058

Naam Simran

(Writer: Dr. Kala Singh)

Creation on earth can be divided between plant and animal kingdom. When we talk of a plant we know that a plant grew in the earth, have roots, stem, leaves and bear flowers and then fruit. There are many types of plants, flowers, fruits and all of them have Naam. For example mangoes are of different varieties. When we take Naam of that variety we think of its specific taste and look. That goes for flowers etc. In the same way in animal Kingdom there are many types of animals which have Naam. For example there are many varieties of deer. When we take Naam of one variety of deer we know its qualities. Human beings belong to the animal kingdom. When we talk of humans we know qualities of human being. Among humans there are many types of humans according to the country, colour, race, gender etc. When we take Naam of humans from a region, for example Africa, India or China we know their qualities like, colour, stature and look. Humans from the same family have different Naam and different qualities. When we take a particular Naam from a family we know about whom we are talking and what are his/her qualities. So Naam is very important to describe someone or something.

– ਕਬੀਰ ਮਾਟੀ ਕੇ ਹਮ ਪੂਤਰੇ ਮਾਨਸੁ ਰਾਖਿਓ ਨਾਉ॥ ਚਾਰਿ ਦਿਵਸ ਕੇ ਪਾਹੁਨੇ ਬਡ ਬਡ ਰੂੰਧਹਿ ਠਾਉ॥(੧੩੬੭)

Bhagat Kabir says, we are puppets of clay (Five elements) but we take the name of human being. We are guests here for only a short time, but we are busy in collecting worldly possessions as if they are going to stay with us forever. We forget God (Spiritual knowledge and wisdom how to live truthful life).

So our first Naam is human being (Manas), which ever country we belong, caste, colour, gender, rich or poor.

– ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਥਣ ਦੁਧਿ॥ ਦੂਜੈ ਮਾਇ ਬਾਪ ਕੀ ਸੁਧਿ॥
ਤੀਜੈ ਭਯਾ ਭਾਭੀ ਬੇਬ॥ ਚਉਥੈ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ॥
ਪੰਜਵੈ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ॥ ਛਿਵੈ ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ॥
ਸਤਵੈ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ॥ ਅਠਵੈ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ॥
ਨਾਵੈ ਧਉਲੇ ਉਭੇ ਸਾਹ॥ ਦਸਵੈ ਦਧਾ ਹੋਆ ਸੁਆਹ॥
ਗਏ ਸਿਗੀਤ ਪੁਕਾਰੀ ਧਾਹ॥ ਉਡਿਆ ਹੰਸੁ ਦਸਾਏ ਰਾਹ॥
ਆਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ॥ ਪਿਛੈ ਪਤਲਿ ਸਦਿਹੁ ਕਾਵ॥
ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ॥ ਬਾਝੁ ਗੁਰੂ ਡੁਬਾ ਸੰਸਾਰੁ॥ (੧੩੭)

In this shabad Guru has divide human life in eight stages. First, the baby loves mother’s milk. Second, learns of mother and father. Third, learns of brothers, sisters-in-law and sisters (Relatives). Fourth, love of play awakens. Fifth, Start working to earn money and is busy providing food and drink. Sixth, learns of sexual desire and does not respect social customs. Seventh, gathers wealth and get married, have a family and house. Eighth stage, one start getting angry at children and spouse that they are not listening to him/her and the body gets illnesses because of that, Ninth stage, one becomes old, hair turns grey and breathing becomes laboured. Tenth stage is death. Body is cremated and turns to ashes.

Companions send off the dead, crying and lamenting. The soul meets its creator. After sometime even the Naam is forgotten after the death. After funeral, food is offered to all. Nanak says the self-willed Manmukh's love of this world is unfounded and blind. Without coming to the refuge of the Guru, the world is drowning in this unfounded blind love of ardent worldly passions (Maya).

Second Naam is given by parents. This Naam is used in school, bank etc. When one dies all relatives cry, lament for some time, burn the body and after sometime forget them. We even don't know Naam of our great grandparents.

- ਨਾਉ ਫਕੀਰੈ ਪਾਤਿਸਾਹੁ ਮੂਰਖ ਪੰਡਿਤੁ ਨਾਉ॥ ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਏਵੈ ਕਰੇ ਗੁਆਉ॥
ਇਲਤਿ ਕਾ ਨਾਉ ਚਉਧਰੀ ਕੂੜੀ ਪੂਰੇ ਥਾਉ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਕਲਿ ਕਾ ਏਹੁ ਨਿਆਉ॥(੧੨੮੮)

Recluse penniless fakir is designated with the title of emperor and the fool is designated with the title of a religious scholar. The one who has been blinded by maya is designated with the title of a seer. The trouble -maker is designated with the title of a leader and the liar is seated with honour. Nanak says, this happens when the mindset is of Kal yug. When we get wisdom from the Guru only then we come to know that it is wrong.

This is our 3rd Naam.

- ਕਹਿ ਕਬੀਰ ਨਿਰਧਨੁ ਹੈ ਸੋਈ॥ ਜਾ ਕੇ ਹਿਰਦੈ ਨਾਮੁ ਨ ਹੋਈ॥ (੧੧੫੯)

Says Kabir, someone is nor poor because one is penniless, but one is poor who does not have the Naam (Spiritual knowledge and wisdom) in mind (mann).

