

# Simran Healing

**A Spiritual Mind-Body Healing Method of Using  
Power of Consciousness to Heal**

**As explained in  
Siri Guru Granth Sahibji**

*by*

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**First Edition**

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## **Table of Contents**

### **Introduction**

- 1. Origin of Simran Healing**
- 2. The disease – why me?**
- 3. Healing the Mind, Heals the Body**
- 4. Understanding 1:**  
*We are **Jyot Swaroop** (divine nature)*
- 5. Understanding 2:**  
**The World is a creation of consciousness. (Oneness)**
- 6. Understanding 3:**  
**The nature of the created World is a mind pattern.**
- 7. Understanding 4:**  
**As are your thoughts so is your state of mind and accordingly are events/circumstances in your life.**
- 8. SIMRAN METHOD**
- 9. Naam**
- 10. Simran Healing Method**

## INTRODUCTION

We choose our own healing path.

Many choose the prevailing medical system and handover responsibility to heal their physical body to others.

Some know that they are more than just a physical body to be treated in parts through mechanical and chemical means. These people refuse to remain on medication for rest of their lives. They also refuse to accept removal of “offending” organ.

These people are the one who take to other healing methods collectively termed as Alternative Medical Systems.

Some go even further and empower themselves to self-heal.

Simran healing is spiritual path to such an empowerment.

- Simran healing is a method which places your conscious awareness at a level that empowers you to direct the creative power of consciousness to self-heal.
- Simran healing is a spiritual method understandable with the knowledge of modern day science.
- Simran healing makes for effective self-healing technique that is used alongside modern day healing systems and is a preventive later on.
- Simran healing is a mind- body healing method that goes beyond many holistic healing systems and effectively uses our spiritual origin towards healing.
- Simran healing acts at the basic cause of disease at thought pattern level.

One of the basic tenets of this method is that:

**“Mind influences the body towards either health or disease.”**

Our prevailing mind pattern has brought about the disease so why not use the same mind way to create a new pattern and bring about health.

Creating a new pattern, when you cannot exactly pinpoint the causative one is, where simran comes in.

Simran healing automatically corrects your mental patterns and bring about corresponding healing.

Being a self-healing method, the effectiveness and the time taken depends upon your own commitment. Healing starts the instant you decide to renew yourself.

Here is what is to be done:

- Get to know first the reality of your body and the world we live in - through the revelations of spiritual wisdom of Shree Guru Granth Sahibji and its endorsement by the frontier science. This is also the basic spiritual understanding that lights up the path.
- Learn simple process of Simran which comes about and is imbibed naturally.
- Your intention itself directs the healing process.
- Simran healing becomes a way of life which is an effective prevention.
- Accompanying benefit is enrichment of life -an increase in prosperity and happiness.

Go ahead, choose and empower yourself.

# 1. Origin of Simran Healing

The word Simran is derived from Sanskrit word *Smaran* which means remembrance. Quite truly simran makes us a re-member - a part of divine.

The verb form of simran is *simar*. Si-mar means 'to die over' and simran enables you to keep your ego aside and shine forth in a state of union with the infinite.

The practice of simran was first explicitly enjoined in the Sikh faith by Guru Nanak, the first Guru born in 1469. The word Sikh means disciple. Guru Nanak is well known as Jagat (*world*) Guru. He, thereafter, was followed by nine living Gurus. The same Guru's light shined in the Gurus who followed the first. The last of the living Sikh Faith, Guru Gobind Singh Ji in 1708 bestowed Guruship before his demise to Shri Guru Granth Sahib.

**Sri Guru Granth Sahib Ji** or **SGGS** for short is more than just a scripture. In fact SGGS has the same light shining in Shabads (hymns) as was in the first Guru. This holy text spans 1430 pages and the Shabads (hymns) are the actual words spoken not only by the Ten Gurus of Sikhism but also has those of Saints from other religions including Hinduism and Islam.

So Sikhs have 11 Gurus, 10 in human form the 11<sup>th</sup> is Sri Guru Granth Sahib Ji – not only a source of infinite spiritual wisdom. It might look strange to some but SGGSji is a Guru that knows your mind, a Guru that guides, a Guru that protects as a large number of Sikhs testify to this fact.

The Guru teaches his Sikh first life-affirmation by lifting him from ignorance and doubt through *Gyan* (knowledge).

It is explained that the world is not a place of suffering, but a meaningful creation of God. A Sikh is enjoined to rise above ego, and live a truthful family life of *seva* (service of others) and simran.

A Sikh shares his earnings, is helpful, regards others as equal and works towards progress on individual and social level.

**These simple looking ways of living are, in fact, most powerful and a secret of prosperity.**

You cannot smile unless you make others smile. You cannot have prosperity unless you share prosperity. A Sikh lives his life in the knowledge that Waheguru (God) is ever present (*Hazoor*) and all is HIS.

The life of a Sikh is of simran.

*Naam* is a state where Waheguru is present in the conscious awareness and HIS presence is felt all around.

The path in this world of a Sikh is that of being sometimes separated in ego and some times in union as he is a householder moving up in the ladder of spiritual union with Guru's grace.

A Sikh that follows guru's teachings gets his needs fulfilled, the obstacles are removed and things happen effortlessly.

Naam means to know yourself SAME as HIM. Naam means to be aware of your divine origin. Gurus' teaching is live life with Naam in this world.

Here is what Guru Sahibji says that happens when Naam is forsaken:

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

-SGGS page 240

"Setting aside the Naam one who indulges in sensual pleasures, even in dreams, has no peace; his body becomes diseased"

- SGGS page 240

There is nothing to despair as Guru Sahib further assures that:

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

-SGGS page 259

"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

Simran is the path towards control hurtful emotions and experience of Naam – a state of raised consciousness. The first benefit of simran is disease eradication.

ਸਿਮਰਿ ਸਿਮਰਿ ਕਾਟੇ ਸਭਿ ਰੋਗ ॥

-SGGS page 240

“Through simran and simran, one eradicates all disease.”

-SGGS page 240

Throughout history as well as today a large number of people bear testimony to the healing power of simran.

The healing starts even at the beginning stage of Simran.

The perfect Guru Sri Guru Granth Sahib Ji guides an individual on the healing method.

When decisions are to be made, the values on which these should be based are given in Gurbani. When you have worldly needs / problems, the stress is reduced and obstacles vanish through *Ardas* (prayer) method explained in Gurbani.

Guru sahibji teaches his Sikh the way of life that is prosperous and in harmony with society and nature. When diseases afflict a person, the Naam medicine is explained in Gurbani.

So to heal your bodies of disease

- ✓ Learn and do simran.
- ✓ To prevent afflictions keep doing simran.
- ✓ To live life of true abundance and prosperity live in Naam.



## 2. The disease – why me?

To many, a disease comes as a surprise. A sudden heart attack or gall stones or cancer diagnosis do shock them and they keep recounting how they were living a healthy life with not even a fever or cold. They keep asking their Doctor about the cause. The answers given, range from blame being given to viruses, food, stress or their life style.

The fact, however, is different. The cause is internal and the starting point is "**how they think and behave**".

