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PRABHU SIMRAN

(Meditation of God)



'Panth Ratan'
Giani Sant Singh Maskeen

Editor
Harjit Singh



*Dedicated
to those seekers
who has desire
for union
with
GOD*

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Few words by Editor

Hae Satguru ji :-

ਏਹੁ ਕਾਜੁ ਤੁਮ੍ ਆਪਿ ਕੀਓ॥

You Yourself have caused this to happen.

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/ਅੰਗ) 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.

Harjit Singh
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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 (ਚਰਨ ਛੋਹ) 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:-

“ਚਿਰਾਗੇ ਰਾਹ ਬਨੋਗੇ ਇਕ ਦਿਨ ਨਕਸ਼ੇ ਕਦਮ ਮੇਰੇ।
ਅਭੀ ਤੋਂ ਮੈਂ ਗੁਮਰਾਹ ਮਾਲੂਮ ਹੋਤਾ ਹੂੰ।”

“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 than 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:-

ਮਾਰੂ ਮਹਲਾ ੫॥
maaroo mehala 5.
Maaroo, Fifth Mehl

ਅਚੁਤ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਅੰਤਰਜਾਮੀ ॥
achut parbraham parmaesar antarjaamee.
*The Supreme Lord God is imperishable, the Transcendent Lord,
the Inner-knower, the Searcher of hearts.*

ਮਧੁਸੂਦਨ ਦਾਮੋਦਰ ਸੁਆਮੀ ॥
madhusudan damodar suamee.
*He is the Slayer of demons,
our Supreme Lord and Master.*

ਰਿਖੀਕੇਸ ਗੋਵਰਧਨ ਧਾਰੀ ਮੁਰਲੀ ਮਨੋਹਰ ਹਰਿ ਰੰਗਾ ॥੧॥
 rikhikaes govaradhan dharee murlī manohar har rangā.1.
*The Supreme Rishi, the Master of the sensory organs,
 the uplifter of mountains,
 the joyful Lord playing His enticing flute.1.*

ਮੋਹਨ ਮਾਧਵ ਕ੍ਰਿਸ਼੍ਣ ਮੁਰਾਰੇ ॥
 mohan madhav kirasan murarae.
*The Enticer of Hearts, the Lord of wealth,
 Krishna, the Enemy of ego.*

ਜਗਦੀਸੁਰ ਹਰਿ ਜੀਉ ਅਸੁਰ ਸੰਘਾਰੇ ॥
 jagadisur har jeeo asur sanghaarae.
*The Lord of the Universe, the Dear Lord,
 the Destroyer of demons.*

ਜਗਜੀਵਨ ਅਬਿਨਾਸੀ ਠਾਕੁਰ ਘਟ ਘਟ ਵਾਸੀ ਹੈ ਸੰਗਾ ॥੨॥
 jagajivan abinase thakur ghatt ghatt vasi hai sangā.2.
*The Life of the World,
 our eternal and ever-stable Lord and Master
 dwells within each and every heart,
 and is always with us.2.*

ਧਰਣੀਧਰ ਈਸ ਨਰਸਿੰਘ ਨਾਰਾਇਣ ॥
 dharanidhar ees narasingh naraaein.
*The Support of the Earth, the man-lion,
 the Supreme Lord God.*

ਦਾੜਾ ਅਗ੍ਰੇ ਪ੍ਰਿਥਮਿ ਧਰਾਇਣ ॥
 dharraa agrae pritham dharaaein.
*The Protector who tears apart demons with His teeth,
 the Upholder of the earth.*

ਬਾਵਨ ਰੂਪ ਕੀਆ ਤੁਧੁ ਕਰਤੇ ਸਭ ਹੀ ਸੇਤੀ ਹੈ ਚੰਗਾ ॥੩॥
 (ਅੰਗ ੧੦੮੨)
 bavan rup kīaa tudh kartae sabh hee saeti hai changā.3.
*O Creator, You assumed the form of the pygmy
 to humble the demons; You are the Lord God of all.3.*

In the end Satguru ji says:-

ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥
 kiratam naam kathae taerae jhabaa.
With my tongue I chant the Names given to You.

ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੁਰਬਲਾ ॥ (ਅੰਗ ੧੦੮੩)
 sat naam taeraa paraa purabalaa.
'Sat Naam' is Your perfect, primal Name.

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:-

ਸਾਜਨਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਇਆ ਜਮਦੂਤ ਮੁਏ ਬਿਖੁ ਖਾਇ ॥
 sajan miliai sukh paaeiaa jamadoot mueae bikh khaae.
*Meeting your Best Friend, you shall find peace;
 the Messenger of Death shall take poison and die.*

ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ ॥੫॥ (ਅੰਗ ੫੫)
 navai andar hou vasan naao vasai man aae.5.
*I dwell deep within the Name;
 the Name has come to dwell within my mind.5.*

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:-

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਬਹੁਤੁ ਪਸਾਰਾ ॥
 eis kaaeiaa andar bahut pasara.
Within this body are countless vast vistas;

ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਤਿ ਅਗਮ ਅਪਾਰਾ ॥ (ਅੰਗ ੧੧੨)
 naam niranjan att agam apara.
the Immaculate Naam is totally Inaccessible and Infinite.

It appears like this that there is some such Divine Power

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 can not meditate. This has been amply elucidated by Sri Guru Arjan Dev ji in the holy Bani of Sukhmani Sahib:-

ਸੇ ਸਿਮਰਹਿ ਜਿਨ ਆਪਿ ਸਿਮਰਾਏ ॥
 sae simareh jin aap simraaeae.
They alone remember Him in meditation,
whom He inspires to meditate.

ਨਾਨਕ ਤਾ ਕੈ ਲਾਗਉ ਪਾਏ ॥੩॥ (ਅੰਗ ੨੬੨-੬੩)
 Naanak taa kai laago paaeae.3.
Nanak grasps the feet of those humble beings.3.

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:-

ਧਨਾਸਰੀ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧
 Dhanaasaree chhant mehalaa 4 ghar 1
Dhanaasaree, Chhant, Fourth Mehl, First House:

ਸਤਸੰਗਤਿ ਮਿਲੈ ਵਡਭਾਗਿ ਤਾ ਹਰਿ ਰਸੁ ਆਵਏ ਜੀਉ ॥
 satasangat milai vaddabhaag taa har ras aaveae jeeo.
By great good fortune, one joins the Sat Sangat, the True
Congregation; then, one comes to savor the subtle
essence of the Lord.

ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਇ ਤ ਸਹਜਿ ਸਮਾਵਏ ਜੀਉ ॥ (ਅੰਗ ੬੯੦)
 Anadin rehai liv laae t sehaj samaaveae jeeo.

*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 flavourous. 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:-

ਸਾਧਸੰਗਿ ਮਨ ਸੋਵਤ ਜਾਗੇ ॥

saadhasang man sovat jaagae.

*In the Saadh Sangat, the Company of the Holy,
the sleeping mind awakens.*

ਤਬ ਪ੍ਰਭ ਨਾਨਕ ਮੀਠੇ ਲਾਗੇ ॥੪॥੧੨॥੬੩॥

(ਅੰਗ ੩੮੬)

tab prabh naanak meethae laagae.4.12.63.

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 loses 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:-

ਬਾਣੀ ਬਿਰਲੀ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ ॥ (ਅੰਗ ੯੩੫)

Baaneer biralo beechaarasee jae ko guramukh hoe.

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:-

ਤਜਿ ਭਰਮ ਕਰਮ ਬਿਧਿ ਨਿਖੇਧ ਰਾਮ ਨਾਮੁ ਲੇਹੀ ॥
taj bharam karam bidh nikhaedh raam naam laehee.
*Abandon your doubts about do's and don't's,
and take to the Lord's Name.*

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਕਬੀਰ ਰਾਮੁ ਕਰਿ ਸਨੇਹੀ ॥੪॥੫॥ (ਅੰਗ ੬੯੨)
gur prasaad jan kabeer raam kar sanaehee.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:-

ਭੁਖੇ ਖਾਵਤ ਲਾਜ ਨ ਆਵੈ ॥ (ਅੰਗ ੬੨੯)
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:-

ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ ਅੰਮ੍ਰਿਤੁ ਸੇਇ ਖਾਹਿ ॥ (ਅੰਗ ੯੬੨)
jin ko lagee plaas anmrit saee khaahey.
*Those who feel thirst for You,
take in Your Ambrosial Nectar.*

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੁਖ ॥
saachae naam kee laagai bhookh.
If someone feels hunger for the True Name,

ਉਤ੍ਤ ਭੁਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥
 outt bhookhai khaae chaleeahi dookh. 1.
that hunger shall consume his pain. 1.

(ਅੰਗ ੯)

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){ਪੁਨ ਅਤੇ ਧਿਆਨ}. 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:-

ਪੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥੩॥

(ਅੰਗ ੮੭੯)

dhun meh dhiaan dhiaan meh jaaniaa guramukh akath kehaanee.3.

The meditation is in the music, and knowledge is in meditation.

Become Gurmukh, and speak the Unspoken Speech.3.

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:-

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

(ਅੰਗ ੨)

matt vich ratan javaahar maanik jae eik gur kee sikh sunee.

*Within the mind are gems, jewels and rubies,
if you listen to the Guru's Teachings, even once.*

One can become sage, spiritual guide, god or yogi by listening and all sins are erased and supreme bliss is acquired.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

Naanak bhagataa sadaa vigaas.

O Nanak, the devotees are forever in bliss.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

suniai dookh paap kaa naas.8.

Listening-pain and sin are erased.8.

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



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 (ਵਿਸਮਾਦ: 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:-

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

gaaveeai suneeai man rakheeai bhao.

Sing, and listen, and let your mind be filled with love.

ਦੁਖ ਪਰਹਰਿ ਸੁਖ ਘਰਿ ਲੈ ਜਾਇ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

dukh parehar sukh ghar lai jaae.

*Your pain shall be sent far away,
and peace shall come to your home.*

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 mantra will not become a part of the soul and the spiritual power will not be attained. The pronounced name of God (Gur Mantra) 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.

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕਿਨਹੂ ਗੁਰਮੁਖਿ ਹੋਇ ਪਛਾਨਾ ॥੨॥੨॥

(ਅੰਗ ੬੮੫)

jan Naanak kottan mai kinehoo guramukh hoe pachhaanaa.2.2.

