

THE GURU AND NAAM

THE GURU: A large number of people do not understand the real meaning of the Guru and consider the dera wallahs who dress in some special ways to give the false impression of holy men, and who are self-proclaimed gurus as the real Gurus. They call themselves “Sants” (saints) or even gurus. Real Sants or Saadhs are defined in Guru Granth Sahib as those holy men who have realized Waheguru (God). Such great souls have all their sensual pleasures under control and are unaffected by worldly attractions. Listen to the following holy Shabads about Sants and Saadhs as defined in Guru Granth Sahib.

§ **Sloak M:5 (319):** Jinha saas giraas na vissray Hur Naama mun munt. Dhunn se sayee Nanaka pooran soyee sant.

Meaning: Those (holy men) who do not forget Waheguru and remember His Naam with each breath and every bite (of food) are really Great, oh Nanak! They are the perfect Saints.

§ **Gauri kee Vaar, Pauri M:5 (319).** Jitthaiy baisan Saadh Jun so thaana suhanda. Oye savin sumrath aapna binsaiy subh manda. Patit udhaaran Parbrahm Sant Baid kuhanda. Bhagat vuchhal tera birrd hai yug yug vertunda. Nanak jaachaiy ek Naam mun tun bhavunda.

Meaning: Hey folks! The place where Sants or Saadhs (holy men) settle down (and spread Waheguru's Message) becomes beautiful (holy). They always serve the all-powerful Waheguru as a result of which all the bad things disappear. The Sants (and the Vedas too) teach us that Waheguru salvages even the highly disgraced people. They also tell us that to love His devotees is Waheguru's everlasting nature and is an eternal truth. (Guru) Nanak wishes only Waheguru's Naam which He loves with His mind and body.

§ **Goand M:5 (863-64):** Jaa kaiy sung ehu mun nirmal. Jaa kaiy sung Hur Hur simran. Jaa kaiy sung kilbikh hoye naas. Jaa kaiy sung ridaiy pergaas. 1. Se santan Hur kay mayray meet. Keval naam gaayeeye jaa kaiy neet. Pause.

Meaning: Hey folks! Waheguru's Sants (holy men) who sing Waheguru's praise all the time are my best friends. Pause. In the company of the Sants, one recites Waheguru's Naam as a result of which the mind is purified. One's heart is enlightened in the company of the Sants and all the sins are destroyed.

§ **Assa M:5 (392):** Aatth pehr nicket kur jaanaiy. Prubh kaa keeya meettha maanaiy. Ek Naam Santan adhaar. Hoye ruhay subh kee pug chhaar. 1. Sant reht suno mayray bhaayee. Uvaa kee mehama kathun naa jaayee. Pause.

Meaning: What can I say in praise of the living of the Sants, oh my friends! It is impossible for me to sing their complete praise. Pause. They always believe that Waheguru is near them and whatever happens to them, they always accept it as Waheguru's sweet will. Waheguru's Naam is the only support of the Sants, and they have absolutely no ego or conceit.

§ **Sloak Kabir Ji (1373):** Kabir seva kau duye bhulay ek Sant ek Ram. Ram ju daata mookt kau Sant japaavaiy Naam.

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Meaning: Kabir (Ji) professes that only two entities deserve to be served – the Sants and God. God is the only power which can rid you of all the evils, and the Sants motivate you to recite God's Naam.

§ **Sloak Kabir Ji (1374):** Kabir jaa ghur Saadh na seviye Hur kee seva naahe. Tay ghur merhut saarkhay bhoot busaiy tin maahe.

Meaning: Hey Kabir! The households where the Saadhs (holy men) are not welcome and therefore God is not served, are like graveyards where only ghosts (evil spirits) reside.

§ **Sorith M:5 (610):** Tun Santan kaa dhun Santan kaa mun Santan kaa keeya. Sant persaad Hur Naam dhiyaya serb kussal tub theeya. 1. Santan bin uver na daata beeya. Jo jo sern puraiy Saadhu kee so paargraami keeya.