Today, research in mind-body connection clearly points that mind influences the body towards both health and disease.

Anger, guilt, jealousy, anxiety, victim mentality, grief, remorse and other multitude of mind states influence negatively our body's physiology on a daily basis whereas the positive state of mind comprising love, warmth, confidence, helpfulness etc keep our body healthy.

Here are some examples of diseases linked with mind states by medical researchers:

***Anger, hostile behavior and depressive symptoms in apparently healthy individuals may lead to cardiovascular disease and stroke.***

- Psychosomatic Medicine ( Sept.2004)

***Anxiety disorders have been linked with Oral health problems.***

- General Dentistry (November/December 2003)

***People who are happy and relaxed may have more Immunity to Common Cold than those who are depressed, nervous or angry.***

- Psychosomatic Medicine (July.2003).

**Angry resentment has been related to functional gastric complaints, particularly where patients reported unfair treatment** in a study by IRVING D. HARRIS, MAJOR, MEDICAL CORPS, A.U.S

- Psychosomatic Medicine

**Clinically, allergic children have been found to suffer from Maternal Rejection** in a study by HYMAN MILLER M.D.<sup>1</sup> and DOROTHY W. BARUCH Ph.D. University of Southern California Medical School and reported in

- Psychosomatic Medicine

These are only randomly chosen examples. There is tremendous amount of data available on mind-body connection in disease.

**As an illustration of how thought and behavior affects the physiology** resulting in High BP, let us look at this research study by Mary C. Davis, Ph D of Arizona State University in Tempe on Social situations in daily life.

Davis and colleagues categorized 80 male and female study participants through a test measuring ***suspiciousness, resentment, and cynical mistrust*** as either high or low in hostility.

Each study participant then took part in a brief discussion of capital punishment with an individual who had been trained to remain calm while presenting an opinion opposite from that of the study participant.

Davis and colleagues found that High-hostile individuals showed greater increases in diastolic blood pressure and blood vessel constriction than did low-hostile individuals during this "mild social stressor".

Their findings are published in the January/February 2000 issue of *Psychosomatic Medicine*

This is an example of how our negative attitudes are silently affecting our body's physiology.

**Thoughts are also energy and scientists are now beginning to find out how these turn into/affect matter.**

Researcher David R. Hawkins, M.D., PhD author of the book *Power vs. Force: The Hidden Determinants of Human Behavior* (1995) states that ***attitudes, thoughts, and beliefs are connected with various energetic pathways to all of the body's organs.***

These pathways are same as the meridians of Chinese medical treatment method –acupuncture. The Indian yoga system calls these pathways *nadis*'. The chakra system described in ancient Indian texts is a part of the energy body we have.

According to Hawkin's the energy of thought induce changes in these energetic pathways and affect overall physiology.

The research work of David R. Hawkins along with Nobelist Linus Pauling, and Eric Kandel, M.D have concluded that the mind, through our thoughts and memories, influences our physical beings at the most elementary levels.

These levels are in our invisible energy body commonly known as Aura. (More about our aura or ethric body has been given in annexure.)

The frontier science research has revealed that change at consciousness level first creates a change in this energy field (AURA) and then the physical body.

The direction of flow of creation of matter from mind is:

**Consciousness ---->Energy Field ---->Physical (Body).**

What we focus on in our conscious mind immediately gets manifested not only in our mind but in our body's physiology as well. Mind affects the energy template of body and thereafter the physical body.

Thoughts - we focus on in our mind have corresponding emotional state in the body.

The thoughts and actions which are based on love, warmth, gratitude, appreciation, excitement, confidence, and cheerfulness have a positive effect on our body and keep its functioning healthy.

Whereas thoughts and actions based on fear, hurt, revenge, guilt, anger, disappointment, loneliness etc make our body diseased.

The thoughts are the seeds we sow and what we reap is according to what we have sown.

Even the circumstances in our life are attracted by the thoughts and beliefs we have.

The thoughts we serve in our mind regularly shapes our thinking pattern and corresponding shape and functioning of the physical body.

In essence we are what our thoughts are.  
This follows that thoughts that affect our body's physiology adversely end up making our body diseased.

Guru Sahib connects the cause of disease to negative pleasures.

ਮੂਰਖੁ ਭੋਗੇ ਭੋਗੁ ਦੁਖ ਸਬਾਇਆ ॥  
ਸੁਖਹੁ ਉਠੇ ਰੋਗੁ ਪਾਪ ਕਮਾਇਆ ॥

- SGGS-139

*"The fools enjoy their pleasures; they must also endure all their pains.*

*From pleasures, arise diseases and the commission of sins."*

- SGGS-139

If we could **easily know** which negative emotion and belief has caused a particular disease then a treatment method can be in that direction. At present medical science has only indications, even metaphysics also generalises the cause in many cases. But this, again, is a part approach as compared to holistic.

An example is anger. It may affect physiology connected with circulatory system in some; whereas cause gastric disorder in others.

Guru Sahibji's approach is different. The approach is to consider the issues directly and solve them.

**This method can be called a light switch approach. To remove darkness, we switch on light and do not dwell and analyze darkness.**

To heal the body of disease, the negative pattern in attitude and behaviour is observed and for solution focus on the desired positive thought pattern and emotions.

The Negative behaviour and the disease it is bringing automatically go.

Our physical body mirrors our mental state. As much of our mind has been shaped and formed over many years the pattern built-up is strong and works at the sub-conscious level. We keep repeating the pattern. These problematic part of these patterns are broadly classified is as below:

The negative behavior characteristics have been classified into five categories as:

**Kam , Krodh , Lobh , Moh, and Ahankar .**

The five passions are well known to the religious minded. These are also considered five weaknesses.

**Kam** (Lust/addiction).

Kam in Gurbani stands for **excessive** passion for sexual pleasure and is considered evil in this sense only. Sexual relationship outside the marital bond is condemned in the strongest terms. Self-control and restraint is prescribed and not total annihilation of kam.

**Krodh** (wrath/rage/anger)

Krodh expresses itself in several forms like silent sullenness, hysterical tantrums, rage and violence.

**Lobh** (Greed)

Lobh or greed is a strong desire for worldly possessions and the mind has strong focus on possessing material items, wealth or fame. Such a person becomes more and more selfish and self -centered.

**Moh** (Attachment/worldly infatuation)

Moh popularly means love of and attachment to worldly things and ones relations. Gurbani asks one to be detached in the sense that use it, have it but not to get attached to it.

**Ahankar** (ego/ pride)

Ahankar means ego or excessive pride because of one's material wealth, possessions, intelligence or powers. The person has a feeling of superiority. It makes them treat others badly and unequally, leading to injustice.

Ahankar is often regarded as the worst of the five evils. Ego does not like to bend or change.

Let us now look towards treatment and cure of diseases that these create through the path of healing enumerated in SGGS.

### **3. Healing the Mind, Heals the Body**

The knowledge of mind-body connection in disease immediately leads one to the solution that as our consciousness can make our body ill so also our consciousness can make the body healthy.

To appreciate mind - body connection in disease, look at the medical cases of multiple personality disorder. The story of "Dr. Jekyll and Mr. Hyde" is a classical description of multiple personality.

