

God and Guru in Sikhism

Please note that this worksheet is designed as an additional information worksheet for workshops 1, 2 and 3.

Guru Gobind Singh Ji said, 'Sub Sikhah koh Hukam heh, Guru maneh ohh Granth'. Did Guru Nanak Dev Ji or the other Gurus also endorse this concept? (This question is NOT asking, 'how can the SGGS Ji be our Guru')

Bani Guru, Guru heh Bani, vich bani Amrit Sareh
The Word of God is the Guru & the Guru is the Word of God.
And within the Word is Eternal Life.

The Mool Mantra describes God. What is the difference between God and Guru? Can a human have the characteristics as defined in the Mool Mantra?

Mool Mantra - Romanised Punjabi
Ek O Ankar
Satnam,
Karta Purakh
Nir Bhau, Nir Verh
Akal Moorat
Ajooni Saibhang
Gurparsad

Mool Mantra - English:
God is One
His name is True,
The Creator who Lives in All,
Without Fear, Without Hatred,
Timeless, Without Form,
Beyond Birth and Death, Self Existent.
Meditate

Brahm Giani Sab Shresht Ka Karta
Brahm Giani Sad Jiwe Nahin Marta...
Brahm Giani Ka Sagal Akar
Brahm Giani Aap Nirankar

Sri Guru Granth Sahib, (273)

A true Brahm Giani is
the creator of the whole universe.
Brahm Giani lives through eternity;
He never dies. Brahm Giani pervades
the whole manifest creation.
Brahm Giani is Himself the formless
Universal Lord.

Brahm Giani, Apee Purmesar
God's saint is himself God

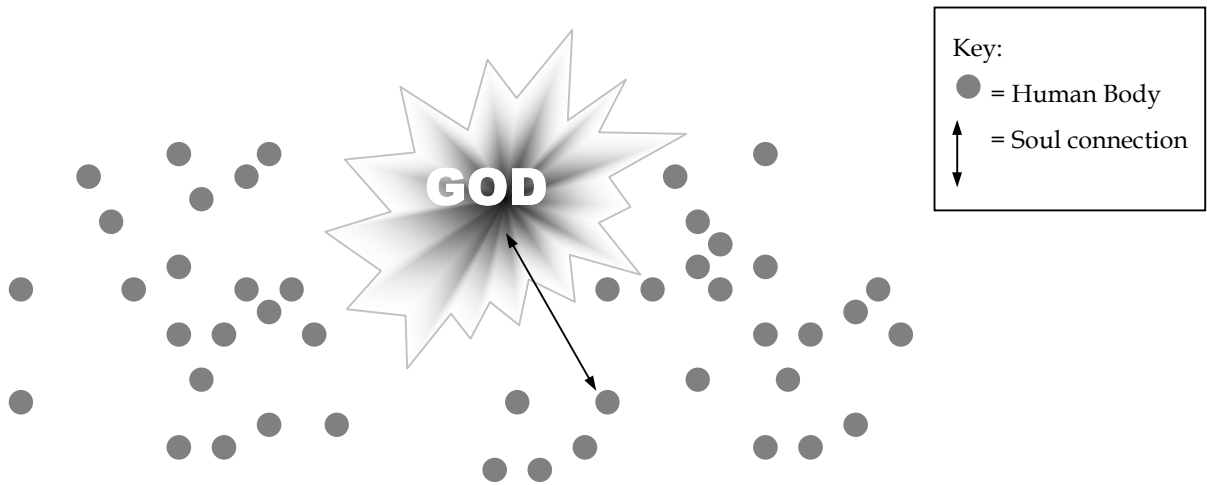
Yogi Bhajan says, "If you can't see God in all, you can't see God at all."

Guru Gobind Singh Ji said, 'I am the servant of God. Those who call me God, shall go straight to hell'? If so then why do some people still call him God? What does the SGGS Ji say?

Does humility have anything to do with it?

