

**BLOG BOOK**  
**SIMRAN & NAAM**

by  
**gurmit singh**

This book has been built from the blog posts

[www.naamaukhad.blogspot.com](http://www.naamaukhad.blogspot.com)

# BLOG BOOK: SIMRAN & NAAM

(This book has been built from the blog posts on [www.naamaukhad.blogspot.com](http://www.naamaukhad.blogspot.com) )

## Naam Aukhad

Aukhad means medicine and Naam Aukhad is Shree Guru Granth Sahib ji's (holy book as a living Guru of sikhs with message for all humanity)prescription for all sorts of diseases.Naam means to KNOW yourself as same, as the creator.Naam is divine connection.Guru Sahibji's teachings explain how to connect.

(This is start of humble attempt to present Guru Sahib's prescription for the ills that afflict our life on earth both those of the mind-body and of our circumstances )

For the guidance of humanity Gurbani asserts that:

ਗੁਰਮੁਖਿ ਜਪਿ ਸਭਿ ਰੋਗ ਗਵਾਇਆ ਅਰੋਗਤ ਭਏ ਸਰੀਰਾ ॥

“As Gurmukh getting Naam through chanting , all diseases are eradicated ; and the body becomes free of disease.”

- SGGS 574

Gurmukh is one who listens to Guru's words and lives life as Guru teaches in contrast to manmukh - a person who lives life as dictated by his mind engrossed in worldly attractions.

## INTRODUCTION

Path of spiritual life with '*Sri Guru Granth Sahebji*' starts with surrender. A bowing before SGGSji when we touch the floor with our forehead is symbolic of surrender of our beliefs/thoughts/ideas of a spiritual life and openness to accept the Guru's knowledge and changing our thoughts and living with new beliefs.

The Shabad Guru – an abode of *Parmeshwar* (GOD) lifts its disciple to the level where the devotee and the object of devotion are ONE.

The treasure house of spiritual knowledge SGGSji directs the Sikh (*disciple*) to seek *Naam* – the state when the sikh comes to what his origin (*real nature*) is starts to live life in *Naam*.

The path towards *Naam* is the path of *Simran*.

*Simran* in essence means remembrance ;  
and we remember and keep remembering through repeated focus.

It is through regular recitation of *bani* from SGGSji , listening and singing of Shabads (hymns) from SGGSji that love of Waheguru (God) swells within. The meaning of Shabads begins to dawn and the state of mind/heart described in Shabads begins to be experienced.

The spiritual path of *Shabad Guru* understands through experiencing.

The Sikh then finds that the *Shabad Guru* is always with him ever giving intuitive guidance.

The Sikh then finds that the *Shabad Guru* and *Waheguru* (God) are one and same. The Sikh also finds that he and *Waheguru* are same. In between them is his *haume* (ego) – an illusion of separate self existence.

## 2. Our Divine Origin ... (part I)

The world we live in is also the world of *Maya* ( means literally *dellusion*) as *Guru Sahib* says -

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

" *HE created the world, with its variety of colors, species of beings, and the variety of Maya.*"

- SGGS- page 6

The nature of this *Maya* is to deceive -

ਬਾਬਾ ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇ ॥

"*O Baba, Maya deceives with its illusions.*" - SGGS page 60

**And one illusion we routinely live with is –**

**WE ARE PHYSICAL BODY,HAVE MIND AND HAVE A SOUL TOO.**

**All of our above parts are distinct.**

**WE ALSO CONSIDER GOD AS EXISTING SEPARATELY.**

But *Guru Sahibji* tells us differently.

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

"*O my mind, you are a form of Divine Light - recognize your own origin.*"

- SGGS page 441

The meaning looks simple but is not so we have to explore further to really understand the words of *Guru Saheb*.To understand lets explore further *Shree Guru Granth Sahib ji*.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥ ਸਹਸ ਪਦ  
ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥  
ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

*"Thousands are Your eyes, and yet You have not even one eye. Thousands are Your forms, and yet You have not even one form. Thousands are Your lotus feet, and yet You have not even one feet. You are without a nose, yet thousands are Your noses. Your play enchants . The Divine Light is within everyone, You are that Light. Within you is same Light that shines within everyone. " -SGGS page 663*

ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ ॥  
ਕਨਕ ਕਟਿਕ ਜਲ ਤਰੰਗ ਜੈਸਾ ॥

*"You are me, and I am You-what could be difference between us? We are like gold and the bracelet or like water and the waves. " - SGGS page 93*

Essence of what Guru Sahib explains so clearly is that HE HIMSELF IS ALL.