In multiple personality disorder, the personality becomes disassociated into two or more distinct parts. Each of these parts become dominant and controls behavior from time to time to the exclusion of the other parts. The surprising part is that as the personality changes so do the body's system with the diseases of that personality. If one personality had BP then it appears in the body and as soon as the personality changes, along with it the BP, as the new personality does not have a BP in its corresponding body system.

Dr. Bernie Siegel did lot of research on multiple personality disorder. Studies have documented that even eye colour changes as the personality changes and even disease like diabetes is manifested along with change of personality.

It is amazing that as the new personality takes over, it brings in the body its related illness which is an illustrative example of how mental patterns and the beliefs cause the disease to manifest in the physical body as if the matter is a reflection of mind patterns. This in fact is true and science supports the view.



Spontaneous remissions cases described in medical records are, in fact, a result of change in thinking pattern of the patient which stops the disease process.

We observed in chapter 2 that the disease in the body exists at three levels:

1. In the mind as a negative mental pattern/belief/attitude.
2. In the ethric body's energy blueprint by blocking pathways, clouding energy organs, restricting chakra functioning etc.
3. Changed physiology of the body, clots, growths etc.

Changing the mind is easier said, than done. Guru Sahibji's prescription is Naam Simran and the method, only a perfect Guru can reveal.

ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ ॥

ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ ॥

-SGGS page 259

"The spiritual medicine (*the cure all*) exists within all of us.  
Without the Perfect Guru,  
no one can come to know how to prepare it."

-SGGS page 259

The first change the path of simran brings is to cure the disease of the physical body as Guru Sahib ji asserts here –

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

- SGGS page 395

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

- SGGS page 395

The perfect Guru takes us towards this path by giving first GYAN (knowledge). We have to first have these basic understandings to start the process of medicine preparation.

These understandings are:

**Understanding 1:**

We are Jyot Swaroop (divine nature)

**Understanding 2:**

The world is a creation of consciousness. (Oneness)

**Understanding 3:**

The nature of the created world is a mind pattern.

**Understanding 4:**

As are your thoughts, so is your state of mind and accordingly, are events/circumstances in your life.

These understandings are explained in the next chapters one by one.

## 4. Understanding 1:

### **We are *Jyot Swaroop* (divine nature)**

**Jyot Swaroop** means that we are like the creator with the same qualities. This relation is like that of a drop of water with the vast expanse of an ocean.

Guru Sahib explicitly calls upon us to realize this fact :

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

- SGGS page 441

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

- SGGS page 441

We keep ignoring this fact but even an intellectual knowledge gives us hope and solace.

Getting connected with our divine origin and living life thereafter in this world with this empowerment is one of the fruit that simran gives to us. We are then said to have Naam.

Why we are devoid of Naam is because of existence of Maya, which literally means delusion.

The world we live in is the world of *Maya* which has captivated our mind and keeps our mind engrossed in it.

About Maya Guru Sahib says –

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

- SGGS- page 6

*"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 ॥

-SGGS page 60

*"O Baba, Maya deceives with its illusions."*

- SGGS page 60

And the one illusion many routinely live with is, identification of our self with the physical body. Mind is considered a part of the body and soul is an unknown part.

Day in and day out, the material world of *maya* keeps us enticed with its attractions.

We even consider God as having a separate existence. The divine light within us is not distinct; rather HE is the Divine LIGHT.

Let us explore further through the words of Guru Sahib. The whole of Siri Guru Granth Sahibji explains in a variety of ways about the reality of our existence and path to achieve and live spiritual life.

On page 663 is the Shabad of the first Guru Nanak which explains as under:

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 ॥

-SGGS page 663

"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,  
And you are that Light.

You the Light - shines within everyone. "

-SGGS page 663

Further at page 93 SGGSti illustrates:

ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ ॥

ਕਨਕ ਕਟਿਕ ਜਲ ਤਰੰਗ ਜੈਸਾ ॥

- SGGSti page 93

"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. "

- SGGSti page 93

Naam breaks the delusion and brings within us the experience - the *Gyan*-meaning knowledge given by the true Guru.

## 5. Understanding 2:

### The world is a creation of consciousness (Oneness)

Guru Sahibji repeatedly asserts in SGGSji in a wide variety of ways that:

ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ ॥

-SGGS 485

“Sab Gobind Hey, Sab Gobind Hey”  
means “All is God, All is God”.

-SGGS 485

But in our daily macro reality we see only the world of matter. Except for saints.

Ask any quantum physicist today and he will tell that scientists are now coming towards the view that world has originated from consciousness.

The challenge before frontier science now is of defining the interactive role between Matter, Intent and Consciousness. They are finding that Matter and Consciousness cannot be separated.

In fact, the world of elementary particles is baffling them and their views are now coming closer to what religions have been repeatedly saying.

Just search internet on Google and you will find proofs a plenty.

Let us now look at what SGGsji tells us which is also a mystic experience often reported by those on spiritual path.

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ  
ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ  
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

-SGGS page 922

This whole world which you see is the manifestation of God,  
God in the visible form.

By Guru's Grace, when understanding of oneness comes,  
then whatever you see is only GOD;  
there is nothing else except the God.

-SGGS- page 922

\*

ਤੂੰ ਪੇਡੁ ਸਾਖ ਤੇਰੀ ਫੁਲੀ ॥ ਤੂੰ ਸੂਖਮੁ ਹੋਆ ਅਸਬੁਲੀ ॥  
ਤੂੰ ਜਲਨਿਧਿ ਤੂੰ ਫੇਨੁ ਬੁਦਬੁਦਾ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਲੀਐ ਜੀਉ ॥੧॥  
ਤੂੰ ਸੂਤੁ ਮਣੀਏ ਭੀ ਤੂੰਹੈ ॥ ਤੂੰ ਗੰਠੀ ਮੇਰੁ ਸਿਰਿ ਤੂੰਹੈ ॥  
ਆਦਿ ਮਧਿ ਅੰਤਿ ਪੁਭੁ ਸੋਈ ਅਵਰੁ ਨ ਕੋਇ ਦਿਖਾਲੀਐ ਜੀਉ ॥੨॥

--SGGS 102

You are the tree and so are the branches that have blossomed forth. From subtle, You have become gross. You are the Ocean, and You are the foam and the bubbles, so do not understand that there is other than You || 1 ||

You are the thread, and You are also the beads. You are the knot, and You are the primary bead of the rosary. The beginning, the middle and the end, is only God, Do not see any other except HIM. || 2 ||

-SGGS page 102



ਆਪਨ ਆਪੁ ਆਪਹਿ ਉਪਾਇਓ ॥

- SGGS page 250

He Himself created Himself.

- SGGS page 250

\*

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ ॥

ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ ਕਰੈ ॥

- SGGS page 281

Nothing is born, and nothing dies.

He Himself stages His own drama.

- SGGS page 281

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Guru Sahibji repeatedly explains the ONENESS in SGGSji  
some quotes are as under: 4

ਜਹ ਦੇਖਉ ਤਹ ਏਕੰਕਾਰੁ ॥

- SGGS page 227

Wherever I look, I see the One Lord (manifested).