Meaning: Hey friends! I have dedicated my body, my wealth, and my mind to the Sants because it the Sants who made me worship Waheguru's Naam as a result of which I am happy with all aspects of my life. There is none other like the Sants who can connect you with Waheguru's Naam. Whoever took refuge of the Saadhs was able to swim across the ocean of life (desires and sensual pleasures).

§ **Ramkali M:5 (898):** ----- Jaani **Sant** kee mitrayee. Ker kirpa deeno Hur Naama poorab sanjog milayee. Pause. **Gur** kaiy churn chit laaga. Dhun dhun sanjog subhaaga. -----

Saadh

kee such tehl kmaanee. Tubb hoye mun soodh praanee.

Meaning: The friendship with the Sants is simply great! They very kindly connect you with Waheguru's Naam; but you befriend them only because of the good deeds you had done in the previous lives. Now my mind is fully connected to the feet of the Guru (His Shabad). I am very lucky and am thankful for the great connection (with the Guru). Service to the Sadh is immortal (never fails to produce good results) and it cleanses your mind, oh man!

As is clear from the above holy Shabads, the Sants and Saadhs are two different names for the true devotees of Waheguru and they enlighten the people by disseminating the word of God. You may have noticed that in the last two Shabads, Sant, Saadh and Guru have been used interchangeably which means the Guru is also a Sant or a Saadh. **But watch out, the self-proclaimed sants and saadhs or dera wallahs are nowhere near the real Sants or Saadhs**. They are completely possessed by Maya and have no spirituality in them. Many of them are rapists and amass wealth by immoral ways. They have some hired agents who promote them as gurus, and provide them security.

THE REAL GURU

You may still not be clear about the real definition of the Guru. The real Guru is simply the Divine Knowledge. When that knowledge is housed in a holy man, He becomes the real Guru. In the form of a human being, the real Guru is a special messenger of God who is always connected to Waheguru and has the same noble qualities as Waheguru (or God) Himself. In other words, the Perfect Guru (SatGuru) is a manifestation of God. The following holy Shabads testify to this statement.

§ **Assa Di Vaar, M:1, Paurri (466):** Bin Satgur kinaiy na paayo bin Satgur kinaiy na paaya. Satgur vich Aap rukhiyon ker pergut aakh sunaya. Satgur miliyain sada mookat hai jin vichoun moh chukaaya. -----

Meaning: Nobody has ever realized Waheguru without the blessings of SatGuru. **Waheguru has placed Himself in Satguru**

and had made this very clear through the Divine Message. Satguru rids the individual who takes His refuge of all worldly attachments and thus removes all the shackles of Maya.

§ **Malhar Ki Vaar, M:1, Paurri (1279):** Tu Sucha Suchiaar jin Such vertaaya. ----- Gur meh Aap smoye Shabad vertaaya. Suchay hee putiyaaye Such(i) smaaya.

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Meaning: You are eternal and the source of Justice and Truthfulness, oh Waheguru! Only Justice and Truth prevail in Your Realm. ----- You have placed Yourself in the Guru and have spread the Divine Word through Him (the Guru), oh Waheguru! Whoever has been convinced of Your existence and dedicates himself to You, is absorbed in You (becomes a part of You).

§ **Goand M:5 (864):** Guru Guru Gur ker mun mor. Guru bina mein naheen hor. Gur kee take ruhho din raat. Ja kee koye na maytay daat. Gur Permaser eiko jaan. Jo tis bhaavaiky so pervaan. 1. Pause. -----

Meaning: Recite Guru's Naam, oh my mind. The Guru is my only support. Seek Guru's shelter day and night, oh my mind! Nobody can destroy Guru's gift to you. Treat Guru as Waheguru's manifestation and accept His will gladly. Pause

§ **Savuyye Sri Mookhvaak M:5 (1387):** Bulliyo charaag undhiyar mein sabh kul oodhri ikk Naam Dharam. Pergut sugal Hur bhavan mein jun Nanak Gur Parbraham.

