 of Guru Nanak, where the right path to cleanse the mind is shown:

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥

Bḥarī^oai hath pair ṭan deh.

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

Pāṇī dḥoṭai uṭras kḥeh.

If the hands are soiled with dust that can be cleansed with simple water.

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

Mūt palīṭī kapaṛ ho^e.

ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

De sābūṇ la^oī^oai oh dḥo^e.

If the clothes are soiled with urine, they can be cleansed using soap.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥

Bḥarī^oai maṭ pāpā kai sang.

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

Oh dḥopai nāvai kai rang.

If the mind is polluted with sins, it can be cleansed by imbibing Naam.

AGGS, JAP # 20, p 4.

The main theme (Rahao) tells us the right way:

ਜਪਿ ਮਨ ਮੇਰੇ ਤੂ ਏਕੈ ਨਾਮੁ ॥

Jap man mere ṭū eko nām.

Oh, my mind! Try to understand the only one Naam?

ਸਤਗੁਰਿ ਦੀਆ ਮੇ ਕਉ ਏਹੁ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥

Satgur dīā mo ka°o ehu niḡhān. ||1|| rahā°o.
A truly enlightened person has given me this treasure of Naam. 1. Rahao (Theme)
 AGGS, M 3, p 558.

Here, Guru Amar Das again confirms that ‘japoo’ means ‘to understand’. The only ‘one Naam’ means ‘Laws of Nature/Universe.’

One Bani, One Guru and One Sabd
 ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥
 Ikā baṇī ik gur iko sabaḡ vīchār.
There is one bani, one Guru, and one sabd to be contemplated.
 AGGS, M 3, p 646.

Guru Amar Das does not identify the ਇਕਾ ਬਾਣੀ (one bani), ਇਕੁ ਗੁਰੁ (one Guru) and ਇਕੋ ਸਬਦੁ (one sabd) in the above phrase. Next, he recommends contemplating the ‘sabd.’ This practice is essential in Sikhism as it involves deep reflection and understanding of the divine word. Let's explore how the 'sabd' in this context has been identified. If ‘bani’ and ‘sabd’ are the same, then ‘sabd’ has been defined by Guru Nanak in JAP Paurī (Stanza) #38.

What is ਇਕੁ (Eko) in Bani of Guru Amar Das?

ਸਭ ਮਹਿ ਇਕੁ ਵਰਤਦਾ ਏਕੋ ਰਹਿਆ ਸਮਾਇ ॥
 Sabḡ meh ik varatḡḡā eko rahiā samā°e.
The ‘One’ permeates every living being and pervades everywhere.
 AGGS, M 3, p 27.

ਸਭ ਏਕੋ ਇਕੁ ਵਰਤਦਾ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਇ ॥
 Sabḡ eko ik varatḡḡā alakḡ na lakḡiā jā°e.
The ‘One and Only’ permeates every living being and pervades everywhere, and that ‘One and only’ is inapprehensible.
 AGGS, M 3, p 37.

ਜਿਨੀ ਇਕੁ ਪਛਾਣਿਆ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ ॥
 Jinī ik pachḡhāṇiā ḡūjā bhā°o chukā°e.
Those who have recognized the ‘One and Only’ renounce love for other deities.
 AGGS, M 3, p 38.

ਏਕੋ ਸਚਾ ਸਭ ਮਹਿ ਵਰਤੈ ਵਿਚਲਾ ਕੇ ਵੀਚਾਰੇ ॥
 Ēko sachā sabḡ meh varḡai virḡā ko vīchāre.
The One and Only pervading in all (living and non-living); how rare is the one who contemplates this fact?
 AGGS, M 3, p 754.

All the above phrases about ਏਕੋ (eko) are based on the following phrase of Guru Nanak’s bani:
 ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥

Sāhib merā eko hai.
 ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥ ਰਹਾਉ ॥
 Ēko hai bhā°i eko hai. ||1|| rahā°o.
 ਅਗਗਸ, ਮ: 1 , ਪੰਨਾ 350.

My Eternal Entity (God)¹ is One and Only^{2,3,4}, Hey Brother!
 AGGS, M 1, p 350.

And
 ਆਪੋ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ ॥

Āpe patī kalam āp upar lekḡ bhē tū°n.
 ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੂਜਾ ਕਾਰੇ ਕੂ ॥੨॥

Ēko kahī°ai nānkā ḡūjā kāhe kū. ||2||

Guru Nanak further says that:

You¹, yourself, are the writing tablet² and the pen³ who has written⁴. And let us say⁵ there is One and Only⁵. How can there be another⁷ like It⁸?