*O servant Nanak, among millions,
only a rare few, as Gurmukh, realize God.2.2.*

ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਊ ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ ॥੨੪॥

(ਅੰਗ ੧੪੨੭)

kottan mai Naanak kooo naaraaein jih cheet.24.

*Among millions, O Nanak, there is scarcely anyone,
who keeps the Lord in his consciousness.24.*

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:-

ਰਸਨਾ ਨਾਮੁ ਜਪਹੁ ਤਬ ਮਥੀਐ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਹੁ ॥੨॥

(ਅੰਗ ੨੨੮)

rasanaa naam japahu tab matheeai 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:-

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

eik doo jeebha lakh hohi lakh hovehi lakh vees.

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

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

lakh lakh gaerraa aakheehi eek naam jagadees.

*I would repeat, hundreds of thousands of times,
the Name of the One, the Lord of the Universe.*

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ (ਜਪੁਜੀ ਸਾਹਿਬ)

eaet raahi patt pavarreeaa charreeai hoe eikees.

*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:-

ਮਾਰਗਿ ਚਲਤ ਹਰੇ ਹਰਿ ਗਾਈਐ ॥੧॥

(ਅੰਗ ੨੮੬)

maarag chalat harae har gaaeeai.1.

Walking on the Way, sing the Praises of the Lord.1.

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

ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ ॥

(ਅੰਗ ੪੬੮)

jae eik hoe tt ougavai rutee hoo rut hoe.

*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, (ਸਵਾ ਪਹਰ) 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:-

ਚਿਤੀ ਚੁਹਕੀ ਪਹੁ ਫੁਟੀ ਵਗਨਿ ਬਹੁਤੁ ਤਰੰਗ ॥
chirree chuhakee pahu futtee vagan bahut tarang.
*The sparrows are chirping, and dawn has come;
the wind stirs up the waves.*

ਅਚਰਜ ਰੂਪ ਸੰਤਨ ਰਚੇ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ ॥੧॥ (ਅੰਗ ੩੧੯)
acharaj roop santan rachae naanak naamehi rang. 1.
*Such a wonderful 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:-

ਫਰੀਦਾ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ ਪੰਖੀਆ ਜੰਗਲਿ ਜਿੰਨ੍ ਵਾਸੁ ॥
 Faridaa hou balihaaree tina pankheaaa jangal jinnaa vaas.
Farid, I am a sacrifice to those birds which live in the jungle.

ਕਕਰੁ ਚੁਗਨਿ ਬਲਿ ਵਸਨਿ ਰਬ ਨ ਛੋਡਨਿ ਪਾਸੁ ॥੧੦੧॥
 (ਅੰਗ ੧੩੮੩)
 kakar chugan thal vasan rab n chhodan paas.101.
*They peck at the roots and live on the ground,
 but they do not leave the Lord's side.101.*

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.

ਦੁਆ ਕੁਨ ਬੈ ਸ਼ਬ ਚੂੰ ਗਦਾਇਆ ਸੋਜ਼।
 ਅਗਰ ਮੇਕੁਨੀ ਬਾਦਸ਼ਾਹੀ ਬੈ ਰੋਜ਼।
 (ਸਾਅਦੀ)
 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 as 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, ਤੱਸਬੀ) is associated with Islam. Rich or poor, big or small- all Muslims of Afganistan, 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:-

ਭੁਖੇ ਭਗਤਿ ਨ ਕੀਜੈ ॥

bhookhae bhagat n keejai.

I am so hungry, I cannot perform devotional worship service.

ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ ॥

(ਅੰਗ ੬੫੬)

yeh maalaa apanee leejai.

Here, Lord, take back Your mala.

And:-

ਜਬ ਕੀ ਮਾਲਾ ਲਈ ਨਿਪੂਤੇ ਤਬ ਤੇ ਸੁਖੁ ਨ ਭਇਓ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੮੫੬)

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:-

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥
 prabh jee baseh saadh kee rasanaa.
God abides upon the tongues of His Saints.

ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ ॥੪॥ (ਸੁਖਮਨੀ ਸਾਹਿਬ)
 Naanak jan kaa daasan dasanaa.4.
Nanak is the servant of the slave of His slaves.4.

ਕਬੀਰ ਮੇਰੀ ਸਿਮਰਨੀ ਰਸਨਾ ਊਪਰਿ ਰਾਮੁ ॥ (ਅੰਗ ੧੩੬੪)
 kabeer maeree simaranee rasanaa oopar raam.
Kabeer, my rosary is my tongue,
upon which the Lord's Name is strung.

ਕੰਠੇ ਮਾਲਾ ਜਿਹਵਾ ਰਾਮੁ ॥
 kanthae maalaa jihavaa raam.
The mala is around my neck,
and the Lord's Name is upon my tongue.

ਸਹੰਸ ਨਾਮੁ ਲੈ ਲੈ ਕਰਉ ਸਲਾਮੁ ॥੩॥ (ਅੰਗ ੪੭੯)
 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.

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁਤਿ ਜਨਮਿ ਨ ਆਵਾ ॥੧॥

(ਅੰਗ ੭੯੫)

eaek sabad maerai praan basat hai baahurr janam n aavaa.1.

*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:-

ਲੋਭੀ ਨਰੁ ਧਨ ਕਾ ਹਿਤਕਾਰੀ ॥

lobhee nar dhan kaa hitakaaree.

and the greedy man who loves only wealth,

ਕਾਮੀ ਪੁਰਖ ਕਾਮਨੀ ਪਿਆਰੀ ॥

(ਅੰਗ ੧੧੬੪)

kaamee purakh kaamanee piaaree.

and the sexually promiscuous man who loves women and sex,

Meditation is now going on smoothly in the innerself in this manner. Consider that he has now become the form of meditation. Now the continuous current of Nectar is flowing in the innerself. 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.



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 upto 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:-

ਜੇ ਸੁਇਨੇ ਨੋ ਓਹੁ ਹਥੁ ਪਾਏ ਤਾ ਖੇਹੁ ਸੇਤੀ ਰਲਿ ਗਇਆ ॥

(ਅੰਗ ੩੦੭)

jae sueinae no ouhu hath paaeae taa khaehoo saetee ral gaeiaa.

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:-

ਕਬੀਰ ਸੁੋਈ ਮੁਖੁ ਧੰਨਿ ਹੈ ਜਾ ਮੁਖਿ ਕਹੀਐ ਰਾਮੁ ॥

kabeer suoee mukh dhann hai jaa mukh keheei raam.

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

ਦੇਹੀ ਕਿਸ ਕੀ ਬਾਪੁਰੀ ਪਵਿਤ੍ਰੁ ਹੋਇਗੋ ਗ੍ਰਾਮੁ ॥੧੧੦॥ (ਅੰਗ ੧੩੭੦)

daehee kis kee baapuree pavitra hoeigo graam.110.

It purifies the body, and the whole village as well. 110.

Bards (Poets in the court of Guru Arjan Dev ji) write in their quatrains (Swaeeyae; ਸਵੈਈਏ) 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:-

ਬਾਰਿਜੁ ਕਰਿ ਦਾਹਿਣੈ ਸਿਧਿ ਸਨਮੁਖ ਮੁਖੁ ਜੋਵੈ ॥
 baarij kar daahinai sidh sanamukh mukh jovai.
*On His right hand is the sign of the lotus;
 the Siddhis, the supernatural spiritual powers,
 await His Command.*

ਰਿਧਿ ਬਸੈ ਬਾਵਾਂਗਿ ਜੁ ਤੀਨਿ ਲੋਕਾਂਤਰ ਮੋਹੈ ॥
 ridh basai baavaag j teen lokaatar mohai.
*On His left are worldly powers,
 which fascinate the three worlds.*

ਰਿਦੈ ਬਸੈ ਅਕਹੀਉ ਸੋਇ ਰਸੁ ਤਿਨ ਹੀ ਜਾਤਉ ॥
 ridai basai akeheeo soe ras tin hee jaato.
*The Inexpressible Lord abides in His Heart;
 He alone knows this joy.*

ਮੁਖਹੁ ਭਗਤਿ ਉਚਰੈ ਅਮਰੁ ਗੁਰੁ ਇਤੁ ਰੰਗਿ ਰਾਤਉ ॥
 mukhahu bhagat oucharai amar gur eit rang raatho. (ਅੰਗ ੧੩੯੪)
*Guru Amar Dass utters the words of devotion,
 imbued with the Love of the Lord.*

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:-

ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ ॥
 nav nidhee athaareh sidhee pichhai lageeaa fireh (ਅੰਗ ੬੪੯)
 jo har hiradai sadaa vasaee.
*The nine treasures and the eighteen spiritual powers
 of the Siddhas follow him,
 who keeps the Lord enshrined in his heart.*

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.

ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥
 sidh hovaa sidh laaee ridh aakhaa aao.
*If I were to become a Siddha,
 and work miracles, summon wealth.*

ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥
 gupat paragatt hoe baisaa lok raakhai bhao.
*and become invisible and visible at will,
 so that people would hold me in awe.*

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੩॥ (ਅੰਗ ੧੪)
 matt daekh bhoollaa 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:-

ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ ॥

maranai kee chintaa nehee jeevan kee nehee aas.

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

ਤੂੰ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ ਲੇਖੈ ਸਾਸ ਗਿਰਾਸ ॥ (ਅੰਗ ੨੦)

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:-

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥

baegam puraa sehar ko naao.

Baygumpura, 'the city without sorrow',

is the name of the town.

ਦੁਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥
dookh andohu nehee tihi thaao.
There is no suffering or anxiety there.

ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥
naa tasavees khiraaj na maal.
There are no troubles or taxes on commodities there.

ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥ (ਅੰਗ ੩੪੫)
khouf na khataa na tharas javaal.1.
There is no fear, blemish or downfall there.1.

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:-

ਜਹਾ ਜਹਾ ਧੂਅ ਨਾਰਦੁ ਟੇਕੇ ਨੈਕੁ ਟਿਕਾਵਹੁ ਮੋਹਿ ॥ (ਅੰਗ ੮੭੩)
jehaa jehaa dhooa naarad ttaekae naik ttikaavahu mohi.
*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 Paarsees 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. Paarsees 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:-

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ (ਜਪੁਜੀ ਸਾਹਿਬ)
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.

