Dedicated to those seekers who has desire for union with GOD
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The following books of Giani Sant Singh ji ‘Maskin’ have already been published i.e. Biography, Guru Chintan, The Third Eye, Five Vices and Four Eras, Shraddhanjali and Shabad Guru Surat Dhun Chela. The present book, viz, Prabhu Simran (Meditation of God) is the sixth book which was written by him in 1992 in Punjabi. Its English translation is being presented to the readers.

This book will be advantageous to English knowing Gursikhs residing in India and abroad and also encourage the second generation Gursikhs who have been born and brought up and settled in their adopted countries. This book will bring them closer to Gurmat also. The word (page/पृष्ठ) mentioned at the end of Gurbani Shabad is related to Sri Guru Granth Sahib ji.

I am thankful to Sardar Jaswant Singh ji a close friend of mine who has put in a lot of effort and hard work to accomplish this task. I pray to Supreme Lord God to shower his benison on him so that he may continue to serve the Sikh Panth through his talent.

Actually we both are not professional and in this exercise, if we have made some mistakes, those may be forgiven.

Humble servant of Sadh Sangat.

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Few words from the Translator

By the grace of God and due to the intimacy with S. Harjit Singh it was my good luck to have the charan chhoh (チャルニット) of the respected Giani Sant Singh Ji Maskin. I had the opportunity to listen to his discourses at the annual samagams at Alwar and also in the T.V. However I never thought that he will be called so soon by the Almighty. After his departure I came to realize his greatness in the Sikh world in particular and the world in general. In this connection his couplet given below is relevant:-

“चिराग राह बनाय गय एक दिन नक्षे वर्षभ मेते।
अब ते मैं मुझन भलुभ वेटा वरहूँ।”

“Chiraage raah bana-ay gay ek din nakshay kadam mairay,
Abhi toe main gumrah maloom hota hun.”

I had the good fortune due to the encouragement from S. Harjit Singh to translate his book i.e., Prabhu Simran (Meditation of God). Though the translation is not of high literary standard, yet I have the satisfaction for the job in a humble manner.

I hope the English speaking and English knowing persons will be benefitted from this book. I may be pardoned for the mistakes I might have done in this endeavour.

Servant of the Sadh Sangat.

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Preface

In the world every body and every thing has got a name. Whenever any thing is needed, that thing is obtained by calling its name. Whenever any person is called for conjoining with one’s self, apart from other persons, he has to be called by uttering his name. No one has brought his worldly name from eternity. All the names have been assumed by the human beings only. Many such names are of more then one person. Whenever any person undertakes any job, people start to call him by that name. If some one runs a shop, he is called shopkeeper. A person doing farming, is called farmer. To a person making ornaments of gold, people start calling goldsmith.

Similarly there are many names of God which have been perceived by human beings. Whenever any devotee or believer meditated on Him with full attention in his innermost consciousness, and God had accomplished his task after giving him His glimpse, then His name was presumed according to the task done. But out of all these presumed names, God has got one Primal Name. Sri Guru Arjan Dev ji has clarified this in his bani like this:-

\begin{align*}
&\text{Maaroo, Fifth Mehl} \\
&\text{Maaroo mehala 5.} \\
&\text{achut parbraham parmaesar antarjaamee.} \\
&\text{The Supreme Lord God is imperishable, the Transcendent Lord,} \\
&\text{the Inner-knower, the Searcher of hearts.} \\
&\text{madhusudan damodar suamee.} \\
&\text{He is the Slayer of demons,} \\
&\text{our Supreme Lord and Master.} \\
\end{align*}
रिखिकाइ गोवराधन धारौ घर्ली भोली भोलापूर रति रंग।
The Supreme Rishi, the Master of the sensory organs,
the uplifter of mountains,
the joyous Lord playing His enticing flute.

मोहन मधव कीर्तन मुरार।
The Enticer of Hearts, the Lord of wealth,
Krishna, the Enemy of ego.

जगदिषु जीजा असुर सा्गङा।
The Lord of the Universe, the Dear Lord,
the Destroyer of demons.

जगाजीवन अभिनेत्री दर्शन दरख दर्शन है से।
The Life of the World,
our eternal and ever-stable Lord and Master
dwells within each and every heart,
and is always with us.

धरानिदर एस नारासिंह नारायण।
The Support of the Earth, the man-lion,
the Supreme Lord God.

धरारा आरूढ़ि प्रतिम धरानी।
The Protector who tears apart demons with His teeth,
the Upholder of the earth.

बवन रूप कीय तुद कर्ते सह सती है संग।
O Creator, You assumed the form of the pygmy
to humble the demons; You are the Lord God of all.

In the end Satguru ji says:-

किरातम नाम कथार त्योहर निखार।
With my tongue I chant the Names given to You.
O Immortal God! All the above-cited imaginary names have been articulated with the tongue. But your one name is Primal Name. Kindly bestow us the gift of this name. In Gurbani name has also been written in the form of ‘Nau, Nav and Nai’. These words are indicative of God’s name. There is no difference between the person and his name. Sri Guru Nanak Dev ji elucidates this in the following manner:-

**Sat Naam** is *Your perfect, primal Name.*

Meeting your Best Friend, you shall find peace; the Messenger of Death shall take poison and die.

I dwell deep within the Name; the Name has come to dwell within my mind.

As the immortal God is remembered by the adjectives:

- **Niranjan** (Free from passion, Impeccable)
- **Nirankar** (Without Form)
- **Agam** (Inaccessible)
- **Agochar** (Inconceivable)

In the same manner His names are also recollected. As Guru Amar Dass ji explains:

- **Immaculate Naam is totally Inaccessible and Infinite.**
which is His own and is having no distinction with Him and is omnipresent substance. The same substance is pervasive in this animated being. The perception of Divine Power is acquired by the meditation of God which is bestowed by His benevolence. Until and unless there is His beneficence on the craving person, he cannot meditate. This has been amply elucidated by Sri Guru Arjan Dev ji in the holy Bani of Sukhmani Sahib:-

They alone remember Him in meditation,
whom He inspires to meditate.

How to acquire His benevolence, Maskin ji has explained that in this book (Prabhu Simran) that when a person gets up in the early dawn, attends to his/her personal hygienic needs such as ablutions, goes to holy congregation and listens to anecdote and divine songs, then he may realize that all this is due to His great compassion, because attending holy congregation is His great benevolence. Holy congregation is conjoined with Divine favour and meditation becomes flavorful in the Holy congregation. Moreover, one will be enabled to get absorbed in meditation day and night and stage of tranquility and peace will be bestowed. Sri Guru Ram Dass ji elucidates this in his Bani in this manner:-

By great good fortune, one joins the Sat Sangat, the True Congregation; then, one comes to savor the subtle essence of the Lord.

Anadin rehal liv laae t sehaj samaaveae jeeo.

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Night and day, he remains lovingly focused on the Lord; he merges in celestial peace.

In this way it becomes clear from the beautiful verses of Gurbani that Divine knowledge is acquired in the Holy congregation and attending Holy congregation is meditation. Maskin ji, by giving many examples in this book, has clarified that the companion of Holy congregation (Sat Sangee) should conjoin his attention with the sound (Dhun) on the basis of Gurbani. When the attention is absorbed in the sound, then the meditation starts becoming flavorful. Then the whole life-style of the Nam-reciter is transmuted and is immersed with God and his life flame is merged with the Radiant God, and then he is released from the cycle of life and death.

Giani Sant Singh ji Maskin by writing this “Prabhu Simran” book has done a great favour to the practising Name-reciters who are eager to know the skill of meditation. It is hoped that they will be immensely benefitted by reading this book and by following the path shown by Maskin ji, their life will be successful.

Even though respected Maskin ji expresses his views about meditation during his anecdotes, yet he has done a great favour to the congregation and wishers of Simran by publishing this “Prabhu Simran” book so that every Sikh, by reading this book, may acquire everlasting benefit. I am extremely thankful to respected Giani Sant Singh ji for getting this book printed.

Giani Chet Singh  
Ex-Head Granthi  
Sri Darbar Sahib, Amritsar.
Foreword

Many companions of Holy congregation (Sat Sangees) usually ask some questions regarding meditation. By listening to these questions I was inspired that why not the thoughts about meditation (Simran) should be given a written form. Therefore by the infinite grace of Satguru ji, this “Prabhu Simran” (Meditation of God) book is being presented to the readers. If this book is helpful to the persons eager to do meditation and to tread this path, then I will consider myself lucky. I am thankful to Satguru ji million times that I could write this book.

It is supplication that eagerness to do (Simran) meditation may spring up in the hearts of Gursikhs so that they may succeed to unite with God for which union this life has been bestowed.

Servitor

Giani Sant Singh Maskin
Sis Gran, Alwar, (Rajasthan)
Meditation of God  
(Prabhu Simran)

All the Supermen (Avtars) and saints of the world have preached that Simran (Meditation) is the basis to reach upto the feet of God. Only he can be remembered with whom there is love and intimacy or who is impressionable. God is invisible. There is no perception of Him. It is difficult to be impressed by the one who is not known.

The eyes see the form and the mind is impressed by it. Ears are impressed by the song and music. When the tongue tastes the flavour of the food, then the mind is swayed. Mind is also impressed when the nose gets fragrance and the skin is touched. The mind demands that thing and form again and again by which it is impressed. The mind is fond of that person who appears his own and for whom he feels fondness. Then this fondness becomes remembrance. This fondness becomes simran (meditation). The relation is established with him, who is recollected or remembered. The relation is estranged with him who is forgotten.

Thus remembrance is to commune and forgetting is separation. Where as Eternal God is invisible so He is beyond the reach of our organs of perception and intellect. Therefore the mind does not demand Him and is forgotten. The benefit of congregation is that the knowledge of God is acquired, His virtues are known, He may appear our own and sweet. Due to these attributes of God, the current of meditation starts flowing automatically in the mind:

मायामी भल मेहड नामे ॥
saadhasang man sovat jaagae.
In the Saadh Sangat, the Company of the Holy,
the sleeping mind awakens.

उब पूछ रहत्व भीठे रोगे ॥४॥१२॥५३॥
tab prabh naanak meethae jaagae.4.12.63.

Meditation of God (Prabhu Simran) / 13
Then, O Nanak, God seems sweet. 4.12.63.

God is to be understood by listening to the anecdote in the congregation and then to commune with Him by singing His Glory. This is collective meditation. In Sikhism an individual meditation is also essential. Apart from recitation of Gurbani, repetition of Holy Name according to Gurmat, is an individual meditation.
Method of Meditation

Often a seeker queries from every religious preacher: what is the method of meditation? How to meditate? Those, who give reply, are generally inexperienced in this aspect and they themselves have got no inclination towards meditation. They give reply under compulsion only. Due to this the seeker looses his way more in stead of finding it out. In this way after meandering very much, he gets tired and fed up and says that there is no flavour in meditation. He even says that it is doubtful whether God exists or not.

Sri Guru Granth Sahib ji is such an ocean of Bani, out of which answers to all types of questions are available, set like pure pearls. Only one has to work hard by diving and finding these out. Gurbani should be read or listened with rational consideration, so that answers to all questions are obtained:-

How rare are those who contemplate the Word of the Guru's Bani; they become Gurmukh.

When a person is extremely thirsty, then each and every part of his body yearns for water and the recollection of water remains in his memory. Then the thirst for water becomes contemplation of water. Similarly, when there is hunger for food and the hunger gives pain, then food becomes a part of memory. Demand for food goes on in the mind at all times. Attending Divine congregation is successful only at that time when hunger for meditation springs up. Then one day the thirst for meditation in the heart of the companion of Holy congregation springs up and his tongue starts uttering the name of God (Waheguru, Waheguru) automatically. As the thirsty person says water, water, similarly the thirsty spiritual consciousness starts reciting Waheguru, Waheguru.
Therefore there is no particular method of repeating the name of God. As a thirsty person is repeating water, water, he is not using any method for chanting water water. Rather water is his necessity, water is now his life and water has entered his breath.

When some one comes to know that Eternal God is the essence of life and its basis, then tongue starts reciting Waheguru, Waheguru automatically. There is no methodology or constitution in this act. Sri Kabir ji, the topmost Bhagat also reiterates that there is no method in meditation:-

उनि यम बभ विप विश्व तम तमु तेजी ||

taj bharam karam bidh nikhao raam naam laehee.
Abandon your doubts about do's and don'ts, and take to the Lord's Name.

गुर धूमगंि मह बधी रम तमि सेिती ||४४॥ (आँग ५३८)

gur prasad jan kabeer raam kar sanaahee.4.5.
By Guru’s Grace, O servant Kabeer, love the Lord.4.5.

If we offer a glass of cold water to some body and if he asks the method of drinking, then we have to say that he is not thirsty. If we place a plate having thirty six types of victuals before a person and if he may ask the method of eating, then it is obvious that he is not hungry. Otherwise a hungry person starts eating, leaving aside modesty and shamelessness:-

बुधे धवड़ राम त भाई ||

Bhookhae khaavat laaj n aavai.
The hungry man is not ashamed to eat.

Those persons, who go on asking method and manner of meditation, are not yet hungry and thirsty:-

सिल बछि रामी बिसम अभिनन्द नेटि धनि ||

jin ko lagee piias anmrit saee khaahey.
Those who feel thirst for You, take in Your Ambrosial Nectar.

saachae naam kee laagai bhookh.
If someone feels hunger for the True Name,
Eating the food is the method for a hungry person. Drinking the water is the method for a thirsty person. Repeating the name of God is the manner for the seeker. Here again one question can come up?

Some one is eating food and some one else is drinking water, this becomes visible. But how to know that such and such person is thirsty for meditation? If he is reciting His name, then how he is reciting? Gurbani has given suggestions in this connection. The writer is presenting the same before the readers. The flavour that has been bestowed upon the meditators and the manner through which they have tried to reveal this flavour, these have become the methods and manners in the religious world. In Gurmat its manifestation is like this:

In Sikhism there is a general talk about the union of God's Name and mind (or consciousness). Universal Guru, Guru Nanak Dev ji Maharaj has preached to conjoin voice with attention (Dhun and Dhian). Attention is consciousness and voice or sound is shabad (God's Name). Attention or mind or consciousness is to be conjoined with God's Name:

The meditation is in the music, and knowledge is in meditation. Become Gurmukh, and speak the Unspoken Speech.

To conjoin attention or mind with sound, in reality, means to listen the voice. Listening only is uniting attention. The truth is that without attention, one can not listen also. One person is speaking and the other person is listening. Suddenly the listener says to his companion, "please repeat it I have not heard." But why he has not listened? He replies that his attention went elsewhere. So if the attention is not in the voice/sound, then one can not listen:
One can become sage, spiritual guide, god or yogi by listening and all sins are erased and supreme bliss is acquired.

During collective meditation by sitting in the congregation song of His Glory is to be listened. Even if the meaning of the song (Shabad/ਸਬਾਦ) is not understood, even then attention is to be engrossed in listening so that the Shabad may enter the innerself through the ears.

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Individual Meditation

Guru Nanak Dev Ji declares like this about individual meditation:-

Tongue may pronounce God’s Name and ears should listen.

Morsel of food will enter in the body through the mouth and will become a part of the body after digestion as marrow, meat, blood and physical strength. Food is to be prepared by hands and is to be eaten by the mouth.

God’s name is to be pronounced by the mouth and it will enter in the mind through the ears. When the Shabad (God’s name) enters the innermost consciousness through the ears, then it manifests as a divine virtue and gets converted into spiritual power and it takes the form of ecstasy (सिमाल: Vismaad) and becomes contemplation which is the highest state of meditation. By keeping feeling of faith in the mind, God’s name is to be pronounced and sung with the tongue and is to be listened through the ears:-


If we pronounce God’s Name with the tongue but do not listen with the ears, then this pronounced name flies away in the air. Then it is like this that the food is prepared by the hands but is not eaten by putting in the mouth. Food is not taken inside, but is kept in the hands only. In this way a person is not satiated and the physical strength will diminish. If the tongue says Waheguru, Waheguru, but the ears do not
listen, then Waheguru mantar will not become a part of the soul and the spiritual power will not be attained. The pronounced name of God (Gur Mantar) has to be listened by the ears. It is easy to pronounce, but it is difficult to listen the pronounced Word. It is our job to prepare and eat food, it is our responsibility. But it is not within our power that the food eaten by us may become blood and physical strength. It is beyond our responsibility. As the Nature’s principle converts food into blood, in the similar way, the meditation done by us gets converted into supreme bliss.