- SGGS page 227

\*

ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥

- SGGS page 296

In so many ways, the ONE  
(Who is the Universal Creator)  
has manifested Himself, says Nanak.

- SGGS page 296

ਏਕੰਕਾਰੁ ਏਕੁ ਪਾਸਾਰਾ ਏਕੈ ਅਪਰ ਅਪਾਰਾ ॥

- SGGS page 821

There is One Creator Lord (Ekonkar);  
the One is manifested in the entire expanse of the  
universe;  
the One Lord is unlimited and infinite.

- SGGS page 821

**The creation of the universe is explained as under:**

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥

"Kitaa pasao ekoo kawao"

Japji - SGGS page 3

Meaning of this line is that:  
the ONE has expanded as entire Universe in a Kawao.

(It is difficult to translate and explain **Kawao** but this word appears again at page 463 where it is explained that the life and death are given and taken in a Kawao so this word means that the transition occurs instantly.)

Thus Guru Sahibji has explained the creation in this manner:

"HE was ONE and then there was the entire expanse."

This explanation is also in accordance with quantum physics concept that time does not exist, there is only eternal now. The world event exists as potentiality. It is only our 'self' that is experiencing the illusion.

There are numerous instances in SGGsji where the ultimate reality is explained in a variety of ways so that this becomes a part of our knowledge i.e. gyan and we accept this as a reality rather than having doubts.

**Acceptance of oneness in our daily experience and our Divine nature as a fact is important for living life as a Gurmukh in this physical world free from fear.**

Another way The Ekonkar has been referred to by Guru Sahibji is as *Sachh* (truth) so as to convey that HE does not change in contrast with the created aspect in the world where there is constant change. Everything changes in the created world as this world is an illusion or maya.

*Sachh* is just *Sachh*, where as the creation (*Kudrat*) is an aspect of *Sachh* which although is illusionary and ever changing but appears to be real.

One of the topics of research of frontier science is Physics of consciousness. Science is beginning to connect the missing links and has come to the point of accepting oneness as a fact.

## 6. Understanding 3:

### The nature of the created world is a mind pattern.

First let us read what Guru Sahibji says:

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥

ਇਨ ਮੈ ਕਛੁ ਸਾਚੇ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥

- SGGS page 1427

Like you see a dream so is this world,  
this you must know.

None of this is real, says Nanak, without God (the Sach ).

- SGGS page 1427

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ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਜਗ ਰਚਨਾ ਯਹ ਦੇਖਹੁ ਰਿਦੈ ਬਿਚਾਰਿ ॥

- SGGS page 536

The created world is like a mirage (*an illusion*),  
contemplate and know this in your mind.

- SGGS page 536

\*\*

ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ ॥

ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ ॥

- SGGS page 1427

As the bubbles in the water appear and disappear again,  
so is the created universe; listen my friend, says Nanak,

- SGGS page 1427

Guru Sahibji has used two metaphors here to describe the created world, first as a Dream and second as a water bubble.

The inference that can be made is :

- i) Like a dream, the world is not real but is an illusion.
- ii) Like a bubble, the manifested world is in motion - appearing and disappearing a sort of creation-destruction cycle in the source.

To understand this, we have to take recourse to what science has to say about nature of our world.

The science tells us that matter at the smallest level i.e. sub atomic or quantum level is in the form vibration appearing as matter. The subatomic particles vibrate at different levels to appear as different matter. Any change in matter means vibration is different.

What is this vibration?

Science calls it a Superstring?

But the question again appears what is superstring made of?

From where has it come?

Let us look at what is happening at the macro level where our physical body operates.

We observe that matter does not remain same. It ages, changes shape, in fact nothing remains same.

Let us look at our own physical body.

The body is a mass of flesh, bones, muscles, nerves, brain matter, bile, mucous, blood and skin. Though appearing tangible, the body is never for a moment the same. It is ever changing. The numbers of cells in the human body are estimated to be fifty trillion in number. And literally infinite are cellular and other activities within the body at any one

time. Much of this activity is seen to be toward cell replacement.

This phenomenon of organ replacement begins 8 weeks after conception and continues throughout our life.

During a period of twelve months about ninety five percent of all the atoms that make the 50 trillion cells are replaced without even any awareness on our part consciously.

- The skin is new every four weeks.
- Gums holding our teeth are replaced every two weeks.
- Our stomach lining is replaced every five days.
- The surface cells of our digestive system recreated by the millions every five minutes.
- Muscles get replaced every six month.
- Brain gets renewed every one year.
- Blood is new in four months.
- DNA the building block every two months.
- The Taste buds every six days.
- We have a new liver every six weeks.
- The content of carbon, nitrogen, oxygen in our brain tissues is different than a year ago.
- Our skeletal systems bone environment gets renewed through the flow of atoms every three months.
- The damaged nerve cells keep growing new branches.

This is well known to medical science that the body undergoes a complete alteration and renovation as above within seven years whereby each tissue and cell in the body gets replaced.

How is this phenomenal process being orchestrated?

In fact, somehow the cells know what shape they are to take and the organ they are to form. This they have been doing ever since the body started forming at conception from the ovum.

The explanation has been given by **Biologist Rupert Sheldrake in his theory of existence of Morphogenetic Fields.**

Rupert Sheldrake investigated the way the plants and all living things took their form and says that non – physical blueprints known as Morphogenetic Fields give birth to the form. Morphogenetic fields are created by the patterns of physical forms. They help guide the formation of later physical forms. These fields are in fact information fields and available throughout time and space. The information is available to the new systems being formed.

The present frontier of physics is to find missing link between consciousness and matter. The religion already explains that:

The entire physical universe is gross form of pure consciousness and is consciousness energy and vibration.

**The creation we see around is the matter mirroring the mental information scripts. Mind and matter are interlinked.**

**An underlying presence of universal creative force enables these mind information scripts to result into matter.**

Regarding the mind Guru Sahibji explains in SGGSji that:

ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ ॥

ਇਹੁ ਮਨੁ ਪੰਚ ਤਤ ਕੇ ਜੀਉ .

- SGGS page 342

This mind is Shakti and this mind is Shiva.  
This mind gives the life to the five elements.

- SGGS page 342

Shakti is the first manifested form of consciousness and the super forces looking at the governance of the world of maya is the trinity: Brahma, Vishnu and Shiva.

Guru Sahibji have referred to this trinity in Japji sahib as well and also at numerous places in SGGSji.

Brahma is the energy responsible for the creation of the physical world. It has created everything that exists in entire creation. Everything means everything - each and every imaginable or unimaginable, perceivable or imperceptible object and being.

Vishnu is the energy responsible for the maintenance of the world governing the cycle of karma with Maya as a tool. We live in this ever-changing world of Maya as co-creators creating our circumstances and environment. To sustain the illusion of reality this world of Maya is ever changing. Through this energy the world is being sustained.

Shiva is the energy of transformation. There is a cycle of birth, growth and death attached with every thing in this world. Change occurs because of this energy. It is said that "To live is to die and, to die is to live".



Shiva energy is both a destroyer and regenerator. To become a plant, the seed has to die. This cycle of change is ever going.