Meaning: Oh lucky people! Waheguru's manifestation, Guru Nanak (Sahib), has enlightened the whole world just like a bright lamp in the dark. Following His Divine Teachings and reciting Waheguru's Naam, the world has swam across the ocean of Maya (has been salvaged).

Divine Knowledge or the Shabad of the Guru is another manifestation of Waheguru. So, basically Guru is the Divine Knowledge. In human form, the real Guru is completely unaffected by worldly attractions, is impartial, bears no enmity with anyone, treats all human beings as equal, spreads Waheguru's Word indiscriminately and is always ready to sacrifice

His/Her life for the cause of humanity.

When the Divine Knowledge was present in Guru Nanak Sahib, He was the Guru, and when He transferred the Divine Knowledge to Guru Angad Sahib, the latter became the Guru, and the practice continued till Guru Gobind Singh Ji, the Tenth and the last Guru. Now the divine Knowledge is contained in Guru Granth Sahib, so for the Sikhs, Guru Granth Sahib is the Eternal Guru. There are quite a few Shabads that certify that holy Gurbani (praise of Waheguru) to be the Guru. A few are discussed below.

§ **Sloak M:3 (514):** Wahu wahu baani Such hai Gurmukh luddhi bhaal. Wahu wahu Shabday oochrai wahu wahu hirdaiy naal. Wahu kertiyaan Hur paaya sehjay Gurmukh Bhaal. Se vudbhaagi Nanaka Hur Hur ridaiy samhaal.

Meaning: Guru's Shabad (Baani or Gurbani) is Great! is Great!! because it is a manifestation of Waheguru and is in praise of Waheguru. The holy Baani has been uncovered (produced or written) by the Guru while being one with Waheguru. Waheguru's praise is sung by reciting Gurbani with full concentration. By taking Guru's refuge, a Sikh can realize Waheguru by singing His praise with a full control on mind. Oh Nanak! Those are lucky people who keep Waheguru in their minds.

§ **Sarang M:5 (1226): Pothi Permasur kaa thaan.** Saadh sung gaavhay goon Gobind pooran Braham giyan. Pause.

Meaning: The holy book containing the Divine Knowledge (Guru Granth Sahib) is the house of Waheguru. If one sings Waheguru's praise in Guru's company, He will acquire complete knowledge of Waheguru (will be one with Waheguru).

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§ **Sloak M:4 (1423-4):** Satguru vich Amrit Naam hai Amrit kuhhaiy kuhaaye. Gurmati Naam nirmalo nirmal Naam dhiyaaye. **Amrit baani tutt hai** gurmukh vussaiy mun aaye. -----

Meaning: Satguru harbours the Amrit (life-sustaining) Naam of Waheguru. He recites Waheguru's Naam Himself and makes others do the same. If someone recites Waheguru's clean (pious) Naam by taking Guru's advice, he becomes clean himself. Amrit Gurbani is the manifestation of the origin of everything (Waheguru) and if someone recites Gurbani taking Guru's refuge, his heart becomes Waheguru's residence.

§ **Nut M:4, Ashatpadi (982):** Baani Guru Guru hai baani, vich baani Amrit saaray. Gur baani kuhhaiy sevak jun maanay pertukh Guru nistaaray.

Meaning: Gurbani and the Guru are one and the same, and all the life-sustaining ingredients are present in it. If a devotee follows Guru's Word (Gurbani), he is visibly salvaged by the Guru.

Using these holy Shabads, I hope the definition of the Perfect Guru has become clear to you.

