

Intoxication of the Naam

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*O Rama! be established
in the Ram Power-
The all-pervading Sound
Current,
Listening to which, the mind
will be controlled.*

This hymn sums up the entire teachings of the perfect Master. It is difficult to understand the exact import of such an exalted message. Even the most learned fail. In brief, it means that your duty on the earth- plane is to listen to Ram Naam and become established in the Ram Power-the Power pervading everywhere and permeating the entire creation. Ravana was a highly learned person, well-versed in the sacred lore, yet with all his learning he fell because he could not control his mind, and he spoiled the honor of other men's wives. It is because of his misdeeds that, year after year, we make his effigy with ten heads, and then burn it.

It is the mind that brought about our separation from God. Guru Nanak tells us: "By conquering the mind, we conquer the world." This is because the world is nothing but a reflection of the mind. But it is only rare souls that put the mind in check. The mind holds sway over all the people of the world. The Guru tells us that "Ram" is within us. Is "Ram" merely a word? not in the least! "Ram" is a power or a force. Merely repeating words and names is of no use. Some write the word "Ram" a million times, roll it into small balls of dough and feed it to the fish; some repeat "Ram" a million times while telling the beads of a rosary, but it is to no avail. The Ram Power permeates every particle. Kabir Sahib tells us that there are

four kinds of Ram:
One "Ram" was the son of
King Dasaratha,
Another "Ram" resides in
the hearts of *all*,
Another is the universal
progenitor,
Yet there is a "Ram" unique
and distinct from them *all*.'

King Dasaratha had a son named Ram, whose exploits we find narrated in the great epic, *Ramayana*. After ruling for a long time, he left the world. He is the first "Ram." The second "Ram" is the individual mind, so flighty that it is now here and now in Calcutta. We may be awake or asleep, but the mind is ever active and restless. It never sits still. The third "Ram" is Brahm who projects, sustains, and reabsorbs the creation. The fourth "Ram" is "Sat Nam," the life principle. It is in His praise that the sacred books of all religions have been written, though He is beyond the reach of language and is not contained in any book. A description is provided in books; they simply say: "He is within you." Guru Arjan says:

*All and everything is within the house [of the body],
and nothing lies outside. Lost in illusion are those
who search for Him outside.*

Whatever the Divine Being is, He is within you, and He cannot be seen outside. Maulana Rumi also says:

*When you become a confidant,
then to you I will open
my lips,
So that you behold the
Midnight Sun!*

He told those around him to speak to him only if they could see the sun rising at midnight. From among his listeners someone asked: "Hazrat, who are the ones in whom the sun so rises?" He replied:

*None share in this secret
except the pure souls.
Day and night become one,
on the rising of this sun!*

Souls that are innocent and holy, see the dawn of this sun within themselves, and the distinction between night and day is lost to them. Our "Ram" belongs to such high souls. Further on, Maulana Rumi says:

*Within are such oceans,
wildernesses and mountain-
ranges,
That thought and imagination
stagger at the sight.*

Countless are the rivers, mountains, and forests within the human body; the very thought of them confounds the soul. The fourteen spiritual planes of Islam lie within, and so does God Himself. He has never been found outside, and He never will be found there in the future. Question the pilgrims to the Ganges, the Jamuna, the Kaaba, and ask them if they ever met Him there. Never! Further, he says:

*The plains of our universe,
compared to the vast inner expanse,
Are like a single hair flung in a raging sea.*

So insignificant is our world in comparison, that it is no more than a hair cast in an ocean!

*There are, however, concealed
ladders placed on this earth; Rising step by step, one
reaches the high Heaven.*

For reaching every inner stage, a ladder has been provided. The way is within. Guru Ram Das says that "Ram" of the saints has sway over millions upon millions of such worlds, and that He resides within you. Raise your soul to this "Ram," and merge in Him by listening to the celestial sound of the Life-Stream. Your joy will be indescribable. When you listen to that Sound Current, the mind will be controlled. This is the sovereign remedy for conquering the mind which is always seeking pleasure in outside objects. If you wish to subdue the mind, you must withdraw from the body up to the eye-level, and enter the inner spiritual planes. There, the Water of Life is showering down. With the joy of drinking it, the mind will give up worldly delights because there is no greater joy elsewhere.