So our path is to seek Naam and one way is -

ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਧੁ ਨਦਰਿ ਨਿਹਾਲੀ ॥

*" Deep within the mind and body, behold His Presence." - SGGS page 132*

When we tread the path and FEEL the presence then the first result is that our Physical body will be healed as Guru Sahib ji asserts -

ਪ੍ਰਥਮੇ ਮਿਟਿਆ ਤਨ ਕਾ ਦੁਖ ॥ ਮਨ ਸਗਲ ਕਉ ਹੋਆ ਸੁਖੁ ॥

*"First, the diseases of the body vanishes and (simultaneously) the mind becomes peaceful."*

- SGGS page 395

FRIDAY, APRIL 21, 2006

### 3. Our Divine Origin ... (part II)

A glimpse of divine connection that Naam brings is described in ASSA Rag by 5th Guru Sahib on page 391.

ਆਸਾ ਮਹਲਾ ੫ ॥  
ਨਾ ਓਹੁ ਮਰਤਾ ਨਾ ਹਮ ਡਰਿਆ ॥ ਨਾ ਓਹੁ ਬਿਨਸੈ ਨਾ ਹਮ ਕੜਿਆ ॥  
ਨਾ ਓਹੁ ਨਿਰਧਨੁ ਨਾ ਹਮ ਭੁਖੇ ॥ ਨਾ ਓਹੁ ਦੂਖੁ ਨ ਹਮ ਕਉ ਦੂਖੇ ॥੧॥  
ਅਵਰੁ ਨ ਕਉ ਮਾਰਨਵਾਰਾ ॥ ਜੀਅਉ ਹਮਾਰਾ ਜੀਉ ਦੇਨਹਾਰਾ ॥੧॥ ਰਹਉ ॥  
ਨਾ ਉਸੁ ਬੰਧਨ ਨਾ ਹਮ ਬਾਧੇ ॥ ਨਾ ਉਸੁ ਧੰਧਾ ਨਾ ਹਮ ਧਾਧੇ ॥  
ਨਾ ਉਸੁ ਮੇਲੁ ਨ ਹਮ ਕਉ ਮੇਲਾ ॥ ਓਸੁ ਅਨੰਦੁ ਤ ਹਮ ਸਦ ਕੇਲਾ ॥੨॥  
ਨਾ ਉਸੁ ਸੇਚੁ ਨ ਹਮ ਕਉ ਸੇਚਾ ॥ ਨਾ ਉਸੁ ਲੇਪੁ ਨ ਹਮ ਕਉ ਪੇਚਾ ॥  
ਨਾ ਉਸੁ ਭੁਖ ਨ ਹਮ ਕਉ ਝਿਸਨਾ ॥ ਜਾ ਉਹੁ ਨਿਰਮਲੁ ਤਾਂ ਹਮ ਜਚਨਾ ॥੩॥  
ਹਮ ਕਿਛੁ ਨਾਹੀ ਏਕੈ ਓਹੀ ॥ ਆਗੈ ਪਾਛੈ ਏਕੈ ਸੇਈ ॥  
ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭੁਮ ਭੰਗਾ ॥ ਹਮ ਓਇ ਮਿਲਿ ਹੋਏ ਇਕ ਰੰਗਾ ॥

Assa, FIFTH MEHL:

“He does not die, so (being His light) I have no fear of death (will be living even after life on earth). He does not wither (his virtues remain same), so I do not stumble (get enticed by vices). He is not poor (is abundance), so I have no greed (I am satiated). He is never diseased, so I have no disease. 1

The giver of life is our life Himself; and there is no other, only Him (EK ONKAR). When he is the only one, then there is no other Destroyer (a threat to existence). 1 Pause He has no bonds, so I have no bondage. He has no occupation, so I have no entanglements. He has no impurities, so I have no impurities (of mind). He is bliss, so I am ever in bliss. 2

He has no anxiety, so I have no cares. He has no stain (affected by vice and virtue), so I have no afflictions (have become clean). He has no need, so I have no desires. As He is immaculate (pure), so I am chaste. 3

Says Nanak, the Guru clears away doubts and misgivings. (That) I have no separate existence; He is the only One and there is oneness. Before and after (here and there) He alone exists. When I meet him (in a state of being), we are of same color (are similar).” - SGGS page 391

*Naam gives us this divine connection.* Without this connection we get entangled in the sensual pleasure and get diseased

as Guru Sahib explicitly says :