Our 10 Masters were as human as you and me. So to look at their 'physical' body and call that Infinity or God is wrong. This is because the body is finite, whereas God is Infinite. However the Soul of the Guru was one with God. When your Soul becomes one with God it becomes God. This is shown in both mathematical and pictorial form below.

$$1 \times \infty = \infty$$



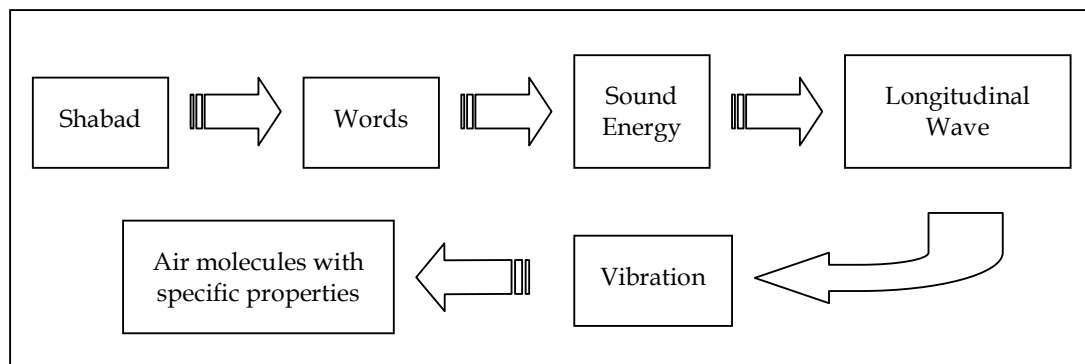
The above picture shows God and lots of human beings. There is only one human who has achieved God consciousness (Gurmukh). We may see them as human, but their Soul is one with God. It is similar to a drop of water joining the ocean.

It is important to remember that the above 'model' is not perfect. It gives the impression that God is separate from his creation. God is not separate from his creation and is in fact everywhere and in everything. What distinguishes everything (including your average human being) from a God enlightened human being is a connection with God.

What do we bow down to, in a Gurdwara? Is it a book? What happens if in the future we ran out of paper, and we could *ONLY* store SGGS Ji in electronic form. What about when we hear SGGS Ji on Radio? Do we bow down to the radio aswell? Who or what is our Guru then?

"For a man with 'I' ego, Sri Guru Granth Sahib is only a Book. For a truth seeker, it is the Satguru in another of his form. For an Enlightened Soul, Sri Guru Granth Sahib is 'Jeonda, Jaagda, Bolda Guru Nanak' - The Living Sri Guru Nanak Sahib Himself" - Baba Nand Singh Ji

Exactly what is Shabad Guru Scientifically? How is Shabad Guru related to God? Are there scientific methods or analogies we can use to explain this concept?



- Therefore Shabad is a Vibration.
- We bow down to this Vibration.

All sound is vibration. So what makes the vibration in SGGS Ji special?

- Sound is characterised by a few key variables, including:

Variable	Effect
Pitch / Frequency	Determines how high or low a tone is
Intensity / Loudness	Extent to which sounding body vibrates (amplitude)
Timbre / Quality	The sound waves given off by different vibrating bodies differ in quality. A note from a saxophone, differs from a note of the same pitch and intensity produced by a violin.

- Now a phenomenon known as resonance can be used to explain why the vibration of SGGS Ji is special.

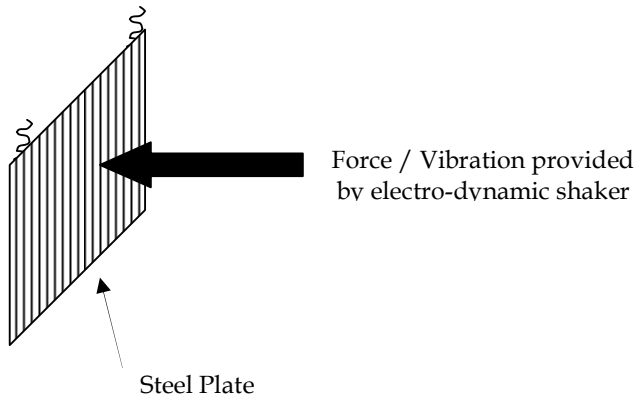
What is resonance?

- Resonance is the when something vibrates violently because the external excitation = the natural frequency.