Consciousness has also given rise to two more forms: one is Prana as Jad - non- living five elements air, water, ether, earth and fire and Prana as Chetan - an awakened consciousness in living. Prana exists as a force in the universe that gives shape to each and everything in the world being present.

**The creation at the level of Maya is a mind script - a matrix of information patterns, which are dynamic in nature.**

The energy forces also reside in each one of us. We are also co-creators with our thoughts/ beliefs creating their own mind patterns interacting with universal consciousness. Our thoughts are creating our circumstances and attracting the environment we are living in.

With the above background, it is easy to understand why Guru Sahibji has called mind both a Shakti and Shiva. And also one that gives rise to the five elements - air, water, ether, earth and fire.

ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਸੁਖੈ ਨਿਉ ਜਗ ਪਸਾਰੁ ॥

- SGGS page 1352

Nanak proclaims, "Become a devotee as this vast expanse of this world is just a dream."

-- SGGS page 1352

With this understanding of the nature of the world, the purpose of Guru Sahibji is to empower us so that we write well the script of our life on this earth.

## 7. Understanding 4:

**As are your thoughts so is your state of mind and accordingly are events/circumstances in your life.**

Let us first dwell on what Guru Sahibji says:

ਜਿਉ ਮਨੁ ਦੇਖਹਿ ਪਰ ਮਨੁ ਤੈਸਾ ॥

ਜੈਸੀ ਮਨਸਾ ਤੈਸੀ ਦਸਾ ॥

ਜੈਸਾ ਕਰਮੁ ਤੈਸੀ ਲਿਵ ਲਾਵੈ ॥

-SGGS page 1342

As is the mind's focus, so the state of mind.  
As is the perception, so are the circumstances.  
As are the karmas, so is the habitual direction of the mind/person.

-SGGS page 1342

\*

ਏ ਮਨ ਜੈਸਾ ਸੇਵਹਿ ਤੈਸਾ ਹੋਵਹਿ ਤੇਹੇ ਕਰਮ ਕਮਾਇ ॥

ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵਣਾ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥

-SGGS page 755

What this mind serves, so it becomes.  
So are our karmas (actions) .  
One reaps what one sows  
Our mere wishes cannot change this.

-SGGS page 755

\*

ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਵੈ ॥  
ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ ॥  
ਜੇ ਵਡਿਆਈਆ ਆਪੇ ਖਾਇ ॥  
ਜੇਹੀ ਸੁਰਤਿ ਤੇਹੈ ਰਾਹਿ ਜਾਇ ॥

-SGGS page 662

As are the karma, so does he receive.  
What one plants, so does one eats.  
As are the praises (of GOD), this also one eats  
(*his perception changes accordingly*),  
What one keeps in awareness regularly,  
so is the path he follows.

-SGGS page 662

These were some gems from SGGSji which hold profound wisdom and offer us a formulae to not only change our mind and the circumstances of our life but move towards an ideal life .

To understand the essence of Guru Sahibjis words, let us first look at current knowledge about our body and the world we live in:

- 1) We are said to be three part beings: spirit, mind, and body.
- 2) Everything begins with consciousness. Everything that happens in our life and everything that happens in our body, begins with something happening in our consciousness

3) Our mind has broadly three parts:

First is 'conscious' and the second 'sub conscious'.  
The third being 'super conscious' – spiritual mind.

The thoughts we have, the words we hear and the experiences we have, create our beliefs. The sub conscious part is a store house of our beliefs, the skills we have learnt, our attitudes and perceptions. What we do not consciously decide, the sub consciousness takes over and acts.

4) It is well known that: "As we think so we become." The thoughts we have shape our view of the world and attract to us those very types of circumstances and events. We ourselves create our own reality.

5) The consciousness is not only in our brain but is everywhere and in each part of our body. Our brain is just an important part of our body with a role in the physical body. The illusion is such that for long, even scientists believed the brain to be the seat of the mind. This can be compared to the belief that sun revolved around the earth. Now scientists know that the consciousness is connected to every cell in the body.

6) The physical body has a field of energy around it commonly known as Aura. This field has been studied and even measured through a process known as Kirlian photography. The first layer of this energy field is an exact copy of our physical body - a template. When a limb is cut or an organ removed, its ethric counterpart remains. The next layers houses our emotions and mind patterns.

**This astral bank of energy thought forms which are information patterns are ever with us. What we focus on in our conscious mind, immediately gets operative not only in our mind but in our body's physiology.**

With any remembrance through thought of a word we feel the corresponding effect in our body as well. This means Thought and physiology are interconnected.

7) The frontier science research particularly the works of Prof Tiller and other physicists are revealing that **change at consciousness level first creates a change in this energy field and then the physical body.**

The direction is:

**Consciousness -----> Energy Field ----->Physical Body.**

The implications are profound. This explains how many alternative forms of treatment work including reiki and pranic healing

8) Thoughts we focus on in our mind have corresponding emotions. The thoughts and actions which are based on love, warmth, gratitude, appreciation, excitement, confidence and cheerfulness have a positive effect on our body and keep its functioning healthy. Whereas thoughts and actions based on fear, hurt, revenge, guilt, anger, disappointment, loneliness, etc. make our body diseased.

These **negative behaviour characteristics** have been classified in to five categories as:

**Kam, Krodh, Lobh, Moh, and Ahankar.**

The directions of thoughts we have are either fear or love based. Mostly our thoughts are fear related.

For example let's take anger. Normally it is not connected with fear. Anger lashes out at the target without any respect or care. Anger arises when you believe that you are not capable of being understood. Anger comes when the world is

not being the way you want it to be as the change frightens. Hidden feeling is that of being unworthy and intention is to control.

Moh is attachment such as to family, son, and wife so let there be bigger house, more money so that they are happy. Again an underlying insecurity.

**We shape our personality by the thoughts we serve in our mind regularly. These are the seeds we sow.**

**What we reap is according to what we have sown.**

At every moment of our life we have a choice.

We can choose the path to be taken i.e. what thoughts to serve. But much of the time, the result of our thoughts are habits which surround us. This veil is difficult to break.

How can a person caught up in a PROBLEM focus on the solution.

**Guru Sahibjis solution is simple:**

**Raise consciousness through simran,  
be in touch with the creative force ,  
change yourself and get desired result.**

To solve a problem shift it one has to move on to a higher level.

Place your consciousness above the physical world in the creative spiritual plane. The solutions are found there.

## 8. Simran Method

**Meaning of Simran is to “remember with feeling”.**

Simran raises one from intellectual knowledge to knowingness.

The gyan (knowledge) that SGGSji imparts us has to be lived in simran.

Among gyan given by Guru Sahibji are the understandings, as already explained.

Armed with this knowledge of our Divine origin and oneness' of the visible and invisible world, the first step is to reduce the gap of separation we have from the essence.

Simran is the tool to bridge this gap.

Simran method involves recitation of Guru Mantra or/and Guru's Shabads (words).

Guru mantra given by the guru is **“waheguru”** (pronounced as wahe-guru} wahe is an exclamation used when observing the creation with wonder.

