

What is Sikhism?  
Series 2

  
ਦੇਗ ਤੇਗ ਫਤਹਿ

ੴ ਸੇਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

  
ਦੇਗ ਤੇਗ ਫਤਹਿ

# What is Sikhism?

## Series 2

# God

## The Ultimate Spiritual Reality in Sikhism

According to  
The Holy Sikh Scripture--Guru Granth Sahib

By

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## God in Sikhism

Belief in the existence of God is the fundamental theological concept of Sikhism. The holy book of Sikhism, Guru Granth Sahib says, 'God', the 'Ultimate Spiritual Reality' is beyond human comprehension i.e, He cannot be conceived or explained in empirical terms—"ਜਸ ਓਹੁ ਹੈ ਤਸ ਲਖੈ ਨ ਕੋਈ"—*Jas oh hai tas lakhay na ko-ay* (GGS, p, 340), but can be apprehended and experienced, though he cannot be fully understood, for the ineffable can never be wholly realized or rendered. While time and space, force and change are the aspects of the becoming universe, God is Eternal and Self-existent. He is both Transcendent and Immanent. He exists in Transcendental (*Nirgun*) state and manifests himself in Immanent (*Sargun*) state, both being the same, ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ···*Nirgun aap sargun bhee ohee* (GGS, p. 287). He is immanent in the phenomenal world like a musician can be said to be present in his music. Guru Nanak has illustrated the concept of God in his "first discourse"—Popularly called "*Mool Mantra*" i.e; 'Basic Postulate' of Sikhism. The Holy Sikh Scripture Guru Granth Sahib begins thus:

ੴ ਸਤਿ ਨਾਮੁ  
ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ  
ਗੁਰ ਪ੍ਰਸਾਦਿ॥

***Ikk Oankar***---ੴ---ਉਹ ਇਕ ਹੈ ਤੇ ਬੇਅੰਤ ਹੈ॥—He (God) is one, He is infinite  
***Satnam***-----ਸਤਿ ਨਾਮੁ----He is Eternal Reality / Exists / His existence can not be denied.

***Karta Purkh***--ਕਰਤਾ ਪੁਰਖੁ---He does everything in this universe-(He is the creator, sustainer and destroyer)

***Nirbhao***-----ਨਿਰਭਉ-----He is fearless

***Nirwair***-----ਨਿਰਵੈਰ-----He is inimical to none

***Akaal moorat***--ਅਕਾਲ ਮੂਰਤਿ --He is immortal

***Ajooni***----- ਅਜੂਨੀ ----- He neither takes birth nor dies

***Sai-bhang***-----ਸੈਭੰ----- He is self-existent (Created by itself)

***Gur*** -----ਗੁਰ -----He is Enlightener (dispels the darkness of ignorance).

***Parsaad***----- ਪ੍ਰਸਾਦਿ ----- He is Gracious.

## Monotheism of Sikhism

Sikhism is a strictly monotheistic religion and oneness of God has been made crystal clear by Guru Nanak in the opening word of the opening verse (invocation) of the holy Sikh scripture, Guru Granth Sahib by writing, ‘ੴ’ and pronounced as, “*Ikk Oankar / Ekankar*”, instead of “*ॐ-Oam*” used for God in Hinduism, which represents its Trinity (*Tripunda*) constituted by Brahma, Vishu and Mahesh. In Punjabi language digit 1, is pronounced as “*Ikk--ਇਕ*”, which means one and the alphabet ੴ-Oora with open end in Punjabi is pronounced as “*ਉਹ-Oh*,” which means “He”--the Almighty (God). Guru Nanak has not assigned any descriptive name to Almighty (God), because according to him, the Almighty is ineffable. The open end of the alphabet ‘*oora*’ denotes His infiniteness (ਬੇਅੰਤਤਾ-*Beantata*), thereby ੴ literally meaning, “ਉਹ ਇਕ ਹੈ ਤੇ ਬੇਅੰਤ ਹੈ...*Oh ikk hai te beant hai*” i.e, there is only one God and he is infinite. The numerical 1 in ੴ denotes His unity and uniqueness. He is one without any equal and He is infinite. There are no separate gods for different religions, but only He is addressed by different names by different religions. He is not sum total of so many forces bundled together as the Hindu theory of trinity portrays: Vishnu, Brahma, and Shiva addressed as ॐ-Oam / Aum, on the other hand, He is one who makes existence and manifestation of all forces possible. Gurbani says:

- ਸਰਬ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥--*Sarbang saacha ek hai dooja nahin ko-ay*--In the whole world, there is but one True Lord and there is not any other (GGS, p.660).
- ਏਕੰਕਾਰੁ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ਨਾਨਕ ਏਕੁ ਸਮਾਈ॥--*Ekankaar avar nahin dooja Nanak ek samaaee* i.e There is One Lord there is not another. Nanak remains merged in One Lord (GGS, .930).
- ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੈ ਹੈ ਏਕੈ ਹੈ ਭਾਈ ਏਕੈ ਹੈ॥--*Sahib mera eko hai, eko hai bhaaee eko hai*. There is one and only one Gd, hey brother (GGS, p. 350).
- ਏਕੈ ਰੇ ਹਰਿ ਏਕੈ ਜਾਨ॥ ਏਕੈ ਰੇ ਗੁਰਮੁਖਿ ਜਾਨ॥--*Ekai re har ekai jaan, eka re gurmukh jaan*—O man know that there is one and only one God. By Guru’s guidance, know Him to be one (GGS, p. 535).
- ਏਕ ਮਹਿ ਸਰਬ ਸਰਬ ਮਹਿ ਏਕਾ ਇਹ ਸਤਿਗੁਰਿ ਦੇਖਿ ਦਿਖਾਈ॥--*Ek mein sarb, sarb meh ekaa, eh satgur dekh dikhaee* i.e, The tue Guru has shown me the vision that the on is in every thing and every thing is in the one (GGS, p. 907).
- ਨਾਨਕ ਵਰਤੈ ਇਕੁ ਇਕੋ ਇਕੁ ਤੂੰ॥--*Nanak vartay eko ikk toon*—Nanak says, “You one and only one, pervade everywhere” (GGS, p.966)
- ਪੂਜਹੁ ਰਾਮੁ ਏਕੁ ਹੀ ਦੇਵਾ॥--*Poojoh ram ek he deva* i.e “Worship only the One Lord God (GGS, p. 484).
- ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ॥--*Ikka Bani ikk Guru ikka shabad veechaar* i.e, “There is but One Divine sermon, One God and there is One Word to contemplate (GGS, p. 646).

### Difference between the Sikh and Islamic monotheism

Both Islam and Sikhism are strictly monotheistic religions, but in Islam, the Almighty has been named *Allah* and it says, “*La illah ill Allah Mohammad Ur Rasool Allah*” i.e, “There is no God but *Allah* and Mohammad is the prophet”.

According to Sikhism, ‘The Supreme Eternal Reality’ has no particular name, “*Namastang Anamay*” i.e I salute him who has no name” (Guru Gobind Singh—Jaap Sahib, Bhujang Paryat Chhand Verse 4).

### Place of Residence of God

According to Semitic belief there are seven upper and seven lower regions (*Chaudah Tabak*) and God lives above in the seventh sky. There is total confusion about God in Hinduism. According to Sikh belief, **God is Omni present**. He is present in every place and at every time. Gurbani says:

- ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ॥ ਰਵਿ ਰਹਿਆ ਸਰਬਤੁ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ॥ i.e, “Whereever I see, there I see Him present. He, my Master, is never far from any place. O my mind, ever contemplate Him, who is contained in everything (GGS, p. 677).
- “ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ॥ ਰਾਮ ਬਿਨਾ ਕੇ ਬੋਲੈ ਰੇ॥ ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ ਰਾਮੁ ਸਮਾਨਾ ਰੇ॥--*Asthaavar jangam keet patangam ghat ghat raam samaana ray*.-i.e; None else but the Lord speaks in all living beings, whether they trail on ground, walk on their legs or fly in the air.” (GGS, p988).
- ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ॥--Thy light is pervasive in the creatures and the creatures are contained in thy light. Though, O mighty inconceivable Lord art filling all (GGS, p.469).
- ਬਾਬਾ ਸਾਹਿਬੁ ਦੂਰਿ ਨ ਦੇਖੁ॥ ਸਰਬ ਜੋਤਿ ਜਗਜੀਵਨਾ ਸਿਰਿ ਸਿਰਿ ਸਾਚਾ ਲੇਖੁ॥--O, father donot consider the True Lord to be far away. The light of God, the life of the world is pervading everywhere and on every head is the True Lord’s writ (GGS, p.992).
- ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਹੈ ਜੀਅ॥ ਸੁਰਤਿ ਵਿਹੁਣਾ ਕੋਇ ਨ ਕੀਅ॥--There is same inner consciousness in all beings. Without the inner conciousness, He has not created any. (GGS, p.24).
- ਇਕੁ ਫਿਕਾ ਨ ਗਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ॥ ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ॥੧੨੯॥ ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੂਲਿ ਮਚਾਂਗਵਾ॥ ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀ ਦਾ-*Ik fika na gala-ay sabhna mai sachha dhanee. Hiaao na kaihee thahe maanak sabh amolvay.. Sahna man manak thahan mool machgava. Je to pireeaa dee sik hiaao na thahay kaheeda* i.e, Do not be rude to any person, the same Divine Master dwells in heart of every human being. If you want to realize the lord, do not hurt the feelings of any one, you will hurt him residing there in” (GGS, 1384).
- ਡੁੰਗਰ ਜਲਾ ਥਲਾ ਭੂਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ॥ ਪਾਤਾਲਾ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ॥--The Lord is pervasive in the mountains, the oceans, deserts, lands, forests, fruits, caves, the nether regions, the skies and all the hearts(GGS, p.1101).

- ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੁਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ॥--The one sole Lord is in many manifestations, wherever I look, there is He pervading and filling all (GGS, p.485).
- ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ ਪਾਇਆ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ ਛੁਪੈ ਛੁਪਾਇਆ॥੧॥ ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਿਨੁ ਨ ਜਾਈ॥ ਜੈਸੇ ਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ॥--*Aisa naam rattan nirmolak pun padarath pa-i-a. Anik jatan kar hirdai rakhia rattan na chhapai chhapa-i-a. 1. Har gun kahtay kahan na jaaee. Jaisay googay kee mithiaaee.* The Lord blessed me with the priceless jewel, the Divine Name. One can enjoy it, but like a dumb person cannot describe it. I observe him revealing Himself every where” (GGS, p.659).
- ਅਵਲਿ ਅਲਹ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ॥ ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ॥--*Aval alah noor upaia kudrat kay sabh banday. Ek noor tay sabh jag upjia kaon bhalay ko manday.*-- The whole universe sprang up from one Divine Light. A person who attunes himself with Divine Law, finds him pervading every where throughout the whole universe” (GGS p1349).
- Guru Nanak says, “j h j h dyKw qh qh soeI” “*Jeh jeh dekha teh teh so-ee*”: “Wherever I see, I see Him (God) (GGS, p1343).
- “ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ॥--He who is in the universe is that also abides in the body and whoever seeks, he finds Him there (GGS,p.695).
- ਹਟ ਪਟਣ ਬਿਜ ਮੰਦਰ ਭੰਨੈ ਕਰਿ ਚੋਰੀ ਘਰਿ ਆਵੈ॥ਅਗਹੁ ਦੇਖੈ ਪਿਛਹੁ ਦੇਖੈ ਤੁਝ ਤੇ ਕਹਾ ਛੁਪਾਵੈ॥--*Hat patan bij mandar bhan-nai kar choree ghar aavai. Agahu dekhai pichhahu dekhai tujh te kaha chhapaavai*—i.e, The man burgles shops, strong places of cities and stealing therefrom comes home. He looks in front of him and looks behind to avoid detection but where can he hide himself from Thee? (GGS, p. 156).

When at Mecca the Guru Nanak was scolded for his sleeping with his feet towards Kabba, it was pointed out by him that he saw God in every direction.

### **God is immanent, present in His Creation (Kudrat)**

- ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਲੁਕਾਇਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ--“*Ghat, Ghat Antar Brahm Lukaia Ghat, Ghat Jot Sabae*” God is hidden in every heart and every heart is illuminated by Him i.e; (GGS, p597).
- ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ- *Ghat He Mahen Niranjan Tere Taen Khojat Udhiana* i.e; The immaculate lord is within thy mind, but you search him in the wilderness (GGS, p632).
- ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੈ ਕਾ ਵਿਚਿ ਵਾਸੁ- “*Ih Jag Sachchay Kee Hai Kothari, Sachchay Ka Vich Vaas*” i.e; “This world is the chamber of god where in the true one resides” (GGS, p463).

The holy book of Sikhism, Guru Granth Sahib says, “ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ॥--Sacrifice am I unto Thee, who

abides in His creation. Thine limit cannot be comprehended (GGS, p. 469). Sikhism teaches and preaches love of nature, but not its worship, because the visible world (Kudrat-ਕੁਦਰਤਿ) is finite, whereas its Creator (Kadar-ਕਾਦਰ) is infinite (ਅਨਹਦ).

### **God is both Transcendent and Immanent**

Transcendent means far away, whereas immanent means near.

According to the holy Sikh Scripture, Guru Granth Sahib, God is beyond human comprehension, but present throughout the universe:

- ਆਪੇ ਨੇੜੈ ਆਪੇ ਦੂਰਿ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵੇਖੈ ਸਦ ਹਜੂਰਿ॥-*Aape nerai aape door Gur kai sabad wekhai sad hajoor*-i.e, Himself the Lord near and Himself afar. By the Guru's Word, one ever sees Him present (GGS, Basant M 3. p.1174).
- ਅਵਿਗਤੋ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣ ਥੀਆ॥-“*Avgato nirmaail upjay nirgun tay sargun theeaa* i.e; “From formless, the Lord assumed the Pure Form and from unattributed, He became attributed” (GGS, p.940).
- ਸਰਗੁਣ ਨਿਰਗੁਣ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ॥ ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ” ਫਿਰਿ ਜਾਪਿ॥-*Sargun nirgun nirankaar sun samaadhee aap. Aapan keea Nanka aapay he fir jaap* i.e; “The same God is *Sargun* and *Nirgun*, *Nirankar* and self absorbed. He has done everything and created the entire creation to meditate upon His Name (GGS, p.290).
- ਸਰਗੁਣ ਨਿਰਗੁਣ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ॥ ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ” ਫਿਰਿ ਜਾਪਿ॥-*Sargun nirgun nirankaar sun samaadhee aap. Aapan keea Nanka aapay he fir jaap* i.e; “The same God is *Sargun* and *Nirgun*, *Nirankar* and self absorbed. He has done everything and created the entire creation to meditate upon His Name (GGS, p.290).
- ਨਿਰਗੁਣ ਸਰਗੁਣ ਆਪੇ ਸੋਈ॥ ਤਤੁ ਪਛਾਣੈ ਸੋ ਪੰਡਿਤੁ ਹੋਈ॥ Lord Himself is un-attributable and attributable. He, who realizes His essence is a scholar (GGS,p.128).
- ਨਿਰਗੁਣੁ ਆਪਿ ਸਰਗੁਣੁ ਭੀ ਓਹੀ॥ ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ॥ Lord, who by Himself is unattributed and attributed, by wielding His might has charmed the whole universe (GGS p. 287).
- ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ॥ ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ॥-“*Agham Agochar Roop Na Rekhia Khojat, Khojat Ghat, Ghat Dekhia*” i.e;- He is unreachable. He is beyond mind and senses. He is formless. He has neither any form nor outline yet I have seen him in each soul (GGS, p838)-.

### God is Omnipotent

God is all powerful. According to Gurbani such is His power that He can cause lions, hawks, kestrels and falcons to eat grass, and those who eat grass, He can make them eat meat; He can make hills appear in place of rivers and bottomless oceans in place of sandy deserts; a worm-like creature may become a sovereign under His will and an army may be reduced to ashes. It will be no wonder if He makes animals live without breath, “ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕਹੀਆ ਏਨਾ ਖੁਆਲੇ ਘਾਹ॥ ਘਾਹ ਖਾਨ ਤਿਨਾ ਮਾਸ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ॥ ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਥਲੀ ਕਰੇ ਅਸਗਾਹ॥ ਕੀੜਾ ਥਾਪਿ ਦੇਇ ਪਾਤਸਾਹੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ॥ ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ॥ (GGS, p. 144)

- ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥ (Japu ji)-*Humai andar sabh ko bahar hukam na koe*—i.e, All are under His will, none is exempt from it.
- ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ॥ ਨਾਨਕ ਦੁਜਾ ਅਵਰ ਨ ਕੋਇ॥-*Jo tis bhaavai soee ho-e Nanak dooja avar na koe*--i.e, Whatever pleases Him, that alone happens. Nanak says there is no other second to Him. (GGS, p.278).

### God is omniscient

God is the power to whom all hearts are open and from whom no secret is hidden. Gurbani says, “ਪੈ ਪਾਤਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚ ਕੀਆ॥ ਦੇਖੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ॥-*Papai paatsaah pamesar wekhan kao parpanch keea. Dekhai boojhai sabh kichh jaanai antar baahar rav rahiaa*—The Supreme Lord, our king, has made the world to behold. He sees, understands and knows everything. Within and without He is p pervading”(GGS, p.433).

### God is ocean of Attributes, Values and Virtues

In the holy Sikh scripture, Guru Granth Sahib, God has been described as Father, Mother, Friend, Brother, Enlightner, Protector (GGS, p.103), Shelter of the shelterless, Loving, Beneficent, Helper of the poor and weak and destroyer of the demonical or oppressor (GGS, p. 224), Destroyer of the evil doers (GGS, p.1208).. He is always Benevolent. He relieves the suffering of the down trodden; He is the Succour of the succourless (GGS, p.263-64). God is eyes to the blind, riches to the poor, Nanak He is the Ocean of virtues (GGS, p. 830).

### God is The Doer (*Karta Purkh*)---Creator, Sustainer and Destroyer

The basic postulate of Sikhism as enshrined in the opening verse of the holy Sikh scripture, Guru Granth describes God as the Doer Person (*Karta Purkh*), who does every thing in this universe. He created the world of life, planted Naam (Immanent God) therein and made it the seat of righteousness, “ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥ (GGS, p.463). He creates all, fills all, and is yet separate, “ਜੰਤ ਉਪਾਇ ਵਿਚਿ ਪਾਇਅਨੁ ਕਰਤਾ

ਅਲਗੁ ਅਪਾਰੁ॥ There are many hymns in Guru Granth Sahib which mention that God was there before He created the Universe, He being Transcendent. He Himself started the creation. He is the Sole Creator, Sustainer and Destroyer. There is no second one, “ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ (GGS, p. 11-12). God was by Himself and there was nothing else. During a discussion, the Yogis asked Guru Nanak, “When there was no form, nor sign, where was the Word (*Sabad / Naam* or Logos)? ਆਦਿ ਕਉ ਕਵਨ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ॥ (GGS, p. 940). The Guru replied, “To think of the Transcendent Lord in that state is to enter the realm of wonder. Even at that time of *Sunn* (void), He permeated that void, “ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ॥ (GGS, p.940). He is responsible for all happenings in the universe, “ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨ ਚੇਲੇ ਪਰਵਾਣੁ” ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਇ ਦੀਬਾਣੁ i.e He (God) has mysteriously invested mother nature with the power of creation, sustenance and destruction. (GGS, Jap p. 7). These quotations from Guru Granth Sahib give a clear idea of the creative activity of God and the cosmological aspect of His Creation which is distinct from Him.