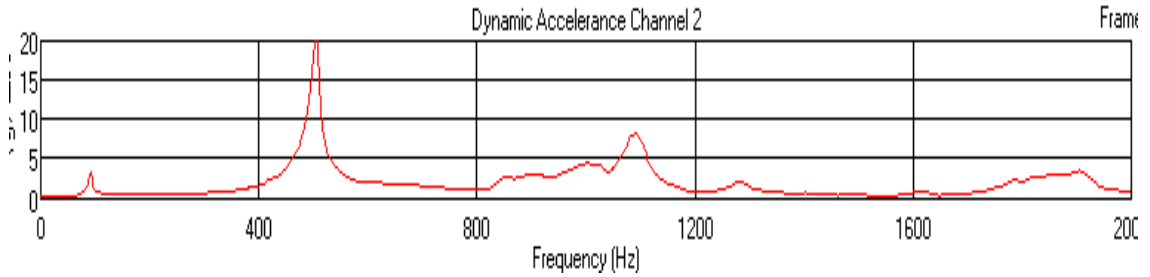
Explanation of the Science

- Any body/object has a natural frequency
- When you shake something at one of these frequencies, the object vibrates a lot !!!
- Different objects have different natural frequencies
- In design engineering we must make sure that the structures we design will NOT be resonated at their natural frequencies.

Example from Rolls Royce



- Apply a force to a plate
- Vary the frequency of the excitation force
- Get a graph like the one below:



Key features of the graph

- Peaks at certain frequencies. First peak is at 100 Hz and the second peak is at about 500 Hz

What is special about these peaks?

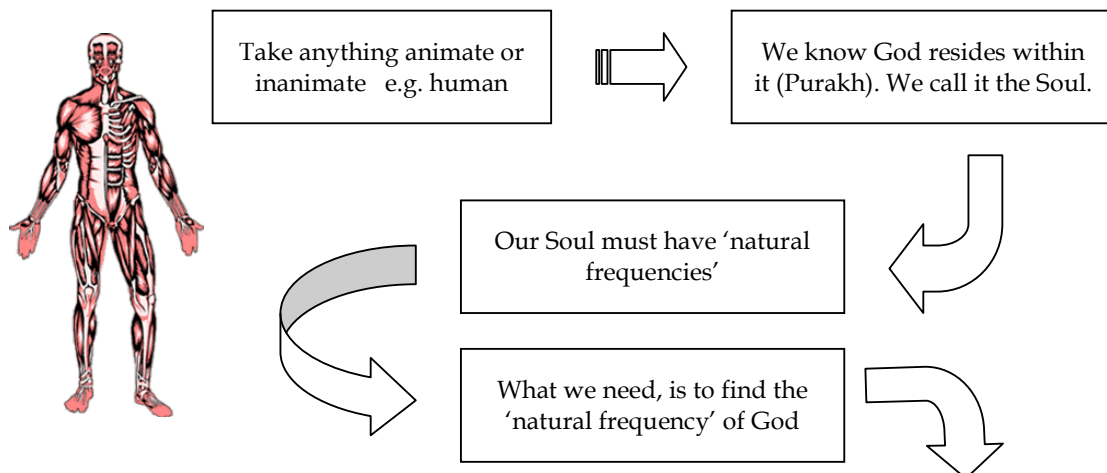
- They indicate the natural frequencies. In other words the frequencies at which the object vibrates a lot.

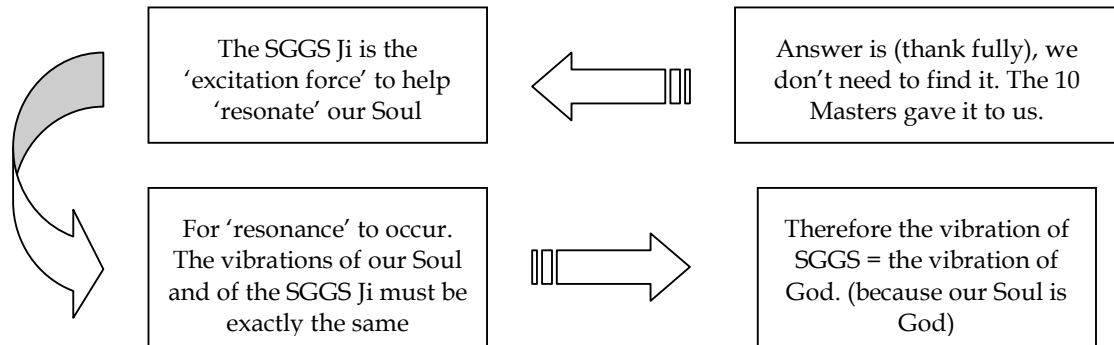
An example of the detrimental effects of resonance



