

Discovery of Self through *Naam-Simran*

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Sikhism advocates ‘*Naam-simran*’ for all mankind as the means to attain Divine Knowledge, the Self realization at ‘Finite and Infinite’ levels of Creation. The philosophy behind *naam-simran* is projection of pure, positive word, or *Sabad*, which leads human soul to libration. Silent repetition of *Wahiguru*, *Satnam* or a Hymn, is a tonic and a potent remedy for all psychosomatic diseases. *Naam simran* restores human happiness, generic health, and elemental wisdom.

Naam Simran is a purely spiritual experience within reach of all humanity irrespective of race creed on social status. Success varies and depends on the practitioner’s earnestness as well as the Master’s grace.

Why we must practice 'Naam simran'? Because it brings inner tranquillity. This practice is superior to all other forms of worship. It is at the root of *Gurbani*. It places no restriction of time and space and does not need the help of any other person or material posture. Amongst all religious practices '*Naam-simran*' is the simplest, a purifier for both mind and heart. It is like the all-pervasive light of the sun.

'Naam-simran' reins in the mind and intellect (*man aur budhi*) from within, order to understand the physical phenomenal word and transcend its wisdom. *Naam* is the holiest of the holy; practice of *simran* destroys the cause of our bondage, namely, our Karma (good or bad actions). Even the greatest sinner attains to the supreme position through *Naam-simran*. The only focus that one discovers by study of Guru Granth Sahib is that we must always and constantly meditate on Him and His Name. Just as the furnace melts gold and other metals so as to purify them, so the Name of the Lord acts as

the best *solvent* of all problems of this world. No evil can befall one who is engrossed in *Naam*.

There are however some pitfalls. Sadly '*Naam-simran*' has become a topic of discussion rather than of practice amongst our intellectuals.

Argument is the antithesis of meditation.

Efforts for conducting seminars on topic are merely intellectual exercises, missing the *Naam - Amrit* and initiation.

Internalising the Divine Spirit: The word '*Naam*' is the object of *simran* (meditation) whereas the word '*Simran*' is remembering, uttering, or *Jap* in meditation. Thus '*Naam-simran*' is remembrance of God's *Name*. The question arises, what or whose name? The simple answer is *Satnaam* Waheguru the name of True Wonderful Lord, who is All-pervading True and Eternal. The Lord is One Alone, Who Ever was, Is Now and Ever shall be, - the Akal Purukh, 'Waheguru'. His name is True. Guru

Nanak and successor Gurus, throughout the holy *Gurbani*, maintain that one must contemplate upon formless God, Infinite God alone, Who is Creator, and dwells everywhere.

*"Life makes it opportune
To seek the glorious Divine
The Divine is within and not without
Properly attune-or One's out".*

Guru Nanak: *Raag Prabhati*

"niralamb nirahar nehkewal nirbhav tadi lawai" (....resting mind on the Self, Detached, Hungerless and Fearless God). In an answer to the Siddhas, Guru Nanak replies thus: *"antar bahar eko janai"* - focus the mind upon One Lord (who is One within and outward)

Fix thy mind on the Enternal Being, the True *Purusha* " *sat-purkh akal murat ridai dharoh dhian*". *"Ved puran jas gun gavat tako naam hiai mai dharre"*.

Guru Tegh Bahadar says, in *Raga Gaudi*.
Enshrine yea His Name in thy heart Whose
praise is sung by Vedas and Puranas".

Guru Arjun : *Sukhmani Raag Gaudi*.

*"naam ke dhare sagle jant-naam ke dhare
khand brahmand,*

*Naam ke dhare sagal akar-naam ke dhare
puria sabh bhavan."*

Thy Name (the All Pervading Divine
Spirit) is support of all beings, O Lord.
Thy Name is the support of the worlds,
verify the Universe.

Thy Name is Support of all life forms.
Yea, Thy Name is the support of all
continents and spheres.

The Tenth Master, Guru Govind Singh,
defined the objective as follow :

*"tahi ko dhian parman hie jou tha, ab hai ar
agai u jaiiv hai".*

A Slow Process : We must understand that if our meagre and early practice of '*Naam-simran*' does not produce any earth-shaking result we should not lose patience. We should feel encouraged by the belief that the path has been found out, and it is only a question of time when we will reach our destination.

There are some hymns which must necessarily be taken from the Guru Granth Sahib with the help of a pious friend, or elder or scholar - Granthi. The most popular technique is the repetition and daily reciting of *Gurbani*. '*Sat Naam*' or '*Waheguru*' is very powerful *jaap*; several practitioners reveal that without '*Satnm*, *Waheguru*' the seeker cannot achieve his purpose. For the name and the object named are not different. When the heart is purified by the practice of Pranava, or *Dhun/Naad*, the practice hears same sound. In the first stage, one feels a thrilling sensation in the skin, gradually passes through several stages to reach last and final (tenth) stage; that through devotion to

Waheguru, the Self is known, and the difficulties are removed.

Realisation Within: By practicing ‘*Naam-simran*’ the seeker of Truth, or Gursikh, comes to know the secret of *Gurbani* within himself, in second to fourth stage he perceives the finer spring of words, hear cosmic (*Naad*) sound, next he starts loosening of worldly sense and at last stage the knowledge of Divine Self comes in full effulgence.