

SIMRAN

WHAT IS SIMRAN?

In the dictionary, the meaning of `Simran' is given as follows :-
To contemplate by focusing the mind on the `Name' or `Virtues' of the Divine.

Since the beginning of time, Sidhas, Sants, Spiritually evolved souls and gurus have recommended the practice of Simran for religious development.

But in Gurbani `Simran' holds a unique position and the practice of simran has been made mandatory (a must).

While reading Gurbani, participating in Satsangs and listening to the special virtues (attributes) and power of `Simran', enthusiasm develops in the minds of many seekers to practise simran, but when they began the practice of Simran they are faced with many doubts and obstacles.

Generally seekers express the following complaints and doubts about Simran :-

2. Practice Simran on which word or mantra?
3. When should Simran be done?
4. The mind does not calm down in Simran.

What is Simran? For any idea or thought

in the mind
in the heart
in the subconscious

in the soul -

for it to be internalised

for it to be mastered
for it to settle within

for it to be manifested

over and over again, it has to be

recalled
repeated
dwelled upon
drilled
meditated upon
worked upon.

The activity which does this is called 'Simran'

The religious activity of Simran - namely

- meditating loudly
- worshipping in the mind
- contemplating in the heart
- mentally witnessing the unutterable name
- experiencing spiritual bliss through love-link

is the seekers principle assignment, his duty, his life.

The divine practice of Simran by the 'grace of the guru' is made easier through the Sadh Sangat (gathering of spiritually elevated souls).

Creation can be divided into 2 planes

1. The worldly plane - the plane of duality
2. The Divine plane - Sachkhand (Realm of Truth)

The worldly plane has developed from the doubt ridden world of ego and its mainstay is the belief in 'me-mine'.

Man has been wondering through countless rebirths, through the doubt ridden fallacies of the polluted ego. Within the polluted doubts of 'me-mine' state man

thinks
recollects
plans
works and
faces consequences

and -

lust

anger

greed

attachment

ego

have him entangled within their sensual desires. He remains trapped within the cycle of coming and going (births and deaths)

3.1 Being entangled and enmeshed in the love of false occupations, the whole world has perished" (133)

The involvement with 'me-mine' or ego, like a ghost, has clung to man through all these births thereby causing him to forget his creator.

3.2 "Such is the 'maya' materialism by which the Lord is forgotten Worldly love wells up and one is attached to the love of another." (921)

In this way the separate existence of 'me-mine' or ego state through

thoughts

contemplation

recollections

desires

deeds

religious practices

has seeped into every facet of man's life. Within our

mind

body

thoughts

brain

subconscious

worldly 'self'

this has forced - settled - permeated into the deepest recesses and has entrenched itself.

In this way we are unknowingly

thinking
dwelling
meditating

on the 'me-mine' ego state.

This separate existence under the influence of the ego state has so much captured our attention in the deepest recesses of our being, that without the desire of 'me-mine,' our life appears incomplete and dissatisfying.

Man is God's image; His illumination

4.1 "O my soul you are the embodiment of Divine light.
Do understand your source" (441)

When this being was suspended upside down in the mothers womb he was meditating on his creator, But when the man appears in the external materialistic world, the hue (colour) of the materialistic world spreads all over him. He forgets his creator - the Timeless Being and begins to meditate on the doubt ridden world of 'me-mine'- in other words he begins the practice of Simran (of the 'me-mine' state).

5.1 As is the fire within the womb, so is Maya outside.
The fire of Maya is one and the same; the Creator has staged this play. According to His Will, the child is born, and the family is very pleased. Love for the Lord wears off, and the child becomes attached to desires; the script of Maya runs its course.
This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up.
Says Nanak, by Guru's Grace, those who enshrine love for the Lord
find Him, in the midst of Maya. 921

In the mothers womb the being was unaware of the materialistic world and through Simran his heart was absorbed in his creator - but on taking birth into the materialistic world, the doubts of 'me-mine' state captured him and severed the link

with his creator. In this way man through wrong company becomes absorbed in the doubt ridden ego state.

5.2 For 10 months He kept you in mother's womb and on birth,
materialism got attached to you". 481

5.3 He comes out of the mother's womb
and forgetting his Lord attaches his mind to the world" 1007

In this way, man under the influence of wrong company abandons the simran of

Tu - Tu (you - you) and

replaces it with the simran of

"Mai - Mai" (I - I) (me - me)

With this, man's
aim in life

purpose in life
Target in life

support in life
objective of life

becomes subordinate to the material world. For every second, every moment - day
and night man's mind is engrossed in

this or that thought

remembering
thinking
planning

practicing

dwelling on some idea.
This `practice of Simran' could either

belong to the worldly hue
or
belong to the divine hue

All the time either in sleep state or awake state we are for sure doing simran - (mind is preoccupied with some thought or other) because our mind can never remain free, not ever for a moment.

What a ridiculous thing it is, to keep asking every Tom, Dick & Harry, "What is Simran ?" or "How do I do Simran ?" when the practice of simran, its meditation, is going on every moment, day and night without our knowledge.

Under the influence of "materialistic life" we

do our thinking

make wishes

make plans

make effort

struggle

toil

work

face

consequences

driven by desires and needs

face grief or

happiness

and urged by jealousy and enmity, we have forsaken our creator and are rendering

useless our priceless life (gift) - what is more - we are (completely) unaware of these destructive and degrading tendencies.

For this reason Gurbani severely admonishes (or warns) us

7.1 1 As the world of sand, built and plastered with care lasts not even for four days. 2 So are the pleasures of materialism. Why are you entangled in them O ignorant man. 3 This very day, come to your senses. No harm is yet done. So utter the Name of the Lord- the enemy of pride. 633

beautiful

lofty

peaceful

emancipating

divine life's

awareness

understanding

belief

faith

is simply not there.

Whilst reading, / listening to gurbani and participating in Sadh Sangat, even if a momentary flash of `Divine faith' or `belief' appears it quickly hides behind the cloud of materialism and disappears.

The moment (we) take leave of the sadh sangat, the influence of `materialism' or `me-mine' in the form of

desires

imagination

thoughts/ideas

needs-desires

worries-anguish

lust - anger

greed - attachment

Jealousy -

duality

enmity

- opposition

and other sensuous attractions capture the mind causing (us) to forget the `divine faith' and `Gods Simran'.

Isn't it ridiculous to think that for one to practice the `Simran of worldliness' man

needs no guru

needs no advice/guidance

needs no education

needs no know how

needs no

research

needs no

rights & rituals

7

need not suffer the hardships of

penance or meditation.

The moment God is forgotten, the 5 satans - lust, anger, greed, attachment and EGO, by their astonishing & dazzling charm, trap man without his knowledge, and for his whole life, imprison him in the `secondary or worldly love' or `me-mine' state and like the monkey of a juggler, makes him jump and dance - making him their permanent slave.

9.1 The worldly love is an arduous ocean of pain and poison which cannot be crossed

The ego centrics pass their life taking pride and saying `It is mine - It is mine', they decay to their death (1416 - 1417)

In spite of numerous religions and religious sermons, man remains unaware of this mental or materialistic charm.

In this way, unsuspectingly and without resistance man becomes a slave to materialism, strengthening the chains of materialism around him and getting totally trapped under materialistic burdens.