ਬੋਲਨਹਾਰੁ ਪਰਮ ਗੁਰੁ ਏਹੀ ॥੧॥ (ਅੰਗ ੧੧੫੮)
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:-

ਪਉਣੁ ਗੁਰੁ ਗੁਰ ਸਬਦੁ ਹੈ ਵਾਹਿਗੁਰੁ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ॥

(ਵਾ.ਭਾ.ਗੁ ਅੰਗ ੯)

poun guroo gur sabad hai waheguru gur sabad sunaaeiaa.

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:-

ਮੁਹੋਂ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ (ਜਪੁਜੀ ਸਾਹਿਬ)

muhoun ke bolan boleai jit sun dharae piaar.

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:-

ਮਨਸਾ ਮਾਰਿ ਮਨੁ ਸਹਜਿ ਸਮਾਣਾ ਬਿਨੁ ਰਸਨਾ ਉਸਤਤਿ ਕਰਾਈ ॥੨੩॥

(ਅੰਗ ੯੧੦)

manasa maar man sehaj samana bin rasana ousatat karaaee.23.

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

ਜਾਪੁ ਸੁ ਅਜਪਾ ਜਾਪੇ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੧੫੪੦)
jaap s ajapaa jaapae.

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:-

ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਬਾਜੇ ਅਨਹਦ ਬਾਜਾ ॥ (ਅੰਗ ੮੫੬)

chaet achaet moorr man maerae baajae anhad baajaa.

*Remember Him, O my thoughtless and foolish mind,
and the unstruck melody of the sound
current will resonate and resound.*

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥

(ਅੰਗ ੯੨੨)

binavant Nanak gur charan laagae vaajae anhad turae.40.1.

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

ਅਨਹਦ ਰੂਪ ਅਨਾਹਦ ਬਾਨੀ ॥

anhad roop anahad bani |

*His form (Configuration) is limitless
and his melodious utterance is unstruck.*

ਚਰਨ ਸਰਨ ਜਿਹ ਬਸਤ ਭਵਾਨੀ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੨੯)

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 inner-selves. 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 (ਇਕ ਤਾਰਾ) 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 (ਇਕ ਤਾਰਾ). 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.

ਅਣਮੜਿਆ ਮੰਦਲੁ ਬਾਜੈ ॥
anmariaa mandal baajai |
The skinless drum plays.

ਬਿਨੁ ਸਾਵਣ ਘਨਹਰੁ ਗਾਜੈ ॥ (ਅੰਗ ੬੫੭)
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:-

ਵਾਜੈ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥ (ਅੰਗ ੩੪੭)
vaajae taerae naad anaek asankhaa kaetae taerae vaavanehaarae.
*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.

ਧੁਨਿ ਵਾਜੇ ਅਨਹਦ ਘੋਰਾ ॥

dhun vaajae anehad ghoraa.

The unstruck melody of the sound current resonates and resounds;

ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਰਸਿ ਮੋਰਾ ॥

(ਅੰਗ ੮੭੯)

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:-

ਛੁਪ ਗਏ ਵੇਹੁ ਸਾਜ ਹਸਤੀ ਛੋੜ ਕਰ,

ਅਬ ਤੋ ਬਸ ਅਵਾਜ਼ ਹੀ ਅਵਾਜ਼ ਹੈ।

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.



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:-

ਜੋ ਜੋ ਕਰਮ ਕੀਓ ਲਾਲਚ ਲਗਿ ਤਿਹ ਤਿਹ ਆਪੁ ਬੰਧਾਇਓ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੨੦੨)

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:-

ਨਾਨਕ ਅਉਗੁਣ ਜੇਤਭੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥ . (ਅੰਗ ੫੯੫)

Nanak aougun jaetarrae 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:-

ਜਾਲੀ ਰੈਨਿ ਜਾਲੁ ਦਿਨੁ ਹੁਆ ਜੇਤੀ ਘੜੀ ਫਾਹੀ ਤੇਤੀ ॥
jaalee rain jaal din hooaa jaetee gharree faahee taetee.
*The night is a net, and the day is a net;
there are as many traps as there are moments.*

ਰਸਿ ਰਸਿ ਚੋਗ ਚੁਗਹਿ ਨਿਤ ਫਾਸਹਿ ਛੂਟਸਿ ਮੂੜੇ ਕਵਨ ਗੁਣੀ ॥੨॥ (ਅੰਗ ੯੯੦)
ras ras chog chugeh nit faasehi chhootas moorrae kavan gunee.2.
*With relish and delight, you continually bite at the bait;
you are trapped, you fool - how will you ever escape?.2.*

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:-

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥
jae sabh mil kai aakhan paahi.
Even if everyone were to gather together and speak of Him,

ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥ (ਅੰਗ ੯)
vaddaa n hovai ghaatt na jaae.2.
He would not become any greater or any lesser.2.

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.

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥
prabh kee aagiaa aatam hitaavai.
One who, in his soul, loves the Will of God,

ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥ (ਅੰਗ ੨੭੫)
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:-

ਬੇਣੀ ਕਹੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ ॥੫॥

(ਅੰਗ ੯੩)

baenee kehahi sunahu rae bhagatahu maran mukat kin paaee.5.

Says Baynee, listen, O devotee:

who has ever attained liberation after such a death?.5.

ਮੂਏ ਹੂਏ ਜਉ ਮੁਕਤਿ ਦੇਹੁਗੇ ਮੁਕਤਿ ਨ ਜਾਨੈ ਕੋਇਲਾ ॥ (ਅੰਗ ੧੨੯੨)
 mooeae hooeae jo mukat daehugae mukat na jaanai koeilaa.
*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.

ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ ॥
 maranai kee chintaa nahi jeevan kee nahi aas.
I have no anxiety about dying, and no hope of living.

ਤੂ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ ਲੇਖੈ ਸਾਸ ਗਿਰਾਸ ॥ (ਅੰਗ ੨੦)
 too sarab jeeaa pratipaalehee laekhai saas giraas.
*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.

ਪਹਿਲੇ ਦੇ ਤੈ ਰਿਜਕੁ ਸਮਾਹਾ ॥
 pehilo dae tai rijak samaahaa.
First, You created nourishment;

ਪਿਛੋ ਦੇ ਤੈ ਜੰਤੁ ਉਪਾਹਾ ॥ (ਅੰਗ ੧੩੦)
 pichho dae tai jant oupaahaa.
then, 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.

ਗਮੇ ਰੋਜ਼ੀ ਮਖ਼ੁਰ ਮਜ਼ਨ ਓਰਾਦੇ ਦਫ਼ਤਰ ਰਾ
 ਕਿ ਪੇਸ਼ੇ ਅਜ਼ ਤਿਫ਼ਲ ਏਜ਼ਦ ਦਲ ਕੁਨਦ ਪਸਤਾਨ ਮਾਦਰ ਰਾ ।

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 radiance mingles with the Supreme Splendour.



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:-

ਅਤੀ ਹੂੰ ਧਕਾ ਖਾਇ ॥

(ਅੰਗ ੧੪੮)

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:-

ਸਹਜ ਸੁਭਾਇ ਹੋਵੈ ਸੋ ਹੋਇ ॥

sehaj subhaae hovai so hoe.

By its own natural course, whatever will be will be.

ਕਰਣੈਹਾਰੁ ਪਛਾਣੈ ਸੋਇ ॥

(ਅੰਗ ੨੮੨)

karanaihaar pachhaanai soe |
Acknowledge that Creator Lord;

ਸਹਜੇ ਜਿਨਿ ਪ੍ਰਭੁ ਜਾਣਿ ਪਛਾਣਿਆ ॥

sehajae jin prabh jaan pachhaaniaa.

One who intuitively knows and realizes God,

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਮਾਨਿਆ ॥੪॥੧॥ (ਅੰਗ ੬੬੩-੬੪)
 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 (ਸਹਜ), is a saint (Bhagat) and the practise to attain equipoise is 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
 (ਅਤਿ ਸਰਬਤ ਵਿਵਰਜਤੇ)

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:-

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ ॥
 bhagataa kee chaal niraalee.
The lifestyle of the devotees is unique and distinct.

ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ ਬਿਖਮ ਮਾਰਗ ਚਲਣਾ ॥
 chaalaa niraalee bhagatah kaeree bikhham maarag chalanaa.
The devotees' lifestyle is unique and distinct;
they follow the most difficult path.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ ॥ (ਅਨੰਦੁ ਸਾਹਿਬ)
 lab lobh ahankaar taj trisanaa bahut naahee bolanaa.
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 inexpressible and the anecdote of equipoise is unique:-

ਤੁਲਿ ਨਹੀ ਚਢੈ ਜਾਇ ਨ ਮੁਕਾਤੀ ਹਲੁਕੀ ਲਗੈ ਨ ਭਾਰੀ ॥੧॥ ਰਹਾਉ ॥
 (ਅੰਗ ੨੩੨)
 tul nahi chadhai jaae na mukati halki lagai na bhari.1.rehaao.
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 house hold 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:-

ਤਹ ਪਾਵਸ ਸਿੰਧੁ ਧੂਪ ਨਹੀ ਛਹੀਆ ਤਹ ਉਤਪਤਿ ਪਰਲਉ ਨਾਹੀ ॥

(ਅੰਗ ੩੩੩)

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 another 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:-

ਫਰੀਦਾ ਗਲੀਏ ਚਿਕੜੂ ਦੂਰਿ ਘਰੁ ਨਾਲਿ ਪਿਆਰੇ ਨੇਹੁ ॥
Farida galieeae chikarr dur ghar naal piaarae naehu.