### **Outline, shape, colour, caste or lineage etc of God**

Gurbani says:

- ਰੂਪੁ ਨ ਰੇਖ ਨਾ ਰੰਗੁ ਕਿਛੁ ਤਿਹੁ ਗੁਣ ਤੇ ਪੁਭ ਭਿੰਨ॥ ਤਿਸਹਿ ਭੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੇ ਸੁਪੁਸਨ- “*Roop na rekh na rang kichh, treh gun tay prabh bhinn, tisay bhujay-ay Nanaka, jis hovay suparsan*-i.e The Lord has no form, no outline and no colour. He is above the three qualities. Nanak says with whom God is very pleased, he grants him understanding” (GGS, p283).
- ਚੱਕ੍ਰ ਚਿੰਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ-- “*Chakar chin ar barn jaat ar paat nahin jeh*--God has no quoit, mark, colour, caste or lineage,
- ਰੂਪੁ ਰੰਗੁ ਅਰੁ ਰੇਖ ਕੋਊ ਕਹਿ ਨਾ ਸਕਤਿ ਕਿਹ-*Roop rung ar rekh bekh kou keh na sakat keh* None can describe His form, complexion, outline and costume,
- ਅਚਲ ਮੂਰਤ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਜ ਕਹੀਜੈ-*Achal moorat anbhau parkas amitoy kahijay*-He is perpetual, self-illuminated, and measureless in power,
- ਕੋਟ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਣਿ ਸਾਹਿ ਸਾਹਾਣਿ ਗਣਿਜੈ-*Kot Inder Indran sahu sahaan ganijay*-God is the king of kings and God of millions of Indras,

- ਤ੍ਰਿਭਵਨ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ ਨੇਤ ਨੇਤ ਬਨ ਤ੍ਰਿਣ ਕਹਤ--*Tribhavan maheep sur nar asur, net, net ban trin kehat*--God is emperor of three worlds, demigods, men and demons and woods and dales proclaim him as indescribable,
- ਤਵ ਸਰਬ ਨਾਮ ਕਥੇ ਕਵਨ ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ--*Tav sarb naam kathay kavan, karam naam barnat sumat*--No one can tell all the names of God, Who is called by special Name by the wise, according to His excellences and doings".  
(Jaap Sahib Guru Gobind Singh)

### Nature of God

Guru Nanak says, "He (God) is all love rest he is ineffable", ਮਿਲਿ ਸਖੀਆ ਪੁਛਹਿ ਕਹੁ ਕੰਤ ਨੀਸਾਨੀ॥ ਰਸਿ ਪ੍ਰੇਮ ਭਰੀ ਕਛੁ ਬੋਲ ਨ ਜਾਣੀ॥ ਗੁਣ ਗੁੜ ਗੁਪਤ ਅਪਾਰ ਕਰਤੇ ਨਿਗਮ ਅੰਤੁ ਨ ਪਾਵਹੇ॥--*Mil sakheea puchhah kah kant neesaanee. Ras prem bharee kachh bol na jaanee. Gun goor gupat apaar karte nigam ant na paavahe* i.e; "My mates meet me and ask about the distinctive signs of my spouse. I was filled so much with the elixir of his love, that I could not say anything. The attributes of the creator are profound, mysterious and boundless (GGS, p.459). He further says, "ਭਾਖਿਆ ਭਾਉ ਅਪਾਰ--*Bhakhia Bhao apaar*--i.e; Infinite love is the language of God" (GGS, p.2).

Guru Gobind Singh says, ਜਤੁ ਤਤੁ ਦਿਸਾ ਵਿਸਾ ਹੋਇ ਫੈਲਿਉ ਅਨੁਰਾਗ--*Jattar tartar disa visa hoay phaileo anurag*" i.e, "He is spread over all places and in all directions in the form of love" (Jaap Sahib verse 80). He again says, ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮੜੀ ਮਟ ਭੂਲ ਨਾ ਮਨੈ--*Pooran prem parteet sajai, brat gor marhi* (ਮੜੀ ) *mut* (ਮਟ) *bhool na manay*" i.e, "God is perceived, totally through love" (33 savaiye, Patshahi 10).

### Religion of God

According to Gurbani God has no religion:

- ਨਮਸਤੁ ਅਕਰਮ॥ ਨਮਸਤੁ ਅਧਰਮ॥--*Namstang akarmang. Namstang adharmang*—i.e, I salute God who is above rituals and is not bound to any religion (Jaap Sahib, Guru Gobind Singh).

### Who created God?

Gurbani says:

- He is Created by itself (Self-existent)-- ਸੈਭੰ--*Sai-bhang*-- GGS, Japji, p.1)
- "ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥--*Aapeenay aap sajio aapeenay rachia nao* i.e, The Lord, of Himself created His own-self and Himself He assumed His Name" (GGS, p 463).

What is Sikhism?

Series 2

- “ਆਪੇ ਆਪੁ ਉਪਾਇ ਨਿਰਾਲਾ-*Aapay aap upaa-ay niraala*—The peerless God created Himself” (GGS, p.1036).

### **Name of the Supreme Spiritual Reality**

An adjective (ਸੰਗਿਆ) which is used to address a person or a thing is called Name in English and *Naam* in Punjabi. Gurbani says, “ਸੋ ਹਰਿ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ॥ ਤਿਸੁ ਰੂਪੁ ਨਾ ਰੇਖ ਅਦਸ਼ਿਟੁ ਕਹੁ ਜਨ ਕਿਉ ਧਿਆਈਐ॥ ਨਿਰੰਕਾਰੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮੁ ਕਿਆ ਕਹਿ ਗੁਣ ਗਾਈਐ॥--*So har purkh agam hai kaho kit bidh pae-ay, Tis roop na rekh adrishat kaho jan kio dhiaiy, Nirankar niranjano har agam kia keh gungai-ay*” (GGS, Rag Sorath, M4 GGS, p. 644) i.e; “Unfathomable is the Lord, say, how is one to attain Him? He hath neither form, nor lines (features) and is unseen, then how is he to be dwelt upon? He is formless, pure and unknowable, then, which attributes are to be sung? It is in view of this difficulty that God has to be given a name. But what name? All names are His, “ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ॥-*Jeta keeta teta nao* i.e, What ever He hath created is His name” (GGS, Japji, M1). All that exists is His manifestation revealing His glory and, therefore, is His Name. Yet He is above, all names.

Guru, therefore, freely employs all names that had come to be associated with ‘The Eternal Reality’. All mean the same. It is only the heart that has to be in communion and, therefore any name was good enough. Guru Nanak simply called Him ‘*Naam*’.

The ‘Infinite Supreme Eternal Reality’ has been given religious (sectarian) and attributive (functional) names, yet He is without any name. Guru Gobind Singh calls Him “ਅਨਾਮੈ-*Anamay*”-without any name, “ਨਮਸਕ੍ਰਮ ਅਨਮੈ [ [ -*Namastan anamay*” (Jaap Sahib) i.e, “I salute the Almighty who is without any name”.

In Sikhism He (God) has been simply addressed as, “*Naam-ਨਾਮ*”. His religious names-God, Allah, Khuda, Jehova, Waheguru, Parmatma, *Oankar*, Ishvar, Ram, Gopal, Hari, Shiva, Murari, Banwari, Gorakh etc; all mean the same. But although names have no inherent efficacy nor are they to be treated as charms they, get sanctified by tradition having been associated with the ecstatic experiences of the seekers who used them and then were inspired by them. But whatever the name, it is intended as an aid to work up and activate the mind for contact with higher regions where Soul and the Universal Soul (Eternal Reality) meet. As in geometry a line which is supposed to be without thickness and, therefore, undrawable, is yet drawn for the purpose of stimulating understanding, so also God is given a name as a symbol of His Personality in all

diverse aspects. The name thus clothed with attributes that the personal God possesses, presents a person who could speak with us, lead us on path of Truth and Service, who is a dear father, whom we call our own and with whom we establish direct relations.

**God is 'Ethical Deity' and embodiment of all attributes.** All attributive names of God are suggestive of His nature, character and personality. His attributive names, which are continually in the process of evolving depending on the development of man himself, who is finite and limited, therefore understands things in a limited way. The only aspect one could bring about with **certitude** and **definiteness** is that He (God) is 'SAT' (ਸਤਿ) i.e., "Eternal Reality", permanent and unchanging: "ਕਿਰਤਮ ਨਾਮ ਕਥੈ ਤੇਰੇ ਜਿਹਥਾ॥ ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੁਰਖ॥-*Kirtam naam kathay teray jeehba, Sat-Naam tera paraa poorbala*" (GGS, Maru M5, p 1083)-- "My tongue utters only thine attributive names. But thy Primordial Name is that "Thou art Eternal Reality i.e., *Satnam*"

**He is** above space, name and form. He is *Abnashi* (Indestructible), *Achal* (Permanent), *Akal* (Timeless) and *Ajooni* (Unborn).