10.1 My erring soul is entangled with materialism

Whatever deeds I do with greed, with them I tie down my self
(702)

10.3 All the relations are like bonds for the soul

O brother. The world has gone astray in doubt. (602)

**10.4 Nanak, just as many as there are sins
as many are the chains around man's neck. (595)**

Within the worldly life or the performance of worldly simran, our mind

- **remains ever alert**
- **is scheming cunning and whilly moves**
- **is pandering to his needs and desires**

- **is lost in its mental engagements**
- **is drowned in anxiety and worry**
- **is absorbed in the desire of `me-mine'**
- **is trapped in his daily chores**

- **faces the consequences of his actions - good & bad**
- **remains a slave to sensuous desires**
- **burns in jealousy and `others love'**
- **tortures himself through ill will & enmity**

In this way our `priceless birth' is being sold out in vain for a worthless coin. If we deeply consider our daily thoughts and actions, we will realize that we are so very deeply engrossed in the cobweb of materialism, that like the germ of filth we cannot see any other alternative to this materialistic life.

The reason is this. Our mind, over many births, has been uninterruptedly practicing the simran of materialism, that

It has itself become the image of materialism

From such a materialistic mind it is but natural to expect to be tainted by the

hue (colour)

odour

desire

direction

**support
of materialism.**

If other words our materialistically tempered mind, without knowing, without resistance, effortlessly and continuously is engrossed in the simran of materialism. The proof of this state is our current `materialistic life'. It is the result and essence of the uninterrupted involvement in materialistic simran.

If this practice of simran can be reversed from its worldly directions and turned towards spiritual direction, then our practice of simran can become spiritually based and our life can be successful.

We are already engaged in doing simran. Its practice / methodology remains the same.

But its

aim

support

target

objective
needs to be altered.

11.1 My mind is now reverted to its original parity
When I become dead to this life, then I come to know God. (327)

11.2 Turning away from the world, my soul is merged In the supreme soul.
By gurus grace my understanding has become different, otherwise I
was quite ignorant. (333)

11.3 When I turned from the world and became dead to this life, I got
spiritually awakened.
By repeating the Name, my soul got attached with the lord.
(221)

11.4 He turns away from materialism and enters the Lords mansion, within
those mind abides the God's ambrosial Naam. (786)

In other words the life of `materialistic simran' needs to be grafted with the hue /
colour of spiritualism. BUT this spiritual play is difficult.

12.5 O Slave Nanak, this is a difficult game
Only a few know it through the guru (219)

SIMRAN

The practice of simran begins with the `tongue'

The continuous repetition of `GURMANTAR' is the physical activity of simran.

As the practice of simran with the tongue progresses GURMANTAR will begin to settle in the subconscious mind. This method is used to teach children multiplication tables. When the multiplication tables become firmly anchored in the mind the solving of sums becomes easy.

In the same way to anchor GURMANTAR in the subconscious it is absolutely essential to continuously practice repeating it with the tongue. This practice of continuous repetition is called SIMRAN.

In the beginning, the seeker through hearsay or by imitation adopts a certain method of doing simran.

In their ignorance many seekers stubbornly practice difficult methods of doing simran which have a negative influence on the body and the mind. For example

- **movement of the head or some part of the body.**
- **doing simran very loudly.**
- **doing simran very rapidly.**
- **ending a simran cycle with a sampat.**
- **tying hair to the ceiling.**

(2)

- **focusing the mind on some light.**
- **focusing the concentration between the eyes.**
- **doing simran while standing on one leg - etc.**

Many other ways and methods are being practiced.

Gurbani has this to say about stubborn ways :-

"He who dies in obstinacy is not accepted Even though he may wear religious garb,or apply much ash to his body. Forgetting the Name, he repents afterwards."(226)

"The lord Himself sees and Himself makes man see By obstinacy He is pleased not nor by many religious garbs."(686)

"Practicing obstinacy & self conceit the lord is obtained not. Studying religious texts and reading them to people and wondering at shrines, the disease is eradicated not. Without the name how can the mortal obtain peace ."(905 - 906)

"By practicing stubborn self torture, the body wears off. Through fasting & penance the soul is softened not .Nothing else becomes equal to lord's name."(905)

"Kabir there is a difference in worshipping "Ram There is a point that need consideration .The same word everyone uses for Dasrath's son and the same word for the wondrous lord." (1374)

If the aim of doing Simran is for some low selfish worldly self interest

- to acquire the power of the mind]
- to acquire miraculous powers
- to control spirits
- to project an image of a "good man"
- to receive praise
- to boost the ego

then practicing this simran bears no fruit.

Even if such a seeker attains mental/miraculous powers he remains empty handed devoid of the gift of the naam.

"Riches and miracles are worldly attachments.On account of that the name cannot abide in the mind." (593)

"Without the name, in vain are all the wears & eats and accursed is the success & accursed the supernatural power." (650)

"The numerous actions (supposed to please God) performed by people boost their ego. Egoistical actions are harmful, and bring along with them much suffering. Without the practice of meditation of the shabad within a satsang no offering or

action is accepted by God even though those actions are performed by people who do who do only good." (Bhai Gurdas 517)

In gurbani, you are introduced to a more simple & natural method.

"The churn, belonging to God, O my brother, churn it slowly and gently such that the butter (that appears) may not be lost." (478)

"Serving the true Guru may obtain poise & pleasure & the lord of the universe comes to abide in his mind. Day & night he instinctively remains devoted unto the lord. The lord Himself makes Him perform His devotional service." (1063)

"By remembering the name with mental poise, the Divine knowledge is revealed. (429)

"Whosoever, night & day, utters the Lord's name he attains unto the Guru's peaceful disposition." (1258)

"Night & day the mortal remains absorbed in the celestial trance and meditates on the profound & unfathomable lord master. (574)

Just as a child keeps saying (mummy - mummy) out of love for the mother, in the same way the seeker too should do the simran of gurmanter

instinctively

- naturally /
- calmly
- respectfully
- fear - faith

(for God)

- with love
- in solitude.

The act of repetition or meditation needs to be done with full of faith and love, slowly & gently in a low and soft voice.

Attentions need to be focused on the word "Waheguru" and one must listen to this low & soft voice with the ears.

By doing this, the mind's concentration will be begun to focus on one point that is the Gurmanter (Waheguru)

-
close and the mind will not be affected by outside

The eyes will
influence.

- remain immersed in the repetition of gurmanter. the tongue will
- hear their own voice The ears will
- soften/melt in the love - worship of the guru. The mind will

This activity of simran becomes simpler in the company of Guru's devotees that is the sadh sangat.

"Joining the union of the society of saints, meditate on the name of the God.(26)

"Lord's meditation is attained in the Saints Society." (262)

"Sing the praises of the world lord, associating with the society of saints, contemplate." (624)

"Joining the society of saints, remember your lord with your soul & body. (817)

"In the congregation of saints the true name of God abides in mortal's mind." (51)

"Joining the guide of the saints I place God's name within my mind." (95)

"O Lord God, unite me with the saint's society, that Gods name may come to abide within my mind."(1417)

"Joining the society of saints, Contemplate over the name alone."(378)

"Meeting with the saints society, remember Lords name, then your service will be fruitful.(617)

In society, there are many existing doubts about the "mantar" for simran. There is a need to have an open discussion on this matter.

In this material world, the expression of the "mantra" is made through words, language and sound. But behind our material voice there is also an ineffable (subtle imperceptible) sound.

According to research made by scientists, all material things are made from the combination of different imperceptible elements. If a material thing is continuously (systematically) broken down (to its basic building blocks) it assumes the form of molecules, atoms, electrons, invisible protons, and reaches the point of subtle vibrations from which the subtle sound or raag (primal sound or divine music) is

born (created). Gurbani refers to this divine music as limitless sound, infinite bani, naam, shabad or the "great mantar".