It has also been so seen that sufficient food is being taken, but it does not get converted into blood. The writer has seen two such patients who were children of 10 years age. Every month other’s blood was transfused into their bodies to keep them alive. This process was very costly. Wisemen would say, if other’s blood was not transfused into their bodies in any month, they would die. Afflicted by affection, the parents performed their responsibility of transfusing others blood every month. The writer has seen such patients, who were minor children. But all are such patients whose meditation does not get converted into spiritual power and bliss.

Those persons, whose eaten food does not get converted into blood, are a few in millions. But those persons, whose meditation gets converted into bliss and contemplation, are a few in millions.

If there is some defect in the body, then the eaten food does not get converted into blood. Similarly if there is some flaw in the mind, or mind is unhealthy, then the performed meditation does not bring supreme bliss.

There are countless ways and means and medicines to drive
out defects from the body. Similarly, to drive out the disease of immoral deeds from the mind, various means have been adopted and different methods and medicines have been used. When diseases of the body are cured by treatment, then the body becomes healthy and food is felt tasty. The food is digested and converted into blood and the body becomes sturdy.

By listening to the songs of God's glory (Kirtan) and particularly anecdotes in the Holy congregation, when views are absorbed, then reciting God's name becomes flavorful and spiritual power is increased. This spiritual power is manifested in countless virtues and the entire life style of the meditator is transmuted.
Silent Meditation

In the beginning, God’s Name is to be recited with the tongue:

rasanaa naam japahu tab mattheeai ein bidh anmrit paavahu.2.
If you chant the Naam, the Name of the Lord, with your tongue, then the curd will be churned. In this way, the Ambrosial Nectar is obtained.2.

This repetition of God’s name is not within enumeration. Rather more the tongue repeats, nearer comes the destination. Repetition of God’s name (Waheguru) by the tongue is the ladder for reaching upto God:

If I had 100,000 tongues, and these were then multiplied twenty times more, with each tongue,

lakh lakh gaarraa aakheeahi eaek naam jagadees.
I would repeat, hundreds of thousands of times, the Name of the One, the Lord of the Universe.

Along this path to our Husband Lord, we climb the steps of the ladder, and come to merge with Him.

If one tongue becomes two and two become twenty lakhs. Then each tongue may repeat the name of God endlessly. These are the ladder and by climbing on it, human being merges with God. This action of repeating God’s name should continue while sitting, standing and walking:

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Walking on the Way, sing the Praises of the Lord.

However, there is also a specific time for meditation, as there is a particular season for sowing seeds:

If the seed is whole, and it is the proper season, then the seed will sprout.

Early Dawn is the time for sowing the seed of God's name.
Early Dawn

Nature has created one such time which is more helpful in taking consciousness nearer to God. When the night still remains three hours and forty five minutes, (नाद ध्वनि) it dawns, the darkness of night decreases and there is dim brightness, then this is the season and this is the time for repeating the name of God. However the life of the majority of the mankind is not natural. If a person does not go to sleep at proper time at night, i.e., at the end of the first ‘Pahar’ (3 hours and 45 minutes after sun set) of the night, then it is difficult for him to get up during the fourth ‘Pahar’ of the night. Birds lead more natural life than human beings. They go to sleep at the proper time i.e. at the end of first Pahar of night while chirping and singing songs. They get up during the fourth Pahar of night singing songs. If it is asked when a person should go to sleep and get up. The answer is that he should follow the timings of the birds:-

चिरी चुहाकी पहु दुटी दानिक घटु तरंग ॥
The sparrows are chirping, and dawn has come;
the wind stirs up the waves.

अचाराज रूढ़ मंगल चै रघव रघवि चंदा ॥१॥ (अंज ०७७)
Such a wonderous thing the Saints have fashioned,
O Nanak, in the Love of the Naam.1.

Practitioner of God’s name and graceful person should wake up along with sparrows. Birds are living a natural life. On seeing their life style according to principles, Baba Farid ji said that I am a sacrifice to these birds who while eating pebbles, do not transgress the Divine rules. Particularly their going to sleep and getting up according to Divine rules:-

24 / Prabhu Simran
Faridaa hou balhaaree tina pankheea jangal jinnaa vaas. Farid, I am a sacrifice to those birds which live in the jungle.

Faridaa hou balihaaree tina pankheea jangal jinnaa vaas. Farid, I am a sacrifice to those birds which live in the jungle.

When the night transforms into light and when dim light says good-bye to the darkness, that is the proper time to give leave to the darkness of ignorance by the radiance of the meditation of God’s name.

Irani Sufi Saint says that if you want to move around with human being like kings during day time, then become beggar in front of God at night. Those persons, who do not engross in prayer with humility at night and do not become beggars before God, then it is difficult that they will live properly during day.

Dua Kun Bai Shabb Chuu Gdaaiya Soz. Agar Maikuni Badshahi Bai Roz.
Meditation with Rosary

Since the ancient times, eager people have been utilizing some device, other than tongue and body, to make God’s name a part of their memory. They used to pick up and put down pebbles one by one and simultaneously would utter the name of God. The object of doing this was that it was difficult for the mind to commune with the name of God and at least it would remain steady in these pebbles. It is better to wander in one direction only instead of ten directions. Wandering at one place can become the means to commune quickly. Buddha Bikhshus try to bring the mind at one place after roaming. But the method to return the mind, which was adopted by the meditators on a wide scale, was the use of rosary.

Since the ancient times religious persons, hermits, yogies and ascetics have been using rosary. Rosary (Tasbi, Tasbi) is associated with Islam. Rich or poor, big or small- all Muslims of Afghanistan, Iran and Arab take the help of rosary for practising meditation whether in Mosque or moving around. Jews, Persians, and Christians also could not remain untouched from rosary.

The topmost Bhagat Sri Kabir ji had to take the help of rosary in the initial stages of meditation. It becomes obvious from some of his couplets that he kept rosary in his initial state. For example:-

हूँ ये बजार ठ लीले ||
bhookhae bhagat n keejai.
I am so hungry, I cannot perform devotional worship service.

जह मला अथती लीले ||
yeh maalaa apanee leejai.
Here, Lord, take back Your mala.

And:-

तथा मला लक्ष्मी किल्मुँदे उव दे मुख न ढिटिय ||11|| उगधि ||

(अंग्र तपस)

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jab kee maalaa lee nipoothae thab thae sukh n bhaeiou.1. rehaao.
Ever since this worthless son of mine began chanting with his mala, we have had no peace at all.1. Pause.

Meditators in the Sikh world have been using rosary on a wide scale. By repeating Mool Mantra with rosary mind gets concentrated quickly. When some concentration is obtained by repeating Mool Mantra with the help of rosary and thereafter if Gur Mantra Waheguru, Waheguru is uttered repeatedly and loudly with the tongue, then with the grace of Guru ji, nectarious flavour starts trickling quickly. When repeating the name of God starts giving flavour then the name dwells on the tongue:-

शुद्ध तद्द्वारा साधू दी रसना ॥
prabh jee baseh saadh kee rasanaa.
God abides upon the tongues of His Saints.

नाना जन का दसन दसना ॥ ४॥
Naanak jan kaa daasan dasanaa.4.
Nanak is the servant of the slave of His slaves.4.

कबीर मेरी सिमरनी रसना दूधिति रमू ॥
kabeer maeree simaranee rasanaa oopar raam.
Kabeer, my rosary is my tongue, upon which the Lord's Name is strung.

कंठा माला जीहावा राम ॥
kanthae maalaa jihavaa raam.
The mala is around my neck, and the Lord's Name is upon my tongue.

सहस्र नाम लई लई कारो सलाम ॥३॥
sehans naam lai lai karo salaam.3.
I repeat the Naam, the Name of the Lord, a thousand times, and bow in reverence to Him.3.

Now the Name which has dwelt on the tongue, is the rosary in the neck. This is the meditation of God. Appearance of flavour is the identification that the name has dwelt on the tongue. When such a person pronounces Waheguru, then a holy atmosphere is created around. If an uninitiated person comes near such a person,
then his tongue will also utter Waheguru. Due to this reason these words have been added in the Ardas:-
Introduce such lovely saints and Gurumukhs and due to union with them, we may recall Your name.
Un-recited Meditation

Un-recited Meditation, i.e., meditation without speaking is the zenith of meditation. Now neither rosary is required nor tongue is moving. Meditation is going on in the inner self uniformly.

The One Word of the Shabad abides within my mind; I shall not come to be born again.1.

Now meditation is continuing automatically just as the breathing goes on, or as greedy is always contemplating about money and as a voluptuous person is always thinking about the wife of another person:-

and the greedy man who loves only wealth,

and the sexually promiscuous man who loves women and sex,

Meditation is now going on smoothly in the inner self in this manner. Consider that he has now become the form of meditation. Now the continuous current of Nectar is flowing in the inner self. Only rare and lucky meditators achieve this state. Such a person is a liberated soul. Such a person is called pious saint. Now there is no desire for life and the fear of death is wiped out. To remain contented and thanks giving is his way of life. There is always satisfaction, happiness and ecstasy in his mind, as fragrance is spreading from the flowers, as water is raining from the clouds, as bliss and ecstasy is spilling over.

Un-recited Meditation / 29
Spiritual Power

By repeating the name of God continuously, if a person has become a form of His name, there comes power in his speaking, upheaval in his steps and prosperity in his hands. It is said that the words come out from as deep a level, so deep will these dwell. Words coming out of the tongue reach up to the ears only. But the words, that come out from the deep level of soul, dwell in the heart. Soul is always new. Words coming out therefrom never become out-of-date, these always give new directions. There is blessing in the hands of meditators. From the early times, whenever work of any house or shop was to be commenced or construction of any bridge was to be undertaken, the inauguration was got done by such prosperous hands. If there is no blessing in the hands, when these hands touch gold, then that gold turns into clay:-


If gold comes into his hands, it turns to dust.

Such a blessed person is a moving shrine. Through whichever city or town he passes, he releases religious waves in the atmosphere of that place. Such a person is helpful in making the atmosphere of that place religious, wherein he resides:-

Kabeer, blessed is that mouth, which utters the Lord's Name.

It purifies the body, and the whole village as well.
Bards (Poets in the court of Guru Arjan Dev ji) write in their quatrains (Swaeeyae; ਸੰਭੂਜਿੰਦਰੇ) that, Hey Guru Amar Dass ji, there is lotus in your right hand and good fortune in your left hand. The supernatural powers dwell on your tongue. All these blessings are there due to flavour of God’s name, and that flavour dwells in your heart:-

\[
\begin{align*}
\text{On His right hand is the sign of the lotus; } \\
\text{the Siddhis, the supernatural spiritual powers, await His Command.}
\end{align*}
\]

\[
\begin{align*}
\text{On His left are worldly powers, which fascinate the three worlds.}
\end{align*}
\]

\[
\begin{align*}
\text{The Inexpressible Lord abides in His Heart; He alone knows this joy.}
\end{align*}
\]

An edict of Guru Amar Dass ji also declares that in whose heart flavour of God’s name dwells, nine fortunes and eighteen supernatural powers follow him:-

\[
\begin{align*}
\text{The nine treasures and the eighteen spiritual powers of the Siddhas follow him, who keeps the Lord enshrined in his heart.}
\end{align*}
\]

Whenever any person starts misusing these Divine blessings, then his consciousness stops from elevating further and he starts...
going towards adoration and glory, as the sages at Sumair Hill had halted in the supernatural powers and prosperity. Satguru Nanak Dev ji himself went to Sumair Hill to make their halted consciousness progress further. When the reciter of God’s name starts getting bliss and flavour, then more cautiousness is required. Supernatural powers manifest in that state of inconceivable flavour. Manifestation of the supernatural powers is for public welfare or to show a person the Divine path. In those circumstances supernatural powers manifest automatically and this is inherent. But that is unnatural if these powers are manifested for self glory at uncalled for place. Due to this further progress in meditation is interrupted. If some one has attained that spiritual state, Guru Nanak Dev ji make him cautious.

 zij hovaa zij laae ride aakhaa aao.  
 If I were to become a Siddha,  
 and work miracles, summon wealth.

 gupat paragatt hoe baisaa lok raakhai bhaao.  
 and become invisible and visible at will,  
 so that people would hold me in awe.

 matt daekh bhoolaa veesarai taeraa chit na aavai naao.3.  
 -seeing these, I might go astray and forget You,  
 and Your Name would not enter into my mind.3.

The travellers of this path mostly halt at this state.
Spiritual Sphere

There are some such spheres, planets and earths in the cosmos, where only spirits reside. When some body awakes higher from the physical body and passes life at the level of spirits, then one day on snapping of bondage with the body, life consciousness (spirit) dwells in the spiritual sphere. Spirit (or soul) is of splendour form. It is of blissful nature. It does not require any material support or nutrition. A person who rises above the requirements of life while living, is a liberated soul. All the shackles are only due to the mind and the body. The person, who rises higher from the pleasures of physical organs and mental distress, feels himself redeemed. His life style is fully transmuted. Such a person is living due to the destiny. Otherwise, there is neither desire to live nor fear of death:-

मरनाई की चिंता नहीं जीवन की नहीं आस।
maranai kee chintaa nehee jeevan kee nehee aas.  
I have no anxiety about dying, and no hope of living.

तू सराब जीवा प्रतिपाली है तथा आस दिवम।
thoo sarab jeeaa pratipaalehee laekhai saas giraas.  
You are the Cherisher of all beings;
You keep the account of our breaths and morsels of food.

Bhagat Ravi Dass ji tells that he is a resident of Baigumpura (city without sorrow). Now there is no grief, pain, trouble or worry in the life. The wealth of spiritual virtues is increasing, but he has to pay no taxes. Now there is no fear and danger. He is always in high spirits. The state of dejectedness has ceased to exist. The souls full of flavour and intoxicated in the exhilaration of Divine delight dwell there. Then he says that has been released, his fetters have been broken. He has become a liberated soul:-

बैगम पुरा शहर को नानो।
baegam puraa sehar ko naao.

Baygumpura, 'the city without sorrow',
is the name of the town.
There is no suffering or anxiety there.

There are no troubles or taxes on commodities there.

There is no fear, blemish or downfall there.

When such a liberated person dies, then the affection and attachment to live on this earth, which was a physical bondage, is also broken and the person becomes free from all constraints. Thereafter he resides in such a planet, where there are no physical bodies, and only spirits exist. Bhagat Naam Dev ji prays to God that he may also be given a dwelling where Dhroo and Naarad reside:-

Please place me where You placed Dhroo and Naarad, O my Master.

There are such anecdotes in Janam Sakhi (biography) of Guru Nanak Dev ji. Mardana (his companion and bard) asks Guru Nanak Dev ji, “Sir, now where have we come.” Then Guru Nanak Dev ji replies, “O’ Mardana, we have now reached in the sphere of Dharoo”. The scientist of today has calculated the distance between earth and these planets. The same distance had already been written in the Janam Sakhi, hundreds of years earlier. Discussions with the Rishis (learned persons) who had lived thousands of years ago, had also been written. For example, Mardanaia, this is Kaag Bhasund. He is Kapil Muni. That is Dharoo Bhagat. He is Prehlaad, etc. No planet is uninhabited, there is dwelling. Houses and physical bodies are not there. These are spiritual spheres. The spirits do not require air, oxygen and food and water etc. They are always in supreme bliss. There is no ‘time’ in their world because they are living beyond time. They are immortal. They have merged with God.
Various Basis of Meditation

The learned persons (Rishis) and hermits of the traditional Hindu religion got inspiration from the water element that bath is to be taken twice daily. All the holy places and central religious centres have been constructed on the banks of rivers. The baths during the month of Magh (Mid-January to Mid-February) and the baths of Kumbh (Bath after every twelve years at Haridwar and Allahabad) and Kumbhi etc. are said to be the dispellers of all the sins. The flowing water of these rivers is clean. One has to make one’s self clean like that clear river water. The water quenches thirst and the necessities of life are fulfilled. Like wise, we may be helpful to somebody and fulfil some one’s need. In this way special motivation was acquired from water even though virtues of other elements were also adopted, but water was top most. Generally, shrines were constructed on the banks of streams, rivers and lakes. To keep body clean from outside at all times, was made the aim of life, so that one day we may be able to purify our spirit in our innerself with the water of God’s name.

