ਅਕਾਲ ਪੁਰਖ ਦਾ ਤਖ਼ਤ

DWELLING OF GOD

(Writer: Dr. Kala Singh)

It is a common concept that dwelling of God is in heaven and in religious institutions, that's why they are called "House of God". Let us discuss the dwelling of God according to Gurbani. First we need to know concept of God in Gurmat, and what was the dwelling of the God before the creation of the universe.

– ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੂਕਾਰਾ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ॥
ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ॥ (੧੦੩੫)

Before creation of this universe for endless time, there was only utter darkness. There was no earth or sky, there was only the infinite command of God's Hukam. There was no day or night, no moon or sun, only God in Primal deep trance.

– ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ॥ ਆਪਿ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ॥
ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੈ ਸੁੰਨਹੁ ਸੁੰਨੁ ਉਪਾਇਦਾ॥
ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੈ ਤੇ ਸਾਜੇ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ ਗੜ ਰਾਜੇ॥
ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ ਸੁੰਨੇ ਕਲਾ ਰਹਾਇਦਾ॥ (੧੦੩੭)

In the beginning there was only Primal Void. The Infinite, unattached, incomparable God assumed its power and created the creation. From the Primal Void, God formed the Void and created air, water and the universe. All living beings are made of water and fire, have God's Light (Jot, Universal Energy) in them and God abide in them.

How God looks like?

– ਰੂਪੁ ਨ ਰੇਖ ਨ ਰੰਗੁ ਕਿਛੁ ਤ੍ਰਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ॥ ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ॥(੨੮੩)

God has no form, no shape, no colour, God is beyond the three qualities of Maya. Nanak says they alone understand God who gets spiritual wisdom from the Guru.

Where God dwell in the universe?

– ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ॥ (੧੪੨੭)

The Guru proclaims that the God abides in each and every molecule of the universe.

– ਫਰੀਦਾ ਖਾਲਕੁ ਖਲਕ ਮਹਿ ਖਲਕ ਵਸੈ ਰਬ ਮਾਹਿ॥
ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ॥(੧੩੮੧)

Farid says Creator is in the Creation, and creation is in the Creator. Whom can we call bad as there is none without God.

– ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ॥ ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ॥ਰਹਾਉ॥
ਏਕਲ ਮਾਟੀ ਕੁੰਜਰ ਚੀਟੀ ਭਾਜਨ ਹੈਂ ਬਹੁ ਨਾਨਾ ਰੇ॥

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ ਰਾਮੁ ਸਮਾਨਾ ਰੇ॥ (੯੮੮)

Within all, the God speaks (Dwells). Out of the same clay, elephant, the ant and the many sorts of species are formed. God dwells in all stationary life forms, moving beings, worms, moths and within each and everyone.

- ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ॥ (੪੬੩)

This world is the dwelling of the God. That means we have to find and meet God while living and not after death.

- ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥ਰਹਾਉ॥
ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥
ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ॥
ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ॥
ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ॥ (੬੮੪)

Although God is unattached and dwells everywhere, is always with you as your companion. Why looking for God in the forest. Like the fragrance which remains in the flower, and like the reflection in the mirror, God dwells deep within, so search within yourself. The Guru has imparted this wisdom to me that outside and inside (Means Everywhere) there is only one God. Nanak says, without knowing one's own self, the moss of doubt is not removed.

Mind (mann) is the Temple of God.

- ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਵੇਸ ਕਲੰਦਰੁ ਘਟ ਹੀ ਤੀਰਥਿ ਨਾਵਾ॥
ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ॥ (੭੯੫)

My mind (mann) has become the temple of the God, and my body (Sense Organs Giyan Indre) has become the monk to do pilgrimage of this temple. My Sense Organs now do not wander around worldly passions (Maya), but are focussing on the God dwelling in the mind (mann) and bathe in that sacred shrine. The spiritual knowledge and wisdom (Giyan) abides within my mind (mann). Now I will not enter the cycle of spiritual death and birth.

- ਸਤਿਗੁਰ ਕੀ ਜਿਸ ਨੋ ਮਤਿ ਆਵੈ ਸੋ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਨਾ॥
ਇਹ ਬਾਣੀ ਜੋ ਜੀਅਹੁ ਜਾਣੈ ਤਿਸੁ ਅੰਤਰਿ ਰਵੈ ਹਰਿ ਨਾਮਾ॥ (੭੯੭)

One, who accepts the wisdom of the True Guru's Teachings, is absorbed into the True Guru. The God abides deep within the nucleus of one who realizes the spiritual teachings of Guru (Bani) within the mind (mann).

That means formless God is the virtues in the spiritual teachings of Guru (Bani). While in Primal Void (Sunn) God is Nirgun and after creation of the universe God permeated in the creation in the form of virtues and became Sargun and dwells in every molecule of the cosmos. In humans God dwells in the mind (mann).

Akal Purakh Da Takhat

- ਆਪੇ ਤਖਤੁ ਰਚਾਇਓਨੁ ਆਕਾਸ ਪਤਾਲਾ॥ ਹੁਕਮੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਸਚੀ ਧਰਮ ਸਾਲਾ॥ (੭੮੫)

God created its Throne (Takhat) in every molecule of the cosmos, sky and nether world and created earth to learn and live a life of righteousness (Dharam).