As man grows in the upward direction, the character of God changes from the Personal to the impersonal. Then he is beyond the three qualities, above pleasure and pain. All distinctions of Name, Form, Colour, disappear. Words were mere means to express Him but the object of this worship is beyond them. Paradoxical as it may seem, the Formless is realized through Names: "ਬੇਦ ਕਤੇਬ ਸੰਸਾਰ ਹਭਾ ਹੂੰ ਬਾਹਿਰਾ॥ ਨਾਨਕ ਕਾ ਪਾਤਸਾਹੁ ਦਿਸੈ ਜਾਹਿਰਾ॥-*Baid, Kateb, Sansaar habaahoon bahira, Nanak ka patshah disay jaaharaa*" (GGS, p.397)--, "The Lord of Nanak who is beyond Vedas and Katebas (Hindu and Semitic scriptures) and beyond the visible world was clearly visible to him".

The Simran or worship of the Personal leads to that of the Impersonal

### **Attributive Name used for the 'Supreme Eternal Reality' (God) in Sikhism**

**(ਵਾਹਿਗੁਰੂ-Waheguru)**

As per Sikh thought God exists in abstract (Nirgun) form and manifests Himself in immanent (Sargun) form. In His Nirgun form He has no name and has been simply addressed as 'Naam' in Sikhism. He has limitless attribute, hence His attributive names are innumerable. Most common manifesting (attributive / functional) word / name used for God in Sikhism is: 'Waheguru,'

- ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਗੁਰੂ ਵਾਹਿ ਜੀਉ॥ --*Waheguru waheguru waheguru wahe*

- jeeo*—Wondrous, wondrous and wondrous are you, O Guru / God (GGS, p.1402).
- ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ॥--  
*Sat sach sree nivaas aad purkh sadaa tuhee waheguru waheguru waheguru wahe jeeo.*—My praise worthy Lord God, Master You are ever wonderful, wondrous, wondrous and Primal Being (GGS, p.1403).
  - ਕੀਆ ਖੇਲੁ ਬਡ ਮੇਲੁ ਤਮਾਸਾ ਵਾਹਗੁਰੂ ਤੇਰੀ ਸਭ ਰਚਨਾ॥--“*Keea khel badd mel tamaasa Waheguru teree sab rachnaa*” i.e; “This wonderful creation is a great play of yours, O Waheguru! (GGS, Svaiya, M4, p.1403)
  - ਵਾਹੁ ਵਾਹੁ ਗੁਰਸਿਖ ਨਿਤ ਸਭ ਕਰਹੁ ਗੁਰ ਪੂਰੇ ਵਾਹੁ ਵਾਹੁ ਭਾਵੈ॥-- “*Waahu Waah Gur-Sikh nit sab karhu Gur pooray Waahu Waahu bhaavay*” i.e; “The Perfect Guru is pleased with Lord’s praise and you should recite it, always” (Ibid.,p515).
  - ਵਹਿਗੁਰੂ ਗੁਰ ਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ॥--“*Waheguru Gur Mantar Hai jap Haumein Khoi i.e, Waheguru is that incantation, perpetual recitation of which will destroy arrogance / ego*” (Bhai Gurdas Var 13:2).

Guru Gobind Singh finally put the seal of his approval on the use of this word for the remembrance of God by the Sikhs on the Vaisakhi day 1699 AD at Anandpur Sahib, when he formally consecrated (launched) Sikhism in its present day form through Sikh initiation ceremony (*Khanday Baatay dee pahul-Amrit Paan Sanskaar*) and gave Sikhism its articles of faith, laid down the rules for the Sikh code of conduct, including its customs, ceremonies and the Sikh greetings:

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ॥-- “*Waheguru Jee Ka Khalsa*

ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ॥--*Waheguru Jee Kee Fateh*”

Also in *Tankhah-naamaa* (a composition of Bhai Nand Lal) Bhai Nanad Lal tells us that it was Guru Gobind Singh who initiated the contemplation of the holy word ‘Waheguru’:

ਸੁਨਹੁ ਨੰਦ ਲਾਲ ਇਹ ਸਾਜ॥ ਪਰਗਟ ਕਰਾਉਂ ਅਪਨੇ ਰਾਜ॥

ਚਾਰ ਬਰਨ ਇਕ ਬਰਨ ਕਰਾਉਂ॥ ਵਾਹਿਗੁਰੂ ਕਾ ਜਪ ਜਪਾਉਂ॥

The holy word ‘*Waheguru*’ is found written in Guru Granth Sahib on pages 1402-3. Literally translated it means, ‘Praise to the Guru’ but more usually the phrase ‘Wonderful Lord’ is used. Other names, which are specifically Sikh include, *Akal Purkh, Karta Purkh* and *Parmeshar*. Sikh Gurus freely used Hindu names such as *Hari, Gopal, Muraree, Oankar, Rama, Brahma, Shiva* etc as well as *Allah, Khuda* and *Sahib* etc, from Islam. They

seldom employed them with Hindu or Muslim concepts in mind. They believed in oneness of God and oneness of man. They simply used them for convenience as synonyms for “God”-‘The Supreme Eternal Reality’.

### **Satnam**

Literal meaning: *Sat*: True / Truth / Real / Reality / Exist / Existence.

*Naam*: God,

Implication: God is a Reality / God Exists.

The words ‘*Sat*’ and ‘*Sach*’ are commonly used in *Gurbani* and both mean true or truth and exist or existence and or reality depending on the context these words have been used. In *Mool Mantra* (Basic postulate of Sikhism) the word ‘*Sat*’ means exists / reality. T

The Almighty (God) has been simply addressed as ‘*Naam*’ in the Sikh Scriptures. Collectively ‘*Satnam*’, therefore, means the Reality (God) who has no name, exists—‘Eternal Reality’.

### **God does not incarnate:**

In the theology of Sikhism, ‘*Avtaar*’ literally means birth: ਮਾਨੁਖਾ ਅਵਤਾਰ ਦੁਲਭ...॥--*Maanukha avatar dulabh*—Human birth is very difficult to obtain (GGS, p.486), but in Hinduism it means any person or animal serving as the embodiment of god or spirit. According to Hindu thought God descends to earth in the form of an incarnation to restore Dharama (righteousness) whenever there was rule of *Adharma* (unrighteousness) and therefore these incarnations are worshiped as God. It was also held in Hinduism that God took birth not only in human form, but also himself comes into the world in various anthropomorphic forms, such as the *Hansa* (Swan), *Machh* or *Matsya* (Fish), *Kachh* or *Kurma* (Tortoise), *Varaha* (Boar), *Nar-Simha* (Partly human, partly tiger)) and finally human forms. Twenty-four incarnations of God Vishnu were accepted. Rama the son of king Dashratha and Krishna son of Vasudeva were among them.

According to *Gurmat* (Philosophy of Sikhism) it is the duty of every Sikh to respect and pay regards / respects, to all the enlightened persons called prophets / *Massihas* / Gurus who came to this world from time to time and guided the humanity for its betterment, irrespective of their religious affiliations, but simultaneously it describes it as an unpardonable sin to consider them God and then worship them. According to *Gurmat* God is *Ajooni* (beyond birth and death). The holy Sikh scripture, *Guru Granth Sahib*, emphatically discards the view of God taking birth in any form. Its conception of God is uncompromisingly monotheistic, with no room for the

idea of incarnation: In the Mool Mantra God has been mentioned as one who never takes birth—‘*Aajoni*’. Gurbani says:

- ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ॥--Nanak, God alone is the one who is not born of a woman (GGS, . p. 473).
- ਜਨਮਿ ਮਰਣਿ ਨਹੀ ਧੰਧਾ ਧੈਰੁ ॥--“*Janam maran nahin dhandha dher*” --, “The Almighty is free from birth and death cycle nothing interferes” (GGS, p931)
- ਜਨਮ ਮਰੁ ਚੁ ਰਹੁ ਨਰੁ ਵਿਖ ॥--“*Janam maran te rehat Narain*” --, “The Almighty is free from birth and death” (GGS, M5, p 1136).
- ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ॥ ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ॥ Nanak says, truly meditate on Him who is ever existent, the one who takes birth and dies is false (GGS, Var Asa M1. p.463).
- ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭਉ ਕਲਿ ਅੰਧਕਾਰ ਦੀਪਾਣੀ॥--Akaal moorat ajooni sanbhao kal andhkaar deepaaee i.e, The one (whose allegoric body) is without any effect of time and space, is free from life and death cycle, is created by itself and gives light to disperse darkness (Ibid M5, p. 916).
- ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ॥ਅਮਰੁ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ॥ ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ॥ (GGS, M 1, p. 838)
- ਸੋ ਬ੍ਰਹਮ ਅਜੋਨੀ ਹੈ ਭੀ ਹੋਨੀ ਘਟ ਭੀਤਰਿ ਦੇਖੁ ਮੁਰਾਰੀ ਜੀਉ॥ --*So braham ajooni hai bhee honee ghat bheeter dekh muraaree jeeo*.--- He, the unborn Lord is and shall also ever be. In thy heart behold him (GGS, p.598).
- ਤੂੰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਜੋਨਿ ਨਾ ਆਵਹੀ ॥-- “*Toon Parbrahm Parmesar joon na aavhee*--, “You are the greatest and do not come into life and death cycle” (GGS, M5 1095)
- ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭਉ ਕਲਿ ਅੰਧਕਾਰ ਦੀਪਾਣੀ॥--, “The one (whose allegoric body) is without any effect of time and space, is free from life and death cycle, is created by itself and gives light to disperse darkness (GGS,p.916).”
- ਅਮੋਘ ਦਰਸਨ ਆਜੂਨੀ ਸੰਭਉ॥ ਅਕਾਲ ਮੂਰਤਿ ਜਿਸ ਕਦੇ ਨਹੀ ਖਉ॥ “*Amogh darsan ajooni sanbhao, Akal moorat jis kaday nahi khao*”--, “His is the fruitful sight and Immortal form which does not perish. The inexhaustible Bounteous is without life-death cycle and is created by itself. There is no effect of time and space (on its allegoric body) and is never destroyed” (GGS, M5 p1082).