ਨਾਮੁ ਬਿਸਾਰਿ ਕਰੇ ਰਸ ਭੋਗ ॥  
ਸੁਖੁ ਸੁਖਨੈ ਨਹੀ ਤਨ ਮਹਿ ਰੋਗ ॥

*"Setting aside the Naam one who indulges in sensual pleasures, even in dreams , has no peace, ; his body become diseased" - SGGGS page 240*

There is nothing to despair Guru Sahib assures us that :

ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ ॥  
ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ ॥

*"The medicine of the Lord's Name is within all of us. Without the Perfect Guru, no one can come to know how to prepare it."*

-SGGS page 259

SUNDAY, APRIL 23, 2006

## 4. Our Divine Origin ... (Part III)

When we read the Shabad Assa Mehl 5th (SGGS page 391) in Part II of the post no 4.

It is felt that there is an element of our intention involved in creating the desired quality. There is a quite assertion invoved in saying that " As YOU ARE... so I am..." .

Clarity on this point comes when we dwell on Guru Sahib's following words :

ਮਃ ੨ ॥  
ਜੈਸਾ ਕਰੈ ਕਹਾਵੈ ਤੈਸਾ ਐਸੀ ਬਨੀ ਜਰੂਰਤਿ॥  
ਹੋਵਹਿ ਲਿੰਕ ਝਿੰਕ ਨਹ ਹੋਵਹਿ ਐਸੀ ਕਹੀਐ ਸੂਰਤਿ ॥  
ਜੇ ਓਸੁ ਇਛੋ ਸੇ ਫਲੁ ਪਾਏ ਤਾਂ ਨਾਨਕ ਕਹੀਐ ਮੂਰਤਿ

"SECOND MEHL:

*"As are our intended actions so do become our needs and that is what we ask. Whatever is the intention in HIS presence, so do we receive, Says Nanak, so intend and become a person of quality"*

- SGGS page 1245

(If our actions are towards growth in career, we ask accordingly, when our actions are to start a venture we ask accordingly, when a journey start we ask for protection and fulfillment accordingly, We ask for wealth, we ask for health ,we ask for protection, we ask for courage as is our need.)

*Ask for qualities to build a complete personality and not go for useless things(of this world).*

The fact is that we already are creating our personalty through our thoughts and actions. This is happening as per the Hukam (laws) of the Karta Purakh-cause of causes.

Whatever is happening in this world is because of his all pervading creative presence and as per the Hukams , HE is the one who makes Hukam work that's why HE has been called Karta Purakh by Guru Sahib.



The words we think, the word we speak and the words we write shows our intentions for our life in this world. These words create our personality, situations and the events that occur in our life. Words are a force, have meaning attached.

About words Guru Sahib explains:

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥  
ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥  
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਖਾਹਿ ॥  
ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੇ ਥਾਉ ॥

*" The word are empowered by Naam; through Words we utter praises as worship, (As these have Naam connection they bring us Naam)*

*The Word gives us spiritual wisdom, we sing Your Glory through songs of words*

*The words we speak and words we write. These very words make for our destiny, written on our forehead.*

*But the One who made these words as words of destiny he being cause of causes has no such destiny like that on our forehead.*

(HIS Hukum prevails in this world and Hukum is : "as we sow so we reap")

*As He has ordained (meaning as is his Hukam), so do we receive. The created universe is the manifestation of Naam. Without Naam, there is no place at all."*

- SGGS page 4

Naam is every where, Because of Naam the world comes to exist. Naam is the source. As Guru Sahib says :

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥

*" This world which you see is the image of the Lord (Onkar);*

*the Lord (Ek Onkar) has become manifest.. "*

- SGGS page 922

posted by gurmit singh @ 10:33 AM

## 5. Get connected to Naam through Simran... (The Method part I)

Simran is being repeatedly advised by Guru Sahibji as a mean to have Naam in life. Simran means to remember and to keep affirming the remembrance through repetition.

The basis behind Simran is that we already have Naam connection.

Naam operates in our subconscious mind .All our bodily and cellular processes work because of presence of Naam. Since our birth we have taken for granted functioning of parts of our body. The textbooks explain in detail the parts and their functions never having a doubt as to how the atoms came together forming cells, the cells into organs and organs automatically functioning as a bodily system. But how they know what to do is seldom thought upon. Science now tells about existence of a morphogenic field- an information field on which the structure of our body stands. This field is subtle energy and so is our mind field. Quantum physics is already postulating that the universe is consciousness.

Guru Sahib already explains that the universe functions because of HIS presence. HE is Karta Purakh.