In Islam, Prophet Mohammad Sahib gave prominence to the earth. To place forehead on the ground again and again and to vow so as to touch the ground with the forehead in adoration and to prostrate so engrossed that one may become a form of clay. Indeed the civilisation of Arab was of such a manner that there was always civil war. Their pride wanted to bend heads of others and to keep their own heads high. If the head of the other does not bend, it will be cut. Therefore due to pride the thought had become very inexorable and the cruel nature had reached its zenith. In the world of this civil war, to pacify the pride of the man, Prophet Mohammad Sahib adopted the method in which prostration was kept prominent. If some one places his head always on the ground with devotion and offers his head before God, then by and by the mind transmutes and it becomes difficult to cut other’s head. Therefore prostration is supreme in the Muslim world. Element
clay was made the main basis.

Yogis, Jains and Parsees have given prominence to fire in the substantive form. They ignite pile of wood and sit before it for doing penance or they sit in the sun and do penance. All the shrines of Jains are located on the hot hills. Fire element had been used by worshippers to reduce to ashes the mental impressions of many earlier lives. Parsees are also worshippers of fire (Zoroastrian). Mahatama Budha is a Nihilist. He had given prominence to sky element during his life time. To acquire thoughtless and undisturbed state by pacifying the thoughts was their aim of life.

Respected Guru Nanak Dev ji Maharaj, the superman (Avtar) of Kalyug (The Dark Age) has acknowledged air as the fundamental element. He has called air as Guru:-

पवन गुरु पानी पिता माता धरती महात ॥
(pavan guroo paanee pitaa maataa dharat mehat)

Air is the Guru, Water is the Father, and Earth is the Great Mother of all.

Guru is sovereign. The resonance of Shabad is due to air only. The human development and relations are based on conversation. Speaking is due to air only. Relation with the world is established by speaking. Where ever we have no relationship or the relation has broken, we say that we have no conversation with so and so person. Those words are spoken which establish relations with the world. But the words, which establish relations with God, are Gur Shabad. Since relation with God is also established due to Shabad only, then Shabad is Guru and Shabad is manifested due to air only. Therefore air has been called ‘Guru’. Water and clay are also present in the body of a dead person. Only due to breaking of link of life and breaths, the speaking has stopped. That speaking, which unites with God, is Guru.

bolanhaar param gur eaehee.1.

Let the Supreme Guru be the One who speaks.1.

Bhai Gurdas ji elucidates the last sloke of Japji Sahib of Guru Nanak Dev ji like this:-
The Guru's word is the air,
the Guru and wondrous lord has recited the Word, Waheguru.

What we should speak with the mouth by which relation with God is established:

What words can we speak to evoke His Love?

By repeating Waheguru, Waheguru with one voice, one day it will become silent meditation.
Silent Repetition of Holy Name

Now tongue starts becoming silent by and by. Meditation continues as the breathing continues automatically:-

\[
\text{manasa maar man sehaj samana bin rasana ousatat karaee.} \quad (\text{Verse } 570)
\]

Conquering desire, the mind is absorbed in intuitive ease, and then one chants the Lord’s Praises without speaking.23.

\[
\text{jaap s ajapaa jaapaa. Utter the spontaneously unuttered Name.}
\]

This silent repetition of God’s name is also called Anhad Dhuni (Celestial Sound). There is a lot of mention of celestial sound in the Bani of Satguru ji:-

\[
\text{chaet achaet moorr man maerae baajae anhad baajaa.}
\]

\[
\text{Remember Him, O my thoughtless and foolish mind, and the unstruck melody of the sound current will resonate and resound.}
\]

\[
\text{binavant Nanak gur charan laagae vaajae anhad turae.} \quad (\text{Verse } 422)
\]

Prays Nanak, touching the Guru’s Feet, the unstruck sound current of the celestial bugles vibrates and resounds.40.1.

\[
\text{anhad roop anahad bani | His form (Configuration) is limitless and his melodious utterance is unstruck.}
\]

\[
\text{charan saran jih basat bhavaanee. In Shelter of his feet dwells Durga (the goddess of power).}
\]
These sounds continue in the innerself while sitting or standing, by listening to which supreme state of ecstasy prevails. When the saints of the whole world repeated silently different names of God and attained the state (Ajapaa Japp) of automatic repetition of God’s name, then they heard different tones in their innerselves. The Anahad Dhuni (Celestial Sound) which Naarad heard in his innerself in the contemplation (samadhi) state, he presented it before the world by making musical instrument with one string (दब उना) and playing on it. Meeran used to say while sitting with her female friends that one sound was going on in her innerself. She manifested that sound through one stringed musical instrument (दब उना). Sri Krishna made seven holes in the bamboo stick and played on it with his lips. It made such a musical atmosphere outside that even animals and birds were enchanted.

Tabor is the contribution of Shivji. Many saints have been listening the sound of small drum in their innerself.

अनररिया मंडल बाजाई II
amnarriaa mandal baajai | 
The skinless drum plays.

विष्णु मंडल अंतरु गामे II
(अंब हंढ)
bin saavan ghanehar gaajai.
Without the rainy season, the clouds shake with thunder.

Lyre has been bestowed by Saraswati.
Sufi saints of Iran had been presenting the spiritual voice with a particular type of violin, called Rabab. Guru Nanak Dev ji Maharaj has said about spiritual voice that several musical instruments are being played:-

श्रेे देते तात्र अंदेश्र अंभीर देते देते दमब्दधारे II
(अंब हंढ)
vaajae taerae naad anaek asankhaa kaetae taerae vaavanehaaare.
Countless musical instruments of so many various kinds vibrate there for You; so many are the musicians there for You.

The Anhad Dhuni (Celestial Sound) is the voice of God and this voice is musical. The reciter of Divine name enjoys supreme flavour and becomes engrossed.
dhun vaajae anehad ghoraa.
The unstruck melody of the sound current resonates and resounds;

mann maaniaa har ras moraa.
my mind is appeased by the subtle essence of the Lord.

Sound is mentioned because His Splendour is manifested occasionally, but His sound is always with us:-

Rather these spiritual trainees transmute into the form of celestial sound. This celestial sound (Anhad Bani) of many saints used to manifest through music and songs. Bhagat Kabir ji was illiterate weaver. Sri Ravi Dass was shoe maker and used to repair shoes near a road crossing. Naam Dev ji was a cloth printer. When the reciting of God’s name by the tongue became unrecited meditation, then divine songs and music manifested in such a way as if a spring water had started flowing through the chest of hill. He gave sermon to the world through poetry and songs whereas he had not learnt poetry and songs from any one. God Himself had manifested in the form of song and music.

When Satta and Balwand refused to sing the glory of God, then Guru Arjan Dev ji himself started singing the glory of God (Kirtan) by playing Saranda (stringed musical instrument played with bow). Enraptured conjunction of savoury stream of musical mode (Raag) and stream of Gurbani was formed. This song and Bani belong to God. The Musical mode belongs to God. Musical mode is sound. Gurbani is word. To unite with God, His word is the basis. His word never becomes old because He himself is eternally new.

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Liberated Soul

Salvation is the result of meditation. Salvation is acquired after snapping of bondages. What are the bondages. Each and every action performed due to ignorance becomes bondage:-

ने ने बताह बीच लक्ष लम्ब दिव दिन अभु कोपाविशि ॥ ॥ भगवान ॥

jo jo karam keeou laalach lag tih tih aap bandhaaeiou.1.rehaao.
Whatever I do, while engaged in greed, only serves to bind me down.1.Pause.

Whichever action is based on ignorance, is a fault. Every fault is a chain around neck:-

रसव अटटतत तेतेते उते गली सीनीत ॥ ॥ (अंक २०२)

Nanak aougun jaetarae taetae galee janjeer.
O Nanak, as many as are the sins one commits, so many are the chains around his neck.

This is a chain around the neck every day and every night because actions full of vices are being done during day as well as night. These chains go on increasing during one life after another and a person gets compressed with those chains. Due to long circle of time one reconcile with the chains. Perpetually sick person concurs with the prolonged disease. His innerself becomes dejected due to the disease and takes it granted as a part of life. Since the life has been passing in vices since endless past lives, the vices do not look like vices. Persons convicted for life start considering fetters as an ornament and become habitual for living with these. Similarly vices become a part of habit and a person never considers to get rid of these. Politics has remained incapable to abrogate vices legally. The truth is that generally the politicians themselves do not give any importance to the law. Law is a spider web in which small insects and worms get entrapped, but the
elephants transgress after breaking these. Politics is wide spread in the whole world, but all the people of the world are shackled in the vices.

Vices are a mighty mental disease and limitless mental disease gives birth to terrible physical diseases. Day and night are noose of vices because these have been used by man in the form of vices. Therefore day and night have become nooses:-

The night is a net, and the day is a net; there are as many traps as there are moments.

Vices will be deleted with virtues only. However virtues will be acquired by singing the glory of God, who is an ocean of virtues. Here one general argument is put forth. God is an ocean of virtues and He is fond of causing us to sing His virtues, as such God like man, is also wallowing in pride which is the source of vices. But the actual truth is that signing His praise is our need, not His. By praising Sun, its brightness does not increase and the brightness does not diminish if we censure it. Similarly by our signing His glory, elegance of God does not increase and if we do not sing His glory, His elegance does not decrease also:-

A person who praises affluent, does not become rich, and by praising ruler and virtuous, one does not become ruler or virtuous.
But the person, who sings the glory of God, is transmuted into God and God enters his body. In this way bhagat also becomes ocean of virtues and is honoured in the world and remains in bliss. Therefore praising the glory of God is not His necessity, it is our necessity. So by praising God, obstructions of vices are removed and life is passed in His Order. A person who obeys His Order is a liberated soul.

पूजा ली आजिए आतम रिहायें ||
prabh kee aagiaa aatam hitaavai.
One who, in his soul, loves the Will of God,

नीलहं भवति मंधू दरहें ||
jeevan mukat soou kehaavai.
is said to be Jivan Mukta - liberated while yet alive.
Salvation

Man wants to acquire every thing in his life time, viz., wealth, property, respect, family, power etc. He wants all these in his life time. The truth is that man is living in these or in the desire to acquire all these.

Only religious obligation is required after death, nothing more.

The religious acts are done and their benefit is said to be received after death. Therefore religion has become dead in the human life. The fruit of religion is salvation and salvation has been believed to be received after death. When some one dies, then it is said that he has become dweller of heaven or far a dead person it is said that he has become dweller of Sach Khand (Realm of Truth). Some one has lived in hell or in falsehood while living, but after death has become dweller of the realm of truth. If on dying one is to become dweller of heaven, or one has to go to Sach Khand (Realm of Truth), then only dying is sufficient to reach Sach Khand and there is no necessity to perform any other religious worship. Since the day the benefit of religion has been linked with the dead persons, the religion has become dead and the living persons do not seem to have inclination towards religion.

Religion itself is a life, a power and an ecstasy. Whenever a person acquires religion, he is relieved of all bondages. Bonds are because of the faults and due to the faults, a person falls into the bond of birth and death. Religion breaks all these bonds. Such a religious person feels salvation while living. No body gets salvation after death:—

बेनी भक्ति ने मूर्च्छ ते ब्रजावध भवत सुबंधित बितिष प्रकटी ॥५॥

(अंश ५५)

baenee kehai sunahu rae bhagatahu maran mukat kin paae5.

Says Baynee, listen, O devotee:
who has ever attained liberation after such a death?.5.

——

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If You liberate me after I am dead, no one will know that I am liberated.

The reciter of God’s name gets transmuted into His form and then all bonds are broken and there remains no craving for life since he has acquired supreme life. There also remains no fear of death because such a person has achieved such a life in which there is indeed no death.

I have no anxiety about dying, and no hope of living.

You are the Cherisher of all beings; You keep the account of our breaths and morsels of food.

There remains no worry for sustenance. He understands that animated being comes afterward and sustenance is provided before-hand.

You created nourishment; You created the living beings.

Sheikh Saadi, sufi saint of Iran has said that lactation of milk in the mother’s breasts takes place prior to the birth of the infant. Therefore do not worry about your daily food.

The soul, drenched in the nectareous rain of God’s name, on reaching the destination, remains in the state of ecstasy which has been called inexpressible. There is no further birth of such a person and his radiancemingles with the Supreme Splendour.

Salvation / 45
Tranquil Meditation
(Saihaj Samadh)

Samadhi is considered the highest state of meditation in the religious world. The stage of tranquility and peace is considered samadhi in Sikhism. When excess in life comes to an end and every activity of life becomes normal, then the nectar which rains from this normalcy, is ‘Samadhi’.

Eating in excess of physical need is extreme. But if a person is consuming his body by fasting, he is also indulging in excess. To speak without need or not to speak even if needed, i.e. to take a vow for silence, to sleep too much and to remain too much wakeful; all these are excesses which make the life insipid. Persons indulging in excess always suffer misfortune:-

अती हूँ व घाटि ||
Atee hoo dhakaa khaae.
They are beaten badly, and struck down.

When every activity of life becomes balanced, then such a person gets acquainted with God:-

मन्न सुधरित तेहै मे तेहिं ||
sehaj subhhaee hovai so hoe.
By its own natural course, whatever will be will be.

वर्तैवतु धाॅरै सेहिं ||
karanaaiaar pachhaanai soo |
Acknowledge that Creator Lord;

सच्चे सिक्ति पृथि नाहि पहलिंग ||
sehajae jin prabh jaan pachhaaniaa.
One who intuitively knows and realizes God,
Nanak naam milai man maaniaa. 4.1.  
O Nanak, obtains the Naam;  
his mind is pleased and appeased. 4.1.

One, who lives in equipoise (ਸਭਜਿ), is a saint (ਭਗਤ) and the practice to attain equipoise in difficult. It is very difficult to get rid of excess in eating and drinking, sleeping, thinking, renunciation and acquisition from life. The wisemen say:-

Ati sarbat vivarjat  
(ਅਤੀ ਸਰਬਤਵਾਤ ਵਿਵਾਰਜਤ)

The excess should be abandoned from every aspect of life. While meditating on God’s name, when every thing becomes natural, then the life is passed in an extraordinary manner:-

ਖਾਧਾ ਤੀਜਾ ਸਤ੍ਹ ਪੀਫਲੀ ॥  
ਬਹਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ ।  
The lifestyle of the devotees is unique and distinct.

ਚਾਲ ਨਿਰਾਲੀ ਬੰਨਾ ਦੇਵੀ ਵਿਧਾਨ ਬਹਗਤ ਚਲਾ ॥  
ਚਾਲੀ ਨਿਰਾਲੀ ਬੰਨਾ ਦੇਵੀ ਵਿਧਾਨ ਬਹਗਤ ਚਲਾ।  
The devotees' lifestyle is unique and distinct;  
they follow the most difficult path.

ਰੱਬੁ ਲੋਭ ਅਦਵਾਨੁ ਉਤਨੀ ਦੀਨਤਾ ਬਹੁਦ ਤਾਜ਼ੀ ਘੰਘਰਾ ॥  
(ਰੱਬੁ ਨਾਤੀ)  
ਲੋਖ ਲੋਖ ਅਦਵਾਨੁ ਉਤਨੀ ਦੀਨਤਾ ਬਹੁਦ ਤਾਜ਼ੀ ਘੰਘਰਾ ।  
They renounce greed, avarice, egotism and desire;  
they do not talk too much.

Bhagat Kabir states the fruit of religious meditation as equipoise and elucidates. To a question that what is in that state, he expresses his inability to explain. However he says that it is in expressible and the anecdote of equipoise is unique:-

ਤੁਲ ਨਹੀ ਚਾਹਾ ਜਾਏ ਨਾ ਮੁਖਤੀ ਹਲਕੀ ਲਗਾਈ ਨਹੀ ਭਾਰੀ ॥੧੧ ॥ ਚਾਢ੍ਹ ਃ ॥  
(ਆਁਕਾ ੩੩੩)  
It is not measured, and it is not exhausted.  
It is neither light nor heavy. 1. Pause.
But equipoise is not inside. He explains it very nicely:-

In the traditional Hindu religion they believe that there exist various personal towns of their household deities where they reach after death, for example, Vishnu Puri, Braham Puri, Shivpuri, Indra Lok, Chander Lok, Surya Lok etc.

Kabir tells that while still living I have comingled in equipoise, therefore I will remain in it even after death. There are no towns of Indra, Vishnu, Shiv and Sun in equipoise. There is neither any desire for life, nor any fear of death. There is no pain or pleasure. In deep meditation only Satguru is there. No one is also junior or senior there. Time is also not there. Day and night, the killers of time are also not there. Water, air and fire are also not there in the spiritual sphere. All these are required by the physical body. Being spiritual sphere, the soul does not need air, water, oxygen etc. In that spiritual sphere there always remains blissful state, wherein no such thing exist as these are required by the animated beings on the earth:-

उर धर्म हिंदू पुरी दरीशा उर हिकापटे धरस्थि लघुंी ॥

(आँश २३२)

teh pavas sindh dhup nahi chhahiaa teh outapat paralo nahi.