It is a well-established concept in the ancient philosophy of India (Hinduism) that God appears in the form of human again and again when cruelty on human beings is on the increase. When Guru Nanak appeared on the soil in the Indian subcontinent, according to ancient Hindu thought there were many Gods. Brahma, Vishnu and Shiva formed the trinity as creator, preserver and destroyer. It was also held that God took birth not only in human form but also himself comes into the world in various forms, such as, The ਹੰਸ-*Hansa* (Swan), ਮੱਛ-*Machh* or *Matsya* (Fish), ਕੱਛ-*Kachh* or *Kurma* (Tortoise), ਵਰਾਹ-*Varaha* (boar), ਨਰਸਿੰਘ-*Nara-Simha* (partly human, partly tiger) and finally, in human forms. Twenty-four incarnations of God Vishnu were accepted. Rama the son of king Dashratha and Lord Krishna son of Vasudeva were among them. Countless male and female divinities were also regarded as Gods. The total gods came to 33 crores.

Contrary to this philosophy according to Sikhism, there is one and only one God and He does not descend on earth and does not assume human form as the Avtar-Vad (incarnation) theory in Hinduism portrays. Guru Nanak the founder of Sikhism says, “ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ-*Sarbang saachaa ek hai dooja nahin ko-ay*” (GGS, p660) i.e, “In the whole world there is one God second to none”. Sikhism neither believes in the Hindu trinity of God, Brahma, Vishnu and Shiva nor the 24 incarnations nor 33 crore divinities. As per Sikh thought there is one God and He is supreme reality. There is no division of functions and no delegation of authority. According to Sikhism, “God does not descend on earth. He neither takes birth nor dies. He is uncreated. He does not assume human or anthropomorphic forms as the *Avtarvaad* (incarnation) theory of Hinduism portrays”. This characteristic has been mentioned in Gurbani repeatedly.

Guru Granth Sahib rejects the worship of Gods and their incarnations, because they are all created beings and also prone to death. The Brahmins confused the created beings with the creator. Gurbani lays emphasis on the worship of the Transcendent Almighty (Nirguna), who is Immortal and Infinite. It says:

- ਜੁਗਹ ਜੁਗਹ ਕੇ ਰਾਜੇ ਕੀਏ ਗਾਵਹਿ ਕਰਿ ਅਵਤਾਰੀ॥--*jugah jugah ke rajay keeay gaavah kar avtaaree* i.e; The kings created by Thee in different ages are sung of as Thine Avtars. (GGS, p. 423).
- ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਅਕਾਰ॥ “The master who created air water and fire also created Brahma, Vishnu and Mahesh” (GGS, p. 504).
- ਦਸ ਅਉਤਾਰ ਰਾਜੇ ਹੋਇ ਵਰਤੇ ਮਹਾਦੇਵ ਅਉਧੁਤਾ॥ ਤਿਨ ਭੀ ਅੰਤੁ ਨ ਪਾਇਓ ਤੇਰਾ ਲਾਇ

- ਥਕੇ ਬਿਭੂਤਾ॥--*Das aotaar rajay ho-ay wartay mahaadev aodhoota. Tin bhee ant na paa-iao teraa laa-ay thakay bibhootaa.*--The ten incarnations lived as kings and Yogi Shiva, all of them did not know Thy Limits, they were tired of applying ashes on their bodies. (Suhi M. 5, p. 747).
- ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਉਤਾਰਾ॥ ਦੇਵ ਦਾਨਵ ਅਗਣਤ ਅਪਾਰਾ॥ ॥--By His order God created ten incarnations, innumerable gods and numberless devils. (GGS, p, 1037).
  - ਤੇਤੀਸ ਕਰੋੜੀ ਦਾਸ ਤੁਮਾਰੇ ਰਿਧਿ ਸਿਧ ਪ੍ਰਾਣ ਅਧਾਰੀ॥--*Tetees karoree daas tumaaray ridh sidh praan adhaaree*--“The thirtythree crore of divinities are Thy slaves” (Ibid, Asa Ashtpadi, iii, p. 423).

About the Lord Rama Gurbani says:

- ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ॥--*Nanak nirbhao nirankaar hor ketay ram ravaal* i.e; “Nanak says, the Formless Lord alone is without fear and many others like Ram are dust before Him.”
- ਜੇ ਕਹੋ ਰਾਮ ਅਜੋਨ ਅਜੈ ਅਤਿ, ਕਾਹੇ ਕਉ ਕੋਸਲ ਕੁਖ ਜਯੋ ਜੁ? If you maintain that the All-Pervading God is unborn and invincible, how could He as Rama be born of the womb of Kaushalya?” (Thirty three sawaiyas Guru Gobind Singh, swaiya 13).
- ਪਾਂਡੇ ਤੁਮਰਾ ਰਾਮਚੰਦੁ ਸੋ ਭੀ ਆਵਤੁ ਦੇਖਿਆ ਥਾ ਰਾਵਨ ਸੇਤੀ ਸਰਬਰ ਹੋਈ ਘਰ ਕੀ ਜੋਇ ਗਵਾਈ ਥੀ. . .*Paanday tumraa raamchand so bhee aavat dekhiaa thaa. Raavan setee sarbar hoee ghar kee joe gavaaee thee* i.e; “O Pundit! I saw your Ramchand coming. He had a quarrel with Ravana and lost his wife” (GGS, Gaund Nam Dev, p. 875)
- ਰਾਮ ਝੂਰੈ ਦਲ ਮੇਲਵੈ ਅੰਤਰਿ ਬਲੁ ਅਧਿਕਾਰ॥ ਬੰਤਰ ਕੀ ਸੈਨਾ ਸੇਵੀਐ ਮਨਿ ਤਨਿ ਜੁਝ ਅਪਾਰੁ॥ ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੇ ਲਛਮਣੁ ਮੁਓ ਸਰਾਪਿ॥ ਨਾਨਕ ਕਰਤਾ ਕਰਣਹਾਰੁ ਕਰਿ ਵੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ਉਥਾਪਿ॥ *Raam jhooray dal melvai antar bal adhikaar. Bantar kee sainaa seveei man tan jujh apaar. Seeta lai ga-i-aa dah-siro Lachhman moo-o saraap. Nanak karta karanhaar kar wekhai thaap uthaap.*--“Rama grieves in his mind, he gathers the army, he has within him the power and authority. The ten-headed Ravana has taken away Sita and because of a curse, Lakshmana was killed. Ramchand grieves in his mind for Sita and Lakshmana. the mistaken demon (Ravana) does not comprehend it.--. It was Lord-God, who did everything, who is carefree and whose writ cannot be effaced, with Nanak,” (GGS, M. 1, p.1412).

About Lord Krishna Gurbani says:

- ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ॥ ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮ॥ ਜਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ॥--*Gaavan gopeea gaavan kaan. Gaavan seta raaje raam. Nirbhao nirankaar sach naam. Jaa keea sagal jahaan.*--The milk-maids sing and sing the Krishnas sing Sitas and sing Ramas and kings. Fearless is the Formless Lord, whose name is Eternal Reality, false Gurus sing the Gopis and Krishna, Sita and Rama, but not the fearless, True, Transcendent Lord, who is the creator of whole world, whom only the servants through His grace adore. (GGM. 1, p. 465).
- ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲ ਕਾਨੁ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ॥ ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗ ਕੀਆ॥--*Juj mah jor chhalee chandraaval kaan krisan jaadam bha-i-aa. Paarjaat gopee lai aa-i-aa bindraaban mah rang keea* i.e; “Krishna seduced Chandraval and stole wishfiling tree (*parjaat*) for a gopi and engaged in alliance in Brindaban (GGM, p.470).
- ਸੱਤ ਸਰੂਪ ਬਿਬੈਰ ਕਹਾਇ, ਸੁ ਕਿਯੋ ਪਥ ਕੋ ਹਾਂਕ ਧਯੋ ਜੂ? You call Him all goodness and without enmity. Why did then Krishna drive the chariot of Arjuna? (Guru Gobind Singh 33 swaiyas, swaiya 13)
- ਤਾਹੀ ਕੋ ਮਾਨਿ ਪ੍ਰਭੂ ਕਰਿ ਕੈ ਜਿਹਿ ਕੋ ਕੋਊ ਭੇਦ ਨ ਲੇ, ਨ ਲਯੋ ਜੂ॥ Recognise only as your Master, whose mysteries none has been able to unravel or will be able to expound (Guru Gobind Singh 33 swaiye, Swaiya 13).
- ਕਿਉ ਕਹੁ ਕ੍ਰਿਸਨ ਕ੍ਰਿਪਾਨਿਧ ਹੈ ਕਿਹ ਕਾਜ ਤੇ ਬੱਧਕ ਬਾਣ ਲਗਾਯੋ॥--“How do you identify Krishna with the All Merciful? How is it that he was shot with the arrow of a hunter?” ਅਉਰ ਕੁਲੀਨ ਉਧਾਰਤ ਜੋ, ਕਿਹ ਤੇ ਅਪਨੋ ਕੁਲ ਨਾਸ ਕਰਾਯੋ?--When he is said to be saviour of other families, how come that he could not save his own family from destruction? ਆਦਿ ਅਜੋਨ ਕਹਾਇ, ਕਹੋ, ਕਿਮ ਦੇਵਕ ਕੋ ਜਠਰੰਤਰ ਆਯੋ? You call him primeval and unborn, why did Krishna come into the womb of Devki? ਥਾਤ ਨ ਮਾਤ ਕਹੋ ਜਿਹ ਕੋ, ਤਿਹ ਕਿਯੋਂ ਬਸੁਦੇਵਹਿ ਬਾਪੁ ਕਹਾਯੋ॥ It is said he (God) hath no father or mother. Why then Vasudev be termed his Father? (Guru Gobind Singh, Thirty three sawaiyas, Swaiya 14)
- ਕਾਹੇ ਕੋ ਏਸ ਮਹੇਸਹਿ ਭਾਖਤ, ਕਾਹੇ ਦਿਜੇਸ ਕੋ ਏਸ ਬਖਾਨਯੋ॥ ਹੈ ਨ ਰਘਵੈਸ ਜਦਵੈਸ ਰਮਾਪਤਿ, ਤੈ ਜਿਨਕੋ ਬਿਸਿਵਨਾਥ ਪਛਾਨਿਯੋ॥ ਏਕ ਕੋ ਛਾਡਿ ਅਨੇਕ ਭਜੈ, ਸੁਕਦੇਵ, ਪਰਾਸਰ, ਬਿਯਾਸ ਝੁਠਾਨਿਯੋ ॥ ਫੋਕਟ ਧਰਮ ਸਜੇ ਸਭ ਹੀ, ਹਮ ਏਕਹੀ ਕੋ ਬਿਧ ਨੈਕ ਪ੍ਰਮਾਨਿਯੋ॥ i.e, “Why call Shiva God and why speak Brahma as God? God is not Ram Chander or Krishna or Vishnu, whom ye suppose to be the Lords of the