This infinite sound cannot be registered (heard) by our ears because it is not a creation of this material world - it is something beyond - this the suitable sound of the divine world, sound without a sound (that cannot be registered by our physical ears) or Bani that can only be experienced by the inner sound through intuition. It is continuous its existence eternal.

In the Japji Sahib, the stanzas on "listening" refer to item limitless sound (current). It is a reference to intuitional listening of the bani.

"Both in speech and silence, He the Lord abides As He is, more can know him as such."(340)

"If she hearkens to the gurus instruction,It is then that the joyous beloved meets (18)

The written "mantar" is the expression of the subtle divine "mantar". When this written "mantar" is received from the satguru, then it is known as "Gur manter".

Many doubts exist amongst the seekers about doing simran.

The first question that is asked is , Which "word" or mantra forms the basis of meditation ?

Generally people have kept numerous name for God in their respective languages. In Gurbani the following list includes some of the many names used

Hari, Ram, Rub Parmesher, Suami, Allah, Thakur, Beethal, Saajan, Pritam. All are their role names (which reflect the multiple duties and responsibilities God dispenses simultaneously). They are all respectful names which project God attributes, but for meditation, only "Gurmantar" (waheguru) is the approved one. Gurmantar means, the mantar which the Guru bestows. Since it has been received from the Guru, behind the "shabad" or Gurmantar lies (hidden) the Guru's Grace and the divine power. The Guru certainly helps (aids) supports, gives grace and success in ways that we cannot see or witness. Gurmanter, is not just a "word". Deep down in its inner recess (folds) the Guru's power and grace are at work.

Kabir Ji also has written -

Says Kabir, utter the two letters (composing the word Ram means God). If God be my husband, then He will keep me (protect me). (329)

He received a two word mantrar "Ra-m" from his Guru Ramanand. The "master" of the master - that is the Guru Himself, protects his own master. Our responsibility is continue to chant Waheguru - the Gurmantar. The Satguru will himself rise to assist, support and bestow success.

Within the letters of the Gurmantar, the Guru himself is present but is concealed.

With in the Satgur is the Shabad and within the shabad is the Satgur.

For this reason, Guru's mantrar is the symbol of the Guru's illuminated presence.

For example, a mother's child, Mohan, his entire personality (both his merits and demerits) are immersed in the word "Mohan". But "Mohan's " existence depends nor only on his name "Mohan" but it has a separate existence of its own devoid of the word "Mohan". In spite of this (separate existence) the word "Mohan" still is the symbol of his existence.

For this reason any word based mantrar created by the mind, heard, read, or a given "mantrar" can be called a "mantrar". It cannot be referred to as the Gurmantar. Behind such a mantrar that is created by the mind, there is no support, no grace, no blessing, no power of the Guru. For this reason, a self created, or the chanting of a mantrar given by someone else remains devoid of Guru's power (shakti) and cannot succeed. Gurmantar is only that which the Guru (through the 5 beloved one's) bestows in his mercy. It is only through the repetition, meditation of the Gurmantar that emancipation / salvation can take place.

eternal. He is seen by

Name Meditation."

"My master is

practicing the
(509)

Just like a mother remembering her child with love, calls "Mohan", the blessings of her love and the vibrating emotions travel over some distance to pierce the inner seat of "Mohan's" heart. The mother's love and blessing thus reach the child. The child too returns this love through vibrations to the mother.

In this way between the two parties, the "love filled" transactions keep taking place. This emotions / vibrations, the more intense they are, the greater the effect on the other side and response too is of equal intensity. Just as / when Bebe Nanaki remembered her brother Guru Nanak Dev Sahib, with such intensity that Guru Sahib appeared immediately. In the same way when we recite "Waheguru" with love and faith, we are touching the deep recess of Guru's heart. The Guru too returns that love with love and blessings on the same wave length and intensity. For this reason we not only receive love and blessings from the guru for meditating on the GURMANTAR, we also by virtue of that love and blessings instinctively absorb all of Guru's virtues like

mercy,
forgiveness,
love,
happiness
hue
essence
pleasure

In this way the GURMANTAR 'WAHEGURU' keeps becoming more lovely and pleasurable. The GURMANTAR will penetrate, settle and assimilate into our physical and mental body, into every hair, into the subconscious and spontaneously we take the form of GURMANTAR itself.

**"As is the one whom he serves
so does he himself become." (223)**

**"When differences between me and others
are removed, then whosoever I see there
I see but you O Lord." (1375)**

There is another doubt that is prevalent- the affixing of adjectives in front or at the back of the shabad or mantar- for example...Sri Waheguru, Satnam Waheguru, Ek Ongkar Waheguru etc. some even meditate on a multiple word mantar - for example RadhaKrishan, Sitaram, Om Siva Jai Gobind, Jai Gopal, Ha-re Krishan etc. In some groups a 5 word mantar is also prevalent.

It must be remembered that GURMANTAR is not just a word; lying hidden behind it is the subtle form of guru's

presence
personality
soul
light
essence of love
divine glance

Continuously meditating of GURMANTAR with faith and love will produce a state where the letters of the GURMANTAR "WAHEGURU" will imperceptibly begin to dissolve, melt and transform into a subtle form

- its illuminated form
- its principle form
- its bliss producing form
- love radiating form
- life giving force

- its Naam form

These divine form/force/vibrations then change into and appear as

Jingling (sounds)
limitless tinkling sound
Divine music

Just as Bhagat Kabir has said,

"The letters shall perish. The imperishable Lord cannot be described through these letters." (340)

When meditating it is easy to do so with a one word mantar and this one word mantar itself will dissolve,melt and assume a subtle form. A multiple word mantar is so much more difficult to melt or dissolve because

- God is one
- His subtle form is also one
- His sound current is also one
- His illumination is also one
- His manifested form is also one
- So His subtle mantar/shabad is also one

Thus the meditation of the one word mantar will spontaneously bear fruits.

Support of this view in gurbani appears as follows:

"He who by guru's instruction utters the one name he gathers the pure glory." (747)

"Nanak, he in whose mind the one word of the Lord abides, becomes mightily pleased." (261)

"Veds,purans and simirts of pure words are the creation of the one word of the Lord's name."(262)

"He within whose mind the one pure name abides he realizes the essence of the vedas." (1205)

"Man has joined the fifty two letters, but he cannot recognize the one word of the Lord."(343)

A certain divine soul has this to say on the above subject:

"It is difficult to utter the True Name"(9)

But in the company of blessed gurmukhs the mind instinctively focuses itself and the practice of simran becomes simpler.

"In the society of saints one does not face any misery. By beholding and meeting the saints, the mortal becomes happy. (272)

"Join the saints society. Meeting with the saints guild you shall be blessed with the Lord's elixir." (1304)

"Join the society of saints and contemplate on the Lord's wealth. Thus from a sinner you shall become holy." (631)

According to our past deeds, when the fruits of our virtuous deeds flower, we obtain the true & pure 'Sat Sangat' or 'Sadh Sangat' and the seekers soul awakens. Spontaneously his incessant (unbroken) simran starts and he becomes a blessed one.

"When the plumule of actions of past sprouted, I met the Lord, the reveller- the detached." (204)

"He on whom the Exalted Lord showers mercy, obtains the society of saints. The more he frequents the saint's congregation the more love he comes to enshrine for the Lord." (71)

The external activity of simran is in the physical and mental effort. Beyond this there is simran's divine play which is unique and wonderful.

"O Slave Nanak, this is a difficult game. Only a few know lit through the guru." (219)

This novel and difficult internal play of simran will be discussed in the next pamphlet.

Just as a child keeps saying (mummy - mummy) out of love for the mother, in the same way the seeker too should do the simran of gurmanter

instinctively

(for God)

- naturally /
- calmly
- respectfully
- fear - faith

- with love
- in solitude.