AGGS, M 1, p 1291.

Guru Amar Das used ਇਕੁ (Eko) in his bani to represent the Eternal Entity very similar to that explained by Guru Nanak in his bani. What is this ਇਕੁ (Eko)? Guru Nanak described that this ਇਕੁ (Eko) is the same as the One (੧) in the logo, ੴ, conceptualized by Guru Nanak for the Eternal Entity.

The ੴ is composed of ੧ + ਓ + ੜ . The One (੧) is from Numerals, but in science, it is a Physical ONE like the ‘SINGULARITY’ of Albert Einstein or ‘Nothingness’ for some scientists. But for Guru Nanak, Singularity or Nothingness is (ਸੁੰਨ - SUNN) and ਨਿਰਗੁਨ (NIRGUN) state of the Eternal Entity, ੴ. The ਓ (open Oora) is from the Gurmukhi Alphabet, but here it is an abbreviation of ਓਹ (Oh – That).

The ੜ (extended end of ਓ (open Oora) is from geometry representing INFINITE (amount of Energy). The ਓ = (open Oora) and its extended end (ੜ) are qualifiers

words for ੴ (One) in ੴ, indicating an infinite amount of energy as in Singularity. Therefore, ੴ can be pronounced as ਇਕੁ ਓ ਬੇਅੰਤ (Ek Oh Beant) in Punjabi, meaning infinite amount of energy. (Chahal, 2021)

MANN TU JOTT SARUP

This phrase of Guru Amar Das is very commonly quoted in the Sikh literature but not understood properly.

ਮਨਾ ਤੂੰ ਜੋਤਿ² ਸਰੂਪੁ³ ਹੈ ਅਪਣਾ ਮੂਲੁ⁴ ਪਛਾਣੁ⁵ ॥

ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ⁷ ਰੰਗੁੰ ਮਾਣੁ⁹ ॥...

Man tūn jot sarūp hai āṇā mūl pachhāṇ.

Man har jī terai nāl hai gurmatī rang māṇ...

ਇਉ ਕਰੈ ਨਾਨਕੁ¹⁰ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥੫॥

Man sāṅṅ āṇ vājī vadhāṇī tū hoā parvāṇ.

I-o kahai Nānak man tūn jot sarūp hai āṇā mūl pachhāṇ.

||5||

AGGS, M 3, p 441.

For proper interpretation of this verse, it is essential to understand in which context allegories and metaphors have been used in this verse:

ਮਨ (Mann), in general, means the 'mind.' This is the brain, a place for the origin of conscience, consciousness, and all thoughts. 'Mann' also represents 'man' itself.

ਜੋਤਿ² (Jott) means energy, flame, light, spiritual illumination, and enlightenment. Here, Jott as energy is a more suitable meaning. ਸਰੂਪੁ³ (Sarup) means embodiment. And ਮੂਲੁ⁴ (Mool) means the roots, origin.

ਇਉ ਕਰੈ ਨਾਨਕੁ¹⁰ (Aeyoh kahae Nanak): Here, 'Nanak' is not a pen name of Guru Amar Das as it is for all the other Sikh Gurus. Here, 'Nanak' is the Guru, whose philosophy was preached and taught by the Sikh Gurus, who succeeded to the 'House of Nanak.' According to Prof Sahib Singh's grammar, 'Nanak' (ਨਾਨਕੁ) with 'aunkar' to 'kaka' means Nanak, the Guru, not as a pen name (Nom de Plume), although in some cases, the 'kaka' is without 'aunkar' in 'Nanak'(ਨਾਨਕ) even then it means Nanak, the Guru. Himself.

Therefore, ਇਉ ਕਰੈ ਨਾਨਕੁ¹⁰ (Aeyoh kahai Nanak)' is interpreted as 'Guru Nanak says this philosophy.' This means that Guru Amar Das represents Guru Nanak's philosophy.

Keeping in view the above explanation and scientific information available and using logic, the above verse has been interpreted as follows:

Hey, mind (man)!¹ You are the embodiment² of energy³; try to recognize your roots⁴ (origin); that is the Energy (from the 'One and Only' of ੴ).

Hey, mind (man)! The God⁶ (in the form of Energy) is with you; enjoy⁷ and imbibe⁸ the philosophy⁹ of the Guru (Nanak)...