Our connection from Naam is clouded because of presence of ha-umai or ego. The Maya further keeps the Mind in doubt by creating illusions. Our path towards re-connection starts with knowing the reality and setting aside illusions through Guru Sahib's words .Then to LIVE GURBANI by dwelling on the meanings, reciting it and reshaping our mind with intention to remove hold of Maya. We LIVE GURBANI when accepting our Divine Origin the principles of living elucidated in Gurbani is imbibed. Simultaneously do Simran. Through Simran we remember and get connected with Naam in our conscious awareness as well.

Simran is done when we listen/recite/sing Gurbani kirtan (recitation of verses only from Shree Guru Granth Sahibji) and specifically when we do Jap (to recite repeatedly) along with consciously FEELING HIS presence.

Here is a Shabad pearl picked out of the treasure - Shree Guru Granth Sahibji explains lucidly the Simran method:

ਸਿਮਰਤ ਨਾਮੁ ਦੇਖ ਸਭਿ ਲਾਥੇ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਸਾਥੇ ॥  
ਭੈ ਭਉ ਭਰਮੁ ਖੋਇਆ ਗੁਰਿ ਪੂਰੈ ਦੇਖਾ ਸਭਨੀ ਜਾਈ ਜੀਉ ॥

“Through Simran, Naam is obtained and afflictions are removed.  
The presence of Har Prabh (God) is felt within and outside by us (during  
Simran).

(This has happened when...)

The Guru has (first) removed fear, attractions and illusions

(when by accepting Gurus teachings and spending more time on understanding  
Gurbani rather than reciting)

(and then during Simran) by seeing Gods presence where ever you go.”

-SGGS page 107

The meanings of these Guru Sahib’s words are subtle:

We have to understand and accept what is being told to us by Guru Sahib  
regarding our Divine nature and nature of Maya’s illusions.

The principle is to “FEEL the presence, accept the presence as real (even  
though Maya says HE is separate), you will actually Know HIS presence”

As Guru Sahib Says :

ਜੈਸਾ ਸੇਵੈ ਤੈਸੇ ਹੋਇ ॥

-SGGS page 223

“What one serves (in mind through thoughts and beliefs) tends to manifest”

-SGGS page 223

posted by gurmit singh @ 8:14 AM

## 6. Get connected to Naam through Simran... (The Method part II)

Our awareness generally is focused outside and rarely do we go inside. Naam is within us. The first thing we face when we close our eyes is constant stream of thoughts. This through attractions of daydreaming or fear based thoughts prevents our awareness to go further. We have to go beyond.

A brief idea of structure of our body will give clarity to our goal.

- everything in essence has manifested out of consciousness.

- everything is vibration and changing. Our world at macro level appears solid but at micro i.e. subatomic level there is vibrating energy field.

-our physical body has within it an ethric body which is made up of subtle energy. This ethric body is an exact replica of physical body having all organs. The acupuncture meridians are in the body. This body also has the energy chakra long known to yogis.

-next finer energy body is emotional body and characterizes our psychological condition. -Next fine layer is our mental body. And further fine layers are in spiritual realm. (more details will be written in some other post)

When we close eyes the first layer which is our physical body disturbs a newcomer with an itch here or a pain there. The thoughts and emotions from the next layers keep our awareness occupied. Thoughts are energy patterns .Even the thought energy of others influence us.

Guru Sahib advices us to seek sadh sangat (company of spiritually oriented people and recite/sing Gurbani in there company). During early morning hours (before six) there is minimal thought disturbance, our awareness can go inside easily. Evening hour is another suitable time.

Let us now come to the method proper.

-- Sit in a quite place. Close your eyes. Briefly observe your breathing. Then take your awareness to your head area. Mentally say the command "relax" then feel the scalp relaxing, the forehead relaxing, the eyes relaxing, the nose relaxing and so on. Know that your intention has the creative power of Karta Purakh .You are Jyote Swaroop . Take your awareness to other body parts one by one from head to toe , command "relax" and FEEL THE BODY RELAXING.

This will ensure that the physical body does not disturb you further during Simran.

-- With body relaxed start the Jap of Guru Mantra - WAHEGURU. It can be voiced initially and then spoken inside the head only. LISTEN to the JAP. Keep listening as Guru Sahib has advices in Japji Sahib at page 3 of SGGS " By Listening-your awareness goes into sehaj (a peaceful spiritually connected state). You will automatically feel a pull that takes and keeps you inside not disturbed by incessant thoughts.