The original Tacoma Narrow Bridge, at all stages of its short life, was very active in the wind. Its nickname of *Galloping Gertie* was earned from its vertical motions in even very modest winds. It collapsed on November 7, 1940 due to excessive resonance.

How can this explain the concept of Shabad Guru?





Conclusions:

The Shabad Guru has the same vibrations as God. This is the same as saying that the Shabad Guru is God, because we need the following condition for 'resonance' to occur

$$\text{God (our Soul - natural frequency)} = \text{God (external vibration)}$$

Is there scientific proof of the effects of Shabad Guru?

Yes, an American Sikh has done research into the effects of Shabad Guru on the mind, in both Sikhs and non-Sikhs. The results have shown that listening to the Shabad Guru causes a 'relaxed' state of mind. This is irrelevant of whether the person who is listening is Sikh or non-Sikh or whether the person understands what he/she is listening or not. This does make sense because the God is the same within everyone and everything. A copy of the research paper may be available from www.Sikhnet.Com.

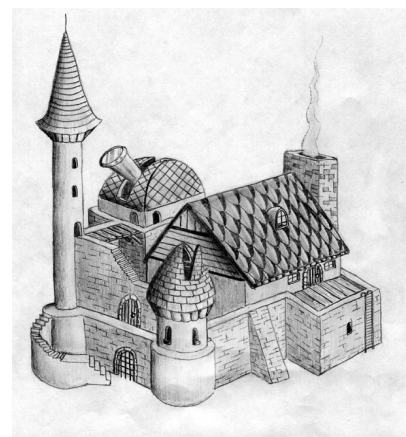
Does the concept of, *Word of God = God* appear in any other, world religions?

- **The Bible:** 'In the beginning was the Word. The Word was with God and the Word was God'

Why do different religions describe God differently? What would you say to someone who says that, 'my God is different to your God'.

Imagine a house and imagine also that the house is God. When someone looks at the front of it, they will see a door, windows a letter box a door bell etc. When someone looks at the house from the roof in a downwards direction, they will see black slates. When someone looks at a house from the garden they may see a conservatory.

So depending on the direction from which we look at the house, we will describe something different. The important thing is that ALL of them are correct, even though they appear to contradict one another.





We can all look at exactly the same thing and perceive it differently.

For example in the first picture do you see an old lady or a young lady? In the second picture do you see an old man with ivy leaves around him or do you see a couple kissing?



The SGGS Ji says, 'He has a thousand eyes, yet he has no eye. He has a thousand forms, yet he has no form. He has a thousand feet yet, he has no feet. He has a thousand noses, yet he has none. In this way God plays, have bewitched me'

How can we use the word of God, to provide us with an experience of God?

- Say 'Wahe' when you inhale. Hold your breath for 2 seconds and say 'Guru' when you exhale. Do this for 5 - 10 minutes. Concentrate on your breath all the time.
- Read the Mool Mantra a few times (ten) in the morning. Remember to keep your back straight and breath in through your nose and out through your mouth. Concentrate on your breath all the time.
- Read the Jap Ji in English in the morning.
- Remember God throughout the day. Whenever something good/bad/nothing happens, say Waheguru.

If a non-Sikh came to a Gurdwara, how would you explain to him/her in a nutshell, the concept of God and the human Guru's and the SGGS Ji?

We had 10 Gurus. The first was Guru Nanak Dev Ji and the tenth was Guru Gobind Singh Ji. Each of the Gurus passed the divine light to the next and the 10th Guru declared that only the word of God should be regarded as the complete spiritual Guru after him and should be addressed as Shri Guru Granth Sahib Ji. The Guru is the teacher and the Guide to God. The Guru or the Word of God (Shabad) is regarded as living and is itself God in action.