GURBANI VICHAR

112 SIMRAN- part 3

In gurbani special emphasis has been placed on Amrit Vela (3am-6am) and the noisy and confusing vibrations of materialism in the worldly atmosphere are less. During amrit vela nature's environment is calm and especially beneficial for doing simran.

"Early in the morning utter the name and reflect upon GOD'S greatness." 2

"Rise early in the morning, repeat the name and night and day meditate on the Lord." 255

"The pied cuckoo chirps in the ambrosial hours of the morning and then is his prayer heard in God's court." 1285

"Rising early led God's saint visit my house like a guest. The name I hear, the name I amass and with the name I embrace love." 318

"Rise early in the morning and bathe(in naam simran). Whilst sleeping remember your God." 1185

By reading these lines from gurbani we often come to the conclusion and chanting the naam for awhile, we have completed our religious obligation. But this is a mistake.

Initially when we sit down to do simran our external tendencies distract our mind from the (actual) aim of simran and do not allow the mind to calm down. If the mind begins to focus itself even for for a moment, the mind and the body, due to the relaxation that follows, becomes the victim of sleep. The time set aside for simran is spent in this "tug of war" state. We begin to assume that this wrestling or "tug of war" of the mind is simran.

It is true, our effort, pleading or labour if done with faith and love will bear fruits in time and slowly the mind will begin to settle down in simran.

Our mind, over many previous births, has been incessantly doing the simran of materialism (worldly things) thereby causing this

simran of materialism to

pierce
reside.
diffuse

permanently into the mind heart and the subconscious

It becomes extremely difficult to change this ingrained influence of materialism or to coat it with the colour of spiritualism, because by living daily in this materialistic environment, we are infact strengthening this influence of materialism. In this way the materialistic side of our mind's balance .is becoming heavier all the time.

In other words to remove the materialistic influence from the subconscious mind a half hearted attempt or effort to do simran at "amrit vela"ia not enough. In gurbani we have been encouraged to do simran

while standing or sitting
every second
with each breath
while walking about
in sleep or awake state
during night or day
every moment
all the 24 hours
daily
incessantly (without a break).

"Standing and sitting, sleeping and waking, ever and ever, meditate
on God". 379

"All our lives through, we ought to remember God-whether
standing, sleeping or waking." 101

"Every moment and instant, ever remember the lord." 806

"Whilst walking, sitting, sleeping and waking deliberate over the God's
instruction in the mind." 1006

"Standing, sitting sleeping and waking with every breath of mine I
contemplate on God." 1298

"Ever, ever dwell on Him day and night, whilst standing and sitting
and at every breath and morse." 971

"Any time is good for God's meditation." 1150

"My dear ,remember the lord, day and night.Delay not even for a moment." 498

This means that a gurmukh has to get up at amrit vela and meditate on the naam and then while sitting or standing he also has to meditate on the naam.By meditating while sitting or standing (meaning all the time) the colour of materialism will begin to neutralize itself and life will become more and more divine.

In gurbani this aspect of simran has been very clearly explained.

**"Whether standing,sitting or sleeping, meditate on the Lord.
Walking along the path sing the praise of the master."386**

"Throughout the 8 watches contemplate on your Lord and with your soul and body ever remember Him."500

**"Throughout the eight watches of the day meditate on the Lord's name.
It equals baths and ablutions at many places of pilgrimage."1340**

**"Praise the Lord day and night.
With every breath and morsel of yours meditate on Him."280**

***"Throughout the eight watches, I utter the Name of my Lord God.
The Guru-God Himself is my savior." 1149***

"Night and day I always meditate on Him, who in an instant, saves all." 105

***"Make not a moments delay in contemplating over God,O my soul, who knows
whether the mortal shall draw or draw not another breath." 540***

It is most difficult to fulfil the aim of meditating sitting or standing (all the time) on God's Name because our mind, as a result of its accumulated past deeds is engrossed in the chores of maya (materialism) and is unable to do the Lord's simran. But with the help of the sadh sangat (society of illuminated souls) this difficult play can become easier.

Concentration or attention of the mind is needed to ensure the success of each and every job.When attention is not given to a job, that job remains incomplete, bears no fruit or at most it becomes just a show (of effort).

That is why, gurbani encourages us to do simran with our mind, body and soul.

"Joining the society of saints remember your Lord with your soul and body."
817

"With single mindedness and one heart meditate on God with love and affection." 845

"Sing the praise of the Lord, O friendly saints with alertness and single-mindedness." 295

*"In your mind dwell on the Lord's Name.
Nanak thus you shall go to your home with honour."* 283

*"Heartily apply yourself to God's meditation.
Thus you shall obtain your heart desired fruit,O Nanak."* 285

*"By thought word and deed,I contemplate on the Lord's Name."*916

Our mind or our subconscious thinks and works under the accumulated influence of past deeds. These accumulated influences of past deeds the result of our simran or meditation on materialism- over numerous births, is most difficult to change. For example within the mind, attention, and the subconscious of an alcoholic, the influences of liquor take root and they manifest themselves in every aspect of his life.

5

In the same way if at some time we make an effort to do the divine simran, our previous potent materialistic influences, unknowingly distract our mind towards worldly chores and our simran remains but a show.

"My erring soul is entangled with mammon. What ever deeds I do while attached with avarice, with them all, I am binding down myself." 702

*"O, Lord of the world and Master of the universe, this worldliness has made me forget Your feet. Even a bit of love for You wells not up in your slave. What can the poor slave do?"*857

"The man entangles in mammon (materialism) has forgotten the Lord's Name."
1427

*"Mammon has spread out its net and in it has place the bait.
The avaricious bird is snared and cannot escape, O my mother."*
50

"In the love of worldly valuables man's mind attaches not to God. Loving another, the mortal suffers great sorrow in the yonder world." 1052

"At times the mind soars high up and at times it falls to the nether regions. The greedy mind remains not steady and searches for wealth in four directions." 876

It has been observed that when meditation on gurmantar "waheguru" is done via kirtan, some enthusiastic seekers in their zeal drift out of the kirtan tune and meditate loudly with powerful voices. By going out of tune, they disturb the rhythm of kirtan and prevent the rest of the sangat from fully deriving benefit.

For this reason those wanting to do simran through kirtan together, must do so naturally and slowly to enable the whole sangat to derive benefit. Gurbani too supports this method.

My soul with ease and calmness dwell upon God's name.

Through the eight watches of the day, do think of the Lord and ever sing the praises of the world illuminator." 44

"God's churn, churn you O my brother, steadily churn it, that the butter may not be lost." 478

"Ever bless my body with pure understanding, O Lord. In peace and poise Kabir utters the praise of God." 478

"Hearing the Lord's excellences, I am easily drenched with them. By guru's instruction, I have automatically uttered the Lord's Name." 767

"Under the guru's guidance, by remembering my Lord God, man is easily absorbed in the True Master." 113

"He who sings of the God with natural ease, becomes bright through the guru's fear and his dirt of ego departs." 121

In order to reinforce simran or naam various methods are employed namely-

- through breath's rhythm
- eyes starring into eyes
- resting the hands on the head
- by rubbing ash
- charms through mental power
- yoga of doggedness
- yoga of knowledge
- tantric yoga
- etc

But according to gurmat the practice of simran can only be reinforced through the five beloved ones (by taking amrit from the panj piarses).