-- Keep your awareness inside the head at a point approximately centre between two ears .When you do simran with eyes open keep your awareness focussed around this point.

--At this stage set aside the ego (the makes for an illusion of separateness).FEEL HIS PRESENCE. Don't dwell on separateness. FEEL all is HIM.

--Do this Simran daily, even with eyes open .When walking look at objects of the world the trees, houses, everything FEEL HIM in them .They have been created out of consciousness so are HIM.When looking at them ,FEEL that HE is actually looking, when driving FEEL HIM actually driving ,holding steering and so on same simran can be done for other chores.You are not you here but HE who is walking, talking, looking, etc. During this time keep your awareness inside.

Look up in Shree Guru Granth Sahibji , there are a number of Shabads for doing this simran .

--Through daily Simran kirpa is received. Kirpa also comes as per Hukam (Laws and systems that run the universe).When conditions are satisfied Kirpa comes and you actually start feeling HIS presence. The NAAM connection.

Do take a step .You have gurbani to guide and to live with. We have Naam connections at different levels. Shabad in SGGSji and Shabad inside takes us deeper.

posted by gurmit singh @ 8:59 PM

## 7. Get connected to Naam through Simran... (The Method part III)

The first thing a rightly done Simran does is that it takes you inside.

Your awareness point is shifted inside.

Simran starts you on the journey homewards, towards merging of Jyote with Jyote (light with light).

*What happens first is that your awareness is shifted from the world of maya to inside in the consciousness. Know that awareness is not lost only shifted to deeper levels of finer consciousness.*

*Guru Sahebji advices us to keep the awareness inside connected with Naam while we are operating in the physical world. From this point of attention our conscious awareness starts to function with Naam connection. At this point Simran is further done .The intention gets forceful and hold of maya reduced. We do can go further and further hearing Shabad inside, even be in Samadhi.*

**We have to understand the significance of this shift in point of awareness which also bestows us with creative powers to live a life that befits our stature as Jyote Swaroop.**

Our intention will rid us of the five passions. The hold of maya on our mind will reduce. We can heal our physical body ailments. We can live in true abundance , prosperity, health and happiness based on Gurbani's principles.

Now let us understand Guru Sahibji's explanations and advices from one Shabad to another.

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥  
 ਸੁਰਤੀ ਸੁਰਤਿ ਰਲਾਈਐ ਏਤੁ ॥ ਤਨੁ ਕਰਿ ਤੁਲਹਾ ਲੰਘਹਿ ਜੇਤੁ ॥  
 ਅੰਤਰਿ ਭਾਹਿ ਤਿਸੈ ਤੂ ਰਖੁ ॥ ਅਹਿਨਿਸਿ ਦੀਵਾ ਬਲੈ ਅਥਕੁ ॥੧॥  
 ਐਸਾ ਦੀਵਾ ਨੀਰਿ ਤਰਾਇ ॥ ਜਿਤੁ ਦੀਵੈ ਸਭ ਸੋਝੀ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥  
 ਹਛੀ ਮਿਟੀ ਸੋਝੀ ਹੋਇ ॥ ਤਾ ਕਾ ਕੀਆ ਮਾਨੈ ਸੋਇ ॥  
 ਕਰਣੀ ਤੇ ਕਰਿ ਚਕਹੁ ਢਾਲਿ ॥ ਐਥੈ ਓਥੈ ਨਿਬਹੀ ਨਾਲਿ ॥੨॥  
 ਆਪੇ ਨਦਰਿ ਕਰੇ ਜਾ ਸੋਇ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥  
 ਤਿਤੁ ਘਟਿ ਦੀਵਾ ਨਿਹਚਲੁ ਹੋਇ ॥ ਪਾਣੀ ਮਰੈ ਨ ਬੁਝਾਇਆ ਜਾਇ ॥  
 ਐਸਾ ਦੀਵਾ ਨੀਰਿ ਤਰਾਇ ॥੩॥  
 ਡੋਲੈ ਵਾਉ ਨ ਵਡਾ ਹੋਇ ॥ ਜਾਪੈ ਜਿਉ ਸਿੰਘਾਸਣਿ ਲੋਇ ॥  
 ਖੜੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦੁ ਕਿ ਵੈਸੁ ॥ ਨਿਰਤਿ ਨ ਪਾਈਆ ਗਣੀ ਸਹੰਸ ॥  
 ਐਸਾ ਦੀਵਾ ਬਾਲੇ ਕੋਇ ॥ ਨਾਨਕ ਸੋ ਪਾਰੰਗਤਿ ਹੋਇ ॥੪॥

-SGGS page 878

#### RAAMKALEE, FIRST MEHL:

Mix your conscious awareness with deeper consciousness (reference to deeper level of consciousness more universal in nature; keep in mind that all has originated from one source) in this way. Make a ropeway from physical body to cross over (starting point is physical body since our awareness is at physical level mostly).