**“waheguru”** mantra has been given by Guru Sahibji for the purpose of simran .

## Here is the method of simran:

i) Sit comfortably and close your eyes. Simran can be and is done with eyes open after some practice.

ii) For the beginner for sure and even for an adept, **the time for simran** prescribed is preferably Amrit Vela (early morning from approx 4 am to 6 am) when there is less worldly disturbance or during any other quiet time.

Simran is to be done at all the times even while doing work. Except when mind is involved elsewhere because of worldly affairs. For example simran can be done while walking, driving, waiting etc.

iii) Simran is done by repeated recitation of the Guru Mantra 'WAHE GURU' in the mind.

Some beginners do this jap by saying 'WAHE' while taking breath in and 'GURU' while breathing out. Some beginners also start by voicing out the Gurumantra but this is required to be uttered mentally only.

(iv) Start to listen to your own voice repeating the Gurumantra. This is one of the essential parts of simran.

Simran then takes you inside through a natural gentle subtle automatic pull and places your focus point inside the head.

### **Place your attention focused inside.**

With practice this comes about naturally.

This point of focus is inside the head. As this is a point in our subtle body its exact physical body part cannot be specified. Simran automatically pulls awareness inside and rests it at this point.

Do Jap inside without making any sound. The voice is now inside you and also listened by you inside.



Keep your awareness focused inside.

v) Relax your physical body by intention alone. Feel it being relaxed. This will ensure that small irritations of the body do not disturb you.

vi) Feel the presence of God – HAZURI.

This is another essential part of simran. You will feel the presence of god separate from you in the beginning. This happens because the ego (*haume*) resists coming out of the illusion of individuality.

Initial feeling of presence of God may just be a thought, a wish, and a sort of intellectual presence.

DO PERSIST without indulging in any doubt. Keep the focus back by feeling 'HIS presence' – suddenly the veil is lifted. Time taken depends upon your commitment, it can happen soon also.

Do simran as much as possible keeping awareness inside.

vii) One can do simran using a shabad from SGGsji or even a line. These are repeated again and again as in the case of Gurumantra, meaning we do *jap*.

viii) Do Simran with each breath while sitting, standing, lying, walking, eating and while doing your daily chores.

ix) It is essential that focus be on formless God only, if an image of God with a form is enshrined then further progress is restricted.

## Simran using power words and Shabads from SGGS

Banias (extracts from SGGSji) are recited daily by millions. But there is an essential difference between reading and simran of banis.

As guru Sahibji explains:

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

-SGGS page 2

Sing, and listen, with your mind filled with love.  
Your pain shall be gone, and peace shall come within.

-SGGS page 2

Here guru Sahibji's advise is to sing and listen to Gurbani with love. This can happen only when your thoughts are also on whom you have to love. Think of GOD as present when during recitation and listening of Gurbani by centering yourself inside.

ਟੁਕੁ ਦਮੁ ਕਰਾਰੀ ਜਉ ਕਰਹੁ ਹਾਜਿਰ ਹਜੂਰਿ ਖੁਦਾਇ ॥੧॥

-SGGS page 727

When you only center yourself on the God,  
even for just a breath,  
then you shall see the GOD,  
present before you and around you.

-SGGS page 727

Some Shabads and lines from should be searched personally from SGGSji .The full text with translations is available online also.

Prefer to choose the shabad from SGGSji on your own, as this choice will be most appropriate and according to your current need.

A person not knowing Punjabi language should look up translation of SGGSji along with pronunciation of short sentences from SGGS for the purpose of simran.

### **ADVANCED SIMRAN**

A person may be desirous of further spiritual progress. Here is a simran for moving above ego's resistance to let you grow multidimensional and be one with the universal consciousness.

Ego stops this through doubts and fear of loosing individuality, although in reality there is no such loss.

ਜਬ ਇਸ ਤੇ ਸਭ ਬਿਨਸੇ ਭਰਮਾ ॥

ਭੇਦੁ ਨਾਹੀ ਹੈ ਪਾਰਬ੍ਰਹਮਾ ॥

- SGGS page 235

When all his doubts go away, then the difference between him and the Supreme Lord is also not there;

- SGGS page 235

Here is how to do simran for oneness with universal consciousness:

Think of yourself as not separate but HIM.

- 1) When you look feel HIM looking.  
When walk feel HIM walking  
When you do chores feel HIM doing.  
When you talk feel HIM talking  
When you drive feel HIM driving.  
And so on

Recite Shabads from SGGSji which explain this reality. There are quite a large number of these in SGGSji. Shabads have the power to manifest the essence in the shabad.

- 2) When you look, keep the focus inside. Look at the world outside while doing simran. Feel HIS presence in the world. Feel him everywhere. Shortly this feeling will convert to awareness of HIS presence.

- 3) Another simran is "TU HI ,TU HI ,TU HI ,TU HI ,...."  
TU HI translates as "THIS IS HIM". While seeing anything say TU HI.

- 4) Further simran is to listen to Shabad inside. A pleasant to hear sound always goes on inside everyone. This can be heard easily when one starts to look forward to hearing it. This is subtle in nature, so requires inward practice for listening to it. Start to look for it and it is heard. Simran is to keep attention focused by continuing to listen to the Shabad. Guru Sahibji refers to this as meeting of '*surt shabad*'.

Simran has a power to transform our lives. Simran is an empowerment for healing, protection, problem solving, achieving prosperity and abundance.

This power lies in the Naam connection it bestows.

## 9. Naam

Simran is being repeatedly advised by Guru Sahibji as a mean to have Naam in life.

First meaning of Naam is the name of GOD but as the context changes with understanding of oneness and nature of reality, the meaning changes.

The new meaning of Naam is to know 'yourself as same as GOD'. There is only GOD, no other individuality.

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

Let us now understand further the meaning of Naam. Here is a hint of the meaning:

ਆਪਣਾ ਆਪੁ ਪਛਾਣਿਆ ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ ॥

-SGGS page1088

One, who recognizes his own origin, has obtained the treasure of Naam.

-SGGS page1088

And here is another:

ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

-SGGS page 33

Through the Guru's Shabad, remain dead while alive, this way the Naam shall come to dwell within the mind.

*(the state of Naam is when ego is overlooked ,  
with mind and body as HIS )*

-SGGS page 33

And another:

ਪਿਰੁ ਸਾਲਾਹਨਿ ਆਪਣਾ ਤਿਨ ਕੈ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

ਮਨੁ ਤਨੁ ਅਰਪੀ ਸਿਰੁ ਦੇਈ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ ॥

ਜਿਨੀ ਇਕੁ ਪਛਾਣਿਆ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੀਐ ਨਾਨਕ ਸਚਿ ਸਮਾਇ ॥

-SGGS page 38

Those who are devotional towards their Husband Lord,  
are ever commendable. (*meaning do simran*)  
When mind and body are offered by them after giving head,  
then their feet I touch. (*Meaning they give up ego through  
surrender and consider mind and body as HIS*)

This happens when they recognize oneness (*and their  
origin*), and give up duality.

As Gurmukh (*meaning living as guru says*) recognize the  
Naam (*your origin*), says Nanak, and get absorbed in the  
Sach (*the truth*).