*Farid, the path is muddy,
and the house of my Beloved is so far away.*

ਚਲਾ ਤ ਭਿਜੈ ਕੰਬਲੀ ਰਹਾ ਤ ਤੁਟੈ ਨੇਹੁ ॥੨੪॥ (ਅੰਗ ੧੩੭੯)
chala ta bhijai kanbali rehaa ta tuttai naehu.24.
*If I go out, my blanket will get soaked, but if I remain at home,
then my heart will be broken.24.*

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 farward, 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 wordly material things comes to mind. The lust of wordly 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:-

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥ (ਅੰਗ ੯)
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:-

ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ਅਲਹ ਵਰਸਉ ਮੇਹੁ ॥
bhijo sijo kambali allha varaso maehu.
*My blanket is soaked,
drenched with the downpour of the Lord's Rain.*

ਜਾਇ ਮਿਲਾ ਤਿਨਾ ਸਜਣਾ ਤੁਟਉ ਨਾਹੀ ਨੇਹੁ ॥੨੫॥ (ਅੰਗ ੧੩੭੯)
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 supplication 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.

ਜਾਇ ਮਿਲਾ ਤਿਨਾ ਸਜਣਾ ਤੁਟਉ ਨਾਹੀ ਨੇਹੁ ॥੨੫॥

(ਅੰਗ ੧੩੭੯)

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.*



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 forgotton 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:-

ਜਾਹੂ ਕਾਹੂ ਅਪੁਨੇ ਹੀ ਚਿਤਿ ਆਵੈ ॥

(ਅੰਗ ੧੨੧੫)

jaahoo kaahoo apuno hee chit aavai.

Wherever he goes, his consciousness turns to his own.



Flight of Contemplation

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:-

ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਪੈਡਾ ਜਾਇ ਚਲ
charan saran gur eaek paiddaa jaae chala

ਸਤਿ ਗੁਰ ਕੋਟਿ ਪੈਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ ॥
sath gur kott paiddaa aagae hoe laeth hai.

ਏਕ ਬਾਰ ਸਤਿਗੁਰ ਮੰਤ੍ਰ ਸਿਮਰਨ ਮਾਤ੍ਰ
eaek baar sathigur manthr simaran maathra

ਸਿਮਰਨ ਤਾਹਿ ਬਾਰੰਬਾਰ ਗੁਰ ਹੇਤ ਹੈ ॥
(ਵਾਰਾਂ ਭਾ.ਗੁ.ਅੰਗ ੪੨)
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:-

ਊਡੇ ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥
ooddæ oodd aavai sai kosaa tis paachhai bacharae chhariaa.
*The flamingoes fly hundreds of miles,
leaving their young ones behind.*

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥
(ਅੰਗ ੧੦)
tin kavan khalaavai kavan chugaavai man mehi simaran kariaa.3.
*Who feeds them,
and who teaches them to feed themselves?
Have you ever thought of this in your mind?.3.*

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 Himalyas 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 (ਧਿਆਤਾ). The attention remains in the -Dhe (ਧੇ). She becomes the form of chicks in which the memory was lodged:-

ਕਬੀਰ ਚੁਗੈ ਚਿਤਾਰੈ ਭੀ ਚੁਗੈ ਚੁਗਿ ਚੁਗਿ ਚਿਤਾਰੈ ॥
ਜੈਸੇ ਬਚਰਹਿ ਕੂੰਜ ਮਨ ਮਾਇਆ ਮਮਤਾ ਰੇ ॥੧੨੩॥

(ਅੰਗ ੧੩੭੧)

kabir chugai chitaarai bhee chugai chug chug chithaarae.

jaisae bacharehi koonj man maaeiaa 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:-

ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸੂਰ ਨਖਤ੍ਰ ॥
kee kott saseear soor nakhaatr.
Many millions are the moons, suns and stars.

ਕਈ ਕੋਟਿ ਦੇਵ ਦਾਨਵ ਇੰਦ੍ਰ ਸਿਰਿ ਛਤ੍ਰ ॥ (ਅੰਗ ੨੭੫-੨੬)
kee kott daev daanav eindr sir shatr |
*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:-

ਚਿਤੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਵੇਖਿ ਨਦਰੀ ਹੇਠਿ ਚਲਾਇਦਾ ॥ (ਅੰਗ ੪੭੨)
chitai andar sabh ko vaekh nadaree haeth chalaaeidaa.
*All are within Your mind;
You see and move them under Your Glance of Grace, O Lord.*

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੁਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ ॥੨॥ (ਅੰਗ ੬੧੨)
paekhat sunat sada hai sangae mai murakh jaaniaa dooree rae.2.

*He sees, hears, and is always with me; but I am a fool,
and I think that He is far away.2.*

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 out side. But when we remember God, then we start receiving energy as the direction of remembrance is introversive 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.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੇ ਕੇ ਦੂਰਿ ॥ (ਜਪੁਜੀ ਸਾਹਿਬ)

karamēe aapo aapanēe kae naerrai kae dur.

*According to their own actions,
some are drawn closer, and some are driven farther away.*

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ ॥ (ਅੰਗ ੧੩੩)

kirat karam kae veechhurrae kar kirapaa maelahu raam.

*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.

ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥

(ਅੰਗ ੪੭੪)

jit keetaa paaeeai aapanaa saa ghaal buree kio ghaaleeai.

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:-

ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥

dadaï dos na daeoo kisai dos karanmaa aapaniaa.

*Dadda: Do not blame anyone else;
blame instead your own actions.*

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥੨੧॥

(ਅੰਗ ੪੩੩)

jo mai keeaa so mai paaeiaa dos na deejai avar janaa.21.

*Whatever I did, for that I have suffered;
I do not blame anyone else.21.*

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:-

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ ॥

karam dharam pakhandd jo disah tin jam jaagaati loottai.

*The religious rites, rituals and hypocrisies which are seen,
are plundered by the Messenger of Death, the ultimate tax collector.*

ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ ॥੧॥

(ਅੰਗ ੭੪੭)

niraban kiratan gavahu karatae kaa nimakh simarat jit chhootai.1.

*In the state of Nirvaanaa, sing the Kirtan of the Creator's Praises;
contemplating Him in meditation,
even for an instant, one is saved.1.*

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:-

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥

piaarae ein bidh milan na jaaee mai keeeae karam anaekaa.
*O Beloved, this is not the way to meet the Lord;
I have performed these rituals so many times.*

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ਰਹਾਉ॥

(ਅੰਗ ੬੪੧)

haar pariou suaamee kai duarai deejai budh bibaekaa.rehaao.
*I have collapsed, exhausted, at the Door of my Lord Master;
I pray that He may grant me a discerning intellect.Pause.*

If wordly 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 wordly 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:-

ਰਾਂਗਨਿ ਰਾਂਗਉ ਸੀਵਨਿ ਸੀਵਉ ॥
raagan raago seevan seevo.
I dye myself in the color of the Lord,
and sew what has to be sewn.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਘਰੀਅ ਨ ਜੀਵਉ ॥੨॥ (ਅੰਗ ੪੮੫)
raam naam bin ghareea na jeevo.2.
Without the Lord's Name, I cannot live, even for a moment.2.

In this way, this vocation also turns into Divine praise. If the mind is revolving in the wordly 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:-

ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥
 har kirat sadhsangat hai sir karaman kai karama.
*Singing the Kirtan of the Lord's Praises in the Saadh Sangat,
 the Company of the Holy, is the highest of all actions.*

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥੮॥
 (ਅੰਗ ੬੪੨)

kahu Nanak tis bhaeio prapat jis purab likhae kaa lehana.8.
Says Nanak, he alone obtains it, who is pre-destined to receive it.8.

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".

ਯਾਰ ਰਾ ਖੁਦ ਕਰਦਾ ਹਾ ਇਲਾਜ਼ ਨੇਸਤ।
 ਕਰਦੇਨੀ ਖੁਵੈਸ਼ ਉਹ ਆ ਮਧਨੀ ਭੇਸ਼।
 Yaar Ra Khud Karad Ha Illaz Nesat
 Kardaini Khavaish Ouh Aa Madhni Bhaish.

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:-

ਸੁਭ ਚਿੰਤਨ ਗੋਬਿੰਦ ਰਮਣ ਨਿਰਮਲ ਸਾਧੂ ਸੰਗ ॥
 subh chintan gobind raman niramal saadhoo sang.
*It is the most sublime contemplation,
 to speak of the Lord of the Universe in the pure Saadh Sangat,
 the Company of the Holy.*

ਨਾਨਕ ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕ ਘੜੀ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤ ॥੧॥
 (ਅੰਗ ੪੫੯)

Nanak naam na visaro eik gharree kar kirapaa bhagavant.1.
*O Nanak, never forget the Naam, even for a moment;
 bless me with Your Grace, Lord God! .1.*

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:-

ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਰਿਣ ਜਾਲੇ ਕੋਈ ਹਰਿਆ ਬੂਟੁ ਰਹਿਓ ਰੀ ॥

(ਅੰਗ ੩੮੪)

dava agan bahut trin jalae koee 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 eternal 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:-

ਸਿੰਚਨਹਾਰੇ ਏਕੈ ਮਾਲੀ ॥

sinchaneharae eaekai malee.

There is only one gardener who tends it.

ਖਬਰਿ ਕਰਤੁ ਹੈ ਪਾਤ ਪਤ ਡਾਲੀ ॥੨॥

(ਅੰਗ ੩੮੫)

khavar 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.

ਹਜ਼ਾਰੋਂ ਖਿਜਰ ਪੈਦਾ ਕਰ ਚੁਕੀ ਹੈ ਨਸਲ ਆਦਮ ਕੀ।
ਯਹ ਸਭ ਤਸਲੀਮ ਲੇਕਿਨ ਆਦਮੀ ਅਬ ਤਕ ਭਟਕਤਾ ਹੈ।
Hazaron Khizar Paida kar 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:-

ਨਿੰਦਰਾ ਆਲਸ ਭੋਗ ਭੈ ਇਹ ਪਸੁ ਪੁਰਖ ਸਮਾਨ।
ਨਰਣ ਗਿਆਨ ਨਿਜ ਅਧਿਕਤਾ ਗਿਆਨ ਬਿਨਾ ਪਸੁ ਜਾਣ।

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 mind 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:-

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥

karatut pasoo kee maanas jaat.

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

ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥

(ਅੰਗ ੨੬੭)

lok pacharaa 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:-

.ਸੁਧਿ ਕੀ ਨ ਸੁਧਿ ਰਹੀ
....sudh kee na sudh rehee

.....ਮਤਿ ਮੈ ਨ ਮਤਿ ਹੈ ॥ (ਵਾ.ਭਾ.ਗੁ.ਅੰਗ ੪੨)
.....matt mai na matt hai.

