

Naam-simran: Imbibing the Spirit of God

Gulshan Jeet Singh*

* 5 Rampur Mandi Road, Dehradun. 248 001.

The holy Gurbani inspires everybody and guides him in difficult times. Some worship in ritual, others seek personal comfort and pray to their Lord to find the way out of life's problems, because 'ਐਸਾ ਤੈ ਜਗੁ ਭਰਮਿ ਲਾਇਆ ॥ ਕੈਸੇ ਬੂਝੈ ਜਬ ਮੋਹਿਆ ਹੈ ਮਾਇਆ ॥੧॥ ਰਹਾਉ ॥ [SGGS:92]. Here Kabirji says we have lost our way in the world, indulging in sensual pleasures. How powerful and mysterious is the nature of God that secretly bestows the light, or so it seems that God sublimely favours few and misleads others. ਸਹਜੇ ਖੇਤੀ ਰਾਹੀਐ ਸਚੁ ਨਾਮੁ ਬੀਜੁ ਪਾਇ ॥ ਖੇਤੀ ਜੰਮੀ ਅਗਲੀ ਮਨੁਆ ਰਜਾ ਸਹਜਿ ਸੁਭਾਇ ॥ [SGGS:35] O'man open up your mental faculties by cultivating the mind power (like a farm) through sowing the seed of Truth, the divine knowledge, or the Name (the Naam). A seed of Naam sprouts up the crop of divine knowledge, in one's mind, graciously mind calms down and wisdom shines in.

A little understanding from Gurbani furnishes illuminative answers to our problems. Even one word of the Guru may bring out all satisfaction and good fortune. It happens when attention is paid to the inner meaning of Gurbani, the Master's Light enlightens the mind; a seeker's life rises to new heights towards the stage of the blissful finality (Sachkhand). The parable of Gurbani is 'no more spoken words but to represent divine overflowing'. Gurbani leads up to this stage "Being immanent in the Guru, He bestows the Word and Light. When Guru teaches the mortality the seeker attains to Divine manifest in him. The True King (*Akal Purukh*) blends mortal man with His Ownself and provides immortality of contemplative-experiences.

To Gursikh the *Naam* is the Cause, and the Causation (the both), its origin is the Grace within the Creator's Cause. ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ॥ ਆਪੇ ਸਬਦੁ ਗੁਰ ਮੰਨਿ ਵਸਾਏ ॥ ਸਬਦੇ ਉਪਜੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖਿ ਸੁਣਾਵਣਿਆ ॥ ਆਪੇ ਉਚਾ ਉਚੇ ਹੋਈ ॥ ਜਿਸੁ ਆਪਿ ਵਿਖਾਲੇ ਸੁ ਵੇਖੇ ਕੋਈ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਆਪੇ ਵੇਖਿ ਵਿਖਾਲਣਿਆ ॥ [SGGS:125-126] that the Creator does Himself, so causes others to do. Who Himself enshrines all over the Word, and so is Guru's Word (Hymns) in one's mind. From whom emanates the ambrosial Gurbani, which also consists of an exaltation. What the Guru narrates to his Sikh and so he preaches to the world. By the grace, who could be known and inebriated as the higher of Himself. Gurbani makes clearer the Divine Name (the *Naam*) by Guru's grace as an identical amongst equals, perhaps seen in consciousness, but reacts ceaselessly to insatiable desires. Therefore, by Guru's grace one gets the True *Naam* and the Eternal Bliss. The True Naam is the medium, the proof of spiritualism to influence the way from the world of darkness.

In essence, the Naam is infinite, even to call God 'myriad' times is to carry 'load of sin'. In Holy Word is Thy Name for He is Formless One. As He ordains, so do men obtain, as great they find so great is Thy Worship. The Naam understood by simplest faith by keeping mystical discipline pertaining to relationships of the Guru and Gursikh, the Lord and His faithfuls:

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਸਾਲਾਹੇ ॥ ਸਾਚੇ ਠਾਕੁਰ ਵੇਪਰਵਾਹੇ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਗੁਰ ਸਬਦੀ ਹਰਿ ਮੇਲਾਵਣਿਆ ॥

[SGGS:122]

People say the Word of God (the *Naam*) gives knowledge, prayer brings success and practising of *Naam (simran)* develops the devotion and by Guru's shabad comes understanding of the self and the world. If the seeker abides in Guru's gospel his destiny deepens into transcendental Fellowship. ਮੇਰੇ ਮਨ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਦੂਜਾ ਥਾਉ ਨ ਕੋ ਸੁਝੈ ਗੁਰ ਮੇਲੇ ਸਚੁ

ਸੋਇ ॥ [SGGS:49]

Here, an exclamation has been expressed: none else, no other than the Guru is greater. It is the Guru alone who causes the knowledge, arranges fellowship and His word (Shabad) rings an exultation and one must to 'Be hold' – ਨਾਨਕੁ ਆਖੈ ਏਹੁ ਬੀਚਾਰੁ ॥ ਸਿਫਤੀ ਗੀਦੁ ਪਵੈ ਦਰਬਾਰਿ ॥ [SGGS:143] that through the Lord's prayer or praise one may establishes the link with his Judgment:

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ ਨਾਨਕ
ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

[SGGS:3]

We recite, repeat, meditate and practice the *Naam* for learning the tradition of the Guru and His Word (Shabad), this is *Simran*'. Our spiritual journey of *Naam simran* covers cosmology of the Omnipotent and physiology of Naam: its flavour, taste and enjoyment. The journey encompasses the practice (*simran*) and understanding about the working tradition, its derivative, existing complexities within relationships of Creator's Creation and suggestive (abundant) lives structure. The seeker enjoys the conscious and distinguishes Him by witnessing the practical qualities of the transcendental life.

The path becomes clearer and more coherent as we proceed. The *Sacha Patshah* (True King) manages the rest and brings a new assurance and a new confirmation of faith, for all the people of God.

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