

WHY 'ੴ' IS NOT 'IK OANĀKĀR'!

Gist of one of the concepts of 281 pages book: **ONLY ONE GOD PHILOSOPHY**
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* **Gurbānī** ordains to be recited to the letter (ਹੁਬਹੁ, ਇੰਨ ਬਿੰਨ) with the exception of addition of *Bindī* or *Adak*, if required, for true pronunciation. Once a Sikh recited the verse incorrectly: '**Karte kī Miti Kartā Jāṅai Kai Jāṅai Gur Sūrā**' (p. 930). (ਕਰਤੇ ਕੀ ਮਿਤਿ ਕਰਤਾ ਜਾਣੈ ਕੈ ਜਾਣੈ ਗੁਰ ਸੂਰਾ॥ (ਪੰਨਾ ੯੩੦), i.e., instead of reciting **Kai** (ਕੈ ਭਾਵ ਜਾਂ) meaning 'or' recited **Ke** (ਕੇ ਭਾਵ ਕੀ, ਕਿਆ) meaning 'what' and he was punished in the presence of the 10th Master. *What about us who add the extra word **Oaṅkār** in the pronunciation of 'ੴ'?*

* Hence, questions arise:

* Where are so many letters (ਅੱਖਰ) written with ੴ which we bring forth in the pronunciation of It as *Ik Oaṅkār* ?

* To the pronunciation of ੴ we add the word *Oaṅkār* (ਓਅੰਕਾਰ), which is a composition of four *Gurmukhī* alphabets and two vowels. Is it not an infringement of the *Gurūs' Hukam*, blasphemy and distortion of *Gurbānī* ?

* All the Sikhs always pray day and night that: "O Lord, forgive us for any error or omission or increase-decrease of any letter and vowel-point in the recitation of *Gurbānī*." Then how are the Sikhs taking the liberty of adding extra word in the pronunciation of ੴ'?

* Do remember, that ੴ is a **Mystic Monosyllable**, not two separate words, i.e., the unity of ੴ and ੴ is **indivisible and permanent**. In the writing of the book ੴ and ੴ have separately been used just to explicate the reality.

* ੴ – is a **Unique Syllable** that neither occurs alone anywhere, nor comes in writing and nor in talking anywhere. The 'ੴ' permanently suffixed to Ik 'ੴ' becomes 'ੴ', which always exists only in the inceptions of invocations, and nowhere else. Moreover, ੴ graces heading and beginning of the entire *Gurbānī* of AGGS.

* ੴ --Is a **Unique Vowel**, symbolized as 'ੴੴੴੴੴੴ', which indicates perennial creative sound (Vibrations) going to Infinity, and establishing "Is-ness" or "Being-ness" of God. ੴ -- Does not exist in the ambit of any alphabetical table, and ਓਅੰਕਾਰ is not written with this Mystic Syllable. Hence, 'ੴ' prefixed to 'ੴ' becomes ੴ (Ikੴੴੴੴੴੴ).

* **Open Ūṛā -- ੴ does exist in the Gurmukhī alphabets, and Oaṅkār (ਓਅੰਕਾਰ) is written with the open Ūṛā ੴ and not with the Mystic Vowel 'ੴ', exclusively innovated by the Gurū.**

* *Gurū Jī* has indicated, for example, the abbreviated form of *Mahlā* (ਮਹਲਾ), being a term for any of the *Sikh Gurūs*, as *M: 1, M: 2, M: 3 and so on* (ਮ: ੧, ਮ: ੨, ਮ: ੩ ਇਤਿ ਆਦਿ) and has not repeatedly used the full-form of *Mahlā* (ਮਹਲਾ) in *Gurbānī*. Alongside of it, *Gurū Jī* has explicated that the numerals 1,2,3,4,5,9 etc. written with word '*Mahlā*' (ਮਹਲਾ) and '*Gharu*' (ਘਰੂ) should be pronounced as *Pahlā, Dūjā, Teejā, Chauthā* etc. (ਪਹਿਲਾ, ਦੂਜਾ, ਤੀਜਾ, ਚਉਥਾ, ਇਤਿ ਆਦਿ-- first, second, third, fourth and so on). **Similarly, if there had been any abbreviated form or sign for 'Oaṅkār' (ਓਅੰਕਾਰ) as ੴ or ੴ, then, Gurū Jī would have indicated once or twice and had not written 'Oaṅkār' (ਓਅੰਕਾਰ) again and again throughout the Gurbānī. The Sikh Jagat must think, why Guru Jee has innovated unusual vocable ੴ separately, when the Open Ūṛā with which Oaṅkār (ਓਅੰਕਾਰ) is**

written in *Gurbānī* or otherwise, is existing in the *Gurmukhī* -Alphabets Table. Do remember that 'ੳ' does not exist in any Alphabetical Table. Moreover, it does not exist unaccompanied anywhere; neither is used in writing nor in talking anywhere. Always ੳ is permanently suffixed to ੴ as ੴੳ. Hence, to pronounce It (ੴੳ) 'Ik Oaṅkār' becomes unacceptable.

* ੴ -- Is a hieroglyph (sacred symbol) uniquely invented by the Guru to propound the message of Only One God, Who is Transcendent-cum-Immanent and also Self-Absorbed. Additionally, *Gurbānī* already reveals what Science now unveils.