7 *In the company of illuminated souls- (the plane of truth)- and the presence of the holy satguru, dynamic and divine vibrations prevail in the atmosphere. In this atmosphere, the simran of the naam, naturally entrenches itself into the deep recesses of the seekers hearts.*

The gurmantar which the gursikhs receive from the five beloved ones, becomes the seedling of the soul which naturally

*germinates
blooms
blossoms
becomes stronger*

in the divine 'cave' of the spiritually elevated souls.

In this way by the grace of the satguru spontaneously the revelation takes place

"Through the word of the guru, God 'thunders'(reveals Himself)"

To fix simran in the mind the company of the sadh sangat (spiritually elevated souls) is most helpful.

Over the numerous births (that we have moved through), our mind has got so absorbed in the variety of worldly tastes that in order to experience these worldly tastes, the mind keeps searching for

*uniqueness
novelty
variety
distinctness
delicacies*

When he cannot find enjoyment in all this he gets fed up and quietly slips out elsewhere.

"Worldliness affects in many ways." 182

"Desires cannot be stilled by enjoying worldly pleasures."1298

"Fascinating is the marvelous picture of worldliness. Only a few understand this."485

This is why our satguru, in order to distract our attention from the numerous worldly attractions tries to focus it on the incessant waves of God's sweet and wonderful praise

and the continuous meditative practice found in the sad singed to enable it to move towards life's goals whose experience includes

*daily awakening
divine-ness
amazement
beauty
wondrousness
joyousness
wonderful colours.*

In other words, within the sad singed, through the meditative practice of the word that is 'simran'

*glorious praise
love for the soul within
silent love
thanks giving
supplications
fear/faith (of God)
pining (longing filled with
emotion)*

and desires for spiritual illumination automatically well up within the hearts of the seekers.

The practice of continuous repetition of the word during mediation is a very important aspect. It needs tremendous effort, patience and faith.

It's like trying to enjoy eating something that is tasteless. But to calm a scattered mind so deeply bound in worldly desires, there is only one way-the continuous repetition of gurmantar (WAHEGURU)-"

"by focusing the undivided attention of the mind" Its importance and methodology in gurbani is stated as follows:-

*"Again and again utter the Lord's name
By drinking the name nectar this soul and body are satisfied."286*

*"Remember,remember the name over and over again.
Nanak it is the only support of the soul." 295*

"Utter the Name of the pervading Lord, a hundred thousand times." 194

*"From one tongue ,let my tongue become a hundred thousand and let the
hundred thousand become two million.With each tongue I would repeat the name
of the Lord, hundreds of thousand times." 7*

It has been observed that a large number of spiritual seekers regard the thoughtless state of the mind as the ultimate aim of simran or are satisfied with it as being the ultimate fulfillment. Such seekers make the mistake of doing unproductive repetition without an aim or desire.

Proof of this point is given in gurbani as follows-

"Everyone utters of God, the dispassionate God." 943

"By perfectly (controlling) or (filling) the nine doors, one is accomplished, arriving at the tenth gate.

He then sees the true Lord near and merges in Him.

The True One is fully filling all hearts.

The man unto whom the unmanifest gurbani becomes manifest,

He comes to know the True Lord." 943-944

*"The illimitable Lord Master, he enshrines within his mind."
944*

The yogis call the non-activity, the thoughtless state of the mind - su-n or limitless su-n. The guru advised them that this thoughtless state of mind is beyond the nine doors. It has to be refilled with divine virtues, emotions and love your soul feelings. In this state, in the presence of the sad singed, in place of emptiness, the beautiful and infinite tune of the Divine Word, the Divine Music from which divine bliss springs forth, can be heard. In this way intuitional knowledge of the word can be discovered and what ever element the shabad points at that can be experienced. On the other hand the joyless, thought less su-n state can only exist in a physical meditative state. In the awakened state this thought less state has no meaning and brings no benefits.

It is generally argued that we remember God in our heart. What is the use of putting on a show by uttering with the mouth? But according to gurbani, doing simran with the tongue that is repeating it, is a must- it is mandatory.

"With your tongue utter God, God, God's Name." 1138

"Nanak he who with his tongue utters God's Name, all his sins are washed off and he obtains the mint of millions of charities and ablutions and of various purifications and pieties." 706

"By uttering it with the tongue, the sins are washed off." 868

"My God, my tongue sings your praise and sins committed by me, are washed off." 1080

"The tongue which utters not the Name ought to be cut bit by bit. When man forgets his Lord, the King, he declines day by day." 1363

"I deliberate over the guru's word within my mind. With my tongue, I utter the Name of the Lord of the woods." 740

"O my tongue sing your Lord's praise. Abandon all other relishes. Sublime is the savor of Lord's Name." 1220

"By whose kindness you abide in comfort with the family, repeat His Name with your tongue for eight watches." 269

"O my soul, with your mouth utter the Lord's GOD'S Name." 527

In reality we make a lot of enquiries about simran, do a lot of research to become knowledgeable, we participate in much intellectual activity, but in the practical sense, we do not do simran.

*This enquiry or research is done purely
to participate in intellectual discourses
to do preaching
to appear virtuous
to pander to ones ego
to experience mental entertainment.*

In practice, the thought or enthusiasm of doing simran is purely superficial. This thought takes flight at the slightest obstacle or excuses.

"All the men utter God's Name but by such utterance man becomes not one with the Lord." 491

"Kabir there is a difference in worshipping 'Ram'. there is a point worthy of consideration. The same word everyone uses for

"Dasrath's son and the same word for the Wondrous Lord." 1374

"Hardly anyone is your slave, O Lord. Forsaking lust, wrath, avarice and worldly attachment, he sees the Lord's Feet." 1123

"A gursikh accepts the teachings of the guru and is able to bear the unbearable. Rare are those people who can worship thus." Bhai Gurdas Var 40/15

That is why, in gurbani doing simran is regarded as

"It is a very difficult to repeat the True Name."

"Being engaged in a joyless task"

But in the lofty and pure sublime aura of the spiritual 'retreat' in the form of the sad singed, the process of simran becomes simple and natural. For this reason the satguru has counselled us

"Meet the sad singed (company of spiritually awakened souls) and repeat only the Name." Rahraas

society of saints and contemplate on the Lord of Wealth. Thus from a sinner you shall be holy." 631

"At every breath, I remember my Lord and I ever abide in the society of saints. God's Name is my sole support and wealth.

"From it alone Nanak obtains delight." 533

"Remember the True Lord o brother. In the saint's society, man obtains lasting peace and forgets not the Lord ever." 616

"Lord's meditation is obtained in the saint's society. All the wealth, o Nanak, are in God's love." 262

"O saints, meditate on Lord God, the world cherisher. Meeting with the saint's society, remember the Lord's Name that your effort bears fruits." 617m

GURBANI VICHAR - SIMRAN - PART 5

In simran 'attention' has special importance -therefore, it is necessary to discuss it in detail.

When we give our attention to something, our mind relates to it or has communion with it and there is some give and take of good and bad influence.If we are not interested in something, we are unable to concentrate on it and then it has a very superficial influence on us.In other words there is no communion or sharing thus there is no give and take.

This can be further explained through some examples.In homes when there is kirtan or path over the radio or through tape recording, members of the family are more often involved in their domestic chores or absorbed in their conversation.

In the same way when we do simran or path ourselves our consciousness is involved with various other thoughts and due to this our attention is not on Gurbani.

The general'sangat' has the same complaint i.e. the mind doesn't settle in simran.

When our consciousness or attention is not in gurbani or simran, we are not enjoying the company of gurbani. Due to this, we are unable to be in communion with the deep,internal and spiritual benefits of it. In this way we are without the company of the high, pure and divine gurbani and as a result we are deprived of the 'touch- stone'effect of it.