- ਜਿਨ ਕੈ ਪਲੈ ਧਨੁ ਵਸੈ ਤਿਨ ਕਾ ਨਾਉ ਫਕੀਰ॥ ਜਿਨ੍ ਕੈ ਹਿਰਦੈ ਤੂ ਵਸਹਿ ਤੇ ਨਰ ਗੁਣੀ ਗਹੀਰ॥(੧੨੮੭)

Those who possess only worldly wealth are in fact paupers because they lack spiritual wisdom. But in whose mind (mann) God dwell, are oceans of virtue.

- ਗਿਆਨੀ ਗੁਰ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ॥ ਕੋਰੈ ਰੰਗੁ ਕਦੇ ਨ ਚੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਈ॥ (੭੩੨)

O Giyani, wise ones, as the untreated cloth does not take up the dye, no matter how much everyone may wish it, without the Guru, there is no devotional worship.

- ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ॥(੨੧੯)

O Sadhus, forsake the pride of your mind. Shun sexual desire, anger and the company of evil people forever.

Both above Shabads are directed at wise ones (Giyani) and hermits (Sadhu) to shun pride, sexual desire, company of evil people and do devotional worship which is actual Bhakti. That means they have those titles but actually their title do not represent them.

Third Name (Naam) is according to our title-Jathedar Sahib, Fakir, Giyani, Sadhu, Doctor, Chairman, DC, MP, MLA etc. Most of the time, such titles don't match the qualities. One who gets title of being Rich is in fact poor as far as spiritual knowledge is considered. Jathedar don't have knowledge to lead.

- ਜੋ ਜਨ ਲੂਝਹਿ ਮਨੈ ਸਿਉ ਸੇ ਸੂਰੇ ਪਰਧਾਨਾ॥ (੧੦੮੯)

Those devotees who struggle to control five vices in their minds (mann) are real brave and distinguished heroes.

– ਜੇਹਾ ਘਾਲੇ ਘਾਲਣਾ ਤੇਵੇਹੋ ਨਾਉ ਪਚਾਰੀਐ॥ (੪੬੯)

As are the deeds done, so is the reputation (Naam) one acquires.

– ਜੋ ਧਰਮੁ ਕਮਾਵੈ ਤਿਸੁ ਧਰਮ ਨਾਉ ਹੋਵੈ ਪਾਪਿ ਕਮਾਣੈ ਪਾਪੀ ਜਾਣੀਐ॥ (੧੩੮)

One who lives righteously is known as righteous, one who commits sins is known as a sinner.

– ਆਪਸ ਕਉ ਜੋ ਭਲਾ ਕਹਾਵੈ॥ ਤਿਸਹਿ ਭਲਾਈ ਨਿਕਟਿ ਨਾ ਆਵੈ॥ (੨੭੮)

One who calls oneself noble in fact goodness is far away from them.

Fourth Name (Naam) is according to our actions and is very important, Sinner (Pappi), Backbiter (Chugalkhor), Robber (Daku), Burglar (Chor), Quarrelsome (Laraka), Greedy (Lalchi), Untruthful (Jhootha), Philanthropist, Servant (Sevak), Noble (Bhla Manas), Polite (Mithbolra), Religious, Saintly (Dharmi).

– ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ ਮੇਰਾ ਨਾਉ ਸਭਾਗਾ॥
ਗੁਰ ਕੀ ਬਚਨੀ ਹਾਟਿ ਬਿਕਾਨਾ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ॥(੯੯੧)

O God, I am your slave, bonded servant, and so I am called fortunate. I have sold myself to the Guru's store. When we sell something then we have no jurisdiction over it. That person can change the look of that thing to whatever one likes. In the same way I sold myself to the Guru's store in exchange for the Guru's word (Spiritual Teachings). Now Guru can change my mind (mann) whatever Guru think is good. I have no jurisdiction over my mind (mann) now.

This is the most important name (naam). My name is Fortunate (Subhaga), Bonded Slave (Gulam) of the Guru.

Parents give Name (naam) to their children but God's children give Names (Naam) to their creator God. The God is given different Names (Naam) according to the virtues of the God Bhagats experienced.

Mostly used names of God in SGGS

Divine Name	No. of Times	Divine Name	No. of Times
Hari	8344	Narayan	89
Ram	2533	Antarjami	61
Prabhu	1371	Jagdish	60
Gopal	491	Satnam	59
Gobind	475	Mohan	54
Karta	228	Allah	46
Thakur	216	Bhagwan	30
Daata	151	Nirankar	29
Parmeshwar	139	Waheguru	4
Murari	97	Wah Guru	4
Krishna	22		

Other names that are used in SGGS are – Agumm, Agochar, Bhao Khandan, Dukh Bhanjan, Bhagat Vachal, Bhagvan, Beethle, Jagdeesar, Madhava, Prit-Palak, Swami, Satgur, Parbrahm and Dyal.

No one name is proclaimed supreme or better than other, but Waheguru is mostly used by Sikhs.

- ਵਾਹਿਗੁਰੂ ਗੁਰ ਮੰਤ੍ਰ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ॥ (ਭਾ: ਗੁਰਦਾਸ ਵਾ:੧੩, ਪਉੜੀ ੨)

Waheguru is Gurmantar, whose recitation erases egotism.