This teaching is for all mankind. You have to go within whether you are a Hindu or a Muslim, or a member of any other religion. Just as the bodily limbs, hands, ears, nose, etc., are similar in all people, so too, the "way up" is the same for all. Our languages and religions may vary, but all heavenly regions are the same for everybody.

*God's Naam is nectar sweet,
Drink of it freely under
the Guru's instructions.*

God's Naam is utterly sweet and lovable, and is within us all. When you meet a Satguru or a perfect Master and learn the way within, with devoted meditation you will pierce the veil and ascend to the spiritual planes and receive the joy of Naam. Then, the mind is vanquished and turns away from the pleasures of the world. Once you put in the effort and learn to invert, the cycle of birth and death is over for you. The soul finds union with God, and your mission in life is fulfilled.

*The fire which lies buried
in wood,
With effort and skill can
be brought forth.*

Guru Ram Das now says that the world looks for God outside the body, in deserts, mountains, or rivers, but He is not there. He is inside you, just as fire is locked in wood. We have wooden beds and other wooden furniture, but by sitting on wood we do not catch fire. But if we put a match to the furniture, fire is produced. Similarly, though God is within us, He cannot be found without sincere effort. Until you learn to die while alive, you will not see God. And you do not wish to die when alive! The Hadith also tells us, "Die before your death." Guru Nanak asks you to practice the yoga of "dying while living." Again, he says:

*Die while living,
And gain the Home
you go to after death.*

Naam is inaccessible until you learn to rise above the physical body.

*The flame of "Ram Power" lights up every heart;
With the Guru's instructions, behold its brilliance.*

Guru Ram Das says that if you keep on reciting "Ram, Ram" you do not realize the Ram Power, because He is not a verbal expression. "Ram" is spiritual Light, Power or Energy. He is the life of creation and of all the spiritual realms. You may call him Ishwar, Parameshwar, Khuda, or God. People forget the reality and fight over words instead of realizing Him. They devote their lives to the reading of the scriptures, but they get nowhere. The soul neither goes within, nor does it encounter the Spirit and Power of the Supreme Being. Were we, on the contrary, to disregard the promptings of the mind and follow the Guru's bidding, we would find God. The task, however, is difficult. The mind is obstinate and does not give up its tactics. Rather, it regards itself as very wise. Whenever man fails, it is because of the mind which continues to claim that it is rendering the best counsel-although subsequently it is proved wrong. Man keeps falling into error, but the mind does not submit.

*The pleasures at the nine
doors of the body are stale.
Trickling from the tenth door
is the sweet Nectar.*

Our body has nine openings (two ears, two eyes, two nostrils, a mouth, and the two below] through which we indulge in the world's enjoyments. These pleasures are transitory, but we exhaust our lives within their confines. How then can we enjoy the eternal Naam Power? Naam is within us, and no pleasure can equal the joy it brings. Sheikh Farid has said:

*O Farid! sweet indeed are
treacle, sugar, candy,
jaggery, honey and buffalo
milk;
But none can approach the sweetness of Naam.*