**In other words without consciousness
or attention whatever religious actions or duties we perform - they are being done
in absentia**

**Therefore we don,t derive full benefits from the satsangat and remain deprived of
the spiritual benefits of gurbani's path,kirtan and simran.**

**This is the reason why compared to previous times despite an increase in
religion**

**religious books
religious temples
religious propogation
holy assebbles
worship
singing hymns
penance
rituals**

**etc, there is no change in our mental and spiritual state of mind on the contrary our
mental state of mind is sinking even more than before.**

Without awareness or attention our life is lifeless or it is just like matter. Therefore, human beings are unable to share among themselves the subtle, mental and spiritual strengths in the sangat. There is no give and take (of good influences).

This consciousness is the one that differentiates human beings from animals. In human beings this 'consciousness' is very acute, sharp and has subtle feelings - for this reason they can acquire lofty and pure love feelings and enjoy them in the company of the sangat. But in animals this consciousness is low and not well developed - it is incapable of acquiring subtle spiritual feelings.

Our attention is attracted according to our interest. From many previous lives our mind has been detached from the divine world and is deeply absorbed in the material world. Therefore it is incapable of acquiring subtle love feelings.

In other words without the divine consciousness has become like that of animals - coarse and gross.

Gurbani suggests the one and only method of changing this animal instinct or low consciousness to make it higher and better and subordinate it to the soul within and that is -

Sat sangat or the assembly of spiritually awakened souls.
Directing a thought to something or to a point is called attention.

Attention is compulsory for the material and spiritual progress or success.

If our concentration on something we are doing is deep, one pointed 'to the point of a needle', then the result will be beautiful, substantial and beneficial.

Without concentration none of our plans, thoughts, discussions or work can be successful.

Work carried out with a superficial mind will be

incomplete
wrong
without benefit
harmful
troublesome

In the same way religious recitals, worship and rituals without attention are

also

**hollow
joyless
without feeling
without benefit
dead methods**

Guru Nanak, not joining the kadhis in their prayer in Sultanpur because they were not concentrating, is an illustration of this point i.e. our religious actions and rituals without concentration are fruitless.

To communicate by telephone it has to be connected to a specific number. If this number is unobtainable or if the receiver is not lifted, then between the two sides there will be no

**conversaion
sharing
exchange
business**

Exactly in the same way, if while reading-worshipping and meditating in our mind or the concentration is not pointed or focused, then, we will be deprived of the innate, deep and very subtle meaning of gurbani and the touchstone effect of simran will not take place.

For this reason we are again and again urged and ordered to:

In gurbani warning is given as follows regarding the condition of the mind without attention or concentration:

Our materialistic life is a special and practical example of such a situation.

A human being in his ego of doubt and delusion has forgotten his source, God, from many previous lives and is stuck in the quagmire of love and illusion of this world. He is absorbed in the second love (materialism).

From many previous lives we have been so absorbed in this false materialism that our lives have become a form of materialism itself. Therefore our

**thoughts
imagination
thinking
wishes
hopes
love
desires
faith
trust
company**

**trade
religious actions
labour**

**or our whole lives are intensely coloured by love of materialism for which reason
our**

**awareness
attention
insight
tendency
contemplation**

**have penetrated this false materialism unconsciously, spontaneously and
unintentionally to the point that it has become impossible for our attention to come
out of it.**

In us this false materialism's

**awareness
thought
attention
manifestation
faith
tendency
contemplation**

etc manifested from many previous lives because of

**the company or association of materialism
thinking of materialism
rememberism materialism
practising materialism**

**to the extent that it has become ingrained in us and materialistic consciousness has
become our life style. In this materialistic life
we have been**

**born
living
wandering
carrying out deeds
facing the consequences
dying
falling into the hands of yamas
being born again**

We carry out many religious actions such as reading religious scriptures and worshipping, to purify our mind - but according to our inclinations we end up by becoming even more polluted than before.

In this way, despite reading of scriptures and worshipping, our mental assesment has moved into debtor balance and the decline is continuing.

When our attention goes to some lowly thought or matter, we should immediately direct our mind towards higher and positive side. But our mind passing through the polluted circle of materialism has become powerless. For this reason it is extremely difficult to redirect the mind's tendency or attention from low side to the higher side.

This opposite procedure or spiritual change is a very long and difficult 'play' which can be easily and quickly achieved in the sustained company of blessed beloved - gurmukhs and spiritually endowed souls or society of divine souls accompanied by a desire to serve.

When we are unsuccessful in completing a task despite all our efforts, we then look towards some other power or support. In the same way when our mind is beyond our control, we need to have the protection or support of powerful divine group or the company of spiritually elevated souls.

this reason in Gurbani we are repeatedly urged to be in the holy company of the satsangat.

Our earth has strong gravity which pulls everything towards it.

This gravity works up to many miles around the earth. Beyond that there is limitless space where there is no gravity. If anything reaches this space, it always remains there.

In this universe there are many planets and stars like our earth. Around them, just like the earth there is varying degree of gravity. When something leaves space and enters the surrounding area of another planet, the gravity of this planet attracts it towards itself.

For example, scientists lhave have researched that the planet moon has its own gravity and whatever thing enters the moon's

atmosphere it gets pulled towards its centre.

Exactly in the same way our mind automatically gets pulled towards materialism by its powerful gravity. This is the reason we unknowingly suffer all our lives by diving into the materialistic world...

To recognise and understand the materialistic circle's gravity or pull and to come out of it, intuitional knowledge and divine light are needed. Assembly of spiritually elevated souls or satsangat are needed as support to come out of this circle. Whenever our mind moves away from the sadhsangat, the materialistic circle's gravity overpowers us and we begin to dive in the materialistic ocean of fire and grief.

Seekers have been heard saying that while they are in the surroundings of sadhsangat, their mind remains focussed and their attention is in simran and naam-bani. But as soon as they move away from the sadhsangat, at one, unknowingly and automatically the mind is pulled towards materialism and we are deprived of the divine meanings of Naam-bani simran.

In other words with the motivation of the sadhsangat, the focus of our attention can soar in the sky of divine blissfulness of the spiritual world.

In contrast to this the moment we come out of the spiritual aura of sadhsangat, according to the baser habits and polluted tendencies of our subconscious our attention gets pulled towards towards the materialistic world.

For this reason gurbani strongly urges that the mind's attention should be diverted to Naam-bani-simran in the company of spiritually awakened souls.

This materialistic world or spiritual circle is not a separate country territory or planet. It is the subtle stage of the ups and downs of mental excitements which only rare souls know and recognise

Sadhsangat's

protection
incentive
leadership
help

are taken to direct the mind's attention or concentration -thought- towards the spiritual world. Such action taken by the seeker is in itself divine.

'Sat sangat or the assembly of spiritually awakened souls.

Remember, remember, remember (God) and you'll find sheer joy.

To motivate him to read 'Nimaz' (Muslim Prayers), Baba Farid's mother placed 'sakar' (brown sugar) under the carpet as temptation to make him follow the path of the Lord.

Every mother, in order to make her children intelligent and knowledgeable, through numerous ways

gives instructions
gives good advice
gives consolation
gives encouragement
gives incentive
scolds
admonishes

and at the same time gives love.

In the same way, Guru Ji has used many ways in order to save Sikhs from the embroilment (botheration) of materialism and guide them towards Gurbani. In some places temptation is given, in others love is used, in yet others admonishment. Sometimes through mandate (firm order) we are being motivated and guided to do Lord's Simran.