Keep this awareness (which has crossed over) within you. (Inside) lamp starts to burn unceasingly (lamp is reference to your conscious awareness). 1

Float such a lamp upon the water

(Water is reference to all pervading presence of God; accept and feel this presence).

Burning the lamp this way brings all understanding (meaning reality is understood intuitively). 1 Pause

(Guru Sahibji having explained the process for burning the lamp next implores us to burn the lamp and its importance)

The clay of the lamp gets better (means it is kept burning) when understanding is imbibed and accepted for action.

On the wheel of actions the lamp is shaped. These actions (how we live life in thought, words, and deed) are a support to us in this world and in the next. 2

When He Himself grants His Grace (when conditions are right), then, as Gurmukh, one understands how to burn the lamp.

Within this lamp is permanently lit and is not extinguished by water or drowned in it (meaning Guru Sahibji assures that your conscious awareness is not merged in all pervading consciousness so have no fear if any of being lost). The water (i.e. all pervading consciousness, HIS PRESENCE) itself keeps this lamp afloat. 3 The wind (meaning maya's attractions) does not shake one who has floated the lamp nor does he think himself bigger; even while feeling as if a throne has been found.

Kh'shaatree, Brahmin, Soodra or even a Vaish (reference to all kinds of wordly people) cannot find the value of this lamp, even by thousands of calculations (which are material in nature).

When anyone lights such a lamp, says Nanak, he stats living across (meaning has Naam connection). 4

Here are some more pearls from among many in SGGJi:

ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥  
ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥

-SGGS page 358

Name of the One (meaning Naam) is my lamp;  
my sufferings (of physical realm) are put as oil in it.  
Its flame (Naam) dries up this oil (sufferings are removed),  
and I no longer have to meet the Messenger of Death ( means have understood  
there is no such thing as death ,the soul ever lives).

ਪਾਇਆ ਰਤਨੁ ਘਰਹੁ ਦੀਵਾ ਬਾਲਿਆ ॥

-SGGS page 149

The jewel is found within home of own self; when the lamp is lit.

posted by gurmit singh @ 11:23 PM



## 8. Get connected to Naam through Simran... (The Method part IV)

### The Home inside (Nijh ghar )

ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥

-SGGS page 66

Own home inside living is obtained as one is absorbed in the Name of the Lord, Har, Har. (*Meaning: through Simran*)

In Gurbani the resting place when Simran takes you inside is called *Nijh ghar* .

While beginning Simran Guru Sahibji advices one to

i) listen to the Simran inside

and

ii) to do Simran with each breath while sitting, standing, lying ,walking ,eating and while doing your daily chores.

Simran then takes you inside through a natural gentle subtle automatic pull and places your focus point inside the head. The point is approximately between the two ears, slightly lower , at a point inside where the breath strikes on the mouth cavity. As it is a point in our subtle body its exact physical body part cannot be specified.

This Nijh ghar is the place where we have to keep our attention and operate in the physical world with conscious awareness. While at this point that we can feel HIS presence simply by 'feeling' and 'knowing'. We can also observe HIS presence in the outside Physical world simply by 'feeling' and 'knowing'.

In the Nijh ghar we can hear the SHABAD going on inside, just attempt to hear in a quiet place where sensory input is less you will start to hear it. As one progresses full bloom Anhad Shabad is heard.

Some Gurbani Quotes:

*(Note: simple literary translation does not give true meaning of Gurbani. Meaning is intuitively revealed when basic principles and teachings of Guru Sahibji are kept in mind. Actual meaning remains same wherever the word comes again. As one progresses new meanings begins to be seen .)*

ਜਿਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਤਿਨਾ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥

--SGGS page 27

Those who listened *(to recitation of Jap)* and agreed *(with Guru Sahibji's words on his divine origin)* presence, dwells in the home within.