Guru Amar Das says:

It is the philosophy¹⁰ of Guru Nanak (Literal meaning = Nanak says this philosophy): Hey mind (man)! You are the embodiment of energy. Try to recognize your roots (origin) from Energy."

AGGS, M 3, p 441.

Most of the time, ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥, is usually interpreted by many scholars as "Oh my soul, you have emanated from the Divine light of God, know your true essence," which is quite far away from the actual theme of the philosophy of Guru Nanak. However, Prof Sahib Singh's interpretation accepts that God is ਨਿਰਾ ਨੂਰ ਹੀ ਨੂਰ ਹੈ meaning 'Only Light' as follows:

"ਹੇ ਮੇਰੇ ਮਨ! ਤੂੰ ਉਸ ਪਰਮਾਤਮਾ ਦੀ ਅੰਸ ਹੈ ਜੋ ਨਿਰਾ ਨੂਰ ਹੀ ਨੂਰ ਹੈ (ਹੇ ਮਨ!) ਆਪਣੇ ਉਸ ਅਸਲੇ ਨਾਲ ਸਾਂਝ ਬਣਾ।

Logically and scientifically, 'Only Light' stands for 'Energy' – that Energy which is represented as $E = mc^2$. The law of conservation of energy states that energy cannot be created or destroyed; it can only be transformed from one form to another.

CONCLUSIONS

Guru Amar Das composed as many bani (907) as Guru Nanak (974). Some of the bani of Guru Amar Das indicate a universally acceptable philosophy like that of Guru Nanak. Guru Nanak indicated that those who can contemplate bani in its actual perspective are rare. On the other hand, Guru Amar Das warned that people started to compose *kachi* (false) bani under the pen

name of 'Nanak' after the demise of Guru Nanak. Consequently, Guru Arjun was critical that no *kachi* (false) bani was included while compiling a *pothi* (Granth) in 1604.

Based on Guru Nanak's philosophy, Guru Amar Das reported that the evil mind cannot be cleansed by washing the body but by understanding Naam.

Guru Amar Das explained 'Naam' in his various bani. However, Guru Nanak explained that 'Naam' is *hukm* (ਚੁਕਮੁ), the Laws of Nature/Universe. Guru Arjun further explained 'Naam' as the Laws of Nature/Universe, by which every action and reaction goes in everything and every celestial body in the universe.

Finally, Guru Amar Das described ਏਕੋ (*Eko* - One) in his bani as very similar to that described by Guru Nanak in his bani. What is this ਏਕੋ (*Eko* - One)? It is the same as the One (੧) in ੴ, the logo conceptualized for the Eternal Entity by Guru Nanak. Although this One (੧) is from Numerals, in science, it is a Physical ONE like the SINGULARITY of Albert Einstein. But for Guru Nanak, Singularity or Nothingness is (ਸੁੰਨ - SUNN) and ਨਿਰਗੁਨ (NIRGUN) state of the Eternal Entity, ੴ. That One (੧) is an Infinite amount of energy, as in Singularity. Guru Amar Das was discussing the ਜੋਤਿ (*Jott*) as the One (੧) from ੴ, the Eternal Entity, in his sabd of ਮਨਾ ਤੂੰ ਜੋਤਿ^੨ ਸਰੂਪੁ^੩ ਹੈ ਆਪਣਾ ਮੂਲੁ^੪ ਪਛਾਣੁ^੫ ॥ (*Man tūn jot sarūp hai āpnā mūl pachhāṇ.*) in which he was advising the people that man is the same ਜੋਤਿ (*Jott*) as energy found in the One (੧) from ੴ.

REFERENCES

- Chahal, D. S. (2021). Sikhi and Science: The Eternal Entity (God) Conceptualized by Guru Nanak in a Logo, ੴ. *Hor. J. Hum. & Soc. Sci. Res.*, 3(2), 23–36. <https://www.horizon-jhssr.com/articles/authors/pdf-version-7/JHSSR-1121.pdf>
- Kapoor, S. (2002). *Guru Granth Sahib: An Advance Study*. Hemkunt Press. ISBN 978-8170103219.
- Shackle, Christopher; Mandair, A. (2013). *Teachings of the Sikh Gurus: Selections from the Sikh Scriptures*. Routledge. ISBN 978-1-136-45108-9.
- Singh, K. (1981). *Mahan Kosh*. Bhasha Vibag Punjab.
- Singh, K. (1996). *Gurmat Martand (Punjabi)*. Language Department Punjab