- | | |
|---|------------------------------------|
| 1.1
meditate on the Fearless, the Fearless Lord; their fear is all shaken off. 11 | They who |
| 1.2
repeat the Lord God's Name, them, the death's courier passes by. 645 | They, who |
| 1.3
God, your calamity shall be averted and all the joys shall come your mind. 193 | By remembering
and abide within |
| 2.1
the name, all the sins are erased and the account papers of the are torn off. 1348 | Contemplating
Righteous Judge |
| 2.2
contemplate on the Peace-Giving Lord. Slave Nanak instructs 1388 | O my silly soul,
you this-wise. |
| 2.3
meditation, comfort is not obtained. All other loves of mammon | Without God's
are insipid. 194 |

2.4 Says Kabir, the
fools, the blockheads and the brutes meditate not on their Lord. They realise not
the Lord's Name. How shall they be ferried across. 1105

2.5 Difficulty
acquirable human-body is procured through the greatest good fortune. They
who remember not God's Name are the self-murderers. Why don't they die, who
forget the pervading God. Without the Name of what avail is the life? 188

Grown weary of wandering about for many ages the man has obtained the human
body. Says Nanak this is the opportunity for meeting (God) why are you not doing
simran. 631

2.7 Remember your
Lord, remember your Lord, remember your Lord, O my brother. Without
remembering the Lord's Name, good man are drowned. 692

2.8 Abandon your
cleverness, O good men and remember Lord God, the king. Treasure in your
heart your hope is one God and your distress, doubt and dread shall depart, O
Nanak. 281

Man, in his life time, goes through many situations. Out of these numerous life time
circumstances, discussion on one of these aspects in the light of Gurbani is being
attempted.

'HAPPINESS AND COMFORT'

Man, according to his habit, has been in search of material happiness, welfare,
comfort, joy etc.. For the sake of his physical, mental and materialistic comforts,
man day and night

thinks,
creates plans

makes an effort
labours
undergoes hardships
sacrifices himself

yet man is unable to discover constant, eternal and permanent happiness.

According to nature's law of 'action-reaction' materialistic life has the duality aspect which are in opposite to each other, for example:-

comfort	-	suffering
joy	-	grief
cold	-	hot
sweet	-	bitter
white	-	black
beautiful	-	ugly
light	-	darkness
humility	-	pride
day	-	night
virtue	-	vice
goodness	-	badness
charity, pious deed	-	sin
heaven	-	hell
life	-	death
laughter	-	weeping
love	-	hate
high spirits	-	low
spirits etc.		

According to the Divine Law, the opposite aspect of everything is hidden and diffused in its very depth. For instance, within 'light', 'darkness' is hidden, within 'comfort', 'suffering' is hidden. after day, night must follow. In the same way after comfort, suffering is mandatory (must). Likewise, as we labour (continuously so much) for 'comfort' and bear hardships.

yes, - that changes into suffering.

4.1
comfort, he suffers great pain and waits upon every individual.
wanders from door to door and is not conscious of Lord's

**For the sake of
Like a dog, he
meditation. 411**

4.2
for happiness and none asks for misery. Immense anguish
pleasures but the self-willed understand it not. 57

**Every one craves
comes in wake of**

Every 'person' understands and enjoys 'comfort' according to his mental make up and colour. That situation which one person classifies as comfort, it is not regarded as comfort by another person. Every person has a different belief about 'materialistic comfort' for the acquirement of which he employs many different ways. Therefore, the consideration of 'comfort' is connected with our own mental state or colour.

The situation, which a person, today, regards as a source of 'comfort' (happiness), with time and personal experience, it appears to become a source of suffering. For such changeable 'comforts', man spends his whole life labouring and enduring hardship.

For example, when a son is born in a family, many celebrations abound; joy and happiness are felt. But when that child becomes ill, becomes a prodigal son or dies, then that mental joy changes into 'suffering' and 'worry'.

4.3
peace, but pain be-falls him.330

Man prays for

In other words, worldly 'materialistic comfort/joy' are temporary and changeable/unstable. They are not infinite or lasting.

Our effort/labour spent in acquiring these temporary, materialistic comforts/joy just goes to waste.

For example, man uses alcohol and many other forms of addictives/drugs for temporary physical comforts and at the end results in suffering.

In this way from the new sense-oriented mental relishes, man searches for comfort and relish. With the momentary experiencing of such enjoyment, numerous untreatable diseases like, T.B., syphilis, leprosy, AIDS

etc. are contacted and life becomes a living hell.

5.1
comfort, one receives immense discomfort. All the mortals weave
222

**By asking for
a wreath of sins.**

5.2
attachments, affections and dainties, all of them are but black soul. He, who departs bearing the stains of his sins on his face, sit in Lord's court. 662

All these worldly stains on the finds no place to

5.3
the joys of the body, so many are the pains, which cling to it.

As many as are 1287

Likewise the desires of material comforts of childhood, youth, married life, old age, knowledge and beliefs are constantly changing. But we forget that our overall imagination of material comforts is not constant, it is temporary and false because it is supplied by false materialism. That is why these materialistic comforts and our desires for them are all false.

That is why we are admonished in Gurbani.

5.4
without the Lord's meditation, there is no peace even in dream.

O slave Nanak, 1231

5.5
peace, O mortal, without the devotional service of God. 210

There is no

5.6
Name peace ensues not. By making various prolixities I have

Without God's verified this. 48

5.7

5.8
meditation there is no emancipation, nor has any one attained

Without God's peace. 215

5.9
God, why deemest yourself to be in peace. 184

If you forget

On the other side, for the acquirement of infinite and permanent 'comfort/joy', gurbani guides us as follows

5.10
.1
ever-lasting peace, O brother, the Guru counsels you to associate There the Lord's Name alone is meditated upon. By the saints' emancipated. 1182

If you desirest with saints. society one is

6.2

- 6.3**
and pondering on the Lord, Nanak has obtained peace.
eight watches of the day he sings Your praises. All his heart's
fulfilled and he shall never more be distressed. 106
- 6.4**
shall vanish, O Nanak, utter the Name of the Lord of
- 6.5**
remember, remember the Name and obtain peace. You repeat the
others to repeat it. 290
- 6.6**
the Lord, thy mind shall ever abide in bliss and peace and your
become calm and cool. 860
- 6.7**
world, peace in the next one and peace for all times is obtained
meditation. Ever utter you the Name of the Lord. 683
- In Gurbani, 'Gobind-Simran' is portrayed as the ocean for all joys and comforts.
- 6.8**
O World Lord is an ocean of peace, so Your saints sing ever
925
- 6.9**
Lord, the Ocean of happiness, and obtain my heart desired fruits. 620
- According to the Gurus utterance "As you serve, so shall you become", the effect of
our deeds on our mind is mandatory.
- With the 'baser company' of materialism we forget the Lord and the vices of the
'materialistic world' diffuse into us.
- 6.10**
world and Master of the universe, this worldliness has made me forget Your feet.
Even a bit of love for You wells not up in Your slave. What can the poor slave do?
857
- 6.11**
the enticer of the world, O brother and all the deeds done in its wake are sinful. 635
- By meditating
Throughout the
desires are**
- All your sorrows
excellences. 290**
- Remember,
Name and make**
- Remembering
soul shall**
- Peace in this
through God's**
- Your meditation,
Your praises.**
- I forget not the**
- O Lord of the**
- This mammon is**

7.1 she-serpent, which is clinging to the world. He, who performs her service, him she ultimately devours. 510 Mammon is a

7.2 bewitching is the mammon, that as many as are the beings, so many it has deceived. 1160 O brother, so

As opposed to this, when we participate in the 'Sadh Sangat' and do the Lord's Simran, or remember the Lord's virtue at that moment, all His Divine Virtues (qualities) begin to seep into our mind.