ਹਿਰਦੈ ਜਿਨ ਕੈ ਹਰਿ ਵਸੈ ਤਿਤੁ ਘਟਿ ਹੈ ਪਰਗਾਸੁ ॥

--SGGS page 27

In whose heart the lord abides, within them is illumination.  
*(It is through heart that we feel and when we feel our divine origin meaning we feel what we are and neither doubt nor question the process. We feel that ALL is HIM then the illumination comes feeling translates into experience)*

ਜਿਨੀ ਹਉਮੈ ਮਾਰਿ ਪਛਾਣਿਆ  
ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥

--SGGS page 69

I am a sacrifice to them, who make ego die to recognize their Divine origin.  
*( when in Simran we feel that WE are actually HIM ,HE is seeing , hearing , talking , walking , eating as has been told by Guru Sahibji at no places in Gurbani then we are making the ego die as it is no longer operating)*

ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਨਿ  
ਨਿਜ ਘਰਿ ਵਸੈ ਨਿਜ ਥਾਇ ॥

--SGGS page91

The eighteen supernatural spiritual powers follow those *(are in their reach)* who dwell and sit inside their inner home.

ਬਿਖੈ ਰੋਗ ਭੈ ਬੰਧਨ ਭਾਗੇ  
ਮਨ ਨਿਜ ਘਰਿ ਸੁਖੁ ਜਾਨਾਨਾ ॥  
--SGGS page339

The diseases, fear and bondage go away when mind come to know of the peace while sitting in its own inner home.

ਚੇਤਿ ਸੁਚੇਤ ਚਿਤ ਹੋਇ ਰਹੁ ਤਉ ਲੈ ਪਰਗਾਸੁ ਉਜਾਰਾ ॥  
--SGGS page339

When you are conscious in the consciousness, then shall come enlightenment.

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ  
ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥  
--SGGS page11

You Yourself are the Giver and You Yourself the Enjoyer.  
I do not consider (anything) other than You.

ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ ॥  
ਇਹੁ ਮਨੁ ਪੰਚ ਤਤ ਕੋ ਜੀਉ ॥  
ਇਹੁ ਮਨੁ ਲੇ ਜਉ ਉਨਮਨਿ ਰਹੈ ॥  
ਤਉ ਤੀਨਿ ਲੋਕ ਕੀ ਬਾਣੈ ਕਹੈ ॥  
--SGGS page342

This mind is Shakti; this mind is Shiva.  
(*meaning mind has power to create*)

This mind is the life of the five elements. (*Meaning it is the mind that brings into existence the material world of five elements. To this truth the Quantum physics also agrees*) When this mind is made unmann (*by placing your conscious awareness focus within after taking it out of the physical world*), He can then talk of the three worlds (*as the secrets of the world creation is then intuitively known*).

posted by gurmit singh @ 9:34 AM 0 comments

## 9. "Hazuri" - HIS Presence Simran

There is a mystery in Simran, and for proper Simran we have to unveil and understand this mystery.

In the Shalok given below, which is to be read and reread and pondered, Guru Sahib reveals and explains how to do proper worship :

ਸਲਕੁ ਮਃ ੩ ॥

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਜਗੁ ਅੰਧੁ ਹੈ ਅੰਧੇ ਕਰਮ ਕਮਾਇ ॥  
ਸਬਦੈ ਸਿਉ ਚਿਤੁ ਨ ਲਾਵਈ ਜਿਤੁ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ ॥  
ਤਾਮਸਿ ਲਗਾ ਸਦਾ ਫਿਰੈ ਅਹਿਨਿਸਿ ਜਲਤੁ ਬਿਹਾਇ ॥  
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਸਤਿਗੁਰੂ ਫੁਰਮਾਇਆ ਕਾਰੀ ਏਹ ਕਰੇਹੁ ॥  
ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਕੈ ਸਾਹਿਬੁ ਸੰਮਾਲੇਹੁ ॥  
ਸਾਹਿਬੁ ਸਦਾ ਹਜੂਰਿ ਹੈ ਭਰਮੈ ਕੇ ਛੁੜਿ ਕਟਿ ਕੈ ਅੰਤਰਿ ਜੋਤਿ ਧਰੇਹੁ ॥  
ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਦਾਰੂ ਏਹੁ ਲਾਏਹੁ ॥  
ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਰਖਹੁ ਸੰਜਮੁ ਸਚਾ ਨੇਹੁ ॥  
ਨਾਨਕ ਐਥੈ ਸੁਖੈ ਅੰਦਰਿ ਰਖਸੀ ਅਗੈ ਹਰਿ ਸਿਉ ਕੇਲ ਕਰੇਹੁ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਭਾਰ ਅਠਾਰਹ ਬਣਸਪਤਿ ਆਪੇ ਹੀ ਫਲ ਲਾਏ ॥  
ਆਪੇ ਮਾਲੀ ਆਪਿ ਸਭੁ ਸਿੰਚੈ ਆਪੇ ਹੀ ਮੁਹਿ ਪਾਏ ॥  
ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ਆਪੇ ਦੇਇ ਦਿਵਾਏ ॥  
ਆਪੇ ਸਾਹਿਬੁ ਆਪੇ ਹੈ ਰਾਖਾ ਆਪੇ ਰਹਿਆ ਸਮਾਏ ॥  
ਜਨੁ ਨਾਨਕ ਵਡਿਆਈ ਆਖੈ ਹਰਿ ਕਰਤੇ ਕੀ ਜਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਏ ॥੧੫॥

