

# Discover power of God within

**GULSHANJEET SINGH\***

\* 5 Rampur Mandi Road, Dehradun 248 001, (Uttanchal)

GURU NANAK SAYS: if one remembers God's ineffable Name, without using the tongue, deep in one's heart, then one discovers the power of the Divine: ਬਿਨੁ ਜਿਹਵਾ ਜੋ ਜਪੇ ਹਿਆਇ ॥ ਕੋਈ ਜਾਣੈ ਕੈਸਾ ਨਾਉ ॥ [SGGS:1256]

God understands without our asking; there is therefore no reason for doubt. Indeed "*Shabad*" is the basis of our relationship with Sat Guru, and with fellow Gursikhs, because *gurubani* spreads Peace and Joy. Guru's word is transcendent, for the Scripture finds a shrine within your heart. *Gurubani* explains that shabad unites us with our Lord within.

"If you hearken unto the Guru's word, You will meet your Beloved, the Lord of Love" (Sri Raga M-1) Guru Nanak recognises time as integral to one's circumstances, both constituting a bondage, from which the praise of the Lord is the Prime act of one's deliverance. He says the Lord is beyond human comprehension, His Grace is a precondition for one's deliverance (Salvation). The Lord is Timeless, Formless and His Name is Truth (*satnaam*). He symbolises the 'NIRANKAR' by prefixing the Creation which, together, becomes 'Ek-onkar', that God is One inherent yet beyond of His creation. This is what we call the transient world. *Naam* is the singular form of true adoration. Lord's favour is the Grace and communication of Guru's grace flows in form of the Divine Word (*Naam*).

The Guru affirms the holy Word, the *Naam* as blessing for human peace, and other benefits leading to the Lord's Grace and solace from wordly pains. For imbibing *Naam* a Gursikh must practice (*simran*). '*Hukmai bujhai tat pachaana, Eh prasaad guru tey jaana*': to know the Lord's will, or to discern the truth, one must seek the grace of the Guru. *Gurubani* declares the relation between *Naam* (Divine Word) and the practitioner as eternal. *Gurbani* says:

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥ ਕੂੜੁ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ ॥ ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥ ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥ [SGGS:468]

Gurus' Hymns are the message of God (*khasm ki bani*). They sing the wisdom and merits of human life. They ask us to understand the Divine, His purpose of creation, use wisdom to improve the vision and sanctify this life as an opportunity of fulfilling the highest goal. A *Gurmukh* understands the Word, *Sabad*, *Bani*, and *Vak*, which are synonyms of each other, whereas the Name, *Naam*, Divine word is equivalent in synthesizer usage; we call him God, *Ishwar*, *Allah*, who is the Formless Lord.

*Gurbani* is eternal and pragmatic, when it says 'Guru resides in the subconscious of every man, Guru guides us to be wise, in order to experience and find the Divine knowledge. If a seeker is a novice and he follows instructions of Master, it is a projection, en route to realisation. The Scripture is the Guru if understood in right spirit of the word; the follower finds the Guru in '*Bani*' when Lord's Grace to empower the Guru's teachings becomes the wonderful revelation. Guru is like a lamp that enlightens in our heart the vision of Lord's. Guru is being addressed as the eye (*anjan*) for he makes his pupil know the world as all illusion by opening up his inner

eye of the Self. Guru Nanak declares that none has ever realised God, without the Guru's guidance. *Gurbani* says: By the holy preceptor is faith perfected, grief vanishes, suffering is nullified. By the holy preceptor's grace the Divine Love is enjoyed and the Lord is attained'. (SGGS p.149)

Human mind is wayward like an elephant. 'Guru is the guide who drives it by use of the goad (sharp pointed stick); with wisdom, and elephant goes the way it is driven,' says the *Gurbani* (SGGS p. 516). Another example illustrates how water is contained in an earthen pot, but the pot cannot be called water. The same way our mind is the container of knowledge (*gyan*) but the knowledge cannot be obtained without the wisdom of the Guru (SGGS p. 469) By Guru's guidance one can enjoy the Lord's Love. Human soul possesses the source, but when there is a spark by the Divine Light, it shines. Guru's word is the spark that enlightens the heart with *Naam*.

