



Contacting Naam or World

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Unless one knows of Naam he lives in delusion. Unless a person finds a way to have communion of the soul with God through the help of a saint, he never fulfills the purpose of life. Sant Mat is the most natural way of attaining God-realization. It deals with divine knowledge, and is concerned with the upliftment of the soul.

Guru Amar Das tells us that the scriptures of the world and other holy books speak of the Naam or Word, but the Naam which gives salvation cannot be found in books. The true Naam is within everybody, whether a Hindu, Mohammedan, Christian or Sikh. This Naam is neither Arabic, Persian nor English. It is an unwritten law and an unspoken language. It cannot be reduced to writing. All the religious books and scriptures sing praises of this Naam, and tell us of its advantages, but there is no Naam in them. It is within us. The followers of the various religions do not know of it. Those people who think that salvation can be had from the study of books cannot get it. Guru Nanak tells us:

*We may read for months and years without end,
We may read all our life,
even with every breath, a Nanak, nothing is gained
but delusion.*

The true Naam is always one and the same. When does one attain it? when one rises to the eye-focus. It is not in the six ganglion centers [chakras] in the body. How can we get the Naam? It is by devotion to the Guru that one gets Naam. Without the Satguru one cannot find it. If one comes across a Guru who traverses the spiritual regions, he reveals the way to the disciple and helps him cross the inner sun, moon and stars and meet the radiant form of the Master within. This is the way one attains the Naam. One cannot get it by any other means. One who does not have the Naam comes into the world blind, and leaves the world blind. It is said:

*Without the Guru one
cannot have the Naam.
Even if he performs millions
of good deeds.*

If Naam were a written or a spoken word, then what would be the need of a Guru? But the true Naam is something quite different.

*I sacrifice myself. heart and
soul, for the Guru.
He united me with the Spirit
and Power of God.*

Guru Amar Das acknowledges his debt to his Master, Guru Angad, who connected his soul with Naam. Whatever he got, he gained from his Guru. In this regard, Guru Gobind Singh tells us:

*The Vedas and the Koran gave me nothing;
Whatever I got. I got from the Guru.
The Vedas and the scriptures
only talk of God. It was the Guru who gave it*

tome. One gets the true Naam with devotion, And it comes to abide in the mind.

One may read millions of scriptures, but one cannot find the Naam there. One may recite the Granth Sahib millions of times, but if we inquire if that person has experienced the Light or peace of mind, he will say, "No." We are all slaves of the mind. But by communing with the Naam we can control the mind easily. Unless one finds a perfect Master and practices his teachings, one cannot go inside. At the time of initiation he teaches us the practice of simran. Simran strengthens the willpower and takes us up to the eye-focus and beyond.

*By devotion to the Guru, one gets everything;
Whatever one desires is given by him.*

It is only the perfect Master who shows us the inner way. One has to rise above the nine portals of the body and meet the radiant form of the Guru.

*Guru always remains with us,
When the veil is torn, Guru appears.*

Wherever we go, the Guru remains with us; whether we are in Africa or America or anywhere else. The philosophy of the Guru is subtle. Unless the Guru is perfect, one cannot get inner access. Even if one finds a perfect Master but has no love for him, one cannot go within in spite of hundreds of years of spiritual exercises. But a disciple with pure love can easily succeed. The Guru is very subtle and we too have to become subtle. He is like a mirror, but we must be free from all defects before we can see clearly. We must love the Guru, and by doing so, become purified. Without the Satguru one cannot gain inner progress. There are three key words in the Granth, the scriptures of the Sikhs: Satguru, Naam and satsang.

The Satguru is in reality the Lord of the whole creation. It is by good luck that one meets him. Guru Angad tells us:

*Guru has the key to the lock
of the body;
O Nanak, without Guru, mind
cannot rise up.*

The Guru applies the key and one has to rise above the body. Perfect Masters have always been on this earth to save the sincere seekers.

*The mind does not remember
the One.
It is filled with dirt. and
sees nothing else.*

Naam is within everybody. but when a person enters the world a veil is put behind the eyes. The Guru removes that veil and the Naam becomes manifest. Unless the mind is purified. one achieves nothing. Naam is upholding all the khands and brah- mands, all the spheres. Unless the soul becomes attached to Naam. it cannot become subtle. One may wander through all the places of pilgrimage, but he may only become inflated, and bring back with him more dirt and dust than anything else. Vanity is a heinous sin. That pilgrimage is best which washes away all sins-that pilgrimage is an inner one. The pilgrimages of the world cannot do it. Guru Nanak tells us: "The true Nectar is in the body." It is the Naam-the only thing that can wash away all our sins.