Name of the Gurus used waheguru in their Bani. Guru Nanak has 947 shabds, 5600 verses, Guru Angad has 63 Shlokas and 250 Verses, Guru Amardas has 869 Shabds and 5100 Verses, Guru Ramdas has 638 Shabds and 3800 verses, Guru Arjan has 2313 Shabds and 13900 Verses, Guru Tegh Bahadur has 115 Shabds and 690 Verses, Bani of all Bhagats has 788 Shabds and 4000 Verses, Bani of all Sikhs has 11 Shabds and 100 Verses. Total is 5714 Shabds and 30000 Verses. Waheguru word is not mentioned even once.

- ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨ॥ (੮੬੪)

I always remember Gurbani in my mind (mann) and Guru's Shabd (Gurbani) is my Mantra.

- ਮੂਲ ਮੰਤ੍ਰੁ ਹਰਿ ਨਾਮੁ ਰਸਾਇਣੁ ਕਹੁ ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ॥ (੧੦੪੦)

Nanak says always remember Naam of Har (Godly Virtues) which is the Mool Mantar and source of happiness.

- ਬੀਜ ਮੰਤ੍ਰ ਸਰਬ ਕੋ ਗਿਆਨੁ॥ (੨੭੪)

Naam of Har (Godly Virtues) is the source of all virtues which gives spiritual wisdom to everyone. If Naam is Waheguru how can it give wisdom to everyone.

- ਧ੍ਰਿਗ ਸਰਵਣਿ ਉਪਦੇਸ ਵਿਣੁ ਸੁਣਿ ਸੁਰਤਿ ਨ ਧਰਣੀ॥
ਧ੍ਰਿਗੁ ਜਿਹਬਾ ਗੁਰ ਸਬਦ ਵਿਣੁ ਹੋਰ ਮੰਤ੍ਰ ਸਿਮਰਣੀ॥ (ਭਾ: ਗੁਰਦਾਸ ਵਾਰ ੨੭, ਪਉੜੀ ੧੦)

Those ears are cursed which do not listen to the message of the Guru and do not concentrate upon it. Cursed is that tongue which recites Mantras other than the Shabd of the Guru (Gurbani).

- ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ॥ (੪੬੫)

God! Your name (virtue) is formless, remembering your Name (Virtues), one does not go to living hell. Formless is one of the virtues of the God. Remembering, adopting and assimilating the virtues of the God and living life accordingly one does not get entangled in the hell of worldly passions (Maya). Formless is one of the many Names of the God mentioned in Guru Granth Sahib. Where Bhai Gurdas Ji said Waheguru Gur Mantra Hai Guru Nanak is saying it is Nirankar.

- ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ ਵਾਹਗੁਰੂ ਤੇਰਾ ਸਭੁ ਸਦਕਾ॥
ਨਿਰੰਕਾਰੁ ਪ੍ਰਭੁ ਸਦਾ ਸਲਾਮਤਿ ਕਹਿ ਨ ਸਕੈ ਕੋਊ ਤੂ ਕਦ ਕਾ॥
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਸਿਰੇ ਤੈ ਅਗਨਤ ਤਿਨ ਕਉ ਮੋਹੁ ਭਯਾ ਮਨ ਮਦ ਕਾ॥
ਚਵਰਾਸੀਹ ਲਖ ਜੋਨਿ ਉਪਾਈ ਰਿਜਕ ਦੀਆ ਸਭ ਹੂ ਕਉ ਤਦ ਕਾ॥
ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ ਵਾਹਗੁਰੂ ਤੇਰਾ ਸਭੁ ਸਦਕਾ॥ (੧੪੦੩)

Wow Guru (Waheguru)! You are great and wonderful. It is your blessing that you manifest in the minds (mann) of your servants (Bhagats). You are formless, ever present and no one can tell how you came into being. You created countless Brahmas and Vishnus but their minds were intoxicated with emotional attachment. You created the 8.4 million (countless) species of beings and provide for their sustenance. Wow Guru (Waheguru) It is your blessing that you are immanent in the minds (mann) of your servants (Bhagats) forever.

- ਵਾਹੁ ਵਾਹੁ ਕਾ ਬਡਾ ਤਮਾਸਾ॥ ਆਪੇ ਹਸੈ ਆਪਿ ਹੀ ਚਿਤਵੈ ਆਪੇ ਚੰਦੁ ਸੂਰੁ ਪਰਗਾਸਾ॥
ਆਪੇ ਜਲੁ ਆਪੇ ਥਲੁ ਥੰਮ੍ਹਨੁ ਆਪੇ ਕੀਆ ਘਟਿ ਘਟਿ ਬਾਸਾ॥
ਆਪੇ ਨਰੁ ਆਪੇ ਫੁਨਿ ਨਾਰੀ ਆਪੇ ਸਾਰਿ ਆਪ ਹੀ ਪਾਸਾ॥
ਗੁਰਮੁਖਿ ਸੰਗਤਿ ਸਭੈ ਬਿਚਾਰਹੁ ਵਾਹੁ ਵਾਹੁ ਕਾ ਬਡਾ ਤਮਾਸਾ॥ (੧੪੦੩)

Wow! Wow! (Wah Wah) great is the play of God! God itself plays around and contemplates, illumines the sun and the moon. It itself is water, earth and its support. It itself abides in each and every mind (mann). (On Gender of God there is a saperate article) It itself is the chess player of the world and the board. Everyone after contemplating on the spiritual knowledge of the Guru (Gurmukh) say Woh! Woh! (Wah Wah) Great! Great is the play of God!

- ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ॥ (੧੪੦੩)

You are forever True, The Home of Excellence, the Primal Supreme Being Waheguru, Wahguru, Wahguru Wah Jio.

God according to Guru Nanak is beyond full comprehension by humans, has endless number of virtues, takes on innumerable forms, and can be called by an infinite number of names.

– ਤੇਰੇ ਨਾਮ ਅਨੇਕਾ ਰੂਪ ਅਨੰਤਾ ਕਹਣੁ ਨ ਜਾਹੀ ਤੇਰੇ ਹੁਣ ਕੇਤੇ॥ (੩੫੮)

Your Names are so many, and your forms are endless. No one can tell how many glorious virtues you have.

The message of Guru Granth Sahib is that it is not the Naam of God which is important but its virtues (Naam). One has to obtain those virtues and do good deeds to merge with the God in this life. That's the salvation.

– ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ॥(੪੯੧)

If someone chants, repetitively only by tongue Ram, Ram or the preferred Name of God, by such chanting the God can't be realized. The fruit of realization of God is through the grace of enlightenment.

– ਰਾਮੁ ਰਾਮੁ ਕਰਤਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਰਾਮੁ ਨ ਪਾਇਆ ਜਾਇ॥ (੫੫੫)

The entire world (Most of the people) is chanting "Ram", "Ram", but "Ram" (God) cannot be realized like this.

– ਮਾਲਾ ਫੇਰੈ ਮੰਗੈ ਬਿਭੂਤ॥ ਇਹ ਬਿਧਿ ਕੋਇ ਨ ਤਰਿਓ ਮੀਤ॥ (੮੮੮)

You chant on your rosary and beg for the treasure of divine virtues. O fried! No one has ever been saved in this way.

– ਜਬ ਕੀ ਮਾਲਾ ਲਈ ਨਿਪੂਤੇ ਤਬ ਤੇ ਸੁਖੁ ਨ ਭਇਓ॥ (੮੫੬)

Ever since this worthless son (mann) has taken the Mala (Rosary), Since then there has been no peace of mind.

– ਰਮ ਰਾਮ ਰਾਮ ਮਾਲ॥ ਮਨਿ ਫੇਰਤੇ ਹਰਿ ਸੰਗਿ ਸੰਗੀਆ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰੀਤਮੁ ਥੀਆ॥ (੧੨੭੧)

Those who remember and inculcate virtues of the God in the rosary of their mind (mann) become one with the God and God dwell in their mind (mann).

– ਕਬੀਰ ਜਪਨੀ ਕਾਠ ਕੀ ਕਿਆ ਦਿਖਲਾਵਹਿ ਲੋਇ॥
ਹਿਰਦੈ ਰਾਮੁ ਨ ਚੇਤਹੀ ਇਹ ਜਪਨੀ ਕਿਆ ਹੋਇ॥(੧੩੬੮)

Kabir says why do you show other people your rosary beads? You do not remember the God in your mind (mann), so what use is this rosary?

– ਹਿਰਦੈ ਜਪਨੀ ਜਪਉ ਗੁਣਤਾਸਾ॥
ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਅਪਰੰਪਰ ਸੁਆਮੀ ਜਨ ਪਗਿ ਲਗਿ ਧਿਆਵਉ ਹੋਇ ਦਾਸਨਿ ਦਾਸਾ॥ (੮੪੧)

I remember the virtues of the God in my mind (mann), which is my rosary. The God is inaccessible, unfathomable and unlimited. I contemplate on such God's virtues in the company of enlightened ones as humble of the humblest.

– ਸਾਲ ਗ੍ਰਾਮ ਬਿਪ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤੁ ਤੁਲਸੀ ਮਾਲਾ॥ (੧੧੭੦)

O Brahmin! Instead of worshiping the stone-god (Idol-worship), worship (understand virtues of God within) and practice virtuous conduct, this is your rosary.

– ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ॥ ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ॥(੧੪੦)

Let good conduct be your Kaba, Truth your spiritual guide, and good deeds your Kalma and prayer (Namaj). Let accepting the will of the God (Hukam) be your rosary. O Nanak! Such a person is real Musalman.

– ਕਬੀਰ ਮੇਰੀ ਸਿਮਰਨੀ ਰਸਨਾ ਊਪਰਿ ਰਾਮੁ॥ ਆਦਿ ਜੁਗਾਦੀ ਸਗਲ ਭਗਤ ਤਾ ਕੋ ਸੁਖੁ ਬਿਸ੍ਰਾਮੁ॥(੧੩੬੪)

O Kabir! Remembering Godly Virtues is my rosary (Simrani). From the beginning of the universe all Bhagats have been doing this Simran and dwell in peace through it.

– ਇਕ ਦੂ ਜੀਭੌ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ॥ ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ॥
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ॥ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ॥ (੭)

No one can realized and merge with the God even if one has uncountable number of tongues, with each tongue, one would repeat uncountable number of times the Name (Naam) of the God. The way to become one with God, realizing creator, requires the elevation of one's consciousness/spirituality step by step (Jap Ji Pauries). Hearing the narrative of elevated consciousness/spirituality the pretentious (Boaster Ant, of lower level of spirituality) starts to imitate it. Just by knowing the virtues of the God and trying to merge without giving up ego and rituals is meaningless. Nanak says the realization of creator within is through the grace of enlightenment and making ourselves worthy of the virtues of the God by upping the spirituality step by step and other is fake imitation of chanting.