There is no rainy season, ocean, sunshine or shade, no creation or destruction there.

Who attains such a tranquility during his life, he resides in the same tranquility in spiritual spheres after leaving the physical body.
Street Sludge

There is one such path on which our body walks. There is an other path, on which our mind (consciousness) walks. The mind has to pass through the streets of the perception organs. Whenever the attention is linked with any of these organs then only that organ functions properly. But the paths of these perception organs are very much full of sludge, passing through which is very difficult. Alas! This sludge would have been outside. Then crossing it over would not have been difficult in the modern scientific era.

Thousands years ago, it was difficult to pass through these streets, but now it is more difficult. With the passage of time; this sludge has increased and is still increasing more and more. Home is far away, but the mind has to pass through the streets of these perception organs which are full of mud.

The mud of other’s wife and other’s wealth is in the eyes. To hear other’s censure and one’s own praise is the sludge of the ears. The tongue has got the mud of tasting different types of food and speaking lies. Touch is the mud of skin. The nose is full of sludge of smell and odour. With the passage of time, the sludge has been increasing in these streets. To cross these streets is becoming more cumbersome day by day. But due to the power of divine congregation, there is a yearning to have a glimpse of God. The yearning compels to move on. But while moving, the mind is filled with the sludge:-

Translation:

Farida galieeae chikarr dur ghar naal piaarae naehu.
Farid, the path is muddy,
and the house of my Beloved is so far away.

chalaat ta bhijai kanbali rehaa ta tuttae naehu.24.
If I go out, my blanket will get soaked, but if I remain at home,
then my heart will be broken.24.

Street Sludge / 49
The abode of God is far away, beyond the accessibility of perception organs. ‘chala ta bhijai kanbali’. Really the mind will be smeared with mud on moving forward. Meditation on God’s name is to go forward, but during meditation other’s wife and wealth and the mud of all the perception organs come in front and the attention is smeared with this mud. This is a very big truth that whenever a person desires to meditate on God’s name, then the world is recollected. While repeating name of God, material things come to mind. The lust of worldly material things comes to mind. The lust of worldly materials is so powerful sludge that the attention gets entangled in these. The seekers do not recollect the world, but whenever we sit for meditation of God’s name, the world manifests in the front. In reality, initially we are steady, therefore the sludge does not appear obstructive. Only when we start moving forward, then we come to know that it is very difficult to pass through these streets. He, who has not moved, can not understand the intricacies of this spiritual path. Every seeker has narrated his miseries. It becomes difficult to repeat the name of God:-

अध्यक्ष अधुर्व मांस भाद्र ||
aakhan aoukhaa saachaa naao.
It is so difficult to chant the True Name.

Now at this stage, we have to take courage. We have to take a strong vow that we will meditate whether God is recollected or world comes to mind; whether God is remembered or the evil deeds come to the mind. We will not halt, we will move on, we will meditate on God, even if the mind gets smeared in the mud of immoral deeds:-

हिंदी हिंदी वैश्वली अल्लाह व्रमणी मेघ ||
bhijo sijo kambali alha varaso maehu.
My blanket is soaked,
drenched with the downpour of the Lord’s Rain.

नारी हिंदा हिंदा मल्ला तृटी तृटी मेघ ||24||
jaae milaa tinaa sajanaa tutto nahi naehu.25.
I am going out to meet my Friend,
so that my heart will not be broken.25.
By moving on in this way, one goes out from the sludge-filled streets. By continuous meditation, one day God starts coming into the mind in lieu of material things. Thinking of immoral deeds is worn out and the contemplation of God starts in the mind. Meditation of God commences in place of prurience. But courage is required. If we start meditation of God after making firm resolve and strong intention, then suddenly one day it so happens that the current of remembrance starts flowing smoothly and continuously. Do not care even if the mind (Kambli) is smeared with sludge. (bhijo sijo kambali). Even if the thought is going towards others wife or wealth and materials, do not bother.

This sludge has been formed due to rain sent by Him, that is, this world and immeasurable materials therein, have been formed by God only. When such a thought comes to the mind, then the materials will not obstruct, rather these will be helpful. There is only one way to come out of the quagmire. Man should lie down and he is escaped from entrapping in the quagmire. If we struggle and try to move straight, then the quagmire submerges us in its self. We should fall down on the feet of Guru ji and go on praying. This power of suplication before God will help to cross the quagmire of sludge and after crossing, the ecstasy of conjoining God is enjoyed. The union with God takes place and the affection becomes ever lasting which never ruptures.

I am going out to meet my Friend, so that my heart will not be broken. 25.

jaee milaa tinaa sajanaa tutto nahi naehu. 25.

(भजन १३२५)
If You Recollect, Keep in Mind

God has bestowed countless powers to the man, viz., power to: see, hear, speak, touch and smell. Apart from these, powers to walk and do have been given. In these numerous powers, memory power is the greatest gift. By recollecting past, man corrects his future. If a student does not remember today the lesson read yesterday, then it becomes difficult for him to progress. All the development depends upon the memory power.

Memory is a great power bestowed by God. By remembering someone, relations are established. If some one is forgotten, relations are snapped. The whole relation is dependant upon the memory power. If Kohinoor Diamond is in the pocket, then contact with it is broken. Friend has forgotten his friend, the relation has broken. Father has forgotten his son for some time, the relation has broken for that much time. Husband has forgotten his wife or wife has forgotten her husband for some time, there has been no relation for that much time.

All the relations and the links depend upon memory and break on forgetting. The one, who is one’s own or looks dear, comes to mind again and again. The one, who is outsider or stranger, is forgotten in spite of recollecting. Therefore every where one’s own is recollected:-

jaahoo kaahoo apuno hee chit aavai.

Wherever he goes, his consciousness turns to his own.

---

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If we recollect some one, then he also starts remembering us. In such cases time and space do not create any hindrance. It has been generally seen that when some one says that such and such person is coming to mind very much, then it is noted that the same person was also remembering. Who is being remembered, he also starts remembering. Who remembers, his memory starts coming to the mind. The waves of memory reach very far. Sufi says that God is remembering today because God is coming to mind very much. Bhai Gurdas ji says that if we recall God for just a 'Nimakh', ie, very short time (Nimakh is the time required for twinkling of an eye), then Guru remembers again and again:-

चरण सरण गुर एक पाइदा जाए चल
sath gur kott paiddaa aagae hoe laeth hai.

एक बार साथिगुर मंत्र सारण माँथ्रा
eek baar sathigur manthr simaran maathra

(उपरोक्त कोटा और मंत्र 112)

simaran thaahi baaranbaar gur haeth hai.

Thoughts can be sent very far. Psychological experiments about this have been very successful. A lot of study has been done about Telepathy (thought transference) in this century (i.e. twentieth century).
Meditated in the Mind

Food can also reach through the memory power. Although this has not yet been confirmed scientifically, but religion has been accepting from the very beginning that food can also reach with the power of memory. One anecdote is prevalent in the religious world about which mention has also been made by Guru Arjan Dev ji. Top most Bhagat Kabir ji also repeats that:-

"The flamingoes fly hundreds of miles, leaving their young ones behind. Who feeds them, and who teaches them to feed themselves? Have you ever thought of this in your mind?"

With the advent of winter in the month of October, cranes leave their newly born young ones under the rocks in the hills and come down to the plains. Snow begins to fall in the Himalayas during October and it becomes difficult for the cranes to gather food since these birds reside at the mountain peaks. They have to come down to the plains under compulsion to search food after leaving places of their liking. Although the crane is flying down towards the plains after leaving the snow covered mountains, but her memory goes towards the young ones left behind again and again. While flying she gets lost in remembrance of the young ones and becomes so much absorbed in their contemplation as if they are flying with her. When she comes down to the plains and search for food due to hunger, as she puts the grain in her mouth, she remembers the young one. Due to affection she also thinks whether the young one has eaten or not and in which condition the
young one will be. While pecking, she is so much engrossed in the remembrance of the chicks, as if the chick is also pecking. The attention is lost in the chicks. Attention is lost in the Dhiata (धिता). The attention remains in the -Dhe (धे). She becomes the form of chicks in which the memory was lodged:-

कबीर चुगै चिराइ श्री चुगै चुरिंदा चिराइ चिराई ॥
तैमे सच्चच दृष्ट भर अगतिं मनाइं रै ॥१२३॥

(क्रृष्ण १३२९)

Kabir chugai chitaarai bhee chugai chug chug chithaarai.
Jaisae bacharehi koonj man maaiaa mamathaa rae.123.

Kabir, the flamingo pecks and feeds, and remembers her chicks. She pecks and pecks and feeds, and remembers them always.

Her chicks are very dear to her,
just like the love of wealth and Maya
is dear to the mortal's mind.123.

Due to this remembrance, the food eaten by the crane reaches upto her chicks and they are brought up. There is neither any sustainer nor any feeder, even then these chicks are being brought up by the power of meditation. This is one powerful research out of the numerous researches of the religion. Thought do reach, it is confirmed by Narayan (God). But food also reaches. This research is still to be done. This truth will also not remain hidden from science because scientific research is going on at a very high speed.
Everyone in His Memory

God is a Supreme power, Supreme authority and Supreme consciousness and is wide spread. That Supreme Power has spreaded the great expanse. There are countless earths, inhabited by countless animated beings. There are countless Suns, Moons and Stars:-

\[
\text{वर्षी बैठि सारीभट्ट मूंच तिहरू} ~
\text{kee kott sasear soor nakhaat.} ~
\text{Many millions are the moons, suns and stars.}
\]

\[
\text{वर्षी बैठि रेट्र रत्र दिच्चज तिति द्रु} ~
\text{kee kott daev daanav eindr sir shatr} ~
\text{Many millions are the demi-gods, demons and Indras, under their regal canopies.}
\]

In the rational world one question can be asked. Whether all this is in God's memory and whether every thing is in His recollection. Whether He remembers all the Suns, Moons and Stars. Any being, river, stream, mountain, any tree or vegetation or any insect or worm might have slipped out of His memory.

Man is living in a small home but he can not remember all the things lying therein. One thing or the other is invisible and goes out of mind. There is so great expanse of God. Therefore there is a margin for doubt whether every thing is in His memory.

Universal Guru, Satgur Nanak Dev ji says that each and every thing exist in His memory and all are under His vision. He is a widespread power and every thing is in His memory:-

\[
\text{चिताई अंतरि मंडल वे तेधि तेधी तेधि स्मरितिः} \quad (\text{अंब २२५-२६)}
\text{chitai andar sabh ko vaekh nadaree haeth chalaaeidaa.}
\text{All are within Your mind;}
\text{You see and move them under Your Glance of Grace, O Lord.}
\]

\[
\text{पेषवत तुल्ल मरा दे नमो मे भूर्व शाक्षिया दूरौ दे} \quad (\text{अंब ४७२)}
\text{paekhat sunat sada hai sangae mai murakh jaaniao dooree raee.2}
\]

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He sees, hears, and is always with me; but I am a fool, and I think that He is far away.

Due to his foolishness, man thinks that He is far away. God is not even so much away as hand is afar from the body:

We are in His mind. We are not linked with Him. Relation is linked with us from His side. Relation is broken with Him from our side.

One religious teacher was teaching the children in the school. First of all he used to repeat these words:

"God is seeing and God is Omnipresent."

Consider that these words had been habitually introduced into his speech. Every day he would repeat these words before starting to teach. One day a strange incident took place. Before starting teaching he asked the children that at which place God is not present. The children were astonished. Every day before starting to teach, he was making sure that children should learn that God is seeing and God is Omnipresent and today he is asking the children to tell at which place God is not present. So it was natural that children were amused. To whichever boy he asked at which place God is not present, he kept quite. But one boy sitting at the far end, stood up and said, 'Sir if you permit, then I will reply.' The teacher was astonished too. Teacher began to think that he had asked a wrong question and that boy had become ready to answer. Then teacher asked, "Tell, where God is not present." The child replied very normally that God is Omnipresent. But if he is not present at any one place, then He is not present in man's memory. He is not in the memory but He is Omnipresent. The teacher was also astonished that even though his question was wrong, his answer has corrected the wrong question. Really God is not present in the memory of the man. When a person remembers, then instantly link is established with the Supreme power and Supreme Father. If we recollect world, then our energy is wasted in this remembrance. Our energy starts flowing outside because the world is outside. But when we remember God, then we start receiving energy as the direction of remembrance is introversion and the relation with God residing inside is established and Divine powers are acquired.
Religious Rituals

There is a lot of discussion of religious rituals in the religious world. Religious ritual means that action which is religious. The identification of man and existence of religion is manifested by the action. When we ask the name of any unknown person, then our second question is, what he does? There is a lot of discussion of professional names in the human world. A person doing work of gold is called goldsmith. A person doing the fabrication of iron is called ironsmith or blacksmith. These are professional names. As the profession is changed, the name of the man also changes. For example one blacksmith starts doing farming, then he is called farmer. If any farmer starts a cloth-shop, then we call him a cloth merchant or draper. A person preparing poems is called poet. A person singing songs, is called singer.

In the human world there is special importance of professional names. Because many times the nature of the man changes according to his profession. His professional nature is manifested by his speaking. As a food prepared is tasty, then a singer will say that food has been prepared in tune, and truck driver tells the tea-maker on the road-side restaurant (Dhaba) that prepare a tea of sixty miles speed whereas tea is not on the move and there is not even a distant connection of food with tune.

Vaid or physician will call ‘healthy’ to every nice and tasty thing and will say ‘sick’ to every useless and worthless thing. Name based on profession and nature due to profession is manifested at every place. Therefore it has been the effort from the early times to give godly names to persons so that man may manifest nature of God at every place.

Man has been called ‘place of work’. This is the place of actions. This is a field of good and bad acts. There are some actions which take a person far from God. Such actions are called irreligious actions. Some other actions take a person nearer to God and are called pious actions.
According to their own actions, some are drawn closer, and some are driven farther away.

By the actions we have committed, we are separated from You. Please show Your Mercy, and unite us with Yourself, Lord.

Pain is the fruit and pleasure is also the fruit. Both these fruits come into existence from the seeds of actions. Some saints of our country has also given a slogan that “Action is God”. When actions are the begetter of pain and pleasure, then to remain cautious about our actions is the greatest religiosity.

Why do you do such evil deeds, that you shall have to suffer so?

Some famous philosophers of the West have considered society and parents responsible for the sufferings of the humanity. Psychologists like Fride have pronounced parents guilty for sorrow and suffering of man. Karl Marx pronounced society guilty for the financial difficulties of human beings. If the parents are permanently sick, then according to Fride, they will give birth to sick children. What are called hereditary ailments, these are got from parents. Fride has pronounced guilty the mental impressions given by the parents for the mental sorrows and pain. The influence of the views of Fride impacted Europe so much that the children got alienated from their parents, they began to hate the parents and the distance between them increased. In this way the respect of parents ended.

Under the impression of Karl Marx, people living under financial difficulties, began to hate well-off people. The homes were ruined due to the alienation of children from their parents. There was a lot of bloodshed due to the people who lagged behind at the financial level.

Revolution was ushered in Russia by massacring twenty
million people. Efforts were also made to bring in socialism in China by slaughtering twenty million people and all this happened like a hurricane.

The light of Gurmat and the message of Gurmat takes up one permanent tenet. The Bani of Satguru ji has ruled that neither parents nor society is responsible for your sufferings. Only your actions are guilty. Therefore you consider your actions guilty:

\[ \text{Dadda: Do not blame anyone else; blame instead your own actions.} \]

Therefore whichever action has caused pain, that action is irreligious and from which action bliss and God are attained, that action is right. A very big revolution is going on in the human world. Those actions, which are called religious, those are not religious, rather that is hypocrisy in the name of religion:

\[ \text{The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector.} \]

Many such actions (Karam) are prevalent in the religious world. Guru Arjan Dev ji says that people get tired and exhausted by doing these actions, but do not get closeness to God:

\[ \text{In the state of Nirvaanaa, sing the Kirtan of the Creator's Praises; contemplating Him in meditation, even for an instant, one is saved.} \]
O Beloved, this is not the way to meet the Lord; I have performed these rituals so many times.

I have collapsed, exhausted, at the Door of my Lord Master; I pray that He may grant me a discerning intellect. Pause.