NAAM

Most of us are not clear about the **Naam**, and believe that Naam is something that is given to them by the Guru. But, unfortunately, these innocent people believe that some dera wallah

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saadh is a real Guru who will “give” them the Naam and also will fulfill all their wishes. With these false hopes, these ignorant people are willing to offer money, a part of their property or even their honour to have their dreams come true. We badly wish that such people realize the truth as soon as possible so that they do not lose their hard earned money and their honour, and take shelter of Guru Granth Sahib which is the **EAL GURU.** **R**

The word “Naam” has been used to carry a few different meanings in Guru Granth Sahib. In simple terms, it means the name of something including Waheguru. It also means Waheguru Himself, and it also means the process of realizing (connecting to) Waheguru. Let us ponder on some holy Shabads in which the word “Naam” has been used to in its most common form, i.e. the name of some object.

NAAM AS A NAME

§ **Jap Ji, Paurri 19:** **Asunkh naanv** (names) asunkh thaavn. Agumm agumm asunkh loe. Asunkh kuhhay sir bhaar hoye. -----

Meaning: Waheguru has countless names and countless places where He is present (He is omnipresent). There are countless worlds one beyond the other. Putting any number on Waheguru’s Creation makes you a sinner. -----

§ **Basant M:1** (1168): -----Nanak vechaara kiya kuhaiy. Sabh lok slaahе eiksayi. Sir Nanak lokaan paavn hai. **Balihaari jaaoun jaytay teray naanv hai.**

Meaning: What can the poor Nanak say (about the qualities or vastness of Waheguru)! Everybody praises the same unique Waheguru. (Guru) Nanak puts His forehead on the feet of those (shows deep respect) who sing Your praise by using Your countless names, oh Waheguru!

§ **Assa Ki Vaar, M:1, Paurri (465):** Naaoun tera Nirankar hai naaye luyyeyaan nerk na jaayeeye. Jeo pind sabh tis da day khaajaiy aakh

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gvaayeeye. -----

Meaning: Your name is Nirankar (formless), oh Waheguru! Whoever recites Your Naam does not go to hell. (But rather than being truly thankful to You) the man simply does a lip service by saying that the body and the life are Your gifts and so are the countless varieties of food items, and simply wastes his life away, oh Waheguru!

NOTE: Almost sixty different names of Waheguru have been used in Guru Granth Sahib. Guru Sahiban downplayed the importance of the Hindu gods, but because they were so popular among the masses, Guru Sahiban continued to use their names to glorify Waheguru or God. Some of the most popular names used for Waheguru include Ram, Hur (or Hurrey), Mohan, Kartar, Gobind, Prabhu, Permatma, Akal, Such (Truth or everlasting), Nirankar, Onkaar, Ekonkar, Shah, Krishan, Madhav, Keshav, Madhusoodan, Narayan, Vasudev, Damodar, Sarangpaan, Nath, Beethul, Thakur, Allah, Rahim, Niranjan and many more. However, **no female name has been used for Waheguru.** On the other hand, Maya has been given only female names.

NAAM AS SIGN OF FAME, STATUS OR POPULARITY

NOTE: Some words in the same Shabad may carry different meanings.

As all of us know that the word “Naam or name” is also used for fame or status in the society in the common usage of the language. There are some holy Shabads in Guru Granth Sahib in which “Naam or Naoun” has been used in exactly the same sense. Please pay attention to the following holy Shabads:

§ **Jap Ji, Pauri 7:** Jay joog chaaray aarja hore dasooni hoye. Navaan khundaan vich jaaniye
naal chullaiy sabh koye. **Chunga naaoun (naam) rukhaaye kay juss keerat**
jugg laye. Jay Tis nuder na aavyee ta vaat na
poochhaiy kay. -----

Meaning: If someone lives for eons (very, very long period of time), and even ten times of that; and the individual earns a good name and wins praise to the extent that he is known all over the world; but if he is not recognized by Waheguru (because he did not do any noble deed), nobody cares a bit about him in the next world. -----

§ **Parbhati M:1 (1327):** Naaye teray ternaa Naaye putt pooj. Naaoun tera gehna mutt muksood. **Naaye teray naaoun**
munnaiy sabh koye. V
in naavaiy putt kabhoon na hoye.