**SGGS – page 554**

SHALOK, THIRD MEHL:

Says Nanak, without meeting the True Guru, the world is blind,  
and because of blindness accumulates Karma.

They do not bring in their awareness the Shabad ( *their true origin* ), which  
would enable peace to abide in the mind.

He is always afflicted with Tamas (*inertia of non action*), so wanders around passing days and nights burning ( *because of five passions*).

As is HIS pleasure so is happening  
(*nothing exists outside of God in this creation  
and what ever is happening is perfect*);  
of what purpose is to say anything.

(*the world is what it is now out of choices made by it ,if majority is in Tamas so be it , our wishing or saying will not change the position now . Guru Sahib guides us by accepting what is without any blaming or resistance.*

*This is what is called Raza*). 1

THIRD MEHL:

The True Guru tells us to do this:  
take Guru's Guidance and bring within your consciousness awareness  
the Lord through remembrance.

The Lord Master is ever-present so tear away the veil of doubt  
and install His Light within the mind.

The Name of the Lord (*in Simran which brings HIS presence*)  
is Ambrosial Nectar: So take this as a healing medicine.

Remember how the True Guru keeps him in Raza  
(*as explained above so be in Razai. e. acceptance of circumstances whether you agree with them or not*),

and the self-discipline will develop true love. Says Nanak, this will keep you in  
pleasure in this world and hereafter you shall celebrate with the Lord  
( *your consciousness will be nearer to the Higher consciousness*). 2

PAUREE:

(*Here Guru Sahib explains HIS presence for the purpose of Simran so looking around FEEL HIS PRESENCE as stated by Guru Sahib below, there is only God everywhere* )

He Himself is the vast variety of Vegetation,  
and He Himself makes it bear fruit  
( *meaning the natural cycles , systems etc all have been made by Him*)

He Himself is the Gardener, He Himself irrigates,  
and He Himself puts them in His mouth  
( *the eaters of vegetation are also Him*).

He Himself is the Creator (*of the world - a manifestation of consciousness*),  
and He Himself is the Enjoyer(*in the Created beings in the world*);

He Himself is giver, and causes, as if, others are giver.  
(our thoughts and positive expectation attract to us the needs as is this world  
through others as all is one consciousness)

He Himself is the Lord

(one whose will is prevailing in the creation),

and He Himself is the Protector ( to whom one prays );

He Himself is permeating and pervading in every thing everywhere.

(all that exists is God's consciousness and nothing exists outside of God)

Says Nanak, as His servant praise the wonders of the Lord

(as appearing in creation)

the Creator has no greed for the praises at all.

( this in fact is a way

to remember HIM ,to be with HIM and be HIM ,which we are ).

SGGS - Page 554

## Comments

Guru Sahibji has first explained that the world is afflicted with Tamas a minds behavioural quality that has inertia as an element. Because of Tamas the focus of conscious awareness of persons is outward in the world and illusion is such that reality of their own origin and that of the world is not known to them. Only when meeting the True Guru can the reality be known an the person brought home even while living in the world. The person then first accepts Raza and stops resenting and resisting his present circumstances and that of the world. Method is to do worship in the form of Simran by reciting HIS name which is the Guru Mantra and Feeling presence within and around. The Simran takes your focus within and then SEE the presence by saying :

**Tu Hi Tu Hi Tu Hi Tu Hi Tu Hi....**

(Thats' YOU Thats' YOU Thats' YOU Thats' YOU ...)

There is only EK ONKAR that exists .All is Waheguru

Guru Sahibji assures us that there will be Sukh (comfort) in this world meaning thereby that physical body will be healthy, stress free mind ,fulfillment of needs and general prosperity. But these happen as per our intention as Guru Sahibji explains elsewhere in SGGS. We thus also have to know how to use our intention force for the purpose of our needs.

posted by gurmit singh @ 8:48 AM 0 comments