-SGGS page 38

Naam thus is, to know your origin.

This is a stage when your focus is inside and you are in a  
state of oneness. This only means death of ego and  
separation. The awareness of experiences of this world is  
retained and so is further living.

Naam is the support of every thing in the world.

Naam is the creative force whose very presence is moving  
the world.

The laws of the world discovered by science also operate  
because of the presence of Naam in the back ground.

The world moves because of Naam.

Here is how Guru Sahebji explains this :

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥  
ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥ ਨਾਮ ਕੈ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ ॥  
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥  
ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ ॥

-SGGS page 284

All creatures function because of the Naam. The Naam is the Support of the earth and solar systems. The Naam is why there are the Simritees, the Vedas and the Puraanas.

The Naam is the reason by which we hear of spiritual wisdom and do meditation. The Naam is also support of the other ethric regions and dimensions. The Naam is the reason for shape of all bodies. The Naam is the support of all worlds and realms. Associating with the Naam, through listening (*to its representation in this world in the form of Guru Mantra or Shabad*) with the ears, one is raised spiritually.

Those whom the GOD through grace attaches to His Naam those - says Nanak, are in the fourth state, and attain salvation.

-SGGS page 284

Naam operates in the background.

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 cells know what to do is seldom thought upon by us.

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 has explained in SGGS 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.

So live according to teachings of SGGSji by dwelling on the meaning of gurbani, reciting it and doing simran so as to reshape our mind to remove the hold of Maya.

Through Simran, we remember and get connected with Naam in our conscious awareness.



Here is a Shabad pearl picked out of the treasure - Siri Guru Granth Sahibji explains lucidly the Simran method for the purpose of Naam:

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

-SGGS page 107

“Through Simran, Naam is obtained and afflictions are removed.

The presence of Har Prabh (God) is felt within and outside by us

*(This has happens when...)*

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

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

and then see Gods presence where ever you go.”

-SGGS page 107

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 inside.

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 Jyot with Jyot (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 Sahibji advices us to keep the awareness inside connected with Naam while we are living 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.

Through daily Simran kirpa is received. Kirpa comes about easily when conditions are satisfied. Just like a seed sprouts when conditions are favourable.

When Kirpa comes, you actually start feeling HIS presence and then there is conscious awareness of NAAM.

You find the treasure within.

ਪਾਇਆ ਰਤਨੁ ਘਰਹੁ ਦੀਵਾ ਬਾਲਿਆ ॥

-SGGS page 149

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

-SGGS page 149

Here is how to be in your true Home:

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 ਬੁਝੈ 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 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 within you. Then lamp starts to burn  
unceasingly |1|

(lamp is reference to naam connection).

Float such a lamp upon the water  
(*Water is reference to all pervading oneness, meaning live in oneness*)

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 do burn the lamp and explain its importance*)

The clay of the lamp gets better 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 thing is 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 |

## 10. Simran Healing Method

Disease afflicts the body at three levels:

- First cause is at Mind level. The cause has a negative thought and behavior pattern. The connected emotions are also negative in nature.
- The second level is Energy body. Negative mind pattern causes change in energetic flow in the subtle body, even blockages.
- At the physical level there is change in physiology and at cellular level causing distress.

What ever type or stage of disease you may have, just start simran with an intention of healing the disease.

Intention is next important part in the simran healing method.

Here is how Guru Sahibji explains this process:

ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ ॥

ਮਨ ਇਛੇ ਨਾਨਕ ਫਲ ਪਾਵਹੁ ॥

- SGGS page 293

Listen to the Teachings, and enshrine GOD in your heart. This way, says Nanak, you shall obtain mind's intended desires.

- SGGS page 293

ਮਨ ਕੀਆ ਇਛਾਂ ਪੂਰੀਆ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥

- SGGG page 46

Mind's desires get fulfilled, when the Treasure of the Naam is obtained.

- SGGG page 46

\*

ਮਨ ਮੇਰੇ ਰਾਮ ਨਾਮੁ ਜਪਿ ਜਾਪੁ ॥

ਮਨ ਇਛੇ ਫਲ ਭੁੰਚਿ ਤੂ ਸਭੁ ਚੁਕੈ ਸੋਗੁ ਸੰਤਾਪੁ ॥

-SGGG page 48

My mind, jap and meditate on the Gods Name.  
Then enjoy the fruits of desire as intended;  
and your suffering and sorrow shall depart.

-SGGG page 48

ਸੁਖਮਨੀ ਸਹਜ ਗੋਬਿੰਦ ਗੁਨ ਨਾਮ ॥

ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੋਤ ਨਿਧਾਨ ॥

ਸਰਬ ਇਛਾ ਤਾ ਕੀ ਪੂਰਨ ਹੋਇ ॥

ਪ੍ਰਧਾਨ ਪੁਰਖੁ ਪ੍ਰਗਟੁ ਸਭ ਲੋਇ ॥

-SGGG page 295

Sukhmani is the stage of Naam  
that comes through contemplation on God.  
On its abiding in the mind, one gets Naam treasure.  
All his intended desires get fulfilled.  
GOD (Pradhan purakh) becomes visible all over the world.

-SGGG page 295

(Sukhmani referred above is a mythical gem stone that is said to full-fill all wishes and brings in contentment.)

ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਗਲਾ ਦੁਖੁ ਮਿਟਾਇਆ ॥

ਤਾਪ ਰੋਗ ਗਏ ਗੁਰ ਬਚਨੀ ਮਨ ਇਛੇ ਫਲ ਪਾਇਆ ॥੧॥

-SGGS page 295

As taught by Guru, through simran and simran of the True Guru (GOD) all my pains have been eradicated.

The fever and the disease are gone, through the Guru's teachings, and I fulfill my mind's intentions.

-SGGS page 295

Our diseases are the result of minds inclination towards five passions:

Kama , Krodh , Lobh , Moh, and Ahankar

Minds affliction with these, result in thoughts and emotions that affect the physiology of the body affecting its normal functioning.

Normal healthy state of our self is to have Peace, joy, confidence, love, optimism, courage, strength, innocence, humility and so on.

These qualities make for healthy mind and the body.

In contrast, the repeated emotions that bring in diseased body are:

Anger, sadness, disappointment, worry, fear, hurt, shame, frustration and so on.

Restoring health in body is a process of giving up these unhealthy emotions and the natural state of our being automatically comes.

Guru Sahebji's method of healing is simple. It is like switching on the light to remove darkness. So to restore health do simran, know your origin. This way, your powers are restored and so through intention the natural state.