Our objective world, on whatever subjective plane we may be, is only what is already fitted within us, i.e. what we ourselves have wished to be. It may change according to our wishes without the possibility of total absence, or void. If there is Guru's grace, change takes place in a moment. *Gurbani* advises us to be a true seeker of truth (*gurmukh*). The life is a mental experience, the reality of the world (*maya*) is an affirmation (*jagat*) within the Creator's creation. The object is to check mind by directing the mind on the right path in midrifts of countless options, the forms and abodes – there are limitless variations of microcosmic realms beyond man's comprehension. The wonder of Divine Word is far beyond. Guru Nanak sang in *Japuji*, verse-19:

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਰੀਮ ਅਰੀਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥  
ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ  
ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ  
॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ [SGGS: 4]

By the Word we convey everything, understand and communicate. One's fate rests in use of the Word. Those who use the Word ever transcend the phenomenon of the world. God is indeed beyond our capacity to describe. The best course is to understand the Word, obey the Formless One. Whatever share comes naturally is good, otherwise be prepared to work hard, facing the conflicts, divisions that is the way beyond the unity. Thus, use of the mental faculty is proper path and seeking guidance of wise preceptor is the right act. *Gurbani* says

ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥ ਅਕਲੀ ਪੜ੍ਹ ਕੇ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੇ ਦਾਨੁ ॥ ਨਾਨਕੁ ਆਖੇ ਰਾਹੁ ਏਹੁ ਹੋਰਿ  
ਗਲਾ ਸੈਤਾਨੁ ॥ [SGGS: 1245]

*Gurbani* does not recommend renunciation of the world (*maya*) which is Creator's True creation. Lord cannot be set up and worshipped in wordly forms. Whole solar system is His creation. His Word controls all continents, and through *Gurbani* is there eternity, visible in nature (*maya*):

“*Aadi roop anaadi moorat, Ajon purakh apaar.*

*Sarab maan trimaan dev, abhev aad udaar.*” - Jaap Sahib: Guru Gobind Singh

Guru Nanak elucidates distinction between thinking good and evil. Wisdom is to choose the true path, avoiding the other, by following the Lord's will (*Hukum razaee*

*chalna*) and earning His Grace (*kirpa* or *nadar*). Way of seeking the Grace is practice of Naam (*Naam simran*). The pain of the world vanishes when the mind is attached to *gurshabad*. As the fish is caught in the net owing to its hunger or taste of tongue, so also the fool ruins his life by succumbing to desires. Men fall victim to sin because of five enemies (lust, anger, greed, attachment and ego) but they can escape only if they seek refuge from them. (SGGS p.862) By increase and fall in degree of these five enemies, the world (*jagat*) process is measured as change of age (*yuga*), whereas whole system is complete in terms of Timeless Lord.

The present time is known as *kaliyuga*, the age of worldly conflict and clash. It is called the dark-age because of people's ignorance of Truth. Life is spent in accumulating worldly goods. Knowledge of science and technology has overturned people's life patterns. Finding peace, happiness and rest is harder than ever. One feels pleasure in possession of wealth, forgetting that True peace, poise and the Joy of life is in God's Name. Guru Nanak reconciles both the heart and the mind to evoke human soul in praise of One Lord. If one surrenders to *Naam* single mindedly in Love, it becomes easy to merge with the Divine.

“The mind is the true abode of peace  
Therein comes the Grace of the Lord.  
The five elements of his body  
Are tempered in the fear of the True One.  
The light of the Truth illumines the mind.  
O Nanak! Sins are forgiven  
And the guru preserves the honour.”

□