– ਜੈਸੇ ਖਾਂਡੁ ਖਾਂਡੁ ਕਹੈ ਮੁਖਿ ਨਹੀ ਮੀਠਾ ਹੋਇ ਜਬ ਲਗ ਜੀਭ ਸ੍ਵਾਦਿ ਖਾਂਡੁ ਨਹੀ ਖਾਈਐ॥
ਜੈਸੇ ਰਾਤ ਅੰਧੇਰੀ ਮੈ ਦੀਪਕ ਦੀਪਕ ਕਹੈ ਤਿਮਰ ਨ ਜਾਈ ਜਬ ਲਗ ਨ ਜਰਾਈਐ॥
ਜੈਸੇ ਗਯਾਨ ਗਯਾਨ ਕਹੈ ਗਯਾਨ ਹੂੰ ਨ ਹੋਤ ਕਛੁ ਜਬ ਲਗ ਗੁਰ ਗਯਾਨ ਅੰਤਰਿ ਨ ਪਾਈਐ॥
ਤੈਸੇ ਗੁਰੁ ਧਯਾਨ ਕਹੈ ਗੁਰ ਧਯਾਨ ਹੂੰ ਨ ਪਾਵਤ ਜਬ ਲਗ ਗੁਰ ਦਰਸ ਜਾਇ ਨ ਸਮਾਈਐ॥

(ਕਬਿਤ ਭਾ: ਗੁਰਦਾਸ ੫੪੨)

Just as by saying sugar, sugar, one cannot feel sweetness of sugar in the mouth, unless sugar is actually placed on the tongue. In a dark night, saying lamp, lamp does not dispel dark night unless lamp is lit. By saying knowledge (Giyan) again and again, knowledge cannot be obtained, unless carefully reading and understanding the text. Similarly just repeatedly chanting Guru, Guru, one cannot get virtues of the Guru. One can get virtues and merge with the Guru only by contemplating on the Shabd of the Guru. Get spiritual knowledge and wisdom from it and live life accordingly.

What is Naam in Gurbani?

– ਸਿਧ ਸਾਧਿਕ ਨਾਵੈ ਨੋ ਸਭਿ ਖੋਜਦੇ ਥਕਿ ਰਹੇ ਲਿਵ ਲਾਇ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਇ॥

ਬਿਨੁ ਨਾਵੈ ਪੈਨਣੁ ਖਾਣੁ ਸਭੁ ਬਾਦਿ ਹੈ ਧਿਗੁ ਸਿਧੀ ਧਿਗੁ ਕਰਮਾਤਿ॥
ਸਾ ਸਿਧਿ ਸਾ ਕਰਮਾਤਿ ਹੈ ਅਚਿੰਤੁ ਕਰੇ ਜਿਸੁ ਦਾਤਿ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਏਹਾ ਸਿਧਿ ਏਹਾ ਕਰਮਾਤਿ॥ (੬੫੦)

All hermits (Sidhs), austerity practitioners (Sadhik) and seekers search for the Name (Naam), they have grown weary of concentrating and focusing their attention. Without the True Guru, no one finds the Name (Naam), only those who live life according to the spiritual knowledge and wisdom of the True Guru (Gurmukh) merge with the God. That alone is the supernatural and miraculous power which the God spontaneously bestows. Nanak says the God's Name (Naam) abides in the mind of those who listen to the spiritual knowledge from the Guru (Gurmukh), this is supernatural and miraculous power.

If Name (Naam) of the God is Ram, Allah or Waheguru, then everyone know it. Why then all hermit (Sidhs), austerity practitioners (Sadhik) and seekers search for it? Why without the Name (Naam), all worldly possessions are worthless, supernatural powers and miraculous powers are cursed? Which Name (Naam) abides in the mind of those who listen to the spiritual knowledge from the Guru (Gurmukh)? Actually it is how to adopt and assimilate the spiritual knowledge and wisdom about virtues of the God which all hermits (Sidhs), austerity practitioners (Sadhik) and seekers are searching. That's the True Name (Naam).

- ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ॥
ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ॥
ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੋ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ॥
ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ॥ਰਹਾਉ॥
ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ॥ (੧੦)

I offer my humble prayer to you, O Guru. Please be merciful bless and enlighten me with the Naam of the God. Through the Guru's Teachings, the Naam is breath and asset of journey of my life. Most fortunate are those (Har Jan) who have faith and longing for Godly Virtues. Through teachings of the Guru, Naam in the form of virtues manifest (Gunn Pargas) in them and they are satisfied from worldly ardent temptations (Maya).

- ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ॥ ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ॥
ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ॥ ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ॥ (੯)

It is very difficult to say True Naam. When I don't say I die. I hunger for the True Naam which takes away all miseries. Is it true that it is difficult to say waheguru and when I don't say I die? Why it is difficult to say Waheguru? There are many who say Waheguru every time we talk to them but still have all problems in life. The real meaning is that it is difficult to have virtues of the God (True Naam) in the mind (mann) and when I forget those virtues of the God and do deeds according to my mind (mann), I die spiritually. So I am always hungry for those virtues because when I live my life according to those virtues I live a peaceful life without any miseries.

- ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ॥ ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦ॥ (੨੯੫)

Chant the Name of the God with every breath and all worries and anxieties of the mind (mann) will go away.

- ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਧਿਆਈਐ॥ ਮਾਰਗਿ ਚਲਤ ਹਰੇ ਹਰਿ ਗਾਈਐ॥ (੩੮੬)

Chant the Name of the God while standing, sitting, sleeping and walking on the way.

How can one chant the Name (Naam) of the God with every breath, sitting, standing, sleeping and walking? Is it possible to chant while sleeping, working in the office, shop etc? it is not possible. What Guru mean is to remember the spiritual knowledge and wisdom about virtues of the God all the time with every breath. When we remember Godly virtues every moment of our life, we will never do anything wrong in our life. Whenever we think of harming others, we will remember God and stop it. We will not ask for bribe, not see women as sexual object and will not indulge in sexual harassment, not get angry when someone uses bad language for us, not get jealous of others wealth and get greedy, not look at our spouse and children as our property that they should obey us and we will not be egoistic. These are just few examples.

Gurbani does not only say chanting the Name, but also say:

ਨਾਮੁ ਬੁਝਣਾ (Comprehending Naam)

- ਮਨ ਰੇ ਸਬਦਿ ਤਰਹੁ ਚਿਤੁ ਲਾਇ॥ ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੂਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ॥(੧੯)

ਨਾਮੁ ਜਪਣਾ (Remembering Naam)

- ਮਨ ਰੇ ਅਹਿਨਿਸਿ ਹਰਿ ਗੁਣ ਸਾਰਿ॥ ਜਿਨ ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਤੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰਿ॥(੨੧)

ਨਾਮੁ ਚੇਤਣਾ (Remember Naam in mind)

- ਭਾਈ ਰੇ ਰਾਮੁ ਕਹਹੁ ਚਿਤੁ ਲਾਇ॥ ਹਰਿ ਜਸੁ ਵਖਰੁ ਲੈ ਚਲਹੁ ਸਹੁ ਦੇਖੈ ਪਤੀਆਇ॥ (੨੨)

ਨਾਮੁ ਦਿੜਾਉਣਾ (Affirming Naam in mind)

- ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਭਗਤਾ ਅਤੁਟੁ ਭੰਡਾਰੁ॥ (੨੮)

ਨਾਮੁ ਸਮਾਲਣਾ (Carefully Securing Naam)

- ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਸਮਾਲੀਐ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ॥ (੨੯)

ਨਾਮੁ ਪਛਾਨਣਾ (Recogixing Naam)

- ਜਿਨੀ ਨਾਮੁ ਪਛਾਣਿਆ ਤਿਨ ਵਿਟਹੁ ਬਲਿ ਜਾਉ॥ (੩੦)

ਨਾਮੁ ਮਨ ਵਸਾਉਣਾ (Make Naam reside in mind)

- ਪੂਰੈ ਭਾਗਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥ (੩੩)
- ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ (੩੩)
- ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਵਸੈ ਹਉਮੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ॥ (੩੩)

ਨਾਮੁ ਪੀਣਾ (Drinking Naam)

- ਗੁਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਆਲਿਆ ਜਨਮ ਮਰਨ ਕਾ ਪਥੁ॥ (੪੯)

ਨਾਮੁ ਵਖਾਉਣਾ (displaying Naam)

- ਸਤਿਗੁਰੁ ਭੇਟਿਐ ਨਿਰਮਲੁ ਹੋਆ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ॥ (੬੭)

ਨਾਮੁ ਸਮਾਰਨਾ (Dwelling Naam)

- ਹਰਿ ਧਿਆਵੈ ਹਰਿ ਉਚਰੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰਿ॥ (੭੬)

ਨਾਮੁ ਕਿਰਖਣਾ (Paying off balance with Naam)

- ਲੇਖਾ ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਿਰਖੈ॥ (੭੮)

ਨਾਮੁ ਭੁੰਚਣਾ (Digesting Naam)

- ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦ ਭੁੰਚੀਐ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ॥ (੮੭)

ਨਾਮੁ ਉਚਾਰਨਾ (Speaking Naam)

- ਜਾ ਕਉ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰੈ॥ ਸੋ ਜਨੁ ਰਸਨਾ ਨਾਮੁ ਉਚਾਰੈ॥ (੧੯੦)

ਨਾਮੁ ਸੁਣਨਾ (Listening Naam)

- ਜੋਗ ਜੁਗਤਿ ਸੁਨਿ ਆਇਓ ਗੁਰ ਤੇ॥ ਮੋ ਕਉ ਸਤਿਗੁਰ ਸਬਦਿ ਬੁਝਾਇਓ॥ (੨੦੮)

ਨਾਮੁ ਵਪਾਰਨਾ (Trading Naam)

- ਨਾਮ ਕਾ ਵਾਪਾਰੁ ਮੀਠਾ ਭਗਤਿ ਲਾਹਾ ਅਨਦਿਨੋ॥
ਤਿਸੁ ਬਾਝੁ ਵਖਰੁ ਕੋਇ ਨ ਸੂਝੈ ਨਾਮੁ ਲੇਵਹੁ ਖਿਨੁ ਖਿਨੋ॥(੨੪੩)

