

# God's Spirit Pervades the Cosmos

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The logic of Karma becomes meaningless when the Lord Himself casts divine grace across continents: "*ganit tina di koei kya karae jo aape bakshe kartar.*" Guru's testament affirms that the Lord blesses the devotee when the seeker repays the debt of acquiring the human body endowed with intellect and emotion due to His Grace. Man must first know the working of God's Will, or commandment, that can lead to redemption and harmony in tune with God's purpose.

Guru Nanak once stood on the banks of Pushkar lake at the peak of the annual fair. He saw crowds of men, women, children and the Raja of Ajmer, accompanied by courtiers, ready for ceremonial bathing. The Raja could not restrain himself from bowing before Guruji who watched without any desire to bathe in the purifying water of the lake, and he said, "Sir, why are you standing and not doing the right thing?" This, even as the royal priests chanted *mantras* extolling the benefits of rituals.

Guru Nanak's face within lit up in a mystic smile as he said: "Without you, O king, is the fathomless ocean of *gunas*, the Truth cannot be known without the true Name."

The king's instincts as a seeker of truth were aroused. He understood the message, and pleaded, "Lift me out of this ocean of karma and suffering through the cycle of lives."

Guru Nanak explained to him the truth: that humans succumb to the waves of emotion, happy when we are tossed on the crest of the wave, desperate when it sucks us down into its depths. There are numerous regions of karma, numerous their instructions and laws. There are numerous sources of life, forms of speech and there are numerous diversions and goddesses engaged in endless ritual. The right knowledge of the sacred ceremonial truth is *Naam-simran*, the Naam - the holy word, which is the secret of rising above the waves of life and submitting to His Will and following the calls of love and thus sterilize the seed of our karma (the actions). And then Guruji sang:

"You will have to render an account

Don't be deluded by the glamour of the world

In His Court, only truth is accepted.

He who guards the gates of his mind

Accepts the harshness of life with resignation.

And waits like a mendicant and receives the alms of peace.

Nanak says, his account is settled

Whose heart is kindled with devotion."

**At the king's request, Guru Nanak explained the karma theory, that we sow the seed of actions (good and bad) under our command of the ego, we act for self-satisfaction and to influence others; thus, in both ways, we reap the harvest of suffering. When we learn to submit to His will - renouncing ego - we cease to remain bound by karma. Then our actions are performed as a sacrifice. We remove the barrier of ego and become one with Him.**

"Which is the final *sadhna* (endeavour) to attain peace?" And "how far are religious ceremonies ordained by ancient scriptures and how these help", asked the king. Guru Nanak sang:

"Loud beats the drum of Vedas,

Its message is esoteric, lost

In conflicting interpretations

of various schools of thought.

Says Nanak, treasure the Sacred Name

Seek and find the Truth."

The SatGuru spoke simply, in people's language, of love and longing for God, eschewing lengthy philosophical discourses. One must take guidance in holy Name which is the sacred above all Vedas. In his song, Guruji revealed the treasures of sacred Naam and how, by practice, one finds the Truth. It is the realisation of the Lord in the soul of the devotee, through the *Jap* of His Name. It is dwelling on His Name, meditating on his attributes, reading and singing His praises, His word is consequently Truth-filled and the door to salvation opens wide.

In Ramkali Raga Guru Nanak speaks about human limitation that the Lord cannot be seen with physical eyes; then how shall one speak of Him, His praises and His Name?

*"Balihari Guru apne jin hriday dita dikhaye"*

The Satguru again makes this point clear, in Raga Dhanasri: that the Lord is merciful, He becomes manifest and discloses Himself to the devotee when he contemplates on Him **in love and faith**. In the same manner, Guru Gobind Singh asked the congregation - or *sangat* - to surrender their ego (thysself) to Akalpurakh and know the truth from one's inner experience. By singing thy hymns, by contemplation on Thy Name and

surrendering to thy Will. Obey holy Word, *Gurbani* (Guru Granth) and follow the *Shabad*, the Word.

Once, the Sikh approached Satguruji with folded hands and said: 'Satguru, the Hindus and Muslims follow laws given by their law-givers, the prophet (Manu and Mohammed). What law must we follow?'

"The Law of Truth" was the Guru's answer. "Falsehood fades away, but the Truth prevails. "For such reason, the Sikh addresses 'Satguru' 'Satnaam' 'Satpurakh' 'Satbachan' 'Satprasad' and Sat Sri Akal' which is the Sat Guruprasad! The soul of Gursikh then mergeth in th over-soul and the complexes of his mind merge in universal observation of the object and acquires a non-dualistic state of mind.

Guru Granth Sahib exhorts the reader in hope:

*Nadar karei ta simriya jate*

*Atma draweh rahe liv laye*

When the lord is in merciful, one is able to make spiritual effort, soul becometh tender and remaineth attuned to Him. O Sikhs contemplate His Thy Name by self-surrender. The Word leads to the True One.

"Guru Nanak proclaims the Truth: Without His name there is no release from human bondage. There is only one God and there is only way, stick to the one and reject the other.

And the same was his discourse to Sheikh Behram of Pakapattan, "the ignorant impose their own darkness on the light of Truth. They who see divisions do not know God. Those who know Him proclaim His Unity."

"God is One, He is not subject to change, and His Light is the life of creation; and that which is born and dies, cannot be the object of worship 'He Alone Pervades.'