By devotion to the Guru
one becomes purified.
It is by death-in-life that
one comes to love the Lord.

Guru Amar Das tells us that if one comes across a spiritual guide. he will open the way within. One can then leave the nine portals of the body and enter the tenth. There, he will gain contact with Naam. He will then escape the cycle of birth and death, and attain salvation. Guru Amar Das tells us:

*Close the nine gates and stop
wandering in the outer world.
Through the tenth gate you
will find your Eternal
Abode.*

So long as one is absorbed in the nine portals of the body he cannot gain salvation. Contact with Naam only comes when the soul rises up. The Naam cannot be gained from books. In the account books of a rich man there is a description of his wealth, but it does not contain the wealth itself. Without contacting the Naam within, one gets nothing. These physical eyes cannot help you to see Naam. Guru Angad tells us:

*We have to see without eyes and hear without ears,
We have to walk without feet and talk without tongue.
Guru Nanak understands His will and meets the Lord.*

Guru Nanak has described the Naam as "Bani," He says: "Bani is the Guru, and Guru is the Bani," Jesus has described it as Word. All other saints have sung of His graces.

So long as one does not come across a perfect Master with access to higher spiritual regions, one cannot have gyan or knowledge. Mere reading and writing will not give us the real knowledge, that is, inner knowledge, The knowledge which Guru Nanak speaks of is within everybody, and it is not found in books, How can a poor worm buried in the dirt know of the fragrance of a garden? Similarly, one entangled in the nine doors of the physical body cannot know of Sach Khand, Books tell us that millions of khands, brahmands, rivers and mountains are within the human body. But with millions of blessings within, we are concerned only with flesh and bone. On the other hand, surgeons who operate on the body and do post- mortems declare that they do not find anything beside flesh and bones in the body. The fact is that everything subtle is behind the veil of the mind. If you remove that veil you will see everything. Worldly people come to enjoy the world, but they do not know that in reality it is the world that enjoys them.

Devotion to one who is free makes you free. It is Shabd that dissolves the ego and attachments. That saving Power is within you. If you contact that Power, your vanity will vanish and you will be saved from the mind and ego. This Power is known as Naam, Shabd and Word. Shabd is the Power that has created earth and heaven. It is from the Shabd that Light springs forth. The whole creation sprang from Shabd, and everything is within. Now the question is: Where does Shabd reside?

O Nanak. Shabd is *within*
every *individual- rich or poor.*

You may sleep but Shabd does not. It continues reverberating all the time. So long as we do not go within, we cannot have any benefit. It is just like a treasure that is hidden in one's house, but everyone goes about begging. And thus the whole world remains without Naam.

A gurumukh disciple finds divine Light within. It is by grace that one gets contact with Shabd, and Shabd purifies us through and through. Then, day and night, one revels in Shabd. One gets this with the grace of the Master. It is said that if one is fortunate to meet a perfect Master the latter grants him contact with the Power of God by lifting his inner veil. Then, the purpose of life is served.

*By God's grace union takes place.
It is the perfect Master who
gives the treasure of Naam.*

When God wants to save a jiva, He brings him to the feet of a perfect Master, and the Master contacts him with Naam. Then by practicing Naam the disciple rises above body-consciousness. This Elixir is within everyone, and whosoever partakes of it attains life everlasting.

*The true Naam makes the mind pure.
By devotion to truth one gets rid of all the ills of life.*

As soon as the spirit experiences the true Naam, the mind and senses are controlled. From time immemorial the mind is fond of worldly pleasures, but all the pleasures of the world cannot give us lasting satisfaction. Naam is the sweetest, most intoxicating and lasting pleasure. When once the mind tastes the sweetness of Naam it leaves off everything else. When the spirit rises into spiritual realms and tastes the Naam, it gains life eternal.

*O Nanak, Naam gives you salvation.
This is the grace of the Guru.*

It is said that in the court of God the man with Naam attains greatness. And Naam comes as a gift from the Guru.

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