Of all the substances of the world, Naam-the Spirit and Power of God-is the sweetest. All the saints have said that you will imbibe this great joy when, leaving the nine doors, you rise to the tenth. But the mind cares not for the advice the saints give. How then can this joy be gained? Within the human frame, God has deposited this treasure of great value, but if man does not enter within and find it, he is unfortunate indeed. This problem is explained by the following story: There once lived a poor grocer who could hardly make both ends meet. Once, a wandering holy man came to his place. The grocer entreated him, "Sir, I cannot make a living. Please show me some favor to rid me of my poverty." The holy man was moved to compassion. He said to the grocer, "Here, take this philosopher's stone. Keep it for three months and make yourself as much gold as you want. I shall take it back when I return." Intending to convert iron into gold, the fellow went the next day to the market, and inquired, "What is the price of iron?" He was told that the price had just gone up, yesterday it was five rupees for forty kilograms, but now it was nine rupees. The grocer shouted, "I don't want to make a bad bargain!" Just think of the man's stupidity! For nine rupees he could have converted forty kilograms of iron into gold and sold it for a great profit. The next month he again visited the stores and inquired as to the price of iron. "It has shot up further to twelve rupees," he was informed. "I will buy it only when it drops down to five rupees," replied the grocer. And he returned home. The third month, the price reached eighteen rupees. The grocer stuck obstinately to his decision to buy iron only when the price fell to five rupees. Thus passed three months. On his way back to the grocer's, the holy man thought that by then the grocer must have become very wealthy, having a large mansion and vast property. But the holy man found the grocer holed up in the same shabby shop and derelict house.

Astonished, the holy man asked: "Where is my philosopher's stone?" Pointing with his finger, the grocer said, "Over there." Quietly, the holy man pocketed the stone, and went his way. The genuine philosopher's stone is the human body which is lent to us for ten, twenty, or a hundred years. We, however, use the body for sensual indulgence and pleasure, though actually we are poisoning ourselves. True joy and bliss are within us, and even the angels long for it. In short, this body of ours is a house given to us on lease for a short term. Make the best use of it while you can, otherwise at death the angels of doom will tear you out of the body and drive you as a captive before them. Unfortunately, we are convinced that we will not die, that death is something which comes for others! This diabolical reasoning is the mischief caused by our mind.

Guru Sahib now says that the Water of Life is within you. You imbibe it by leaving the body's nine portals and entering the tenth gate.

Dear God, I fervently pray and implore for Your mercy.

*That through the Guru's
Shabd, we may drink of
the divine Nectar.*

Guru Ram Das prays to God, "Lord, two things I beg of You-that I meet a perfect Master, and that I realize You." When you have God, you have everything. The other boons that we ask for become exhausted very soon, and we have to ask for more. That which ends all desires, and satisfies all wants, is the joy of God's Name, the Elixir which frees you from death. The body is the receptacle of Naam. Guru Ram Das asks of his Guru nothing but the Guru himself.

*The house of the body is
a beautiful city,
In which is sold a Nectar
of divine sweetness.*

The human form is a vast city. In addition, it houses Brahm, Parabrahm, the gods, the angels, and, in fact, the whole creation. By following the instructions of a perfect Master, the disciple shall enter this holy city. What can we purchase there? God Himself-and what better bargain can we make! In a market, we look to buy that which we like best. We shall, therefore, look only for God, because there can be no better merchandise. It is said that God made man in His own image. The Hindus refer to the human body as God.Jike in form (Nar- Naraini Deh), and the Muslims refer to it as the highest of all created beings. How very unfortunate that having come into possession of this divine form, we do not rend the inner veil.

*Dedicate yourself to the Satguru, and win
Diamonds, rubies and price- less jewels.*

Guru Ram Das asks a question: When does man get to that precious substance, that fount of joy, which is within him? The Guru himself answers, and says that man receives it by giving loving devotion to a perfect Master. The Guru does not accept even a penny from any disciple-he himself is the bountiful giver, and not a beggar. So what kind of service can he take from all his disciples? True service lies in following faithfully his instructions. The Guru desires that we withdraw from the body's nine portals, and realize that the Guru is anxiously waiting within to receive us. The Guru will accompany us through every stage of

the journey. If the disciple does not draw aside the veil, he has none to blame but himself. Many who are considered well informed are not even aware of what service to the Guru means. He has in him the treasure of Naam which is the most precious gift of God. If the disciple is prepared to ascend to the spiritual regions, the Guru is prepared to bestow his riches with both hands.

Satguru is a measureless and overflowing ocean of divinity;
Worship him with *all* thy heart and soul!