Here is how Guru Sahibji explains our natural state:

ਆਸਾ ਮਹਲਾ ੫ ॥

ਨਾ ਓਹੁ ਮਰਤਾ ਨਾ ਹਮ ਡਰਿਆ ॥ ਨਾ ਓਹੁ ਬਿਨਸੈ ਨਾ ਹਮ ਕੜਿਆ ॥  
ਨਾ ਓਹੁ ਨਿਰਧਨੁ ਨਾ ਹਮ ਭੂਖੇ ॥ ਨਾ ਓਸੁ ਦੁਖੁ ਨ ਹਮ ਕਉ ਦੁਖੇ ॥੧॥  
ਅਵਰੁ ਨ ਕੋਉ ਮਾਰਨਵਾਰਾ ॥ ਜੀਅਉ ਹਮਾਰਾ ਜੀਉ ਦੇਨਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥  
ਨਾ ਉਸੁ ਬੰਧਨ ਨਾ ਹਮ ਬਾਧੇ ॥ ਨਾ ਉਸੁ ਧੰਧਾ ਨਾ ਹਮ ਧਾਧੇ ॥  
ਨਾ ਉਸੁ ਮੈਲੁ ਨ ਹਮ ਕਉ ਮੈਲਾ ॥ ਓਸੁ ਅਨੰਦੁ ਤ ਹਮ ਸਦ ਕੇਲਾ ॥੨॥  
ਨਾ ਉਸੁ ਸੋਚੁ ਨ ਹਮ ਕਉ ਸੋਚਾ ॥ ਨਾ ਉਸੁ ਲੇਪੁ ਨ ਹਮ ਕਉ ਪੋਚਾ ॥  
ਨਾ ਉਸੁ ਭੂਖੁ ਨ ਹਮ ਕਉ ਤ੍ਰਿਸਨਾ ॥ ਜਾ ਉਹੁ ਨਿਰਮਲੁ ਤਾ ਹਮ ਜਚਨਾ  
॥੩॥ ਹਮ ਕਿਛੁ ਨਾਹੀ ਏਕੈ ਓਹੀ ॥ ਆਗੈ ਪਾਛੈ ਏਕੈ ਸੋਈ ॥  
ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭ੍ਰਮ ਭੰਗਾ ॥ ਹਮ ਓਇ ਮਿਲਿ ਹੋਏ ਇਕ ਰੰਗਾ ॥

- SGGS page 391

Assa, FIFTH MEHL:

"He does not die, so (*being His light*) I have no fear of death  
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 nowhere any other, only Him (EK ONKAR).

When he is the only one, then there is no other Destroyer (*a threat to our 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*).**"

- SGGGS page 391

This also means that Naam connection bestows us with same qualities as that of the creator.

HE is the source of all goodness.

HE is healthy so we are healthy.

*Do simran of guru mantra 'Wahe guru' or of Shabads from SGGS in the way guru Sahibji advocates.*

***To remove diseases intend health. Knowing that as "HE is healthy so we are healthy."***

***Intend and view the body as functioning normally with normal and healthy organs.***

***In the state of Naam, the intentions manifest with ease.***

Our physical body, we know, mirrors our inner thoughts. The shape and structure of the body and the expressions it portrays, all reflect our life time of thinking and emotions till that time.

The mental pattern or information script that has produced the disease is to be replaced with our natural script to restore health.

There exists an original template of human species in our energy body as to how our mental state has to be and the corresponding physical state. This template has modified with evolution of the human species. Within these limitations we can restore the originality.

Naam empowers us. The simran automatically takes us to a state of love. A launching pad from where we intend and get desired results.

The healing starts with surrender. We have to first enter the sanctuary of the almighty, all embracing GOD.

We have to accept first "what is" there in our life and not resist it.

Prayer of forgiveness is one of the best ways to surrender. Forgive yourself and forgive others – the perceived cause of any hurt, or blame.

To be specific in healing do the following:

- i) Perceive yourself as healthy with natural functioning of body's physiology and organs in natural state of health.
- ii) Replace negative feelings with specific corresponding positive ones.

For anger, move to natural state of peace.

If worried, move to natural state of strength.

When sad, move to natural state of joy.

On feeling shame, move to state of innocence.

When feeling confusion, move to confidence.

**This change is simple to bring. During simran just FEEL the desired change.**

Words are also to be used during simran to bring about this change. As Guru Sahibji explains in Japji the words are creative. The words are of the material world the link between mind and material world of situations/circumstances in humans.

When using words prefer to use single word, for example Peace, Safe, Confident, protection, Joy, love, freedom. The sentence have also to be in the present tense – 'As HE is ..... , so I am .....

This way present emotional blocks are removed and the natural pattern of body and mind is restored.

Here is a Shabad on healing from SGGSji :

**ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥**

**ਤਾਤੀ ਵਾਉ ਨ ਲਗਈ ਪਾਰਬ੍ਰਹਮ ਸਰਣਾਈ ॥**

**ਚਉਗਿਰਦ ਹਮਾਰੈ ਰਾਮ ਕਾਰ ਦੁਖੁ ਲਗੈ ਨ ਭਾਈ ॥੧॥**

**ਸਤਿਗੁਰੁ ਪੂਰਾ ਭੇਟਿਆ ਜਿਨਿ ਬਣਤ ਬਣਾਈ ॥**

**ਰਾਮ ਨਾਮੁ ਅਉਖਧੁ ਦੀਆ ਏਕਾ ਲਿਵ ਲਾਈ ॥੧॥ ਰਹਾਉ ॥**

**ਰਾਖਿ ਲੀਏ ਤਿਨਿ ਰਖਨਹਾਰਿ ਸਭ ਬਿਆਧਿ ਮਿਟਾਈ ॥**

**ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਪ੍ਰਭ ਭਏ ਸਹਾਈ ॥੨॥੧੫॥੭੯॥**

- SGGS page 819

BILAAVAL, FIFTH MEHL:

Even hot wind has no affect on those  
who seek protection of the Supreme Lord God.

As on all four directions is the Lord GOD existing within,so O  
friend pain does not afflict. || 1 ||

On meeting the Perfect True Guru,  
this ability is developed.

He gives the Naam through love of the ONE. || 1 || Pause ||

The Savior Lord then protects  
and all sickness is eradicated.

Says Nanak, God kirpa comes and the GOD become help  
and support. || 2 ||

- SGGS page 819

In this shabad Guru Sahebji has explained how on knowing oneness and the invisible presence of universal creative consciousness the pain does not exist .

Ram is the name given to the quality of GOD to be invisibly present in everything.

Kirpa is transition stage. When conditions are met kirpa comes about and the person rises up in spiritual level.

For the purpose of simran, shabads can be chosen from SGGS ji.

Translations and phonetic pronunciation are available for down load . The link is given below :

<http://www.gurbanifiles.org/translations/index.htm>

## Share Healing Experiences

The readers are requested to do send their feedback and experiences of healing through simran of gurumantra or gurbani shabads.

The sharing of the experience will help further promote the use of simran for healing the diseases by humanity in general.

Please send email to  
[gurmit.mail@gmail.com](mailto:gurmit.mail@gmail.com)

Visit <http://naamaukhad.blogspot.com/> for posts on simran healing and downloads.

## About the Author

Gurmit Singh, M.Sc. D.M.S. (H), a Registered Alternative Medicine Practitioner studies Healing Methods. The present work is a result of his search for cause of disease and study of principles behind healing methods.

According to author, all healing systems are right within the related context .The cure is also in relation to that context. This is the reason for relapse of disease as the cause remains. To improve the level of cure then use a healing method that removes the cause which is related to mind. Simran initiates the cure process at the beginning stage itself and is also preventive. Obvious option thus is to take a treatment as professionals' advice and then remove the root cause.