– ਆਪੀਨੈ੍ ਆਪੁ ਸਾਜਿ ਆਪੁ ਪਛਾਣਿਆ॥ ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿ ਚੰਦੋਆ ਤਾਣਿਆ॥
ਵਿਣੁ ਥੰਮ੍ਹਾ ਗਗਨੁ ਰਹਾਇ ਸਬਦੁ ਨੀਸਾਣਿਆ॥ ਸੂਰਜੁ ਚੰਦੁ ਉਪਾਇ ਜੋਤਿ ਸਮਾਣਿਆ॥
ਕੀਏ ਰਾਤਿ ਦਿਨੰਤੁ ਚੋਜ ਵਿਡਾਣਿਆ॥ ਤੀਰਥ ਧਰਮ ਵੀਚਾਰ ਨਾਵਣ ਪੁਰਬਾਣਿਆ॥
ਤੁਧੁ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ ਕਿ ਆਖਿ ਵਖਾਣਿਆ॥ ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ ਹੋਰ ਆਵਣ ਜਾਣਿਆ॥(੧੨੨੯)

God manifested itself, it understands itself. Separating the sky and the earth, it has spread out sky as canopy on its Throne (Takhat) in the entire cosmos. The sky is supported without any pillars, through the insignia of its Cosmic Law (Shabd). Creating the sun and the moon it infused its Light (Jot, Universal Energy) into them. For day to day activities of the living beings. It created the night and the day as wondrous miraculous plays where some people are busy in bathing in sacred shrines of pilgrimage, religious rites and some Contemplating righteousness (Dharma). There is no other equal to you. You are seated on the true eternal Throne (Takhat) and all others in the cosmos are born and die.

– ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਤਖਤਿ ਨਿਵਾਸੀ ਸਚੁ ਤਿਸੈ ਦੀਬਾਣੋ॥ (੯੨੪)

Says Nanak, God is seated on its eternal throne (Takhat) and true is its royal court.

– ਸਚੁ ਹੁਕਮੁ ਤੁਮਾਰਾ ਤਖਤਿ ਨਿਵਾਸੀ॥ ਆਇ ਨ ਜਾਵੈ ਮੇਰਾ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ॥ (੫੬੨)

O God! True is your Cosmic Law (Hukam), you sit upon the eternal throne. My eternal God does not die and born.

– ਘਰੁ ਦਰੁ ਮੰਦਰੁ ਜਾਣੈ ਸੋਈ॥ ਜਿਸੁ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ॥
ਕਾਇਆ ਗੜ ਮਹਲ ਮਹਲੀ ਪ੍ਰਭੁ ਸਾਚਾ ਸਚੁ ਸਾਚਾ ਤਖਤੁ ਰਚਾਇਆ॥ (੧੦੩੯)

Only that person recognises house, door and mansion of the God who obtains spiritual knowledge and wisdom from the Guru. They come to know that the body-fortress is the palace of God where is established its True Throne (Takhat).

– ਅੰਦਰਿ ਰਾਜਾ ਤਖਤੁ ਹੈ ਆਪੇ ਕਰੇ ਨਿਆਉ॥ ਗੁਰ ਸਬਦੀ ਦਰੁ ਜਾਣੀਐ ਅੰਦਰਿ ਮਹਲੁ ਅਸਰਾਉ॥
ਖਰੇ ਪਰਖਿ ਖਜਾਨੈ ਪਾਈਅਨਿ ਖੋਟਿਆ ਨਾਹੀ ਥਾਉ॥ ਸਭੁ ਸਚੋ ਸਚੁ ਵਰਤਦਾ ਸਦਾ ਸਚੁ ਨਿਆਉ॥
ਅੰਮ੍ਰਿਤ ਕਾ ਰਸੁ ਆਇਆ ਮਨਿ ਵਸਿਆ ਨਾਉ॥ (੧੦੯੨)

God, The King of all, sits on the throne (Takhat) within the mind (mann) of everyone and administers justice according to their deeds (Karam). One can only know this through the spiritual teachings of the Guru (Shabd) that the mansion of God the King is within the mind (mann) of everyone.

The Truthful minds (mann) are assayed, and placed in its treasures (They are always at peace, in a blissful state), while the falsehood minds (mann) find no place (They are always suffering in misery). The Truest of the True is all-pervading and its justice is forever True. One comes to enjoy the ambrosial essence of Virtues of the God, when those Virtues (Naam) are enshrined in the mind (mann). That clarifies that throne (Takhat) of the God is in the mind (mann) of the body in the form of its Virtues. There is no Dharmraj administering justice, but Virtues of the God in the mind (mann) itself administers justice.

– ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥
ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ॥
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ॥
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥ (੮)

The ultimate realm of the mind (mann) is the realization of the Creator within. It is an exalted grace, experienced through undertaking previous realms. Even if one narrates, it is beyond fathom. All that transpires is within the Cosmic Law (Hukam) of the Creator. I have walked the path of the grace upon evaluation and contemplation within my mind (mann). To narrate it is an improbable task.

Conclusion

Before the creation of the universe God was in Primal deep trance. After creation of the universe God permeated and dwell in each and every molecule as its Light (Jot, Universal Energy). Palace and Throne (Takhat) of God (Akal Purakh) is not in some planet or religious institutions, but in the mind (mann) of everyone in the form of virtues.