world; Sukhdev, Prasar and Vyas erred in abandoning the one God and worshipping many gods. All have set up false religions; I, in every way believe that there is but one God who manifests himself in many ways” (Thirty three sawayyas-xv).

- ਕੋਊ ਦਿਜੇਸ਼ ਕੇ ਮਾਨਤ ਹੈ ਪਸੁ, ਕੋਊ ਮਹੇਸ਼ ਕੇ ਏਸ਼ ਬਤੈ ਹੈ॥ ਕੋਊ ਕਹੈ ਬਿਸਨੋ ਬਿਸਨਾਇਕ, ਜਾਹਿ ਭਜੈ ਅਘ ਓਘ ਕਟੈ ਹੈ॥ ਬਾਰ ਹਜਾਰ ਬਿਚਾਰ ਅਰੇ ਜੜ, ਅੰਤ ਸਮੇਂ ਸਭ ਹੀ ਤਜ ਜੈ ਹੈ॥ ਤਾਹੀ ਕੋ ਧਿਆਨ ਪ੍ਰਮਾਨ ਹੀਏ, ਜੋਊ ਥਾ, ਅਬ ਹੈ ਅਰੁ ਆਗੇ ਊਹੈ ਹੈ॥ i.e, “Some worship Brahma as God others point to Shiva as God; Some say Vishnu is the Lord of the world and that by worshipping Him all sins are erased; Think on this a thousand times, O fool, at the last hour, all thy gods will forsake thee; Meditate in thy heart who was, is and shall ever be”. (Thirty three swayyas -xvi)
- ਬ੍ਰਹਮ ਮਹੇਸ਼ੁ ਬਿਸਨੁ ਸਚੀਪਤਿ ਅੰਤ ਫਸੇ ਜਮ ਫਾਸਿ ਪਰੈਗੇ॥ -- “*Brahm, Mahesar, Bisan Sachipat ant fasay jam faas paren gay*” i.e; “Brahma, Shiva and the husband of Sachi i.e; Indra will ultimately be entrapped in the noose of death” (Akal Ustat).

Thus all divinities are prone to death, therefore the Lord God is to be adorned, who is Ever-Existent, ਬਿਨ ਕਰਤਾਰ ਨ ਕਿਰਤਮ ਮਾਨੋ “*Bin Kartar na kirtam mano*” i.e; ‘Except the Creator do not worship any created beings’ (Patshahi 10, Shabad Hazare). This is very important tenet of Sikhism.

Gurmat lays emphasis on the worship of the Transcendent Almighty (*Nirguna*), who is immortal and infinite:

- ਬਿਨ ਕਰਤਾਰ ਨ ਕ੍ਰਿਤਮ ਮਾਨੋ॥ ਆਦਿ ਆਜੂਨੀ ਅਬਨਾਸੀ ਤਹਿ ਪ੍ਰਮੇਸੁਰ ਜਾਨੋ॥ -- “*Bin Kartar na kirtam mano, adi ajoni abnasi teh Parmesar jano* - O man, except the creator do not worship anything other created being. Regard God, who was from the beginning Unborn, Invincible and Indestructible as the Supreme Being” (Mukh waak Patshahi 10, Shabad Hazare).
- “ਪੂਜਹੁ ਰਾਮੁ ਏਕ ਹੀ ਦੇਵਾ”॥ -- “*Poojoh ram ek he deva*” i.e, Worship only the One Lord (GGS, p. 484).
- ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ॥ ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ॥ -- Nanak says true are they, who meditate the True One. They who die and are reborn, are unbaked and worthless, false (GGS, p.463).

Several names of these incarnations, which were prevalent among the masses for the Supreme Eternal Reality (God), have been used

by the Sikh Gurus in their verses, because they were more clearly understood by the devotees viz: Rama, Krishna, Gobind, Gopal, Banwari, Murari, Damodar etc.

### **Sikh Gurus never claimed divinity**

The Sikh Gurus were divine people, but they have made themselves abundantly clear that they were neither God Himself nor His incarnations and they were ordinary human beings. They proclaimed that they convey the divine word to the mankind under the commandment of God, the Almighty. Guru Nanak says:

- ਹਉ ਢਾਡੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ॥ ਰਾਤਿ ਦਿਹੈ ਕੈ ਗੁਰ ਪੁਰਹੁ ਫਰਮਾਇਆ॥ਢਾਡੀ ਸਚੇ ਮਹਿਲ ਖਸਮਿ ਬੁਲਾਇਆ॥ ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ॥--(GGS,MI, p150). . . *Hao dhaadhee vekaar kaaray laa-i-aa. Raat dihai kai vaar dhurhu furmaa-i-aa. Dhadhee sachai mahal khasme bulaa-i-aa. Sachee sift saalaah kapraa paa-i-aa.*---“I was an out of work minstrel, God gave me employment. God gave me the order, ‘Sing day and night’. God summoned the minstrel to His court and bestowed on me the robe of honouring Him and singing His praises (GGS, M1 p.150)”.
  - ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ॥--*Taa mai kahiaa kahan jaa tujhai kahaa-i-aa*--“I speak only when you, O God, inspire me to speak (GGS M1, p.566) ”.
- And,
- ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ॥--*Jaisee mai aavai khasam kee baani taisraa karee giaan we laalo*- As the word of Master (God) comes to me so I make it known (Ibid, M1,p.722).
  - ਸੇ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ॥--*So mukh jalo jit kahay thaakur jonee*-- “Burnt be the tongue that says Lord takes birth and undergoes death.” (GGS, M5, p.1136)

Guru Gobind Singh says:

- ਜੋ ਹਮ ਕੋ ਪ੍ਰਮੇਸ਼ਰ ਉਚਰਿਹੈ॥ ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮਹਿ ਪਰਿਹੈ॥ਮੈ ਹੋ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ, ਦੇਖਣ ਆਯੋ ਜਗਤ ਤਮਾਸਾ॥--*Jo ham ko parmeshar uchray tay sab narak kund mein par hain. Mein hoon param purkh ko daasa dekhan aa-i-o jagat tamaashaa.* --I am but slave of God, and I have come to witness the wonders of His creation But whosoever regards me as Lord shall be damned and destroyed.” (Bachittar Natak).

### **Realisation of God**

Realisation of God in Sikhism means linking or uniting with God. Enlightenment and not redemption is the goal of life in Sikhism. The Supreme Spirit is lodged within one's -self, though unperceived because of perplexities of joy and sorrow and attachment to worldly objects. Gurbani says, “ਪੁਰਖ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥ ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੈ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜੁ

ਭਾਈ॥--*Puhap madh jio baas bast hai, mukar mein jaisay chhai, taisay he har basay nirtar ghat he khojo bhai*" i.e, "As fragrance dwells in a flower and reflection in a mirror so doth He dwell inside everything. Seek him, therefore in thy soul" (GGS, Rag Dhanasari, M 9, p 684). Again, "ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ-- *Atam mien Ram, Ram mien Atam*" i.e, "God resides in the Soul and Soul is contained in Him" (Ibid, Rag Bhairon, M1, p1153). Gurbani says, "ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ॥ ਬਾਹਰਿ ਟੋਲੇ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ॥--*Sabh kichh ghar meh bahir nahin, Bahir tole so bharam bhulaahee*" i.e, "Everything is within us and nothing is outside. He who seeks outside only wanders in illusion" (GGS, Rag Manjh M5, p, 102). Thus He (God) resides in the Soul of every person and search for Him must therefore proceed within, "ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ--*Munn toon jot saroop hain apna mool pachhan* i.e; Myself, thou art thee embodiment (image) of Divine Light, thou realize your origin " (GGS, Rag Asa, M3, p 441).