The Supreme Being is said to be Agam, which is a region beyond reach-yet the perfect Master has entered it: He too is Agam. Do not regard the Master as an ordinary person like others. Every man has within him the Ocean of Nectar. When he serves the Guru, the Guru transports him to the highest spiritual planes and heavenly regions. Within, he will come upon Naam, the divine Melody. Once he enters Sahansdal Kamal, Naam will pull him up. Marvelous is God, and what a marvel is the Master who brings about union with Him!

*We are like the rain bird- God, with Your mercy and
grace,
Give us a drop of Naam
to sip.*

The rain bird is a bird about whom it is said that it will not drink the water of rivers, canals, wells, or ponds, though these are overflowing with water. It will drink only rain-drops as they fall from heaven. Similarly, the true men of God do not desire the delights and sumptuous repasts of the world; they appease their hunger with Naam. Guru Ram Das says that he is the rain bird, and he prays to God to give him a drink from God's ocean of infinite mercy.

*Guru is the dyer;
He has a vat of fast red
color,
Hand over your mind to him;
He will dye it a vivid red.*

The color is firmly fixed when the Guru dyes our mind in his vat of brilliant red dye. But when will the mind be so reddened? only when it is surrendered to the Guru. The dyer is beckoning man all the time, but he will not go near him. It is difficult to hand over the mind. Guru, the dyer, can dye your mind in fast red color provided you give the mind to him. You have to accept his will in all things, and follow his commandments.

*Those dyed in Ram, ever drink of joy,
Delightedly, in big draughts!*

Only a person dyed in Naam can tell you of the bliss of Ram. What can a man who has not experienced it say about it? When I was in the service I knew an artisan. On his way home he had to pass through a graveyard. While crossing it he would offer prayers and send forth an invocation saying: "One day I shall come here to sleep with you!" This was his daily practice. Some mischievous fellows who had been watching him, planned to test his sincerity. They hid themselves behind some bushes and when, as usual, he raised his hands in prayers and said that one day he would come to join the dead in the grave, one of the men in hiding shouted: "But do not come today!"

The artisan, thinking that the dead had actually replied to him, took to his heels, scared to death, leaving his precious tools behind. How can a dead man speak? The artisan really did not believe in what he had been saying.

Those who are imbued with Naam live in a state of perpetual intoxication. A holy man has said: "Those who get that awareness, lose awareness of themselves." When you come to know God, you will lose yourself.

*Dig up all the gold of this
earth which is divided
into seven seas and seven
lands-
The servants of my
Lord do not care for it!
They ask for only God and
the ecstasy of His love!*

Excavate the gold of this earth, of all the seas and all the continents; keep it on one side, and put the "Ram Power" on the other. Ask the lovers of God to choose between the two. Unhesitatingly, they will choose "Ram Naam." This treasure is already within man, deposited there by God for him, but man will not dig it up. The true lovers of God ask for God Himself - God only, and nothing but God.

*The hunger of the worldly
is never appeased;
Man keeps running around
hungrily asking for more
and yet more.*

Those who are not dyed in God's love are the disciples of the mind and worldly riches. They waste their life for nothing. They do not withdraw into themselves and, going behind the veil, ascend into their higher self.

*Chasing money. they rush
around incessantly!
Keep such people at a
distance of millions
of miles.*

The distance between the seekers of material wealth, and the lovers of God, is millions of miles. The former crave for the world, and the latter want only God. How can the two ever think alike?

Supreme *is* God and so are
His servants;
What *praise* can you *give*
them?
No *praise* does *justice* to
Ram Naam.
May the Lord bestow Ram
Naam upon *His* servant,
Nanak!

In the entire world there are only two things of worth: God and His lovers. All else is perishable. What words can you offer which can do justice to the lovers of God? How will you describe them? In answering, the Guru says that they are like the drops of water mingling in the ocean: They become one with Him. The soul has come into being through the Will of God (*Amaar-e-Rabbi*), and it must merge in God and become God. In- deed, for the soul, there is no other resting place but God, the source and fountainhead of all that is.