According to Gurbani, what is happiness\suffering?

7.3

It means that forgetting (non-remembrance) the Lord is the main reason for all the suffering whilst the Lord's Simran is the eternal and permanent treasure of happiness/comfort.

To look for eternal happiness in the 'fiery - grief - ocean' of materialism is a joke because there is absolutely no eternal and permanent happiness in it.

7.4 mammon, by which the Lord is forgotten, wordly love wells up and one is attached to love of another. 921 Such is this

7.5 worldly valuables, the world is burning. 1049 In the fire of

When we dive into materialism's ocean of suffering, crying out in protest, trying to look for adhoc\temporary happiness with our poluttet intelligence, we find that it (hapiness) quickly disappears. Man, to escape from these self inflicted materialistic suffering and torment, resorts to alcohol etc. kind of drugs - but the effect of these intoxicants is temporary and after that the situation is even worse.

In Gurbani is revealed the most beneficial and simple method of protection from all suffering and torment and that is SIMRAN.

8.1 forsaken, O dear, by remembering whom sorrows are forgotten? 431 How can He be

- 8.2
whom all pains are eradicated and all the comforts come and
mind. 1148 Comtemplating
abide within the
- 8.3
and ever remembering my Great True Guru, I am rid of all the
holy word the fever and other afflictions are past and I have
heart desired fruits. 619 Remembering,
pain. By Guru's
obtained my
- 8.4
your meditation of thy God, contemplating whom, the
1374 Kabir, perform
troubles depart.
- 8.5
contemplate on the Lord's Name. No affliction of old age and death shall overtake
you and your affairs in the Lord's court hereafter shall be
Ever, ever
adjusted. 824
- 8.6

According to our deeds, we are at the mercy of "Yamas" (the police force of
Dharam Raj - the Righteous Judge) and have to face the sentence the 'Yamas' mete
out. There is only one easy way or method of protection from the terrible
punishment or sentence of these 'Yamas' as given in Gurbani and THAT IS
SIMRAN.
- 8.7
whom the abode of sorrow is abolished. By remembering
courier molests you not. By remembering whom, what is dry
182 By remembering
whom Death's
becomes green.
- 8.8
mind you enterest , O Lord, suffers not at the hands of death's
He, within whose
courier. 960
- 8.9
excellences and praises of the World-Cherisher, death's courier runs away from
afar. 917 Uttering the
- 8.10
and comtemplates his Lord Master and so the Death's myrmidon
him. 682 He remembers
draws not hear
- 8.11
the Imperishable Lord, Death's noose is cut and all the glee and
are obtained. 781 Remembering
sublime wisdom

8.12 Nanak lives by remembering and contemplating his God and is caught not in the death's clamity. 1225

By doing God's Simran man's physical, mental and spiritual life achieves full salvation that is happiness is attained in this world and comfort is assured in the world hereafter.

9.1

9.2 The Lord's Name is the support of my soul and body. Whosoever meditates on it, He is emancipated. 1004

9.3 Within my mind and body, contemplate I, my Auspicious Lord. When the Perfect Guru is highly pleased, then am I blessed with everlasting peace and salvation. 1322

By doing Hari's (Lord's) Simran, man's face is illuminated in 'heaven'.

9.4 Who have pondered on the Name, and have departed after putting in toil; O' Nanak! their faces shall be bright and many shall be emancipated along with them. 8

9.5 Remember you Him, by whose meditation, thy face shall be immaculate in the Lord' Court, and you shall ever and ever obtain peace. 629

9.6 O my mind, ever contemplate on the True Name, the True Name. By ever meditating on the Immaculate God Lord, the mortal's face become bright in this world and the world beyond. 670

9.7 Such is the Lord, contemplating whom your distresses shall be dispelled and hereafter thy face shall become bright. 896

In man's mind numerous wants and desires keep surfacing (erupting). For the fulfilment of these wishes, day and night he practices his cunningness, performs deeds and is involved in much labour - but even then all his desires are not fulfilled. If one or two desires do get realised, many other desires sprout (at the same time) in their place. In this way, inspite of profound intelligence and hard work, man has to see the face of disappointment.

But in Gurbani, our Gurus have bestowed on us the realisation that through Hari's (Lord's) Simran, man's numerous wants and desires, spontaneously get fulfilled through the Guru's blessings.

**9.8
fulfiller of aspirations and the Giver of all the comforts. In His elysian cow. So, O my soul, meditate, on such Lord, then alone, all the comforts, O my soul. 669-70**

The Lord is the power is the shall you obtain

**10.1
fulfiller of aspirations and the Giver of all the comforts. In His elysian cow. So, O my soul, meditate, on such Lord, then alone, all the comforts, O my soul. 669-70**

The Lord is the power is the shall you obtain

**10.2
and body I have reflected over the Lord. I have obtained the fruit desired. 72**

With my soul my mind

**10.3
the Lord, of easy access, all the desires are fulfilled. 79-80**

By remembering

**10.4
reflecting over my Lord, I have attained all the fruits. 519**

Pondering and

**10.5
pondering over the Bountiful Lord, the heart's desires are mind's craving and hope are realised and my sorrows are**

Reflecting and fulfilled. My dispelled. 524

10.6

**10.7
Lord God, night and day, the mind-desired fruits are**

By meditating on obtained. 578

**10.8
the Lord God, man crosses the dreadful world-ocean and all his fulfilled. 781**

Contemplating desires are

10.9
utters Your Name, O Lord, obtains all fruits, and becoming
sings Your praises. 1184

**The man, who
moveless, he**

10.10
day repeat and remember on the Lord Master's Name. You
fruits which you desirest and pain shall touch you not ,

**O my soul, every
shall obtain the
again. 720**

**We live in 'the love of another' that is in the 'world of materialism'. Here is the
culture of 'me-mine'. Where 'me-mine' exists, physical, mental, religious,
materialistic**

**fear
anxiety
suspicion
doubt**

**come to reside. With this our mind remains fearful and shrivelled and we continue
to burn, roast and dive with worry into the 'fiery-terrible-ocean' (of materialism).
With this 'mental-conflict state' sprouts numerous mental diseases like**

preasure

blood

trouble

heat

rheumatism

nervous tension

etc.

**Life becomes hell with these mental (triggered) diseases. Gurbani reveals to us a
simple cure to protect ourselves from the main cause for these diseases - fear,
anxiety, worry, apprehension etc., and that cure is SIMRAN.**

- 11.1 meditation my anxiety has ended. 189 Through God's
- 11.2
- 11.3
- 11.4 dispelled by meditating on the Fearless God. 191 My fear is
- 11.5 and meditating on the Lord, the fire is entirely quenched. 191 By remembering
- 11.6 meditation, fear overtakes not. 262 By Lord's
- 11.7 and body, I think of my Lord. The Perfect Guru, has dispelled 1152 Wihtin my mind all my fears.
- 11.8 remembrance of the Naam, all worries disappear. 192 Through the

That 'SIMRAN' which has been so much exalted in Gurbani does not seem to attract our attention. The reason is that over numerous births, we have been turning the wrong spinning wheel of materialistic Simran. To turn the mind away from Maya (materialism), and to coat it with 'Divine Graft' there is a need for the sublime company of evolved souls

or the company of souls in search of TRUTH (Sat Sangat).

Keeping regular company of and being involved in the service of spiritually elevated souls with a keen desire for sewa, automatically make the mind attach itself to Simran. That is why we have been reminded in GURBANI.

- 12.1 meditation is attained in the Saints' society. All the wealth, O Nanak are in Lord's God's love. 262