* The whole of *Gurbānī* proclaims: **My Lord is the Only One. He is Only One, O brother. He is the Only One** (AGGS, P. 350). Metaphysically thinking, ੴ (IkOoo...∞) highlights Only One God, Who is One-in-many, many-in-One and yet Alone. **He creates all, fills all, and is yet separate** (AGGS, P. 937). ਜੰਤੁ ਉਪਾਇ ਵਿਚਿ ਪਾਇਨ ਕਰਤਾ ਅਲਗੁ ਅਪਾਰੁ॥ (ਪੰਨਾ ੯੩੭)

* Is anybody under the sun authorized to deform or distort or twist the *Gurūs'* own Handwritten Primal Syllable in such a way that the pronunciation and the true meanings of that are perverted and brought to a lower level of intelligence and attached to other religion? The answer is "NO". **It is a pity that the distorted form 'ੴੳ' is prevalent in all volumes of the Gurū Granth Sāhib.** The *Sikh Pañth* has not paid any sincere attention to rectify the cleverly misled distortion of the authentic 'ੴ'.

* In actual fact, the real form of the Gurū Arjan Dev Jī's and other Gurūs' own Handwritten Primal Syllable is ੴ, which has been distorted as ੴੳ by the Shāstrī Scholars to cloud the unique hierogram (ਪਵਿੱਤਰ ਧਰਮ ਚਿੰਨ੍ਹ) for One God and to correlate it to the Vedā-Shāstrās. That is why, twisted and distorted form 'ੴੳ' has further been divided into three elements as: ੴੳ = ੴ + ੳ + ੴ = Ik + Oaṅ + Kār = Ik Oaṅkār, (ੴੳ = ੴ + ੳ + ੴ = ਇਕ + ਓਅੰ + ਕਾਰ = ਇਕ ਓਅੰਕਾਰ), to incorporate the sacred symbol 'Oam' or 'Oaṅkār' (ਓਮ, ਓਅਮ or ਓਅੰਕਾਰ) of Māṅdūkya Upanishad. The Sikh Scholars have not paid attention to comprehend the Uniqueness, the Mystic Experience and message of Oneness conveyed through the neology (ਨਵੀਨ ਸ਼ਬਦ ਰਚਨਾ) of ੴੳ of *Gurbānī*.

* ੴ --Known as **Beej Mañtar** or **Ekū Akkharu** (ਏਕੁ ਅਖਰੁ) or **Ekū Sabdu** (ਏਕੁ ਸਬਦੁ), is a compound of the word '**Beej**' or '**Ekū**' meaning '**Seed**' or '**One**', and '**Akshar** or **Akkhar**' or **Shabd** meaning both '**Syllable**' and '**Imperishable**'. It is a pithy (ਅਰਥਭਰਪੂਰ) Akkhar or Shabd, which consists of '**one syllable**' which ends in an '**Eternal Sound**' (Divine Dynamic Vibrations), when intoned properly. Hence, ੴ -- (IkOoo...∞) **must be pronounced and constructed as it demands. Indirect or equivocal construction is unwarranted.**

* ੴ (IkOoo...∞), the All-inclusive One, the first vocable of the *Mool Mañtar* and the heading of *Gurū Granth Sāhib* tells us, It is a Diversity informed with Non-dual Dynamic Unity.

* The prolonged intonation of the pronunciation and revelation (ਦੈਵੀ-ਸੰਦੇਸ਼) of ੴ (IkOoo...∞) is an obvious indication of Unbeaten Celestial Strain (ਅਨਹਦ ਨਾਦ). But, Un-struck Music occurs when the Light of God reveals itself in the Soul, and It is heard in the mystic experiences (ਰੱਹਸਵਾਦੀ ਅਨੁਭਵ) of revelation of ੴ - IkOoo...∞, the Only One, Non-dual Dynamic Unity.

* In a nutshell, *Gurū Nānak* has revealed an unusual depiction of One God through his uniquely, scientifically and gnostically coined *Beej Mañtar* - ੴ, **which has no relation with Mañtrās of the Vedās or Shāstrās.** Hence, after the above brief discourse you will realize that the pronunciation of ੴ is IkOoo...∞ (ਇਕੋ ~~~~~∞), meaning **Only One God without a second, NOT 'Ik Oaṅkār'.**

* ‘Oankār’ word does occur in *Guru Granth Sahib* and the import of it at its respective places is not less in any way. But *Guru Nanak’s* message of ੴ goes ahead of ‘Oankār’ (Immanent Aspect), which can be seen in *Divine Expansion* in chapter 22, as: (1) **Shabd Dhuni** (Word/Sound, Vibrations), (2) **Ekankaar**, (3) **Naam** (Subtle Spiritual Energy), (4) **Anhad Shabd** (Un-struck Celestial Sound/Vibrations), (5) **Hukam** (Will, Fiat or Order) and (6) finally gets absorbed in **Super-Unity of Godhead**, the Formless One – the Transcendent Aspect. When in *Simran by His Glance of Grace* the Divine Light of *Gurbānī* radiates in the chambers of human heart, the veil of doubt is torn. Then the God-intoned devotee in the state of rapturous ecstasy speaks out spontaneously, “O’ He is lko००...∞ (ੴ)”.

May the Almighty God bless all the readers with perceptions of sacrosanct Gurbānī!

* **Note:** That the distorted form of authentic ‘ੴ’ as ‘ੴ’ has been used in the writing of the *Beej Mantar Darshan* book, simply to unfold the entanglement of the Hidden Reality of ੴ (lko००...∞). Moreover, the readers are reminded to see Chapter 8 to gain more explicated knowledge and to imbibe bliss of Gurus’ own Handwritten forms of ੴ. To gain more expanded knowledge of the concepts the readers must study the whole book entitled **ONLY ONE GOD PHILOSOPHY or ਬੀਜ ਮੰਤਰ ਦਰਸ਼ਨ (Seed-Maṅtrā Philosophy)** by Nirmal Singh Kalsī.