If worldly desire is linked with any action, that action is not a religious action, rather it is a business. The action, with which Divine feeling is linked, that is a religious action. If the heart is drenched in Divine feeling while running a shop, then this job becomes religious. But while reciting religious verses when sitting in a temple, if worldly desires are going on in the mind, then this action is business. When Guru Nanak Dev ji is weighing with a balance, it is a religious action.

Some body's reciting of scriptures may be a business. During the time Bhagat Ravidass ji was repairing the shoes, he was trying to conjoin the shoe owner's thoughts with God. While dyeing clothes, Bhagat Naam Dev ji was painting his and others mind in the Divine Dye. It was his daily routine:-

I dye myself in the color of the Lord, and sew what has to be sewn.

Without the Lord's Name, I cannot live, even for a moment.

In this way, this vocation also turns into Divine praise. If the mind is revolving in the worldly desires while telling the beads, then this action also becomes business. Therefore it becomes obvious that the action which takes us nearer God, is a religious action. All other actions are either business or hypocrisy. To sing the glory of God, to attend congregation and to repeat the name of God are the most excellent religious acts:-
Singing the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy, is the highest of all actions.

Says Nanak, he alone obtains it, who is pre-destined to receive it.

Good and bad deeds do fructify. Therefore it is the greatest wisdom to be careful about our actions. Sir Hafiz, sufi saint of Iran says, "O my friend, if you have taken action, then you have only to reap the fruit. I have no remedy to escape from this".

He is eminent, handsome and wise man in the world whose actions become virtue because all the worldly pleasures and spiritual bliss fall into his pouch. That action is auspicious which enables a person to think and repeat the name of God:

Actions full of prayer and emotion are righteous conduct. Prayerful thought should be maintained for every action. To keep feeling for God manifested is the superior religion. In this way nearness to God is received and the essence of life is achieved.
Complete Success

From the ancient times there has remained a deep desire in the man. This desire could not be fulfilled and more desires were included in it and it became burdensome. This desire is to become completely successful.

Life is like a tree. It has three very strong branches. The Life tree of some lucky fellows has seldom been fully fruitful. Mostly the life tree has been partially fruitful but wither away completely:

रण्डा अजजति घुड़द दिन्दल सले बैंगी तलिया घुट्ट घरिछ ती॥
(dva agan bahut trin jalae koea hariaa boott rehiou ree.)

The forest fire has burnt down so much of the grass; how rare are the plants which have remained green.

This saying of eternel truth (Mahan Wak) of Guru Arjan Dev ji is telling that the life tree of a rare person becomes verdant and fruitful. Otherwise many burn to ashes due to fire of claim. If anyone out of lakhs of plants becomes fully fruitful, then it is not believed that really one can become fully fruitful like this. It starts appearing like a miracle. By seeing the dry plants it comes to mind that perhaps the aim of life of the plants is to burn to ashes only. Due to these burnt plants, there is devastation on all the four sides in the human garden. Clouds were coming and raining. Gardener was looking after each and every plant and leaf:

सिंहलवच्चेति देवै भग्नी॥
(sinchaneharae eaekai malee.)

There is only one gardener who tends it.

खबर भक्त है भक्त भक्त हृदी॥२॥
(khabar karat hai paat pat ddaalee.2.)

He takes care of every leaf and branch.2.

The beneficent heart of the gardener is looking to each and
every leaf in pain. But the leaves were not able to become fruitful. Indeed, those whom we call Avtar, Guru or Prophet are the gardeners. But by looking at the condition of the garden, it has to be said that these gardeners were not successful in their object and every gardener left, sad and disappointed. It became the nature of the plants to remain faded and withered. Valetudinarian (always sick) mostly reconciles with his disease and becomes accustomed to live with it. When a person becomes habituated to remain sick, it is difficult to make him healthy.

The life tree has got three branches, viz., body, mind and soul. Each of these three branches has got its own importance. Now we will consider that body yields which fruit, mind bears which fruit and which is the fruit of the soul. Body is visible, mind is being felt and the soul is neither visible nor is being felt. Therefore there can be doubt about soul. Every person's faith about soul is wavering. It is difficult to trust about a thing which is neither visible nor being felt. Therefore in the initial stage religion is also called Blind faith. That one who has not been seen and there is incapability of feeling for that, a very large faithful heart is required to have faith in Him. The circumstances of the world generally make unsteady that little faith which still exists. Complete faith can even not be dreamed. Some one asked Swami Vivekanand whether blind faith is needed. Then Swami Vivekanand replied seriously that it is needed, provided that the person, on whom we have a faith, is not himself blind. Really religion is blind faith in the beginning. Due to this reason a very wise and intellectual person is incapable to believe in God. His intellect refuses to believe in the existence of God. However, God can not come in the grasp of intellect. The way of meditation which the pious persons tell for realizing God, the intellectuals are unable to have faith in that. Intellectuals of the whole world, who have reached the top in the fields of literature, knowledge and science, they could not bring to light the conceptions of acceptance of God. Scientist remained scientist only, he could not become bhagat (meditator). Artist remained artist only and could not become saint. Philosopher remained entangled in the kite flying of philosophy. Some belief that was held by the common man due to attending congregation, that belief used to waver by watching the
shrewd way of life of these intellectuals. Due to this reason the human garden could not get loaded with the flowers and fruits of religion.

Hazaron Khizar Paidkar chuki Hai Nasal Aadam Ki.
Yeh Sabh Tasleem Laikin Aadami Ab Tak Bhatkta Hai.

These human plants could not get bloomed by the showers in the spring season. Guru ji has been showering nectar since a long time. There was always spring season of Divine congregation, even then bliss was not acquired.

Let us now ponder about these three branches of life. The branch of body yields fruits of children. The branch of mind becomes fruitful with knowledge and the soul bears the fruits of God’s name. Children are an extremely sweet fruit. Man becomes very much restless without the fruit of children. Such wife and husband are called barren or unproductive. To acquire the fruit of children, barren couples go to numerous religious places, shrines and tombs.

This life branch of animals also bears fruits and they give birth to children. Barren people are one or two in thousands and generally they are fruitful. However it can so happen that fruit may be stained or eaten by worms. Progeny is born but may emerge as inapt or wicked. No tree eats its own fruit. But man is such a tree who has to relish the sweet, sour or bitter taste of his fruits. Therefore man is a wonderful tree. People are seen contented or grieved from their progeny. This branch becomes fruitful except a few couples who remain barren.

The branch of mind yields the fruit of knowledge. The importance of man is due to knowledge:-

The branch of the mind of animals could not develop and they pass their lives without any knowledge. Science and knowledge has sprung up from the ming only. Society, politics and religion are the products of the mind. Animals have got no social
life. Mother, father, sister, brother and other social relations do not exist in their world. Animal has no family life. Politics and religion are miles away from the animals. Only one strategy works in the animals. Bigger animal eats the smaller animal or keeps him under his control. Bigger fish eats the smaller one. Big beasts of the forest eat smaller animals or keep them under control. Falcons eat small sparrows. In the animal world smaller one lives under fear and the bigger animal frightens. Mostly in the human world this animal inclination is seen. Bigger country keeps the smaller country oppressed or destroys it. Bigger nation does not allow the smaller nation to rise. Rich man is pleased to keep the poor man under his feet. All this process is like an animal. Perhaps Guru Arjan Dev ji Maharaj, after observing all this, has said that all this is animal instinct:–

बनेंद्रिय भृज बी भगवान नामि॥
karatut pasoo kee manas jaat.

_They belong to the human species, but they act like animals._

सेव पचारा वै चित्र उगरि॥
lok pachaaraa karai din raat.

_They curse others day and night._

Where as one or two persons do not become fruitful out of thousands at the level of body, only one or two become fruitful at the level of mind, out of thousands. Very few are seen barren in the world. But also very few are knowledgeable. A person having no knowledge lives like animals. Only the branch of animals flourishes at the physical level.

They remain hollow at the level of mind and soul. The literal meaning of man is also that who is living at the level of mind or living at the level of thinking. Art, literature, knowledge, science, politics and religion are all the products of thinking. The branch of mind generally appears faded and withered in the human world.

The branch of soul bears fruit of God’s name. This is the condition beyond knowledge. Joy, contemplation and intoxication are called spiritual pleasures and are attained by meditation. Intellect can reach upto the door of God but can not reach God’s Abode. Therefore carefree and aesthetic persons have been saying:–

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Guru Amar Dass ji also says:-

The Creator has taken away their subtle intellect, and all their speech is corrupt.

By observing such persons, it has to be said that they are not living at the level of intellect. He, who has gone below the intellect, is called mad. He, who rises higher than intellect, is a saint. The intellectual world is in between. Generally saints have been called insane, because their life style does not stand the test of the intellect of the common man:-

People say that Kabeer has gone insane.

Only the Lord realizes the secret of Kabeer.

Only one intelligent soul was residing in Banaras, but all the mad citizens of Banaras had been calling Bhagat Kabir mad. The blind person denies the rising of Sun and called Guru Nanak Dev ji ‘ghost and an evil spirit’, although he came to the world to remove the evil spirits from the world and to tune the life of the people of the world. The out of tune people called him ghost and evil spirit. It becomes difficult to elucidate with the intellect the world higher than intellect. The flavour of Naam (God’s name) has been called inconceivable and imperceptible, i.e. beyond the grasp of perception organs and thinking of the intellect. When some lucky persons attain this state, they are unable to express, being in ecstasy. It is the raw sugar of the dumb:-
bisam bisam bisam hee bhee hai laal gulaal rangaarai.
I am wonder-struck, wonder-struck, wonder-struck and amazed,
dyed in the deep crimson color of my Beloved.

kahu Nanak santan ras aaee hai jio chakh gungaa muskarai .2.1.20.
Says Nanak, the Saints savor this sublime essence,
like the mute, who tastes the sweet candy, but only smiles.2.1.20.

It becomes clear from the smile that something has happened, but is beyond reach and grip. It is said that the Divine flavour is inexpressible:-

kiaa ho kathee kathae kath daekhaa mai akath na kathna jaae.
What should I say? While talking, I talk of seeing,
but I cannot describe the indescribable.

Due to the inability to explain, the spiritual world has so far remained a riddle and the common man does not have a faith. How body, mind and spirit bloom, the procedure for the same is like this. The body blooms due to desires. Mind blooms by devotion. Soul blooms by reciting the name of God. Body can not bloom without desires and can not get children. Mind can not acquire knowledge without devotion. Flavour of God’s name can not be obtained without meditation. Uptil now no soul has got flavour of God’s name without meditation. In Gurmat repeating God’s name (Jaap) is meditation, and meditation is jap. By repeating God’s name a person comes out of the cycle of birth and death and enjoys the bliss of God’s lap:-

har har naam japantiaa kachh na kehai jamakaal.
If you chant the Naam, the Name of the Lord,
Har, Har, the Messenger of Death will have nothing to say to you.

Nanak man tan sukhee hoe antae milai gopaal.1.
O Nanak, the mind and body will be at peace,
and in the end, you shall merge with the Lord of the world.1.
Eulogy of God’s Name

A name of any thing is very essential to know it or to convey its knowledge. Without name, there will be no knowledge. Name and knowledge are closely associated like the body and skirt. It is also a fact that every animated being and thing come in this world without name. Name is prevalent in the human world only, because knowledge has been developed in the human world only. Name was given to those things and beings which were used by man or were near him. Man has named all the vegetation. These are flowers and out of these, this is marigold, this is rose and this is jasmine. Man has given these names. No flower has said that I am flower or rose, or marigold. Every visible and invisible thing is having no name. After naming vegetation, man gave names to animals and birds. This is cow, or lion or horse or dog. All names have been designated by man.

Man has also given names to the world of birds. Only man has endeavoured to give names to aquatic animals, terrestrial animals and worms etc. It is a different matter that there are many names of the same animated being or thing. This is due to different languages of different people. Man has named animated beings according to his language, mental impressions and nature. Man has named hills for identification. He also named rivers and oceans. Man looked up in the sky and named shining world as stars, planets, sidereal, Sun, Moon, Mars, Saturn etc. Then the thinking of man started giving names to the invisible world. For example he gave names to diseases and invisible souls.

In the end the thought of man went towards Omnipotent by whom this universe-in-action came into existence. When man saw the universe as a creation, he named the creator as Karta Purakh (Creator). When he saw Him as ‘spreading’ (Ramiya), he called Him ‘Ram’. When man saw Him separate from time, he called Him ‘Akal’ (Immortal), i.e., beyond time. Being wide spread at every place and remover of faults, man called Him ‘Hari’. The
meaning of ‘Hari’ is thief also and whenever He enters in any body’s mind unnoticed and He takes away mental impressions full of many faults of many births in a moment. After becoming blissful, a person comes to know that God had come in my heart. Therefore the Bhagats give this unique lovely name to that Omnipotent. By seeing His amorous sport to become astonished, and to give great brilliance after removing darkness, etc. - by seeing these grand virtues, Universal Guru, Baba Nanak Dev ji uttered ‘Waheguru’. In this way ‘Waheguru’ mantra manifested by meditating which, meditators remove their ignorance and attain ecstatic state. By his foresight and intellect man gave those names to his children which are names of God. So that he may remember that he is worshipper of God and has taken birth in this world to manifest God in his heart.

All the Names are Godly whether in Hindu, Jain, Boudhas, Sikh or Islam religions and are religious. When some one’s name is forgotten, then his related knowledge is also forgotten. On remembering name, the whole knowledge is manifested. While repeating His name, it is essential to keep conception of God in the mind since God is beyond name.

Allam hain. akaam hain. 30.
anaam hain. akaam hain.30.
Thou hast no Name and art without Lust.30.

Parents give names to their children. But the Bhagats of the perfect God of the world give Him name since they are nearest to Him and are His sons. On repeating God’s name, His nature is manifested in the mind. This is called Name has settled in the mind. Then tongue becomes silent and Name dwells in every particle of the body and the meditator becomes the form of Naam.

There is no difference between Naam Dayv and the Lord.

Ab tou jaae chadhae singhasan milae hai saringapani.
Now, I have mounted to the throne of the Lord;
I have met the Lord, the Sustainer of the World.

The Lord and Kaeeer have become one. No one can tell them apart.

In this way, by repeating God’s name and on erasing duality(otherness), the meditators become His form and only God is visible to them everywhere.
Glimpse, Spiritual Knowledge, Character

This is the prevalent conception in the religious sphere that first of all man should regulate his behaviour and then he may acquire spiritual knowledge. After this glimpse of God will be manifested. Therefore it is said that recite Gurbani after purifying the mind. Before going to Gurudwara purification of the mind is essential. The purification of the mind means that to have high moral character and is taken as the purity of character. Without purifying the mind, character is heaped from above. This pure conduct is not character. This purity is like the flowers of paper. Such a character, whose foundation is not based on the purity of mind, make a person hypocrite. He is something else and shows himself something else.

Like the political field, religious world has also become a form of hypocrisy. When simple folks see the hypocrisy of a popular person in the religious world, because paper flowers can not hide their artificiality for long, then they are deeply hurt. Common persons are also liars and cunning. When the secrets of the politicians are revealed, then people’s faith in politics is lost. But when the misdeeds of a religious and respectable person are revealed, then people loose faith in religion.

Ilahi Yeh Tere Sada Dil Bandey Kidhar Jaaien.
Ke Shahi Ik Adhari Hai Fakiri Bhi Adhari Hai.

(Iqbal)

One religious person has put character upon himself. This type of false character crumbles due to unfavourable pleasures of the mind. Such a character is not steady and becomes a burden.