ਨਾਮੁ ਪਾਉਣਾ (Attaining Naam)

- ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ॥ (੨੬੫)

ਨਾਮੁ ਪਰਵਾਰ ਬਣਾਉਣਾ (Making Naam one's family)

- ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਪਰਵਾਰੁ॥ (੨੭੩)

ਨਾਮੁ ਬੀਜਣਾ (Sowing Naam)

- ਗੁਰਮੁਖਿ ਖੇਤੀ ਹਰਿ ਅੰਤਰਿ ਬੀਜੀਐ ਹਰਿ ਲੀਜੈ ਸਰੀਰਿ ਜਮਾਏ ਰਾਮ॥ (੫੬੮)

ਨਾਮੁ ਭੋਜਨ (Naam food)

- ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਭੋਜਨੁ ਛਤੀਹ ਪਰਕਾਰ ਜਿਤੁ ਖਾਇਐ ਹਮ ਕਉ ਤ੍ਰਿਪਤਿ ਭਈ॥ (੫੯੩)

ਨਾਮੁ ਢੰਢੋਲਣਾ (Searching Naam)

- ਸੋਰਠਿ ਤਾਮਿ ਸੁਹਾਵਣੀ ਜਾ ਹਰਿ ਨਾਮੁ ਢੰਢੋਲੇ॥ (੬੪੨)

ਨਾਮੁ ਪੜ੍ਹਨਾ (Reading Naam)

- ਅੰਦਰਿ ਲਾਲ ਜਵੇਹਰੀ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਪੜੁ॥ (੯੫੨)

ਨਾਮੁ ਸਮਝਣਾ (Understanding Naam)

- ਸਬਦਿ ਭੇਦਿ ਭ੍ਰਮੁ ਕਟਿਆ ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਸਮਝਾਇ॥ (੯੯੪)

ਨਾਮੁ ਸੀਗਾਰੁ (Naam Ornament)

- ਪਿਰ ਖੁਸੀਏ ਧਨ ਰਾਵੀਏ ਧਨ ਉਰਿ ਨਾਮੁ ਸੀਗਾਰੁ॥ (੧੦੮੮)

ਨਾਮੁ ਜਾਣਨਾ (Knowing Naam)

- ਰਾਮੁ ਨਾਮੁ ਜਾਨਿਓ ਨਹੀ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਿ॥ (੧੧੦੫)

ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਪੀਣਾ (Drinking)

- ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ਨਾਨਕ ਆਨ ਰਸ ਸਭਿ ਖਾਰ॥ (੧੨੨੭)

ਨਾਮੁ ਵਣਜ (Business)

- ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਵਣਜੁ ਹਰਿ ਨਾਮੁ ਵਾਪਾਰੁ ਹਰਿ ਨਾਮੈ ਕੀ ਹਮ ਕੰਉ ਸਤਿਗੁਰਿ ਕਾਰਕੁਨੀ ਦੀਈ॥(੫੯੩)

ਨਾਮੁ ਬਲੋਵਣਾ (Churning Naam)

- ਤਿਤੁ ਜਾਇ ਬਹਹੁ ਸਤਸੰਗਤੀ ਜਿਥੈ ਹਰਿ ਕਾ ਹਰਿ ਨਾਮੁ ਬਿਲੋਈਐ॥ (੫੮੭)

- ਬਹੁ ਸਾਸਤ੍ਰ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਢੋਲਿ॥ ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ॥(੨੬੫)

I have searched through many Shastras and Simritees, they are not equal to the Naam of the God. O Nanak, the Naam of the God is invaluable. If Naam of the God is waheguru then why Guru Arjan was searching for that Naam in Shastras and Simrtiees? There was no Waheguru Naam at that time.

- ਤੇਰਾ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ॥ ਮੈ ਏਹਾ ਆਸ ਏਹੋ ਆਧਾਰੁ॥ (੨੪)

God, only your Naam saves the world. This is my hope and support. If Naam of the God is Waheguru then how it can save the whole world? It can only save the world if it is code of conduct which is for entire humanity.

- ਰਤਨ ਜਵੇਹਰ ਨਾਮ॥ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨ॥ (੮੯੩)

The Naam of the God is as precious as a jewel and ruby. It brings truthfulness, contentment and spiritual wisdom. Chanting Waheguru will not bring spiritual wisdom but code of conduct and virtues of the God will.

- ਤੂ ਵੇਪਰਵਾਹੁ ਅਥਾਹੁ ਹੈ ਅਤੁਲੁ ਕਿਉ ਤੁਲੀਐ॥ ਸੇ ਵਡਭਾਗੀ ਜਿ ਤੁਧੁ ਧਿਆਇਦੇ ਜਿਨ ਸਤਿਗੁਰੁ ਮਿਲੀਐ॥
  ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ॥
  ਸਤਿਗੁਰ ਕੀ ਰੀਸੈ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜੇ ਝੜਿ ਪੜੀਐ॥
  ਓਨ੍ਹਾ ਅੰਦਰਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੈ ਬਿਖੁ ਮਾਇਆ ਨੋ ਝਖਿ ਮਰਦੇ ਕੜੀਐ॥ (੩੦੪)

O creator God! You are carefree, unfathomable and immeasurable. No one can assess your greatness. Those who have met the True Guru and remember the spiritual teachings of the True Guru all the time are very fortunate. The world of the True Guru's Bani is the embodiment of Truth (Creator God), through Gurbani, one merges with the Creator God. Emulates the True Guru some others may speak, but they being false, their falsehood is exposed as they cannot equate with the True Guru. Deep within them is one thing, and in their mouths is another, they sunk in the poison of Maya, and then they painfully waste away. That clearly shows that to be Truthful one has to imbibe spiritual teachings in Gurbani rather repeating one word.

