

# The Mystical Power of God's Name

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We are very much given nowadays to an imitation of the West. Globalisation is a compulsive trend to justify imitating the modes and mores of the West without a thought of our own spiritual values.

But the jewels of mystical Guru-vani only await to be discovered. The impassioned love of the absolute, power of Waheguru which transcends linguistic expression is closest to our heart and becomes applicable to the sincere devotee of every race and creed.

John Ruskin contends that man can be happy only if he obeys the moral law. "Rob not the poor because he is poor; neither oppress the afflicted in the place of business. For God shall spoil the soul of those that spoiled them." There is little apparent difference in the wisdom of the West and the truths revealed by Eastern prophets like Guru Nanak. The two are linked by the mystical Love of God, expressed distinctively, its driving force is the passion and awareness of the Word. The mystic has more and more the awareness of being that which others do not know, and of knowing that which he is himself. Guruvani offers such mystical insight of Truth, of the majesty of Divine Power, of the Divine principle of the life:

ਬਾਹਰਿ ਵੁਢਨ ਤੇ ਛੁਟਿ ਪਰੇ ਗੁਰਿ ਘਰ ਹੀ ਮਾਹਿ ਦਿਖਾਇਆ ਥਾ ॥

[SGGS: 1002]

These words explain the concept of *Simran* (meditation) how a Gursikh devotee returns to Guru of his own, instead of descending into egoist *manmati*. Guruvani recognises as a Gursikh, one who must put his Trust in the Guru. Here the Guru saves the disciple from going astray, or being estranged from the reality:

ਅਨਭਉ ਅਚਰਜ ਰੂਪੁ ਪ੍ਰਭ ਪੇਖਿਆ ਮੇਰਾ ਮਨੁ ਛੋਡਿ ਨ ਕਤਹੁ ਜਾਇਆ ਥਾ ॥

[SGGS: 1002]

These are straight hymns of prophetic understanding which is the result of intuitive grace, which is also the truth of Guru-consciousness, beyond the narrow regional or sectarian considerations. *Gurushabad* is spontaneous comprehension of the Divine irrespective of any formal education. It is to signify something very deep and divine (*anhad*) arising from depth of one's soul:

ਮਾਨਕੁ ਪਾਇਓ ਰੇ ਪਾਇਓ ਹਰਿ ਪੂਰਾ ਪਾਇਆ ਥਾ ॥

[SGGS : 1002]

The concept of God (Naam) is revealed here as a claim of prophetic understanding, which is full of peace resulting from the practice of *Simran*. The education of the self is acquired through Grace:

ਮੇਲਿ ਅਮੋਲੁ ਨ ਪਾਇਆ ਜਾਈ ਕਰਿ ਕਿਰਪਾ ਗੁਰੂ ਦਿਵਾਇਆ ਥਾ ॥੧॥ ਰਹਾਉ ॥

[SGGS : 1002]

The Guruvani text constitutes a perfect declaration, as an illustration of reason, to make us familiar with knowledge and significance of the Guru and His Grace. Guru is gracious as long as we trust in Him. His Grace is spontaneous. We find the lyrical passage of mystical thanksgiving:

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਮਿਲਿ ਸਾਧੂ ਅਕਥੁ ਕਥਾਇਆ ਥਾ ॥

[SGGS: 1002]

In these closing words of *Guruvani* the Truth is reaffirmed in the light of previous expression, anticipating the *gurmukh's* soul in the Realised form, a conviction that the

invisible Lord becomes visible as the true goal of the spiritual life. This is called reabsorption of the individual soul in the Infinite:

ਅਨਹਦ ਸਬਦੁ ਦਸਮ ਦੁਆਰਿ ਵਜਿਓ ਤਹ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਚੁਆਇਆ ਥਾ ॥੨॥ [SGGS : 1002]

The whole statement is sacred service of Divine adoration in the true sense of Sikhism as a religion of God. Here is praise to unfathomable Divine Word (*anhad shabad*), a Supramental stage of the self realisation Grace of *Naam Simran*:

ਤੋਟਿ ਨਾਹੀ ਮਨਿ ਤਿਸਨਾ ਬੁਝੀ ਅਖੁਟ ਭੰਡਾਰ ਸਮਾਇਆ ਥਾ ॥

[SGGS: 1002]

The secret of the Hymn 'The Divine Grace' is inherent in Shabad. The seeker clings desperately to the Guru's Faith, rising above tides of life. He finds peace, fellowship and faith in the vision of God, the Glorious.

He who contemplates on *Naam* in the wakeful phase of life soon becomes wise, in full self-control and content, in true sense of the virtue of *Simran*, and overcomes the miseries of the world.