Meaning: It is through worshipping You (reciting your name) that a man earns respect and becomes worthy himself of being worshipped. The recitation of Your Naam is the real ornament (which beautifies one's mind and wisdom) which is the real objective of life. It is because of the recitation of Your Naam that an individual is well known and earns everybody's respect. Nobody ever earns real respect (in Waheguru's Court) without reciting Your Naam.

§ **Assa M:5 (383):** ----- Toodh aagaiy ardaas hamaari jeeo pind sabh tera. Kuhou Nanak sabh teri vadiyaayee koyee naoun na jaanaiy mera.

Meaning: Oh Waheguru! I can pray only to You who has given me this body and life. It is all Your benevolence that (I am well known among the people) otherwise nobody even knew my name.

NAAM AS WAHEGURU HIMSELF OR HIS PRAISE

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At many places in Guru Granth Sahib, the word “NAAM” has been used to signify Waheguru (or GOD) Himself. Consider the following holy Shabads.

§ **Gaurri Cheti M:1 (55):** Uver punch hum eik junaa kiyou raakhoun ghur baar munaa. Maarhe lootay neet neet kis aagaiy kuree pookaar munaa. 1. **Sri Ram Naama**
oocher munaa.
Aagaiy jum dul bikhum ghunaa. Pause. -----

Meaning: A big and tough army of the angel of death is awaiting you after death, oh my mind! Therefore, recite Waheguru's **Naam** to fend them and pray as follows: How should I protect my good qualities from the five demons (lust, rage, greed, affection or possessiveness, and selfishness) oh my Waheguru! These demons attack me and rob me (of noble qualities) all the time. Who should I pray to, oh my mind!

§ **Sukhmani Sahib (284): Naam** kay dhaaray suglay junt. **Naam** kay dhaaray khund brahmund. ----- **Naam** kay
dhaaray aagas pataal.
Naam
kay dhaaray suggal aakaar. -----

Meaning: The only support of all living beings is the Naam (Waheguru). All the galaxies and their parts are supported by Naam and so are the sky and the underworld. Naam (Waheguru) supports all bodies. -----

§ **M:4 (1317):** Gurmukh unter shaant hai mun tun **Naam** smaaye. **Naam** chitvaiy Naamo purrhay Naam ruhaiy liv laaye. Naam padaruth paayeeye chinta guyee bilaaye. Satgur miliyain Naam oopjaiy trishna bhookh sabh jaaye. Nanak Naamay ruttiyan Naamo pullaiy paaye.

Meaning: A devotee who takes Guru's refuge enjoys internal peace because Naam (Waheguru) begins to reside in his body and mind. He thinks of Naam, recites Naam and is

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absorbed in Naam. Once, the precious Naam takes residence in his mind, all the worries and discomforts are dispelled. Taking refuge of the Guru, naam begins to take roots in devotees mind, and his appetite for all wants is lost. If you are imbued in Naam, you earn it, oh Nanak!

§ **Gaurri M:5 (211):** Jee re ohla **Naam** ka. Uver je kern kraavno tin mein bhuou hai Jaam ka.
1. Pause. Uver juttan nuheen paayeeye. Vudday bhaag Hur dhiyaaye. -----

Meaning: Your only support is Naam, oh my mind! All other rituals or so called religious deeds do not remove the threat of the angel of death. Pause. No other effort connects you to Waheguru. But, only a few lucky ones recite the Naam.

NAAM AS THE PROCESS TO BE ONE WITH WAGEGURU

Naam has also been used as a process whereby a devotee gets rid of his evil qualities and acquires noble qualities by internalizing Waheguru through the recitation of His Naam and by doing good deeds. Listen to the following holy Shabads.