Character without knowledge and knowledge without philosophy/holy vision is dead. It is without blissful soul. Darshan
means ‘to look’. Generally philosopher is called ‘darshnik’ (Philosopher) where as this does not seem proper. Philosopher means thinker. But ‘darshnik’ is not only thinker. The person who sees and after seeing he is telling, is a ‘darshanik’. To say without watching can be like a cloud of smoke. Gurbani certifies it:-

\[
\text{रिठ रिठ रिला मलट्टें आणा आणु अशीति} \quad (\text{अणं ६४४})
\]
\[
vिन दिठात कीा सालाहीरे आला आंहा आंहा कमाले।
\]
\[
\text{Without seeing, how can he praise the Lord?}
\]
\[
The blind act in blindness.
\]

God is distinct from features. He is wide spread Power and can not be seen with subtle eyes.

\[
\text{तारत में अष्टकाले विस्तृति सिली दिसाते आ दिसी} \quad (\text{अणं ५५६})
\]
\[
\text{Nanak sae akharreeaa biann jinee disando maa piree.1.}
\]
\[
\text{O Nanak, those eyes are different,}
\]
\[
\text{which behold my Husband Lord.1.}
\]

\[
\text{अथवा नठुर देखत रिठ देंर दुरर} \quad (\text{अणं १३२})
\]
\[
\text{कीा बाहजहर वेक्कनार कीा कणार सुनानार।}
\]
\[
\text{To see without eyes; to hear without ears;}
\]

He, who has got such a fine eye, and can see Formless hidden behind form, is a philosopher:-

\[
\text{चवमु बैंड डेंर अवलमी डेंर आम पिपाहरिए} \quad (\text{अणं १००२})
\]
\[
\text{दरसान चहोड बते सामारार मैं आम बीआवेरिए।2.}
\]
\[
\text{Giving up the different schools of philosophy,}
\]
\[
\text{I look upon all equally; I meditate only on the One Name.2.}
\]

When some one is successful in having a glimpse of Formless behind the form, then a spring of perceptual knowledge burst out from his innerself. This knowledge has not been gathered from outside by reading or listening, this has sprouted from inside. Man abandons pioson on coming to know about it. Without knowing man may drink poison in the misapprehension of nectar and give up nectar considering it poison:-

Glimpse, Spiritual Knowledge, Character / 73
Knowledge gathered from outside is like a water of tank. Such a water can be dirty. But the water of the spring is always clear. The character, that is based on perceptual knowledge, is a real character and is without hypocrisy. This character is poise and peace, as beauty and fragrance in the flowers are natural. Flower does not wait that some one may come and I will scatter my fragrance and exhibit my beauty. No! it is scattering its fragarance and beauty spontaneously. This is not hypocrisy. This is natural. Character, based on knowledge, is not hypocrisy, it is normal.

Now it is to be considered, how to have a glimpse, how to acquire perceptual knowledge and how to manifest character and conduct. There is only one method, that is to recite the name of God. By repeating Naam ideas in the mind cease and one starts getting savour and one day by the grace of God, glimpse of God is got. Due to this experience of glimpse, pure stream of knowledge starts flowing from the innerself. With this the dirt of mental impressions of numerous previous lives is washed away and pure and fine character comes into being. The foundation of this character is strong. The tornadoes of the world can not shake this character and storms of sufferings can not erase it.
Only Meditate
(Essential Cause)

Ik-Onkaar Satgur Prasad.

chant the Name of the One Lord.

All other actions are fruitless.

All other religious actions are fruitless and useless, until and unless one significant and substantive deed is not associated with these actions. Which is that substantive deed due to which a person’s religious improvement takes place and religious knowledge expands. And one day a person commingles with the Supreme Lord. That action is the meditation of God. And meditation of God is to repeat the name of God.

As a marriage procession without bridegroom is of no use. Similarly all the worldly actions such as all the ostentation, drumming noise, dance and song are useless, until and unless one meaningful and fundamental action is associated with these.

If the seed has not been sown, then all the ploughing, irrigating and putting manure will go waste. Similarly, without repetition of God’s name, all the charity, service and attending holy congregation will not be so much useful as these could be. Ploughing, irrigating and manuring is alright, but the basic action of sowing has not been done. The field may become green with grass and some vegetation may grow. But the basic crop could not grow. Meditation of God’s name has not been done, but the alms
are being given, virtuous actions are being performed, free service is being done and divine congregation is being attended. Due to these such a person may some what improve on worldly basis and may prosper and rejoice. But one can not get supreme bliss, supreme delight and supreme Radiance of God. These are achieved by the repetition of God’s name only. But there is one additional requirement. One should have full faith in God. As without faith neither medicine nor prayer is effective, so is the case with God’s name:-

One whose heart is filled with faith in God

The essence of spiritual wisdom is revealed to his mind.

He whose heart has full faith in God, spiritual knowledge will be revealed in his mind.

Repeating and hearing of God’s name is not for causing God to hear. He does not need to listen. This is required to awaken ourselves. As much we will be awaken, so much will we be apprised. If we have no knowledge about Him, then it does not mean that He is not here. He is Omnipresent:-

In the one and in the many, He is pervading and permeating;

We animated beings are in sleep. God is Omnipresent:-

My darkness was dispelled when I met the Lord. O Nanak, after being asleep for countless incarnations, I have awakened.

The consciousness has not been sleeping since the present time. It has been sleeping since countless births. Animals,
vegetation and stones are in sleep. Sun, moon, stars, all are sleeping. There is a chance that man may awake. By giving this physical body, an opportunity has been provided to the man to wake up. Man! you may awake:-

ज्ञान भर नागाधारे ॥
jaag ra man jaaganehaarae.  
Be wakeful, O my awakening mind!

---

सिमर सिमर सिमर गुर अपुना सोईया नागाधारे ॥२३॥
Remembering, remembering, remembering my Guru in meditation, my sleeping mind is awakened.23.

As much we will wake up, so much the meaning of Gurbani will be elucidative, otherwise these are very intricate words (Shabads). Even the prominent grammarians have got tired and are incapable to explain the meanings. Many have accepted the truth while explaining the meanings and they go on elucidating by keeping the words in front of them. They admit that they do not know any thing about the celestial world about which these words narrate. How to know about that world? No second or third person can explain. None can explain. As much we will awake, so much the meanings will be elucidated. Meanings are not known, if we are in sleep. Poet Tulsi Dass ji says:-

मृदुल जल्दी रा मध्ये ने भिले गुढ़ विरंच सम।
Moorakh touo na samjhey je miley Guru biranch sam.

If the consciousness is in sleep,  
even Brahma can not cause him to understand,  
although he is a master of grammar  
and is creator of sanskrit language.

There is only one method for the whole humanity to understand. As much one is awake, so much the meanings will be
elucidative and that much one will come to know. If ten learned persons have interpreted ten meanings of one shabad, then it can be estimated that one has explained that much as much he is awake. The more one is awake, the more he will explain. Fully awakened person is called “Intuitive Person.” Now there is no distinction between him and God:-

There is no difference between Naam Dayv and the Lord.

Now there is no distinction between Nam Dev and God. All the shabads about (Dasam Duar) the tenth door of the human body have been put together. These will be explained afterwards. We should meditate for at least fifteen minutes. If we could meditate for more time, it is still better. You may be meditating since all of you are practical persons. Now meditate every morning without break. This is the edict of Satguru ji:-

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord’s Name.

Recitation of Gurbani, is the daily religious rites:-

One can recite ‘Nitnem’ (daily prayers) even after the sun rise. This is the ‘code of conduct’ of Sri Guru Granth Sahib ji. I may say that only one or two gursikhs out of thousands follow this. The writer has been saying this during the travels in India and foreign countries that do meditate at early dawn, do meditate. Either this point is not understood or there is no faith in the fact that by mere repeating Waheguru, Waheguru, every thing will be known. Therefore Guru Nanak Dev ji has put the condition that
you must have a faith.

Science is based on doubt, whether this thing exists or not. We will research and see. We will believe if we see in reality, otherwise not. Science can deny also. But in religion, God will manifest when one believes, otherwise not. In religion, belief is required in the initial stage, and perception will be afterwards. In science doubt is there in the initial stage and there is no need to have faith. Until and unless a fact is not clarified, there will be no faith. However Guru ji has ruled in Gurbani that unless you have faith in God, the fact can not be clarified. That is why in the initial stage, religion is also called, ‘Blind Faith’. How should I have faith in Him, whom I have neither seen, not understood. It is a very difficult task. One should have a very large heart. To have faith is the highest of the Divine virtues. One should have faith in both God and people. Or it may be said that one who has faith in God, may also have faith in persons even if they deceive him. This will be his identification. Great Supermen (Avatars) were also deceived. ‘Bhasman Sur’ was serving Shivji day and night, but he was a cheat. He wanted to reduce Shivji to ashes. One Afgan was serving Guru Gobind Singh ji, but he takes out a dagger and stabs Guru ji. Supermen, Gurus and Prophets also have faith in people because it is a very great virtue out of all the Divine virtues. If we have faith, many times cheats are also influenced by this faith. Since the other person is having faith on me, I should not cheat. In this way, cheat’s mind is also moved. It is a different matter that all are not moved. But faith also moves one’s heart and God is manifested:-

**jaakai ridai bisavaas prabh aaeiaa.**

**tatt giaan tis man pragattaeiaa.**

*One whose heart is filled with faith in God*

*the essence of spiritual wisdom is revealed to his mind.*

The writer has explained that first ‘Waheguru’ is to be pronounced and then is to be listened. What will happen due to this:-

**simar simar simar gur apunaa soeiaa man jaagaae.23.**

*Remembering, remembering, remembering my Guru in meditation, my sleeping mind is awakened.23.*

Only Meditate (Essential Cause) / 79
The writer repeats that meditation is not for causing God to here, because He is Omniscient without our telling:-

vin boliaa sabh kichh jaanada
(He knows everything, without being told;)

This is for waking up ourselves. As much as we will be awake, so much will be known. The meditation of God's name should be done at least for about fifteen minutes and for so much time as much is possible. We ourselves have to pronounce as well as to listen. Gursikhs meditate on Gurmantra 'Waheguru' (The Wonderful God) as:-

Wa----hey----guru-----
Wa----hey----guru-----
Wa----hey----guru-----

As God's Name is melodious and phonetic.

gaaaveai suneeal man rakheeai bhaao.
(Sing, and listen, and let your mind be filled with love.

Other than Gursikhs such as Hindu brothers may meditate by saying 'Ram', but which 'Ram'? Who is Omnipresent :-

R-----a-----m-----
R-----a-----m-----
R-----a-----m-----

Muslim brothers may meditate by saying Allah-hu-Akbar but which Allah & Akbar? (The Greatest God):-

Allah-----hu-----
Allah-----hu-----
Allah-----hu-----

But should be meditated as:-

80 / Prabhu Simran
And attention should be kept on sound.

Divine knowledge is acquired by keeping attention in the eulogy of God.

Gurbani is Universal Guru

And this is important so that mind should come in wakeful state. After doing this practice for a few minutes, we should sit in silence and only should observe: what thoughts go on in our innerself. Such a person is called “Observer.” One day these thoughts will be absorbed and God will manifest. Just keep sitting. Whatever thoughts pass through the mind let these pass. If a person tries to stop these thoughts, then the mind will be entangled in this action. As traffic of various types moves on the road, so also thoughts of various types pass through our conscience. A lot of crowd passes on. We do not see. He, who observes these thoughts, is an observer and philosopher. Only sit attentively for some time and observe what thoughts flow.

As there is a method for preparing the food, similarly there is method for meditation:

Blessing upon those pious persons who worship Guru as per the rules. There is only one method for meditation. The method is to observe one’s self. Generally what happens? We see others, what they are doing. There is also a complaint in the religious world that this person is doing like this and that person is doing like that. God has created an enormous world. This is not my duty to see who is doing what. My duty is to observe: what thoughts pass through my mind. When the lamp of my mind gets enlightened, then others’ minds also start getting enlightening,
others' minds also start getting enlightenment. One should devote one's entire life to enlighten one's own self.

This is beneficence. We try to enlighten others but we ourselves are meandering in the darkness of ignorance, the world is already in the dark. Therefore the only beneficence is to enlighten our own selves, nothing else. The service that such a person performs, will be the proper service. He will do a proper virtuous deeds and proper charity. Otherwise pride will spring up from charity and alms. If a person himself is not enlightened, improper actions will be done by him. This will be like the bath of an elephant. Here the elephant takes the bath and there he puts dust on his body. Therefore one has to enlighten ones self. But this is possible by His beneficence only. However, getting human body is the greatest beneficence of God. To come across Guru like Gurbani, is a great bestowal. To take birth in a Gursikh family is a great reward. To get up at an early dawn is a great gift and a great penance out of various austerities. To awaken one's self after getting up at an early dawn is a great beneficence. After getting up, the body has got up, not the mind. If the mind has awakened, then consider such a person in contemplation for all the twenty four hours. All scenes before him, are God only.

**simar simar simar gur apunaa soeiaa man jaagaaee.23.**

Remembering, remembering, remembering my Guru in meditation,
my sleeping mind is awakened.23.

What is the method to awaken the mind?

दुर्दिग अधिष्ठन्तिः दिस्त्र सक्षमः नाजिम्बः....

Divine knowledge is acquired
by keeping attention in the eulogy of God.

Knocking sound has to be made to awaken the body. Mind is
to be awakened by the word of God. We have to utter Waheguru,
Waheguru so that the mind may wake up but the attention will go
out. Attention is not to be kept fixed on any idol. Attention is to be
kept fixed in the sound:-
Divine knowledge is acquired by keeping attention in the eulogy of God.

Which sound?

The sound which will be produced by uttering the Shabad “Waheguru, Waheguru”. Therefore religion is to regulate the attention. The attention goes out through the following doors:

