

God's Name is the only Saviour

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EK-ONKAR IS THE PRIMAL PRESENCE. God is made manifest in the Guru, the most wonderful consciousness of God in the universe, for He becomes knowable by Gurus's Grace. The Shabad Guru we reverentially call Sri Guru Granth Sahib unravels the mysteries of the universe. Before time, the void was also creation of God. The first stirring of life was His creation. All creation indeed exists by His will, His command. He is surely above any limitation of time (*akalmurat*). His Name is True (*Sat Naam*). He does not take birth, and is above fear (*nirbhau*), Self-illuminated (*saibhang*). By His grace is He experienced (*Guruprsad*).

Let us ever remember Him, for He was in Beginning (*Aad-sach*), the only truth when time came to be counted (*jugadi-sach*) and remains True in present times. (*haibhi-sach*). He shall ever more be true (*hosi bhi-sach*).

Barring the True One, all creation, including the human race, is subject to the cycle of birth and death, hence liable to pain and suffering through ages. Disoriented and unguided men suffer, live in sin without a way to escape from the cycle of countless forms of life on earth. Vedanta declares everything to be *mithya* - false except Brahma. Truth can never be attained through something which is false. Rishi Kapila, known for *sankhya* philosophy, said, Salvation is most difficult but one can attain Salvation by comprehending the "twentyfour elements". Sage Patanjali is supposed to have evolved the Yoga system which asserted the utility of *Upasana* (the practice) of *Praanava*. Guru Nanak, the Apostle of the modern age of science and technology, unequivocally preaches the power of Naam, the word of God as the key to resolving all wordly troubles - of age, body-ailments, and mental debility. He graciously gives promise, in His 10th Spiritual embodiment: '*Guru maanio Granth*', that the Guru resides in Shabda. The *Guruvani* is thus the liberator and the light for the path of Salvation, to be illumined through the 'the Divine Word'.

Guruvani, in its multitudinous vocabulary, dwells on many terms and nomenclatures for the Absolute, stressing Naam itself as the central theme of meditation.

It prescribes no specific way of worship except the '*Naam Simran*'. Guru's Words (*Shabad*) is the vocal power of the Lord, the closest approximation is the Nameless '*praanava*'. Mysterious *anhat naad*. Guru Arjun defines the extensive role of *Naam* in *Sukhmani*, as the source of all vitality and harmony.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥

All pervading Divine Naam is the support of ocean, continents, life and spheres and planetary systems. Those who dwell on *Naam* will cross all hurdles: '*jini naam dhiaiaa gae musakat ghaal, naanak te mukh ujle hor keti chuti naal*,' Guru Angad confirms. Similar thought is mentioned in Gita: "*sargaanam aadir antas ca madhyam cai vaa ham arjuna adhyat mavidyaa vidyaanaam vaadah pravadataam aham*": I am

the beginning and end, and alone the middle of all the science. I am the science of the Self of those who debate. I am the reason indeed. Japuji opens with “*Ek-onkar Satnaam*”. This syllable is truly the Goal, the ultimate reality. This is the sound of Primal Divine Word, the Naam, Who is all pervasive and within every one: “there is a whole tree within the seed, and a seed at the end of each tree. That is how it is between you and me, One contains the other.

Says Tukaram, the image, merges with the mirror.” Kabir sings the same thing “ Kabir has become You by constantly repeating, and you and I are no longer distinguishable.”

Guruvani is the text for reciting as well as knowing by taking us Guru-ward and making us the seekers of truth or *Sachiara*. The glory of *Gurushabad* cannot be established through elaborate reasoning or intellect. It can only be *experienced* through reverence and faith. The Guru purposes the community or *sangat* as the living power of Khalsa. While Individually living a truthful life to have the spirit of professionalism (*kirit karana*) each to his share (*vand chhakna*) and remembrance of *Sat Naam*, or Waheguru, as *keyword for naam* simran, who is the Primal Spirit forever.”

Guru Nanak identifies the seed, ‘the Saviour of whole mankind must be perceived, the soul must be made to grow through practising *simran*. We need the congenial soil, *sangat*. One example could be cited of the lamp, the wick and the oil present in every one; what is needed is the matchstick to ignite the flame and illumine the consciousness within. Those who are ready for the Grace prepare themselves and make sincere efforts to tread the path of spirituality. Such persons attain to Supreme knowledge by regular practice of Naam Simran. Guruji says, in Japuji:

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ
ਆਵਹੁ ਜਾਹੁ ॥ (SGGS:4)

Word do not a saint or sinner make, Action alone is written in the book of fate. What we sow that alone we take, O Nanak, Be saved or for ever transmigrate.”

Only the dynamism of *Guruvani* can save the modern world from erosion of human values and the crisis of character.