Guru Amar Dass ji also says:-

ਸੁਧਿ ਮਤਿ ਕਰਤੈ ਹਿਰਿ ਲਈ ਬੋਲਨਿ ਸਭੁ ਵਿਕਾਰੁ ॥ (ਅੰਗ ੫੪੯)
sudh matt kartai hir lee bolan sabh vikaar.
*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:-

ਲੋਗੁ ਕਹੈ ਕਬੀਰੁ ਬਉਰਾਨਾ ॥
log kehai kabeer bouraanaa.
People say that Kabeer has gone insane.

ਕਬੀਰ ਕਾ ਮਰਮੁ ਰਾਮ ਪਹਿਚਾਨਾਂ ॥੪॥੬॥ (ਅੰਗ ੧੧੫੮)
kabeer kaa maram raam pehichaanaa.4.6.
Only the Lord realizes the secret of Kabeer.4.6.

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:-

ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੈ ॥

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.*

ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ ਜਿਉ ਚਾਖਿ ਗੂੰਗਾ ਮੁਸਕਾਰੈ ॥੨॥੧॥੨੦॥

(ਅੰਗ ੧੩੦੨)

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:-

ਕਿਆ ਹਉ ਕਬੀ ਕਥੇ ਕਥਿ ਦੇਖਾ ਮੈ ਅਕਥੁ ਨ ਕਥਨਾ ਜਾਈ॥ (ਅੰਗ ੭੯੫)

kiaa ho kathee kathae kath daekhaa mai akath na kathna jaaee.

*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:-

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਤਿਆ ਕਛੁ ਨ ਕਹੈ ਜਮਕਾਲੁ ॥

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.*

ਨਾਨਕ ਮਨੁ ਤਨੁ ਸੁਖੀ ਹੋਇ ਅੰਤਿ ਮਿਲੈ ਗੋਪਾਲੁ ॥੧॥ (ਅੰਗ ੪੫੭)

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.

ਅਨਾਮ ਹੈ ॥ ਅਕਾਮ ਹੈ ॥ ੩੦॥ (ਪਾ: ੧੦ ਜਾਪੁ ਸਾਹਿਬ)
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.

ਨਾਮੇ ਨਾਰਾਇਨ ਨਾਹੀ ਭੇਦੁ ॥ (ਅੰਗ ੧੧੬੬)
naamae naaraaein naahee bhaed.

There is no difference between Naam Dayv and the Lord.

ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ ਸਾਰਿੰਗਪਾਨੀ ॥
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.

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥

(ਅੰਗ ੯੬੯)

raam kabira eaek bheae hai koe na sakai pachhani.6.3.

The Lord and Kabeer have become one.

No one can tell them apart.6.3.

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.

ਇਲਾਹੀ ਯੇ ਤੇਰੇ ਸਾਦਾ ਦਿਲ ਬੰਦੇ ਕਿਧਰ ਜਾਂਦੇ।
ਕਿ ਸ਼ਾਹੀ ਇਕ ਅਧਾਰੀ ਹੈ ਫਕੀਰੀ ਭੀ ਅਧਾਰੀ ਹੈ।

(ਇਕਬਾਲ)

Illahi 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:-

ਵਿਣੁ ਡਿਠਾ ਕਿਆ ਸਾਲਾਹੀਐ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ ॥ (ਅੰਗ ੬੪੬)
 vin dithaa kiaa saalaahaeai andhaa andh kamaae.
*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.

ਨਾਨਕ ਸੇ ਅਖੜੀਆਂ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੋ ਮਾ ਪਿਰੀ ॥੧॥ (ਅੰਗ ੫੭੭)
 Nanak sae akharreeaa biann jinee disando maa piree.1.
*O Nanak, those eyes are different,
 which behold my Husband Lord.1.*

ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥ (ਅੰਗ ੧੩੯)
 akhee baajhahu vaekhanaa vin kannaa sunanaa.
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:-

ਦਰਸਨੁ ਛੋਡਿ ਭਏ ਸਮਦਰਸੀ ਏਕੋ ਨਾਮੁ ਧਿਆਵਹਿਗੇ ॥੨॥ (ਅੰਗ ੧੧੦੩)
 darasan chhodd bheae samadarasee eaeko naam dhiaavehigae.2.
*Giving up the different schools of philosophy,
 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 poison on coming to know about it. Without knowing man may drink poison in the misapprehension of nectar and give up nectar considering it poison:-

ਅੰਮ੍ਰਿਤ ਕਉਰਾ ਬਿਖਿਆ ਮੀਠੀ ॥
anmrit kouraa bikhiaa meethee.
Nectar seems bitter to you, and poison is sweet.

ਸਾਕਤ ਕੀ ਬਿਧਿ ਨੈਨਹੁ ਡੀਠੀ ॥ (ਅੰਗ ੮੯੨)
saakat kee bidh nainahu deethee.
*Such is your condition, you faithless cynic,
which I have seen with my own eyes.*

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 fragrance and beauty spontaneously. This is not hypocrisy. This is natural. Character, based on knowledge, is not hypocrisy, it is normal (ਸਹਜ).

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)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Ik-Onkaar Satgur Prasad.

ਜਪਹੁ ਤ ਏਕੋ ਨਾਮਾ ॥
japahu tan eaeko naamaa.
Chant the Name of the One Lord.
(ਹੇ ਭਾਈ ! ਜੇ ਪ੍ਰਭੂ ਨੂੰ ਪ੍ਰਸੰਨ ਕਰਨਾ ਹੈ) ਤਾਂ ਸਿਰਫ਼ ਪ੍ਰਭੂ-ਨਾਮ ਹੀ ਜਪੋ।

ਅਵਰਿ ਨਿਰਾਫਲ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਗ ੨੨੮)
avar niraafal kaamaa.1.rehaao.
All other actions are fruitless. 1. Pause.
(ਸਿਮਰਨ ਛੱਡ ਕੇ ਪ੍ਰਭੂ ਨੂੰ ਪ੍ਰਸੰਨ ਕਰਨ ਦੇ) ਹੋਰ ਸਾਰੇ ਉੱਦਮ ਵਿਅਰਥ ਹਨ।

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 wordly 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:-

ਜਾ ਕੈ ਰਿਦੈ ਬਿਸ੍ਵਾਸੁ ਪ੍ਰਭ ਆਇਆ ॥
 jaa kai ridai bisvaas prabh aaeiaa.
One whose heart is filled with faith in God

ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥ (ਅੰਗ ੨੮੫)
 tatt giaan tiss mann pragattaaeiaa.
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:-

ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ॥ (ਅੰਗ ੪੮੫)
 eaek anaek biaapak poorak.....
In the one and in the many, He is pervading and permeating;

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

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤੁ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥੨॥੨॥੧੧੯॥
 mittiou andhaer milat har Nanak janam janam kee soee jaagi.2.2.119.
My darkness was dispelled when I met the Lord. O Nanak, after being asleep for countless incarnations, I have awakened.2.2.119.

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:-

ਜਾਗੁ ਰੇ ਮਨ ਜਾਗਨਹਾਰੇ ॥ (ਅੰਗ ੩੮੭)
 jaag rae man jaaganehaarae.
Be wakeful, O my awakening mind!

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ ॥੨੩॥ (ਅੰਗ ੭੫੮)

simar simar simar gur apunaa soeiaa man jaagaaee.23.
*Remembering, remembering, remembering my Guru in meditation,
 my sleeping mind is awakened.23.*

ਹੇ ਪ੍ਰਭੂ ! (ਤੇਰੀ ਮੇਹਰ ਨਾਲ) ਮੈਂ ਆਪਣੇ ਗੁਰੂ ਨੂੰ ਮੁੜ ਮੁੜ ਯਾਦ ਕਰ ਕੇ (ਮਾਇਆ ਦੇ ਮੋਹ ਦੀ ਨੀਂਦ ਵਿਚ) ਸੁੱਤੇ ਹੋਏ ਆਪਣੇ ਮਨ ਨੂੰ ਜਗਾਵਾ ਰਹਿੰਦਾ ਹਾਂ ।੨੩।

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:-

ਮੂਰਖ ਤਉ ਨਾ ਸਮਝੇ ਜੇ ਮਿਲੇ ਗੁਰੁ ਬਿਰੰਚ ਸਮ ।
 ਸੂਰਖ ਤਤ ਨ ਸਮਝੇ ਜੇ ਮਿਲੇ ਗੁਰੁ ਬਿਰੰਚ ਸਮ ।
 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 grammer
 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:-

ਨਾਮੇ ਨਾਰਾਇਨ ਨਾਹੀ ਭੇਦੁ ॥

(ਅੰਗ ੧੧੬੬)

naamae naaraaein naahee bhaed.

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:-

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

(ਅੰਗ ੩੦੫)

gur satgur kaa jo sikh akhaaeae so bhalakae outh har naam dhiaavai.

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:-

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ... ॥

(ਅੰਗ ੩੦੫)

fir charrai divas gurbani gaavai...

Then, at the rising of the sun, he is to sing Gurbani;

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 (Avtars) 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:-

jaa kai ridai bisavaas prabh aaeiaa.

tatt giaan tis man pragattaaeiaa.

*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 jaagaaee.23.

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

The writer repeats that meditation is not for causing God to here, because He is Omniscient without our telling:-

ਵਿਨੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ (ਅੰਗ ੧੪੨੦)
vin boliaa sabh kichh jaanada
He knows everything, without being told;
(ਜੀਵਾਂ ਦੇ) ਬੋਲਣ ਤੋਂ ਬਿਨਾ ਹੀ (ਹਰੇਕ ਜੀਵ ਦੀ) ਹਰੇਕ ਲੋੜ ਉਹ ਜਾਣਦਾ ਹੈ,

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.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ (ਜਪੁਜੀ ਸਾਹਿਬ)
gaaveeai suneeai man rakheeai bhao.
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:-

gaaveeai suneeai man rakheeai bhaao. (Japji Sahib)
Sing, and listen, and let your mind be filled with love.

And attention should be kept on sound.

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ.....॥੩॥ (ਅੰਗ ੮੭੯)

dhun meh dhiaan dhiaan meh jaaniaa..... 3.