**Eyes Ears Nose Tongue Skin**

The flavour of the perception organs is lying outside. Beauty is outside which the eyes will see. Sound is outside which the ears will listen. Fragrances are outside which the nose will smell. Food and other eatables are lying outside which the tongue will relish. The feeling of touch is received by the skin whether any thing is soft, hard, hot or cold. All this will be received from outside by the perception organs. Therefore attention goes outside. And the man also knows that all the flavour received so far, has been received from outside only. It is not even believed that flavour exists in the inner self of the man. Flavour of perception organs is outside. The spiritual pleasure, attained by the recitation of Naam (God’s name), is inside:

```

ਨੂੰ ਨਿਧ ਅਮਰੀਤ ਪ੍ਰਭ ਕਾ ਨਾਮ।
The nine treasures are in the Ambrosial Name of God.

ਦੇਖੀ ਭਿਗ ਹਿੰਸ ਕਾ ਵਿਗੌਧ। (੫੫੬)
Within the human body is its place of rest.
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It is said that a blind man has faith that beauty is outside. Deaf has also faith that some world does exist outside, since world is speaking so much. But even the senior companions of holy congregation do not trust that spiritual flavour exists inside:

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ਨੂੰ ਨਿਧ ਅਮਰੀਤ ਪ੍ਰਭ ਕਾ ਨਾਮ।
The nine treasures are in the Ambrosial Name of God.
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Only Meditate (Essential Cause) / 83
There is supreme flavour in the body:-

आपस पास बिखुआ वे ठूंठ बिरीच आंगित्र है ट्रांस वे \( \text{।।} \) ।

\( \text{।।} \) ।
aas paas bikhuua kae kuntaa beech amrit hai bhaee rae.1. rehaoo.

All around this garden are pools of poison,
but within it is the Ambrosial Nectar, O Siblings of Destiny.1.Pause.

There is a flavour of perception organs on all sides. Although there is no censure of this since it has been created by God. But one may get entangled so much in this flavour, that his attention may not go towards the Supreme Flavour. It is said that he is Indra, as one has halted at the perception organs. He, who has reached upto Supreme Flavour, is victor of perception organs. He has conquered the perception organs. Since he has overcome the heaven, he is Indrajeet. What is heaven?

It is the flavour of perception organs.

The attention goes out through these nine doors. There is one more door. It is called Dasam Duar (Tenth Door) and is situated in the forehead. When we utter Waheguru, Waheguru, that tenth door opens with this voice. If we listen, then it opens with this voice. One kettle drum goes on ringing at this door and it is wide spread. This ringing sound is called (Anahad Naad) Celestial Sound. This had been mentioned again and again in the Shabads. Sounds are of two types. One is ‘Aahat’ which is produced when two things strike each other. The other is celestial sound which is wide spread in the universe:-

\( \text{।।} \) ।
thaakur hamaraa sadd bolanthaa.
My Lord and Master speaks forever.

God is eternally speaking. His Voice is called (Anahad Naad) celestial sound. His voice is melodious and widespread in the universe. He is not only speaking:-

\( \text{।।} \) ।
84 / Prabhu Simran
He sees, hears, and is always with me; but I am a fool, and I think that He is far away.

But is seeing as well as listening and is always Omnipresent:

मड़े पूरे मनुष्य वे मैंगा II  
sabh tae dur sabhoo kai sang.  
He is far from all, and yet with all.

He is nearest as well as farthest from all. He is widespread and unattached. He is beyond intellect and memory:

सरब निवासी मन अलेपा ...... II  
sarab nivasi sadaa alaepaa.  
The Lord is pervading everywhere, permeating all,

He is amongst all. He is detached from all. As the sun rays though touch filth, yet these do not become dirty. God is Omnipresent. But due to gree and anger man does not grasp Him. He is Omnipresent but is detached. He is Omnipotent in the Universe. His voice is melodious. By and by our door opens, i.e. our sleeping conscious wakes. One day we will be fully awake then that Anahad Naad (Celestial Sound) will be heard. That is widespread in the universe:

चैत अचैत मूह मत में ते शन त अनहद शदा। II  
chaet achaet murr man maere baajae anhad baajaa.  
Remember Him, O my thoughtless and foolish mind, and the unstruck melody of the sound current will resonate and resound.

O foolish mind, meditate, Musical instrument of Anahad will start resounding. These have been amply mentioned in the Bani of Sri Guru Granth Sahib ji:

विनवंत ननक गुर चरण लागे वाजौ अनहद तुरौ। II (अंश २३०४)  
binavant Nanak gur charan laagae vaajae anehad turae.  
Prays Nanak, touching the Guru's Feet, the unstruck sound current of the celestial bugles vibrates and resounds.

Only Meditate (Essential Cause) / 85
Musical pipes and instruments of Anhad will start resounding. Voice of Anhad will start speaking which is produced without striking of two things. Literate and illetrate both can enjoy the flavour of God:-

है पुष्पी गोर्द्धर्ष विख्याते ॥
jo praanee govind dhiaavai.

That mortal who meditates on the Lord of the Universe,

पवित्रा पर्यपरिता पथम गद्दि गद्दि ॥७॥ (अंश ७५२)
parriaa anaparriaa param gatt paavai.1.

whether educated or uneducated,

obtains the state of supreme dignity.1.

This meditation is to be continued till it dwells in the breath and every part of the body and Supreme Splendour and Supreme Flavour are received:-

गुरुमुख सेविय तैलिय विख्याते ॥
gurmukh rom rom har dhiaavai.

The Gurmukh meditates on the Lord with every hair of his body.

This chapter is the essence of this book.

Editor
Consciousness-Word

The meanings of consciousness are: Attention, inclination, awareness, mind etc. If we think deeply, then ‘Surat’ is such a word that has got three meanings:

1. Surat— To listen
2. Surat— To understand
3. Surat— To commune

He, who is listening, has understood and his mind has communed. Then the basic point will be comprehended.

The meaning of Shabad are-- Tune, sound, voice, melody, God etc.

According to Mahan Kosh (A Sikh religious Dictionary) the meaning of ‘Surat-Shabad’ is :

"An intellect engrossed in spiritual form" or "Thought communed with the Name of God" (Gur Shabad)

The precept of Sri Guru Granth Sahib ji is universal, i.e., common for the whole humanity:

khatri brahman sood vais oupdaes chahu varanaa ko sanjhaa.

The four castes - the Kh'shaatriyas, Brahmins, Soodras and Vaishyas - are equal in respect to the teachings.

How to cross over the ocean of existence? Guru ji has shown
the way like this:-

The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream;

As the lotus flower remains unsmeared by water, although it resides in it. As a water-fowl is hard to wet while swimming in the stream. Likewise, by repeating God’s name by conjoining attention in Gur Shabad, ocean of existence is crossed. That is, family persons while living in the world and remaining disinterested in the allurement of wealth, can reach upto Supreme Flavour, Celestial life and Supreme spiritual splendour.

There is only one way to have union with God, viz., meditation of God’s name. Now ‘Naam’ is to be meditated. So what is Naam? (God’s name). There are three types of Divine names (Mantras) indicated in Sri Guru Granth Sahib ji:-

1. Basic Hymn (बीज मंत्र भक्ति-भव भजन): Ik-o-ankar
   This is the fundamental version of doctrine in Sikhism.

   This is the fundamental hymn.

3. Gur Mantar: Waheguru (वाहेगुरु)
   Gurbani edicts to meditate on Gur Mantar, i.e. repeat continuously Gur Mantar ‘Waheguru’. Gur Mantar has also been shown by many other words, viz., Shabad, Gur Shabad, Naam (name), Charan Kamal, Gur Charan, etc.
While living in the world, we observe that whom we recollect, relation is established with that person. If we recollect more, the closeness of the relationship also increases accordingly. Likewise by remembering Waheguru (God) again and again, we have to enshrine Him in our heart. He will dwell in the heart if we listen with our ears attentively to that name which we are uttering. The attention should be conjoined in the sound which is produced when we utter ‘Waheguru’. This is called ‘Union of attention with Shabad’ (God’s name). By accomplishing this deed, seeker becomes introversive in his body and complete the journey from Dharam Khand (A religious stage of mind of a person as referred in Japji Sahib by Guru Nanak Sahib) to Sach Khand (The realm of Truth, the highest stage of meditation in Sikh philosophy). The last stage of “Union with God”, which has been called by various names in Gurbani, viz., (Baygam pura (city without sorrow); Turia Awastha (The fourth state of blessedness or the highest stage of spiritual enlightenment); Chautha Pad; Kundalni serpent power (in Hath Yoga) surjhee; Bajan Kapaat Khulana (to come to know the reality); Dasam Duar (Tenth Door of the human body); Rattan Kothari (compartment of Jewels); Nij Ghar (one’s own house); etc, the seeker achieves in this body through (attention-Shabad) Surat-Shabad. Afore-said state and ecstatic appearance is beyond description. He, who has relished Supreme Flavour, becomes fully intoxicated, inebriated, amorous and drunk.

Eulogy of God’s name in Sri Guru Granth Sahib ji, is the only one way for emancipation of human beings belonging to the Dasrk-Age. As:-

sweet sweet sweet behead name att 1

In those three ages, people held to these three ways.
But in the Iron Age of Kali Yuga, the Name of the Lord is your only Support. 1.

sweet sweet supreme behead name 17

Union with Waheguru by Regulation of Attention & Consciousness-Word / 89
One can have glimpse of God by repeating God’s name (through Surat-Shabad) and keeping attention in His name. One can perceive effulgence of the radiance of God through consciousness. Therefore, one should meditate on God’s name while drawing breath in the human life and keeping consciousness concentrated and conjoined in Shabad (God’s Name). The real widespread form of God is His name. It has got awareness and consciousness. One has to engross in it (God’s name).

Guru Nanak Sahib had laid the foundation of the union of consciousness with God’s name. All the ten Gurus had been affirming this from time to time and they had emphasized to meditate on God’s name attentively:-

Guru Nanak realized the Immaculate Naam, the Name of the Lord.
Gur Angad was with Him, life and limb, like the ocean;
He showered His consciousness with the Word of the Shabad.

But due to not understanding properly the greatness and importance of Shabad Guru (Guru in Word form), we are keeping ourselves engaged in the routine religious rites only and have forgotten the foundation laid for Shabad-Surat, i.e. union of consciousness with the name of God by meditation. To recite daily prayers (Nit Nem), to listen or to sing the glory of God (Kirtan), or to narrate or listen to anecdote (Katha), to give alms and to do service, etc. satisfy us, where as it was necessary to proceed forward:-

Your steps are unsteady, and your eyes are blind; you are not aware of the Word of the Shabad, O Sibling of Destiny.
Due to his arrogant movements and blindness of eyes in immoral deeds, a person does not like to conjoin his attention in God. Even while reading religious books, man entangled in trimerous illusion and blindness of allurement, is running about for the sake of wealth.

By observing our mental condition, Satguru ji says:-

**The Shaastras and the Vedas keep the mortal bound to the three modes of Maya, and so he performs his deeds blindly.**

This human being has been engaged in listening or singing indecent songs and has not conjoined his attention in Shabad (God's name), due to which he could neither get elated with His name, nor got supreme flavour and instead lost his honour. This is not that all:-

**Union with Waheguru by Regulation of Attention & Consciousness-Word / 91**
Following the Guru's Teachings, you shall be rid of this disease.

Man spreads out many expansions for the sake of immoral deeds. Without conjoining his attention with Guru's Word (God’s name) and going astray in the round about of immoral deeds, man is entrapped in the ailment of ego. O’man, if you want to cure this ailment of ego, then listen to the advice of Guru ji. You will remain in the cycle of birth and death in this world without the union of attention with God’s name:

\[
\text{saakat nar sabad surat kio paaeeai.}
\]

How can the faithless cynics attain enlightened awareness of the Shabad?

\[
\text{sabad surat bin aaeeai jaeeai.}
\]

Without the awareness of Shabad soul suffers transmigration.

Devotion for Gur Shabad (God’s name) does not spring up in the man, disunited with God. But if a man’s mind is stitched with God’s name, then what should be said about that state, it is beyond description:

\[
\text{raam naam man baedhiaa avar ke karee veechaar.}
\]

My mind is pierced through by the Name of the Lord. What else should I contemplate?

\[
\text{sabad surat sukh oopajai prabh raato sukh saar.}
\]

Focusing your awareness on the Shabad, happiness wells up. Attuned to God, the most excellent peace is found.

There is no doubt that a person, who is dyed in God’s name, receives Supreme Spiritual bliss. Rather, there is a holy edict of Guru ji:

\[
\text{(AAra 9042)}
\]

92 / Prabhu Simran
The Word of the True Guru is the most Sublime and Noble Word.
Through the Guru's Word, the Ambrosial Nectar is obtained.

The True Guru is the Word, and the Word is the True Guru, who teaches the Path of Liberation.

But it has to be written in sorrow that most of those, who consider Sri Guru Granth Sahib as their spiritual Head and bow daily, are not prepared even to listen the talk about Shabad-Surat (God's name and attention). Guru Sahib has tried to instruct us by giving examples of those learned persons (सिसी भूल्ली/Rishi-Muni) who had read many religious scriptures that even such persons could not understand the game of spiritual life without conjoining the attention with God's name (Gur Shabad):

There are so many silent sages, who read the Simritees and the Shaastras; without the Shabad, they have no clear awareness.

All those under the influence of the three qualities are afflicted with the disease; through possessiveness, they lose their awareness.

Therefore even now nothing has been spoiled and now be cautious. Ninth Guru ji has ordained:

Understand this today - it is not yet too late!
Chant and vibrate the Name of the Lord.
paar saajan apaar preetam gur sabad surat langhaaveae.
On that far shore is Your Beloved, Infinite Friend.
Only your awareness of the Guru's Shabad will carry you across.

Otherwise God is Omnipresent.

In case, Formless God is to be seen through feeling of splendour, then the state of the mind has to be elevated. Because, O' my mind, well-wisher and Infinite God resides beyond the ocean of existence which is full of waves of immoral deeds.

The foresight, which is acquired by engrossing attention in Gur Shabad (God's name), only that can ferry us over the ocean of existence. The Gurwak is:

पूर्वि मग मिश्र विनय मग श्रीकं गुरुभी गुरुङ वार्ती II\\n
dhun meh dhiaan dhiaan meh jaaniaa gurmukh akath kehaanee.
The meditation is in the music, and knowledge is in meditation. Become Gurmukh, and speak the Unspoken Speech.

By engrossing attention in Shabad, the attention becomes lover in the introversive state. The state as per "Nanak Bhagtan Sadaa Vigaas" is manifested where in only ecstasy is felt. Bhai Sahib, Bhai Gurdas also says:

मशहुर मुर्ति लिंग गंगा द्वार धूले
sabad surat liv bajar kapaatt khulae

Prabh meh vana vana bheh bhavnaa nimruth haa.

And

गुर सिखीा दान सिखनाा sabad surat satsangat sikhai.

Changing the mind into attention after closing the eyes and conjoining it with the Shabad (God's name) is the proper method.
The relation of the man with the world is mostly through the eyes, rather 87 percent is due to the eyes. Therefore to establish relation with God, eyes have to be closed for disconnecting the relation with the world, this method has to be adopted. That is to say by becoming introversive and conjoining attention with God’s name, meditation should be done, which is very difficult. However, Kalgidhar Patshah has edicted that, in this way, union with God can be achieved within twinkling of eye:-

चेत विचित्र निर दिख दिश मिठ विमानिति।
एअक चित जिह एक चिन धिम जिनाखाई।।
One, who with single-mindedness, contemplates on him for a fleeting moment.

वर्त दाम दे शीत ह भटिति।
काल फास के बीच न आपेयी।।
They shall not fall into the noose of death.10.

What is one (Chhin) twinkling of eye? It is one breath. What is one breath? It is present time. But the mind is always in two parts. But:-

मे दिख देश ह दुई ह दुई ह दो ह दी रेति।।
जाए एक हो तन औगवै रुट रुट हो।।
If the seed is whole, and it is the proper season, then the seed will sprout.

The first condition is that seed will germinate if it is whole (not split into two). Secondly, the season should be suitable for gemination of the seed. Such a season in the man’s life comes twice during every twenty-four hours, when day is not day and night is not night. That is, it is junction of day and night.

Which is the season? It is early dawn. What is soil? It is action (performance, character):-

अठू तल्द चितामट्टी लड्डी सच्च उड़ी उठ गेड़॥
मन हाली किरासानी करानी सारम पानी तन कै रत॥
Make your mind the farmer, good deeds the farm, modesty the water, and your body the field.

Union with Waheguru by Regulation of Attention & Consciousness-Word / 95
Let the Lord’s Name be the seed, contentment the plough, and your humble dress the fence.

What is seed? It is Shabad or God’s name. Tongue should become speaker and mind should be listener. Many persons go to a number of people and ask the method of meditation. But there is one point that so long as there is hunger for the world, there will be no hunger for God. If there is such a hunger:

Then it is like this. If thirty six types of victuals are laid in front of a hungry man, then will he ask how to eat?
Rather, he will start eating. Does a thirsty person asks, “How should I drink water?” Rather he starts drinking. Let us inquire from saint Kabir ji what he says about this:

Abandon your doubts about do’s and don’t’s, and take to the Lord’s Name.

The fifth Guru ji also edicts:

One should meditate on the name of Omnipresent God, leaving aside conjectures and misapprehensions about the auspicious and unfavourable actions specified in the religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector.
books of Hindus. That means that there is no other method except to repeat the name of Omnipresent God. The tongue should say:- Wa---he---Guru--- and mind should stabilize in this tone. ‘Waheguru’ is the Gur-Mantar (Spiritual Guru’s mantra) for the follower of Guru (Pious sikh). The followers of the other religions may meditate on Ram, Om, Allah-hu or any other word as per their religion. However, it has been seen that many persons pronounce ‘Waheguru’ word, as if exercise is being done. You can note that nature has set in motion the movement of breath in a very normal way which is a natural law. Wa---he---guru---, Wa---he---guru--- should be repeated slowly and steadily. Tongue should sing, ears should listen and the heart should be full of love and considering Guru ji always in one’s company (Ang-Sang):-


Then see if one is elated or not. The bloom due to this remains intact or not. This is all about listening regulation of attention.

When we sit for the spiritual meditation, then our attention is lost in the reminiscences of the past or in the worries about the future:-


The mind does not come in the present time. If by the grace of God, the attention comes in the present time and the pronunciation remains continuous and the mind remains in trance, then the union with God will definitely take place. One should not become disappointed. If by doing meditation, glimpse of God is not glanced, but the eagerness and fascination for union with Him spring up in the mind, even then consider that one has received a lot. Plentiful has been acquired. There is relish and flavour in this:-

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Union with Waheguru by Regulation of Attention & Consciousness-Word / 97
I am sad, sad and depressed.

When will You come home? 1. Pause.

The river flows in whatever direction the Lord orders.

O my Sovereign Lord, as You keep me, so do I remain.
Beneficence of Mool Mantra

Mool Mantra is a Basic Spiritual Instruction

**Ik-O-ankar**
The only one (God), Saviour of all

**Satnam**
Truthful Reality of Existence/Eternal God

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<td>Creator</td>
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<td>Beyond Time</td>
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**Gur Prasad**
By the Grace of the Guru

S. Meharbaan Singh was a renowned personality of Singapore. The writer was residing in Singapore during the decade of 1970's and he narrated to me one incident. He said that they went to Pakistan on a pilgrimage of the Gurudwaras. General Ayub Khan was the President of Pakistan during that period. He invited us for tea at his house. When we entered his drawing room, I was stunned on seeing the front wall. “Aek Onkaar Sat Gur Prasaad” was painted on the wall and two frames were hanging below it, Mool Mantra was written in one frame in Punjabi and in Urdu in the other frame. Our formal talk started. I was very eager to know about the Mool Mantra written on the wall. Interrupting the conversation, I asked, “General Sahib, if you permit, I want to know about this, while pointing towards the Mool Mantra painted
on the wall". He kept quite for a while and then said, "This is the Word", (Kalam) of Guru Nanak Sahib only with the assistance of which I have reached upto the post of President". He further added, "I was studying at Abatabad. I was thrashed daily since I was the most unintelligent student in the class. One day I thought of not going to school. There was Gurudwara on the way. I went inside the Gurudwara for hiding myself. The Granthi (Priest) of the Gurudwara was well acquainted with me. He asked, "Jubia, where are you wandering? This is the time for you to go to the school". I replied, "Baba ji, I will not go to school, I am thrashed daily. I can not tolerate this." He lovingly held me close and advised, "From today onwards you will not be beaten. You do like this, go on repeating the Mool Mantra while going to the school." Accordingly I went to school reciting the Mool Mantra. This was the first day when I was not beaten. I made it a point to recite Mool Mantra while going to school every day and from then onwards, I was never beaten.

Then the examination days came. I went to Babaji and requested for his kindness so that I may get through. He replied, "Jubia, I have bestowed you the Word of Guru Nanak Sahib (Mool Mantra), do not leave its succour. You will reach the post whichever you aspire." So I have ascended upto this status with the assistance of the word of Guru Nanak Sahib.

I got an opportunity to visit Pakistan during the year 2000A.D. I was walking around in a bazaar in Lahore. All of a sudden the incident of Ayub Khan came to my mind. I went to a book shop and asked for the biography of Ayub Khan. The book seller placed before me a book named "Friends, Not Masters". I sifted the pages and verified the incident narrated by S. Meharbaan Singh. Principal Satbir Singh has also mentioned this incident of Ayub Khan at one place in his book.

Mr. V.P. Menon had been our foreign secretary. He was also our ambassador in Russia. He writes in his autobiography, "I went to England for the first time to take an examination. I went to the Gurudwara in Southhall to stay for the night. The Granthi (Priest) of the Gurudwara gave me a hearty welcome. In the morning when I was to appear for the paper, I requested that Granthi, who was an old man, to pray for me so that I may get through. He wrote, "Aek
Oankar Satgur Prasad” on the paper and gave me. He said, “Always keep this mantar of Guru Nanak Sahib in your mind. Whenever there is any intricacy, read it. Move on, Guru Nanak Sahib will help you.” I do not know what magic was there in his words. His words penetrated my body like the vibration of an electric current and my hairs stood on ends. I reached the examination hall. On seeing the question paper, I perspired. Then I recalled the advice given by Granthi Sahib. I took out the paper from my pocket and after taking the name of Guru Nanak Sahib, I looked upon “Eik-on-kar Satgur Prasad” and started writing the answers. The result that came, was astonishing. I went to Granthi Sahib to express my gratitude and asked, “Saba ji, what is the miracle in this Mantra”. He replied, “Do not leave the support of this mantra in your life. You will never face disappointment anywhere.” Uptil now I always initiate any work by reciting “Eik-O-Ankar Satgur Prasad”.

I narrated these incidents in my lecture during a programme in December. Afterwards, one lady said, “Doctor Sahib, whether this Charisma can take place even now”. I replied, “Why not, provided we have full faith in Guru Nanak Sahib”. She replied, “I have filled a form for going to Canada. Embassy has put a condition to qualify a paper of ‘Ilets” by 31 January. I have passed B.A. in Punjabi medium. I went to coaching centre, they gave me a test and told me to take coaching for atleast two years and then sit for the examination. Now tell me what should I do”. I replied, “You do take coaching and sit for the examination. In the meantime when ever you get time, go on reciting Mool Mantra and pray daily, Guru ji will be beneficent”. That lady took examination in Delhi on 24 January and the result was declared on 10th February. She was required to take five bends, but she got seven. She herself and the coaching centre were astonished. That lady came to me for thanking. She was weeping with joy and said that there is so much blessing in prayer and Gurbani and I never knew nor any one has told us such things till today. It is humbly requested that you follow the truth narrated here from the core of your heart and also follow the path shown by Guru ji and make your life successful.
Three kinds of Mental Agonies

When an animated being arrives in this world, one comes by taking on oneself a body. Then his body and mind have to undergo many types of sufferings and get distresses which are called mental agonies. These mental agonies are of three types.

i. Aadh (अधि)  
ii. Biadh (बिधि) disease or trouble  
iii. Upadh (उपधि) (violence or oppression)

**Aadh** - when a person is worried sometimes due to some reason that my such and such work has not been accomplished or how this work will be carried out. Due to this mind is troubled. This is called “Aadh Affliction” (अधि - डप).

**Biadh** (बिधि) - The mind is grieved when the body is afflicted with some disease and is in distress due to this. This is called “Biadh Taap”. It is occasioned by the body.

**Upadh** (उपधि) - When a person is involved in a quarrel with some body without any reason or he has to listen to some one’s chiding, due to which his mind is distressed. This is called “Upadh Taap”.

Gurbani edifies us that:

```
In pleasure and pain and worldly cynicism,
they pass their lives acting in ego.

They do not know the One who created them;
they think up all sorts of schemes and plans.
```
Their minds and bodies are distracted by pleasure and pain, and their fever never departs.

They do not realize the glorious radiance of the Supreme Lord God, the Perfect Lord and Master.

Now the next point is like this. All these three types of afflictions cannot touch any person automatically. Capable Guru ji has ruled that:

Old age, death, fever, poisons and snakes - everything is in the Hands of the Lord. Nothing can touch anyone without the Lord's Order.

Zaraa (ताप) means old age. Maraa (मरा) means death. Taap (उष्ण) means warming of the body and mind due to fever etc. Sirat (सिरात) means stinging by a snake etc. No body should think that any body can inflict all these on some one else. These are only a few examples high-lighted by Guru ji. However it covers everything which is happening in the world.

In reality:-

The creation is subject to the Creator, who sustains it by His Almighty Power.
कारान (वर्ण) में गोरा के लीला के लिए है वर्ण ||

कारान कारान जो की कोई सोच है काराना।
He does the deeds which the Creator causes him to do.

कारान (वर्ण) में रोज का उत्तम के से है काराना।

कारान (वर्ण) में रोज का उत्तम के से है काराना।

Kaarana kartai jo keeaa soee hai karanaa.

Kaaran (वर्ण) means reason and Kal (बल) means “Power”.

Kaaran (वर्ण) means reason and Kal (बल) means “Power”.

There is one additional thing :-

भिक्खु द्रुष द्रुष लिधि पाठे ||
mirat dookh sookh likh paaeeae.

Death, pain and pleasure are ordained by the Lord.

विल्कुल तजी बघविधि बघविधि त धारते ||

They do not increase or decrease by anyone's efforts.

मंदिर तेधि ति छने छने वाद वै आप देसहर ||

soee hoe je kartae bhaavai keh kai aap vanjaavanaa.13.

That alone happens, which is pleasing to the Creator; speaking of

himself, the mortal ruins himself.13.

We very well know that:-

नै विह्र थादिसा मुः देवर धात ||

Jo kichh paaeeaa so eaekaa vaar. (Japji Sahib)

Whatever was put into them, was put there once and for all.

Death, weal and woe etc. have been predestined by God. There can not be any increase or decrease or alteration in these. Moreover, only that will happen as has been willed by God. But if a person says that he can himself accomplish every thing, then this type of thinking will only humiliate that person. However, there is one escape route:-

अहिष्पत्त भूल भूल देये ने बनि दिसु दिसु दीने दे ||
aoukhadh mantar mool man eaekai jaee kar drrr chit keejai rae.

O mind, there is only the One medicine, mantra and healing herb -
center your consciousness firmly on the One Lord.

नमः नमः वे पाप वतम वे वत्तलग्न्य सीते वे ||

janam janam kae paap karam kae kaattanehaaraa leejai rae.1.

(अंव १७०५)

104 / Prabhu Simran
Take to the Lord, 
the Destroyer of the sins and karma of past incarnations. 1.

Manter Mool (मंत्र मूल) means origin of spiritual instructions, i.e. “Naam” (God’s Name), due to which :-

राम े परे मलाये तांड ॥

naam kae dhaarae sagalae jant.

The Naam is the Support of all creatures.

राम े परे पंड घुलाइड ॥

naam kae dhaarae khandd brehmandd.

The Naam is the Support of the earth and solar systems.

राम े परे मिहिडि वेळ पुलाल ॥

naam kae dhaarae simrit baed puraan.

The Naam is the Support of the Simritees, the Vedas and the Puraanas.

राम े परे मुलाल जिम्मार फिमार ॥

naam kae dhaarae sunan giaan dhiaan.

The Naam is the Support by which we hear of spiritual wisdom and meditation.

राम े परे आगाम धाउल ॥

naam kae dhaarae aagaas paataal.

The Naam is the Support of the Akaashic ethers and the nether regions.

राम े परे समाल आवाल ॥

naam kae dhaarae sagal aakaar.

The Naam is the Support of all bodies.

राम े परे पुलीआ मस बसल ॥

naam kae dhaarae pureeaa sabh bhavan.

The Naam is the Support of all worlds and realms.

राम े मरने हियये मुति मुरल ॥

naam kai sang oudharae sun sravan.

Associating with the Naam, listening to it with the ears, one is saved.

Listen to His name, under whose shelter all this depends. How to listen? The answer is:-

Three kinds of Mental Agonies / 105
This is the first and last step. Now How to listen? One will have to recite His name. How to recite?

rasnaa oucharant naamang saravanan sunant sabad anmriteh.
With my tongue, I chant the Lord’s Name; with my ears, I listen to the Ambrosial Word of His Shabad.

What will happen?

sunat japat har naam jas taa kee door balaee.
Misfortune is kept far away from those who hear and chant the Praises of the Lord’s Name.

mehaa mantra Nanak kathai har kae gun gaaee.
Nanak chants the Mahaa Mantra, the Great Mantra, singing the Glorious Praises of the Lord.

The person, who recites as well as listens God’s name, will get riddance of evil spirits and calamities because God’s name is Supreme Spiritual Instruction. But the worship of God’s name should be done whole-heartedly and with full faith:-

man tan prabh aaraadheeaai mil saadh samaagai.
Worship and adore God in your mind and body; join the Company of the Holy.

oucharat gun gopal jas dur tae jam bhaagai.
Chanting the Glorious Praises of the Lord of the Universe, the Messenger of Death runs far away.

raam naam jo jan japai anadin sadh jaagai.
That humble being who chants the Lord’s Name, remains always awake and aware, night and day.
तांत मंत्र नेह जोही तित्त चायख न लागी ॥ १७॥ चढ़िए ॥
(अंश २९२-२९३)

tantt mant neh johee titt chaakh na laagai. 1. rehaao.
He is not affected by charms and spells,
nor is he harmed by the evil eye. 1. Pause.

When God’s name is recited with full faith, then the
massenger of death (धम, Jam) gallops away from a distance while a
person eulogizes virtues of God. No incantation can cast a spell on
such a person nor can he come under the influence of an evil eye.
Rather, millions of sins of such a person are washed away:-

कोट्त अग्नि मंत्र योजन निमंत्र नदित पद्धति ॥ (अंश २०२)
kott aghaa sabh naas hohi simarat har naao.
Millions of sins are totally erased, by meditating on the Lord’s Name.

Guru Sahib says so much that the entire grime of the sins of
such a person, who recites God’s name with his tongue, is fully
cleaned. Meditator of God’s name automatically receives the fruits
equivalent to baths in millions of pilgrimage places, charities and
numerous ablutions and other sanctities. An incident of experience
has also been narrated. As the whole pile of fire wood is reduced to
ashes by a sparkle of fire:-

कोट्त दान ईसानान अनिक सोधन पवित्रता ॥ (अंश २०६-२०७)
kott daan eisanaanan anik sodhan pavitratah.
The benefits of millions of charitable donations and cleansing baths,
and countless ceremonies of purification and piety,

ौचरण नानाक हर हर रसाना सराब पाप बिमुचता ॥ १७॥
oucharant Nanak har har rasanaa sarab paap bimuchatae. 1.
O Nanak, are obtained by chanting the Name of the Lord,
Har, Har with one’s tongue; all sins are washed away. 1.

इंदिया रीउन्न घा बीजी टिबिम ब्रजिन ॥
(अंश २०६-०२)

eedhan keetomoo ghanaa bhoree diteem bhaahi.
I gathered together a great stack of firewood,
and applied a tiny flame to light it.

Guru Sahib has also high lighted another point to understand.

Three kinds of Mental Agonies / 107
Man always begs from God safety from sufferings and enjoyment of pleasures of comforts. But, whatever he begs, his demand is not proper:-

मामा मास्खनी हर विश्राम ॥
मामा मास्खनी हर विश्राम ॥
MAMMA: The beggar is so ignorant

देरून ते लुहर मुनाल ॥
dhaenehaar dhae rehio sujaanaa.
the Great Giver continues to give. He is All-knowing.

मामा मास्खनी हर विश्राम ॥
MAMMA: The beggar is so ignorant

मामा मास्खनी हर विश्राम ॥
man moorakh keh karehi pukaar.
O foolish mind, why do you complain, and cry out so loud?

मामा मास्खनी हर विश्राम ॥
maagan maag tae eaekeh mang.
If you must ask for a gift, then ask for the One Lord.

Nanak jaa tae pareh paraag.41.
O Nanak, by Him, you shall be saved.41.

Therefore:-

नां दे बुमुल न बुमुल धीरा ॥
jaa tae kusal na kaahoo theeaa.
no one has obtained happiness from these.

लाज ना दे धल धल धल ॥41॥
Nanak jaa tae pareh paraag.41.
O Nanak, by Him, you shall be saved.41.

They know the past and the present.

They recognize God's Own Command.
There is suffering. O God! This is only with Your consent. If there is happiness, this is also Your pleasure:


(jot २५२)

jae bhukh daeh tan eit hee raajaa dukh vich sookh manaaee.3.

Even if You give me hunger, I will still feel satisfied; I am joyful, even in the midst of sorrow.3.

There is no doubt that life is full of struggle. But the life is nothing without struggle. In such a time self-willed can waver but Gurmukh (initiated by one’s Guru) does not waver because he knows the cause-creator (Kaaran Kartaa / ਕਾਰਨ ਕਰਤਾ). Therefore even at that time he is thankful to God. Bhai Gurdas ji says that:


(ਰਾਜਾ ੧੯)

kaaran karataa jo karai sir dhar mann karai sukaraanaa.

Whatever is done by the Creator of all the causes, is gratefully accepted by him.

This awareness is acquired when after listening to the precept of Guru ji, care of the early dawn is taken:


(ਰਾਜਾ ੧੭੮)

bikharrae daao langhavai maera satgur sukh sehaj saeti ghar jatae.3.

My True Guru will assist you, even on your most difficult moves; you shall reach your true home in celestial peace and poise.3.

Generally:


(ਰਾਜਾ ੧੯੪)

saae gharree sulakhanee simrat har naam.1.rehaao.

Three kinds of Mental Agonies / 109
Blessed and auspicious is that time, when one meditates in remembrance on the Lord’s Name. ||1||Pause||

The period of early dawn is of three hours. Otherwise one may take advantage as much as one can. Details about the time as per earlier Indian tradition are given below:-

<table>
<thead>
<tr>
<th>Winking of eyes once</th>
<th>= 1 Nimakh</th>
<th>= 1/30 seconds</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 Nimakh</td>
<td>= 1 Visa</td>
<td>= 0.5 seconds</td>
</tr>
<tr>
<td>15 Visa</td>
<td>= 1 Chasa</td>
<td>= 7.5 seconds</td>
</tr>
<tr>
<td>30 Chasai</td>
<td>= 1 Pal</td>
<td>= 22.5 seconds</td>
</tr>
<tr>
<td>60 Pal</td>
<td>= 1 Gharhee</td>
<td>= 22.5 minutes</td>
</tr>
<tr>
<td>7½ Gharhee or 3 Hours</td>
<td>= 1 Pahar</td>
<td>= 180 minutes</td>
</tr>
<tr>
<td>8 Pahar</td>
<td>= 1 day</td>
<td>= 24 hours</td>
</tr>
</tbody>
</table>

Junction of day and night occurs twice in 24 Hours, i.e. in the morning and in the evening.

Therefore three hours time before sun-rise and three hours time after sun-set is called early dawn (Amrit-Vela). This time period will naturally go on changing according to season and from country to country. But that particular time will always be “Early Dawn” (Amrit-Vela). Now what is to be done at early dawn and what will be the outcome:-

Ambrosial hours are the correct time for His praise. 20.7.

Waheguru saalaahan anmrit vaelaa. 20.7.

Waheguru, God, is praised through recitation of the Word of the Guru, Gurbani. 13.

Babiha anmrit vaelai boliaa taan dar sunee pukaar.

110 / Prabhu Simran
The rainbird chirps in the ambrosial hours of the morning before the dawn; its prayers are heard in the Court of the Lord.

Note:- The Editor has written that much, as much awareness has been bestowed by God.
May Guru be the Protector.