§ **Suhi M:1 (728):** Bhaanda dhoye bais dhoop devhou taoau doodhaiy kou jaavhou. Doodh kerm phoon soorut smaayan hoye niraas jamavhou. 1. **Japhou ta eikou**

Naama. Uver niafal kaama. ☐ Pause.

----- 1.1.

Meaning: Just like a wise lady who first washes the container in which she will collect the milk from the cow (or buffalo), dries it in the sun (to kill any germs) and then milks the cow before she adds culture to make yogurt, a devotee follows similar steps to get Waheguru yogurt. (Here Guru Sahib has used yogurt as a metaphor for Waheguru). The devotee does noble deeds

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which serve as milk (to make yogurt), his full concentration to remember Waheguru acts like the culture and his total disregard for worldly attractions serves as the right conditions (temp etc.) to convert milk into yogurt. My friends! The only worthwhile deed to realize Waheguru is to recite His Naam all the time. All other rituals are useless

§ **Parbhaati M:1 (1332):** Santaan kee rain Saadh jun sangat Hur keerat ter taari. Kuhha kuraiy bapura jum derpaiy Gurmukh ridaiy Muraari. 1.

Jul jaao jeevan

Naam bina. Hur jup(I) jaap jupoun jupmaali Gurmmukh aavaaiy saad muna.

Meaning: Without the Naam (remembering Waheguru) the life is like a burning hell. Taking Guru's refuge, worship of Waheguru through recitation of His Naam is my rosary whereby my mind is in a state of ecstasy.

§ **Assa M:5 (394):** -----Aisee istri ikk Ram oopayee. Oon sabh jug khaaya hum Gur raakhay mayre bhaayee. Pause. Paaye thugauli sabh jug johiyaa. Barahma Bishan Mahadeo mohiyaa.
Gurmukh Naam(i) lugay se sohiyaa

Meaning: Waheguru has created such a woman (Maya) who has robbed the whole world, oh my friends! But, I have been saved by my Guru. Maya has enchanted the whole world so much so that even the so considered great gods – Brahma, Vishnu, and Shiva – have been trapped in her net. On the other hand, the individuals who worship Waheguru by taking refuge of the Guru are honoured (in Waheguru's Court).

§ **Dhanasari M:5 (672):** Vudday vudday raajan ur bhooman ta kee trishan na boojhee. Luput ruhhay maya rung maatay lochun kuchhoo na soojhee. -----Hur Hur Naam apaar amola Amrit eik nidhaana. Sookh sehj anand Santan kaiy Nanak Gur tay jaana.

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Meaning: (Without worshipping Waheguru) even the big rulers and land lords are devoid of satisfaction and their wants are never met completely. They are completely engrossed in Maya and cannot think higher even when they have some wisdom. But, I have found from my Guru that Waheguru's invaluable and eternal Naam (worshipping and internalizing Him) is the treasure of life-sustaining riches which satisfies everyone. Waheguru's Sants (holy men) enjoy bliss and complete internal peace.

§ **Bilawal ki Vaar, Paurri, 3, M:4 (850):** Sabh vudiyaan Hur Naam vich Hur gurmukh dhiyaaye.
J(i) vust mungeeye saayee paayeeye **jay Naam chit**
laayeeye. Guhj
gull jee kee keechaaiy Satguru pass ta serb sookh paayeeye.

Meaning: If one remembers Waheguru's Naam with the blessings of the Guru, he begets all honours. If one concentrates on Waheguru's Naam with devotion, he can get any of his desire fulfilled. If you confide in the Guru (with full respect), you get all the comforts you want.

§ **Assa Naam Deo Ji (485):** Mun mayro guj, jehba meri kaati mup mup kaatoun jum kee faasi.
1. Kuhaa kurro jaati keh kurro paati. Ram ko **Naam** jupoun din
raati. Pause. ---
-----3.