*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:-

ਗੁਰ ਪੂਜਾ ਬਿਧਿ ਸਹਿਤ ਕਰੰ ॥ (ਅੰਗ ੧੪੦੨)

Gur pujaa bidh sehith karang.

they worship the Guru with the proper method.

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?

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ....

(ਅੰਗ ੮੭੯)

dhun meh dhiaan dhiaan meh jaaniaa...

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:-

dhun meh dhiaan dhiaan meh jaaniaa...
*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:-

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥
nou nidh anmrit prabh kaa naam.
The nine treasures are in the Ambrosial Name of God.

ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਾਮੁ ॥ (ਅੰਗ ੨੯੩)
daehee meh eis kaa bisraam.
Within the human body is its place of rest.

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:-

nou nidh anmrit prabh kaa naam.
The nine treasures are in the Ambrosial Name of God.

There is supreme flavour in the body:-

ਆਸਿ ਪਾਸਿ ਬਿਖੁਆ ਕੇ ਕੁੰਟਾ ਬੀਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਭਾਈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੩੮੫)

aas paas bikhuaa kae kunttaa beech anmrit hai bhaee rae. 1. rehaao.

*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:-

ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੰਤਾ ॥

(ਅੰਗ ੧੧੬੦)

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:-

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੂਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ ॥੨॥ (ਅੰਗ ੬੧੨)

paekhat sunat sadaa hai sangae mai murakh jaaniaa duree rae.2.
*He sees, hears, and is always with me; but I am a fool,
 and I think that He is far away.2.*

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

ਸਭ ਤੇ ਦੂਰਿ ਸਭਹੂ ਕੈ ਸੰਗਿ ॥ (ਅੰਗ ੨੭੯)
 sabh tae dur sabhhoo 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:-

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ॥ (ਅੰਗ ੬੮੪)
 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 melodius. 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 wide spread in the universe:-

ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਬਾਜੇ ਅਨਹਦ ਬਾਜਾ ॥ (ਅੰਗ ੮੫੬)
 chaet achaet murr man maerae 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:-

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥ (ਅਨੰਦੁ ਸਾਹਿਬ)
 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.*

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:-

ਜੋ ਪ੍ਰਾਣੀ ਗੋਵਿੰਦੁ ਧਿਆਵੈ ॥

jo praanee govind dhiaavai.

That mortal who meditates on the Lord of the Universe,

ਪੜਿਆ ਅਣਪੜਿਆ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥੧॥

(ਅੰਗ ੧੯੭)

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:-

ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥

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



Union with Waheguru

by

Regulation of Attention & Consciousness-Word

Based on Exegesis of Giani Sant Singh ji Maskin

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:-

ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥

(ਅੰਗ ੭੪੭-੪੮)

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:-

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥
jaisae jal meh kamal niralam murgaaee nai saanae.
*The lotus flower floats untouched upon the surface of the water,
and the duck swims through the stream;*

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥ (ਅੰਗ ੯੩੮)
surat sabad bhav sagar tareeai Nanak naam vakhaanae.
*With one's consciousness focused on the Word of the Shabad,
one crosses over the terrifying world-ocean.
O Nanak, chant the Naam, the Name of the Lord.*

As the lotus flower remains unsmearred 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 allurements 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 (ਬੀਜ ਮੰਤਰ Beej Mantar): ੴ (Ik-o-ankar)
This is the fundamental version of doctrine in Sikhism.

2. Mool Mantar:- ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ Ik-o-ankar Satnam Karta Purakh
Nirbhaou Nirvair Akal Murat Ajuni Sai Bhangh Gur Parsaad.

This is the fundamental hymn.

3. Gur Mantar: Waheguru (ਵਾਹਿਗੁਰੂ)

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., (ਬੇਗਮਪੁਰਾ/Baygam pura (city without sorrow); ਤੁਰੀਆ ਅਵਸਥਾ/Turia Awastha (The fourth state of blessedness or the highest stage of spiritual enlightenment); ਚੌਥਾ ਪਦ/Chautha Pad; ਕੁੰਡਲਨੀ ਸੁਰਤੀ/Kundalni serpent power (in Hath Yoga) surjhee; ਖੂਬ ਵਤਨ/Khub Vatan (beautiful country); ਸਹਿਜ ਅਵਸਥਾ/Sehaj Awastha (Stage of Tranquility and peace) ਬੱਜਰ ਕਪਾਟ ਖੁਲਨਾ/Bajjar Kapaat Khulana (to come to know the reality); ਦਸਮ ਦੁਆਰ/Dasam Duar (Tenth Door of the human body); ਰਤਨ ਕੋਠਰੀ/Rattan Kothari (compartment of Jewels); ਨਿਜ ਘਰ/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:-

ਤੀਨੋ ਜੁਗ ਤੀਨੋ ਦਿੜੇ ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥੧॥ (ਅੰਗ ੩੪੬)

teenau jug teenau dirae kal kaeval naam adhaar.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.

ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੫॥

(ਅੰਗ ੨੨)

eaeko Naam Hukam hai Nanak Satgur deaaa bujhaae jeeo.5.
The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding.5.

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:-

ਨਾਨਕਿ ਨਾਮੁ ਨਿਰੰਜਨ ਜਾਨੁਉ ਕੀਨੀ ਭਗਤਿ ਪ੍ਰੇਮ ਲਿਵ ਲਾਈ ॥
ਤਾ ਤੇ ਅੰਗਦੁ ਅੰਗ ਸੰਗਿ ਭਯੋ ਸਾਇਰੁ ਤਿਨਿ ਸਬਦ ਸੁਰਤਿ ਕੀ ਨੀਵ ਰਖਾਈ ॥

(ਅੰਗ ੧੪੦੬)

Nanak naam niranjan jaanao keenee bhagat praem liv laaee.
taa tae angad ang sang bhayo saaeir tin sabad surat ki niv rakhaaee.

*Guru Nanak realized the Immaculate Naam,
the Name of the Lord.*

He was lovingly attuned to loving devotional worship 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:-

ਭਗਰੀ ਚਾਲ ਨੇੜੁ ਫੁਨਿ ਅੰਧੁਲੇ ਸਬਦ ਸੁਰਤਿ ਨਹੀ ਭਾਈ ॥

ddagree chaal naetar fun andhulae sabad surat nahi bhaaee.

Your steps are unsteady, and your eyes are blind; you are not aware of the Word of the Shabad, O Sibling of Destiny.

ਸਾਸਤ੍ਰ ਬੇਦ ਤ੍ਰੈ ਗੁਣ ਹੈ ਮਾਇਆ ਅੰਧੁਲਉ ਧੰਧੁ ਕਮਾਈ ॥੩॥

(ਅੰਗ ੧੧੨੬)

sastar baed trai gun hai maaeiaa andhulo dhandh kamaaee.3.

The Shaastras and the Vedas keep the mortal bound to the three modes of Maya, and so he performs his deeds blindly.3.

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 allurements, is running about for the sake of wealth.

By observing our mental condition, Satguru ji says:-

ਗੰਧਣ ਵੈਣਿ ਰਤਾ ਹਿਤਕਾਰੀ ਸਬਦੈ ਸੁਰਤਿ ਨ ਆਈ ॥

gandhan vain rataa hitkaaree sabadai surat na aae.

*He is imbued and infatuated with vicious talk;
the Word of the Shabad does not come into his consciousness.*

ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਬੇਧਿਆ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥੨॥

(ਅੰਗ ੫੯੬)

rang na raataa ras nahi baedhiaa manmukh pat gavaaee.2.

*He is not imbued with the Lord's Love,
and he is not impressed by the taste of the Name;
the self-willed manmukh loses his honor.2.*

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:-

ਕਰਹਿ ਬਿਕਾਰ ਵਿਥਾਰ ਘਨੇਰੇ ਸੁਰਤਿ ਸਬਦ ਬਿਨੁ ਭਰਮਿ ਪਇਆ ॥

(ਅੰਗ ੯੦੬)

karhey bikaar vithaar ghanaerae surat sabad bin bharam paeiaa.

You act in corruption, and put on ostentatious shows, but without awareness of the Shabad, you have fallen into confusion.

ਹਉਮੈ ਰੋਗੁ ਮਹਾ ਦੁਖੁ ਲਾਗਾ ਗੁਰਮਤਿ ਲੇਵਹੁ ਰੋਗੁ ਗਇਆ ॥੬॥

(ਅੰਗ ੯੦੬)

houmai rog mahaa dukh laagaa guramat laevahu rog gaeiaa.6.

You suffer great pain from the disease of egotism.

Following the Guru's Teachings, you shall be rid of this disease.6.

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:-

ਸਾਕਤ ਨਰਿ ਸਬਦ ਸੁਰਤਿ ਕਿਉ ਪਾਈਐ ॥

saakat nar sabad surat kio paaeeai.

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

ਸਬਦੁ ਸੁਰਤਿ ਬਿਨੁ ਆਈਐ ਜਾਈਐ ॥

(ਅੰਗ ੧੦੪੨)

sabad surat bin aaeai jaaeeai.

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:-

ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੋਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ ॥

raam naam man baedhiaa avar ke karee veechaar.

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

ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਊਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥

(ਅੰਗ ੬੨)

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:-

ਸਤਿਗੁਰ ਬਚਨੁ ਬਚਨੁ ਹੈ ਨੀਕੋ ਗੁਰ ਬਚਨੀ ਅੰਮ੍ਰਿਤੁ ਪਾਵੈਗੋ ॥

(ਅੰਗ ੧੩੧੧)

satgur bachan bachan hai niko gur bachani anmrit pavaigo.
The Word of the True Guru is the most Sublime and Noble Word.
Through the Guru's Word, the Ambrosial Nectar is obtained.

ਸਤਿਗੁਰ ਬਚਨ ਬਚਨ ਹੈ ਸਤਿਗੁਰ ਪਾਧਰੁ ਮੁਕਤਿ ਜਨਾਵੈਗੋ ॥੫॥

(ਅੰਗ ੧੩੦੯)

satgur bachan bachan hai satgur paadhar mukat janaavaigo.5.
The True Guru is the Word, and the Word is the True Guru, who
teaches the Path of Liberation.5.