Realising God or linking / uniting with God means, in concrete terms, becoming like Him, "ਜੇਹਾ ਸੇਵੈ ਤੇਹੋ ਹੋਵੈ--*Jeha sevay teho hovay*" i.e, "Man becomes like Him whom he serves". (GGS, M3, Rag Bihagra, p 549). This in Sikhism means only a link or union with the Creative Immanence of God. In Sikhism, God oriented man is called 'ਗੁਰਮੁਖ-Gurmukh' or 'ਸਚਿਆਰਾ-Sachiara' and a self-centered - egoistic person is called 'ਮਨਮੁਖ-*Manmukh*'. Gurbani says, 'ਚੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਾਗਾ॥ ਮਿਰਤਕ ਪਿੰਡਿ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨ ਸੁਨਾਗਾ॥-- O man when you were in the womb, you didst meditate and fix your attention on the Lord, standing on your head. You did not have the pride of dignity of your perishable body and being completely rid of ignorance, you contemplated on one God, day and night" (GGS, p93). "ਗਰਭ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲ ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ॥--After leaving the womb, you entered this mortal world. You forgot God in your mind". Man gets lost into ਮਾਇਆ-Maya (wordly attachment / materialism), develops ego (ਹਉਮੈ-*Haumai*), becomes self-centered (*Manmukh*) and forgets the creator (Eternal Reality), resulting in pain and suffering. It is the ego that keeps man away from God, "ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਚੋਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ--*Haumai nawien naal virodh hai, doe na vase ik tha-ay*" i.e, "Ego and Naam (God) are opposed to each other and they cannot share same place" (GGS, Rag Wadhans M3, p 560).

Gurbani tells us the method for the realization of God, "ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥--*Kiv sachiara hoviay, Kiv kooray tootay paal*" i.e, "How one can become God-oriented, how the wall of false-hood (ego/arrogance) that separates the man (ਜੀਵ ਆਤਮਾ-- *jivatma*) and God (ਪਰਮਾਤਮਾ-*Parmatma*) can be broken? (Ibid, Japji)". The answer provided in Gurbani is, "ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ--*Hukam razain chalna Nanak likhia naal*" i.e, Nanak

says, “It is ordained that one should follow the Divine Will (Ibid, Japji, p1)”. “ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨਾ ਕੋਇ–Nanak *Hukame je bujhay taan haumai kahay na koey*” ie, “When one comes to know the Divine Will, then there is no ego (GGS, Japji, 1).”

“ਹਉਮੈ ਕਿਥਹੁ ਉਪਜੈ–*Haumai kithon upje*” (Ibid, Var Asa M1, p 466) i.e, “Where does the ego come from”? Guru Nanak says, “ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ--*Haumai vich jag upje, purkha Naam visre dukh pa-ay*” ie “After coming in this world man develops ego and forgetting Naam (God) becomes unhappy” (GGS, Ram Kali, M1, p 946).

It is stated in Guru Granth Sahib that Maya (materialism) and Ego (self-hood), prevent man’s union with God, “ਇਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵੀਸਰੈ–*Ih Maya jit har visaray*” i.e, “It is Maya that causes God to be forgotten (Ibid, Ram Kali M3, Anand).” Gurbani says, “ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤ ਕਰਾਰੀ--*Dhanpir ka ik he sang vasa vich haumai bheet karari* i.e, “The bride (*Atma*) and the bridegroom (*Parmatma*) live together with a powerful wall of ego separating them” (GGS, M 4, p1263). It further says, “ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਵਿਚਿ ਪਰਦਾ ਹਉਮੈ ਪਾਈ–*Antar alakh na jai lakhia vich parda haumai pai*” i.e, “The unfathomable is within, not realized because of the veil of ego in between” (Ibid, Gauri, M5, p 205).

The evils of lust (Kam), anger (Karodh), greed (lobh), attachment (Moh) and pride (Hankar) constitute Haumai (ego) and make a man self-centered (Manmukh) and prevent his union with God. Guru Nanak says, “ਹਉਮੈ ਬੁਝੈ ਤਾ ਦਰੁ ਸੁਝੈ–*Haumai boojhay taan dar soojay*” i.e, “The gate way to Him opens when the fire of ego is extinguished” (GGS, Var Asa M1, p 466).

According to Sikhism enlightenment happens only through God's grace and inspires humans to dedicate their lives to service (Sewa) of humanity and contemplation (Naam Simran), “ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥ ਨਾਨਕੁ ਕਹੇ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ॥– *Kirpa karay je apni taan Gur ka shabad kamahay, Nanak kahay sunuh jano it sanjam dukh ja-ay*”(GGS, p 466) i.e,- “Lord sends grace and man practices the Guru's word, then this leads to elimination of the evil (ego). The reward is the total peace in mystical union.

### The Third eye

The permanent unperishable life principle—"The Eternal Reality" behind the visible world as also within the human soul is realizable through what may be called third eye or intuition or insight or inspiration. Man experiences all knowledge of the external world through the sensory organs of our body and feelings through our mind, but the Guru says, "The eyes that see God are different from the physical eyes"---"ਲੋਇਣ ਲੋਈ ਡਿਠ ਪਿਆਸ ਨਾ ਬੁਝੈ ਮੂ ਘਣੀ॥ ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬੇਅੰਨਿ ਜਿਨੀ ਡਿਸਦੇ ਮਾ ਪਿਰੀ॥--*Loin loi dith piyas na buihe moo ghani, Nanak say akhrian beean jinni disando ma piri*" (GGS, p.577) i.e; "I have seen the Soul of Souls (God/ Parmatma) with my eyes, yet my immense thirst for the sight is quenched not. Those eyes are different O, Nanak, with which my beloved Lord was seen" (GGS, p.577)-".

It has been proved with the development of clairvoyance and telepathy that knowledge of the external world can come through channels other than sense organs. Thought is transmitted from man to the other man even when the two are separated by thousands of miles. A man endowed with the gift of clairvoyance can detect hidden things at great distances and can perceive events in space and time--events that had already happened or were yet to happen. The few, who have true understanding turn their minds inwards and realize the self within.

Enlightenment does not come from extensive study or through intellect or by learned discussion. It comes of itself when one's-self yearns for realization but not unless the mind has turned away from evil (ego) and has learnt to control itself and to be at peace with the world. In this endeavour one needs guidance, which is provided by the ten Gurus, the epitome of which it contained in Guru Granth Sahib.

The fundamental Sikh belief is that God is a reality, which cannot be seen or proved through arguments. He can be experienced through the help of mystics rather than proven experimentally. For the Sikhs the existence of God requires no proof because "God" is visible everywhere ---"ਭੂੰਗਰਿ ਜਲਾ ਥਲਾ ਭੁਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ॥ਪਾਤਾਲ ਆਕਾਸ ਪੂਰਨੁ ਹਥ ਘਟਾ॥--*Doongar jalaa thalaa bhoom bana phal kandra* --The Lord is pervasive in the mountains, the oceans, deserts, lands, forests, fruits, caves, the nether regions, the skies and all hearts (GGs, p.1101). *Ek anek biaapak poorak jat dekho tat soee* (GGS, p.485). He is immanent in the phenomenal world like a musician can be said to be present in his music. Just as the sun does not exist for the owl, God does not exist for those who haven't got the vision and intuitive eyes.

The five senses (of seeing, smelling, touching, hearing and tasting—ਗਿਆਨ ਇੰਦਰੇ = ਸ਼ਬਦ, ਸਪਰਸ਼, ਰੂਪ, ਰਸ, ਗੰਧ) that help us understand our surroundings have very limited capabilities. Our eyes can see the matter but they cannot see all its properties. For example they cannot detect radiation, radio impulses and magnetism etc. They cannot see the data on a floppy / compact disc or DVD. This does not mean that nothing exists on them. God is not material. He is the totality of cosmic consciousness:

- ਜਿਨੀ ਆਤਮ ਚੀਨਿਆ ਪਰਮਾਤਮ ਸੋਈ॥ --They, who have realized their soul, they themselves become Supreme soul (GGS, p.421)
- ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵਾਤ ਆਤਮਾ॥ਆਤਮਾ ਬਾਸੁਦੇਵਿਸੁ ਜੇ ਕੋ ਜਾਣੈ ਭੋਉ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੇ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥The one Lord is the God of all gods and he is the soul of their godliness. If any one realizes the mystery of the soul and the Omnipresent Lord, of him Nanak is a slave as he is himself the pure Lord (GGS, p.469).

- ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮ ਲਹੰਤੇ॥ --Many millions searching for the Lord, find the Supreme One within their mind (GGS, p.276)
- ਗੁਰਮਤਿ ਲੇਹੁ ਤਰਹੁ ਸਚੁ ਤਾਰੀ॥ ਆਤਮ ਚੀਨਹੁ ਰਿਦੈ ਮੁਰਾਰੀ॥ ਜਮ ਕੇ ਫਾਹੇ ਕਾਟਹਿ ਹਰਿ ਜਪਿ ਅਕੁਲ ਨਿਰੰਜਨ ਪਾਇਆ--By taking the Guru's guidance swim across the world stream, by strokes of truth and within thy heart, contemplate God, the Enemy of pride. By contemplating God, Death's noose is snapped and the un-lineal Pure Lord is obtained (GGS, p.1041).
- ਆਤਮ ਚੀਨਿ ਭਏ ਨਿਰੰਕਾਰੀ॥--By understanding the self, it becomes attached to the Formless Lord (GGS, p.415).