Meaning: I (recite God's Naam with my tongue) as a result of which my tongue is acting like a scissors; I (have stitched my mind with God) so my mind is acting like a measuring tape. With my tongue as scissors and my mind as measuring tape, I am cutting the noose of the angel of death. Because I am reciting God's Naam day and night, my low caste and my low clan cannot come in my way (to cut the noose).

In all these holy Shabads, Naam clearly implies the whole process of worshipping Waheguru.

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NAAM GIVING

There are some holy Shabads in Guru Granth Sahib about the Guru giving Waheguru's Naam to His Sikhs. A few Shabads also seem to mean that the Guru literally gives the Naam in Sikh's ears. Pay attention to the following holy Shabads:

§ **Sidh Goasht, (941): Pooray Gur tay Naam paaya jaye.** Joag Jugat Such ruhhaay smaaye.

Meaning: Waheguru's Naam can be realized only through the Perfect Guru. This is the only way to stay connected to Waheguru.

§ **Sukhmani Sahib, Ashatpadi 18 (286):** Satguru Sikh kee kuray pritpal. Sayvuk kaou Gur
suda dyal. -----
dayye.
hay. -----

Satgur Sikh kaou naam dhun
Gur ka Sikh vudbhagi

Meaning: Satguru nourishes His Sikhs and He is always kind to them. Satguru gives the wealth of Naam to His Sikhs. Guru's Sikhs are very lucky.

§ **Maru Solhe M:3 (1046):** Suchaiy Shabad suchee putt hoyee. Bin Naavay mookut na paavaay
koyee.
Bin Satgur ko Naauon na paaye Prabh aisee bunat
bnaayee hay.

Meaning: A man earns the True honour only through (the recitation) of the Evergreen Shabad of the Guru. No one can find salvation without realizing Waheguru's Naam. Waheguru has created such a system that nobody can realize His Naam without taking Guru's refuge.

§ **Kalyan M:4 (1320):** ----- Ja kaou raakh layye mera suami ta kaou mookut dayye pai kaanaiy. Ta kuou koyee upperr na saakaiky ja kee bhagat mera Prabh maanaiy.2.5.

Meaning: Whomever Waheguru protects, that individual has all his worldly bonds cut very carefully, and finds salvation. Nobody can even go near Waheguru's devotee whose devotion has been approved by Waheguru.

§ **Parbhati M: 4 (1335):** Humray Jugjeevan Hur praan. Hur ootam rid unter bhaayo Gur munt deeyo Hur kaan. Pause. 1.

Meaning: The Satguru has given Waheguru's Naam in my ear (with great intensity) to recite repeatedly so that His sacred Naam has been deeply entrenched in my memory. Now the life of the whole world, Waheguru, has become my life as well.

When Guru Granth Sahib says that the Satguru **gives the Naam**, it means two things:

(1) Only Satguru's Word (Shabad) is approved by Waheguru for His worship because Satguru's mind is Waheguru's residence, and Waheguru Himself makes the Guru utter the Divine Word.

(2) Satguru helps the Sikh to cleanse his mind with His Shabad and replaces his worldly desires with Waheguru's Naam whereby the worldly attractions do not affect the Sikh.

This is what is meant by the "Guru giving the Naam".

Also, as is clear from the last two holy Shabads quoted above, **to give the Naam in the ear means the Sikh pays full attention to Guru's advice.**

We use this common expression in our everyday life quite often: Turn your ear to me. As all of know it means, pay full attention. No Guru Sahib ever gave some secret Naam to a Sikh in private. Waheguru's Naam is no secret and is given to all the Sikhs publically.

MISGUIDANCE OF INNOCENT PEOPLE BY DERA WALLAHS

However, some unscrupulous self-proclaimed gurus have purposely misinterpreted the holy Shabads and misguide some ignorant people to believe that the guru must say some secret words in his disciple's ear for the Sikh to recite. This is totally against the Principles of Gurmat. What kind of good deed is that which is not made public? Sikhs have to watch out for such fake saints and follow only the Teachings of Guru Granth Sahib.