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 (ਰਿਸ਼ੀ ਮੁਨੀ/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):-

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਪੜਹਿ ਮੁਨਿ ਕੇਤੇ ਬਿਨੁ ਸਬਦੈ ਸੁਰਤਿ ਨ ਪਾਈ ॥

simrit sasatar parreh mun kaetae bin sabadai surat na paaee.
There are so many silent sages, who read the Simritees and the
Shaastras; without the Shabad, they have no clear awareness.

ਤ੍ਰੈ ਗੁਣ ਸਭੇ ਰੋਗਿ ਵਿਆਪੇ ਮਮਤਾ ਸੁਰਤਿ ਗਵਾਈ ॥੨॥ (ਅੰਗ ੧੧੩੦)

traí gun sabhae rog viaapae mamataa surat gavaaee.2.

All those under the influence of the three qualities
are afflicted with the disease;

through possessiveness, they lose their awareness.2.

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

ਅਜਹੂ ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭਜਿ ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ ॥

(ਅੰਗ ੬੩੩)

ajehoo samajh kash bigariou nahin bhaj lae naam muraar.

Understand this today - it is not yet too late!

Chant and vibrate the Name of the Lord.

Well-wisher God:-

ਪਾਰਿ ਸਾਜਨੁ ਅਪਾਰੁ ਪ੍ਰੀਤਮੁ ਗੁਰੁ ਸਬਦ ਸੁਰਤਿ ਲੰਘਾਵੈ ॥ (ਅੰਗ ੧੧੧੩)

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:-

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥੩॥

(ਅੰਗ ੮੭੯)

dhun meh dhiaan dhiaan meh jaaniaa gurmukh akath kehaanee.3.

The meditation is in the music, and knowledge is in meditation.

Become Gurmukh, and speak the Unspoken Speech.3.

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:-

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬਜਰ ਕਪਾਟ ਖੁਲੇ

sabad surat liv bajar kapaatt khulae

ਪ੍ਰੇਮ ਰਸ ਰਸਨਾ ਕੈ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਹੈ ॥

(ਕਬਿਤ ੧੮/੨)

praem ras rasanaa kai anmrith nidhaan hai.

And

ਗੁਰ ਸਿਖੀ ਦਾ ਸਿਖਣਾ ਸਬਦਿ ਸੁਰਤਿ ਸਤਿਸੰਗਤਿ ਸਿਖੈ॥

(ਵਾਰ ੨੮, ਪਉੜੀ ੫)

gur sikhee daa sikhanaa sabad surat satsangat sikhai.

To learn about Sikh-life,

*one ought to merge one's consciousness
in the Word in the Holy Congregation.*

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:-

ਏਕ ਚਿੱਤ ਜਿਹ ਇਕ ਛਿਨ ਧਿਆਇਓ ॥

eaek chit jih eik chhin dhiaaeiou.

*One, who with single-mindedness,
contemplates on him
for a fleeting moment.*

ਕਾਲ ਫਾਸ ਕੇ ਬੀਚ ਨ ਆਇਓ ॥ ੧੦॥

kaal faas kae beech na aaeiou.10.

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:-

ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ ॥

(ਅੰਗ ੪੬੮)

jae eik hoe tan ougavai rutee hoo rut hoe.

*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):-

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥

man haalee kirasaanee karanee saram paanee tan khaet.

*Make your mind the farmer, good deeds the farm,
modesty the water, and your body the field.*

ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥ (ਅੰਗ ੫੯੫)
 naam beej santokh suhaagaa rakh gareebhee vaes.
*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:-

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੁਖ ॥ (ਅੰਗ ੯)
 saachae naam kee laagai bhookh.
If someone feels hunger for the True Name,

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:-

ਤਜਿ ਭਰਮ ਕਰਮ ਬਿਧਿ ਨਿਖੇਧ ਰਾਮ ਨਾਮੁ ਲੇਹੀ ॥
 taj bharam karam bidh nikhaedh raam naam laehee.
*Abandon your doubts about do's and dont's,
 and take to the Lord's Name.*

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਕਬੀਰ ਰਾਮੁ ਕਰਿ ਸਨੇਹੀ ॥੪॥੫॥ (ਅੰਗ ੬੯੨)
 gur prasaad jan kabir raam kar sanaehee.4.5.
By Guru's Grace, O servant Kabeer, love the Lord.4.5.

The fifth Guru ji also edicts:-

ਕਰਮ ਧਰਮ ਪਾਖੰਡੁ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ ॥ (ਅੰਗ ੭੪੨)
 karam dharam paakhandd jo deesehi tin jam jaagaatee lootai.
*The religious rites, rituals and hypocrisies which are seen,
 are plundered by the Messenger of Death,
 the ultimate tax collector.*

One should meditate on the name of Omnipresent God, leaving aside conjectures and misapprehensions about the auspicious and unfavourable actions specified in the religious

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 (ਅੰਗ ਸੰਗ/Ang-Sang):-

ਗਾਵੀਐ.. ਸੁਣੀਐ... ਮਨਿ ਰਖੀਐ.... ਭਾਉ ॥ (ਜਪੁਜੀ ਸਾਹਿਬ)
gaaveeai suneeai man rakheeai bhao.

Sing, and listen, and let your mind be filled with love.

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:-

ਚਿੰਤਾ ਛਡਿ ਅਚਿੰਤੁ ਰਹੁ ਨਾਨਕ ਲਗਿ ਪਾਈ ॥੨੧॥ (ਅੰਗ ੫੧੮)
chintaa shadd achint rahu naanak lag paaee.21.
*Falling at Your Feet, Nanak has renounced his cares,
and has become care-free.21.*

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:-

ਉਡੀਨੀ ਉਡੀਨੀ ਉਡੀਨੀ ॥
ouddeenee ouddeenee ouddeenee.
I am sad, sad and depressed.

ਕਬ ਘਰਿ ਆਵੈ ਰੀ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਗ ੮੩੦)
kab ghar aavai ree.1.rehaao.
When will You come home? .1.Pause.

ਜਿਧਰਿ ਰਬ ਰਜਾਇ ਵਹਣੁ ਤਿਦਾਊ ਗੰਊ ਕਰੇ ॥੮੪॥ (ਅੰਗ ੧੩੮੨)

jidhar Rab rajaae vehan tidaaoo gano karae.84.
The river flows in whatever direction the Lord orders.84.

ਮੇਰੇ ਰਾਮ ਰਾਇ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹੀਐ ॥ (ਅੰਗ ੭੪੯)

maerae raam raae jio raakheah tion reheeai.
O my Sovereign Lord, as You keep me, so do I remain.

Editor



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

Karta Purkh

Creator

Nirbhau

Fearless

Nirvaer

Without enmity or malice
(or free from animosity)

Akal Moorat

Beyond Time
Timeless Form

Ajoonee

One who does
not come into
womb

Saebhang

Self
Existent

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, “Baba 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 (ਆਧਿ)
- ii. Biadh (ਬਿਆਧਿ) disease or trouble
- iii. Upadh (ਉਪਾਧਿ) (violence or oppression)

Aadh - when a person is worried some times 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” (ਆਧਿ - ਤਾਪ).

Biadh (ਬਿਆਧਿ) - 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 (ਉਪਾਧਿ) - 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:-

ਹਰਖ ਸੋਗ ਸਹਸਾ ਸੰਸਾਰੁ ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਇ ॥
harakh sog sehasa sansar hou hou karat bihaae.
*In pleasure and pain and worldly cynicism,
they pass their lives acting in ego.*

ਜਿਨਿ ਕੀਏ ਤਿਸਹਿ ਨ ਜਾਣਨੀ ਚਿਤਵਹਿ ਅਨਿਕ ਉਪਾਇ ॥
jin keeae tisehi na jaanane chitavehi anik oupaae.
*They do not know the One who created them;
they think up all sorts of schemes and plans.*

ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਰਸ ਕਬਹੁ ਨ ਤੂਟੈ ਤਾਪ ॥
 aadh biaadh oupaadh ras kabahu na toottai taap |
*Their minds and bodies are distracted by pleasure and pain,
 and their fever never departs.*

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਧਨੀ ਨਹ ਬੂਝੈ ਪਰਤਾਪ ॥ (ਅੰਗ ੨੯੭)
 parbraham pooran dhanee neh boojhai parataap.
*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 can not touch any person automatically. Capable Guru ji has ruled that:-

ਭਾਈ ਮਤ ਕੋਈ ਜਾਣਹੁ ਕਿਸੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਕਰੇ ਕਰਾਇਆ ॥
 bhaaee matt koee jaanahu kisee kai kichh haath hai
 sabh karae karaaeiaa.
*O Siblings of Destiny, let none think that they have any power.
 All act as the Lord causes them to act.*

ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਿਰਤਿ ਸਾਪੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ
 ਕੋਈ ਲਾਗਿ ਨ ਸਕੈ ਬਿਨੁ ਹਰਿ ਕਾ ਲਾਇਆ ॥ (ਅੰਗ ੧੬੮)
 jaraa maraa taap sirat saap sabh har kai vas hai
 koee laag na sakai bin har kaa laaeiaa.
*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 (ਜਰਾ) means old age. Maraa (ਮਰਾ) means death. Taap (ਤਾਪੁ) means warming of the body and mind due to fever etc. Sirat (ਸਿਰਤਿ) 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 every thing which is happening in the world.

In reality:-

ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ ॥੨॥ (ਅੰਗ ੧੪੮)
 kaaran kartae vas hai jin kal rakhee dhaar.2.
*The creation is subject to the Creator,
 who sustains it by His Almighty Power.2.*

ਕਾਰਣੁ ਕਰਤੈ ਜੋ ਕੀਆ ਸੋਈ ਹੈ ਕਰਣਾ ॥ (ਅੰਗ ੧੧੦੨)

kaaran kartai jo keeaa soee hai karanaa.

He does the deeds which the Creator causes him to do.

Kaaran (ਕਾਰਣੁ) means reason and Kal (ਕਲ) means "Power".
There is one additional thing :-

ਮਿਰਤੁ ਦੁਖ ਸੁਖ ਲਿਖਿ ਪਾਏ ॥

mirat dookh sookh likh paaeae.

Death, pain and pleasure are ordained by the Lord.

ਤਿਲੁ ਨਹੀ ਬਧਹਿ ਘਟਹਿ ਨ ਘਟਾਏ ॥

til nahee badheh ghatteh na ghataaeae.