### Proofs of existence of God

According to ancient Indian thought, this universe and our body are made up of five elements (Fire, air, water, earth and *Akash / space*), but it is difficult to believe it as fire, air and water which are antagonistic to each other cannot be mixed together under any circumstances to create something, but as we see some super power (God) has done so, “ਕਾਠੈ ਅੰਦਰਿ ਅਗੁ ਧਰਿ ਅਗੀ ਹੋਂਦੀ ਸੁਫਲੁ ਫਲਾਇਆ॥ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੇ ਤਿੰਨੇ ਵੈਰੀ ਮੇਲੁ ਮਿਲਾਇਆ॥ (Bhai Gurdas 37:1). Gurbani and so also the *Nastik* i.e, non-believer in God says that the whole universe and so also the body is made of these five elements but Gurbani questions, “ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ਤਤੁ ਕਹਾ ਤੇ ਕੀਨੁ ਰੇ॥ i.e, The body is made up of five elements, but if it is so, then who is behind the creation of the five elements? (GGS, p 870). The answer according to Gurbani is: “ਕਰਣ ਕਾਰਣ ਪ੍ਰਭ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ॥ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਥਲਿ ਮਹੀਅਲ ਸੋਇ॥—The Lord alone is the doer of all deeds. There is no other second. Nanak says, he is a sacrifice unto Him, who pervades in water, land, the troposphere” (GGS, p, 276).

From the hymns of Gurbani we understand that the first proof for the Guru regarding existence of God is the existence of our own self. This self is a part of the Supreme Spiritual Reality. God sent a spark-rather extended a part of- from His own-self and made it appear like a man. We could know God by means other than our ownself, if we were not our own self. When the self has to know its own greater self, no other proof is required except the idea of its ownself. The Guru says, if we were other than the self, we could establish, prove and make others understand of His existence, “*Taki gat mit kahi na jai, dusar hoi ta sojhi pa-ay*” (GGS, p.294).

God cannot be fully comprehended and His existence cannot be proved experimentally because He is in-finite, whereas man is finite. How a

finite can describe the infinite? ਅਪਰ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰ ਕਹਣੈ ਕੀਮ ਨ ਪਾਈ ॥— i.e, Infinte, Boundless, Inaccessable and Inapprehensible is the Lord and His worth cannot be ascertained (GGS, p. 634). ਕਿਆ ਹਉ ਕਥੀ ਕਥੇ ਕਥਿ ਦੇਖਾ ਮੈ ਅਕਥੁ ਨ ਕਥਨਾ ਜਾਈ॥ i.e, What should I say? Whilst describing Thee, I realize that I cannot narrate Thee, the indescribable Lord (GGS, p.795). “ਗੁੰਗੈ ਮਹਾ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖਿਆ ਪੁਛੇ ਕਹਨੁ ਨ ਜਾਈ —i.e, A dumb man tastes the flavour of great elixir, if thou ask him, he cannot describe it” (GGS, p. 657) ਸੋਈ ਅਜਾਣੁ ਕਹੇ ਮੈ ਜਾਨਾ ਜਾਨਣਹਾਰੁ ਨ ਛਾਨਾ ਰੇ i.e, Ignorant is he, who says he knows. The knower does not remain obscure (GGS, p. 382).

The difference between science and religion is that science depends upon experiment and demands proof whereas religion depends on intuitional power and demands belief. According to Sikhism (*Gurmat*) ‘the directive principle’ is the Creator (*Karta Purkh--God*) who created everything and infused His spirit in the living organisms. The Guru says, “O, my body, the Lord infused His consciousness in you and only then did you appear on the earth—ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ” ॥ (GGS, p921).

Since there is design in everything we see in nature, there must also be a designer. Sikhism believes that God is the designer whose creative designs are par excellence. For the Sikhs the existence of God requires no proof because God “is visible everywhere” —“*Jo deesay so tera roop—ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ ਰੂਪੁ*” ॥ (GGS, p.724). “Nanak’s king is seen manifest everywhere.—*Nanak kaa paatshah disay zahira*—ਨਾਨਕ ਕਾ ਪਾਤਿਸਾਹੁ ਦਿਸੈ ਜਾਹਰਾ॥ ” (GGS, P.397). “ਡੂੰਗਰਿ ਜਲਾ ਥਲਾ ਭੁਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ॥ਪਾਤਾਲ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ॥—*Doongar jalaa thalaa bhoom bana phal kandra* —The Lord is pervasive in the mountains, the oceans, deserts, lands, forests, fruits, caves, the nether regions, the skies and all hearts (GGs, p.1101). The one sole Lord is in many manifestations, wherever I look, there is He pervading and filling all—*Ek anek biaapak poorak jat dekho tat soee*—ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ॥ (GGS, p.485). He is immanent in the phenomenal world like a musician can be said to be present in his music. God does not exist for those who have’t got the vision and intuitive eyes. Sikhism firmly believes that there is a Creator of this universe who is responsible for its creation, sustenance, protection and destruction.As for providing sustenance and protection in the womb, the Guru says, “The Lord provided protection to

you in the womb—ਮਾਤ ਗਰਭ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਿਆ॥—*Maat garbh mai haath de rakhiia*” (GGS, p.805). According to Sikhism God created the universe and he looks after everything, “ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਕਰਦਾ ਸਾਰ॥ —*Jin upaee medhnee soee karda saar*-i.e.,—He who has created the world, takes care of it”(GGS, p.724).

### **Why every body can not see God?**

The fundamental Sikh belief is that God is a reality, which cannot be seen or proved experimentally. He can be experienced through the help of mystics rather than proven experimentally. The five senses (of seeing, smelling, touching, hearing and tasting—ਗਿਆਨ ਇੰਦਰੇ=ਸ਼ਬਦ, ਸਪਰਸ਼, ਰੂਪ, ਰਸ, ਗੰਧ) that help us understand our surroundings have very limited capabilities. Our eyes can see matter but they cannot see all its properties. For example they cannot detect radiation, radio impulses and magnetism etc. They cannot see the data on a floppy / compact disc or DVD. This does not mean that nothing exists on them.

For the Sikhs the existence of God requires no proof because “God” is visible everywhere —“ਡੂੰਗਰਿ ਜਲਾ ਥਲਾ ਭੁਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ॥ਪਾਤਾਲ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ॥—*Doongar jalaa thalaa bhoom bana phal kandra* —The Lord is pervasive in the mountains, the oceans, deserts, lands, forests, fruits, caves, the nether regions, the skies and all hearts (GGs, p.1101). ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ—*Ek anek biaapak poorak jat dekho tat soee*—The one sole Lord is in many manifestations, wherever I look, there is He pervading and filling all (GGS, p.485). He is immanent in the phenomenal world like a musician can be said to be present in his music. As stated earlier, God is not material. He is the totality of cosmic consciousness:

- ਜਿਨੀ ਆਤਮ ਚੀਨਿਆ ਪਰਮਾਤਮ ਸੋਈ॥ --They, who have realized their soul, they themselves become Supreme soul (GGS, p.421)
- ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ॥ਆਤਮਾ ਬਾਸੁਦੇਵਿਸੁ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੋ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥--The one Lord is the God of all gods and he is the soul of their godliness. If any one realizes the mystery of the soul and the Omnipresent Lord, of him Nanak is a slave as he is himself the pure Lord (GGS, p.469).
- ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮ ਲਹੰਤੇ॥ --Many millions searching for the Lord, find the Supreme One within their mind (GGS, p.276)

- ਗੁਰਮਤਿ ਲੇਹੁ ਤਰਹੁ ਸਚੁ ਤਾਰੀ॥ ਆਤਮ ਚੀਨਹੁ ਰਿਦੈ ਮੁਰਾਰੀ॥ ਜਮ ਕੇ ਫਾਹੇ ਕਾਟਹਿ ਹਰਿ ਜਪਿ ਅਕੁਲ ਨਿਰੰਜਨ ਪਾਇਆ--By taking the Guru's guidance swim across the world stream, by strokes of truth and within thy heart, contemplate God, the Enemy of pride. By contemplating God, Death's noose is snapped and the un-lineal Pure Lord is obtained (GGS, p.1041).
- ਆਤਮ ਚੀਨਿ ਭਏ ਨਿਰੰਕਾਰੀ॥--By understanding the self, it becomes attached to the Formless Lord (GGS, p.415).

For Guru Nanak, existence of God needs no proof. He says, "Nanak's God is most visible, "ਬੇਦ ਕਤੇਬ ਸੰਸਾਰ ਹਭਾ ਹੂੰ ਬਾਹਰਾ॥ ਨਾਨਕ ਕਾ ਪਾਤਸਾਹੁ ਦਿਸੈ ਜਾਹਰਾ॥-*Bed Kateb Sansar habhha hun bahra, Nanak ka Patshah dissai zahira* i.e, The Lord is above the Vedas, Semitic books and the whole world. Nanak's king is seen manifest everywhere" (GGS. p.397 "ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੋਈ॥-*Jah jah dekha tah tah soi*-i.e, Wherever I look, I see Him" (Ibid, p1343). But this visibility and perceptibility, we must admit, was a mystic notion for him. Just as the sun does not exist for an owl, similarly God being as real as the sun, is not known to people who are mentally blind, that is, whose mental vision is blocked by the web of ignorance. Gurbani says: "ਨਾਨਕ ਸੇ ਅਖੜੀਆਂ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੋ ਮਾ ਪਿਰੀ॥-*Nanak se akhrian beann, jinhi disando Mapiri* i.e, Those eyes are different O, Nanak, with which my beloved Lord was seen" (GGS, p577).

### God and Satan

Semitic religions accept God as the doer, but simultaneously propagate the existence of Satan, who is projected as equally powerful if not more powerful than God and has a hobby to lead good pious men astray. Gurbani does not believe in the existence of any good or bad Gods. God is the prime-mover behind all that happens, whether it appears to be 'good or bad'. We can discuss some facts of life to explain this. Darkness does not exist; it is only light which exists. Absence or deficiency of light is called darkness, but they have no physical existence. It is our perception only. Evil does not exist. It is absence or deficiency of goodness, which we call evil. Cause of evil is not 'Satan', but our ego, which arises from our failure to understand God's Will.

NB: GGS is an abbreviation for Guru Granth Sahib