As per ੧ਓ one Universal Energy (creator God) which is present in each and every molecule of the cosmos ਸਤਿਨਾਮੁ. Its Philosophy (Wisdom) (Code of conduct) is true. The purpose of human life is to be Truthful (Sachiar).

- ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ॥ ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ॥
  ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ॥ ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥
  ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ॥ ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ॥
  ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ॥ ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ॥
  ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ॥ ਸਤਿਗੁਰੂ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ॥
  ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ॥ (੪੬੮)

One comes to know the reality of this world only when God dwells in the mind (mann). Then there is no more effect of worldly passions (Maya) and falsehood on the mind (mann). With purity of mind (mann) the Sense organs of the body are also purified. One come to know the Truthfulness only when one keeps the mind (mann) away from the deception of Maya and love God. Then virtues of the God abide in the mind (mann) and one is in a blissful state. One comes to know the Truthfulness only when one know the true way of life. For that one has to prepare the field of the body first and then plant the seed of the virtues of the God. One comes to know the Truthfulness only when one take true spiritual teaching from the Guru. According to those teachings one show compassion to other beings, help and share with those in need. One comes to know the Truthfulness only when one realizes the God within and keep mind (mann) in that sacred shrine of pilgrimage, rather going on pilgrimages. One achieves this through the spiritual knowledge and wisdom from the Guru, and then mind (mann) stay in that sacred shrine of pilgrimage permanently. Nanak says Truthfulness in the mind (mann) becomes the medicine for all ills of the mind (mann). Truthfulness eradicates all evil thoughts and worldly passions from the mind (mann).

- 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॥ ਨਾਮ ਕੈ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ॥
  ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ॥ ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ॥ (੨੮੪)

According to this Shabd, Naam is the support of everything. If Naam is Waheguru the support of everything, then what was supporting everything before advent of Naam as Waheguru? Naam is the code of conduct for entire universe. All creatures are under the code of conduct. For example meat eating animals only eat meat. They will die of hunger but will not eat grass. Same is true for grass eating animals. Gurbani tells us that elephant is afflicted with disease of sex (Kam). Elephant cannot change it. Same is true with all other animals. That's the code of conduct (Naam) for all creatures. All planets are moving under the code of conduct (Gravity). That's Naam for them. The Simritees, the vedas and the Puranas teach us code of conduct (Naam) we listen, get knowledge and act according to the code of conduct (Naam). Some get knowledge from the Guru(Gurmat) while others act according to their own mind (Manmat). That is under the code of conduct. Our solar system is under the code of conduct, the cosmic law (Naam) through which we get nights, days, weeks, seasons. O Nanak, those who make themselves worthy of the code of conduct (Naam) to be truthful

(Sachiar) get spiritual knowledge and wisdom from the Guru (Gurmat) for sakes three states (Padds) of Maya, Rajo, Tamo and Sato attains Forth State (Chautha Padd), the Blissful State.

In this Shabd Guru has explained how the entire cosmos is under same code of conduct (Naam)

Conclusion

When we take Name (Naam) of someone, automatically it come to mind (mann) that this person is a human (Manas), known by such name given by the parents, have such a title in the eyes of the public and have such and such good and bud qualities.

- ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ॥ ਨਾਉ ਪੜੀਐ ਨਾਉ ਬੁਝੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰਾ॥(੧੪੦)

A judge has studied to be a judge. If that judge delivers judgement after taking bribe is known as corrupt judge **(ਪੜਿਆ ਮੂਰਖ).** If this judge has Virtues of the God, will not take bribe and deliver judgement in a truthful way and is known in the society as truthful judge. In the same way someone has a title of Jathedar, but leads in a corrupt way. Such a Jathedar when named is called Murakh corrupt Jathedar. That becomes part of Name (Naam). If we continue chanting the Name (Naam) of the person for hours and hours, we cannot get the qualities for that person. If I buy a book authored by Harrison to become a medical doctor, cover it with a beautiful cloth, put a table, sit and chant the name of the author wow (Wah) Harrison, will not make me a doctor. I will have to open the book, read it understand it and work hard to implement what I learnt from the book to become doctor. Once I become doctor, then automatically it will come from my mind (mann) wow (wah) Harrison. In the same way just by chanting Waheguru we cannot merge with the God. Naam in Gurbani is Truthfulness (Sach), Virtues of the God. We need to open Guru Granth Sahib, read, understand, learn, adopt and assimilate the virtues of the God to reach that stage to be one with the God, in Blissful State. Then automatically it will come out of our mind (mann) Waheguru). When we will say Waheguru then automatically Virtues of the God will come to our mind (mann). That's when Bhatts said:

- ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ॥ (੧੪੦੨)

Simran is imbibing and remembering the virtues of the God every moment of life, not chanting Waheguru repeatedly.