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

ਸੋਈ ਹੋਇ ਜਿ ਕਰਤੇ ਭਾਵੈ ਕਹਿ ਕੈ ਆਪੁ ਵਢਾਵਣਾ ॥੧੩॥

(ਅੰਗ ੧੧੦੬)

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:-

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

jo kichh paaeiaa 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:-

ਅਉਖਧ ਮੰਤ੍ਰ ਮੂਲੁ ਮਨ ਏਕੈ ਜੇ ਕਹਿ ਦ੍ਰਿਤੁ ਚਿਤੁ ਕੀਜੈ ਰੇ ॥

aoukhadh mantar mool man eaekai jae kar drirr chit keejai rae.

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

ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਕਰਮ ਕੇ ਕਾਟਨਹਾਰਾ ਲੀਜੈ ਰੇ ॥੧॥

(ਅੰਗ ੧੫੬)

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

*Take to the Lord,
the Destroyer of the sins and karma of past incarnations. 1.*

Manter Mool (ਮੰਤ੍ਰ ਮੂਲ) means origin of spiritual instructions,
i.e. "Naam" (God's Name), due to which :-

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥
naam kae dhaarae sagalae jant.
The Naam is the Support of all creatures.

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥
naam kae dhaarae khandd brehmandd.
The Naam is the Support of the earth and solar systems.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥
naam kae dhaarae simrit baed puraana.
*The Naam is the Support of the Simritees,
the Vedas and the Puraanas.*

ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥
naam kae dhaarae sunan giaan dhiaan.
*The Naam is the Support
by which we hear of spiritual wisdom and meditation.*

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥
naam kae dhaarae aagaas paataal.
*The Naam is the Support of the Akaashic ethers
and the nether regions.*

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥
naam kae dhaarae sagal aakaar.
The Naam is the Support of all bodies.

ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥
naam kae dhaarae pureeaa sabh bhavan.
The Naam is the Support of all worlds and realms.

ਨਾਮ ਕੈ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ ॥ (ਅੰਗ ੨੮੪)
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:-

.....ਸੁਨਿ ਸੁਵਨ ॥

This is the first and last step. Now How to listen? One will have to recite His name. How to recite?

ਰਸਨਾ ਉਚਰੰਤਿ ਨਾਮੰ ਸੁਵਣੰ ਸੁਨੰਤਿ ਸਬਦ ਅੰਮ੍ਰਿਤਹ ॥

(ਅੰਗ ੭੦੯)

rasnaa oucharant naamang saravanan sunant sabad anmrith.

*With my tongue, I chant the Lord's Name; with my ears,
I listen to the Ambrosial Word of His Shabad.*

What will happen?

ਸੁਨਤ ਜਪਤ ਹਰਿ ਨਾਮ ਜਸੁ ਤਾ ਕੀ ਦੂਰਿ ਬਲਾਈ ॥

sunat japat har naam jas taa kee door balaaee.

*Misfortune is kept far away from those
who hear and chant the Praises of the Lord's Name.*

ਮਹਾ ਮੰਤ੍ਰੁ ਨਾਨਕੁ ਕਥੈ ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ ॥੪॥੨੩॥੫੩॥

(ਅੰਗ ੮੧੪)

mehaa mantra Nanak kathai har kae gun gaaee.4.23.53.

*Nanak chants the Mahaa Mantra,
the Great Mantra, singing the Glorious Praises of the Lord.4.23.53.*

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:-

ਮਨਿ ਤਨਿ ਪ੍ਰਭੁ ਆਰਾਧੀਐ ਮਿਲਿ ਸਾਧ ਸਮਾਗੈ ॥

man tan prabh aaraadheeai mil saadh samaagai.

*Worship and adore God in your mind and body;
join the Company of the Holy.*

ਉਚਰਤ ਗੁਨ ਗੋਪਾਲ ਜਸੁ ਦੂਰ ਤੇ ਜਮੁ ਭਾਗੈ ॥੧॥

oucharat gun gopal jas dur tae jam bhaagai.1.

*Chanting the Glorious Praises of the Lord of the Universe, the
Messenger of Death runs far away.1.*

ਰਾਮ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਅਨਦਿਨੁ ਸਦ ਜਾਗੈ ॥

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.*

ਤੰਤੁ ਮੰਤੁ ਨਹ ਜੋਹਈ ਤਿਤੁ ਚਾਖੁ ਨ ਲਾਗੈ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੮੧੭-੧੮)

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 messenger of death (ਜਮ, 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:-

ਕੋਟਿ ਅਘਾ ਸਭਿ ਨਾਸ ਹੋਹਿ ਸਿਮਰਤ ਹਰਿ ਨਾਉ ॥ (ਅੰਗ ੨੦੨)

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:-

ਕੋਟਿ ਦਾਨ ਇਸਨਾਨੰ ਅਨਿਕ ਸੋਧਨ ਪਵਿਤ੍ਰਤਹ ॥

kott daan eisanaanan anik sodhan pavitrateh.

*The benefits of millions of charitable donations and cleansing baths,
and countless ceremonies of purification and piety,*

ਉਚਰੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਰਸਨਾ ਸਰਬ ਪਾਪ ਬਿਮੁਚਤੇ ॥੧॥

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.*

ਈਧਣੁ ਕੀਤੋਮੁ ਘਣਾ ਭੋਰੀ ਦਿਤੀਮੁ ਭਾਹਿ ॥

(ਅੰਗ ੨੦੬-੦੭)

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.

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

ਮਮਾ ਮਾਗਨਹਾਰ ਏਆਨਾ ॥
mamaa maaganehaar eiaanaa.
MAMMA: The beggar is so ignorant

ਦੇਨਹਾਰ ਦੇ ਰਹਿਓ ਸੁਜਾਨਾ ॥
dhaenehaar dhae rehiou sujaanaa.
the Great Giver continues to give. He is All-knowing.

ਜੋ ਦੀਨੋ ਸੋ ਏਕਹਿ ਬਾਰ ॥
jo dheeno so eaekehi baar.
Whatever He gives, He gives once and for all.

ਮਨ ਮੂਰਖ ਕਹ ਕਰਹਿ ਪੁਕਾਰ ॥
man moorakh keh karehi pukaar.
O foolish mind, why do you complain, and cry out so loud?

ਜਉ ਮਾਗਹਿ ਤਉ ਮਾਗਹਿ ਬੀਆ ॥
jo maageh tou maageh beea.
Whenever you ask for something, you ask for worldly things;

ਜਾ ਤੇ ਕੁਸਲ ਨ ਕਾਹੂ ਬੀਆ ॥
jaa tae kusal na kaahoo theeaa.
no one has obtained happiness from these.

ਮਾਗਨਿ ਮਾਗ ਤ ਏਕਹਿ ਮਾਗ ॥
maagan maag tae eaekeh mang.
If you must ask for a gift, then ask for the One Lord.

ਨਾਨਕ ਜਾ ਤੇ ਪਰਹਿ ਪਰਾਗ ॥੪੧॥ (ਅੰਗ ੨੫੮-੫੯)
Nanak jaa tae pareh paraag.41.
O Nanak, by Him, you shall be saved.41.

Therefore:-

ਜੋ ਹੋਆ ਹੋਵਤ ਸੋ ਜਾਨੈ ॥
jo hoaa hovat so jaanai.
They know the past and the present.

ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਹੁਕਮੁ ਪਛਾਨੈ ॥ (ਅੰਗ ੨੮੬)
prabh apanae kaa hukam pachhaanai.
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:-

ਜੇ ਭੁਖ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ ਦੁਖ ਵਿਚਿ ਸੁਖ ਮਨਾਈ ॥੩॥

(ਅੰਗ ੭੫੭)

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 / ਕਾਰਣ ਕਰਤਾ). Therefore even at that time he is thankful to God. Bhai Gurdas ji says that:-

ਕਾਰਣੁ ਕਰਤਾ ਜੋ ਕਰੈ ਸਿਰਿ ਧਰਿ ਮੰਨਿ ਕਰੈ ਸੁਕਰਾਣਾ॥

(ਵਾਰਾਂ ਭਾ.ਗੁ.ਅੰਗ ੧੮)

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:-

ਉਠਿ ਇਸਨਾਨੁ ਕਰਹੁ ਪਰਭਾਤੇ ਸੋਏ ਹਰਿ ਆਰਾਧੇ ॥

outh eisanaan karhu parabhaatae soeae har aaraadhae.

*Rise in the early hours of the morning, and take your cleansing bath.
Before you go to bed at night, remember to worship the Lord.*

ਬਿਖੜੇ ਦਾਉ ਲੰਘਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਸੁਖ ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਤੇ ॥੩॥

(ਅੰਗ ੧੧੮੫)

bikharrae daao langhavaai 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:-

ਸਾਈ ਘੜੀ ਸੁਲਖਣੀ ਸਿਮਰਤ ਹਰਿ ਨਾਮ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੮੧੯)

saaee gharree sulakhanee simrat har naam.1.rehaao.

*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:-

Winking of eyes once	= 1 Nimakh	=1/30 seconds
15 Nimakh	= 1 Visa	=0.5 seconds
15 Visa	= 1 Chasa	=7.5 seconds
30 Chasai	= 1 Pal	=22.5 seconds
60 Pal	= 1 Gharhee	=22.5 minutes
7½ Gharhee or 3 Hours	= 1 Pahar	=180 minutes
8 Pahar	= 1 day	=24 hours

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:-

ਸਿਫਤਿ ਸਲਾਹਣੁ ਅੰਮ੍ਰਿਤੁ ਵੇਲਾ ॥੨੦॥੨॥

(ਵਾਰ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

sifat salaahan anmrit vaelaa.20.7.

(Vaar Bhai Gurdas ji)

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

ਵਾਹਿਗੁਰੂ ਸਾਲਾਹਣਾ ਗੁਰੁ ਸਬਦੁ ਅਲਾਏ ॥੧੩॥

(ਵਾਰ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

Waheguru saalaahanaa gur sabad alaaee.13.

(Vaar Bhai Gurdas ji)

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

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤੁ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ॥

(ਅੰਗ ੧੨੮੫)

Babiha anmrit velai boliaa taan dar sunee pukaar.

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.



